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NAVY DEPARTMENT  
Office of the Chief of Naval Operations  
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RESUME OF JAPANESE INFLUENCE ON THE NEGROES  
IN THE UNITED STATES

I Origin in Japan

a. Summary of Evidence

It is quite apparent that the present policy of the Japanese Government to exploit the Negroes in order to precipitate a major internal security problem in the United States is based upon previous steps in this direction which indicate that racial agitation may well be incorporated as a definite part of Japan's program for world supremacy.

In 1904, when, at the conclusion of the Russo-Japanese War, the Mohammedans, as well as the colored races of the world, hailed with delight the Japanese victory, Japan immediately seized upon this opportunity to cultivate the Moorish races, and as the protector of Islam against white exploitation, received an Islamic Mission sent to promote their mutual interests.

Further indication of Japan's use of racial cooperation is shown in the Tanaka Memorial. (This document was written by Baron TANAKA, a reported leader of the Black Dragon Society, and was presented to the Emperor of Japan on July 7, 1927.) In describing the fifth-column methods Japan would undertake in getting control of Manchuria, TANAKA stated that in order to establish herself in key positions in Manchuria, Japan would use Koreans who were naturalized Chinese to penetrate economically for the Japanese. He said that these Koreans were Chinese only in name, that they could be instigated to military activities whenever necessary, that "under the pretence of suppressing Koreans we could bear them aid", and that because not all the Koreans were naturalized Chinese, the world would not know whether the Chinese Koreans or the Japanese Koreans were creating the trouble. This technique illustrates a procedure adhered to by Japanese in an organized effort to use minority groups as a means to achieve previously formulated plans.

On several occasions the Black Dragon Society, which is considered the most powerful, secret political organization in

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Japan, has offered refuge to Asiatic exiles of potential military or political importance. These individuals were and are being used to promote racial, political and nationalistic agitation in their homelands, undoubtedly with a view toward preparing them for positions as Oriental Quislings.

A noteworthy example is Rash Behari BOSE, an Indian Nationalist, who, after provoking revolutionary uprisings in India, fled to Japan in 1915, where he was rescued and protected by Mitsuru TOYAMA (founder of the Black Dragon Society), the late Premier INUKAI, and other Japanese political leaders. BOSE, who is a naturalized Japanese citizen and whose son has reportedly joined the Japanese Army, is now actively promoting Indian Independence via his "Voice of India" radio broadcasts. In this connection it is interesting to note that one Subhas Chandra BOSE, former President of the All India Congress, has also been denouncing British Imperialism in India and advocating the mobilization of Indians all over the world through his clandestine radio station in "Free India". Apparently, Subhas Chandra BOSE has spoken from a number of Axis capitals and most recently (September, 1942) his broadcasts have come from Berlin, where he is allegedly indoctrinating the East Indians in Germany for the purpose of committing sabotage in India. Inasmuch as this BOSE (Subhas Chandra) is reportedly pro-Japanese and, also according to report, was in Japan in February, 1942, it is highly probable that he too is receiving Japanese encouragement in his efforts to effect Indian resistance and is therefore another Japanese "tool".

Japan has likewise attempted to gain a foothold in the Philippine Islands. While the Filipino radical, Benigno RAMOS, was in exile in Japan (sometime prior to 1935), he contacted Mitsuru TOYAMA and, after a few years' residence in Yokohama, returned to the Philippines to carry out Japan's instructions to the extent of creating a revolution in the Islands preparatory to a contemplated Japanese invasion. In view of the above illustrations, it is logical to believe that the Black Dragon Society utilized General Artemio RICARTE, a Filipino, who, refusing to pledge allegiance to the United States, was banished from the Philippines and went to Japan in 1904. RICARTE became a Japanese citizen and lived in Japan until just recently, when, after the fall of Manila, he was reported to have assumed the role of a Filipino Quisling.

Since the Black Dragon Society is generally believed to be the sponsor of Japan's racial agitation, it was quite natural that, in 1935, this Society launched the Japanese Fifth Column upon a mission of propaganda among the Mohammedans in the Dutch East Indies. Apparently, Moorish support has been an important step in Japan's advancement as a world power, and particularly

in her influence and control of Negro organizations in the United States. In this connection, it is interesting to note that the most powerful and subversive Negro organizations in the United States are Moorish in character and have in almost every phase of their evolution shown evidence of Japanese connections.

Japan's interest in the progress of her racial exploitation in the United States was manifested when, on his extensive tour of inspection of the United States in 1941, Major Itizi SUGITA, Chief of the American Section of the Japanese General Staff, contacted two Japanese leaders of Negro agitation, Dr. K. K. FURUICHI and Naka NAKANE. Recent Japanese radio broadcasts also testify to Japan's close attention to the increased Negro unrest in the United States. In a series of lectures, given in February, 1942, over a Japanese Government radio station, one KOMAKI, a professor in an Imperial Government University, outlined the history of the oppression of the dark races by the whites, and stated that the Asiatic race, of which Japan was the root, included even the Indians of America. Other Japanese broadcasts contain numerous references to the havoc in the United States caused by increased Negro activity in the armed forces and in defense industries.

These and other instances show to what extent Japan, over a period of years, has utilized minority groups.

## II How Japan Carried Out Racial Agitation (More Specifically Negro Agitation) in the United States

### a. Infiltration of Agents

The Tanaka Memorial contains a statement to the effect that Japan's most important step in the peacetime invasion of a country was to send into the country (later to be conquered in open warfare) thousands of retired military officers who, in the guise of some other occupation, would carry on espionage, propaganda, and any other subversive activity necessary to undermine the government, industry, and other interests of the country. These men are official representatives of the Japanese Government and operate, often independently of each other, under orders direct from Tokyo. Having become firmly entrenched in every phase of the set-up of the country, they are in an excellent position to detect any weak points, to advise the Foreign Office in Tokyo accordingly, and to carry out the wishes of their government.

In this manner, the Negro minority problem in the United

States was undoubtedly carefully studied by these military agents and by Black Dragon Society "employees", and since it appeared extremely applicable to subversive activity, especially in the eyes of the Black Dragon Society, it is believed a definite program was launched to inject Japanese propaganda into the very center of Negro activity--the Negro betterment association.

b. Exploitation of Negro Betterment Organizations

1. Purposes

These Negro organizations were formed to educate the Negro, to enable him to stand on his own feet in a country whose population was predominantly white, and to encourage the Negro to take advantage of all opportunities for intellectual, political and social advancement in his own community.

2. Activities

At these meetings the problems of the Negroes would be discussed individually and as a whole. These included countless complaints of white discrimination in employment, in living conditions, etc. The leaders of these organizations would then try to help the Negro anticipate and face these obstacles; and at the same time, steps were taken by these organizations to appeal to the United States Government and civil authorities to provide laws (where necessary) whereby the Negro's advancement would be protected and encouraged.

3. Setting for Japanese Propaganda and Infiltration

This, then, was the set-up for the injection of Japanese propaganda. Japanese agents told the Negroes that they had no stake in America; that they should set up their own government in Africa; that the white people were out to dominate and subjugate the Negroes; that they should unite and throw off the white yoke by aiding the Japanese whose divine mission was to liberate the colored races of the world. This and similar Japanese propaganda began to take hold. In the course of time, Negro intellectuals--evangelists, church leaders, scholars, and other influential Negroes, whose opinions were regarded with a great deal of respect--conceived the idea that regardless of whether or not the mission of Japan's representatives in the United States was a divine one, their philosophy invited followers; prestige and a muchly-elevated position in their community. Japanese agents were able to encourage these Negroes to take the lead in build-

ing up their organizations, while they stepped out of the picture and operated their "fronts" as they would a string of puppets. Consequently, organizations were formed whose apparent aim was Negro betterment, but whose actual purpose was the mobilization of Negro support through the dissemination of Japanese propaganda.

c. Financial Backing From Japanese Government

It has been interesting to note that many of the Negro leaders and the Japanese linked with Negro organizations have had an unusual amount of money to carry on their work, and yet many of these individuals have no known gainful employment. It is believed that since previous reports have indicated a close relationship between Negro organizations and semi-official and official agencies of Japan, the Negro agitation has been financed directly and indirectly by the Japanese Government. The extent of this backing is not known. However, a number of reported instances point to Japan as the source of supply-- specifically, Mino DE GUZMAN (alias Dr. Ashima TAKIS) stated he had financial assistance from an official of the Japanese Government; Naka NAKANE (alias Satohata TAKAISHI) said he had been sent by Japan to unite the Negroes and reportedly paid DE GUZMAN a certain sum of money to organize the Pacific Movement of the Eastern World; Robert JORDAN, organizer of the Ethiopian Pacific Movement, assured DE GUZMAN in 1935 that he had the aid and support of the Japanese Government; Yasuichi HIKIDA, who has written numerous articles for Negro consumption and who worked with JORDAN, is reported to have had connections with the Japanese Consulate; the Japan Institute has been mentioned frequently in regard to Robert JORDAN's activities among the Negroes; and the Japanese Consulate, New York City, reportedly had on file letters and documents relating to the Negro problem in the United States.

d. Outside Influences

An important technique employed by the Japanese in their task of subverting the Negroes was the use of foreign penetration via Mexico and the West Indies. Mexicans and West Indians were obviously picked to plant the seed of pro-Japanese influence among the Negroes. Also, it is interesting to note that the Japanese in their efforts to disguise and to further their activities among the Negroes persuaded Koreans, Chinese, East Indians, Filipinos, and other alien minorities in the United States to join the various Negro organizations and even to carry on their work as representatives and emancipators of the colored races of the world.

III General History of Japanese Influence on Negroes in the United States (1900-1913 to 1942)

In order to present a general idea--and not a detailed picture--of the beginnings, growth, and spread of Japanese influence on the Negroes in the United States, the following history is merely a resume of the course taken by this influence as it appears from the material on hand at this time.

a. Racial Agitation on the West Coast (1900-1913 to 1918)

The first Japanese to settle in the United States came to California in the latter part of the 19th century. It is therefore on the West Coast where we focus our attention to determine the first indication of Japanese interest in the welfare of the Negroes.

During the period 1900-1915, the Japanese in Southern California utilized the Mexicans in racial agitation among the Negroes by trading on (1) the Mexican's patriotic dislike of the United States; (2) the mestizo hatred of the white "gringo"; and (3) the Indianista Movement (race war of Indian full-bloods against both whites and mestizos). A few Mexican leaders plotted to rouse the Mexican population along the United States southern border, to sow disaffection among the Southern Negroes and, by means of a "Reconquering Equitable Army", to invade Texas. The purpose of the war was to rejoin the whole southwest of the United States to Mexico, and to establish a black republic in the Southern States. The main issue at stake was apparently "race"; and the reconquering army was to have been composed of Latins, Negroes, and Japanese. Although this war never took place, and the Army never marched, this activity was bait for Japanese writers of that time who played upon Mexican Indianista sentiment and pointed out the physical and cultural similarities between the Mexican native race and themselves.

Evidently this agitation did not mature into any definite Japanese infiltration among the Negroes on the West Coast; however, the Japanese from this time on participated in the racial organizations which formed to unite and protect the various alien minorities against white discrimination. Noticeably active in this field was Hugh MacBETH, a colored lawyer now living in Los Angeles, who came out from the East Coast in about 1909. MacBETH had been offered a position as Secretary in the newly-organized National Association for the Advancement of the Colored, but refused this offer on the basis of his interest in the welfare of all people--regardless of race or creed.

b. Japanese-Negro Collaboration--Direct Japanese Influence

1. Marcus GARVEY--1918

Japanese propaganda first found its way into the Negro betterment association through the West Indian, Marcus GARVEY, who organized the Universal Negro Improvement Association in 1918. GARVEY, a British subject from Jamaica, who was interested in improving the conditions of Negroes everywhere and in establishing a government for Negroes in Africa, reportedly stated "If the American Negro does not get his rights, the next war will be between the Negro and the White man, and with Japan to help the Negro, they will win the war...". GARVEY's enthusiasm for the welfare of the Negroes and his assurances that he had connections with Japan resulted in the formation of numerous branches of the U.N.I.A., which spread from New York to the Middle Western cities.

2. Mino DE GUZMAN (alias Dr. Ashima TAKIS)--Continuation of GARVEY's Teachings--1924

The next proponent of GARVEY's philosophy appears to have been Mino DE GUZMAN, a Filipino, who, in 1924, spoke before approximately 10,000 Negroes, at the headquarters of the U.N.I.A. in New York City. At this meeting, DE GUZMAN advocated GARVEY's proposal for a free country for the Negroes, and stated that the Japanese would be willing to cooperate with the colored to overthrow the whites. It is very interesting to note here that DE GUZMAN utilized a very direct Japanese influence and, according to report, made the remark that at one time he was known to various officials of Japan and was receiving financial assistance from one of them in the United States.

According to DE GUZMAN, the editor of a Japanese paper in Brazil, Lima TAKEDA, in 1925 gave a lecture before followers of the U.N.I.A., in which he stated that the American people would pay for the Act which excluded Japanese from the United States, and that with the help of the Japanese, the colored people would be able to organize and build their own government.

3. GARVEY and DE GUZMAN (1924-1930)

Since organizations patterned after the U.N.I.A. did spring up in the East and Midwest from 1924 to 1930, it is reasonable to assume they resulted in part from the activities of Marcus GARVEY and Mino DE GUZMAN during this period.

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school of espionage and infiltration, the purpose of which was to prepare America for a Japanese invasion. He stated that this organization trained its men as priests, teachers, and journalists to be sent into the various democracies to form a united movement of the dark-skinned people of the world. DE GUZMAN reportedly accepted NAKANE's proposal and a few hundred dollars and presumably set out to organize the Negroes in behalf of the Black Dragon Society.

6. NAKANE and DE GUZMAN Collaboration (1932-1934)

During this period NAKANE and DE GUZMAN organized and reorganized Negro organizations in the Middle Western cities, which included Chicago, Detroit, Indianapolis, Gary, in Indiana, St. Louis, Springfield, in Illinois, Kansas City, Cleveland, Pittsburgh, and others.

The two leaders, in company with one M. LIANG, reported to be Chinese, began organizing the Pacific Movement of the Eastern World in Chicago and East Chicago. Then NAKANE concentrated on the Development of Our Own in Detroit and Chicago, while DE GUZMAN and LIANG organized the Pacific Movement of the Eastern World in Illinois, St. Louis, Kansas City, and other sections of the Midwest. The two organizations were patterned after GARVEY's U.N.I.A., were identical in purpose, and incorporated Moorish principles (especially the Development of Our Own in this last respect). DE GUZMAN and NAKANE appealed to the Negroes by teaching that the Negroes are segregated, discriminated against, lynched, and exploited; that the world cannot forever be ruled by one-fourth of its inhabitants, (whites); that the colored races of the world will inevitably dominate the earth; that the Negroes are weak and unable to alleviate their situation, but that the Japanese are strong; that Japan will invade and conquer the United States, at which time the ultimate purpose of their organizations will be accomplished; and that Negroes would be given Government jobs in the Japanese Government of the United States. In one of his speeches, NAKANE specified three steps by which Japan's mission was to be fulfilled; namely, to liberate Manchuria, then already accomplished; to unite Japan, Manchukuo and China into one bloc; and to beautify the world by emancipating all the colored races from oppression. DE GUZMAN and NAKANE engaged Hindus, Jamaicans, Moslems, Mexicans, Chinese, and Japanese to address their meetings; and plans were discussed for colonization in Manchuria, Brazil, and the Gold Coast, where, it was stated the Negroes could be treated as equals, get better jobs, and even marry Japanese women. However, in order that the Japanese aid the Negro, the Negro would have to assist Japan in every way and fight the whites.

These organizations spread, and their respective branches carried on Japanese-inspired agitation among the Negroes, but under assumed names for purposes of disguise. For example, the New Triumph Church, in Pittsburgh, the United Negro Improvement Association, in Pittsburgh and Kansas City, and the Onward Movement of America, in Detroit, were identical in purpose and leadership to the Pacific Movement of the Eastern World and the Development of Our Own.

According to DE GUZMAN, after working with each other for two years, he and NAKANE had a disagreement and decided to pursue their own respective courses of Negro organizing. DE GUZMAN had assumed a Japanese alias, Ashima TAKIS, in order to pose as a Japanese; and after their separation, NAKANE and his associates attempted to disrupt DE GUZMAN's Negro gatherings by exposing him as a Filipino.

7. Japanese Influence in the Midwest under NAKANE  
(1934-1939)

NAKANE's work with the Negroes during this period involved him in the Pacific Movement of the Eastern World, the Development of Our Own and the Moorish-named organizations, and even led to his marrying a Negress in Detroit in order to offset any feeling of racial discrimination between Japanese and Negroes and thereby to gain more prestige. In 1934, he was deported, reportedly sailed for Japan, and returned four months later with \$2000 in his pocket. While serving his sentence in jail (1939-1941), he was visited by at least one prominent Japanese and asked for by Major Itizi SUGITA, at one-time Assistant Military Attache to the United States, who made a tour of the United States in 1941. SUGITA's importance cannot be emphasized too strongly, for he is reported to have been Chief of the American Section of the Japanese General Staff, which would infer that he was charged with the management of Japanese Military Intelligence in the United States. It is interesting to note, in reviewing the scope of the activities of NAKANE and DE GUZMAN, that NAKANE apparently limited his work to the Middle West, while DE GUZMAN worked in the Middle West, East and South.

8. DE GUZMAN and JORDAN (1934-1941)

Pursuant to his rift with NAKANE, DE GUZMAN allegedly went to New York City, and in company with Robert JORDAN, a Jamaican, formed a branch of the Pacific Movement of the Eastern World, which was later known as the Ethiopian Pacific Movement. DE GUZMAN said he first met JORDAN when he (DE GUZMAN) was speaking before a meeting of the U.N.I.A. in New

York City. Apparently, JORDAN, who was anxious to continue the work of GARVEY, suggested that they work together. JORDAN, who met Premier TOJO when a seaman aboard a Japanese merchant ship, is said to have assured DE GUZMAN of Japanese connections and support. This partnership, however, lasted only a short while. JORDAN continued as head of the organization, but DE GUZMAN left JORDAN in order to work on his own.

JORDAN increased his activities and though maintaining his headquarters in New York, formed a branch in Chicago and probably others elsewhere. DE GUZMAN during this period traveled a great deal, speaking here and there to colored groups and attending meetings of the Development of Our Own, the Pacific Movement of the Eastern World, and the U.N.I.A. In 1941, JORDAN and DE GUZMAN met each other in New York, at which time JORDAN proposed that they work together again. JORDAN showed DE GUZMAN (according to DE GUZMAN's statement) numerous letters from Japanese and one from the Japanese Consulate, which supported his claim that he had connections with the Japanese Government.

As has been described, Japanese influence seems to have been carried on and spread by Negro leaders and Japanese agents through the Negro betterment associations. Originating with Marcus GARVEY in the U.N.I.A. Movement, the Japanese thread was taken up by DE GUZMAN, reinforced by NAKANE in 1932, and carried on between 1932 and 1942 by the three known Japanese agents--DE GUZMAN, NAKANE, and JORDAN. Negro leaders have been very powerful and apparently have assumed full control of the various organizations mentioned. However, their activities were not considered worthy of mention at this time, in view of limiting this study to the history of the source of Japanese propaganda which has permeated the Negro organizations in the United States.

c. Current Activities--Bringing Japanese Activity Among  
The Negroes Up-to-date

1. West Coast

On the West Coast, Hugh MacBETH's activities among the racial groups resulted in the foundation of the California Race Relations Committee and its several branches. He and a Japanese member of the California Race Relations Committee, Sei FUJII, have been recently active in criticizing the methods of evacuating the Japanese from the West Coast. Further evidence of Japanese-Negro activity on this Coast is shown in certain Negro religious organizations reported to have Japanese

sympathies, in the efforts on the part of the resident Japanese to encourage friendly relations with the Negroes (this has decreased considerably since the evacuation of Japanese and the securing of good defense jobs by the Negroes), and in the formation of branches of the Pacific Movement of the Eastern World in certain California towns. Actually, greater intensity of the Japanese-Negro agitation is still to be found in the industrial and defense centers of the East and Middle West.

## 2. East Coast, Middle West and South

On the East Coast and in the Middle West, the Development of Our Own, Pacific Movement of the Eastern World, the two Moorish organizations (Moorish Science Temple and the Nation of Islam) with their affiliations, the Ethiopian Pacific Movement and the U.N.I.A., appear to be the most active sources of Japanese propaganda. It is believed that since all are more or less characterized by the GARVEY U.N.I.A. and Moorish pattern and have now intensified their subversive activities by advocating non-registration for Selective Service, etc., they are probably inter-related and one in purpose. Washington, D.C., Pittsburgh, New York, Indianapolis, Cleveland, Chicago, Detroit, St. Louis, Kansas City, and Cincinnati, seem to be the key centers for this organized Negro activity.

Japanese influence has undoubtedly penetrated the Negroes in the South. This is evidenced by the dissemination of Japanese propaganda among the Negroes by certain individuals as E.I. BROASTER, who has strongly denounced draft registration for members of his organization, and by such organizations as Jehovah's Witnesses and the International Reassembled Church of the Freedom League, Inc. However, the Japanese organizers mentioned above (DE GUZZAN, etc.) apparently did not push the establishment of their organizations in the South, but focused their attention primarily on the industrial cities and small towns of the East and Midwest. Negro agitation in the South has recently become more pronounced and of a more violent nature--particularly in Norfolk and New Orleans. In some cases, this unrest has been attributed to Japanese influence, but not as a general rule. Therefore, as it appears today, the South, while subjected to the widespread Japanese influence which may have originated in the North and Midwest, is still not included in the network of organized Japanese-Negro exploitation.

## 3. Other Sources of Japanese Activity

The U.N.I.A. in Jamaica is an active center for Japanese propaganda among the West Indians at the present time, and is now engaged in reincarnating Marcus GARVEY and his "Back to Africa" Movement.

Certain religious organizations, social welfare societies, and the March on Washington Movement have also been linked with Japanese-inspired subversive activity. Whether they fall under the scope of the above-mentioned Japanese organizers is not known. It is possible, however, that more information as to the source of the present activity among the Negroes would be revealed by a more careful study of such individuals and organizations as the following: Miko MASAOKA, National Secretary of the Japanese American Citizens' League, whose interest in the welfare and wartime adjustment of resident citizens of Japanese ancestry is apparently responsible for his numerous lectures and extensive traveling; Walker MATHESON and J.H. SMYTHE, propagandists employed by the Japanese Consulate General, New York City, who have written many articles for Negro publications, and whose efforts in this direction were to have been utilized by the Japanese Government in order to arouse Negro opinion; the many critics of the United States Government's evacuation program; the Japanese American Committee for Democracy, whose present membership includes members of the former Tezai Club, a semi-official, nationalistic Japanese organization; and the Japanese Consulate General, New York City, whose affairs are now handled by the Spanish Consulate, New York City.

#### IV Conclusion

Inasmuch as the initial purpose of this study was to trace the history of the source of the Japanese influence upon the Negroes in the United States, no attempt has been made to include the activities of the many known pro-Japanese (or Japanese) Negro leaders or organizations responsible for subversive activity among Negroes and the dissemination of Japanese propaganda. The individuals mentioned were "organizers", and as such exercised control over many Negro leaders. It is reasonable to assume that these "organizers", all of whom are now in custody, maintained a staff of associates, who have since taken their places in the organizational field. Likewise, only those organizations which appeared to have a definite place in the development of the Japanese agitation among Negroes were considered worthy of inclusion.

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From: The Vice Chief of Naval Operations.  
To: The Distribution List Appended.  
Subject: Resume of Japanese Influence on the  
Negroes in the United States.  
Enclosure: (A) Copy of subject report.

1. Enclosure (A) has been prepared by the Office of Naval Intelligence, from studies and researches made by it and is transmitted for your information.

2. It is to be noted that this present report endeavors particularly to cover in brief form the background and extent of Japanese influence among American Negroes. It is intended that in the near future it will be supplemented by a more comprehensive report on the personalities and organizations involved.

/s/ J. B. W. Waller

J. B. W. Waller,  
By direction.

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