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Ann
Mr. R. B. Cozzens, Assistant Director
War Relocation Authority
461 Market Street
San Francisco, 5 Calif.

Dear Mr. Cozzens:

Enclosed 2 copies of the complete analyst's report
on the Yakima, Washington area. One of these is for Mr.
Robertson at Heart Mountain. I sent two on direct to Washington,
D.C. as requested by Mr. Province.

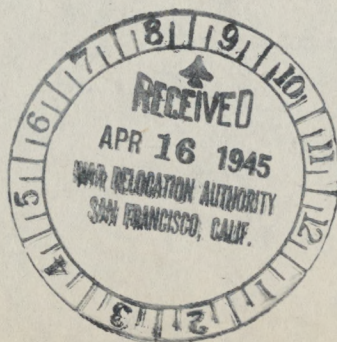
Sincerely,

H. L. Stafford
Harry L. Stafford
Project Director

REFER TO
<u>COZZENS</u>
Date and
No reply nec.
To file <i>me</i>
(NAME)

Ann

Elmer R. Smith
Elmer R. Smith
Community Analyst



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

TO: Mr. R. B. Cozzens, Assistant Director
ATTENTION: Mr. E. H. Spicer, Community Analysis, Washington, D.C.
FROM: Elmer R. Smith, Community Analyst
SUBJECT: Yakima, Washington Community Analysis Report.
DATE: February 28, March 1, 2, 1945

I.
LOCATION:

The Yakima area -- or valley as it is more formally called -- stretches along the middle part of the Yakima river. The valley is fairly level, and conducive to certain types of irrigation. The valley contains the following principal towns; Yakima, Wapato, Toppenish, Sunnyside, Union Gap, Selah, Zillah, and Moxie City. The valley proper is about 80 miles long and 40 miles wide. Yakima city situated in the northern part of the valley is nearly 100 miles by road northeast of Pasco, and 98 miles north of Hood River, Oregon. The principal highway leading to Rainier National Park is U.S. 410. The valley lies mostly in the Yakima Indian Reservation.

GENERAL ASPECTS OF THE AREA:

The Yakima valley is noted for its agricultural resources. The main agricultural resources are listed as follows:

FARM PRODUCE:

Apples.....45 % of State's total in 1939

Pears.....	72	%	of	State's	total	in	1939
Peaches.....	67	%	"	"	"	"	"
Cherries.....	37	%	"	"	"	"	"
Apricots.....	45	%	"	"	"	"	"
Plums & Prunes	32	%	"	"	"	"	"
Grapes.....	62	%	"	"	"	"	"
Potatoes.....	26	%	"	"	"	"	"
Hops	95	%	"	"	"	"	"
Asparagus.....	40	%	"	"	"	"	"
Tomatoes.....	40	%	"	"	"	"	"
Sweet Corn....	17	%	"	"	"	"	"
Carrots.....	10	%	"	"	"	"	"
Squash.....	22	%	"	"	"	"	"

Yakima County has the largest number of farms of any county in the state of Washington. The average farm consists of 141.2 acres. Between 1930-1940 there was an increase of 53.3 acres per farm in the county. In 1943, the total agricultural produce amounted to \$84,339,000. Yakima county ranks first in the production of hops in the United States.

Live stock is important in Yakima county. Wool, dairy products, poultry, hay and forage ranks high in comparison to other parts of the state of Washington.

if not most
Many/of the farms in the vicinity of Wapato and Toppenish are leased from the Yakima Indian Reservation. Due to this, one finds basic improvements -such as houses, barns, etc.-- in a poor state of care. Many of the houses are small, one-story, two or three room wooden "shacks". The barns and machine sheds are poorly constructed and "kept up". The land is, however, rich and productive in most instances.

The villages and small towns dotting the area are "typical" rural communities in the western sense. Yakima is socially, politically and economically nothing but an overgrown country town. The psychology of the people is highly

provincialistic. This rural provincialism is well exemplified by the attitude taken toward any government bureau or office set up in the area. The reaction is basically one of antagonism and skepticism. This will be more fully discussed later.

The persons of Japanese ancestry before evacuation had a total farm acreage of nearly 9000 acres, of which 6700 acres were leased on the Indian reservation and involved about \$25,000 annual rental. The rent on Indian land was \$12-\$15 an acre. The Caucasians "thought they could keep the rent down if there were fewer bidders," and this is one of the arguments now used by the Caucasians to keep the Japanese from returning. As in the White River Valley, the Caucasians complain that the Japanese were willing to pay more rental for land and thus control more of it. The Japanese in the area grew about the same kind of basic crops as the Caucasians and Filipinos.

II.
POPULATION:

The population of the Yakima valley, in terms of its relative location to the center of industrial activities, has had a considerable increase within the last 5 years. In 1940 and 1944 according to the population figures given for specific centers of population in the Yakima valley by Calvin Schmid the following number of persons were present:

	1940	1944
Yakima.....	27,221	29,000
Selah.....	1,130	1,225
Moxee City..	335	400
Union Gap...	976	1,020
Wapato.....	1,483	1,530
Toppenish...	3,683	3,800
Zillah.....	803	905
Granger.....	752	800
Sunnyside...	<u>2,368</u>	<u>2,500</u>
TOTALS...	38,751	41,180

These population figures are relatively more important when one remembers that large numbers of the native population have left for work elsewhere and for the armed services. This, thus, shows an influx of outsiders into this area that might be considered as of importance in solving certain social, economic and political problems, especially where persons of Japanese ancestry are concerned.

Another basic breakdown pertinent to the understanding of the Yakima valley area population composition is that founded upon the population by precinct. The following figures for 1940 are given for the three principal communities in

which most of the Japanese population lived before evacuation, and also where the Pearl Harbor League is concentrating its propaganda drive at the present time.

WAPATO PRECINCTS: (1940..U.S.Bureau of Census)

Total	Population	Rural-farm
802.....East Wapato	Pre. 45.....	584
408.....	" 100.....	
742.....	" 101.....	
1,656.....East Wapato	" 109.....	1,192
Total..... <u>3,608</u>		<u>1,776</u>

TOPPENISH PRECINCTS:

570.....Precinct	90.....	
400....."	91.....	
1,224....."	92.....	
580....."	93.....	
398....."	94.....	285
906....."	95.....	396
620....."	96.....	538
Total..... <u>4,698</u>		<u>1,219</u>

SUNNYSIDE PRECINCTS:

680.....Precinct	81.....	5
886....."	82.....	9
547....."	83.....	5
379....."	84.....	346
861....."	85.....	723
393....."	86.....	370
503....."	87.....	486
Total..... <u>4,249</u>		<u>1,944</u>

It is significant for our purpose to realize that in 1940 the total population of Yakima county was 77,402, and of this number 31,621 were classed as rural-farm people. Out of

the 77,402 people in the county in 1940, 67,428 were of native white parentage. The persons of Japanese ancestry present in Yakima and Wapato areas in 1942 numbered 814. There were 159 family heads in this 814. There were 83 family heads holding 96 leases or a total of 5,903.75 acres, with a total land rental of \$24,226.75.

There are very few negroes in the area classed as farm-rural, but a good number are found in the city of Yakima. The Filipinos and Mexicans are more numerous in the farm-rural areas. As a matter of fact a large number of Filipinos have taken over the farming of some of the land previously farmed or operated by persons of Japanese ancestry.

III.

REPORT ON MEETINGS AND INTERVIEWS:

1.
Meeting of Remember Pearl
Harbor League, Inc.
Wapato High School Gym
February 28, 1945

General Statement:

The "League" called a meeting for the purpose of organization and the signing up of members at Wapato, Washington at 8 PM. February 28th, 1945. A short radio program was presented over K.I.T., and an announcement was made of the meeting at Wapato for February 28th. The meetings were to be held at Wapato, Toppenish (Thursday night) and at Sunnyside (Friday night). A \$25 War Bond would be given away to the lucky holder of the number given at the door. An advertisement was also carried

in the YAKIMA MORNING HERALD of Thursday, March 1, 1945,
and read:

DO YOU WANT THE JAPS BACK HERE?
If not, Attend these meetings.....
Toppenish - Thursday, March 1 --
8:P.M. in Eagles' Hall

Sunnyside -- Friday, March 2 --
8:P.M., Community Hall

PEARL HARBOR LEAGUE.

The analyst, Mr. Murry Stebbins and his secretary of the local WRA office attended the meeting. We arrived at the Wapato school gym at 7:55 PM. and entered, after speaking to some of the people standing outside the door and known to Mr. Stebbins. The gym had been filled with chairs, and would seat about 350 people. We were asked to register at the door. I signed my name as E. Richard Smith, 277 East 6th South, Salt Lake City, Utah (my home address). There were exactly 78 people in the hall when we entered; it was then 8 PM., the time set for the beginning of the meeting. The meeting did not start until 8:35. At the beginning of the meeting there were 178 people present, and a few more came in later, making the count somewhere around 190-200. There were definitely not more than 200 persons present at any time during the meeting.

The crowd was made up of farm men and women there being a few more men present than women. Only a few business men, etc, were in the audience. The analyst counted 6 Filipinos and one Chinese seated near the door and in the rear of the room. Evidently the reason for the more or less even representation of men and women, was due to the fact that many men brought their

wives with them. When this is taken into consideration only about 120 families were represented.

The crowd's reaction was highly favorable to the statements made by the speakers. At various times during the speeches the crowd -- almost to a man and woman -- applauded. There were possibly ten (10) people out of the whole audience who might be put down as probably negative or neutral on the issues raised by the speakers. The analyst was in a position to see down or across all the rows of seats and had a very choice view of the reactions of the crowd. Just before the meeting began, Lewis W. Lingely, a "trustee" of the League and a resident of Kent, Washington, passed out a 23 page pamphlet "Evidence of Disloyalty of American- born Japanese," published by the Remember Pearl Harbor League, Inc. (See Appendix I).

THE SPEAKERS:

The Speakers were four in number; Ben Smith, President of the "League"; Lewis W. Lingley; E.D. Phelan, Seattle attorney and the League's legal representative; Wm. B. Leber, a trustee of the League. All of the speakers were from Kent, Washington except Phelan. All that the analyst can do in this report is give a point-by-point summary of the principal statements of each speaker.

A.) Ben Smith:

1. He began by stating the purpose of the League was to deport all persons of Japanese ancestry; take away the citizenship of "American Japs" by constitutional amendment; keep the "Japs" from coming back to the pre-evacuated zones; that all "Japs" are disloyal. He called attention to the

pamphlet that had been passed out, and stated "that summarizes and presents our stand." Smith at this point introduced Lingley.

B). Lewis W. Lingley:

1. He began by asking the crowd scattered around the gym to move in toward the center and toward the front. That being complied with, he told two jokes of the "farmer variety" on Smith and Leber. He then proceeded to read his speech. The main points were:

a). "We, who have lived with the Japs all these years, know them for what they are. They are not American; they are Shintoists; they cannot be trusted; they work always for the spread of Japanese control and culture; they are unfair in their dealings; they never express their true belief; being born in the United States do not make them an American; they are basically disloyal."

b). Lingley emphasized the point that he was not prejudiced in terms of race or because of economics. He was only thinking in terms of his loyalty to America. "This is not an economic issue, nor one based on race prejudice. Neither are we a bunch of radical farmers. We are demanding and fighting to keep America safe for Americans. We demand that aliens and disloyal persons of Jap ancestry be kept out and shipped out of the country -- and that means the whole lot of them." (Applause at this statement by at least 90% of the audience).

C). E.D. Phelan:

The speech given by Phelan -- the longest of the four -- was a summary of the pamphlet, "Evidence of Disloyalty of American-born Japanese." Since these points are found in the pamphlet (copy attached-Appendix I), they will not be summarized here, but he "threw in" some choice bits "here and there". These "bits" will be listed as follows:

1. "A great portion of Japanese Americans went to Japan and were taught there. They swore allegiance to the Japanese Emperor. These Japs "paraded" their loyalty to the United States in Hawaii and the West Coast. That is what they were told to do. The Japanese in the Phillipines to a man, went over to Japan and helped her. They would have done the same in Hawaii and here if the Japs had landed. This shows they are disloyal; they cannot be trusted."

2. "20,000 Japanese Americans visited Japan and got their training there to be ready to stab us in the back."

3. "Myer says there are 30,000 loyal Japanese. There are over 115,000 Japs in the United States. What happened to the others? I'll tell you, they are disloyal, along with the other 30,000. There are some figures that get into the papers that don't come from W.R.A. Not so long ago a story appeared in the papers telling of 650 Japs being taken to a detention camp under a heavy --very heavy -- armed guard. 632 of these were American citizens. That tells the real story."

4. "If Myer, the present director of WRA, can tell a loyal from a disloyal Jap, where was he when those two Japanese officials were sitting by the side of Cordell Hull at the time of the bombing of Pearl Harbor?" (Applause by great majority of audience).

5. "None of us knows the mind of a Jap. He thinks differently than we do. He has a different philosophy of life."

6. "We do not base our case against the Jap on economic or industrial fear, but upon our loyalty and patriotism to America." (At this point Phelan went into a discussion showing how Japanese could out-work, squeeze and undersell the "white" farmer. Then he apologized for bringing this into the speech).

7. "As long as Japanese born in this country are citizens under the 14th Amendment, we can't legally get them out. We must, therefore, use other means, and also work and organize to have our congressmen and fellow countrymen amend the Constitution of the United States to take American citizenship from the Japs. We must spread out into other States--all over the country. We already have received hopeful support from the south, in Oregon and Washington. We must organize and show our strength."

D). William Leber:

Leber was the last speaker, and the most bombastic, emotional and "rabble rousing" of them all. He took a very belligerent attitude toward "preachers,

W.R.A. officials, and other Jap-lovers." He pounded his fists, the table, swore, and shouted at various "high points". He got applause and laughter from the audience in great volume at these points. His "speech" was rambling, but appealed to the emotional content of his audience.

Leber started out by saying that "we came here tonight, and you came here tonight, not to talk, but to do something. That is drive all the Japs out, and keep them out. Let's do it." (Applause)

"No Jap feels safe in our valley (White river) and in Seattle. He knows he isn't. That is what you people must do." (Applause)

"The Japs are traitors; we don't want Japs here. If they aren't careful, someone said, they will 'die the death of a rag dog'." (Laughter)

"Our purpose is not to commit violence, but we must remember our boys have been and are being taught to kill Japs. They won't forget. An ex-soldier said on returning home: 'I was paid \$50 a month to kill Japs. Hell, I'll do it here for nothing!'"

"Preachers and WRA officials and other Jap-lovers are being served notice now that we won't have the Japs back in the valleys." (At this point he attacked Mr. Stebbins by saying: "Any person who has 3 sons in the service of his country and is working for the WRA -- as that person is, who is here tonight -- and who is trying to push the Japs in behind our backs is not one of us." (Applause.) The impli-

cation of this whole approach at this point was that "preachers, WRA officials((especially Mr. Stebbins)), and other Jap-lovers" were and are disloyal.)

"We must see that not one Jap gets into your area, and into ours. After all there are only 115,000 of them to take care of, and we know how to do that!"

"The reason why the Japs are such good fighters in the American army in Italy is because they are only fighting the white man, and they have been trained to fight in Japan."

Leber touched upon the economic "unfairness" of the Japanese and showed how they could control the vote in specific areas by concentration as they had done in the past.

He ended by saying: "Throw them out."

PLEA FOR DUES AND EXPLANATION:

Ben Smith, after the speakers had finished, again explained the organization of the League and its purpose. He stated there were various types of expenses, and it was decided to charge \$5 initiation fees and a dollar a month dues. Twenty (20) percent was set aside for taxes, twenty (20) percent would remain at the local branch, and sixty (60) percent would go to the over-all organization.

Smith told the story of the statement made by some Japanese Americans before Pearl Harbor, that they should be careful of their acts and not antagonize the "white" people, but "let the sleeping dogs lie". He emphasized the point that evidently the "sleeping dogs" were waking up.

Smith asked if anyone would care to say anything from the floor. An old man, dressed in farm clothes, walked to the front of the room and stated:

1. "I've been here 27 years, and I know the Japs."
2. They get in one place, a few at a time, and pretty soon they have frozen out everybody around them.
3. Before Pearl Harbor, in 1940, an "American boy" was riding along the streets of Wapato on a bicycle and "run through some mud" and "throwed it on some Jap girls." These Nisei girls said; "'All O.K. now, but soon we'll have you cleaning the mud off our shoes." (NOTE: The analyst has collected a number of "we'll have you doing stories" about persons of Japanese ancestry along the Pacific Coast, and this story fits into the same specific pattern as the other "rumor stories").
4. Another story the farmer told was about the Japanese girls in the rear of a car just before Pearl Harbor, talking about how their country (Japan) was getting along, and that this was overheard by some "American" boys.
5. He also stated that an old "Jap" he knew had told him that every "Jap-American" child born was registered in Japan, and that money was sent to Japan to pay for the child's education in Japan. "They were required to do that by the Emperor."

After this particular farmer had finished with his "bearing of the testimony", Ben Smith told the story about

the experiences of the Principal in Sumner and the Red Cross drive. This story runs something like this: The Japanese American school children in the school were very good at doing their share in aiding the Red Cross drives put on by the school. However, one drive was to be conducted for the specific benefit of the Chinese Relief Fund. This specific drive was announced to the children. The Japanese American children did not respond. When asked why they did not do their usually "good turn", one of the girls said: "Our parents will not let us, since this is going to the aid of the Chinese, our enemies." (NOTE: Miss Katherine Luomala found a comparable story in one of her interviews near San Francisco).

2.

Meeting at Toppenish of League.

The Toppenish meeting of the Pearl Harbor League was set for 8 P.M. at the Eagle Hall, March 1, 1945. At 8:10 there were but 25 persons present, and at 8:35 there were between 85-90 persons seated in the Hall. The meeting began at 8:40 PM. It was, as far as subject matter was concerned, a duplicate of the Wapato meeting.

The audience was made up wholly of farmers, and all of Caucasian extraction. At the entrance of the hall was a sign reading: WE RESERVE THE RIGHT TO REFUSE ADMISSION TO ANYONE. The analyst did not stay for the complete meeting.

I was recognized at the door, as well as by the leaders of the meeting. As a matter of fact two of the leaders started to come toward us (WRA secretary at Yakima and the analyst), but when they saw we were leaving they returned to the speakers stand.

There were not more than 100 people attending this meeting, and they were made up primarily of family groups (man and wife). Therefore, the turn out at Toppenish was not as good as that at Wapato.

3.

"NO JAP" Signs in Wapato
and Toppenish.

The analyst was able to make a check on the number of business establishments displaying the "NO JAP" signs sponsored by the League. In Toppenish, out of 43 business places only 5 displayed these signs as of March 1, 1945; in Wapato out of 47 business establishments, 9 were counted as having the signs in their windows or on their doors (as of March 1, 1945).

4.

Interviews

The analyst was able to conduct 4 comprehensive interviews with outstanding persons in and around Yakima as well as have the opportunity to hear a number of off the record conversations on the "Japanese problem". The four interviews are summarized in the following discussion.

1.
REV. GLEN WOOD:

Rev. Wood is the Methodist minister in Yakima. He has been in Yakima and vicinity for 6 years. He took part in aiding the evacuees at the time of evacuation. The Methodist Church of which he is pastor, is next to the largest church group in the area. He is very aggressive and outspoken in his views, and is evidently a leader in the non-church groups as well as among the clergy and church-going public. His principal points were:

1. In Yakima, the situation revolving around the return of the evacuees, is not serious. "We have leaders and outstanding people here to follow thru. The Church Council, to a member, and others are willing to cooperate to the fullest extent."

2. "A majority of the people in the area are not behind this so-called 'anti-Japanese' movement."

3. "The whole problem really centers at Wapato. There no one has attempted any constructive program. They seem to be afraid. The church groups are not well organized, and the minister, who is a Presbyterian, has never made a stand. His position is questionable. At Toppenish and Sunnyside you have a different set-up. Toppenish is a polyglot of national groups. These people are not organized to go for such a program as that sponsored by the Remember Pearl Harbor League. The real leaders in Toppenish are against such a movement. Sunnyside can be counted on as opposing the League."

4. "The Yakima valley has had no rabid anti-Japanese movement until now. In Wapato you had individuals, as such, speaking out against the Japanese, but no organization."

(COMMENT BY ANALYST: Some people believe the anti-Japanese sentiment was gaining before December 7, 1941, and these persons say evacuation tended to arrest this movement for a while, until the lifting of the evacuation and restriction orders by the Army). Along this line, Rev. Wood mentioned that some people in Wapato who were and are friendly to the Japanese have been and are being talked about by others. After the meeting at Wapato a conversation was overheard in which one of the local "Jap-lovers" was being damned for her position. One of the teachers in the schools is classed in this "Jap-lover" group.

5. "If the Japanese returned to Yakima first, in small numbers and then gradually moved out, there would probably be little serious trouble....The friends of the Japanese in Yakima are strong enough to aid them...I and other ministers are willing to go to Wapato, Toppenish and other places with returning evacuees and act as a 'spear head' as it were, if and when any come back."

6. There is no organized interracial council as yet in the Yakima area. The Federal Council of Churches and others have been discussing such an organization for some time to aid the Negroes and the Japanese. A meeting was planned for the second week in March. "We hope to get business men and women in on this organization. It will

aim to give direct assistance to Japanese as well as fight the 'anti' groups in other ways."

7. "I can see no economic boycott danger in the Yakima area. If the Pacific Fruit and others tried to boycott produce grown by persons of Japanese ancestry, groups and individuals here could bring some pretty strong pressure to bear. Many people here want produce at a cheaper price than they can get it thru the middle man, and thus the Japanese could sell their produce directly." The problem of selling produce in the Wapato area to the produce companies there was considered as being a possible problem.

2.

MR. HARRY LA BERGE:

LaBerge is a prominent attorney in Yakima, and specializes in Filipino cases; as a matter of fact, he is considered by Filipinos and Caucasians alike as being THE attorney for all Filipinos. He is an old resident of Yakima. He was cooperative and very much to the point during the interview. The principal points made by LaBerge were:

1. "The people I know are not seriously considering the return of the Japanese, for there will not be enough come back to make a problem."

2. "There has really been no anti-Japanese agitation until now, at least as far as I know."

3. "The Filipinos, on the whole, will not enter into anti-Japanese activities. They are willing to let the officers do as they see fit. That is definitely the philosophy dominating the Filipinos in this area."

4. "In 1942 there were 61 heads of Filipino families in Yakima County. At present there is double that amount. Many of them have moved in on Japanese operated farms. The agent has set aside 1500 acres for the returning Filipinos to lease."

5. There have been anti-Filipino agitations in the Valley since 1920. These have seemed to come in with the general anti-oriental movements on the West Coast. "The main criticism now seems to be that the Filipino marries the white women. This usually makes the white girl ostracised from her group."

6. "If there are any attacks on Japanese by Filipinos, it will be due to individual cases, and not to a mass Filipino movement."

3.

MR. JASPER DAY:

Mr. Day is sheriff of Yakima county, and an old resident of the region. He is Republican; age in 60's. He was direct, cooperative and to the point.

1. "The people in Yakima County, especially in and around Wapato, are definitely against the return of the Japanese. This anti movement is led and stirred up by some few agitators. These agitators are always at it. Some four years ago these same ones were agitating against the Filipino. They and their followers got pretty vicious -- using dynamite and fire. It kept this office really busy. I don't like the people around there (Wapato). They cause us more trouble than any other place."

2. "If the Japanese return there will be serious trouble, especially while the war is going on with Japan. We definitely know what these people around Wapato will do-- they have done it in the past. One of the leaders now is Sam Hunt,; he was mixed up in a serious manner with the use of dynamite and home-made bombs against the Filipinos. . . We are much concerned here with this possible problem of tension if the Japanese return."

3. "The economic factor probably is not as basic a one as just plain bad feelings. It is mostly emotional feeling that is causing the trouble. Many of these people have boys fighting the Japanese.

4. "The Filipinos are a problem, they marry the Indian girls and thus get set for life. They and the Japs don't mix." He expects the Filipino problem to arise again within the near future.

4.

MR. ANDREW WALLACE:

Mr. Wallace is a resident of Sunnyside. He is a farmer and county commissioner of Yakima county. He rides to and from his home to work in Yakima. He is about 50 years old, plus.

The main line of conversation and argument used by Wallace in the interview was:

1. The people in the Valley are against the return of the Japanese. The majority feel this way. "The recent Grange meetings were packed, and unanimously voted against the return of the Japanese. The Wapato Chamber of Commerce passed a like unanimous resolution."

2. "This reaction against the return of the Japanese is not just the result of the actions of a few people; it is a representative mass movement."

3. "This reaction is not just emotional. It is a basic economic problem. The Japanese came in as laborers, but they weren't content to remain such. They leased farms, saved money, and are now able to outwork and outsell the whites. They work the whole family from sun-up to sun-down, and live on a lower standard than we can. We are at a disadvantage. We don't intend to have them back here. The position of the anti group is justified. I don't want to be involved in this discussion. In my position, I can't say anything or attend these meetings."

4. "The Filipino problem is still very much alive. The same criticism can be given the Filipinos as the Japs. They gain control of land. The Mexicans are the best laborers. I have all Mexican help, and I have never hired Japs. I don't intend to. The Mexicans are content to work, and not try to outdo the white man. The Japs are just the opposite."

(ANALYST'S COMMENT: The conversation and interview with Wallace presented the most outspoken presentation of the economic argument I have picked up from any one person on the Coastal area. It is indicative of the basic thinking of the anti groups on the subject of "white control" as against equality for non-white activities. Most times the person interviewed suggested this basic argument, but due to his or her feeling of moral obligation for equal opportunity in America to all concerned, the argument was not developed, and

other reasons were given for the negative attitude. This is not to imply an economic deterministic answer to anti-oriental thinking on the Coast, but it at least is a very basic factor).

MISCELLANEOUS COMMENTS BY RESIDENTS OF YAKIMA AREA:

1. A.D. O'Kelly:

O'Kelly tells a favorite story of his about a Japanese and a Ford truck bought from O'Kelly just before evacuation. The story runs something like this:

Just prior to Pearl Harbor a prominent Japanese in the valley bought a new Ford truck, and attempted to ship this truck to Japan. The F. B. I. got the truck from the "Jap", and brought it back to O'Kelly's garage. They left it here a while, and then took it away again.

The publication - DEMOCRACY DEMANDS -- was sent to O'Kelly and on February 27, 1945, the following note was received from O'Kelly written on the bottom of the last page of the publication:

"Gentleman: This paper is too stiff for the purpose I would like to use it." Yours truly, O'Kelly.

2. C. V. McCoy, President of the Yakima Central Labor Council made the following statement at Ashue, February 13, 1945 before a crowd of about 300 people. The meeting was sponsored by the Ashue Grange. McCoy said: I was born on the Coast and I have seen the Japs brought in. "It wasn't long before those Japs were on farms and crowding out the white farmers with low prices and cheap labor....We of the labor unions are with you fellows to the end on this thing."

3. William Verran, Jr., Editor of "Wapato Independent" had an editorial under date of January 25, 1945 as follows:

"Several Japanese former residents of the community, were in Wapato this week attending to business matters. How many of them contemplate returning here we do not know. Some of the younger Japanese were expecting to enter the army soon, we were informed.

None of the visitors asked our advice as to the community. If they had done so, we would have said bluntly: "Don't come back; you're not welcome."

It is very obvious to anyone who has discussed the matter, that an overwhelming majority of sentiment in the community is against the return of the Japanese, particularly at this time.

Too many families in the community have boys in the South Pacific fighting the Japs. They won't welcome the return of Japanese former residents, whether they be alien or American-born. Service men, home on furlough from the South Pacific, will resent it deeply to see Japanese in the community.

The opinion of one soldier now in the South Pacific, as expressed in a recent letter to his mother is probably typical of the attitude of a majority of service men.

"I heard that the ban had been lifted from the west coast and the Japs can return," he wrote. "I'm beginning to wonder just what in heck I'm doing. Have them shoot at me one day go live with their brothers when I'm home. It don't make any sense."

As we said, we don't know how many of the Japanese former residents contemplate returning here. We are not certain that any of them are making such plans. If those who visited

here this week had their ear to the wind and made any attempt to learn the sentiment of the community, they must have gone away with the feeling that they would be most unwelcome if they returned to establish residence."

IV. NOTES BY WAY OF SUMMARY:

The Analyst's summary of the Yakima area sent to your office under the date of February 28, March 1, 2, 1945 summarizes in a brief the main points summarizing the social climate of the Yakima area. There are a few additional statements that are probably necessary. These are:

1. The newspapers in the Yakima area did not give a "play-up" of the Remember Pearl Harbor meetings. One editor has this to say in a letter to Mr. Stebbins of the WRA office in Yakima:

"I neglected to write and tell you that I did not publish anything on the meeting you asked about. I did not attend and no one reported anything and I am not inclined to take a day off hunting information on the subject. I understand that you are most interested in the organization's activities. However, a member phoned me the information contained in the issue enclosed. Hope it will be of some value to your records. We who publish the Toppenish Review are not inclined to be partisan in the matter no more than the Yakima publishers appear to be. Of course in all fairness to both sides, we shall endeavor to report anything given us in a purely reporter's style -- not editorialized."

The item referred to in the above communication follows:

3/29/45

R.P.H. LEAGUE ELECTS OFFICERS

"The Remember Pearl Harbor League elected officers at its meeting Wednesday night at the McKinley Grange hall.

"Officers for the league are now: Frank Winsor, president; Herb Chandler, secretary-treasurer. Those on the board of directors include, O.C. Chandler, chairman, S.C. DuBry and Sam Hunt.

"The League will hold its regular meetings at McKinley Grange hall the second and fourth Wednesdays of each month, it was announced.

"The next meeting is dated for Wednesday, April 11. Mr. Winsor issued an invitation to all persons interested in the league to attend the next meeting."

2. Over a 3 weeks period of time the NO JAPS signs in Toppenish and Wapato have not increased, as a matter of fact they have decreased. Toppenish as of this date has but 3 signs and Wapato 4, as compared with Toppenish 5 and Wapato 9, on March 1st.

3. The over-all picture as seen at this time would be one of modification of negativism, but the basic problems as outlined in the Summary Report are still valid.

ERS.



APPENDIX II

YAKIMA DAILY REPUBLIC
March 1, 1945

JAP RETURN OPPOSED BY WAPATO CHAMBER

Wapato, March 1 -- Wapato Chamber of Commerce members at their meeting yesterday went on record opposing return of Japanese to the Wapato district. The question had previously been discussed by the board. Dr. Hood Baxley of Wapato, luncheon speaker, told of development of sulfa drugs and penicillin and the amazing accomplishments with the use of these drugs in the treatment of war casualties.

YAKIMA MORNING HERALD
March 1, 1945

GROUP OPPOSES RETURN OF JAPS

Wapato, Feb. 28 -- Members of the Wapato Chamber of Commerce today went on record as opposing the return of Japanese to the Wapato district. More than 40 members attended the meeting and the vote on the Japanese question, which was taken after considerable discussion, was unanimous.

John Merritt, president of the chamber, reported that the benefit auction held through co-operation of the Wapato auction yard and the chamber membership yesterday would net approximately \$450 for the building fund of the Yakima Valley Memorial Hospital association. The auction effort was under the direction of Elmer Walker.

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Dr. Hood Baxley of Wapato was the principal speaker today and explained to the members the development of the sulfa drugs and penicillin. Baxley described the amazing developments that army and navy physicians have made in treatment of many diseases through use of the new drugs and the manner in which the war work is already beginning to benefit civilians.

YAKIMA DAILY REPUBLIC
March 3, 1945
Front Page

YAKIMA SOLDIER IN HAWAII LAUDS JAPANESE-AMERICANS

William Wright Wants Constitutional
Rights Given Them With FBI to Guard

Upon reading in a Honolulu paper a dispatch from Yakima telling of the Meeting in the Ashue Grange hall recently at which steps were taken to prevent the return of Japanese-Americans to the valley, T/5 William H. Wright, Yakima man with the army in Hawaii, has written the grange giving his views.

URGES LOYALTY

"Since I am a native of Yakima and I have an interest in a farm in the vicinity of Wapato, and because I am a soldier in this dirty war I feel that I should say something on this anniversary of Lincoln's birthday," Wright writes.

"During this war against the aggressive Japanese empire I think that people of Japanese ancestry should be

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watched, and that observation is one of the duties of the FBI. If that skilled agency considers a person sufficiently loyal to return to his home, he should be accorded the same privileges as any other citizen.

"Under the Constitution of the United States all men are created free and equal, and we should not overlook that fact when we are treating with other people whose claim to American citizenship is just as valid as ours.

Lauds Soldiers

"It is hard for many of us to realize that peoples of other colors may have the same creeds as we have and that they are willing to fight and die for those same beliefs.

"There are thousands of Japanese-Americans in uniform today, and their valiance and devotion to duty as American soldiers goes without challenge by any-one who knows th about them. Hundreds have died on all fronts, including against Japan, in order that others of us might live. I am enclosing two small casualty lists of men from Hawaii and please remember that such items occur almost everyday in the Hawaiian newspapers. Almost every nisei soldier^I have seen wears a Purple Heart."

The loyal Japanese-Americans in Hawaii are trusted sufficiently to work in war industries and in military installations, Wright says. Nearly hal of the population of Honolulu is of the Japanese race and no cases of sabo-

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tage are known there, he states.

Wapato Status

"We do not want Nazism in the United States and the rejection of individuals of the same citizenship as yours and mine is similar to the miserable tenets of Adolf Hitler or Hirohito and their adherents," Wright continues. "It is said that Japan claims people of its race to be citizens of that nation unto the sixth generation. This is easier said than done and numerous nisei have done what any other American would do, rejected any such notion and informed the honorable emperor to go to the devil!"

"We know that there were a number of disloyal Japanese discovered around Wapato immediately after Pearl Harbor. These people and others who have played us falsely, should be deported to their mother country according to terms which should be drawn up in the peace treaty which will follow the war.

"Even if some of us dislike Japanese-Americans it is not our right to deny them just consideration, that is, if we believe what we are taught. A fundamental of democracy is a respect for the other man's rights. And if we deny them we might find ourselves the victims of economic and political tyranny at some future time. By the proposed restrictive action an opening is made for other similar moves, and we certainly would resent and hate such domination. Liberty is something beautiful and priceless to me, and its abuse is dangerous."

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WAPATO INDEPENDENT
3-1-45
Front Page

MORE THAN 300 SIGN for LEAGUE

More than 300 persons attended a meeting in the junior high school gymnasium Wednesday night to hear speakers from the coast discuss the aims and objects of the Pearl Harbor league.

A majority of those attending signed for membership in the league, which has for its main purpose the prevention of the return of Japanese to the Pacific Coast.

WAPATO INDEPENDENT
3-1-45
Front Page

OPPOSES RETURN OF JAPANESE

The Wapato chamber of commerce, at its luncheon meeting Wednesday noon, went on record as opposed to the return of Japanese to this community.

Discussion was held on the question of displaying "No Jap" stickers but no action was taken by the chamber. Several members contended it should be entirely up to individuals as to whether they display such signs.

John Merritt, chamber president, announced the Red Cross drive would start March 1 and organization had been completed for solicitation in the Wapato district. The quota for this district is \$8,000, he reported.

Nealy N. Olney, reporting on the auction sale held

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Tuesday as a benefit for the Yakima Valley Memorial hospital, announced the proceeds totaled \$470.80.

In a discussion of the sulfa drugs and penicillin, Dr. Hood Baxley pointed out that the essential difference in their action is that sulfa drugs merely arrest the growth of bacteria, whereas penicillin actually kills them. Penicillin is not as toxic, and does not remain in the body as long as the sulfa drugs.

One of the recent big advances in sulfa derivatives is a solution which can be given intraveinously, Dr. Baxley said. He pointed out that sulfa drugs must be taken on the advice of a physician and he cautioned against use of prescription a second time unless a physician is consulted.

Penicillin is now plentiful enough so it can be obtained in almost any recognized hospital, the speaker stated. At present it is given intraveinously or intramuscularly. Announcement was made recently that a capsule had been developed which would permit of dosage by mouth, but it has not yet come into general use.

A moving picture, "America Can Give It," will be shown at next Wednesday's meeting. It portrays the contribution of industry to the war effort. Cecil Halbrook is program chairman.

HOOD RIVER NEWS
2-16-45

WAPATO VALLEY ALSO HAS JAPANESE PROBLEMS

A movement is under way to prevent the return of Japanese residents to the Wapato valley, Sam Drury, lower Yakima valley farmer and spokesman for a group of neighbors, has revealed. A number of "No Jap." stickers have been posted on farms in the Wapato district, Drury said.

Thus far only one Japanese former resident of this community has indicated he will return.

"It is definitely not the policy of the war relocation authority to encourage the return of evacuees to the place where they had been before," Murray E. Stebbins, relocation officer with the war relocation authority declared.

"A big percentage of the Japanese who have been released thus far have been placed east of the Mississippi and emphasis is being placed on states of the middle west and east in the placement of evacuees.

"The authority has established facilities in every state of the union to assist Japanese in relocating, but it is making every attempt to locate them in communities where there was no congregation of Japanese before the war."

Appendix I

Evidence of Disloyalty of American-Born Japanese

Published by the
REMEMBER PEARL HARBOR LEAGUE, Inc.
P. O. Box 576
Auburn, King County, Washington

*Evidence of Disloyalty
of
American-Born Japanese*

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by

Remember Pearl Harbor League, Inc.

*Published by the
REMEMBER PEARL HARBOR LEAGUE, INC.
P.O. Box 276
Tacoma, Washington*

Evidence of Disloyalty of American-Born Japanese

American-Born Japanese Are Disloyal

We assert that American-born Japanese are disloyal to the United States. We set forth herein some of the many facts demonstrating why American-born Japanese are disloyal to our country. We direct attention more especially to the Japanese born in the United States or its territories, because they are citizens and, being disloyal, are a constant and growing menace.

Alien Japanese within our borders are a menace and of course must be excluded. These are now "alien enemies" and can be and should be promptly deported at the termination of the war. We advocate this, and assert that the peace treaty must provide for their exclusion and deportation. But, these alien Japanese are not our real problem, nor are they our chief menace. Alien Japanese may now be deported.

American-born Japanese are citizens of our country. These Japanese citizens owe allegiance to the United States. In reality, we assert that they are disloyal.

Japanese-American citizens have the same constitutional rights accorded to all citizens of the United States. Every state and territory is forbidden to pass any law that would single out the Japanese and deprive them of their constitutional rights. The Congress of the United States is forbidden to pass any law that would contravene the Constitution. The Federal Constitution being the instrument that gives the Japanese their rights, must now be amended to deprive them of their rights.

We advocate as the fundamental basis for depriving the Japanese of American citizenship, their disloyalty to the United States.

Japanese Disloyalty

The disloyalty of the Japanese is the basis of our drastic action. Racial prejudice and industrial competition do not enter into the question. There is no religious prejudice involved. We would amend the Constitution to deprive the Japanese of citizenship on the sole ground of disloyalty.

American-born Japanese, we repeat, are citizens of

the United States. By Imperial edict they are also citizens of Japan. In that sense American-born Japanese have what is termed "dual citizenship." But the Japanese do not have and indeed cannot have dual loyalty. American-born Japanese have but one loyalty, and that is to Japan.

The Shinto doctrine as a religion of the Japanese is based on the sadistic philosophy of Emperor worship — it teaches fanatical loyalty and devotion to the Emperor of Japan. Governmental Shintoism teaches national patriotism and loyalty to Japan. These doctrines require all Japanese to be loyal to the Emperor and to the Japanese nation. American-born Japanese children are indoctrinated with all these sadistic philosophies. Japanese language schools, the return of Japanese-American youths to Japan for training, and Japanese secret societies all tend strongly to hold American-born Japanese in a tightly knit racial group.

Let us examine the facts, and let us clearly show that American-born Japanese are disloyal to our country. Let us further show that American-Japanese are loyal only to the Emperor and to Japan.

American-Japanese Children

American-born Japanese are citizens of the United States but their childhood is spent in Japanese surroundings. They first learn here in America, the Japanese language. They are first taught Japanese traditions. They first acquire the Japanese intense feeling of filial affection—so intense because it stems from deep-seated ancestral worship. They are taught Emperor worship and acquire the first budding feeling of loyalty to Japan.

While still of tender years they attend Japanese language schools. These schools use only those textbooks which are prepared in Japan. These Japanese language schools are nothing short of an educational system in America under the direction of educators in Japan. Thus, the American-born Japanese, who are American citizens, are taught the Japanese language. They are instructed by teachers who are, by Japanese law, officers of Japan. As officers of Japan these teachers are required to inculcate the doctrine of Emperor worship and patriotic loyalty to Japan.

In the Territory of Hawaii, prior to Pearl Harbor, the attendance at the Japanese language schools was nearly 100 per cent. There is real occasion for alarm when we find that in 1940 there were 46,670 Japanese children attending the American public schools, and of this number 43,150 attended the Japanese language schools.

Lt. Gen. J. L. DeWitt, in his report on the evacua-

tion of the Japanese from the West Coast areas, made the following statement:

"One extremely important obstacle in the path of Americanization of the second-generation Japanese was the widespread formation, and increasing importance, of the Japanese language schools in the United States. The purposes and functions of these Japanese language schools are well known. They employed only those textbooks which had been edited by the Department of Education of the Japanese Imperial Government.

"In order to assist the Japanization of the second generation, the Zaihei Ikuei Kai (Society for Education of the Second Generation in America) was organized in Los Angeles in April, 1940. 'With the grace of the Emperor, the ZAIBEI IKUEI KAI is being organized in commemoration of the 2,600th Anniversary of the Founding of the Japanese Empire to Japanize the second and third generations in this country for the accomplishment of establishing a greater Asia in the future * * *'

"In California alone there were over 248 schools with an aggregate faculty of 454 and a student body of 17,800."—Lt. Gen. J. L. DeWitt's Final Report Japanese Evacuation from the West Coast 1942, pp. 12, 13.

American-Japanese Children Sent to Japan

These American-born Japanese children were annually taken to Japan by the thousands, to be further educated in Japanese nationalism. These Japanese children thus taken from America were educated and impregnated with Japanese ideology, patriotism and Emperor worship. We must bear in mind that these Japanese children, being born in the United States, were citizens of our country. And we must further bear in mind that these American citizens were educated in Japanese traditions, culture and nationalism, including Emperor worship and state Shintoism exactly as were the children born in Japan, and finally, let us remember that Male Japanese-American citizens, arriving at military age, were given one or more years of compulsory military training in the Japanese army. We again cite Gen. DeWitt:

"The number of American-born Japanese who had been sent to Japan for education and who were now in the United States could not be overlooked. For more than twenty-five years American-born progeny of alien Japanese had been sent to Japan by their parents for education and indoctrination. There they remained for extended periods, following which they ordinarily returned to the United States. The extent of their influence upon other Nisei Japanese could not be accurately calculated. But it could not be disregarded."—Lt. Gen. J. L. DeWitt's final report Japanese Evacuation from West Coast, pp. 13, 14.

American-Japanese Returned from Japan

American-born Japanese were systematically returned to the United States after being educated and trained in Japan, as above stated.

Indeed, Japanese societies were formed, both here and in Japan, for the avowed purpose of furthering the movement of having American-born Japanese children sent to Japan for training, and returned to the United States after school and military training had been completed in Japan. The movement went much further, and thousands of Japanese Issei, or aliens, having been in the United States and having returned to Japan, were urged and assisted to again re-enter the United States. Of course they remained aliens, but their children born here became citizens.

Obviously, many American-born Japanese children, having been returned to Japan to be educated as Japanese, were ready and willing to remain in the fatherland. While in Japan, the American-Japanese children usually lived with relatives, often with their own parents, and more frequently still, with their grandparents. This natural arrangement not only furthered the ultimate purpose which was to indoctrinate these American children in the traditions, culture and patriotism of Japan, but it had the unintended effect of removing from the minds of these Japanese-Americans any desire to return to this country.

With many thousands of American-born Japanese failing to return to this country, seemingly because they were so thoroughly Japanese, the Kibei Shimin Kai was organized and is generally referred to as the Kibei Society. The Kibei Society furnished the means and money to finance a movement to bring back to this country American-Japanese that had absolutely no sense of loyalty to the United States. Nevertheless, all these American-born Japanese were returned to this country and are here now, enjoying all the privileges and immunities of citizens of the United States. Being American-born, they have the right to vote, the right to hold office—indeed, the right to hold the highest office.

General DeWitt reported on this organization as follows:

"The Kibei Shimin movement was sponsored by the Japanese Association of America. Its objective for many years had been to encourage the return to America from Japan of American-born Japanese. When the movement started it was ascertained that there were about 20,000 American-born Japanese in Japan. The Japanese Association of America sent representatives to Japan to confer with Prefectural officials on the problems of financing and transportation. The Association also arranged with steamship companies for special rates for groups of

ten or more so returning and requested all Japanese associations to secure employment for returning American-born Japanese.

"During 1941 alone more than 1,573 American-born Japanese entered West Coast ports from Japan. Over 1,147 Issei, or alien Japanese, re-entered the United States from Japan during that year.

"The 537 male Japanese less than twenty-five years of age who entered West Coast ports from Japan during 1941 had an average age of 18.2 years and had spent an average of 5.2 years in Japan. Of these, 239 had spent more than three years there. This latter group had spent an average of 10.2 years in Japan.

"Of the 239 males who spent three years or more abroad, 180 were in the age group 15 to 19 (with an assumed average age of 17.5 years) and had spent 10.7 years abroad. In other words, these 180 Kibei lived, on the average, 6.8 years at the beginning of their life in the United States and the next 10.7 years in Japan. Forty of the 239 who had spent three or more years abroad were in the age group 20 to 24, with an assumed average age 22.5. These were returning to the United States after having lived here, on the average, for their first 13 years and having spent the last 9.5 years in Japan, including one or more years when they were of compulsory (Japanese) military age."—Lt. Gen. J. L. De Witt's Final Report Japanese Evacuation from West Coast, p. 14.

In Hawaii the Kibei Shimin movement is commented upon by Professor Andrew W. Lind of the University of Hawaii, who says:

"Finally, there is the rather large Kibei group of that second generation who, although citizens of the United States by virtue of birth within the Territory, are frequently more fanatically Japanese in their disposition than their own parents. Many of these individuals have returned from Japan so recently as to be unable to speak the English language and some are unquestionably disappointed by the lack of appreciation manifested for their Japanese education." (American Council Paper No. 5, page 187, American Council, Institute of Pacific Relations, 129 East 52nd Street, New York.)—General DeWitt's Report, page 15.

Shinto

Shinto, the "way" of the "gods" of Japan, or, as the Japanese call it, "the Way of the Gods," is a religion. As such, we would not criticize the Japanese in their religious belief or practice. Shinto is Japan's original national religion which sprang up spontaneously and is of the very structure and processes of the Japanese mind. It had no founder, its beginnings were immemorial, and it is the spirit of Japan and embodies the national genius.

But as such, it may readily be observed that Shinto is a cult of loyalty and a religion of patriotism. In this broad sense all Japanese are Shintoists, for all

are imbued with love of country and exalt their Emperor as the true symbol and object of loyalty. He, by tradition, is descended from the Sun Goddess, the supreme figure in Shinto.

Emperor worship is directly taught by the doctrines of this ancient cult. All authorities are agreed that Shinto, the Way of the Gods, as a religion requires and in substance is, Emperor worship. We will not make these assertions without citing our authorities:

A. G. Ashton, *Shinto, the Way of the Gods*, 1905;

T. Harada, *The Faith of Japan*, 1914;

G. Kato, *A Study of Shinto*, 1926.

State Shinto is a governmental cult represented by national shrines and official custodians. In 1871 the Japanese Government by law drew the line officially between political Shinto and the religious sects. The government selected certain shrines, placed these under government officials and all Japanese resort to the national shrines on certain public occasions. Since the enthronement exercises of 1928 of the present Emperor Hirohito, there has been a revival of state Shinto which has contributed to the lively activity which now engages the attention of the Japanese people. Governmental Shinto is, in effect, a Japanese state religion of patriotism. *National Encyclopedia "Shinto"* (1928), John Clark Archer, professor of Comparative Religion, Yale University.

The Shinto Doctrine in this sense is Emperor worship and teaches loyalty to him and to the Japanese nation. From this state cult, obedience to the Emperor becomes the highest obligation to a Japanese. In the sense of national patriotism, Shinto teaches that Japan under the leadership of the Emperor shall rule the world. The Emperor, having the plan and purpose of world dominion, can require every Japanese, wherever he may live, to give his life, if necessary, to aid Japan in her march to world dominion. By governmental decree every Japanese is a citizen of Japan and owes his first loyalty to the Emperor and to the Japanese nation.

Certain of the Shinto temples, as stated above, were designated as governmental shrines. From January 1941, by governmental edict, all Shinto priests and Japanese language school teachers in the United States and Hawaii were to be considered officials of the Japanese Government. In this manner, and in other ways Shinto religion as the Way of the Gods, and state Shinto as a cult of patriotism were blended and entwined. We need not, in fact, we could not fully explain the difference. Suffice it to say, that Shintoism is a cult of Emperor worship and national patriotism that requires every Japanese to be loyal to the Emperor and to Japan. Conversely, it

would seem most definitely to preclude any American-born Japanese from being loyal to the United States.

Emperor worship among Japanese-Americans in the Pacific coastal states was reported on by General DeWitt as follows:

"The extent to which Emperor worshipping ceremonies were attended could not have been overlooked. Many articles appearing in issues of Japanese language newspapers gave evidence that these ceremonies had been directed toward the stimulation of 'burning patriotism' and 'all-out support of the Japanese Asiatic Co-Prosperity Program.'

"Numerous Emperor worshipping ceremonies had been held. Hundreds of Japanese attended these ceremonies, and it was an objective of the sponsoring organization to encourage one hundred percent attendance. For example, on February 11, 1940, at 7:00 P.M., the Japanese Association of Sacramento sponsored an Emperor worshipping ceremony in commemoration of the 2,600th anniversary of the founding of Japan. Three thousand attended.

"Another group of Japanese met on January 1, 1941, at Lindsay, California. They honored the 2,601st Year of the Founding of the Japanese Empire and participated in the annual reverence to the Emperor,* and bowed their heads toward Japan in order to indicate that they would be '*** ready to respond to the call of the mother country with one mind. Japan is fighting to carry out our program of Greater Asiatic co-prosperity. Our fellow Japanese countrymen must be of one spirit and should endeavor to unite our Japanese societies in this country * * *.'

"Evidence of the regular occurrence of Emperor worshipping ceremonies in almost every Japanese populated community in the United States had been discovered."

"The program was as follows: a. Singing of Japanese National Anthem; b. Opening of the Emperor's portrait; c. Reading of the Emperor's Rescript; d. Reading of Message of Reverence; e. Bowing heads toward Japan; f. Shouting 'Banzai' (Long live the Emperor)." General DeWitt's Final Report Japanese Evacuation from the West Coast, pp. 10, 11.

Japanese Societies In America

The Japanese population in the various Pacific Coast states were largely centered in what might be called "Japanese Colonies." In these Japanese colonies there sprang up numerous secret societies. The Caucasian Americans living in and adjacent to these Japanese colonies usually referred to these Japanese societies as The Black Dragon. Actually, little was known by the people in general of the activities of these secret organizations. In fact, very little would now be known of these societies if it had not been for the disclosures made by the report

of General DeWitt. The General's report covers the activities of these societies and is quoted as follows:

"There were other very disturbing indications that the Commanding General could not ignore. He was forced to consider the character of the Japanese colony along the coast. While this is neither the place nor the time to record in detail significant pro-Japanese activities in the United States, it is pertinent to note some of these in passing. Research has established that there were over 124 separate Japanese organizations along the Pacific Coast engaged, in varying degrees, in common pro-Japanese purposes. This number does not include local branches of parent organizations, of which there were more than 310.

"Research and co-ordination of information had made possible the identification of more than 100 parent fascistic or militaristic organizations in Japan which have had some relation, either direct or indirect, with Japanese organizations or individuals in the United States. Many of the former were parent organizations of subsidiary or branch organizations in the United States and in that capacity directed organizational and functional activities. There was definite information that the great majority of activities followed a line of control from the Japanese government, through key individuals and associations to the Japanese residents in the United States.

"That the Japanese associations, as organizations, aided the military campaigns of the Japanese Government is beyond doubt. The contributions of these associations towards the Japanese war effort had been freely published in Japanese newspapers throughout California." **Gen. DeWitt's Final Report, etc. page 10.**

Additional illustrations of pro-Japanese societies and their activities are given by General DeWitt. However, space in this brief pamphlet will not permit more than one further example of secret society activities. All these societies were carrying out a vigorous program favoring the Japanese war in the Orient prior to Pearl Harbor. They were being investigated for their suspected un-American activities by the Department of Justice and the Military Intelligence of both the army and navy. After Pearl Harbor these investigations were greatly intensified and the Dies Committee and the Tolman Committee of the House of Representatives joined the investigations that were bent upon fully disclosing the activities of American-Japanese that seem to directly aid and assist Japan that was now at war with the United States.

Of the 124 separate Japanese organizations along the Pacific Coast, we name only one and quote General DeWitt:

"The Heimusha Kai was organized on October 24, 1937, in San Francisco. The meeting took place at the Golden Gate Hall, and there were more than

200 members present. The following resolution was passed:

"We, the members of the Japanese Reserve Army Corps in America are resolved to do our best in support of the Japanese campaign in China and to set up an Army Relief Department For Our Mother Country."

* * *

"The Heimusha Kai. The Heimusha Kai was organized for the sole purpose of furthering the Japanese War effort. The intelligence service (including the Federal Bureau of Investigation, the Military Intelligence Service and the Office of Naval Intelligence) had reached the conclusion that this organization was engaged in espionage. Its membership contained highly militaristic males eligible for compulsory military service in Japan. Its prime function was the collection of war funds for the Japanese army and navy. In more than 1,000 translated articles in which Heimusha Kai was mentioned, there was no evidence of any function save the collection of war relief funds.

"A prospectus was issued to all Japanese in the United States by the Sponsor Committee for Heimusha Kai in America. The prospectus is quoted as follows:

"The world should realize that our military action in China is based upon the significant fact that we are forced to fight under realistic circumstances. As a matter of historical fact, whenever the Japanese government begins a military campaign, we, Japanese, must be united and everyone of us must do his part.

"As far as our patriotism is concerned, the world knows we are superior to any other nation. However, as long as we are staying on foreign soil, what can we do for our mother country? All our courageous fighters are fighting at the front today, forgetting their parents, wives and children in their homes! It is beyond our imagination, the manner in which our imperial soldiers are sacrificing their lives at the front line, bomb after bomb, deaths after deaths! Whenever we read and hear this sad news, who can keep from crying in sympathy? Therefore, we, the Japanese in the United States, have been contributing a huge amount of money for war relief funds and numerous comforting bags for our imperial soldiers.

"Today, we, Japanese in the United States, who are not able to sacrifice our lives for our National cause are now firmly resolved to stand by to settle the present war as early as possible. "We are proud to say that our daily happy life in America is dependent upon the protective power of Great Japan." We are facing a critical emergency, and we will take strong action as planned. We do hope and beg you all to cooperate with us for our National cause." Gen. DeWitt's Final Report Japanese Evacuation from the West Coast (1942) page 12.

General DeWitt, it will be noted, had at his command the Military Intelligence of the United States. He was further aided by the Department of Justice

and the so-called F.B.I. The Congress of the United States aided in the investigation with the committees above referred to. This was after Pearl Harbor. With our fleet sunk and war declared, it was now the purpose of the Emperor and the military rulers of Japan that control him, to destroy the United States. When these investigations above referred to were concluded, the commanding general evacuated all Japanese from the Pacific Coastal area. American-born Japanese, citizens of the United States, were removed from the Pacific Coast because they were a menace to the national security. And they were a menace for the reason that they were disloyal to the United States.

Evacuation

All persons of Japanese ancestry were evacuated from the Pacific Coast. Lieut. Gen. J. L. DeWitt was the commanding officer who carried out the evacuation. The President of the United States on February 19, 1942, issued Executive Order No. 9066, authorizing this drastic action. The Secretary of War on the 20th day of February, 1942, directed the Commanding General to carry out the Executive Order.

Within a period of less than ninety days thereafter, 110,442 persons of Japanese ancestry were evacuated from the West Coast. In his final report General DeWitt declared:

"The evacuation was impelled by military necessity. The security of the Pacific Coast continues to require the exclusion of Japanese from the area now prohibited to them and will so continue as long as the military necessity exists. The surprise attack at Pearl Harbor by the enemy crippled a major portion of the Pacific Fleet and exposed the West Coast to an attack which could not have been substantially impeded by defensive fleet operations. More than 115,000 persons of Japanese ancestry resided along the coast and were significantly concentrated near many highly sensitive installations essential to the war effort. Intelligence services records reflected the existence of hundreds of Japanese organizations in California, Washington, Oregon and Arizona which, prior to December 7, 1941, were actively engaged in advancing Japanese war aims. These records also disclosed that thousands of American-born Japanese had gone to Japan to receive their education and indoctrination there and had become rabidly pro-Japanese and then had returned to the United States. Emperor worshipping ceremonies were commonly held and millions of dollars had flowed into the Japanese imperial war chest from the contributions freely made by Japanese here. The continued presence of a large, unassimilated, tightly knit racial group, bound to an enemy nation by strong ties of race, culture, custom and religion along a frontier vulnerable to attack constituted a menace which had to be dealt with. Their loyalties were unknown and time was of the essence. The evident aspirations of the enemy em-

boldened by his recent successes made it worse than folly to have left any stone unturned in the building up of our defenses. It is better to have had this protection and not to have needed it than to have needed it and not to have had it—as we have learned to our sorrow.” Gen. DeWitt’s Final Report Japanese Evacuation from the West Coast, page VII.

The decision to evacuate all persons of Japanese ancestry from the Pacific Coast under the supervision of the army was not made immediately after Pearl Harbor. However, many Japanese in the coastal area were immediately placed under arrest upon the declaration of war with Japan:

“On the night of December 7th and the days that followed, certain enemy aliens were apprehended and held in detention pending the determination whether to intern. Essentially, the apprehensions thus effected were based on lists of suspects previously compiled by the intelligence services, the Federal Bureau of Investigation, the Office of Naval Intelligence, and the Military Intelligence Service. During the initial stages of this action, some 2,000 persons were apprehended. Japanese aliens were included in their number.” Gen. DeWitt’s Final Report (etc.) page 3.

It is not difficult to recall the anxious days that followed the treacherous attack on Pearl Harbor. The Commanding General declares:

“The Pacific Coast had become exposed to attack by enemy successes in the Pacific. The situation in the Pacific theatre had gravely deteriorated. There were hundreds of reports nightly of signal lights visible from the coast, and of intercepts of unidentified radio transmissions. Signaling was often observed at premises which could not be entered without a warrant because of mixed occupancy. The problem required immediate solution. It called for the application of measures not then in being.”

* * *

“Because of the ties of race, the intense feeling of filial piety and the strong bonds of common tradition, culture and customs, this population presented a tightly-knit racial group. It included in excess of 115,000 persons deployed along the Pacific Coast. Whether by design or accident, virtually always their communities were adjacent to very vital shore installations, war plants, etc. While it was believed that some were loyal, it was known that many were not. To complicate the situation no ready means existed for determining the loyal and the disloyal—a positive determination could not have been made.

“It could not be established, of course, that the location of thousands of Japanese adjacent to strategic points verified the existence of some vast con-

“It is interesting to note that following the evacuation, interceptions of suspicious or unidentified radio signals and shore-to-ship signal lights were virtually eliminated and attacks on outbound shipping from war coast ports appreciably reduced.”

spiracy to which all of them were parties. Some of them doubtless resided there through mere coincidence. It seemed equally beyond doubt, however, that the presence of others was not mere coincidence. It was difficult to explain the situation in Santa Barbara County, for example, by coincidence alone."

* * *

"It was, perforce, a combination of factors and circumstances with which the Commanding General had to deal. Here was a relatively homogenous, unassimilated element bearing a close relationship through ties of race, religion, language, custom, and indoctrination to the enemy.

"The mission of the Commanding General was to defend the West Coast from enemy attack, both from within and without. The Japanese were concentrated along the coastal strip. The nature of this area and its relation to the national war effort had to be carefully considered." **Gen. DeWitt's Report Japanese Evacuation From The West Coast**, pp. 8, 9, 15.

The Commanding General makes no mention of receiving aid or assistance in investigating the disloyal activities from American-born Japanese. As Senator Chandler reported, 40 to 50 per cent of the Japanese from relocation centers, openly declared loyalty to Japan. Everywhere, came the reports that tens of thousands of American-Japanese admitted loyalty to Japan and Emperor Hirohito. How loyal were any of the American-born Japanese, when they failed to make known, from the date of Pearl Harbor to the evacuation months later, that a great body of Japanese citizens were openly disloyal to our country?

Screened Japanese

We are advised that the Japanese in the war relocation camps have been "screened" to determine who are loyal and who are disloyal.

The Japanese people as a race are not readily understood by the American people. But we are now told that the Japanese are carefully questioned as to their loyalty to the United States. Actually, we are advised by Senator Chandler that from 40 to 50 per cent of the Japanese internees of certain relocation centers have openly avowed loyalty to the Mikado. The Dies Committee reported 25 per cent or more of the interned Japanese declared allegiance to Japan. Other investigations disclosed that a large percentage of Japanese interned were willing to admit and in fact proud to acknowledge loyalty to the Emperor. All these investigations had to do with American-born Japanese citizens of the United States.

However, we are informed that after lengthy questioning Japanese-Americans were found ready and willing to sign an oath of allegiance to the United States. American-born Japanese would be dumb, in-

deed, if they did not recognize the advantage of dissembling. We can hardly forget that the Japanese sent their statesmen to Washington with the highest pretensions of friendship as they planned and carried out their treacherous sneak attack on Pearl Harbor. We cannot forget that the 75,000 American-born Japanese residing in the Pacific coastal area failed to make known that tens of thousands of disloyal Japanese were living in our midst, and General DeWitt records that light signals and radio messages gave unmistakable evidence that American-Japanese were aiding the enemy on the West Coast. And when the Japanese were interned, and at a time when the war in the Pacific was most favorable to Japan, tens of thousands of Japanese were most outspoken in their loyalty to the Emperor.

The loyalty of American-born Japanese is not proven by their service in the American army. The Foreign Legion of France had many valiant warriors fighting for a nation to whom they owed no allegiance. An American-Japanese soldier could be rendering the greatest service to the Mikado by training and fighting with the American army.

And the War Department and the generals have permitted the Japanese to fight only in Italy where they face the white race. What general would permit the Japanese-American citizens to gain contact with the Japanese army? What commander would place the Flying Fortress under the command of Japanese soldiers? What naval officer would entrust Japanese officers and crews with submarines, destroyers and battleships and send them forth to fight against the Japanese navy? Thus armed, American-born Japanese citizens could not be trusted to oppose a Japanese army or navy. Trained in loyalty to the Mikado and indoctrinated with the sadistic philosophy of Emperor worship, American-Japanese would not and could not oppose and defeat the purpose of Hirohito.

It is reported that American-born Japanese in large number have declared allegiance to the United States. However, tens of thousands of these Japanese citizens have failed to do so, and have openly admitted allegiance to Japan. If these disloyal Japanese citizens had dissembled, and had in fact declared that they were loyal, how would you detect the perjury? These Japs would swear by a god that they did not believe your God; but their actual allegiance would be to their Emperor, the god they worshipped. To carry out the purpose of the Emperor, Hirohito, all American-born Japanese might be ordered by Japanese officials to declare allegiance to the United States. The purpose of the Japanese Emperor would be to keep within this country 74,000 disloyal Japanese-American citizens.

Where is your screen with a mesh so fine as to catch the Japanese tissues of lies?

Return of Japanese

We are opposed to the return of the Japanese to the Pacific coastal area during the continuance of the war in the Pacific. All the arguments that justify the evacuation demonstrate that the Japanese should not now return. General DeWitt's final report gives the facts and states the reasons why the Japanese should not return. Our Pacific harbors must be protected while the boys are fighting in the Pacific. The airplane factories must not be destroyed while the army and navy are entering the very homeland of the enemy. The armed forces that are fighting their way across the Pacific to the very threshold of Japan must not be weakened or attacked on their own home shores. The Japanese were a menace until removed, and will become a menace again when returned. The Japs must not come back.

Justice

Christian charity and brotherly love does not conflict with patriotic devotion to our country. In the name of Christian charity we have promised support to the armed forces of our country. As an act of brotherly love we have provided chaplains to administer to the spiritual needs of those fighting for our country. Our leaders have led our armed forces to victory while giving thanks to a God of justice. Every loyal American, in the name of justice, aids the armed forces of our country to defeat the foe that would destroy us.

In the name of justice, American-Japanese citizens were evacuated from the Pacific Coast as a menace to national security. We now declare, in the name of justice and in the interests of national security for all time, that American-born Japanese on the basis of disloyalty be stripped of their citizenship and deported from our country.

Amend the Constitution

American-born Japanese are citizens of our country. We would amend the Constitution and deprive them of the privileges and immunities that it guarantees. On the sole ground of disloyalty, all Japanese should be removed from the United States and its territories.

Thus, we advocate an amendment to the Constitution depriving the Japanese of their citizenship.

Proposed Constitutional Amendment

We propose and advocate an amendment to the Constitution of the United States, in accordance with Article V thereof, providing the manner and means by which such amendment shall be made, as follows:

Section 1. All persons of Japanese race born or naturalized in the United States are hereby deprived of their citizenship and denied the privileges and immunities thereof;

Sec. 2. No person of Japanese race shall be or become a citizen of the United States or of any state or territory thereof;

Sec. 3. All persons of Japanese race are denied the right to live within the United States or any state or territory thereof, or to own, occupy or possess property therein; but shall be paid just compensation for all property of which they are deprived;

Sec. 4. Congress shall enact necessary laws to carry into effect this amendment.

We also advocate that the treaty of peace with Japan shall set forth that all Japanese shall be deported and permanently excluded from the United States and its territories.

And we further advocate that all Japanese be excluded from the Pacific coastal area during the continuance of the war.

Our purpose is stated, and our plan is to be carried out.

Conclusion

Every loyal American will aid in winning the war.

In the interests of unity and national safety, every loyal American should oppose the return of the Japanese to the Pacific coastal area for the duration of the war.

We will petition our government and seek the support of our delegates to provide by treaty for the deportation, transportation and colonization of all of the Japanese now in the United States or its territories.

We will spread our organization to other communities and other states for the purpose of seeking support for an amendment to the Constitution of the United States.

We will ask for the financial assistance that will be needed to further a plan of education and a campaign of organization, to the end that the people in every state in the Union will ratify a constitutional amendment depriving American-born Japanese of citizenship in our country.

REMEMBER PEARL HARBOR LEAGUE, Inc.

This is a non-profit corporation organized under the laws of the State of Washington. Articles of Incorporation were filed at Olympia, Washington, with the Secretary of State, Monday, November 6, 1944. Its principal place of business is designated as Auburn, King County, State of Washington.

The business of the corporation is conducted by a board of ten (10) trustees, whose names and addresses are as follows:

BENJ. F. SMITH <i>President</i> Kent, Washington	CORYDON GARRETT <i>Vice-President</i> Sumner, Washington
DR. THOS. G. SUTHERLAND Auburn, Washington	GEO. H. WESTBEAU <i>Secretary-Treasurer</i> Auburn, Washington
GEORGE WALKER Puyallup, Washington	LEWIS W. LINGLEY Kent, Washington
GRANT DUNBAR Kent, Washington	WM. B. LEBER Kent, Washington
J. F. WILSON Puyallup, Washington	J. A. THORNTON Renton, Washington

E. D. PHELAN, *Attorney*
1810 Smith Tower, Seattle, Washington

Executive Committee

WM. B. LEBER GRANT DUNBAR
BENJ. F. SMITH

APPENDIX

REMEMBER PEARL HARBOR LEAGUE, Inc.

The Remember Pearl Harbor League, Inc., set forth in their Articles of Incorporation the aims and objects for which they were organized, as follows:

1. To propose, prepare and advocate an amendment to the Constitution of the United States, in accordance with Article V thereof providing the manner and means by which such amendment shall be made;
2. To prepare, advocate and petition the Congress of the United States to propose such amendment to the Constitution, providing that:

Section 1. All persons of Japanese race born or naturalized in the United States are hereby deprived of their citizenship and denied the privileges and immunities thereof;

Section 2. No person of Japanese race shall be or become a citizen of the United States or of any state or territory thereof;

Section 3. All persons of Japanese race are denied the right to live within the United States or any state or territory thereof, or to own, occupy or possess property therein; but shall be paid just compensation for all property of which they are deprived;

Section 4. Congress shall enact necessary laws to carry into effect this amendment.

3. To advocate that the treaty of peace with Japan shall definitely recognize and declare, among other provisions, that the principles and purposes of said constitutional amendment as made or as proposed to be made, shall be set forth in treaty form to the end that there may be no conflict therewith and that the disfranchisement, disqualification, deportation and permanent exclusion of all Japanese shall be provided for;

4. To advocate the enactment by the Congress of the United States of all necessary laws to carry into effect such constitutional amendment and such treaty provisions;

5. To propose, prepare and advocate the said constitutional amendment, treaty provisions and United States laws in order to provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity in our country;

6. To advocate as the fundamental basis for depriving the Japanese of American citizenship, their disloyalty to the United States;

7. To prepare, publish and declare the patriotic reasons which prompt and impel the members of this

organization to further this movement, the accomplishment of which would be an historical event of great magnitude;

8. To gather and compile statistical data and information and to publish and declare the facts disclosing the danger to our national life by the presence without our country of a large Japanese population who entertain feelings of disloyalty to our country and hostility to our people while entertaining fanatical loyalty to the person of the Emperor of Japan and patriotic devotion to the Japanese Empire;

9. To gather the statistical data and publish and make known the facts that Neisi in untold numbers were returned to Japan while still mere boys, to have their education and military training continued under the influences and traditions of Japan and to be indoctrinated with the sadistic philosophy of emperor worship and loyalty to Japan, and that the Japanese subsidized and financed such educational enterprises;

10. To demonstrate that, historically in the past and actually in this war Japanese citizens, so-called "Neisi," are disloyal to the United States and that the sadistic practice of emperor worship renders all Japanese, citizens and aliens alike, unfit for American citizenship and whose presence within our borders is a menace to our country's safety;

11. To authorize and appoint officers, writers, lecturers and spokesmen with sole authority to write and speak for and on behalf of this organization;

12. To have the members of this corporation seek the support of all civic, fraternal, military and patriotic organizations of American citizens;

13. To solicit and accept members to join this corporation and to unite in advocating and accomplishing all the purposes herein set forth;

14. To require a membership fee and the payment thereof;

15. To organize local units in all counties and cities within the State of Washington to be composed of members of this corporation and under its supervision and control;

16. To protest the efforts and to use all lawful means to prevent the return of the Japanese to the evacuated areas during the period of this war, to the end that we may protect the Flying Fortress factories, the air and the naval bases, the shipyards, and the forts and, above all, the teeming West Coast harbors and vast movements of ships that are the very base and lifeline of our mighty armed forces locked in mortal combat on the vast stretches of the Pacific;

17. To own real and personal property for such

purposes as this corporation may require; to receive and accept donations, gifts and devises; to enter into any lawful contracts and incur obligations essential to the transaction of the affairs for the purposes for which this corporation is formed; to borrow money, issue notes or other evidence of indebtedness and in general to do all things necessary or proper to carry out the purposes of this corporation, and to enact and adopt by-laws to more definitely cover all matters as provided by law;

18. To copyright any and all written and printed matter or statistical data gathered, published or preserved by this corporation;

19. In keeping with the patriotic purpose and name of this corporation, to preserve the memory of the dastardly attack on Pearl Harbor, to retell the story of the heroic defense of the Philippines, and to have recorded in the pages of history the sadistic savagery of the Japanese in the "March of Death" of their prisoners of war, to the end that we may forever remember the heroes who have defended us and the barbaric traits of the Japanese who are, by the efforts of this organization, backed by the armed forces of our country and a united and outraged citizenry, to be forever barred and excluded from our shores.

An exact definition of the term "Japanese," and who is to be considered Japanese is important.

General DeWitt defines a Japanese as any person who has a Japanese ancestor, regardless of degree. In that sense, every person with Japanese blood was removed from the Pacific coastal area as coming within the scope and meaning of the exclusion order.

The Japanese government considers every person who has a Japanese ancestor, wherever such person resides, as a Japanese and a citizen of Imperial Japan.

Issei—Any person of Japanese ancestry born in Japan. Sometimes called First Generation Japanese. (Not American citizens).

Nisei—Any person of Japanese ancestry not born in Japan. (American citizens) .

Kibei—Any person of Japanese ancestry born outside of Japan who has been to and returned from Japan. Particularly, American-born Japanese who have received some of their education in Japan.

Sansei—Children of Nisei. Sometimes called Third Generation Japanese. (American citizens).

Gen. DeWitt's Final Report Japanese Evacuation from the West Coast, pages 514, 515.

Statistical Summary

"The most important single source of information prior to the evacuation was the 1940 Census of Population. Fortunately, the Bureau of the Census had reproduced a duplicate set of punched cards for all Japanese in the United States shortly after the outbreak of war and had prepared certain general tabulations for the use of war agencies. By arrangement with the Bureau of the Census, through the Office of the Provost Marshal General in Washington, the Wartime Civil Control Administration had the Bureau prepare several special tabulations of these Japanese census cards. These special tabulations, when analyzed, became the basis for the general evacuation and relocation plan.

"Though nearly two years old at the beginning of the evacuation program, the Census data were found to be sufficiently representative of the situation as of March, 1942, to be used for general planning purposes. The aggregate total Japanese population of states, the larger cities and groups of counties were used for this purpose. * * * Gen. DeWitt's Final Report Japanese Evacuation From the West Coast, p. 352.

"* * * Of prime importance in shaping the evacuation procedure were the following facts derived principally from the 1940 Census of Population.

a. Of the 126,947 persons of Japanese ancestry in the United States in April, 1940, 117,364, or 92.5 per cent, lived in the eight states comprising the Western Defense Command. California had 93,717 Japanese; Washington 14,565; and Oregon, 4,071. Together, these three states contained 112,353, or 88.5 per cent, of all Japanese in continental United States.

b. Within the Western Defense Command the distribution of the Japanese population by specific Military Areas and States, as shown in Figure 1, Chapter II, is given in Table 1. It will be noted that the strategically important Military Area No. 1 had a total Japanese population of 107,704, which was 84.6 per cent of the total Japanese population of the United States.

c. Within Military Area No. 1 there were particularly heavy concentrations in or at the edge of almost all the important cities, particularly the port cities. This is clearly shown in Figure 6. In Los Angeles County alone there were 36,866 Japanese. In the immediate San Francisco Bay Area (San Francisco, Alameda, Contra Costa, Marin, Napa, San Mateo, Solano, and Sonoma Counties) there were 14,362 Japanese, and in the ring of near-by counties to the northeast, east, and south (Sacramento, Santa Clara, Santa Cruz, San Joaquin, and Yolo Counties) lived an additional 17,685 Japanese. San Diego city and county had 2,076; King and Pierce Counties, Washington (Seattle and Tacoma), 11,913; and Multnomah County, Oregon (Portland), 2,390. Thus, even within Military Area No. 1, 67,607 of the 107,704 total Japanese population lived in or

near the five principal cities and ports of embarkation." Gen. DeWitt's Final Report Japanese Evacuation From the West Coast, p. 79.

"That part of the States of Washington, Oregon, and California which lies west of the Cascades and Sierra Nevada Ranges, is dominated by many waterways, forests, and vital industrial installations. Throughout the Puget Sound area there are many military and naval establishments as well as shipyards, airplane factories and other industries essential to total war. In the vicinity of Whidby Island, Island County, Washington, at the north end of the island, is the important Deception Pass bridge. This bridge provides the only means of transit by land from important naval installations, facilities and properties in the vicinity of Whidby Island. This island afforded an ideal rendezvous from which enemy agents might communicate with enemy submarines in the Strait of Juan de Fuca or with other agents on the Olympic Peninsula. From Whidby and Camano Islands, comprising Island County, the passages through Admiralty Inlet, Skagit Bay and Saratoga Passage from Juan de Fuca Strait to the vital areas of the Bremerton Navy Yard and Bainbridge Island can be watched. The important city of Seattle with its airplane plants, airports, waterfront facilities, Army and Navy transport establishments and supply terminals required that an unassimilated group of doubtful loyalty be removed a safe distance from these critical areas. A reference to the spot map (published in Chapter VIII), Figure 6, showing the distribution of Japanese population along the frontier, discloses a high concentration of persons of Japanese ancestry in the Puget Sound area. Seattle is the principal port in the Northwest; it is the port from which troops in Alaska are supplied; its inland water route to Alaska passes the north coast of Washington, into the Straits of Georgia on its way to Alaska." Gen. DeWitt's Final Report Japanese Evacuation From the West Coast, pp. 15, 17.

REMEMBER PEARL HARBOR LEAGUE, Inc.

P. O. Box 576

Auburn, King County, Washington

Read This Pamphlet and Hand to a Friend



APPENDIX III

Federation of Churches
Hood River, Oregon.

Dear Pastors:

Enclosed herewith find copies of letters I recently sent the Commander of the American Legion Post of your city, as this post has been one of the few posts which is helping to spread discord and ill-feeling because of their stand. I cannot understand how any legion post can be a party to such a move when it is pledged to fight injustice and who, on oath, pledge itself to uphold the principles our Constitution stands for. Since the Hood River happening this issue has spread over all of the Pacific Coast at an alarming speed and I do not know what will happen if our citizens do not stop to reason out the rights of the Japanese-American citizens under the present laws of the United States, which are based on our Constitution. Even Congress, or the President of the United States, under its or his vast war powers, cannot change the laws or the rights of citizenship of these people. Should such law be amended or repealed, it would not change the status of these citizens, though a law could be made or amended to cover future American born Japanese children of alien parents, but it would not effect the rights of children born of parents of American-Japanese citizens.

These people who happen to dislike certain of our American citizens, because of their race, are breeding disunity and dangerous precedent, especially at a time when we are still at war on the very issue: the superiority complex of the German race. While we of the allied nations claim to be a united people and believe in a democracy which stands for justice and freedom for all peoples of the World. The allied nations are now fighting and hoping, when this war is won and we sit at the peace table, all these superiority complexes will be outlawed forever. I am very much afraid this Anti-Japanese-American citizens ill-feeling on the Pacific Coast is going to raise this question of "white-race-superiority-complex" and distrust will be breed in the minds of the asiatic and other dark races of people, and as sure as we are living today this will lead to very serious trouble. We in American should be very careful what we do or what we advocate while we are still at war as many thousands of our young men are still being sacrificed because of this German superman complex. I trust to God that this will not happen in America and I pray that all our people will think these serious consequences over and rededicate their lives to the cause of justice and freedom to all our citizens, regardless of race or creed, and that Old Glory, the emblem of free America - the Home of the Brave and the Land of the Free will protect all its citizens alike.

Yours for Service of Mankind,

/s/ Nealy N. Olney

Nealy N. Olney,
Justice of the Peace,
Wapato, Wash.

APPENDIX III
(COPY)

January 5, 1945
21-23-B
Heart Mountain, Wyoming

Dear Mr. Olney:

Thank you kindly for your acknowledgement of our card. I have relayed your sentiment to your many friends in Heart Mountain.

It is indeed gratifying to hear from you that we have many level headed friends back home, it is doubly appreciated because through this war hysteria many have forgotten our sincere loyalty to this country.

As you already know Mr. Olney, about seventy-five percent of the draft age sons of ours have either volunteered or have been drafted into the service and are fighting with their heart and soul for this, the only country they know and love. Many families have two and three sons in the service and though it means extreme hardship in their old age to lose their loved ones they find consolation and are proud that it is their contribution to help preserve this country for democracy, equality and justice for all regardless of race, creed, or color--for these are the things America stands for.

We are also glad to see by the sentiments expressed in the Yakima Daily Republic dated December 19th by Mr. Nichols, Mr. Stewart and others that we have real Americans who stand for fair treatment and justice.

Most of the former Wapato residents are contemplating return to their homes but most reluctant to start immediately because of some of the Anti-American and Anti-Japanese sentiment here-to-fore expressed but when we know that we have fair minded friends like yourself we find new hope and strength to rehabilitate again.

Through the last three years we the Japanese people--loyal to this country, have gone thru untold mental and physical anguish and disappointment which was caused by that mass evacuation--evacuation of loyal Americans--yes, hundred percent of them loyal because not one person from the Valley have been found disloyal or dangerous thru all the judicial and legal questioning by the Federal Bureau of Investigation. All those who were under suspicion and interned have been released now. I wish you would convey that fact to our many friends.

We sincerely hope that we may return soon, be accepted not as new settlers or foreigners but as one who has sacrificed a great deal so that the people in Wapato know without question that we are sound and Loyal Japanese Americans.

We know that you have many friends who are leaders in the community and we hope that you will do all in your power to help us to return again and be a part of that great American Community.

Please extend my regards to all of my friends and we hope to see them soon.

Respectfully yours,

(Signed) Frank K. Ono
(Frank Kameichi Ono)

Jan. 8, 1945

Mr. Frank K. Ono,
21-23-B,
Heart Mountain, Wyo.

Dear Mr. Ono:

I finally got around to answering your letter and your feelings in the great problem that faces your people at the present time, and this is a real test of the real qualities of man and what real democracy stands for. What has made America great is the fact its many nationalities being melted or interwoven into one of the greatest Nations in the World, and the good traits, customs and habits of their fatherland adopted into the American way of life. The intermarriage of the different nationalities in America has made a new and strong nation, and it has been through this melting pot in America that has brought an understanding of right and justice for all mankind, and this nation, made up of almost every nation in the World, has brought respect and better relationship and feeling of the peoples of the foreign nations toward America. This nation was founded by an oppressed people, who came to this country, in order to be free, and to worship God as free men and women. Our forefathers were careful in their planning and made our Constitution so it would guarantee equal rights, justice and freedom to all its people and citizens. This constitution is the Law of the land and was a sacred understanding by all our forefathers, but it seems some of our people today have forgotten the true meaning and guarantees of our Constitution and do not want to follow its guarantees to all its people. Many of our good meaning citizens, including some American Legion Posts, are forgetting their oath and pledge and are helping to breed class hatred toward some of our citizens because, through no fault of their own, belong to a race which have committed crimes in this war which are unmentionable, and these thoughtless people are trying to breed class hatred and committing acts which they are pledged to fight, and it is the very things and beliefs that has brought on this war. This class hatred is a disease of mind which undermines our reasoning power and brings about mob rule. If we continue this class and race hatred long enough, we commence to believe we are right and justified in our reasons and beliefs, and, therefore, are not committing any wrong if we injure or destroy the property of another American citizen, who might be of different nationality, but who, under our Constitution, has the same right of protection guaranteed them by this Constitution. These people seem to forget that many American Japanese citizens are in the armed service of our country and are willingly giving their lives for democracy and the principles our country stands for and why should not these young men and their parents be protected the same as any other citizen.

Many of our people forget their forefathers were foreigners at one time and came from countries, now at war, and they settled in this country, which was already owned and occupied by a people (the real American), and they permitted these forefathers

to land in now America, and these original Americans helped these forefathers until they became strong and then they started their encroachment and moved the original Americans further back and finally put them on reservations with restrictions of war prisoners, and to this day many of these restrictions are still in force. Also, many of our original Americans are now in the armed forces, and, likewise, have given their lives for America the same as many of your people have. Yet our people are not complaining or wanting to do bodily harm or to injure the ones responsible for the treatment of our original Americans.

To avoid any trouble, and I am sure the American Japanese citizens do not want to be the cause of any as was shown when you were evacuated from your homes and this peaceful and willingness on your part to comply with the order of our Government, I advise that you not return until things have quieted down and the disturbed people get over the effects of this terrible war. Everybody seems to be upset and it would not take much to start some trouble, and I know your people do not want to be the cause of any trouble even though your children have the constitutional rights and could return to their homes if they so wished. Several of the boys have visited me from Vale and Nyssa, Oregon, and they tell me they are doing well and are treated the same as any other citizen of that district.

When this war is over, and you return to your homes again, many of your customs and habits will have to be changed, mainly your Japanese language schools and the segregations of your people. Your people must act as other American citizens and meet more in public meetings and attend other Sunday schools and church meetings, and, maybe, intermarry with other races of American citizens, and in time be a real part of America and better feelings will exist. This aloofness of your people, toward all of the American ways, is the main complaint against your people and this fact has caused the American people to be suspicious of the Japanese and their children and many people feel that your children were still under the influence of the Japanese Government and thus, in case of war between the United States and Japan, the young Japanese would side in with Japan and work against our country. If your people would intermarry with other races in America, I believe this mixture would make strong, healthy ambitious, industrious and up-and-going Americans, and then there would be no question of the American Japanese citizens and their parents ever being evacuated in case of war with Japan as it would show the Japanese-American citizens were fully assuming their full responsibility to the United States of America and they would be full fledged American citizens and the question of dual citizenship would never arise or be questioned again.

I am writing you in length, and trying to be unbiased as I possibly can, and this, because I come from the original American strain and our people have been discriminated against and restricted by other American citizens and I sometimes wonder maybe our people are from some foreign country and were not the original inhabitants of the American continent.

I have hopes, when this war is over, that real christian men and women will sit at the peace table and a real peace will be made and no politicians, diplomats, war lords, or bureaucrats are allowed at this peace table, and it may be then possible to make a real, just and honorable peace and the Brotherhood of men be recognized, and all races of people of the World will be treated as equals and all racial lines be forgotten as we are all children of one God, and a Christian Nation will be such and not a mere mockery. If a just peace is made I do not believe we will have another war for many generations and children of the men and women of our armed forces will not need worry about their children being in another terrible war.

With kind regards and best wishes, I am,

Yours for a better World,

/s/ Nealy N. Olney

Nealy N. Olney

(COPY OF LETTER WRITTEN TO THE COMMANDER OF THE AMERICAN LEGION POST)

Honorable Commander,
American Legion Post,
Hood River, Oregon.
Dear Commander:

I enclose herewith copies of letters which I thought you might be interested in, coming from ones who believe in our Constitution of the United States of America and its true meaning and guarantees to all its citizens regardless of race or creed. I believe this Constitution of ours was written under the divine power of God, and this power and inspirations of our forefathers cannot be denied by us because this Constitution, the law of the land, contains guarantees to all its citizens regardless of race or nationality of its people or citizens, and it does not give any particular citizen without due process of law. We have many citizens in our midst, whose ancestry, now and in the past, have committed crimes which makes us shudder and turn in horror, but this does not give us individuals the right to discriminate against, or to take the law in our own hands, because some citizen or citizens happen to belong to this nationality or race. It seems us Americans are not yet big enough to overcome race hatred, or religious bigotry, which has been the cause of all the wars in the past. America is a race of many nationalities, and we pride ourselves for being broadminded and being a Christian nation and believers in the democratic form of government. We pride ourselves over our educational system and of organizations like the American Legion which believes in freedom and justice to all peoples of our nation, regardless of nationality or past backgrounds.

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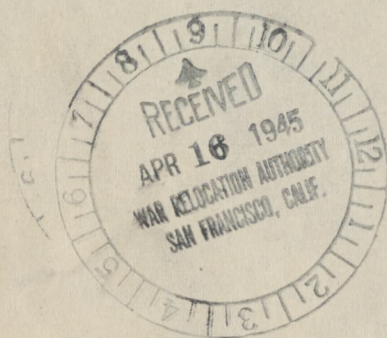
I am glad our constitution grants all of us free speech and the right to express ourselves as long as we do so without injuring the character of our citizens and other people in our own United States of America.

I wish to thank you in advance for taking up your time in reading the enclosed copies of letters, I am,

Yours very truly,

/s/ Nealy N. Olney

Nealy N. Olney



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