Evidence of Disloyalty of American-Born Japanese

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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 singled 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 anything but 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 evacuation 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 Zai-bei 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 ZAI-BEI 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 464 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. 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 Issel, 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

...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 Issel, 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 16 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. DeWitt'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 fascist 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-

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 conspiracies."

"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."
spiration 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 homogeneous, 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-
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 home land 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
President
Kent, Washington

Dr. Thos. G. Sutherland
Auburn, Washington

George Walker
Puyallup, Washington

Grant Dunbar
Kent, Washington

J. F. Wilson
Puyallup, Washington

Corydon Garrett
Vice-President
Sumner, Washington

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Secretary-Treasurer
Auburn, Washington

Lewis W. Lingley
Kent, Washington

Wm. B. Leber
Kent, 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 Nisei 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 "Nisei," 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 it 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 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.


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.


Statistics 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 produced 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 these 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) there 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

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