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JAPANESE-AMERICAN EVALUATION

HAWAII

1943-44

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C O P Y

CHAMBER OF COMMERCE OF HONOLULU

Honolulu, Hawaii, U.S.A.

January 23, 1943

TO THE MEMBERSHIP
Chamber of Commerce of Honolulu.

Gentlemen:

The announcement made this date by Lieutenant General Delos C. Emmons, Commanding General, Hawaiian Department, United States Army, that 1,500 citizens of Japanese ancestry would be enlisted to form a combat unit of the United States Army, and calling for volunteers, is of profound importance to this Territory.

The Directors of the Chamber of Commerce of Honolulu have voted that a communication be sent to all the members of the Chamber, urging that no obstacles be placed in the way, but rather that the fullest cooperation be extended in accomplishing this objective, and insuring results that will be a lasting credit to the people and the business men of this Territory.

In this connection attention is invited to the fact that the Selective Service Act contemplates that firms will reemploy persons leaving their jobs because of Selective Service. The above project is called "Voluntary Induction" and is not exactly the same as the draft. However, it is believed that employers will be willing to afford the same assurances of reemployment after the war, to men who voluntarily serve, as they would to men who are called in by the Selective Service.

It is understood that the policy of safeguarding industries, by excusing men from the service who are in essential occupations, will be carefully observed in this instance.

Yours very truly,

(Signed) Frank E. Midkiff
President

COPY

[Hawaii]

April 3, 1943

The Hon. John H. Tolan
House of Representatives,
Washington, D.C.

My dear Mr. Tolan:

Re: House Report No. 2124 - May, 1942
especially pages 48 to 58

The above report, issued by the committee of which you were chairman contains specific denials of fifth column activities in Hawaii on Dec. 7, 1941. For this reason I wish to call your attention to a motion picture recently released by Warner Bros. entitled "Air Force" in which the accusation of sabotage and treachery is in four separate instances made against the resident Japanese of Hawaii.

In case you have not seen this picture the instances are as follows:

1. The Army bomber, which is the central character of the film, makes an emergency landing on Maui and is forced to leave because of attack by "local Japanese."

2. The actor representing the Commanding Officer at Hickam Field explains the extent of damage there as being largely the result of vegetable trucks driven by Japanese from Honolulu which arrived at the field early and when the attack began drove up and down smashing airplanes and making it impossible for them to get off the ground. (This is not the version given in the Roberts' report if I remember correctly.)

3. The wounding of a young woman is explained as having been caused by machine gun fire from the Japanese driver of a truck which blocked the highway to Hickam Field in order to prevent officers from returning to duty.

4. The pilot of the bomber, when he reaches Wake Island, explains the damage in Hawaii as having been caused by a "lot of fifth column work."

Only in the first instance do these accusations have any bearing on the development of the story. The film could have been just as dramatic and just as effective without them.

These same stories were, as you well know, circulated widely on the West Coast in the early months of the war, and we who watched what happened here know how potent they were in stirring up an unreasoning race prejudice. If this sort of propaganda is spread throughout the country it can seriously endanger the Government's present effort to resettle our American-Japanese and return them to normal productive activities. With all due respect to the excellence of your report, I am very sure that for every person reading it at least a thousand will see the motion picture and accept this Hollywood version of history.

There are still a good many people out here who believe in justice toward the Americans of Japanese ancestry and would like to see truth prevail. In order to make our protests effective we need certain specific information and we would much appreciate any help you can give us in securing it:

First, is your report as published in May, 1943, accurate and are we safe in quoting it as giving the real facts, or has any information come to light which would give a factual basis to the charges made in "Air Force"?

Second, what officer or department of the government should our various organizations appeal to to take up this matter of misrepresentation with the producing company?

Third, since the Army Air Corps is credited with cooperation in making this film, what authority was directly responsible for their part in it? I find it hard to believe that responsible Army officers would have themselves represented as spreading untruths, particularly those of slanderous character, and I think the matter should be brought to their attention.

Very truly yours,

(Miss Jane K. Chase)

R E P O R T
O F
C O N F E R E N C E O F A M E R I C A N S O F J A P A N E S E A N C E S T R Y



September 12, 1943

Honolulu, T. H.

PREFACE

It is the hope of the Emergency Service Committee, the sponsor of the Conference, that the viewpoints and ideas presented in this report will serve as a basis for discussion in all districts. The Committee does not and cannot subscribe to all the views expressed by the speakers and delegates. However, the Committee believes that a free and open discussion in which popular as well as unpopular ideas are carefully scrutinized, is the best way to achieve unity of thought and action.

To reduce the number of pages and thereby keep the cost within budgetary limits, the proceedings of the Conference have been edited. When and if there is sufficient demand for any one of the speeches or for any section of the proceedings, copies of the original will be made available.

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Robert Murakami	Iwao Miysake
Shunzo Sakamaki	Hitsu Oke Shizuo Onishi
Umematsu Watada	Henry Nakamura Itsuo Tokunaga

EMERGENCY SERVICE COMMITTEE
Agenda of the Conference

Nuuanu YMCA Sept. 12, 1943

- 8:00 - 9:00 Registration of delegates and reception
- 9:00 - Star Spangled Banner - Assembly
- 9:00 - 9:05 Greetings - Katsuro Miho, Chairman of
Emergency Service Committee
- 9:05 - 9:10 Report of Nominating Committee
- 9:10 - 9:15 Introductory Remarks - Masa Katagiri,
Chairman, Conference Committee
- 9:15 - 9:35 War and the Japanese Americans - Mr. Hung
Wai Ching
- 9:35 - 9:50 Open discussion
- 9:50 - 10:10 Problems of Social and Family Relation-
ships Involving the People of Japan-
ese Ancestry in Hawaii - Dr. Andrew
W. Lind
- 10:10 - 10:25 Open discussion
- 10:25 - 10:35 Recess
- 10:35 - 10:55 Economic and Employment Problems In-
volving the People of Japanese An-
cestry in Hawaii - Mr. Arnold L. Wills
- 10:55 - 11:10 Open discussion
- 11:10 - 12:45 Sectional discussions
- 12:45 - 1:45 Lunch -- Problems of the People of
Japanese Ancestry in Hawaii as Seen
from the Military Point of View -
Lt. Colonel Charles Selby
- 1:45 - 3:00 Sectional group meetings
- 3:00 - ---- General Meeting
a. Report of discussion groups
b. Summary meeting
c. Closing remarks - Mr. Shigeo Yoshida

PROBLEMS OF FAMILY AND SOCIAL RELATIONSHIPS INVOLVING
THE PEOPLE OF JAPANESE ANCESTRY

DR. ANDREW LIND

It requires no profound insight to recognize how crucial a part the family (and values associated with it) plays in the internal security of this community, and whatever we can do by taking thought and collectively planning to undergird the family and what it stands for in this period of stress and strain is a permanent contribution to war-time morale as well as to peace-time security. One of the major objectives in modern total warfare is to undermine the sources of discipline and loyalty in the civilian population of the enemy, and to protect within its own ranks such instruments of strength as the family.

It is true that the circumstances of modern warfare inevitably threaten this source of internal strength. War always brings its heavy toll of family casualties - divorce, desertion, illegitimacy, child neglect, and delinquency. These are perhaps among the less sensational, but no less painful, of the costs of war in any community, and it is doubtful whether we can by any means avoid heavy payments in terms of a weakened family life and endangered internal morale.

It is no accident that the number of divorces in Honolulu increased 37% in 1942 above the 1941 figures, and that despite blackouts and martial law the number of girl delinquencies definitely increased during 1942 and that further increases are expected in 1943.

We are so prone to single out the Japanese as the one group in Hawaii peculiarly "on the spot" at present that it has seemed advisable to set the problem first in a somewhat broader perspective. The available evidence seems to show that the Japanese have actually suffered less from family disorganization since the war than most of the other racial groups in the territory, and we could easily exaggerate the trend of family breakdown among the Japanese.

It is probably true, however, that the interpretations which other groups in the community place upon the facts and alleged facts of family breakdown among the Japanese are far more important than the actual facts themselves. From the standpoint of Hawaii's internal security the myth, for example, prevalent among certain groups that Japanese girls are collectively falling in love with haole service men and are marrying them is far more significant than the actual trends of inter-racial marriage revealed by the Board of Vital Statistics. If, for example, there were a sizable group of persons in the community convinced that even some of the girls who date service men are interested chiefly in extracting military secrets from them, this conviction might far outweigh the significance of perfect conduct by the girls themselves. But you know better than I the difficulty of convincing minds that do not choose to be convinced. Ordinary discretion compels us to recognize that the intangibles of group attitudes and prejudices may be far more important to

morale than the objective facts alone.

Actually there is a sizable problem of family and personal breakdown among the Japanese. Despite the initial shock of the 7th which temporarily increased greatly the solidarity of Japanese families, the long-term effect has been to add new tensions to those which existed within the Japanese homes in pre-war days. Alien parents have been discredited from their positions of responsibility and control, and immature and inexperienced children have suddenly been forced into positions of authority for which they are utterly unprepared. As one thoughtful student expressed it:

"In hundreds of Japanese homes in Hawaii the second generation have told their parents in effect 'You can't tell us what to do any more - you are enemy aliens', and the parents have reluctantly yielded authority to the children. All too often it has been misplaced".

Increasingly Japanese girls are throwing over the traditional restraints upon their dating and mating behaviors. The very fact that the controls exercised by the home were once so rigorous make the flaunting of them now all the more disorganizing. Particularly in some of the rural areas where Japanese communities are situated close to troop encampments, the older generation are virtually helpless to govern the conduct of their adolescent daughters and the consequences are frequently disastrous. If the good name which the individual and the racial group has enjoyed in Hawaii is to be preserved, the leadership must largely come from the second generation.

Due credit must be given to the valiant efforts of the first generation to deal with the situation according to their best judgments, but the old tabus are clearly ineffective today. Most of my Japanese students are quite convinced that the war is bringing a wholesome acceleration of the transition to American standards of dating and courtship practice. I merely suggest that it would be well to be prepared for the unsuspected by-products of rapid change.

Such commendable efforts as the Speak English Campaign and the formal Americanization movement have furthered the displacement of the first generation from positions of authority and must inevitably put a greater strain upon the individual citizen of Japanese ancestry.

From the standpoint of a sociologist one of the most significant consequences of the war is then the weakening of Japanese family controls and the releasing of the individual citizen to follow his own impulses and dispositions. He is being freed from the customary controls not only of Japanese society but of American society as well. As frequently happens when freedom is suddenly acquired without a struggle, it is likely to be abused in certain instances. We are hearing all too frequently these days of individuals of Japanese ancestry who have taken their liberties lightly, who are complacent not only about their family and civic responsibilities but also those which relate to the nation and the world. As a part of this tendency we observe occasionally a sullen and resentful attitude among those who feel their liberties are being interfered with.

ECONOMIC AND EMPLOYMENT PROBLEMS INVOLVING THE PEOPLE
OF JAPANESE ANCESTRY IN HAWAII

ARNOLD L. WILLS

(Note: Mr. Wills presented his talk extemporaneously. The following is a brief summary of his speech.)

Mr. Wills opened his remarks with the statement that labor unions are essential parts of industrial life. He believes that labor is a bulwark of democracy and cited the fact that every democracy in the world has had growing with it a labor organization.

Many people get their information about the labor movement from Westbrook Pegler. This is unfortunate, and it is also unfortunate that so much of what Mr. Pegler writes is true.

"Why do we need a labor movement in Hawaii? It is because more than ever we have got to become Americanized, and in order to be vigorously democratic, I believe more than ever, we've got to have a strong responsible labor movement in the Territory of Hawaii. I say that without any intention of criticizing the employers of Hawaii. From what I have seen on numerous occasions, we have in Hawaii probably the most intelligent, socially-minded group of employers anywhere in the United States. We have been able to accomplish in a short time more than any other group in the United States.

"I want to take off my hat to the American citizens of Japanese ancestry whom I have met in the five years I have been here. I feel that during the war and in the problems that come after the war we can be assured that we need not be concerned about this group of American citizens of Japanese ancestry from the mere fact that they have been on the spot and continue to be on the spot; and the mere fact that they have examined this matter of Americanism - what it means, what its responsibilities are - is going to make them better citizens than the rest of us. I am not worried much about them."

Mr. Wills then went on to say that no one institution, day by day and week by week, provides more opportunity to practice democracy than the labor unions. Unfortunately not all of the unions are aware of their opportunities. He concluded his remarks with this statement: "I believe that with the fine policies on the part of the employers concerned, together with the proper kind of intelligent, responsible labor leadership we can do a great deal to make this place a real Paradise of the Pacific".

PROBLEMS OF PEOPLE OF JAPANESE ANCESTRY IN HAWAII
AS SEEN FROM THE MILITARY POINT OF VIEW

LT. COLONEL CHARLES SELBY

I presume that you have rejoiced at the good news from Italy, but have you stopped to realize that the Italian capitulation may actually be bad news for you? By bad news I mean in the sense that this capitulation is the forerunner of intensification of the war in the Pacific; the war of extermination against the Japs. This will result in heightening the feeling against Japan and the Japanese - this theater will be the scene of much greater activity, with casualties and convalescents returning here. Stories of atrocities which to date have had a relatively limited circulation will undoubtedly begin to spread through the community with an inevitable reflection in the attitude toward those of Japanese ancestry.

Therefore, you gentlemen cannot afford to be complacent or retrogress to the pre-war attitude but must redouble your efforts, lest you soon find the people of Japanese ancestry are more than ever on the spot.

Some of you get pretty tired of hearing about that "spot", and perhaps some of you are wondering why such feeling can exist in a community under a democratic system, you may even have had a fleeting thought that while we are fighting for the Four Freedoms for the rest of the world we fail to apply them in toto here.

Granting that the principal reason for Americans of Japanese ancestry being put on the spot - the sneak attack on Pearl Harbor - was not of your doing, let's face this fact; if your group is still on the spot when the AJA's come marching home it will be because of people in this room - the leaders among the people of Japanese ancestry - you - have not kept the faith, haven't done your job. Your job is to develop solutions for the problems facing people of Japanese ancestry, and, to take aggressive action to apply these solutions.

Anything that members of your racial group do which tends to antagonize other elements of the community, is, as we see it, a problem which you must solve. Remember that adverse criticism usually originates from some one who has a personal annoyance; if you can minimize the number of actions of Japanese that cause personal annoyance to those of other racial ancestries, you will have gone a long way in solving many of your problems.

An annoyance is the use of the Japanese language by people who are able to speak American; you know it goes on - what aggressive steps are you taking about it? We know that around 2,000 people of Japanese ancestry have enrolled in English classes, only a beginning.

Another annoyance, a wide-spread one, is the oft mentioned "cockiness" of the younger generation of Japanese ancestry. It has been said that this is merely an expression of a truly American trait; perhaps this is true. But that doesn't alter the fact that it is annoying and that it does cause criticism of your ra-

cial group.

In your efforts to solve these problems you must expect plenty of misunderstanding from within your own group as well as from the rest of the community, but you can't afford to let it make you either discouraged or impatient.

An example which has apparently been considered by many of your group as being too hot to handle - but which is important now, and will be much more important later - concerns loyalty to the emperor of Japan. You know that there are plenty of people in these islands who consider themselves loyal Americans but who wouldn't think of making any derogatory remarks about him.

You have frequently heard said, and perhaps repeated - something like this - "We of Japanese ancestry are on the spot; we are just as loyal as other Americans but people won't believe it; our motives are questioned because of our race". Let's think about that a minute. If that is true, have you ever asked yourselves why? Well here it is straight from the shoulder. One reason is that you people here have not spoken out as frankly against Japan and the rest of the axis as other Americans.

When Americans fight a war, they put their hearts and their mouths into it; they hate Hirohito, Hitler and the rest of the axis crowd and they make no bones about saying so. Too often - not always, but too often - Americans of Japanese ancestry in this community are silent on that particular subject. If they expect to be accepted as Americans, then let them adopt an earthy and refreshing American trait - cussing the enemy frequently and unmistakably.

A problem which you have acted on most successfully in the past, may come up again - it is conceivable that your group may again be called on for translators and interpreters - are you organized to handle such a call?

At the start of the war you were fortunate to have had in General Emmons and his staff men of broad vision - men who were thoroughly in accord with the purposes and aims of your group. You are doubly fortunate to have in his successor, General Richardson, a man of cosmopolitan background and experience, another commander whole-heartedly approving of your work - don't let him down - don't give critics a chance to say to the Army "we told you so".

To sum up: Your problem requires immediate, aggressive, and continuing action to educate all people of Japanese ancestry in these Islands, so that there will be a minimum of criticism and a maximum contribution toward beating the hell out of the Japs.

WAR AND THE JAPANESE AMERICANS

HUNG WAI CHING

Two years ago a mass meeting of Japanese Americans in Honolulu was held at McKinley High School. The Army then enunciated its policy toward the Japanese community in case of war between Japan and America. That policy is still in effect.

The few months after McKinley High School to the morning of December 7th, there was a feeling of uneasiness among the Japanese community despite assurances given by the Army. Coupled with this uneasiness, there was a strong desire to let the world know that come what may, the Japanese Americans could be depended upon to behave and act in the manner that was expected of them.

A complete relaxation of leadership came about because of lack of information and wrong interpretation. It was a return to a pseudo feeling of security. This dulling effect was due particularly to the fair and democratic spirit of the enunciated policy of the Army. There was complete over-confidence and a belief that there was sufficient leadership developed among the second-generation. We took things easy - feeling that there was still time to do those things that ought to have been done.

The attack of December 7th came suddenly and in a manner which upset the mental equilibrium of the most stable of the group. Then came a period of uncertainty and fear. It was a paralyzing period.

After this short period of uncertainty and fear, adjustment took place. The Japanese community began to orient itself to an abnormal situation highly charged with emotions.

It was necessary for outlets to be set up to release the pent-up feelings of the people. Kiawe Corps, Red Cross work, and bond purchases helped a great deal. Outstanding was the organization of the Varsity Victory Volunteers. This project set a very high standard for the people.

Despite many little unsatisfactory facets, the over-all picture in regard to the Japanese is an excellent one.

The threat of evacuation was one of the most upsetting situations during this period. The Army authorities allayed this fear by official announcements.

The Japanese community then entered into a phase of constructive participation in the war effort. The outstanding event was the volunteering of our AJA's into the United States Army.

Slowly but painfully, a group of men became gradually accepted by the Japanese community as possible guides to better

participation and understanding. This group has not been given unanimous support by the entire community. But great headway has been made.

But this is no time to gloat over past accomplishments. From our behavior and actions in the past, we can assume that come what may, we will surmount whatever difficulties and obstacles that may come before us in the future. It is well to make such a prediction, but it isn't easy to face actual realities and conditions. That is why we are here today - not to look back but to look ahead. There is much to worry about and plenty to do.

The military situation is moving in a fast tempo each day. The coming offensive against Japan will bring about conditions in Hawaii which may be worse than those which we have gone through. The pent-up hatred against the military machine of Japan when released will create situations and conditions that are foreign to us right now.

Remember too, that the kind of fighting that is now going on in the South will not in any way help improve race relations. All peoples of all racial backgrounds must be cognizant of what is coming. You and I must prepare ourselves for the worst.

A kamaaina in a position to gauge public opinion told me lately that there is a growing feeling of distrust toward the Japanese right here in Honolulu. Why this growing animosity after all the Japanese community has done?

Is this distrust brought about by the intensification of the unionization of the labor groups in this community? What about the yardman and maid situation? Can it be that the Speak American campaign flopped because it has been reported that youngsters and know-better adults are still using the enemy language in public? Can it be that Japanese parents are not controlling their children and that there is a very serious problem of families breaking down? Are the girls of Japanese parentage irritating others by going out with soldiers and sailors and haole defense workers? Is it true that Japanese clerks are "sassy" and rude to customers?

I want to share with you some of my observations from my mainland trip, which are pertinent to the problems I am discussing today.

I talked to a great many of the boys at Shelby. It was good to sit down to talk about that something which holds them together; that something which pushes them on daily on tasks that are difficult and not much fun; that something which gives them a feeling of great confidence that they will do a job expected of them; that something which makes them very anxious that the people back home don't let them down; that something which stirs them to overlook the inequalities of the social,

economic and racial situation in the South; that something which relegates physical hardships, thoughts of death, and injuries to a minor category in their daily life; that something which is akin to faith that the government of the United States will do right by them and will not let them down; that something which makes them feel that their lives are now meaningful.

I did not hear a single word of idle boasting. They know what it means to fight a modern war; they know the awful price demanded. It is not luck that they have made such wonderful progress in their training, in their fine discipline, in their whole morale.

These boys have a message for you. You, too, gathered here must be disciplined; you, too, must strengthen your morale, undergird and strengthen your faith in our democratic ideals so that you will have lives meaningful and purposeful. You, too, are soldiers. You have jobs that you must do. You have obligations. The home front is just as important as the front lines. Be assured that these boys of the 100th and 442nd will do their duty.

Ask yourselves whether or not you are doing your share of helping to create better conditions here. Are you setting aside petty things that come in the way of an all out effort to help win this war? Are you letting obstacles and handicaps make you lay down your responsibilities? Are you doing right by those boys on the mainland who are now doing so much for you?

Another problem must be brought to your attention. It is a condition which has existed in the past and still exists in certain quarters among you - of constantly withdrawing when faced with critical and embarrassing situations. There are too many who have failed to realize that the group is on the spot and that pollyanish thinking of pre-December 7th days cannot hold water. There was and is that sensitiveness to criticism which seems to stifle progressive action and negates constructive thoughts. Typical is an expression: "Why are we picked on? Aren't we Americans and aren't we doing as much as other groups?" This attitude of mind failed utterly to see the special position imposed on the group.

Undoubtedly the attitudes of the other members of this community towards you have a great deal to do with creating an abnormal situation. Rightly or wrongly those of non-Japanese background expect the Japanese to do more; to come out more openly in action and activities supporting the war effort. The saying - "you will be damned if you do, and damned if you don't" - has been much quoted by too many who adopt the position that if the saying is true, then let's be safe and do nothing. Fortunately this attitude was not universally accepted. The more aggressive among you, a minority of unrewarded heroes, have stepped forward to plug away for some answer to the critical problems besetting the Japanese community. We can now point with pride to the many

projects initiated by these forward looking individuals.

On my journey I told the story of Hawaii since December 7th. To many my story is incredulous. Why, with one-third of the Hawaiian population of enemy ancestry, it is fantastic to believe that nothing serious has happened. One can make a dramatic story but the facts themselves were sufficient to arouse interest in Hawaii. You here have no idea of the tremendous amount of work necessary to correct false impressions the average mainlander has of Hawaii.

It was my privilege to meet a great number of so-called big shots in important cities. In Washington I met important government officials. What is my impression of them?

They are men intensely interested in what is going on in Hawaii. They are men gratified in the way the military handled our local race situation. They are not particularly concerned that you are of Japanese ancestry, but are concerned how you as American citizens are treated by other Americans and how you as Americans behave and act. These are the men we visualize as real democratic Americans. They will fight for your rights as Americans. No one will deny that much injustice has been corrected and this credit must be given to these men. Let me mention a few who believe you will come through as any other American - Assistant Secretary of War McCloy, General Herron, Secretary Ickes, Colonel Scobie, Dillon Myer, Clarence Pickett, Chester Rowell, President Wilbur of Stanford, Senators Thomas and LaFollette.

I was invited to the White House twice. The president and Mrs. Roosevelt are interested in Hawaii. The president was gratified in the way our people handled our own internal race problems. He hoped that we all would maintain a "cool head" through this critical period and make a great contribution of race relations for others to see.

This is a significant Conference. The boys of the 100th and 442nd will want to know what you intend to do. The men and women both here and on the mainland who have the greatest confidence in your loyalty will want to know also. The job ahead is a difficult one. You simply cannot lay down. You have to make good. There is no other way. There is too much at stake. We believe you will succeed.

SUMMARY OF DISCUSSION GROUP REPORTS

MITSUYUKI KIDO

The delegates entered the discussion with the conviction that Hawaii's traditional racial harmony must be preserved and that the record of the participation in the war effort by the American citizens of Japanese ancestry must be kept unblemished.

After listening to the speakers, the delegates were convinced that the situation in the future will be more critical. It was generally believed that we should begin now in order to be prepared to meet such an eventuality. The idea crystallized into a firm conviction that the only way to "weather the storm ahead" was to become intensely more American - in thoughts and in deeds. Some of the specific suggestions made were:

1. While we realize that maintaining racial harmony is a task that cannot be accomplished by the effort of our group alone, there are some things we must do. One of these is to remove the major sources of irritation and misunderstanding involving people of Japanese ancestry. The speech used by some of us and our attitude and behavior were cited as areas in which some improvement should be made. There was a suggestion that the Speak American campaign should be revived and carried on again.
2. As a group we should work together with other racial groups in our community whenever the opportunities present themselves. We must fraternize with our neighbors and friends so that we will not set ourselves apart from the rest of the community - socially as well as economically.
3. Although there is an awareness of the seriousness of the situation among a small group, unfortunately this is not the case with the rank and file. To secure the active support and cooperation of all Americans of Japanese ancestry, there is an urgent need for a strong, united organization of men and women who will be willing to contribute their time and effort to work in their districts.
4. We should develop an attitude of mind that will make us realistic, less sensitive, and more tolerant of criticisms, no matter how unfair.
5. A sound public relations program designed to maintain racial amity and to present the truth about the Americans of Japanese ancestry should be developed.
6. Interest and participation in war activities should be intensified. The good record established in volunteer services, the Kiawe Corps, bond purchase, etc. should be kept up and a greater effort should be made in soliciting blood donors.

7. No matter how trying the times may become, we must maintain a deep and abiding faith in the ultimate justice of the American government and people.

After discussing social problems involving the people of Japanese ancestry, the delegates felt that some positive steps must be taken. One discussion group believed that the major problems in this area were (1) "hoodlumism" among our adolescent youths, (2) boy and girl relationship and (3) gambling. A suggestion was made that each locality organize clubs with the approval of the Army to give guidance and supervision to the younger people. There was a strong feeling that additional wholesome recreational facilities should be provided. The closing of the YMBA's and the Buddhist temples, and the dissolution of many clubs leaving no substitutes in their wake were deplored. The delegates felt that the schools and other community agencies should be asked to increase their services and facilities.

The problem of the relationship between service men and the girls of Japanese ancestry was handled satisfactorily by the Kauai Morale Committee. This Committee made a house to house visit to educate the parents and daughters. The military's view that it does not approve of marriages between service men and the girls of Japanese ancestry was conveyed.

Although there have been many cases of family disintegration, there was a brighter side. In some homes, family ties were further strengthened with the parents looking upon their American educated sons and daughters for guidance.

The problems, according to many delegates, seem to concern mostly the "teen" age youngsters who are not conscious of the fact that their attitude and behavior might bring discredit upon the entire group. There were several suggestions that the schools should be asked to give more guidance and help. Some felt that a course in sex hygiene should be given in every high school.

The maid and yardmen problem received considerable attention. The consensus was that the whole problem is purely economic and not racial. For every case of an unfaithful employee there are hundreds of cases of loyal workers who have remained on their jobs even when offered better jobs with better pay. Unfortunately only the isolated cases have been publicized and the public has been led to believe that the exception is the rule. Some domestic servants left for jobs which were considered more essential, believing that by so doing, they can help the war effort. However, to a person losing the services of a maid or a yard man, this was no solace. In many cases, former employers have become bitter upon discovery that their maid or yard man left their employ by telling a lie. In many cases, when the employees are not satisfied with the working conditions or the wages, they would tell a lie to secure a release. This was to prevent "hurting" the feelings of the employer. It was felt that much of the bitterness might be eliminated if the truth were told.

The delegates entered into a lively discussion of unionism. However, there was a feeling that much more information should be made available on the whole question of the union movement. A recommendation was made to the effect that a hold-over committee be appointed to study this and allied problems.

The problem of organizing to reach the rank and file was discussed. The Kauai Morale Committee organization was explained. There was a feeling that a better organization than that which now exists is needed in Honolulu. A suggestion was made that the schools should be used more frequently to disseminate viewpoints and facts necessary to the successful solution of our problems. To develop new leaders and to secure the active support of the younger people, Kauai appoints a "teen" age youth as an assistant to every adult leader.

Why has Honolulu failed to make a creditable showing in the blood bank? This question was asked by several delegates. It was explained that it is more difficult to contact people in Honolulu than in rural areas where the people live in one neighborhood and usually have the strong leadership of plantation managers. The other explanation offered was that not enough planning and effort have been put into it thus far.

The delegates concluded the discussion feeling that much more study and exchange of ideas must take place before they can arrive at solutions. For lack of time many problems were not delved into fully. The delegates left the Conference cognizant of the many problems involving the people of Japanese ancestry.

LOOKING AHEAD

SHIGEO YOSHIDA

Our job ahead is to still improve the situation, at least to keep it from deteriorating. Our friends have stood by us; it is up to us to show that their confidence in our Americanism has not been misplaced.

It is our job to further strengthen the ties of our alien parents to the land of our birth; to improve those points at which our own Americanism needs improvement; to still further increase the participation of our group, both citizens and aliens, toward speeding the day when all our enemies shall have been defeated and the whole world can live in peace again. It is our job to remove from among our group those things which tend to rightfully irritate others. It is our job to see that the traditional pattern of race relationships in Hawaii is maintained not only for the contribution it has made and is making in Hawaii but for the invaluable contribution it can make in the future in other parts of the world, including the mainland U. S.

It is our job to help keep Hawaii at least as good as, and if possible, make it a better place than, the one that our boys in the armed services left but a short while ago. It is our job to look ahead into the postwar period, determined not to repeat the mistakes that we made in the past and are still making to a lesser degree. We must see to it that none of our children and our children's children grow up with the same handicaps with which so many of us were permitted to grow up - namely, a very ineffective command of our national language, certain mannerisms and practices which tend to set us apart, at least socially, from the rest of the community, and submission to certain alien influences even after reaching maturity.

We are living in a dynamic society. The old world is irrevocably gone. What the future shall be is partly for us to determine. As a group, we are helping to mold the shape of things so far as the rest of the world is concerned. We are helping, for instance, to set certain precedents in the handling of racial minorities in a democratic society. What we do now is not only going to determine our place in the larger American community for generations to come; it will also determine to some extent the policies of not only our government but perhaps of other governments in the handling of racial problems.

This war has taught us a great deal. It has shown us more clearly what it means to be a citizen of this country. It has deepened our appreciation for, and our faith in, the fundamental values of the democratic way of life. It has shown us that we have men in authority and positions of responsibility who are fair and who not only believe in democracy but are willing to see others enjoy it. It has shown to what length certain bigoted and super-patriotic individuals and groups will go to for the denial of the rights of certain other Americans whose color and racial origin are not the same as theirs. It has also made us realize clearly the sinister ideology of present-day Japan which must be eradicated if the peoples of the Pacific are to enjoy an era of peace and security again. It has made us more convinced than ever that the only future for us in Hawaii depends on a smashing defeat of Japan and her removal forever as a threat to America. It has, finally, made us realize more clearly, as I have already stated, our mistakes of the past and has strengthened our determination to see that they are not repeated.

Let us then leave this conference today not only with a clearer vision of the task ahead but with a greater determination to do something about it. This is no time for complacency, for, as the European end of the axis is defeated and the full fury of the American war machine is concentrated on Japan, our position here is going to be more, not less, difficult. We must prepare the people of Japanese ancestry for the difficulties that lie ahead; we must help them to keep faith in the constituted authorities and in the fundamental fairness of the American people. We must see to it that the remaining sources of irritation are removed; we must remove every vestige of Japanism from our community; we must guard against rumors that tend to

break down the morale of the community and thus help our enemies; we must continue to be alert against the slightest possibility of subversive activities which will not only impair our national security but which will most certainly tear down overnight everything we have been able to build up so far.

We've got to pull together or we go down together. We have an opportunity now to make ourselves a real part of the larger American community. But we've got to work for it. Some of us are going to die for it. A few already have and many more will undoubtedly follow. It's not going to be given to us on a silver platter. Either we make use of the present opportunity or we let it slip out of our hands and we remain forever a kind of second-rate, pseudo Americans so far as the rest of our fellow Americans are concerned.

HOLDOVER COMMITTEE

Masa Katagiri, chairman	Katsuro Miho
Mitsuyuki Kido, secretary	Ernest Murai
Hung Wai Ching	Henry Nakamura
Yuki Kimura	Shizuo Onishi
Tadao Kobayashi	Shimeji Ryuzaki
Harry Komuro	Unematsu Watada
Taichi Matsuno	Shigeo Yoshida

Yukiko Kimura
International Institute, YWCA
Honolulu, Hawaii
September 28, 1943

A STUDY OF THE PATTERN OF RELIGIOUS CONCEPTS
OF THE JAPANESE IN HAWAII

In order to verify the pattern of the religious concepts of the alien Japanese, informal discussions were had during the first two weeks of September in 18 groups in different parts of Honolulu. These groups meet regularly under the supervision of the YWCA to do sewing and knitting for the Red Cross, O C D, Day Care Centers and other service agencies. The number of participants in the discussions was 373. The majority of these women are Buddhists while some belong to some popular Shinto sects. Most of these Buddhist women also worship some of the popular Shinto gods for divine assistance when such necessity as sickness or misfortune occurs.

Ordinarily these women would not think of uttering the word "emperor" at home or anywhere, as the use of it was rigidly suppressed by their children as well as by the total circumstance since the war started. To them this term signified evil omen, causing distrust on the part of others regarding the local Japanese residents. Anyone uttering the term "emperor" was regarded as a trouble maker. Therefore any detection by the use of this prohibited term required a skillful technique and the most natural setting in which the participants of the discussion could express their feeling and thinking spontaneously without becoming aware of being detected. Hence, chatty, informal, discussions while knitting and sewing for the Red Cross were chosen as the best method. The writer's continued association with them for the past year and a half reduced their self-consciousness to a minimum, although some of them indicated at the beginning that the questions were queer and untimely.

The first question asked was "Do you worship the Japanese emperor as a god". All the answers were "No, we don't have his pictures now. We burned them all. So we don't have the emperor in our house." The second question was "Did you believe that the emperor was a god and did you worship him." To this question 340 out of 373 or 91.9 percent of the total number stated that the Japanese emperor was not a real god but he was treated as a god because he represented his deceased ancestors' spirits. Their general expression was as follows: "Although we have never seen him,¹ we know that he is a human being just like us. He eats as we do.

1 -- Most of these women have never seen even the palace in Tokyo, while some of them saw it as part of their sight-seeing. "We didn't bow because there was nobody to be seen" was the expression of some of them while "There were policemen around there and we were all made to bow." was the expression by others. Evidently when they visited Japan, they were not interested very much in seeing Tokyo but they went to their villages and provinces to visit their relatives.

He walks on his feet as we do. He has children who are no different from other human children. He becomes sick. He could get injured in accidents. But he cannot save himself or his family from these misfortunes. He has all the physical advantages and disadvantages of the human beings as all of us. When he dies, then he becomes a real god. Then his spirit will be enshrined. His spirit will keep watch over his family and descendants and protect them. We all become gods or Buddhah after our death and then our children worship our spirits as the protectors of their families. Those who are Buddhists become Buddhas and those who are the believers of the different Shinto gods become gods according to their sects."

"Of course, we use the term "ogamu" or worship for both worshipping Buddhah or gods and for seeing the emperor. We used the same term when President Roosevelt was here.² But we did not mean that we worshipped him as a god. The President is the highest in this country, so we gave him our highest reverence." "The emperor and the President are the same. The emperor is the boss of Japan and the President is the boss of America. We don't pray to either of them for blessing or salvation or healing. They both have to pray to their gods for these. When they die they become gods." "The gods we worship are entirely different from the emperor. We go to the shrines not just to pay reverence but for supplication."

Many of these women, however, admitted the fact that it was possible for people to be so crazy as to believe even in the head of a dried sardine.³ "So some people must believe that the emperor is a real god and pray to him for cure and safety. Such people might get their desired benefit because of the seriousness of their faith." Then they discussed how throngs of people made pilgrimages to the stones near Wahiawa about two decades ago. They said that some people really got cured.

On the other hand as they expressed, the living head of the family is considered very close to the spirit of the ancestors even among the common people. He is considered akin to the spirits in a special way. He is revered because of this particular role. Other members of the family are subordinate to him. In the same sense the emperor is considered as a god and treated same as his ancestors.

To the traditional minds of these women all the gods were human beings. All the legends and mythical stories in their old country reveal their human qualities, only in a more exaggerated degree. To their traditional pattern of belief, it is quite possible for a god to have a human physical form with its abilities and disabilities. The function of gods is considered in the same way as that of human beings. As the human occupations are divided, there is a division of labor among the gods. A god or goddess may specialize in curing the skin diseases; a goddess may specialize in fertility; a god may be a specialist in

2 -- These women had to use the term "ogamu" to indicate their desire to see Mrs. Roosevelt while she stayed in Honolulu recently.

3 -- Sardine is considered the commonest and the cheapest and therefore the most worthless fish in Japan. There is an old saying "even the head of a dried sardine could perform miracles if one has faith in it."

match-making; another god may be a god of war. There are a god of learning; a god of food or rice; a god of oven or rice pot; gods of material fortune or wealth; a god of trees; a god of wind and so on up to the innumerable number of eight million gods. None of these gods is almighty or omnipresent or all round. Their power is limited as in the case of the human beings. A god can even be a bad god, powerful but specializing in destroying human lives and their happiness. There is a god of death. There is a god of curse. There is a god of fate. Therefore, goodness or righteousness is not necessarily the criterion of the nature of gods. Of course the gods who are beneficent toward the human beings are more popular and liked and worshipped than the gods who possess the contrary nature. Bad gods are worshipped in order that their temper may be pacified so that they would not be too destructive.

With such concept of god, it is very natural for the Japanese to accept any human being who appears to possess or exhibit any of the human abilities beyond the limitation of rank and file human beings. On the other hand the Japanese emperor has never been interpreted to them as displaying any of the qualities of those departmental gods or dieties. He was interpreted as a god because he represents gods who were his ancestors. While the disposition of the Japanese people is to accept it without question, it is hard for them to take him as they would other gods who can help them in their practical problems. Identifying him wholly with his ancestral gods is difficult for these women because he is still alive. He has no specialized function as a god or a diety. He is a god without portfolio.

The conclusion they usually come to is that he is the highest of all the human beings in Japan, so people treat him with the highest reverence. "He is", they say, "just like the President of the United States. Of course the position of the emperor is by heredity and that of the President is by election. Such difference is according to the make-up of the country. One who becomes the head of the country must be pre-ordained to be so in his former life. Therefore he must possess the qualities which are not in us common people. We must treat a person of the highest rank in the country as we would a god. We experience reverential feeling when we come before great men or virtuous saints because they possess the quality of gods in them. In the villages or provinces in Japan those people are called "living gods" or "iki-gami-sama". "All those who have done good deeds for humanity become gods and protect the country. President Roosevelt will certainly become a god because he is doing so much for this country and for the world now. Perhaps we ordinary people may not become gods after death because we are so insignificant in our deeds and rank in this world."

Some of them stated that it was difficult for them to worship the gods when they go to the shrines because they saw nothing but decorations and images and no god to be visible. They said, "It must be just to satisfy our hearts to believe that the gods are there. That's why it is easier for us to worship the sun and the moon." In fact, excepting 16 or 4.7 per cent of these women, they all indicated their practice of daily worship of the sun. According to them the sun protects the whole world. He makes his daily rounds of the world without fail. The sun gives them the light which is essential to their existence. The sun takes care of the crops. They say that the pious men and women worship the sun at the sunrise to ask for his day's blessing and worship him at the sunset to give him thanks for

his day's protection. Some of these women say that they worship the moon, as he is the god of the night. Some of them mentioned that the wide practice of worship of the sun was a carry over from their rural villages where their agriculture was greatly dependent upon him. Some revealed a vague reason for having no shrines for the sun as follows. The sun lives in the sky and moves every day. So there is no point in enshrining him. Besides, the sun is visible to their eyes. But the spirits of the deceased ancestors or gods are not visible so they have to enshrine them. A few women who belonged to Tenrikyo sect¹ stated that they worshipped the sun and the moon which were symbolized in the sacred pictures in the altar. But this is very different from the popular worship of the sun as part of nature worship or an agricultural cult. They revealed very little connection between the sun and the Sun-goddess. As to the ancestorship of Amaterasu, these women seemed to have accepted its being a goddess without question. But when they started discussing it, the paternal side of the genealogy became vague, so they dropped the matter by saying "Oh it's so far back that nobody knows what really took place."

16 women said that they believe in Buddha as a sole source of salvation. So they did not worship other gods including the sun. They revealed that they would not pray to Buddha to cure their illness or save them from misfortune. They say that what they are in this present world were predetermined in their former lives. All these, they consider, are scheduled in Buddha's plan. So all they can do is to accept the fate and make the best of the situation. They stated that in Buddhism, unlike the Shinto sects, emphasis was on future salvation rather than the comfort and happiness of the present life. Some of these women said "We say that we must be good in this world so that we shall have salvation in the blessed abode of Buddha after this world. This must be in order to keep us from becoming bad and mischievous in this world. We don't know what our future life is really like, because no one who has died has ever come back to tell us the truth."

There was a mention of the emperor being the father of Japan and there was a widespread agreement among these women regarding the role of the President being that of the father-in-law. They stated "If the emperor is the father of Japan, the President is the father of America. Then he is father to our children. But to us the first generation the president is the father-in-law because we were adopted into this country." "Just as a bride or an adopted son must cut all his or her connection with his or her parental family, it is our natural duty to consider ourselves solely in connection with America.² Our children don't understand this as they don't live with their in-laws and they don't consider their first duty to be toward their parents-in-law." "As the father-in-law has the sole power over us and as the adopted member of the family must accord absolute abedience and

1 -- Tenrikyo is a Shinto sect, which is very similar to Christian Science in its attitude toward sickness and its faith healing.

2 -- Part of the traditional ceremony of adoption or marriage consists of symbolic death, indicating that the person is dead as far as his or her parental family is concerned.

reverence to him we must revere the President with our utmost." "Of course once we are adopted the father-in-law is actually our father. But calling the President father-in-law is very irreverent and disrespectful as it means that we treat him like one of us common people. So we must not mention it."

15 women indicated that the Japanese emperor was comparable to the kings in Europe. 8 old women stated that they had never thought of the emperor either as a god or as father of the country. They said that it was just the accident of birth that he became the emperor and that they could have been born in the same family, should the god of good fortune favored so. But they themselves would not choose such a life as it would be just like being a prisoner. 5 other women stated that the political policy of the time exaggerated the divinity of the emperor and people in Japan believe it blindly.

As indicated at the beginning there were 33 or nearly 8.8 percent of the total number of these women, who believed in the divinity of the emperor. Of this number 25 stated that he was a "political god" to take care of the country, but he was not a god to be worshipped as a religion, as he could not save them from illness or misfortune nor could he take care of their future life. 4 of these women stated that because the emperor was a god, he was just to be worshipped and served by others and he did not need to know anything. So he could even be an idiot. 8 women stated "the emperor is not a real god but he is a scion of gods. Therefore he must have inherited the nature of gods. He is lower than the real gods but higher than the human beings. In America the President is higher than the rest of the human beings. That is why our children are glad to die for him." 1

It seems to be that the majority of these 373 women know that the emperor is artificially treated as a god because he represents his ancestral gods. To the majority of the alien Japanese in Hawaii the distinction between gods and the human beings of the higher status is very vague. The history and traditions of their old country are based on the vague idea of the mixture of these human-gods. The deeds of gods include all the human behavior plus the miraculous luck. Therefore, if a human being was considered a god, no question arose in the minds of the Japanese. This loose concept of god is due to their polytheistic conception of gods. To the Japanese every object is god or has the essence of god. God includes both good and bad gods. To a very great extent the concept of god in the minds of the Japanese is also influenced by the Buddhist philosophy of life and the universe. One dominant idea in the minds of the Japanese is the sense of predestination of their fate.²

Contrary to the general assumption, the bulk of the alien Japanese in Hawaii do not have the same mythical concept of the emperor as that advocated by the present military regime in Japan. One reason may be that while there is little

1 -- While their loyalty is for America, the pattern of their reaction and interpretation is in their traditional way.

2 -- This is part of the cause for lack of incentive among the peasant class and their submissiveness to their fate.

distinction between gods and human beings anyway and all the human beings are supposed to become gods or Buddhah after death, the human form of existence being only temporary as interpreted by Buddhism, the concept of the dual quality - god and human- in the person of the emperor is rather a new idea. The intensification of indoctrination of this mythical concept of the emperor being since about twelve years ago, the bulk of the Hawaii-Japanese had already left Japan by that time. They did not go through the period of systematic indoctrination of the past 10 years as school children or even as members of young people's patriotic associations. The fact that the bulk of the alien Japanese in Hawaii did not have much formal education is another explanation for their vagueness of their own idea of gods and human beings including the emperor. Their schooling is very meager. Not many went to the 6th. grade. Many of them went only as far as the second or third grade. This is true of men too. It must be understood that the majority of the Hawaii-Japanese came from the least favored peasant class in Japn economically and socially. Of course these people were exposed to the propaganda from Japan through the magazines and newspapers from Japan. They could read kana or alphabet which was attached to the Chinese characters. They were also exposed to the visitors from Japan who boasted their "national spirit". But these did not clarify their vagueness about the emperor and gods as the systematic drilling of minds in schools would.

Many of these women visited Japan once since they came to Hawaii. But visiting their relatives did not provide them with much indoctrination. They must have been impressed as onlookers by the seriousness of the people. But the numerous expressions revealed that they seemed to have been more impressed by the scarcity of material comfort and goods such as food, fuel and clothing. It seemed that they had very little concern about the political state of Japan even while visiting there. Their lack of interest regarding the political state of the country is quite understandable when we realize their experience in their past. In their old country, throughout the lives of their forefathers different regimes came and went. To their class the changes in the political world made very little difference. The bulk of the Japanese peasants did not worry about who became their leaders in the government, unless their immediate life was affected by it. Their lot was to obey. It was only in the life time of their parents that the authorities over their lives were transferred from their feudal lords to the emperor. Many of them in their old villages still talked about the events during the reign of their old feudal masters when they left Japan 20 or 30 or 40 years ago. After they came to Hawaii their legal, economic, educational, cultural and social status permitted them to stay out of the inner circle of even psychological participation in the political affairs of the country.

Whether their transfer of their devotion to the President may or may not appear to be merely for self-protection, the fact that they came to rely upon the picture or a symbolic representation of the President for their protection is significant, no matter how crude and naive their attitude is. Their psychological habit plus their traditional role of dependence upon others for ~~pro~~ protection made it natural and irresistible for them to find a substitute at hand.

INDICES OF JAPANESE ASSIMILATION IN HAWAII

- I. SCHOOL ATTENDANCE. All children under the age of 16 are required by law to attend an approved public or private school in Hawaii. According to the U. S. Census of 1940, 72.8% of all children of Japanese ancestry, age 16 to 17 years, attended school as compared with 67.1% of the total population. Comparable ratios for older ages are as follows:

Ratio of Total Population Attending School

	18-19 yrs.	20 yrs.	20-24 yrs.
Japanese population	33.5%	12.2%	5.4%
Total population	25.8%	9.0%	3.6%

Thus it appears that a considerably higher proportion of the young people of Japanese ancestry are availing themselves of the opportunity of an American public or private school education than is true of the total population.

- II. INTERRACIAL MARRIAGE. It is generally agreed that a final index of assimilation is provided in the ratio to which a given immigrant group mingles its blood with that of other immigrant groups through interracial marriage. For reasons too complex to elaborate here, the Japanese ratio of out-marriage has been and still is considerably lower than that of other immigrant groups. It appears, however, that this situation is gradually changing. According to information from the Territorial Bureau of Vital Statistics, 21% of the Japanese brides in the year ending June 30, 1944, married non-Japanese men, the largest proportion, 12.6%, marrying Caucasian men. The enclosed table reveals a slow but steady increase of the outmarriage rate for the Japanese women. The outmarriage rate for the Japanese men has remained fairly constant at a low figure.
- III. PARTICIPATION IN WAR ACTIVITIES. The most convincing evidence of Japanese participation is provided in the number and ratio of men in the armed services. This material is being sent under separate cover by Mr. Kido.

Most official agencies in Hawaii do not keep statistics regarding the racial ancestry of those who participate. Because of the critical position of the Japanese in the Territory during 1942, certain agencies did maintain a rough check upon the participants of persons of Japanese ancestry. 33% of the air raid wardens of Oahu were Americans of Japanese ancestry. 47% of the paid workers and 42% of the volunteer workers in

the medical units of the O.C.D. were Americans of Japanese ancestry. Approximately 25 % of the total population of the island at that time were Americans of Japanese ancestry. It is agreed by those in charge of the O.C.D. activities in Hawaii that the Japanese contribute at least a fair proportion of the voluntary workers at the present time.

BOND PURCHASES. No complete breakdown of bond purchases by racial ancestry is available. One significant evidence of the participation of the Japanese in bond purchases is furnished by the amount of bonds purchased with funds in three banks which were closed at the outbreak of the war. There were between nineteen and twenty thousand accounts in these three banks and deposits totaled \$10,168,609.89, including all types of deposits. Roughly, 10% of these deposits were used to purchase bonds at the time of the liquidation of these banks.

BLOOD BANK. For the year 1942, 2,447 persons of Japanese ancestry, out of a total of 8,421 local civilians, made voluntary contributions to the Blood Bank on Oahu. Thus, slightly less than 30% of the civilian contributors were of Japanese ancestry as compared with approximately 32 % of Japanese in the total population.

School Attendance, Territory of Hawaii, by Age and Racial Ancestry of Children

Racial Ancestry of Children	Age Groups			
	16-17	18-19	20	20-24
Japanese	72.8	33.5	12.2	5.4
Hawaiian	38.8	11.5	2.8	0.6
Part-Hawaiian	58.8	24.3	8.0	3.1
Caucasian*	58.6	12.8	3.9	1.5
Chinese	88.9	53.8	27.9	10.5
Filipino	50.3	16.8	5.5	1.2
Total	67.1	25.8	9.0	3.6

* Includes military population

III. Births by Race of Parents, 1932-43

Race of Mother of Children Born of Japanese Fathers	Number to 1000			
	1932-33	1934-38	1938-41	1941-43
Hawaiian	5.8	6.8	5.0	3.6
Part-Hawaiian	12.4	17.8	18.4	20.8
Puerto Rican	0.1	0.2	0.6	0.4
Caucasian	3.0	5.4	5.0	4.2
Chinese	3.2	5.8	6.3	7.2
Japanese	974.5	962.5	962.0	958.8
Korean	0.5	1.0	1.9	3.9
Filipino	0.4	0.5	0.7	0.8
Others	0.1	0.0	0.1	0.3
Total	1000	1000	1000	1000

Race of Father of Children Born of Japanese Mothers	Number to 1000			
	1932-33	1934-38	1938-41	1941-43
Hawaiian	1.9	1.8	2.0	3.1
Part-Hawaiian	5.3	8.7	13.2	17.5
Puerto Rican	0.2	0.4	0.7	2.0
Caucasian	7.2	10.4	17.2	30.0
Chinese	3.1	5.5	6.0	9.5
Japanese	974.4	959.3	940.5	916.4
Korean	1.1	1.1	2.1	3.3
Filipino	6.7	12.8	18.2	17.8
Others	0.1	--	0.1	0.4
Total	1000	1000	1000	1000

REPORT SUBMITTED UPON GOVERNOR'S REQUEST

August 19, 1944

I. Ratio of Hawaii's Americans of Japanese ancestry in the service to the total number in the service from Hawaii:

60 - 65%

(Hawaii's Japanese population is 33% of the total population as of July 1, 1944.)

II. Number of Hawaii's Americans of Japanese ancestry in the Army - about 7000.

1300 - 100th Infantry Battalion (est.)
2875 - 442nd Infantry
270 - 1st Volunteers for M. I. Language School, Camp Savage
330 - 2nd " " " " " " " "
250 - 1399th Engineers (est.)
2000 - Recent inductees - including Aug. induction (est.)

III. Number wounded - about 1100

650 - 100th Infantry Battalion
450 - 442nd Infantry

IV. Number killed in action between Sept. 26, 1943 to Aug. 1, 1944 - about 400

300 - 100th Infantry Battalion
120 - 442nd Infantry (June - Aug. 1944)

(Recorded number killed of races other than Japanese from Dec. 7, 1941 to Aug. 18, 1944 - 72)

V. Decorations

(Figures given by Major Casper Clough, Jr., Commandant of the 100th Infantry Battalion - as of Aug. 18, 1944)

100th Infantry Battalion

3 Legion of Merit Medals
9 Distinguished Service Crosses
31 Bronze Stars
44 Silver Stars
900 (over) Purple Hearts
12 (over) Battle field promotion from non-commissioned to commissioned officers.

(These figures do not include decorations awarded to those in the 442nd Infantry or the Interpreters in the Pacific Ocean Area.)

VI. Ratio of the number of AJA's in the Army to the total population of their group in Hawaii

(As of Jan. 1, 1944 there were 163,478 people of Japanese ancestry. Assuming that 35,000 of them were aliens, we arrive at the figure 128,478 for the Americans of Japanese ancestry.)

7000 - Total in the Army

128,478 - Total AJA population - including men over draft age, children and women

5.45% - Total population in the Army

VII. Ratio of the number of Hawaii's Americans of Japanese ancestry in the service to the total available manpower of their group - 27.90%

(Estimated number of males of Japanese ancestry between the ages 18-35 for 1940 was 25,081.)

VIII. Ratio of casualties to number in the Army

4200 - Total participating in combat in Italy

1500 - Total casualties

35.71% - Per cent casualties

1100 - Total wounded

26.19% - Per cent wounded

400 - Total Killed

9.52% - Per cent killed

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November 5, 1943

LEADERSHIP IS NEEDED NOW

There is a mounting tension in the community. It involves every area of life and all races and groups of people. The tension, however, is greatest and potentially most dangerous in the field of race relationships, particularly where the Japanese group is involved.

So far we in Hawaii have not had any race riots or serious conflicts pitting one racial group against another. This does not mean that we shall not have one in the future. The potentialities are present in the situation. Underneath the veneer of seeming harmony and unity are forces which will take only a spark to become flaming fires the like of which we have probably never seen in our country's history.

As the war is prolonged and particularly as the war against Japan is intensified and more and more of our wounded soldiers and sailors come here to recuperate, the tension is going to inevitably increase. Incidents which formerly, or even now, pass relatively unnoticed are going to take on added significance and might easily be the sparks which will flame into open conflict the underlying prejudices and repressed emotions of various people.

When this happens, Hawaii's war effort will be seriously hampered. Many of the fine things we have built up here in Hawaii may go overboard and be lost forever. New patterns of human relationships will be set. Seeds will be sown, the fruits of which we and our children will have to reap for decades after the war is over.

Not all forces can be controlled; neither can all trends be directed to our liking. The future cannot be determined entirely. But neither do things just happen. It is within our power to direct certain forces within certain limits. The future is not entirely a matter determined by some unknown power. It is definitely something which we can help to determine to some extent by what we do now.

The Japanese group is, of course, our greatest problem today. What this group does, how it is handled and the attitude of the other racial groups toward it are potentially the greatest sources of danger to the present and future welfare of Hawaii. The few leaders among the Japanese realize this and are trying to help control the situation. What they can do, however, is rather limited. They need the help of the leaders among the other racial groups, particularly among the Caucasians who, after all, are the dominant group and the ones to whom the rest of the community looks for leadership. They need it desperately and they need it now, not only for their good but for the good of all of us in Hawaii who call this place our home.

.....

The attached letter, written to an American officer of Japanese ancestry at Camp Shelby by one of our haole leaders in Honolulu, gives

(white)

some idea of the sort of problems with which the Japanese group and the entire community are faced at the present moment and which needs the combined efforts of all leaders if adequate solution is to be had for the good of all people in Hawaii both now and in the future.

Secretary of War, Henry Stimson: March 30, 1943

The War Department has received no information of sabotage committed by the Japanese during the attack on Pearl Harbor.

Frank Knox, Secretary of Navy: March 24, 1942

There was very little, if any, sabotage by the Japanese residents of Oahu during the attack.

Mr. James Rowe, Jr., Assistant to the Attorney General

Mr. John Edgar Hoover has advised me there was no sabotage committed in Hawaii prior to Dec. 7, on Dec. 7, or subsequent to that time.

STATEMENTS REGARDING RUMORS OF SABOTAGE IN HAWAII

Rumors of sabotage by Japanese at Pearl Harbor are still being repeated and believed by reputable people in California eighteen months after December 7, 1941.

In order to provide authentic refutation of some of these stories, the Committee on American Principles and Fair Play have obtained, through Charles F. Loomis, Director of the Morale Section of the Hawaiian Military Government, official statements from W. A. Gabrielson, Chief of Police of Honolulu, and Colonel Kendall J. Fielder of the Military Intelligence Headquarters.

POLICE DEPARTMENT

City and County of Honolulu

May 12, 1943

1. The statement that Japanese trucks in Honolulu deliberately put out of commission several American airplanes is an absolute lie. The Military and Naval Intelligence services and the F.B.I. can verify that there were no Japanese trucks on any airfield, nor did any such trucks do any damage in Honolulu on December 7th.
2. There was no congregation of crowds, and the Army, Navy or Marine Corps was not called on to preserve order in the city. No American machine gunners cleared Honolulu streets of any Japanese before, on or after December 7th.
3. The statement that all over Honolulu had signs which read, "Here a Japanese traitor was killed", is another absolute lie.
4. There was not one act of sabotage attempted by any Japanese or any other person during December 7th or thereafter.
5. The Japanese bombed Oahu twice: on December 7, 1941, and sometime during the latter part of 1942, when four bombs were dropped in the hills back of the city.
6. There was no dynamite planted by any Japanese or anyone else in or about Honolulu in December; and no civilian ever used a truck to pick up any dynamite.

While no acts of sabotage were committed, the Japanese did maintain an excellent system of espionage.

(signed) W. A. Gabrielson, Chief of Police

HEADQUARTERS HAWAIIAN DEPARTMENT

Office of the Assistant Chief of Staff for Military Intelligence

17 May 1943

I was surprised to learn that some of the many Island rumors about the Hawaiian Islands during the first few days of the war are still prevalent on the mainland. They have been repeatedly denied by all authorities.

In connection with the six statements that Mr. F. enumerated in a letter to you, it can be positively stated that all are untrue. It is hardly worthwhile to refute them individually, but it might be of interest for you to know that the movie, "Air Force", was censored and the scenes about the misuse of the Japanese trucks and the Japanese snipers on Maui were deleted before the picture was permitted to be shown in Hawaii.

Having been in charge of military intelligence activities since June, 1941, I am in position to know what has happened. There have been no known acts of sabotage, espionage, or fifth column activities committed by the Japanese in Hawaii either on or subsequent to December 7, 1941.

(signed) Kendall J. Fielder
Colonel, G.S.C., A.O. of S., G-2

Creeping Truth and Flying Lies

Truth, like Shakespeare's schoolboy, is a creeping snail, while malicious rumor has wings. Proof of this assertion is at hand in the fact that the long disproved rumors of sabotage by Japanese at Pearl Harbor are still being repeated and gullibly believed by reputable people in California eighteen months after December 7, 1941.

(Edwin Fisher)
In order to scotch these malicious stories for good, an officer of the Committee on American Principles and Fair Play on April 30 wrote Charles F. Lewis, Director of the Morale Section of the Hawaiian Military Government, asking him to secure specific official statements regarding six such rumors currently reported from Southern California. The following authoritative statements were elicited by Mr. Lewis.

POLICE DEPARTMENT City and County of Honolulu

May 12, 1943

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(Signed) Kendall J. Fielder
Colonel, G.S.C., A.C. of S., G - 2

The announcement of the U. S. farm security administrator in Washington that further farm loans will be refused to "persons of Japanese extraction whether citizens or not" is amazing.

It is not only amazing, it is disturbing as evidence that racial discrimination has become a guiding principle in one of the great bureaus of the federal government.

The issue, in its inevitable effects, is not one which concerns the Japanese alone.

It concerns people of other racial "minority" strains and derivations.

The news is totally unexpected. So far as territorial officials know, the farm security administration (F.S.A.) did not consult territorial officials, or federal officials here, before reaching its decision.

The F.S.A. is a bureau of the department of agriculture. It issues federal emergency crop loans, called F.E.C. loans, all over the United States.

Presumably these loans are available to borrowers on a basis of equality before the law. Presumably also the FSA, like every other government agency, is bound by the constitution of the United States.

The implications and possibilities of this astounding decision are plain. Some of them are:

1. If the FSA can determine loans on the basis of race, it can deny loans to Chinese, to Negroes, to Jews--to any person of any blood, citizen or not.
2. If the FSA can draw the race line in its operations, so can other federal agencies--a multitude of them--the war labor board, the war production board, the office of price administration, the war manpower commission, to mention only a few of them.
3. If the FSA has the power to draw the race line without authority of congress, it has the power to do other things which run athwart American constitutional principles without authority of congress--and so have other federal agencies.

It is obvious that the racial discrimination thus set up as a guiding principle in a great federal agency is based on the fact that Japan is an enemy nation, and on abhorrence, a natural and inevitable result of the whole sinister thing which we know as Japan, the enemy.

Yet even in our resolute determination to crush Japan the enemy, even in our detestation of "Japanism," we are bound to observe the principles of the free republic for which we fight.

This action by the FSA puts before the American people this strange spectacle: One great branch of our national government--the war department--calls upon American citizens of Japanese ancestry to enlist, take up arms, go to the front to fight for American principles.

Another great branch of our national government-- the department of agriculture--proposes to deny to other Americans of Japanese ancestry the rights and privileges open to American citizens of every other ancestry in our land.

The two attitudes simply cannot be harmonized. Both cannot be correct on historic American principles. The inescapable fact is that the second attitude --that of racial discrimination by a federal agency--is wrong.

This attitude, this decision, should be challenged and opposed not merely on the basis of injustice to persons of Japanese blood but of violation of the principle of equality before the law, regardless of race and color, which is the very foundation of our America.

THE FSA MODIFIES ITS ORDER

Prompt protest against the drawing of the "race line" by the federal farm security administration appears to be having its effects.

The FSA administrator in Washington has issued instructions to his field offices which in effect modify the discriminations it was proposed to practice against Americans of Japanese ancestry.

As this newspaper pointed out when the original order first became known, the most serious aspect of the matter was not that the discrimination was against one race. It was that any racial discrimination should be set up by an agency of the United States government.

Not only Hawaii but other sections of the country need to be on guard against such violations of the spirit and the letter of our national constitution. And such violations, it is ironically true, are likely to be attempted at the very time millions of our finest men are engaged in fighting and dying for the cause of freedom from such racial abuses.

Star-Bulletin Feb. 26, '44

The
C. J. Grooms
P.O. Box 439
Honolulu

[Handwritten signature]

8-16-44
Dr. A. L. Dean
via Mrs. A + B.
former Pres. UH

When I came to Hawaii thirty years ago and saw the diverse racial mixture which composed its population it was natural to ask: "Can people function satisfactorily in a social, economic and political system which is not the product of their own evolution?" The complete answer can not yet be written but I see some elements of the answer. Thirty years of experience has made me increasingly aware of the tremendous molding power of environment. The major portion of this influence is exerted in the early years of the individual, in which develop habits of thought and behavior which are highly persistent. We may therefore expect to find a gap develop between the immigrant generation and its children and grand children.

Much has been said and written about "racial" psychology assimilability and the like, much of it nonsense. We know that a child speaks the language of his environment, which may or may not be the language of his ancestors. If he hears no language he speaks none, hence the congenitally deaf are also mute. A child is born with certain capacities for loyalty, ^{but} to what they will be attached is wholly determined by environment.

Many Hawaiians take to machinery like a duck to water but in pre-discovery days the Hawaiians had no metals and only the simplest implements of wood, stone and shell.

The Hawaiian leaps with the greatest of ease from a neolithic culture to operation of complex machinery. I know an electrical engineer who fills a position of responsibility in one of the very large utility companies whose father was Chinese and his mother Hawaiian. There is nothing in his ancestry labelled mathematician and engineer. I have had a number of university students in my household of Japanese extraction. As far as I have been able to observe they are moved to laughter and sorrow by the same causes and their faces express the same emotions as young people of Puritan descent. I find that I must like and dislike, trust and distrust, seek and avoid people because of what they themselves are, not because of their racial extraction or the color of their skins. It is time that we older Americans woke up to the fact that if the descendants of an immigrant group are not "assimilated" we have to look to ourselves for the causes.

Certainly Hawaii has demonstrated some things in these war years. Americans from Hawaii of all racial backgrounds have shown wherever they are sent, on land or sea or in the air, that they act like Americans, they fight like Americans and they treat the people of occupied countries with the same off-hand good natured sympathy; regular G I, in short.

I am fed up with hearing about the Japanese problem in the United States. As far as I can see all we have to do is treat all Americans as Americans and forget who their grandfathers were. They are all just folks and they will behave that way if given a chance.

"ARE THE JAPANESE IN HAWAII LOYAL TO THE UNITED STATES?"

Twenty-one months after the attack on Pearl Harbor, doubt and misunderstanding still persist in the minds of many Americans regarding the loyalty of the 170,000-odd people of Japanese descent who comprise the dominant racial group in the Territory of Hawaii.

How about those Hawaiian-Japanese? Are they loyal? Can they be trusted?

"Yes" or "No" answers are naturally impossible. Nor, for that matter, can the questions be satisfied by any statistical calculation to the effect that such-and-such a percent is loyal and the remainder disloyal. Mathematical treatments of this type make interesting reading and are convenient to handle, make comments such as these seem comparatively academic and unspecific. Nevertheless, there are places where figures simply cannot be applied, and this is one of them. No one has yet been able to invent percentages or numerical values which could be applied to beauty, honor, courage, loyalty, or any of the other human attributes.

Loyalty is not just a "yes" or "no" proposition, a matter of being either loyal or disloyal. Even among Caucasians in a Caucasian country there exist various shades, or intensities, of loyalty. Rabelais wrote that he would be "loyal until the fire" -- implying that while he considered himself quite a loyal fellow by most standards, he could not guarantee to cling to his principles once his enemies had bound him to the stake and had begun to apply the torch.

What does this thing we call loyalty depend on, anyway? There is admittedly a lot of opinion involved in an enumeration of this kind, but the following factors seem to be worth considering.

1. Geography - Perhaps the most basic factor in determining a person's loyalty is ordinary geography. In our Civil War, by way of example, those Americans living

below a certain degree and minute north latitude suddenly found themselves arrayed against those Americans living above that latitude. There were certain economic and sociological considerations involved, but the man-in-the-street and the man-in-the-field were largely unaware of these; all they knew and cared about was that one region was fighting another, and their loyalty was automatically dictated by the community with which they found themselves identified.

2. Racial or religious differences - People of like racial characteristics, or like religious beliefs, tend to live together, develop similar habits and sympathies and similar ways of thinking. Where groups thus formed feel there is discrimination against them by a larger dominant racial group, a lessening of their normal loyalty is not infrequently the result. The American Negro may be a case in point. The Negro has no stake at all in the Axis scheme of things, and would scarcely be the gainer under any "New Order"; nevertheless, stories of Japanese-Negro collaboration and race riots in mainland cities indicate that the Negro is a "sore spot" in the American social structure.

3. Economic dissatisfaction - It is much easier to be patriotic, of course, on a full stomach. The Communists make most of their conversions among people who aren't living as comfortably as they think they should, and who feel they could certainly do no worse under another form of government.

4. Family teachings or education - The training a person is exposed to in his early home life is a very important influence on his loyalty later. An American-born boy of German parents, for example, who retains no noticeable Germanic characteristics and suffers no discrimination thereby, might still be pro-German if his parents had brought him up along these lines, or had sent him to Berlin for his education.

5. Personal ambitions or jealousies - Benedict Arnold felt he was being slighted and mistreated, was so bitter about it that he turned traitor against his own principles and his own people. The Quislings the Nazis set up in various conquered countries may be of similar stamp.

6. Adherence to abstract physical principles - Many a German liberal, usually an intellectual or educator, has chosen concentration camp in Germany rather than alter his convictions.

7. Physical or moral courage - Like every other aspect of human behavior, loyalty follows the line of least resistance. The average Italian probably had little real fondness for Fascism when it was first introduced, but few found the courage not to "fall in line". Paraphrasing an old quotation, "Discretion is oft the better part of Loyalty".

The above may be an incomplete analysis, but it may serve to indicate that evaluating a person's loyalty is a complicated and subjective procedure.

* * * *

Returning to the Japanese in Hawaii, we find they all have geographical ties in Hawaii, and most prefer life here to that in Japan. All, however, are aware of the difference in race, and in some cases feel there is discrimination; some undoubtedly feel that "white supremacy" hurts them economically; many have been reared and educated in Japan, most have attended Japanese schools here and have been exposed to a certain amount of pro-Japanese teaching in their homes.

How does all this add up? Many of the local Japanese don't know themselves. That dual allegiance they have been permitted to maintain all these years is more than nominal. Many Japanese have contributed liberally to Japanese war relief, and later donated equally heavily to American service charities. Many have sons in the Japanese army and sons in the American army, and are proud of both. One case which came to light recently was that of a Japanese woman, an alien, whose husband has been interned as a Shinto priest. She is being supported by two sons, but receives a salary of \$25.00 a week herself. It was discovered entirely by chance that this woman has been donating every cent of this money to various American charities for over a year -- and doing it anonymously.

Are the Hawaiian-Japanese loyal to the United States, or aren't they? There has certainly been little evidence of overt disloyalty, but it is difficult to determine what the story would be in the event of an invasion. Many Japanese probably find their sentiments divided. But one thing is certain...in determining the direction and extent of these sentiments, mathematics is one science that will be of no help whatever.

"IF IT IS SO DIFFICULT TO DETERMINE THE LOYALTY OF THE ISLAND JAPANESE, HOW DO WE GO ABOUT CONTROLLING THEM?"

Some 1,200 Japanese have been judged dangerous to internal security and consequently interned since the start of the war. Many times this number have been investigated and released. There are no "short cuts" in determining whether a Japanese is to go home or go to an interment camp -- each case must be investigated and evaluated individually.

In most instances, however, the search for information follows a fairly constant pattern. The investigating agent knows just about what facts to look for, and applies certain standards or criteria in evaluating these facts. What is required first of all is background information, personal history and characteristics, or evidence of specific activities of the subject which would tend to shed light on the direction and extent of his loyalty. Following is a list of the factors which experience has shown are almost always pertinent:

Birth and family background, education in Japan and/or the Territory, length of stay in Japan, number of trips to that country, military training in Japanese schools, service in Japanese army, relatives in Japanese army, past and present associates in Japan or here, financial status and character of investments, present and potential interests in Japan, either family or financial, religion, nature of employment, membership in Japanese associations, contributions to Japanese service charities, attendance at official Japanese functions, entertainment of visiting naval officers, efforts to expatriate if a citizen, family or financial ties in the Territory, police and credit record, prior service in the American army or relatives in the American army, ability to speak the language, apparent state of Americanization and general estimate of reliability and attitude.

At the conclusion of the investigation, all findings are weighed and a decision is made as to whether or not the man can be considered dangerous to internal security. In judging the subject, a doctrine of "reasonable doubt" is applied just as it is in court procedure. In criminal law, however, where there is "reasonable doubt" of guilt, the defendant is set free; military necessity, and the paramount importance of preventing rather than punishing disloyal acts requires that where "reasonable doubt" exists the national security must be protected.

It should not be assumed that every Japanese now in interment has actually been proved disloyal to the United States. Some have admitted loyalty to Japan, even though they hold American citizenship; others claim to be loyal at heart in spite of demonstrated Japanese tendencies. It can be said that every Japanese interned has been subjected to such powerful Japanese influences, or had conducted himself in such a manner, that his loyalty to this country is open to serious question.

"CAN THE JAPANESE EVER BECOME THOROUGHLY AMERICANIZED?"

Some observers have expressed the belief that the Japanese will always be a problem as long as they are in Hawaii -- "because they don't assimilate". In support of this view they point to various "old country" customs which have been carried along even into the third generation here, or to the marriage records, which show that Japanese have intermarried to a lesser extent than any other race.

The problem of race assimilation should probably be a matter for sociological rather than military discussions. So far as the biological aspects are concerned, it is apparent that each succeeding generation of Japanese is intermarrying more freely, and it would seem to be only a question of time until the Hawaiian-Japanese will no more resemble the Japanese in the mother country than the present-day Greek resembles the early Athenian.

But a safe degree of Americanization should not have to wait upon the lengthy process of biological dilution. They should, in fact must, be Americanized long before this. There are difficulties to be overcome -- circumstances which make for a more stubborn problem than the Americanization of other immigrant races has provided. Here are a few:

1. The concept of dual citizenship still exists.
2. The school system in Hawaii has not done a good job so far as Americanizing the young Japanese is concerned. The Japanese language schools, promoting the language and customs of the mother country, have been tolerated and in some cases even encouraged by white people locally.
3. Many Japanese have visited Japan, and large numbers have been brought up and educated there, whereas few have ever seen the United States.

4. Japanese societies, furthering Japanese customs and social programs, have flourished all over the Territory.

5. The obvious differences in racial characteristics and color present a formidable social problem.

6. The Japanese were originally brought to the Territory as a laboring class. The natural desires of those who are personally ambitious of advancement still meets some opposition from those who still regard them as a laboring class.

7. Among Japanese, the influence of the elders upon the young has always been a powerful factor. Even today in Hawaii, many marriages between Japanese youths and girls are dictated and arranged by parents of the concerned parties. There is still a disposition among younger groups to avoid displeasing and disobeying their parents -- the latter, of course, being for the most part alien.

8. Many Hawaiian-Japanese have relatives or investments in Japan.

9. Even among younger Japanese, there are many who speak little English, and find it simpler to converse in Japanese.

10. The Shinto religion, preaching divinity of the Emperor of Japan, was functioning right up to the war and undoubtedly still has a hold on many of the people.

* * * * *

Most of these difficulties are gradually being ironed out. Dual citizenship, for example, was in many cases a product of apathy. The war has corrected that. Resumption of relations after hostilities cease, will probably result in a flood of expatriation applications, even if no legal steps are taken to straighten out the problem. The Territorial schools are bound to improve with time, and it is not likely that Japanese schools will ever be permitted to function here again. Time alone will take care of many of the obstacles -- the influence of the alien parents, existence of relatives or interests in Japan, difficulty with the English language, prevalence of the Shinto religion.

Social and economic discrimination will continue to

be the greatest problem, but there should be steady progress. Fortunately, Hawaii is a perfect melting pot, an assimilation of many races.

It is a well-known fact that Hawaiian-Japanese who visited Japan before the war were never considered true Japanese by the residents of that country. They were called "Hawaiians", and were looked upon as foreigners in appearance, dress and living habits. The Japanese they spoke was almost a "pidgen" compared to that used by the mainland Japanese themselves. So if they are not yet Americanized, Hawaii's Japanese have at least become partially "de-Japanized".

Will they become Americanized? It is the firm conviction in this quarter that they will. Quite naturally, it will take them a generation or two longer than it would take a race of Swedes or Russians; but they are making, and will continue to make, steady progress towards Americanization.

files

HEADQUARTERS HAWAIIAN DEPARTMENT
OFFICE OF THE ASSISTANT CHIEF OF STAFF FOR MILITARY INTELLIGENCE
FORT SHAFTER, T. H.

In reply refer to:
312.11 PR/ID

17 May 1943

Mr. Charles F. Loomis,
P. O. Box 459,
Honolulu, T. H.

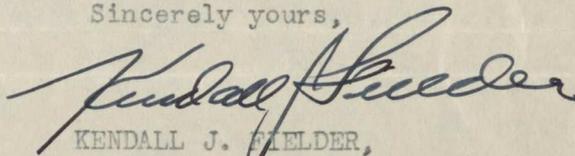
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In connection with the six statements that Mr. Fisher enumerated in a letter to you it can be positively stated that all are untrue. It is hardly worth while to refute them individually but it might be of interest for you to know that the movie "Air Force" was censored and the scenes about the misuse of the Japanese trucks and the Japanese snipers on Maui were deleted before the picture was permitted to be shown in Hawaii.

Having been in charge of military intelligence activities since June 1941 I am in position to know what has happened. There have been no known acts of sabotage, espionage or Fifth Column activities committed by the Japanese in Hawaii either on or subsequent to December 7, 1941.

Sincerely yours,



KENDALL J. FIELDER,
Colonel, U.S.C.,
A.C. of S., G-2.

FOR DEFENSE





OUR REFERENCE
YOUR REFERENCE

POLICE DEPARTMENT
CITY AND COUNTY OF HONOLULU
HONOLULU, HAWAII

May 12, 1943



ADDRESS ALL
COMMUNICATIONS TO
W. A. GABRIELSON
CHIEF OF POLICE

Memo to Mr. Charles F. Loomis:

Relative to the letter of Mr. Galen M. Fisher, addressed to you under date of April 30, I wish to comment with reference to the six statements which he submitted, as follows:

1. The statement that Japanese trucks in Honolulu deliberately put out of commission several American air planes is an absolute lie. The Military and Naval Intelligence services and the FBI can verify that there were no Japanese trucks on any airfield, nor did any such trucks do any damage in Honolulu on December 7th.

2. There was no congregation of any crowds, and the Army, Navy or Marine Corps was not called on to preserve order in the city. No American machine gunners cleared Honolulu streets of any Japanese before, on or after December 7th.

3. The statement that all over Honolulu ^{had} ~~were~~ signs which read, "Here a Japanese traitor was killed" is another absolute lie.

4. There was not one act of sabotage attempted by any Japanese or any other person during December 7th or thereafter.

5. The Japanese bombed Oahu twice: on December 7, 1941, and sometime during the latter part of 1942, when four bombs were dropped in the hills back of the city.

6. There was no dynamite planted by any Japanese or anyone else in or about Honolulu in December; and no civilian ever used a truck to pick up any dynamite.

While no acts of sabotage were committed, the Japanese did maintain an excellent system of espionage.

WAG:DL

W. A. Gabrielson
W. A. GABRIELSON
Chief of Police

STATEMENTS REGARDING RUMORS OF SABOTAGE IN HAWAII

Rumors of sabotage by Japanese at Pearl Harbor are still being repeated and believed by reputable people in California.

Following are official statements from W. A. Gabrielson, Chief of Police of Honolulu, and Colonel Kendall J. Fielder of the Military Intelligence Headquarters. These statements were secured through Charles F. Loomis, Director of the Morale Section of the Hawaiian Military Government.

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City and County of Honolulu

May 12, 1943

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(Signed) W. A. Gabrielson, Chief of Police

(over)

HEADQUARTERS HAWAIIAN DEPARTMENT

Office of the Assistant Chief of Staff for Military Intelligence

17 May 1943

I was surprised to learn that some of the many Island rumors about the Hawaiian Islands during the first few days of the war are still prevalent on the mainland. They have been repeatedly denied by all authorities.

In connection with the six statements that Mr. F. enumerated in a letter to you, it can be positively stated that all are untrue. It is hardly worthwhile to refute them individually, but it might be of interest for you to know that the movie, "Air Force", was censored and the scenes about the misuse of the Japanese trucks and the Japanese snipers on Maui were deleted before the picture was permitted to be shown in Hawaii.

Having been in charge of military intelligence activities since June, 1941, I am in position to know what has happened. There have been no known acts of sabotage, espionage, or fifth column activities committed by the Japanese in Hawaii either on or subsequent to December 7, 1941,

(Signed) Kendall J. Fielder
Colonel, G. S. C., A.C. of S., G-2

TERRITORIAL EMERGENCY SERVICE CONFERENCE

Kahului, Maui, T. H.

July 21, 22, 23, 1944

List of Persons in Attendance

Island of Kauai

1. Masaru Shinseki
2. Henry Matsuki
3. Noboru Miyake
4. S. Ichinose

Island of Hawaii

1. Dr. Tadashi Oto
2. Tom Okino
3. James T. Yabusaki
4. John Kuwahara

Island of Maui

Central Committee:

Dr. Homer Izumi, Chairman
Harry Inouye, Vice Chairman
Raymond Torii, Rec. Secretary
Rikio Omori, Corres. Secretary
George Hasegawa
Albert Nobu
Edward Kushi
Shizuichi Mizuha
Hayato Suyama
Toshi Kuwada
Oliver Kamita
Dean Shigeta

Area Chairmen:

Shigeru Omuro
Joe Hiraoka
Shuji Seki) not in attendance
James Tsuda)
Ted Hotta
H. Ozaki
Kazuo Kage) not in attendance
Teruo Tadaki) do
Shuichi Yamamoto) do

Honolulu

1. Katsuro Miho
2. Dr. J. Kuninobu
3. Baron Goto
4. Dr. Ernest Murai
5. Stanley Miyamoto
6. C. F. Loomis
7. Major Blake
8. Masa Katagiri
9. Mitsuyuki Kido
10. Dr. R. Komenaka
11. H. W. Ching
12. Leslie Deacon
13. Shigeo Yoshida

Maui (continued)

George Ito
Eddie Sakamoto
S. Fukunaga
Bunki Kumabe
Shuichi Yamamoto (not in attendance)
Isami Wakashige do
Mitsuji Terada do
Wallace Kimura do
Minoru Tanaka do

Visitors

Col. Farrant L. Turner
Col. W. A. Fleckenstein
Capt. Ezra Crane
Lt. Norman H. Dalloff (NAS Puunene)
Maj. Joe Fallon (Kauai)

Visitors

Frank D. Kinnison,
Charlotte S. Fletcher
Dorothy I. Jose
Saburo Chiwa
Martha F. N. Morimoto
Mrs. George C. Cummings
Clinton S. Childs
Samuel G. McEldowney
Ray M. Allen
Ward D. Walker
Lawrence A. Baldwin
John T. Moir, Jr.
William Walsh
David T. Fleming
Alfred M. Church
F. E. Skinner
Richard E. Meyer
E. S. Elmore
Rev. Yoshikami
Edward Ogata
Harold W. Rice
Al S. Spenser

Prin., Kahului School
Medical Social Service, Kula Sanatorium
Dept. of Public Welfare
F. B. I.
American Red Cross, Home Service
" " "
Headworker, Alexander House Com. Assn
F. B. I., Maui District
Manager, Wailuku Sugar Co.
Asst. Mgr., Hawaiian Commercial & Sugar
" " do
Manager, Pioneer Mill Co.
" Kahului Railroad Co.
" Baldwin Packers Ltd.
Prin., Baldwin High School
Supervising Principal, West Maui Schools
" " East Maui "
Commissioner, Public Instruction

Stenographer of convention
Senator
Chairman, Board of Supervisors

Maui Committee Contact Men:

Dick Ota
Noboru Mochizuki
Sozen Yogi
Masao Saka
James Kaya
Yoshito Kagawa

WAR RELOCATION AUTHORITY

Washington, D. C.

J. Edgar Hoover, Director
Federal Bureau of Investigation

(Excerpts from testimony before the House
Appropriations Committee on the Department
of Justice appropriation bill)

"We have had practically no trouble with the Japanese in Hawaii. I made the statement before that there has been no sabotage or espionage committed in Hawaii, subsequent to Pearl Harbor. There was espionage committed prior to Pearl Harbor, but not by the Japanese population as such, but by espionage agents and consular agents of the Japanese government.

"I want to mention briefly the work which the bureau has performed in the field of enemy control.

"Immediately following the incident at Pearl Harbor on December 7, 1941, we were called upon to effect the apprehension of potentially dangerous alien enemies.....

"The action taken and the prompt manner in which it was taken, took out of circulation those individuals who might have been the nucleus of any espionage or sabotage rings of either Japanese, Germans, or Italians in the United States.

"I think that is the reason why we have had so little trouble from subversive agents in this country at the present time. Of course, we are constantly on the alert as to the activities of such groups that are still in the country in the alien enemy class.

WAR RELOCATION AUTHORITY

Washington

Abstract No. 40

Coggins, Cecil Hengy The Japanese-Americans in Hawaii.
Abstracted from Harpers, June 1943 pp. 75-83

"Before the bar of public opinion stand a quarter of a million American citizens - citizens with yellow skin, dark almond eyes, and a loyalty that has been finally and publicly challenged. These descendants of Japan anxiously await the verdict of their fellow-Americans."

Cecil Hengy Coggins, Lieutenant commander in the Navy Medical Corps wrote the above personal observations based on his experiences in his article "Japanese-Americans in Hawaii" in the June issue of Harper's Magazine.

He comments that through long years of peace, the loyalty of Japanese Americans was often discussed by the melting pot population in the Islands. The conclusion reached was that their loyalty was a mysterious, and unfathomable quality destined to remain forever a subject of argument.

When war exploded in the face of the peaceful islanders, three hundred potentially dangerous Japanese were interned and feeling ran high against the Japanese. The air became full of stories of sabotage and espionage, and young Japanese-Americans discussed the wisdom of wearing badges and buying war bonds. They wondered if those acts would be interpreted in the wrong way.

Lieutenant General Delos Emons who arrived in the confusion, reassured the Japanese population that they had nothing to fear, and two Japanese owned newspapers were allowed to resume publication.

However, the fine record set by the niseis of the 297th and 298th Battalions of the U. S. Army did not overrule the suspicion of the white residents, and so the soldiers dug miles of trenches and piled sandbags instead of carrying rifles. The Hawaii Territorial Guard niseis, more unfortunate than the battalions were inactivated. Yet all of them were determined to take part in active warfare.

The solution to the problem came from the Japanese population. The Civic Association, most influential of the societies in Hawaii drafted a petition asking the Military authorities to grant them the opportunity to fight for their country.

During this time the Intelligence Service re-examined the files of a hundred thousand individuals. They found that the records showed not a single act of sabotage committed and that many niseis had lost their lives at Pearl Harbor. One of the most important facts revealed that if the Japanese population, numbering one-third of the Islands' people should be evacuated, other residents would not be able to eat.

Then came Secretary of War Stimson's announcement of the formation of a nisei

CONFERENCE

INTER-ISLAND MORALE COMMITTEES

July 22 - 23, 1944
Wailuku, Maui

Tentative Agenda

- I. Introductory remarks - Dr. Homer Izumi, Maui, Conference chairman
- II. Introduction of delegates and guests
- III. Keynote address - Mr. Hung Wai Ching
- IV. Brief progress report on problems left by the last conference to be followed up - Mr. Shigeo Yoshida
- V. Short review of the work of each island committee since the last conference - problems encountered, progress made, plans for the future, recommendations, etc. - Chairman of each Committee
- VI. Assistance to service men and their families

Presentation - Mr. Leslie Deacon

Guide questions for discussion:

Rehabilitation of the physically or mentally disabled

1. What is the possible extent of this problem in the immediate future as well as in the post-war period. What can we do to get the necessary data on various aspects of this problem, particularly on the nature and extent of the rehabilitation needed.
2. What progress has the community made so far in setting up a machinery to meet the problem adequately.
3. What further needs to be done before the community can say that it is equipped to deal with the problem adequately.
4. Is it necessary to set up a machinery on each island to deal with this problem.
5. What can we do to help establish the necessary machinery and make it function properly after it is established.

Rights and benefits of the families of those killed in service

1. What are these rights and how can we make them known to those entitled to them.

Rights and benefits of service men on leaving the service
(a) with disabilities and (b) without disabilities

1. What are they and what can we do to help our discharged service men avail themselves of these rights and benefits.

Adjustment to the family and the community

1. What psychological difficulties are involved. What might be the attitude of the service men toward the community and vice versa.
2. What is the responsibility of the families and the community in meeting this problem. What community resources are available to help an individual or family faced with the problem.
3. What can we do to help prepare the community for the problem which lies ahead.

Employment and economic opportunities

1. What community agencies are working on this problem.
2. What is there that we can do to help meet it.
3. What is the present attitude of the plantations toward the returning veterans. What is the attitude of the soldiers themselves on returning to their pre-induction jobs.

VII. Language Schools

Presentation -

Guide questions for discussion:

1. What possibility is there of language schools being revived after the war. What is the present thinking of the community on this question--non-Japanese, Japanese aliens, citizens of Japanese ancestry.
2. What is the present status of the language schools. How many have been dissolved so far on each island.
3. What stand should we take on this question. Should we simply recognize the constitutional right of the people to establish such schools and do nothing now or in the future about any attempts to reestablish them. Should we oppose the language schools under any conditions or should we favor them if they are under proper control, supervision and staffing. How would certain elements both here and on the mainland react to any attempts to revive the language schools.
4. Assuming (a) the need for a knowledge of the Japanese language in the post-war period and (b) the possibility of attempts to revive them, what steps can we take now to prevent their revival and at the same time provide

opportunities for teaching the language to those who wish to learn it. Would liquidation of the assets and dissolution of the corporate body now be of any help. If so, how should it be done. What legal and other difficulties are there. Is there also a need for an educational campaign to build up a public opinion opposed to the reestablishment of these schools. How can we do this. What substitutes can the community offer for teaching the language and what can we do now to help establish them.

VII. Employer-employee relationships which may give rise to race issues

Presentation -

Guide questions for discussion:

1. Do we still subscribe to the policy adopted at the last conference to the effect that "when the race issue is injected into an actual or potential employer-employee controversy, the Committee deems it to be its responsibility to do all in its power to clarify the issue"?
2. What can we do to carry out this policy. Can we draw up a list of principles to guide us in doing so.
3. Are there any major employer-employee conflicts involving the Japanese now or in the immediate future to which we should give our attention.
4. Do we have on each island committee someone who is sufficiently acquainted with this problem to give us a factual basis on which to operate. Would it help to add a labor man on each committee.

IX. Removal of alien influences and practices and the substitution of American influences and practices

Presentation -

Guide questions for discussion:

1. In what areas of life are alien Japanese influences and practices still operating. (Religious and neo-religious practices, marriage and burial customs, language, family organization, anti-American sentiment, etc.)
2. Are all these influences necessarily bad.
3. Should we work toward the immediate or early elimination of those we consider undesirable. Should we take advantage of the war situation to hasten the process of Americanization. What possible harmful results - sociological and otherwise - might we have from this acceleration toward eventually complete Americanization. (Consider the findings of Dr. Lind and other sociologists on this issue.)
4. Assuming that we do not wish simply to let nature take its course, what, specifically, can we do to consolidate the gains made so far as a result of the war and hasten the process in the future.

X. Participation of the Japanese community in war activities

Presentation -

Guide questions for discussion:

1. Along what lines should there be greater participation. Are there certain avenues of service now closed to the aliens or even the citizens which we should try to have opened up.
2. How can we get better participation along lines already open. What are some factors which have prevented a fuller participation. Would the organization of a women's committee be one answer.
3. What can we do to get better recognition for what has already been done.

XI. Participation of AJA leaders in determining policies and trends in the territory as a whole

Presentation -

Guide questions for discussion:

1. Has the time arrived when more AJA leaders should participate in determining policies and trends in the community rather than just "fit into the groove" after the pattern has been set.
2. What are some of the problems affecting the entire territory which should be the concern of and be worked out by leaders of all racial groups.
3. Are there enough qualified AJA leaders with the respect of the entire community who are in a position to contribute their leadership in general community "designing". If not, what can we do to develop such leaders.

XII. Developing better personal relationships with people of other races

Presentation -

Guide questions for discussion:

1. What are some psychological and personal traits among many adolescent AJA's and older alien Japanese which cause misunderstanding and irritation among people of other races, particularly haoles--speech, lack of frankness, real and imagined cockiness, dress, manners, etc.
2. What can we do to bring about a better understanding and personal relationship--elimination of the irritants as well as the unnecessary irritation arising oftentimes from assumed motives, ignorance, lack of acquaintance, drawing conclusions on the basis of one or two incidents, prejudice, etc.
3. Is there anything we can do at the present time to help those of Japanese

ancestry widen their contacts with those of other races. Is there anything in which we ourselves can take the lead.

4. What is the responsibility of the other racial groups in this regard. What can they do to bring about a better personal relationship all around.

XIII. Other problems which should be discussed and studied if time permits

1. Americanization and assimilation of returning internees. What can we do now to help those released or paroled. What can we do for those who are released after the war which will help them take their places in an American community.
2. Problems of the mainland Japanese and their possible effect on Hawaii. What can we do to help the mainland Japanese solve some of their problems, which if left unsolved or if decided against them, may affect adversely those of us in Hawaii.

XIV. Evaluation and looking ahead

Presentation -

Guide questions for discussion:

1. As we look back and evaluate our work since our organization, what mistakes, failures and weaknesses can we see.
2. How can we make our work more effective. Has our work permeated to the rank and file. Do we have their support. Are our committees representative of the people we serve. Is our work sufficiently known and accepted by the general community.
3. What is our main job ahead. Is there a need now for a reformulation of our purposes and functions.
4. What can the executive secretary do to make the work more effective.

XV. Other business and problems

XVI. Summary, announcements and closing remarks - Dr. Homer Izumi, Conference chairman

RACE RELATIONS COMMITTEES

EMERGENCY SERVICE COMMITTEE

Joint Steering Committee

Dr. Ernest I. Murai - 2610
Masa Katagiri - 6025
Shigeo Yoshida - 5892

Publicity Committee (Press & Radio)

Shigeo Yoshida, chairman - 5892
Mitsuyuki Kido - 86772

Labor Committee

Stanley Miyamoto, chairman - 7080
Mitsuyuki Kido - 86772
Katsuro Miho - 3788

Incidents & Rumors Committee

Masa Katagiri, chairman - 6025
Dr. James T. Kuninobu - 2227
Mitsuyuki Kido - 86772

Memorial Plaque Committee

Katsuro Miho, chairman - 3788
Y. Baron Goto - 9951
Dr. Ernest I. Murai - 2610

Welfare & Rehabilitation Committee

Y. Baron Goto, chairman - 9951
Masa Katagiri - 6025
Dr. James T. Kuninobu - 2227

AJA Servicemen Letter Project

Shigeo Yoshida - 5892

Blood Bank Committee

Dr. James T. Kuninobu - 2227

Organizational Planning Committee

Iwao Miyake - 9951

RACE RELATIONS COMMITTEE

Joint Steering Committee

Edward E. Bodge - 6141
Gerald W. Fisher - 6211
Leslie F. Deacon - 1221

Press & Radio Committee

Gerald W. Fisher, chairman - 6211
J. Russell Cades - 1277
A. L. Dean - 4901
John A. Hamilton - 6481
Philip E. Spalding - 6261

Labor Committee

Frederick D. Lowrey, chairman - 1261
H. P. Faye - 1241
Charles R. Hemenway - 1251
Garner Anthony - 54557
Leslie A. Hicks - 3431

Incidents & Rumors Committee

Leslie F. Deacon, chairman - 1221
Edward E. Bodge - 6141
Riley H. Allen - 4911
Stafford L. Austin - 6221 (Aiea)

Memorial Plaque Committee

A. L. Dean, chairman - 4901
J. Russell Cades - 1277

Rehabilitation of Returning Soldiers

Leslie F. Deacon, chairman - 1221
Riley H. Allen - 4911

AJA Servicemen Letter Project

Charles R. Hemenway, chairman - 1251
Charles F. Loomis - 3881

Liaison with Fair Play Committee
San Francisco and mainland

Dr. Miles E. Cary - 6061

Finance & Budget Committee

Dr. R. Komenaka, chairman - 4646
Masa Katagiri - 6025
Stanley Miyamoto - 7080

Emergency Service Committee

Nuuanu Y.M.C.A. - Phone 67464

Chairman - Dr. Ernest I. Murai
Vice Chairman - Masa Katagiri
Secretary - Stanley Miyamoto
Treasurer - Dr. R. Komenaka

Race Relations Committee

P. O. Box 459 - Phone 3881

Chairman - Theodore F. Trent
Secretary - Charles F. Loomis

1-31-44

RACE RELATIONS COMMITTEES

Race relations committee

Edward E. Bodge --Vice President and Manager, The Von Hamm-Young Co. Ltd.
Gerald W. Fisher --Assistant Vice-President, Bishop Trust Co.
Leslie F. Deacon --Secretary, Castle & Cooke, Ltd.
J. Russell Cades --Attorney, Smith, Wild, Beebe & Cades
Dr. Arthur L. Dean --Vice-President & Department Manager, Alexander & Baldwin, Ltd.; Chairman School Commissioners (former President University of Hawaii)
John A. Hamilton --Executive Vice-President, Chamber of Commerce of Honolulu
Philip E. Spalding --President, C. Brewer & Co.
Frederick D. Lowrey--President & Manager, Lewers & Cooke, Ltd.
H. P. Faye --Vice-President & Assistant Manager American Factors, Ltd.
Charles R. Hemenway--President, Hawaiian Trust Co., Ltd.
Garner Anthony --Attorney (Robertson, Castle & Anthony)
Leslie A. Hicks --Vice-President & General Manager, The Hawaiian Electric Co., Ltd.
Riley H. Allen --Vice-President & Secretary, Honolulu Star-Bulletin
Stafford L. Austin --Manager, Honolulu Plantation Co.
Charles F. Loomis --Secretary, Institute of Pacific Relations.
Dr. Miles E. Cary --Principal, McKinley High School.
Theodore F. Trent --President & Manager, Firest Federal Savings & Loan Assn. of Hawaii.

EMERGENCY SERVICE COMMITTEE

Dr. Ernest I. Murai--Dentist
Masa Katagiri --Salesman, Home Insurance Co.
Shigeo Yoshida --Principal, Ala Moana School.
Mitsuyuki Kido --Teacher, Farrington High School.
Stanley Miyamoto --Principal, Waiialae School.
Katsuro Miho --Attorney.
Dr. James T. Kuninobu--Physician & Surgeon.
Y. Baron Goto --Specialist in Agricultural Club Work, University of Hawaii.
Iwao Miyake --Instructor, University of Hawaii.
Dr. R. Komenaka --Komenaka Optical Co.

POSSIBLE STEPS

While the "Japanese problem" is the one factor in the present situation which can upset the status quo in Hawaii and disrupt not only Hawaii's present position in relation to our nation's total war effort but create problems which will be extremely difficult to solve in our post-war period, it should, nevertheless, be kept in mind that the function of this group is to keep the total picture in mind and work for the creation of a condition which will enable Hawaii's maximum contribution in the war effort and lay a basis for the kind of Hawaii in which peoples of all racial groups can live together harmoniously now as well as after the war is won.

The "Japanese problem" must be solved but it must not be made our only concern. As a "festering sore" which threatens to upset the well-being of the total community, it must be dealt with, however, not because we want to "save" the Japanese but because it is a factor in the total welfare of the community and affects the lives of all the rest of us. It also involves some of the most fundamental beliefs to which we, as Americans, subscribe and for which we are fighting in this war.

Specifically, we must be alert to any problem which threatens to divide our community along racial lines. We must deal with those forces which unnecessarily add to the already existing tensions in our community. We must avoid having one group pitted against another or treated in a way which will arouse the antagonism of other groups. We must not let seeds of racial bigotry and hatred to be sown even by well-meaning citizens of our community. We must be alert to seemingly insignificant incidents which have potentialities for starting race riots and similar disturbances which will make Hawaii an awful place to live in now as well as after the war is over.

Hawaii is our home and we must keep it a place fit to live in. We must keep it united and working together. It is a challenge we, as leaders, must face.

Changing conditions will necessarily determine the scope and pattern of our activities. The following, however, are some of the steps which might be considered as coming within the scope of our program as outlined above.

1. Meet from time to time with military and civilian government leaders to discuss various phases of the problem.
2. Get together with the leaders among the other racial groups who are working toward the same ends.
3. Assist the leaders among the Japanese group who are working toward the elimination of those factors within their group which tend to cause irritations and tensions within the non-Japanese groups and who are also working toward the establishment of community unity in other ways.
4. Arrange for a number of discussion groups among haole business, governmental and community leaders for the consideration of the ends sought by this committee.
5. Speak to groups which may be brought together among other racial groups for the same purpose.
6. Consider the advisability of establishing later a small inter-racial committee which will coordinate where necessary the activities of the various racial groups working toward the same ends.
7. Frankly discuss with groups and individuals within the community who deliberately or otherwise fan the flames of racism and see if they cannot be made to accept the larger issue of community welfare that is involved.
8. Quietly but deliberately work toward the establishment in and acceptance by, the community of the ends sought by the committee. To do this, we must utilize all the channels open for this purpose. These include the groups mentioned above, O. C. D., churches, schools, business

organizations, newspapers, radio, etc.

9. Whenever the opportunity presents itself, members of the committee, acting individually or as a group, should meet with correspondents of national newspapers and magazines and with visiting officials and give them the information which will help them to see the larger picture rather than just the slant which makes for sensational reading.

10. We might even consider establishment of a library of factual information bearing on the problem so that we will have a source to draw on when the need arises.

Finally, as a group, we must avoid publicity, work quietly and informally and avoid creating the impression of a pressure group. I believe that, in some ways, the less people know about this group, the better we can carry on our work.

C O P Y

You have asked me for the "low down" on the AJA situation here at home. Your letter refers specifically to a talk given to Lt. Colonel Selby before a meeting of AJA leaders at the Nuuanu Y.M.C.A. I have written to you previously at some length about that meeting. Perhaps my letter did not reach you or perhaps it was excessively censored by some over zealous person. In your letter you said "there has been some stir among the Hawaiian officers here because apparently a rumor must have gotten here to the effect that AJA's in Hawaii were getting proud and independent, and that the situation was becoming worse and worse."

This letter will be restricted to a discussion of this situation alone, with the thought that you may wish to pass it around among your fellow officers with the 442nd. I shall attempt to describe the situation as I see it. You should know very well by now that I don't pull my punches in writing to you.

First, I shall answer your statement directly and then enlarge upon my views. It is my sincere conviction that as a whole the AJA group here is not "becoming very proud and independent," although it is true that the situation is becoming worse and worse. Tension is increasing from within and without the group. It is only natural that the group should become more defensive as its members become conscious of new pressures, both from civil and military elements in the community.

The conference was sponsored by the Emergency Service Committee and had the full sanction of the Army. It was an honest effort to appraise the situation and to develop effective means for improvement. Frankly, I feel that very little tangible accomplishment has resulted thus far. You must appreciate that the cream of leadership in the AJA community was very largely cleaned out when over 3,000 volunteers were inducted. Even at that, the 150 leaders who attended the conference were intelligent, articulate and seriously thoughtful young men and women. However, in my opinion they failed to identify in order of importance, the specific "sore points" or sources of irritation which are subject to correction or improvement. There will be another meeting before long, I understand, and I am hopeful that it will be directed to more definite objectives. This in itself is difficult, as even the fact of meeting is a cause for complaint and resentment on the part of those other members of the community who bear extreme prejudices, and it is necessary to recognize that such people constitute a very substantial part of the community.

You will recall that in the course of the several bull sessions which you and I engaged in prior to your departure and even before Pearl Harbor, I frequently pointed out that one of the indispensable weapons of war is the deliberate incitement of the people of any nation to hate the enemy. This program is carried out through every medium that reaches the public - press, radio, movies, street and window posters, speeches, books, pamphlets and even the pulpit. News stories are slanted; popular magazines concentrate their fiction, particularly in the short story field, to the same end; pictures of dead and wounded American soldiers are displayed with increasing frequency; "atrocities" stories come out in new forms and varieties, et cetera ad infinitum. The timing and volume are matters of cold calculation - this needling of the public has been developed to an exact science. There is always a wealth of material on which they base

such propoganda campaigns. This war is no different from the last one or from any war in that respect (I still remember the stories of the little Belgian children with their hands cut off). However, the media of dissemination are more abundant and more effective.

There is one vital difference as compared to the last war. Our principal enemy is the Jap. His color and other physical characteristics are distinctive. They lend themselves readily to caricature. Perhaps the commonest remark throughout the Mainland is, "all Japs look alike." That this is untrue is not important. It is true that Orientals are immediately recognizable as such. Thus, Americans of Oriental blood (often Chinese as well as Japanese) become natural targets of the deliberately incited emotions of Americans of other racial background. Also, in any press or public release, local or otherwise, Japanese names are equally subject to immediate identification.

This then is the foundation upon which the superstructure of race baiting in all of its malodorous forms is erected. It explains why the American of Japanese ancestry is very much more on the spot than, for example, the American of German ancestry. Other explanations here in Hawaii are the proximity to the theatre of operations and the relatively large proportion of Japanese in the total population.

This "background material" may seem unnecessary and repetitious to you but I think that it is appropriate to draw this picture of (1) the operation of the conventional "hate" mechanism, (2) the increasing tempo of the war (and of the "hate" campaign), (3) the "target" which AJA's present by reason of distinctive names and physical characteristics, and (4) the future presence in the community, in increasing numbers, of ex-combatants.

It naturally follows that pressures increase and tension within community racial groups becomes more apparent. Haoles, even kamaainas, are more sensitive to the conduct and attitude, both real and fancied, of the Japanese and AJA's and are more critical. Episodes and incidents which would have gone unnoticed a few years ago take on a new and sinister significance today.

One situation in particular illustrates this point. I refer to the really atrocious manners of Japanese boys in the age group 12 to 20, in public and particularly on busses and streetcars. I am sure you will agree that my mother is anything but a race baiter. She is almost 70 and not well. It is difficult for her to travel on busses as she is subject to dizziness and is uncertain on her feet. It should be obvious to any person regardless of age or race that my mother is a lady and elderly. At no time in the past 8 years has any Japanese boy in a crowded bus ever offered her a seat. They let her stand and if she glanced at one of them he usually stared back at her insolently. At bus stops where many people were waiting, these young louts would push past everyone else to get on first. They would jostle my mother and shove her aside. Their rudeness has been constant, universal and consistent; (Japanese girls and women have seldom failed to offer my mother a seat). The condition today is just as bad as it always has been, but certainly not worse (it couldn't be), nor is it confined to the AJA group alone - haole, Hawaiian and Chinese boys are just as bad, and Portuguese are worse. This also has always been the case.

The fact remains that the atrocious public manners of AJA boys now constitute a serious and increasing source of irritation and criticism. This irritation and criticism is pointed at the AJA group alone. It is identified in the public mind as a new "cockiness", reflecting the attitude of the Japanese components toward the rest of the population. It is unimportant that this is unfair and unjust - the fact remains and must be recognized that it is real and must be met realistically. I decline to concede that the manners of this group need not or cannot be corrected. The people of Japanese blood in this community are going to have to learn to be almost Christ-like in meeting their common problems. This is unfortunate, but it is one of the penalties imposed upon them by a war in the making of which they had no part.

They simply cannot afford to say, "our boys are no worse than any other boys -- we are being persecuted." The answer is to find some way to teach the brats good manners and see to it that they behave. It would be idle to contend that there would be no benefit to the Japanese components of the community if their kids were conspicuously well behaved and the kids of other races were conspicuously ill behaved. This is illustrated by the fact that even the most bigoted race baiters will grudgingly concede that nowhere have they seen school kids more shiningly clean and immaculate than the Japanese youngsters trotting to local public schools, and will make odious comparisons on this point regarding local school kids of other races. Why in the name of heaven, if their parents can make them immaculate, can't they teach the boys good manners? If the AJA boys do improve and display better public manners than boys of other racial groups, it will redound to the credit of the entire Japanese community just as does their cleanliness.

I shall list below in abbreviated form what I consider to be "friction points," with my comments in each instance.

1. Problem: AJA employees in stores, restaurants, etc., are sullen, insolent or indifferent.
Comment: As yet this has not been substantiated to my own satisfaction.
2. Problem: Yard boys, maids and other domestics are "independent"; demand more wages; many have quit to go to other employment.
Comment: Correct to a large extent, but what of it? Domestic employment is officially classified as "unessential" and actually it is patriotic to transfer to essential work. This is largely the operation of the law of supply and demand. The situation here is not dangerous, being largely confined to old mossbacks who cannot reconcile themselves to the facts of life today.
3. Problem: AJA bus drivers are insolent.
Comment: In general this is not true. There are individual instances where these boys have very naturally resented abuse at the hands of a bunch of drunken "Okie" defense stiffs and similar malihini white trash. The public in general is all for the bus drivers in situations of this kind.

4. Problem: AJA boys are conspicuous for their public bad manners.
Comment: True -- Have already commented on this at length.
5. Problem: Small bunches of rowdy AJA boys get together in public and jabber in the Japanese language.
Comment: Correct, and this is very bad. Psychologically, this is just another form of the bad manners previously remarked; but it causes more violent public reaction.
6. Problem: There are isolated instances of irrational behavior on the part of apparently mentally deranged AJA individuals (usually alcoholic).
Comment: True, and this is very serious. I shall comment on it later.
7. Problem: There is increasing "professional" hoodlumism on the part of AJA males in their late teens and early twenties.
Comment: Correct to some extent. However, there is increasing hoodlumism on the part of all racial groups in this age bracket.
8. Problem: AJA workers are becoming increasingly aggressive in unwarranted labor demonstrations such as strikes, slow-downs, etc., and this is interpreted by the public as organized "Japanese sabotage" and not as "legitimate" union activity.
Comment: This situation is so serious that I shall comment on it later in some detail.
9. Problem: The public is very critical of AJA girls going out with haole servicemen in uniform.
Comment: This was one of the chief "time consumers" in the discussion groups at the conference. My own opinion is that it is primarily a "battle of the sexes" within the AJA group itself, with the males sore at the females and the gals arguing back. I do not think it has any general public importance.

There are other situations, for the most part trivial. For that matter, with the exception of "Problems" 4, 5, 6 and 8 above, no one of these items in itself has real substance. However, the collective effect of many minor irritations can be more damaging than one major cause of real significance.

Item 6 is just "one of those things" -- incidents of this kind are unpredictable and unpreventable. While they are rather infrequent, they do great harm. Just this week one occurred. I quote from the enclosed clipping: "the officer reported Miyamura said he had a 'score to settle with all soldiers and this wasn't the first time he's spit on one.'" The story appeared on the first page of the Star-Bulletin. It did not refer to Miyamura (age 19) as a Japanese or AJA - that was not necessary as his name speaks for itself. A few days previously both papers carried excellent stories of the AJA's going into combat action in Italy. Much of the benefit accruing from those stories was offset by the item on this single isolated incident.

This Theodore Miyamura gave his address as 1234 Alexander Street. It might be appropriate for one or more of the fellows at Shelby to write him a nice little letter. No doubt he is known to several boys in the 442nd. That would not stop such incidents, because you never can tell where, when or how the next one is going to break out. There have been a couple of others in the last few months. A large number of haoles (of a certain type) read such stories and go around wagging their heads knowingly and declaiming: "Just get a little liquor into one of these birds and his true character comes to the surface (and so forth)." Frankly, I don't know the answer to this sort of situation -- I doubt if there is one.

Item 8 is pure dynamite and by long odds the most serious of all present situations. I am by no means opposed to sound union organization under responsible leadership. By the same token, I insist that any union is unsound, and perhaps subversive, and its leadership criminally irresponsible, if it sanctions or permits its membership to strike, walk out or slow down, here in Hawaii, a combat area, in time of war.

In June, I believe it was, there was a two or three day "slow down" by Rapid Transit bus drivers under the direction of their union. Somewhat more than half of the drivers involved were AJA's, the rest being haoles, Chinese, Hawaiian and Portuguese. It raised hell with traffic during the rush hours. It was almost universally interpreted as a Japanese demonstration of racial solidarity against the community. It was not regarded as a union movement as such. The participation of races other than AJA was ignored. "Damn Jap" was heard on every street corner.

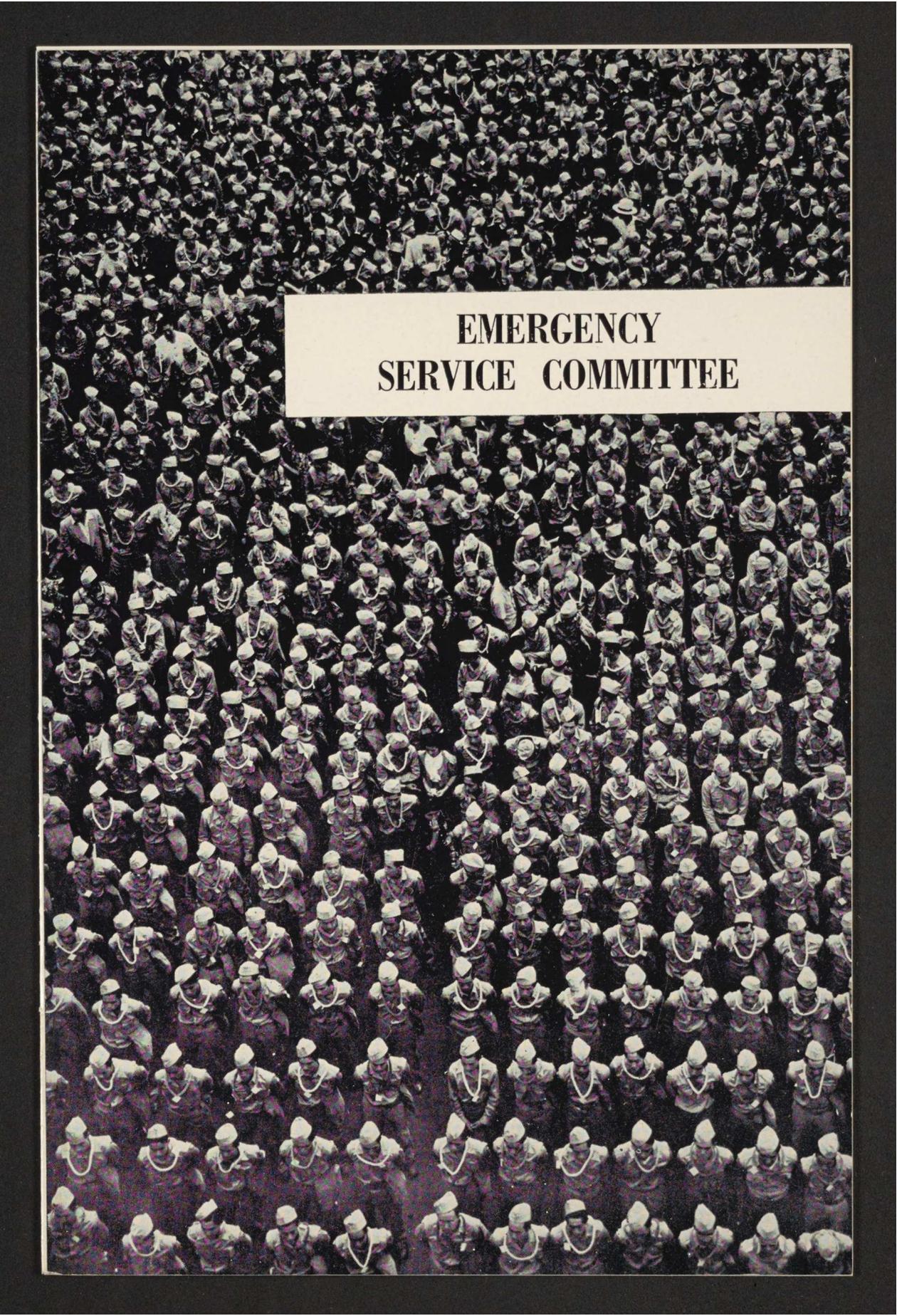
About three weeks ago City Transfer drivers, helpers, warehousemen walked out. Japanese employees are in the minority, but the spokesman was Shigeura. Public reaction was the same as in the Rapid Transit case, only more so, this being the second such incident.

Just last week the Davies truckdrivers, helpers, warehousemen and shipping clerks struck and walked off the job for several days. The Advertiser editorialized along the following lines: "There must be no more incidents like the one which occurred yesterday, when at the very moment that the wife of the President of the United States walked in one door of a downtown building, a group of smirking Japanese blood employees walked out of another door of the same building and off of the job." No mention of the union -- no mention of employees of other bloods (who made up at least 30% of the strikers).

It is my honest conviction, based upon personal inquiry and conversation, that the AJA's involved in these three episodes were simply following union orders, many of them reluctantly, and that nothing was farther from their minds than "racial solidarity" or that their action was that of a Japanese group, as such.

The fact remains that these incidents were definitely and almost universally regarded as "Japanese sabotage." As far as I am concerned these striking AJA's are guilty as hell on three counts; (1) No worker here today can strike without betraying America, (2) they have put their own people on the spot by their action, and (3) they are selling their AJA compatriots in the armed services down the river.

Just one more incident involving AJA's and I fear we will have a really serious emergency on our hands which will do great harm to the Japanese and AJA components of the community on a lasting basis. I should like to see every Hawaiian member of the 442nd write to his friends here; and to the papers, protesting this betrayal of the sacrifice made by the volunteers. I believe such a storm of protest would have two effects: (1) It would tend to partially offset the bad public relations growing out of the incidents themselves, and (2) it would serve as a strong deterrent to future participation of AJA members here in subversive demonstrations of this kind.



**EMERGENCY
SERVICE COMMITTEE**

"The principles on which this country was founded and by which it has always been governed is that Americanism is a matter of mind and heart; Americanism is not and never was a matter of race or ancestry."

FRANKLIN D. ROOSEVELT

REPORT OF THE
EMERGENCY SERVICE COMMITTEE

A war service organization for all-out participation in our nation's war effort, for the preservation of the rights and privileges of all Americans regardless of racial ancestry, for the enhancement of racial unity and democracy throughout the Territory and for the promotion of the welfare of all our returning soldiers now and after the war.

ADULT BUILDING, NUUANU YMCA
Honolulu 39, T. H.
Telephone 6 7 4 6 4

HEADQUARTERS UNITED STATES ARMY FORCES CENTRAL PACIFIC AREA
OFFICE OF THE ASSISTANT CHIEF OF STAFF FOR MILITARY INTELLIGENCE
APO 958

29 March 1944

In reply refer to:

I have observed the work of the Emergency Service Committee since its beginning in February, 1942. I know well the difficulties the Committee has had to face, the long and hard hours put in by the members and their associates in various sections of the community, the work it has accomplished and the task that lies ahead.

These men are working without remuneration and with no thought of reward. They have my full confidence and support. The Army appreciates their assistance, and I know that when the work of the Committee is fully known, the entire Territory and particularly the people of Japanese ancestry in Hawaii will be proud of them.

Hawaii's traditional friendship among races must be preserved. Race must never be a barrier to the discharge of one's responsibility as a citizen. The Americans of all races can and must work together. Each must do his share toward ultimate victory.

I know that the work of the Emergency Service Committee and similar organizations on the other islands has contributed materially toward this end.

Kendall Fielder
KENDALL FIELDER,
Colonel, C.S.C.,
A. C. of S., G-2

EMERGENCY SERVICE COMMITTEE

HONOLULU, T. H.

BACKGROUND

We all remember the hectic days following the treacherous attack on Pearl Harbor, Dec. 7, 1941. The whole community was aroused and insecure.

The attack placed the people of Japanese ancestry in a very difficult position. They were of the same race as the enemy. They were definitely on the spot. It was up to them to prove that they are loyal Americans, ready and willing to assume their responsibilities and do their share to fight the enemy.

A few of them became discouraged and disillusioned. A number were simply lost and bewildered. There were many among them, however, who sensed the need for aggressive action.

There was the growing feeling of discouragement which had to be counteracted. There was also the rising tide of suspicion and discrimination which had to be met. Loyalty was present but it had to be channeled into a program of active participation in the war effort.

There was also the need to preserve the traditional pattern of race relationship in Hawaii and the absolute necessity of maintaining a strong, united home front if Hawaii were to make its maximum contribution toward winning the war.

The organization of the Emergency Service Committee followed on February 8, 1942. The members were appointed by the Morale Section of the Office of the Military Governor with the approval of the Assistant Chief of Staff for Military Intelligence.

The Morale Section, O.M.G., had already appointed various racial "morale" committees to work among their respective groups. The Emergency Service Committee was delegated to work among those of Japanese ancestry on Oahu.

PURPOSES

While the Emergency Service Committee functions primarily on behalf of and among the Americans and aliens of Japanese ancestry, it has always placed the welfare of the Territory and the nation before that of any racial group. Every task it has undertaken has first been evaluated in terms of its contribution to the racial unity and general welfare of the community. It is not and never has been an organization for the protection of the rights of one racial group and the enhancement of its participation in the war effort at the expense of the rights and privileges of other racial groups.

Specifically, its purposes are:

1. To carry on a program of education which will strengthen the loyalty to America of both the citizens and aliens of Japanese ancestry.
2. To help them demonstrate their loyalty in concrete ways to speed the defeat of Japan and all other enemies.
3. To help them face realistically and cooperatively the difficult situation in which the war has placed them.
4. To cooperate with the authorities in meeting the many problems which affect the security of the islands and the welfare of all the people.
5. To work for the application of the fundamental values of American democracy in the treatment of all Americans, regardless of racial ancestry, fully realizing that military and other requirements sometimes make impossible the full application of this principle.
6. To meet, in cooperation with the Army, the Red Cross and other local, Federal and Territorial agencies, certain morale and personal needs of our boys in the service and of their families at home.
7. To organize and carry out, again in cooperation with other established agencies, definite plans for the rehabilitation of our returning disabled soldiers and for the solution of the many complex post-war problems of re-employment and readjustment.
8. To work with the leaders and organizations of other racial groups for the preservation of Hawaii's traditional harmony among all races and the promotion of a united home front.

The purposes of the Committee have changed somewhat from time to time to meet changing conditions and needs. The Committee has no axes to grind, no political debts to pay. It will continue to function wherever the need seems greatest. For the present, however, the purposes, as listed above, serve as the reasons for its continued existence and the guideposts for its activities.

MEMBERS

At the present time, there are 10 active members on the Committee. They are Dr. Ernest I. Murai, chairman; Masatoshi Katagiri, vice-chairman; Stanley M. Miyamoto, secretary; Dr. Robert S. Komenaka, treasurer; Y. Baron Goto, Mitsuyuki Kido, Dr. James T. Kuninobu, Iwao Miyake, Katsuro Miho and Shigeo Yoshida.

Three other members are now in the Army. They are Capt. Katsumi Kometani, S/Sgt. Masaji Marumoto, and Pvt. Walter Mihata.

A "Bombs on Tokyo" check for \$10,000 is presented by Walter Mihata, on behalf of the people of Japanese ancestry on Oahu, to Lt. Gen. Robert C. Richardson, Jr.



Charles F. Loomis and Hung Wai Ching of the Morale Section, O.M.G., serve as ex-officio members.

In addition to the above, there is an advisory board of about 50 men who are consulted from time to time on general policies and plans and who also actively assist the Committee in carrying on its work. Many of the advisory board members also serve on special sub-committees and as leaders in their respective districts.

OPERATION

The only paid employee of the Committee is the office secretary. Nobody on the Committee or its advisory board receives a cent for his services.

Besides the advisory board mentioned above, members of the Honolulu Police Contact Group have worked together with the Emergency Service Committee on several important projects. They have rendered very valuable assistance to the Committee in carrying out its purposes.

The work of the Committee obviously could not have been possible without the support and active assistance of hundreds of other patriotic and public spirited individuals. The Committee has also worked with and received the support of various educational, religious, civic, and business organizations in the community.

In addition, it has consulted and worked together with the "morale" committees on the other islands on matters affecting the entire Territory and the welfare and participation of all people of Japanese ancestry.

Its policy has always been and will continue to be to function as much as possible through organizations already established in the community.

ACTIVITIES AND ACCOMPLISHMENTS

The following are some of the activities in which the Committee has participated to date:

1. It has held hundreds of meetings in various sections of Honolulu and rural Oahu. Most of these meetings were for



Next of kin of AJA soldiers killed in action on the Italian front receive Purple Heart medals from Col. Kendall J. Fielder, representing Gen. Richardson.

educational and morale purposes. A number, however, were called in connection with definite problems or projects such as the campaign for voluntary enlistment in the Army, sale of war bonds, contributions to the blood bank, Speak-American campaign, Christmas funds for our men in the services and the presentation of Purple Heart awards by the Army for the men killed in Italy.

2. It has met at least once every week. Many times, however, it has been necessary to meet two or three times a week in order to take care of all the problems before it.

3. It has conferred from time to time with the military authorities and with business and civic leaders on matters affecting the welfare and war activities of the community and particularly those of Japanese ancestry.

4. It has actively assisted the Army on various projects such as the recruiting of volunteers for the 442nd Combat Team and the interpreters' units, checking rumors inimical to the war effort, investigation of certain matters affecting the morale of the community, dissemination of information to the Japanese community, distribution of posters and other educational material

and the awarding of Purple Heart medals to the next of kin of soldiers killed in action on the Italian front.

5. It has cooperated with other existing agencies on matters of general community welfare such as health, religious activities, education and employment.

6. It has assisted other emergency organizations such as the O.C.D., Red Cross and O.P.A. in disseminating information to the Japanese community and in securing volunteers for their many activities.

7. It has collected data showing the participation of the Americans and aliens of Japanese ancestry in Hawaii's war effort. Some of this data has already been published in various articles and monographs on the subject by local as well as mainland writers.

8. During the Christmas seasons of 1942 and 1943, it sponsored a Christmas fund for our men in the Army. A substantial sum was collected and sent to the various A.J.A. units and, in 1943, to the wounded soldiers of all races in our local service hospitals. The presentation to the latter was made through Lt. Gen. Robert C. Richardson, Jr.

9. Following the announcement of the inhuman execution of our American fliers in Tokyo, the Committee sponsored a Bombs on Tokyo campaign. Over \$10,000 was raised from the people of Japanese ancestry on Oahu in a short and quiet campaign and the money presented to the U. S. government through General Richardson.

10. It assisted the Kauai Morale Committee and the Maui Emergency Service Committee to organize and embark on a program of activities similar in many ways to that being carried on in Oahu by the Emergency Service Committee.

11. It has collected funds for the Red Cross and the Army and Navy Emergency Relief Societies.

12. It has encouraged and assisted in the dissolution of the Japanese language schools and Japanese societies.

13. It has encouraged the speaking of English and has sponsored a Speak-American campaign endorsed and assisted by the Army and other community agencies.

14. It has assisted many of our men in the Army and their families by disseminating information relative to allotments, Social Security benefits and the like, by arranging for birthday cakes, by answering questions on personal matters and by render-

ing other minor services.

15. It has worked and is still working, in cooperation with other groups in the community, on plans for the rehabilitation of returning disabled soldiers. Much progress has already been made but there is a great deal more to be done before the community is able to meet the problem adequately.

16. It sponsored a conference of leaders among the Americans of Japanese ancestry on Oahu to which a few delegates from the other islands were also invited. The purpose of the conference was to study ways and means of meeting the various problems confronted by the group and to further the participation of all people of Japanese ancestry in the war effort. An Army representative and several community leaders of various racial ancestries addressed the gathering and participated in its discussion.

17. Among other activities which the Committee has helped to carry out are the following:

- a. Sale of war bonds. (Over \$3,000,000 of the frozen funds in the Japanese banks was invested in war bonds by the depositors through the efforts of the Committee at the time these banks were liquidated.)

Members of the Varsity Victory Volunteers are congratulated by soldiers as they prepare to enter the Army for active combat service.



- b. Contributions to the blood bank.
- c. Luau sponsored by the Police Contact Group for the Wisconsin boys in the armed services in appreciation of the kind treatment accorded the Hawaii boys at Camp McCoy.
- d. Floral donation by the Japanese flower growers on Oahu, on December 7, 1942 for the graves of the American soldiers and sailors killed on Dec. 7, 1941.
- e. Keawe Corps.
- f. Removal of Japanese signs and other visible sources of irritation.
- g. Sale of tickets for the Army and Navy Relief benefit shows.
- h. Formation of the Varsity Victory Volunteers.
- i. Distribution of service flags to the families of the men in the Army.
- j. Distribution of gold star service flags to the families of our soldiers killed in action or from wounds received in battle.

It is probably too early to evaluate the work of the Committee and the results of its participation in the various activities enumerated above. There is no question, however, that it has been a constructive and penetrating influence. It has definitely helped to meet many of the problems of a community which is not only inter-racial in character but which was the first to bear the attacks of a treacherous enemy. It has helped in no small measure to rally together the Americans and aliens of Japanese ancestry on a program of aggressive, all-out participation in the war effort and to win back a great deal of the confidence and trust in this group temporarily set aside by the community at large.

THE TASK AHEAD

We have come a long way since that infamous day, Dec. 7, 1941. But there is still a long and difficult road ahead.

1. There is the war yet to be won. We see the goal in the distance, but it is going to require a great deal more of hard work and bitter sacrifice before we reach it. It is going to be more important than ever to maintain a unity of purpose and action in the community and for all people, regardless of racial ancestry, to work harder than ever to achieve final victory.

2. Despite the lack of any subversive action on the part of those of Japanese ancestry in Hawaii and despite the fine record of both the AJA's in the Army and their folks at home, there are many people in Hawaii and on the mainland who still refuse to accept those of Japanese ancestry as loyal Americans. The Americans of Japanese ancestry are fighting not only the Axis and the external enemies of freedom and justice but they are fighting and must continue to fight against intolerance at home. They must be vigilant against those who, in the name of patriotism, are ever ready to deny the rights and privileges of a free people to their fellow Americans of another color or racial ancestry.

3. Hawaii has something fine and unique in the way of race relationships that must be preserved. We must never allow the seeds of racial bigotry and prejudice to be sown and nurtured in these islands.

4. There is the problem of rehabilitation of the returning disabled soldiers. Many of them will be coming back permanently crippled—without limbs or sight and even with seared minds. The Army will mend them physically before they are released—as well as medical science knows how to mend a human body.

Aiea volunteers invade Selective Service Local Board No. 9. Over 10,000 Americans of Japanese ancestry responded to the call to fight for their country.



But they must be helped to find a place in the community, the community they left to fight for those who remained at home.

5. There is also the problem of readjustment and re-employment even for the men who return sound in body and mind. It is not going to be an easy job. It is a task which is going to demand the best that the community has to offer. It is a task for which we must plan and organize now.

The work of the Committee must go on. It cannot cease now or even be relaxed. Much has already been accomplished but there are still greater tasks ahead.

APPRECIATION

The Committee owes its success to the thousands of loyal and patriotic citizens and aliens of Japanese ancestry who have supported its purposes and actively assisted it in its work. It needs their continued cooperation.

It is also indebted to the military authorities without whose approval and support the Committee could not have been organized and certainly would not have been able to function effectively even after its organization.

To the business and civic leaders of other racial ancestries, it also wishes to express its appreciation for their interest in its work, for their valuable suggestions and for their active assistance on various problems referred to them.

The Committee also extends its appreciation to the Citizens Council and to the many other organizations with which it has had the privilege of working on problems of vital interest to the community.

It is impossible, of course, to name all the individuals and groups who have aided it in its work. However, to Col. Kendall J. Fielder, Col. George W. Bicknell, Lt. Col. Charles A. Selby, Major Frank O. Blake, Capt. Wilson Gaddis, Mr. Charles R. Hemenway, Mr. Robert L. Shivers, Mr. Charles F. Loomis, Mr. Hung Wai Ching and Capt. Jack Burns, the Committee wishes to express a special word of appreciation for their very valuable assistance.

Honolulu, T. H.

March 25, 1944

"It is the inherent right of every faithful citizen, regardless of ancestry, to bear arms in the nation's battles. When obstacles to free expression of that right are imposed by emergency considerations, those barriers should be removed as soon as is humanly possible."

HENRY L. STIMSON

All photographs used herein are by the courtesy of Signal Corps, U. S. Army

L. A. Times
By Lee Shippey

January 6, 1944

LEESIDE

Remington Stone was sent to Hawaii 21 months ago to spend two weeks assisting the chiefs of the U. S. Engineers in straightening out bottle-necks. After Pearl Harbor defense construction increased about 1000 per cent out there and for a while there were more bottlenecks than bottles. There is practically no lumber in Hawaii, no cement and very little rock suitable for construction, so shipments had to be enormous and there was plenty to untangle. But Stone says Gen. Hans Dramer, once professor military tactics at Cal. Tech. and now chief engineer of the Central Pacific Area, and Col. B. R. Wimer, deputy chief engineer, have done such a wonderful job that now the most fervent wish of Hawaii is that the Japs will try it again. An interesting fact, he says, is that Hawaii-born Japanese have done as much as 90 per cent of that construction work in some cases and a very large part of the carpentering and mechanical work in practically all cases, and the F.B.I., the Army and the Navy have all appalauded them. They think they had all the disloyal Japs spotted before Pearl Harbor and rounded them up as soon as hostilities began. Those who have not been segregated are doing a thoroughly efficient job for the United States.

"Nowhere in America did labor perform more effectively than in the islands," Stone says, "despite the large proportion of workers of Japanese ancestry. For months there were no such things as working hours--we all started early and worked late. No strikes, no delays. Anouther interesting fact is that many of our soldiers are marrying Hawaii-born Japanese girls."

After his two-week hitch had extended to 20 months Stone was sent home because there are too many flowers there, all the year round. He is asthmatic and some of the flowers made him ill.

THEIR WAR JOB S. B.

2/25/42

One hundred and fifty five young Americans of Japanese ancestry have volunteered, to the military governor, "for whatever service you may see fit to use us."

Lt. Gen. Emmons, military governor, has accepted the freely offered service of these enthusiastic young Americans in the spirit in which they offered themselves.

They have been assigned for work under the U. S. army department engineer, Col. Albert Lyman, and this morning have been mustered into army service for immediate duty with the engineers.

* * *

This is more than an incident for passing notice. It is even more than the fulfillment of an earnest desire by these 155 youths to be of usefulness.

It is an illustration of one of manifold ways in which Americans of Japanese ancestry can serve their country in a time of emergency.

These times are, admittedly, difficult for Americans of Japanese parentage. The fault primarily is not that of the young citizens. Nor is it the fault of the other Americans. It is the fault directly of the Japanese government—and the leadership and the attitude of Japan itself. On December 7 Japan, as a government and as a nation, forfeited all claim on the trust and confidence of the United States and our people.

* * *

Whatever has been the reaction of that treacherous and ruthless act on Americans, the responsibility rests squarely with Japan. It is on Japan that the blame lies for whatever apprehension there may be that young Americans of Japanese ancestry in Hawaii may falter in their allegiance to the Stars and Stripes.

* * *

The remedy for their difficult situation is basically with these young Americans of Japanese ancestry themselves.

They must, first, realize the fact that the militaristic regime of Japan has forced this situation on them and on all Americans.

Second, they must accept the further fact that there is bound to exist, particularly among Americans who have had little to do with this "second generation," a degree of uncertainty as to their attitude in time of dire emergency.

Third, they must conduct themselves loyally and with absolute regard for the spirit and the letter of our laws and regulations, bearing cheerfully the inconveniences to which they may be put.

Fourth—and this is highly important—they must do as this group of 155 young citizens has done—seek out and find a way to serve their country and their community in the emergency.

* * *

It is one thing to accept passively a difficult situation which irks and burdens and grieves you. It is another thing—a better and finer thing—to take the initiative in finding ways and means to be of definite usefulness—to be an active and not a passive citizen of our republic in wartime.

* * *

Not all of us can shoulder a gun and fight, or man a plane and fight, or sail on a ship and fight. Not all of us can stand guard duty at night or patrol the ramparts by day.

But in this great World War, there is plenty of useful, essential work in Hawaii for every good citizen. And it all helps win the war—whether it is on a military post, or in a factory, or on a plantation.

That goes for the citizen of Japanese ancestry just as much as for the citizen of any other ancestry, Caucasian or Oriental.

Volunteers To Fight Without Guns



AS LABOR BATTALION.—Pretty Carol Appenzeller, at a campus sendoff, gives one of the University of Hawaii boys of Japanese ancestry a lei for good luck in his new venture with the other 154 who volunteered to do whatever Lt. Gen. Emmons sees fit in the way of service. (Advertiser photo.)

155 Young Japanese Join Army Workers

A hundred and fifty-five Americans of Japanese ancestry yesterday took their leave of the University of Hawaii and went forth "to fight without guns."

The youths, many of them former members of the Hawaii Territorial Guard, form a volunteer labor battalion that will work with Col. Albert Lyman, Hawaiian department engineer "somewhere on Oahu."

The group, calling itself the Varsity Victory Volunteers, offered to serve the country in whatever service Lt. Gen. Delos C. Emmons, military governor, saw fit.

Addressed by Emmons

Yesterday morning a sendoff at the university and a brief address at the palace by General Emmons marked their departure for the new patriotic endeavor.

Speakers, including C. R. Hem-enway, Leslie Hicks, president of the chamber of commerce, Regent Arthur L. Andrews and Frederick Tom, acting president of the Associated Students of the University of Hawaii, sped the group on their way with god-speed and good wishes.

"By the offer of your services in any way they can be used," Regent Andrews said, "you have justified the faith and confidence many of us have had in you proving that to you citizenship is something dear and real and you are ready to fight."

"Lots to be Done"

"And there's lots of fighting to be done—without guns."

The group includes the following for-

The Japanese in Hawaii

The editors of The New Republic do not know the facts regarding the loyalty of the Japanese-Americans in Hawaii, which has recently been the subject of sharp debate in the press. We present, however, for its intrinsic interest the article below by a man whose views on the subject are entitled to respectful attention. Mr. Clark, who taught at the University of Hawaii from 1930 until very recently, is the author of the popular book, "Remember Pearl Harbor," in the writing of which he had access to official sources.—THE EDITORS

ONE OF THE FIRST THINGS mainlanders ask me is, "What are you people in Hawaii doing with all those Japs out there? Have you got them in concentration camps?"

Judging from the number of times I am asked this, a great many mainland Americans believe that most of the Japanese in Hawaii are hiding around in the canefields, ready at a signal to leap out and stab us in the back. This "news" doubtless accounted for the hasty removal of the Japanese from the West Coast.

The feeling in the mainland United States that the Japanese in Hawaii cannot be trusted is the direct result of the many rumors which came with a whirlwind rush along with the blitz of December 7. "There was a great fifth column in Hawaii! The attacking Japs had wonderful information," it was said. "They knew just where each battleship was to berth. They bombed the useless old Utah mercilessly because the fine airplane-carrier Lexington was scheduled to be there instead."

"A Hawaiian Japanese fifth columnist cut a broad arrow in a canefield," it was said, "directing enemy pilots straight toward Pearl Harbor!"

"One of the Jap pilots shot down had on a McKinley High School ring."

"Japanese saboteurs stalled old jalopies across the road to Pearl Harbor, blocking traffic, holding up ambulances carrying the wounded, keeping officers and men from reaching their battle stations."

Had our intelligence forces been asleep? Had organization for all these anti-American activities been going on while officials talked of the necessity of trusting the local Japanese?

Now let us examine the facts. Pearl Harbor has been exposed to public view for years. You can drive along the public highway or take a hike over the hills behind the harbor and observe at leisure the navy's vital installations and warships. No doubt Japanese consular agents took these jaunts frequently. The navy protested against this situation, but Congress refused to pass legislation condemning property overlooking the harbor. This failure made it fairly simple for the Japa-

nese consuls stationed in Hawaii to get information about the habits of the fleet.

Admittedly, we do not know just how much information the attacking Japanese had. The truth is that, regardless of what advance knowledge they did have, they needed no fifth column to provide it. A general idea of whether ships were likely to be in the harbor was sufficient. A battleship is a huge object, visible for miles. It is about as difficult to make out as the Chrysler Building would be if it were lying on its side in the Hudson River. Once the Japanese knew where Pearl Harbor is—which any tourist map of Hawaii clearly shows—they did not need to know what berth each battleship normally took. The attackers struck at every battleship in the harbor, regardless of position, size or age.

Corroborating evidence that the Japanese did not approach with the help and direction of fifth columnists has just come to light. The Japanese submarine which was sunk outside Pearl Harbor an hour or more before the attack has now been raised, and the ship's log has been translated. It tells how the submarine entered Pearl Harbor trailing a garbage scow, and cruised about, noting the types and numbers of warships inside. It then left and sent a radio message to the Japanese carriers, relaying the information.

The man cutting the arrow in the canefield was not needed, nor, as a matter of fact, was he there. He was an unconfirmed rumor.

Nor was any special information needed by the Japanese pilots in order to locate the hangars at Hickam Field. I do not know why these hangars were not built back in the mountainside, where they would be hidden from view. But there they lay, not only the biggest objects on all the island, but, furthermore, painted white and gleaming in the tropical sunlight. They were an invitation that the Japanese pilots could see for more than twenty miles. The attackers apparently needed no information that an observant person in the Japanese consulate could not have furnished in one week's time.

The McKinley ring, like the cane-cutter, never materialized. A censor, whose business it was to run down rumor, told me he had checked with every official who had looked through the clothing and possessions of slain Japanese pilots. None had seen a McKinley ring.

If the local Japanese had blocked traffic on the road to Pearl Harbor, they would have committed the most effective sabotage possible that day. This is the obvious kind of sabotage an organized group would commit. The three-lane highway had been a bottleneck of traffic long before the enlarged defense program began two years ago. On December 7 the narrow road was a bedlam of racing emergency ambulances, trucks, taxis

and motor-corps cars. By disrupting this traffic, the Japanese could have cut the lifeline of island defense. However, officials found no indications of any such attempt. The rumor soon died in Hawaii. It was refuted by hundreds of local people who used the road that day. However, it has persisted on the mainland, and a question I am often asked is, "Did they shoot those Japanese who blocked the road to Pearl Harbor?"

In Washington I was told that a navy captain who had been at Pearl Harbor had given this story of the road-blocking to the press. I immediately talked with him. He explained that what had happened was this: He had jumped into his car in Manoa Valley, which is some five miles from the Pearl Harbor highway, and as he drove down Manoa Road he almost collided with a carload of Orientals. They were driving wildly and seemed excited. The captain told this story to a gathering of newspapermen in response to the repeated question, "Did you see any confusion?" He said that this part of his interview, which was only an incidental recollection, was picked up by several of the newspapers to the exclusion of the rest of his story and given wide publicity as a sabotage story throughout the mainland United States. He did not claim that these Orientals were Japanese or imply that they were sabotaging. They might even have been volunteer truck drivers rushing to their battle stations. The captain claimed he was sorry he had even mentioned the incident to the reporters.

Just the day before I left Honolulu, the chief agent of the Federal Bureau of Investigation in Hawaii told me, "You can say without fear of contradiction that there has not been a single act of sabotage—either before December 7, during the day of the attack, or at any time since." Chief Gabrielson of the Honolulu police, which works in close collaboration with the army, told me the same thing. "If the Japanese here had wanted to do damage, December 7 offered them a golden opportunity," he added.

"Where were the Japanese on that Sunday if they were not out sabotaging?" you ask the chief of police.

"Hundreds of them were actively defending the territory," he will tell you. "Members of the Oahu Citizens' Defense Committee, most of them Japanese, rushed to their posts as volunteer truck drivers. They stripped a hundred delivery trucks of their contents, inserted into them frames prepared to hold four litters, and went tearing out to Pearl Harbor to aid the wounded. Some of these Japanese got there so promptly that their trucks were hit by flying shrapnel. They proudly display these pieces of steel now as souvenirs."

When the call came over the radio for blood donors, again the Japanese were among the first to respond,

and by the hundreds. They stood in line at Queen's Hospital for hours, waiting to give their blood to save the lives of American soldiers.

At Pearl Harbor, two Japanese boys saw a machine-gunner having some difficulty setting up his gun. They ran to him, helped him steady it for action, and fed him ammunition. Both worked so fast that they had to have emergency treatment for burns at the hospital.

Soon after the litter-bearers arrived at Tripler Hospital with the first wounded, Surgeon King sent out an emergency call for surgical teams. At that moment Japanese surgeons were sitting with other Honolulu doctors, listening to a lecture on war surgery. They leaped to their feet with the rest and were at Tripler within fifteen minutes. There they stayed, working swiftly and accurately for long hours, saving the lives of their fellow Americans. Many an American mother today owes the life of her son to their skill.

These loyal Americans of Japanese ancestry are on the spot. So far they have been remarkably level-headed. The strain on them is going to become even more intense as the weeks and months go on and the prospect of an attempted invasion of Oahu by the forces of Japan comes nearer. The pressure on them from Americans who distrust them will become greater. This pressure comes from the white man who says, "No matter what a Jap says, don't trust him. Once a Japanese always a Japanese. Just let a Jap make one false move when I'm around!"

This man believes that skin color and race are more powerful than democracy. He is making it difficult for the intelligence forces in the islands to proceed on a basis of fact rather than on a basis of rumor and hysteria. According to the findings of the intelligence services, the fact is that not all Japanese are the same—that the second and third-generation Japanese in Hawaii can be counted upon in any emergency, and that although the grandparent generation contains individuals who are sympathetic to the homeland in a nostalgic sort of way, they are not organized and the potentially dangerous have already been locked up.

The younger people have been grateful to their friends in Hawaii for not turning against them in this crisis. They were very thankful to Mr. Leslie Hicks, prominent Honolulu business man, when he gave a widely broadcast talk in favor of tolerance and fair treatment to the Japanese in Hawaii. He praised them for their fine record in the past and asked the American workers who arrived from the mainland recently to make a distinction between the Japanese imperialist government and the Japanese people living in Hawaii.

The Japanese in Hawaii have found the United States Army absolutely fair and impartial. At first

there was a rumor that no Japanese would be taken into the army, and they were afraid that such official discrimination would foster all sorts of anti-Japanese feeling. They were relieved to find themselves drafted. "Now we have a chance to prove our loyalty," they said. They are convinced that they get a square deal in the army. On the day of the blitz a Japanese private, first class, rushed to his battle station, where he set such a good example of alertness and quick thinking that he was promoted to the rank of corporal the following week. This recognition reaffirmed the local Japanese belief in the fairness of the army.

One of the few ancient Japanese customs which has persisted during this conflict is that of giving the drafted youth of the family a farewell send-off to the wars. Every so often, you see in one of the Japanese-language newspapers a little block advertisement, saying something like this:

Mr. and Mrs. K. Harada wish to thank all their friends who participated in last evening's celebration of the glorious induction of their eldest son, Kazuo, into the United States Army.

And they mean it. The Japanese believe that the son who works hard to become a good soldier will be appreciated by the authorities. They also believe that he will be promoted as fast as any white recruit, depending entirely upon his diligence and ability, regardless of his ancestry. They cannot help celebrating that.

What seems clear in the Hawaiian Japanese situation is this: the great majority—the second and third generations—are overwhelmingly loyal to the United States. Of the older, first generation, alien Japanese, many favor Japan, but by no means all of them. Nowhere in any of these groups has there been evidence of a fifth column, or of any sort of underground organization. All of the individuals who the intelligence services had reason to believe were potentially dangerous have been interned. The rest have a clean bill of health.

Let us ask ourselves objectively and dispassionately, what is the best way to obtain the continued whole-hearted coöperation of this large group? My belief, based upon the findings of the Federal Bureau of Investigation and upon my own observation during twelve years in Hawaii, is that these people already believe in democracy and want to fight for it. The more we extend democracy to them, the more they will have to fight for. If we take away what freedom and equality they now enjoy as loyal Americans, we abandon them to fascist propaganda and rob them of the incentive to resist fascist ideas.

BLAKE CLARK

to defeat it in the House.

HAWAII DRAFT RESUMED; MILITARY RULE TESTED

Selective Service in Hawaii, suspended soon after Pearl Harbor because of the large number of Hawaiians of military age who are of Japanese ancestry, was resumed on April 1, 1944. Governor Stainback of Hawaii declared that selective service will now be applied in the islands "without any regard to race and without discrimination." "Hawaii," he said, "wants to be treated like the rest of the United States." Secretary of War Stimson on January 21, announced the reinstatement of the draft of Japanese-Americans in the United States proper.

A test of martial law in Hawaii after the restoration of civil authority is raised by a petition for a writ of habeas corpus in the federal court at Honolulu by Lloyd C. Duncan, civilian worker convicted for assault in a military court. The writ raises the issues of whether a civilian is subject to military law, whether the offense was civil or military, whether martial law can still be invoked to deny a civil trial, and whether the writ of habeas corpus may still constitutionally remain suspended.

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THURSDAY, MAY 20, 1943

A REPORT FROM HAWAII

As the school year nears its close it is appropriate that we in Oberlin should be conscious of the fact that not once since their arrival on the college campus last fall have we had cause to regret the friendly welcome we extended at that time to the group of *Nisei* students who have become our fellow Oberlinites. Though of Japanese ancestry, they have in every way behaved according to the best traditions of the land of their birth and rearing and citizenship—the United States. We only hope that the *Nisei* themselves have found the people of Oberlin to be as genuinely American in their attitudes as the *Nisei* have proved to be.

In this connection we register our opinion that nothing could be more Nazi-like or more un-American, than the petition filed before the Supreme Court of the United States early this month, by a resident of San Francisco, demanding that persons of Japanese ancestry born in this country be barred from the right to vote, on the grounds that "dishonesty, deceit and hypocrisy are racial characteristics of the Japanese" and that this makes them unfit for American citizenship.

We wish that San Franciscan and the rump minority here in Oberlin who share the same prejudices could have attended a private dinner given in Oberlin Monday evening, by Dr. M. H. Li, at which Hung Wai Ching was the guest of honor. In fact, we wish all Americans might hear Mr. Ching speak as he did, informally and frankly, to the small group at that dinner. Mr. Ching is a prominent Chinese-American citizen of Honolulu, Hawaii. Born there, and a graduate of the Hawaiian public schools and the University of Hawaii, he has graduate degrees from Chicago Theological Seminary and Yale, and is, of course, an American citizen. As an active community leader he observed at close hand the events preceding, during and following the Pearl Harbor attack. That his opinions are considered important is evidenced by the fact that he has, in the course of a special mission to this country in the past few weeks been in personal consultations with President Roosevelt, Mrs. Roosevelt, Cabinet Members, War and Navy department officials, and leading members of Congress. He has come to Oberlin merely as a private citizen to rest and relax for a few days.

Being of Chinese ancestry and having lost close relatives in China during the Japanese invasion, he has every reason to dislike Japan, and is quick to declare that the Japanese soldiers are fully as savage, treacherous, fanatical and ruthless as their reputation indicates. It is his personal belief that the war in the Pacific will last for at least two years after Germany and Italy are defeated, and perhaps longer—possibly as long as seven years from now, before Japan can be beaten.

However, Mr. Ching makes a clean cut distinction between the real Japanese and those people of Japanese descent who have been long trained in the ways of American democracy. He points to the record in Hawaii as proof of their loyalty. He confirms the findings of the Tolson congressional committee and of the F. B. I. and Army and Navy investigation boards, which all have exonerated the Japanese living in Hawaii of the many acts of treachery of which they were accused, many rumors of which were published as fact in the United States. The Japanese citizens of Hawaii did *not* snipe at the islands' defenders, nor sabotage U. S. planes, nor help direct enemy bombers to their objectives, nor use their delivery trucks to hamper traffic and create confusion. Nor was there any truth in the oft repeated story that many Japanese pilots when shot down were found to be wearing Hawaiian high school rings and other mementos showing they once lived there. Dr. Li adds his own testimony on this matter, saying that he personally examined the bodies of some of the Japanese pilots and found no such evidence, nor did he ever hear of any authoritative report that such evidence was found.

Mr. Ching declares that aside from the very few already known Japanese sympathizers, all of whom were immediately jailed by the F. B. I. and military intelligence, the Japanese Americans did an exceptional job in performing their part in the defense of the islands. Several were cited for their valor in manning machine guns; the hundreds of the Japanese taxi drivers put their vehicles at the service of the military in aiding them to reach their stations, without thought of pay; and hundreds of the Japanese Americans in the reserve Army forces, particularly the boys in the university, were in uniform, armed, and loyally on duty at important defense posts for weeks after the Pearl Harbor attack, proving themselves to be excellent American soldiers.

Mr. Ching has recently visited the Japanese-American combat unit of the U. S. Army now in training at Camp Shelby, the old home camp of "Ohio's Own." The Japanese-Americans, from Hawaii and the west coast, now make up the 100th Infantry there and are recognized by Army officials as a top notch outfit in every respect—tops in morale, in military skill, in scrapping ability and in their pride in being loyal Americans. They unquestionably are destined to make a name for themselves in battle.

They are, however, Mr. Ching points out, located where they are constantly insulted by the "Jim Crow" traditions of the South—a situation which is now a constant and serious threat to their morale and to their faith in American democracy. They volunteered to fight for America. They are putting heart and soul into their training. Yet their fellow Americans all about them treat them as scum, not because they are Japanese but because they are not of the white race.

Mr. Ching points to Hawaii as a working example of the true principles of American democracy and race equality at their best. Not only did Pearl Harbor and its aftermath prove the loyalty of the Japanese residents there, he declares, but it also proved a much more significant fact, the unhesitating trust of all the other racial groups in Hawaii in their fellow citizens of Japanese origin. The Japanese number approximately a third of Hawaii's population. The other large national and racial groups include, in addition to the Caucasians, principally Chinese, Koreans and Filipinos, all of whom have reason to hate the Japanese. Yet, except for a scattered few, infrequent instances such as might have happened at almost any time, the crisis passed in Hawaii with all these racial groups, including the Japanese, working together in harmony and mutual trust, not as separate groups but all together as Hawaiians and American citizens—and proud of it.

Mr. Ching points with pride to this seemingly almost

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RACIAL DEMOCRACY AT WORK

VI

The Americans, "Brothers' Keepers" — By PETER RENDAR

RACIAL democracy unquestionably exists in Hawaii. It is manifest in the social, political, educational and economic life of the Islands. A condition prevails which is unique in its quality and extensiveness.

This situation unavoidably is attended by the much discussed "conflict of cultures" and the less discussed racial discrimination. The culture conflicts may be considered as the initial step towards the final synthesis of cultures which is already apparent, among other things, in the mixed menus served in most homes. The prevalent racial discrimination is small in comparison with that potential in such a diversified population.

The social manifestations of racial democracy in Hawaii run from casual friendship to inter-marriage. There is a tendency to underestimate the stability of inter-marriage by those who deduce statistical generalities from isolated instances which exist close at hand. Inter-marriages are, of course, not as common as marriages within the group and each unsuccessful one is easy to remember, particularly for people who have preconceived notions about their outcome. The number of hybrids in the islands gives the lie to such notions. With continued democratic education and environment, it is apparent that such marriages will increase and reach a greater degree of stability. Offspring of such marriages generally incline towards tolerance and therefore will further the development of racial democracy.

Contacts between racial groups, no matter how casual, definitely lead to mutual understanding. There are unfortunate experiences, which, if undergone during early contact, may result in increased racial intolerance and discrimination because of the initial inclination to identify the group with the individual. Such experiences are more rare than fortunate ones (just as they are in intra-group relationships), so that inter-racial contacts as a whole dispose towards normal adjustment.

It is hard to go on thinking of your neighbor in terms of generalities when you daily see him watering the lawn, playing the radio, driving his car, and warning his children off the street. Your first thought probably is that this particular neighbor of yours is different from the rest of his group. But when you discover that the family next

to him, and across the street, and next to your friend's house, all act in a similar way, you are bound to drop generalities and view with more personal interest the group from which your neighbor stems.

The newcomer in the islands goes through this process after he has worked with oriental welders, mechanics, steel workers and carpenters; and when a soldier or sailor goes out with a local girl because not enough "haole" girls are available, he is bound to discover that his preconceived notions do not always apply.

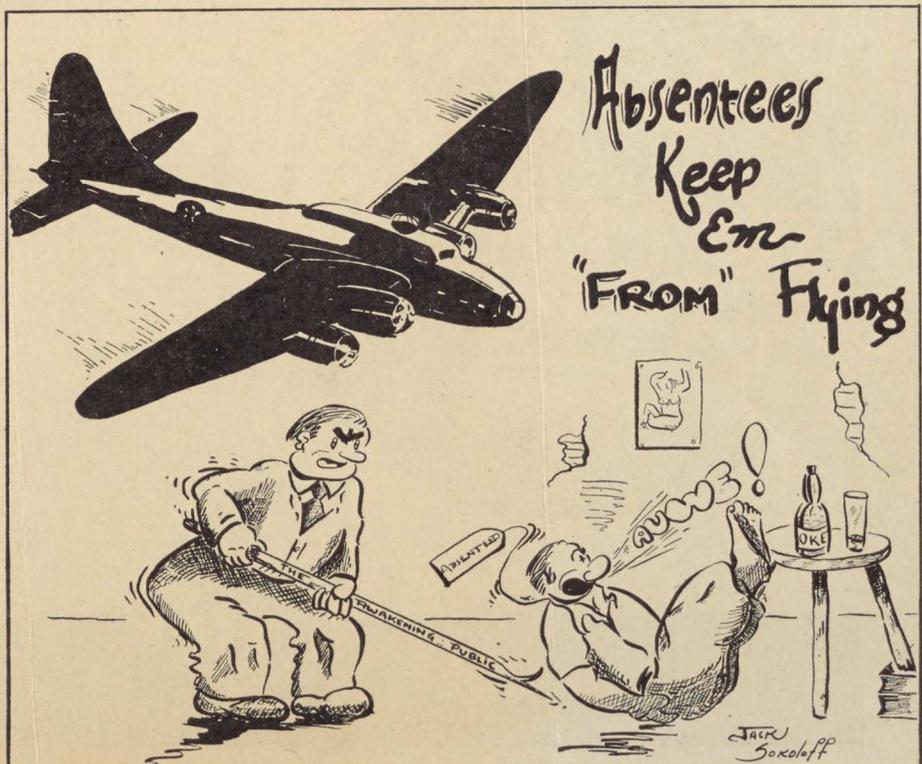
Proximity, then, is an important factor tending to develop racial democracy in Hawaii. But it is proximity under the special conditions which exist here that hastens the process. There are no Chinatowns, ghettos or similarly confined areas in Honolulu. In the business section one finds shops owned and run by members of various racial groups with no restrictions as to their location. Nor do these shops limit their wares to products of the homeland of their owners. Hawaiian products such as Aloha shirts, lauhala bags, koa platters and other American merchandise lie side by side with the usual assortment of oriental objects.

This diffusion exists everywhere. It is particularly important in the schools where the student body and faculty are made up of members of all racial groups. Not only do the youth of the islands play in mixed groups, but they also are instructed and led by representatives of other races. This is socially significant when one remembers the impressionableness of young people.

At the University of Hawaii the same situation prevails. Some campus organizations are limited to the members of one racial group, but mainly for cultural reasons. They are created, in most cases, for the purpose of presenting to the rest of the students various cultural inheritances of that race. Such a limitation is no more undemocratic than restricting the membership of a drama guild to those interested in dramatics.

Campus offices and activities are shared by all groups. Discussions of racial issues are encouraged in the classroom and are democratically profitable because of the mixed group. Most men and women coming from these schools have fewer delusions about race than those coming from schools with stu-

(Continued on page 32)



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VI.

Racial Democracy at Work

(Continued from page 13)

dents of one race. Therefore, though they may not have given up all of their discriminatory opinions, they are freer and more qualified to deal with racial problems.

The second and third generations stemming from immigrants are now coming into their own in large numbers, and it is people of this kind who are promoting democracy in Hawaii today. Social, political, and economic organizations are composed more and more of cross-sections of the community. (Neither the chamber of commerce nor the labor unions, neither the Republican Party nor the Democratic Party is restricted.)

It is the democratic temper of Hawaii which causes Chinese to support the A.J.A. in letters addressed to the local papers; and makes American service men offer their seats in buses to Japanese women. It is this temper which will eventually produce a community of intelligent democrats, particularly in a peaceful world more sympathetic to the ideals which this group will necessarily hold.

RACIAL DEMOCRACY AT WORK

V

A.J.A. Dilemma — By LAWRENCE NAKATSUKA

N EARLY two years have passed "since Pearl Harbor" and the Japanese in Hawaii can now look back confidently and reply to critics, "Our record speaks for us."

With justifiable pride they can point to a record of faithful service and loyalty to the United States as their tacit answer to alarmists who, before the war, predicted dire happenings in the event of a United States-Japan war.

December 7, 1941, was a tragic day for every one of the 160,000 Japanese, citizens and aliens alike. The war was forced upon them more mercilessly than upon the rest of Hawaii's 500,000 residents. For it was their own ancestor nation, with its war-mad militarists which perpetrated the treachery of the Pearl Harbor attack and which, in doing so, brought grave suspicion upon the Japanese-Americans here.

The "Japanese problem" was delicate enough, without the tragedy of a Pacific war being thrust upon the peaceful Japanese community in the Islands. But now that the events of the past two years can be reviewed more calmly and objectively, it appears the showdown of December 7, 1941, may not be altogether the calamity the Japanese here have believed it to be. For it has brought them an opportunity to establish for all time where their true loyalty lies.

The most critical stage of their "loyalty test" has passed for Hawaii's Japanese. Steadfastly, since the dark months after the Pearl Harbor attack, they have struggled to regain confidence and have achieved some success.

If, before the war ends, the Japanese of Hawaii should be embarrassed or set back in their fight for recognition as loyal residents, this probably would stem, not from actions of their own, but as a result of inflammatory action by Japan over which those in Hawaii have no control.

When war struck Hawaii, it tore down much of the protecting wall of goodwill and friendly relations that had existed between the Japanese and the rest of the population. This wall suddenly gave way to race bitterness.

Extreme cases of racial distrust may be cited, for the purpose of illustration. The Japanese maid and yardman, who were the trustworthy, industrious household help of many years, overnight became "those damned Japs."

The Japanese merchant, whose store before the war had been patronized by all nationalities now was shunned. Likewise, the Japanese clerk, conscientious, likeable fellow that he was considered before December 7, now was referred to as "that scheming, sneaking Jap."

The general situation was far from encouraging directly after the outbreak of war. The one big task, therefore, which faced the Hawaiian Japanese was the rebuilding of amicable relationships with the other racial groups.

A disheartening job it was. While they did their best to restore the confidence of the people here, their Japanese cousins of another temper and ambition in the Far East nullified much of their good work.

With each new Jap victory the tension in the territory increased. Resentment grew as the Japanese war machine rolled back the United Nations—the British in Hongkong, Burma and Singapore; the Dutch in the East Indies, and the Americans in the Philippines.

Atrocity stories at the same time encouraged distrust of the local Japanese.

On the "home front," rumors of Japanese saboteurs and spies circulated fast and far, until the man on the street felt he was behind the times if he didn't hear a rumor a day, so to speak, from his friends.

With the rumors, most of them since found to be groundless, came the clamor from some quarters for mass evacuation of the island Japanese to the Mainland, to another island in the Hawaiian group, or to any restricted place where their danger as potential troublemakers would be nullified.

The challenge to the Japanese Americans to rise above the suspicions and animosity of doubters around them was great, and the obstacles even greater. They have met this challenge, part way at least, by their individual and collective efforts.

Their record furnishes a partial clue to their future status in Hawaii. It will give those not well acquainted with the "Japanese problem" here, an insight into the apparent paradox of the situation in Hawaii as compared to that on the West Coast. How is it, the question has been raised oftentimes, that Hawaii with two-fifths of her population of Japanese extraction has been able to cope with the complex racial problem without resorting to mass ac-

tion, while California, with only a little over one per cent of her population Japanese, felt it necessary to meet the problem with an iron hand and a closed fist?

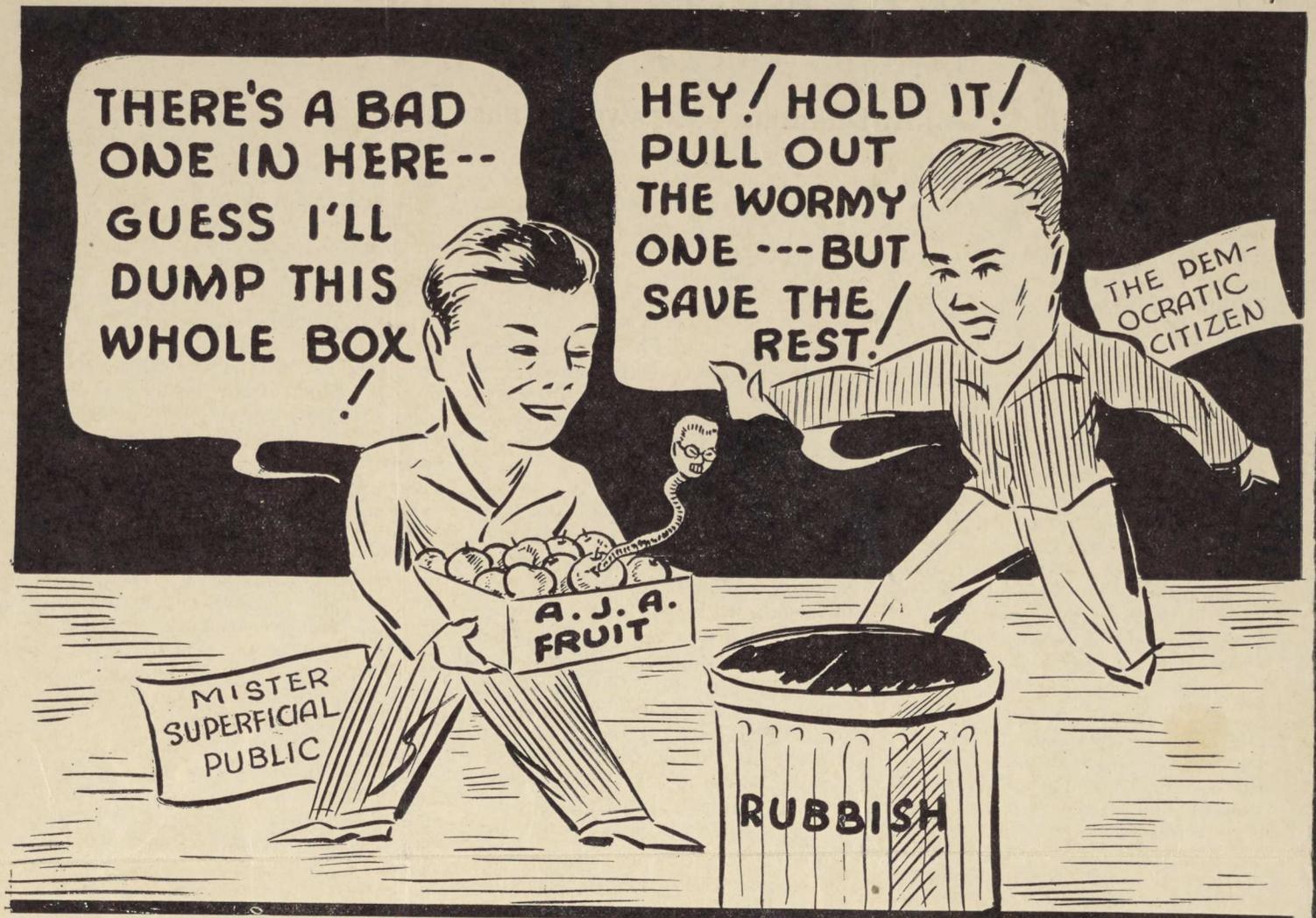
Visitors from Hawaii, returning from the Mainland, tell of the interest and frank amazement that Mainlanders express when they consider Hawaii's handling of the Japanese problem. They are invariably surprised that Hawaii permits its 160,000 Japanese to roam free while the West Coast states have ousted Japanese residents. Their surprise is heightened by the obvious fact that the Japanese here live on a military and naval outpost—the greatest sea fortress America possesses. To the Mainlander, Hawaii today represents a defensive bulwark against a possible Japanese invasion of the Pacific Coast, on one hand, and on the other, an armed fist poised to strike offensively at Japan proper.

"Isn't one 'Pearl Harbor' enough?" anxiously inquires the average Mainlander. His inference is clear: That unless the Japanese are evacuated *en masse*, another disaster will befall Hawaii.

It isn't surprising that this feeling is shared by many in Hawaii, especially among the thousands of war workers who have come here during the past three or four years.

Living temporarily in the Territory are many more thousands of servicemen, the vast majority of whom, like the war workers, are visiting here for the first time. To these the Hawaiian born Japanese is a total stranger. What little they knew about the Japanese here before they arrived probably was gained from second or third-hand information, often unreliable. It has been only in recent years that accurate information concerning Hawaii's Japanese, formerly found only in authoritative books and conservative magazines, has been popularly disseminated in the States.

"A Jap's a Jap" is the opinion held by many a "malihini" (newcomer). This expression can be taken as an indirect admission of ignorance. When pressed for an elaboration of his reference to "Japs," the newcomer, more likely than not, will embark upon a lecture of generalities, data for which he has collected by the undependable media of the "grapevine method."



—by F. KANG

Even if he should give the Hawaiian Japanese the benefit of the doubt as to their loyalty to the United States, the "malihini" often must confess his inability to differentiate between an American-born and educated Japanese from a "real Jap," both from a physical as well as an ideological standpoint.

For that matter, most newcomers to Hawaii openly admit that for some months at least, they find it extremely difficult to tell apart, at first glance, a local-born Japanese from a Chinese American, or a Chinese American from a Hawaiian or a Korean.

If the stranger on Hawaiian soil holds a prejudice against the Japanese Americans, that prejudice oftentimes stems from a purely racial dislike of all persons of Japanese descent, or to put it simply, he is prejudiced against all those with Japanese faces. While this may be true also of the "kamaaina" or long-time resident of the Islands, the chances are that the latter harbors anti-Japanese sentiments on economic and political grounds as well.

For the Japanese here, it is true, have become firmly entrenched in the economic, social and political life of the Territory. By their own diligent labors, and the favorable circumstances of the past half century, the Japanese have pulled themselves up, almost literally, by their boot-straps to a more enviable status than that of immigrant laborers. But in at least one respect they have met failure. They have failed to win the wholehearted confidence of the bulk of Hawaii's people with regard to their trustworthiness as loyal American citizens.

What portion of the blame for this failure the Japanese Americans should themselves assume is difficult to say, but they certainly should not feel blameless. The community, too, by its apathetic and "mollycoddling" attitude toward the Japanese before the war should be held responsible in part for the present Japanese problem.

As one observer has expressed it, "Hawaii must have been blind or asleep before the war, to have allowed Japanism to sneak into her back door." The reference is pointed to the insidious in-

fluences of Japanism which were permitted to function unhindered prior to the outbreak of war: The Shinto temples, Japanese language schools, and particularly, the Japanese consulate in Honolulu.

But this is water under the bridge. The object now is for the Japanese Americans to continue building their prestige around the wartime record they have achieved. With isolated exceptions, the general behavior and conduct of the Japanese populace has been excellent, by whatever measuring rod is used to judge them.

They have bought and are buying their share of war bonds, they are active in civilian defense work as block wardens, fire-fighters and first aid attendants; they are giving generously to community and war funds; they are "Working to Win" by sticking to their jobs or taking on additional work; their boys are serving in the army in large numbers.

In short, they are doing as much for victory as any other group in the territory.

(Continued on page 28)

A.J.A. Dilemma

(Continued from page 12)

They started with a clean slate from the outset. Not a single, established case of sabotage has been traced to a Japanese in Hawaii. The FBI, and the army and navy have confirmed this. Considering the alarming prophesies heard before the war, this fact is truly remarkable.

There was no mass uprising, as scaremongers had predicted. Neither was there fifth column activity, as such. The espionage work, which made possible the highly successful attack by the Japanese planes on vital targets, was traced to the Japanese consulate and its paid agents, and not to local residents of Japanese extraction.

Only the determination of military authorities not to be stampeded by rumors and clamors for "gestapo" action prevented drastic suppression of the local Japanese. The army controlled the Japanese with a firm, but fair hand, giving them a chance to clear themselves of any alleged disloyalty against this country. Time has shown this policy to be a wise one.

If anyone doubted the army's intention of dealing fairly with Hawaii's Japanese, he was due for a surprise. It came out of a clear sky, at least to the general public, on January 28 with the announcement by Secretary of War Henry L. Stimson that a combat team for Americans of Japanese ancestry was to be organized. The call was for 1,500 volunteers from Hawaii; this quota was reached within a few days and it was raised to 1,725, then to 2,600. The response of the Americans of Japanese ancestry—now known as the AJAs—was overwhelming. A total of 9,507 had signed up before the army called a halt to the voluntary enlistments.

To those who doubted the good faith of the AJA volunteers and thought their enlistment in the army was an attempt at showmanship, Colonel Kendall J. Fielder, assistant chief of staff, G-2, Hawaiian department, had this pointed answer:

"For the skeptics let me say only that a man seldom bluffs when there's a chance his bluff may be called by sending him to a distant battle ground to risk—and possibly lose—his life."

The response to the army's call for volunteer's in Hawaii exceeded most hopes.

This observation has been made by Dr. Miles E. Cary, principal of McKinley high school, who returned to Hawaii in August after a year spent in directing a Japanese relocation center:

against Jackie Jurish at the Civic auditorium February 21, 1941. . . . Chances look bright that the classy ex-Manila star will stake his crown in the near future against Dado Marino, Hawaiian born Fil fighter with plenty of promise. . . . Speaking of flyweights, Honolulu still is the home town of colorful Freddy Imperial, Filipino topnotcher in the middle '20s. . . . Freddy got a cut of 21,000 bucks for his win over Elkey Clarke, then English champ, on the east coast. . . . That's heavy sugar—you don't get that kind of dough even in boom times like these. . . . I doubt whether Champ Little Dado ever hit any-

CONGRATULATIONS

to
The NEW
Magazine
on
Inauguration



The American League
furnish a very platform
let for racial discrimination
Hawaii—they grant
ers equal opportunity
equal protection
truly the backbone
can demonstrate



International Longshoremen's Association
Warehousemen
Local 10
JACK KAWAIAWA

V

"In our handling of the Japanese on the West Coast we have actually made certain of these people disloyal to America and the democratic cause, where a different treatment would have had the opposite effect."

There are only three kinds of people in the United States, as far as loyalty is concerned. They are either for us, against us, or on the fence.

Those against us have been interned, or if some are still at liberty, these will be rounded up sooner or later. This is a job for the authorities.

About those who are for us, we need not worry. We need only assure them of fair play and they will fight for this country, come what may.

Our biggest challenge lies with those on the fence. They must be won to our side, and there is no place on earth where loyalty can be instilled better than in the United States.

We can foster loyalty—fervent, devout loyalty—if we only make up our minds to do so.

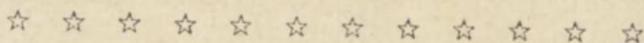
A segment of the Japanese population here belongs to this class of "on the fence" citizens. They can be converted into 100 per cent Americans. Their case is not hopeless. Others like them have been won over completely to America. Their racial origin should make no difference, otherwise why we have Japanese-American boys

view of Pacific Affairs

Hawaii after the war and their status as "non-citizens" will make them continually "outsiders," politically and economically.

For the duration, their economic opportunities are unlimited. But after the war they will return to their former status of non-citizen workers and therefore will be subject to political footballing, particularly during election periods.

The Filipinos on the whole have shown unquestionable loyalty to the United States both in the Philippines and in Hawaii. They deserve to become American citizens if they so desire. The privilege should not be denied them. Filipinos are loyal Americans at heart.



WORK
TO WIN

