



National Council for Japanese American Redress

925 West Diversey Parkway, Chicago, Illinois 60614

December 16, 1980

Merry Movement and Happy Lawsuit!

Dear Friends,

Allow me, please, my personal prejudice against Christmas, the time when, as Tom Lehrer used to sing, "Angels we have heard on high -- telling us, 'Go out and Buy!'" Also, I can't resist telling the story my cousin, Nobuya Utsunomiya, a Christian cleric in Japan, told me. On Christmas morning, one of his parishioners, bound for church, was stopped by a neighbor inquiring of his destination. Now, of course, Christmas has become a major holiday in Japan. So when the Christian replied, "To church for Christmas worship," the surprised neighbor remarked, "Ha! Do Christians celebrate Christmas, too?"

Are Japanese-Americans Americans too?

I am beginning to wonder. If you read the story reprinted from the Rafu Shimpō, you'll notice that my pitch for the lawsuit received an overwhelming demonstration of support from the people attending the conference sponsored by the National Coalition on Redress/Reparations. That was quite exciting. What was puzzling was the response of the Coalition leadership. It was cool to zero. I was also puzzled by the people in the workshop which followed. It was entitled "Pursuing Redress/Reparations Through the Law." It was as though we had not announced our lawsuit. When I pointed this out, they asked questions, such as "What input have you received from the community?" "None," I replied, quite puzzled by the significance of "input from the community." It sounds nice but what does it have to do with the law? They also raised the question of setting a precedent if we were to lose. I wasn't quick enough to observe that the precedent we most need to overcome is that of our passivity and inaction. In the 35 years since the camps were closed, not one major class action suit has been filed. That inaction puts us way beyond the statute of limitations and makes it very difficult for us to get into Court.

But the questions themselves cause me wonder if we Japanese-Americans consider ourselves as Americans. Is there some impropriety we sense in our Confucian bones in filing a lawsuit? Do we violate our self-image as Hosokawa's Quiet American? What happened to all the Sansei (3rd generation) who wondered aloud how it was that their parents allowed themselves to be taken into concentration camps? Don't these same Sansei now stand aside, doing their own "thing," and choose to ignore their opportunity to redress the grievance? I fail to see much difference between we Nisei (2nd generation) going down to the bus and train stations back then and Sansei, fully enlightened, declining to support the redress movement today.

If we fail to file a lawsuit, the burden clearly rests on those who heard the call for help and failed to respond.

Of course, we do not intend to fail. We have four Ronin*, all from Chicago, who have made their pledges of \$1,000 and more. We need 43 more. We've received a number of \$100 pledges, too. And we have some very determined supporters, too. One contributor makes the contribution by doing without some things. One of the Ronin doesn't own a thousand dollars and is worried about how to come up with it. These people understand that this is our lawsuit. No one is going to do it for us. There is risk, to be sure, in the legal questions. We're leaving that to the excellent law firm. But before we get to the law, there is the prior question of our will. Are we willing to take the step? Are we willing to confront history with a decisive act?

You can act by being one of the forty-seven Ronin and pledge a thousand dollars. Or you can pledge one hundred dollars. Or you can do the best you can, which is deeply appreciated. But we all need to act if it is going to happen.

We are in the process of trying to set up a Redress Legal Fund with a major Protestant body in order to establish two things: tax deductibility and credibility. In the meanwhile, we're accepting pledges. Please use the form appearing elsewhere in this newsletter.

*

The National Council has separated itself from the National Coalition for Redress/Reparations. We seem to be operating on different agendas which conflict. Ours is to obtain redress for Japanese-Americans. We've worked hard to pass legislation and failed. We will continue with legislation if possible. We are now extending ourselves to try the Courts. Theirs seems to be to build an organization for which redress is but a vehicle. There was little support in the past for legislative initiatives. There is little support now for our lawsuit. And this causes tensions. So, it seemed wise to us that we go our separate ways. I've made some good friendships in the Coalition and I hope these will continue.

*

One of the real benefits of traveling to California for the NCR/R conference was a side trip I took to San Jose to visit Harry Ueno. On December 5, 1942, Fred Tayama, a leader of the JAACL, was physically attacked by five masked assailants in his barrack cubicle in Manzanar. He had just returned from a JAACL meeting held in Salt Lake City at which the decision was made to ask the United States to allow Japanese-Americans to enlist in the Army. That was an exceedingly hated decision by many. On the following day, Harry Ueno was arrested as one of the assailants. The arrest precipitated a demonstration at the Manzanar jail between a crowd of internees and a contingent of soldiers. The soldiers fired tear gas then live ammunition, wounding ten and killing two. In the illogic of the times, sixteen male internees, including Ueno, were shipped to a special high security camp in Moab, Utah. They were never tried and never received promised hearings. They became, in the popular mind, the baddest of the bad, the ultimately evil Japs.

Although we'd never met, we recognized each other at the San Jose airport. He is short and was wearing a leather jacket. His hands were those of a farmer. At 73, he was vigorous and alert and very friendly. He drove me to his house in his Toyota and we had lunch, despite my protestations of having had lunch on the plane. Then there was a snack and then dinner. And when I was leaving, he loaded me up with walnuts, persimmons, fresh and dried, chestnuts, and a JAL bag to carry them. We talked all afternoon and into the evening. I was enlightened.

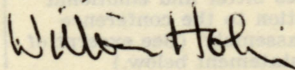
Harry is a very open person. It's hard to believe he's been through so much. A high security camp involves a ratio of two guards for each inmate. You get escorted around a lot. I asked if there were any charges made following his arrest after the riot. He explained that the legal counsel for the camp came to the men in jail and handed out blank sheets of paper on which they were to write their defense. They had received no charges. So three men returned blank sheets. They were told there would be hearings, but they were never held. Apparently, they wanted to hold them at their high security camp, which was later moved to Leupp, Arizona. But the director at that camp protested on their behalf, arguing that all the witnesses were in Manzanar so that a fair hearing could not be held in Arizona.

The image that you have of these so-called pro-Japan fanatics began to crumble as we talked. He gives credit to Mr. Robertson, the Leupp director, for closing Leupp and allowing the prisoners to be sent to Tule Lake so they could join their families. I asked Harry if he participated in the pro-Japan organizations in Tule Lake. He said, "No." He had a young family and wanted to stay away from political activism. I asked about Joe Kurihara, a supposedly rabid pro-Japan fanatic. He said, "No." Joe, he explained, was very serious about going to Japan so he concentrated on learning Japanese. Joe went on the first boat available.

But Harry was urged by the Tule Lake director, Mr. Best, to wait before going to Japan. Living was very difficult, Mr. Best explained. So, Harry decided to stay. He was released in 1946. He went into farming, for the first time in his life, starting as a tenant farmer. He turned out to be an excellent strawberry farmer, growing strawberries that weigh three to four ounces each. It's hard to imagine. And apparently he continues to farm in retirement. That must explain his vigorous good health.

Sometimes it's hard for me to know which is more important: the redress movement or the people I've come to know.

Peace,



William Hohri

National Coalition to Spearhead Nikkei Redress Drive

350 Attend National Coaliton for Redress-Reparations Conference at Cal State L.A.; Hohri-Led NCJAR, JACL and Host Unit Form Shaky Alliance to Present United Community Front in Seeking Compensation for World War II Incarceration

They ranged from the curious to the committed, and they came from throughout the United States—from places as far north as Alaska, as far east as New York and as far south as Georgia.

About 350 Japanese Americans met at the Student Union Building of Calif. State University, Los Angeles Nov. 15 and 16 to map strategies for tackling an elusive goal that has haunted their community for the past four decades: Seeking and winning redress for the mass imprisonment of West Coast Japanese during World War II. Sponsored by the newly-formed National Coalition for Redress/Reparations, the two-day gathering was the first inter-organizational redress conference ever held.

With hearings of a proposed residential Commission on War-time Relocation and Internment of Civilians expected early next year, last month's conference confirmed that although there is substantial interest in the issue among members of the Japanese American community, much debate and struggle will have to take place inside Japanese America before it will truly be ready to take demands for government compensation to larger arenas. And, according to the members of the redress/reparations coalition, this need for community discussion was exactly why the conference was convened.

Proceedings opened with a keynote address by Dr. Gordon Kiyoshi Hirabayashi, a 62-year old Seattle-born Nisei who in May of 1942 intentionally violated both the military exclusion order and curfew restrictions imposed upon persons of Japanese ancestry on principle. Hirabayashi was convicted of both "violations" and later lost a constitutional test case of the curfew order's validity before the U.S. Supreme Court.

"The efforts of citizens concerned will make a difference," Dr. Hirabayashi, now a professor of sociology at the Univ. of Washington, told the opening day audience.

"Those who have direct information on what took place have an obligation to speak out (during the upcoming hearings) and remind people of what happened, because American history has suffered some kind of amnesia about these particular events," said Hirabayashi.

Although he urged Japanese Americans to assume an active posture before the commission studying whether wrongs were committed by the government in relocating and incarcerating Japanese Americans and others, Hirabayashi tempered his enthusiasm for that process by adding that the commission could respond in several ways to information brought before them.

"On one hand, the commission could result in nearly everything we would like. On the other hand, it could explore the situation and note, 'After all, we were at war,' and issue a statement of regret. Or it could be something in between," he said.

Hirabayashi offered one last commission scenario. "They could come up with fairly strong recommendations (for reparations) after the hearings and have them watered down by Congress or vetoed by the president."

Following his bittersweet assessment of the commission concept, Hirabayashi repeated his call for Japanese Americans to take action on redress.

"As a people sensitive to a great American wrong, we have a special responsibility, a special obligation to bring this wrong to America's attention and to get corrections made on behalf of America," he stressed.

"This is not a special Japanese American case. This is an American case," Hirabayashi insisted. "And if we wish to exercise first-class citizenship, we have to take the lead in doing something about it"

(The next major address during the Saturday session of the NCRR conference was delivered by Philemon M. Tutiakoff, a spokesman for the Aleutian/Pribilof Islands Association, whose people endured a forced relocation by U.S. military personnel in 1942. The circumstances surrounding the WWII Aleut experience will be covered in detail in an interview with Tutiakoff to be published in an upcoming edition of The Rafu Shimpo.)

★

William Hohri, national chairperson of the Seattle/Chicago-based National Council for Japanese American Redress, characterized the movement for Japanese American redress as "a simple act of justice" in his part satirical, sometimes bitter and emotional presentation to the conference general assembly. (See excerpt of Hohri's statement below.)

Hohri, a vocal critic of Japanese American Citizens League policies during the period prior to and during the wartime camps who also opposes the JACL's current position regarding redress, introduced an alternative to the study commission approach in the form of a class action suit his organization is in the process of filing against the United States government.

The Manzanar-incarcerated Nisei explained that the law firm of Landis, Cullen, Singman and

Thursday, December 4, 1980

RAFU SHIMPO

Rauh has agreed to file the suit on behalf of Japanese Americans who spent time in concentration camps.

"A class action suit," Hohri asserted, "is our opportunity to extract a judgement from the courts that we were subjected to a massive miscarriage of justice."

Hohri explained that the class action suit will cost \$75,000 to launch and asked for NCRR support of the planned legal move. Nearly all those present, except for a few dissenting JACL members in attendance, showed their support of NCJAR's class action proposal by standing and applauding.

"The decision whether to proceed is ours and ours alone," Hohri advised the conferees. It is not up to the members of Congress. It's not up to the JACL leaders, it's not up to your boss or community leaders or the rich man down the street. It's not up to Walter Cronkite or Ronnie Reagan—It's up to us."

In the weeks leading up to the National Coalition on Redress/Reparations Conference, the JACL had come under fire for its unauthorized use of material on the redress issue by New York-based author-researcher Michi Weglyn. (A pamphlet on the evacuation experience distributed by JACL officials made use of passages from Weglyn's book on the evacuation and camps, "Years of Infamy: The Untold Story of America's Concentration Camps" without permission of its publisher—William Morrow and Co.—or its author. The JACL had claimed copyright to the material in the pamphlet, drawing protests from the author and publisher. Although retractions of the copyright claim were printed in the 'CL's newsletter, "Pacific Citizen," along with apology/clarifications from JACL "National Committee for Redress" officials, many Japanese Americans viewed the episode as a risqué play of, at worst, unsavory tactics, or otherwise, neglected and ineptitude.

Redress proponents also had questioned the 'CL's method of submitting its nominations to the study commission to the White House and Congress (Citizens' League officials revealed their commission nominees to the public after they had been submitted and after the deadline for submitting names had lapsed).

Then, NCRR learned that a memorandum had been circulated in Northern California by a JACL official discouraging 'CL members from working with the coalition, implying that the group planned to disrupt hearings of the Presidential Study Commission. More than a few interpreted the memo as an attempt to discredit any attempt to form a redress coalition outside the JACL and, possibly, an attempt to damage the Los Angeles conference.

★

The unenviable task of explaining JACL policies to the NCRR Conference fell on the shoulders of Ron Wakabayashi, Southern California member of the 'CL's redress committee.

Standing to address the conference's general assembly following NCJAR representative Hohri's blistering attack on the organization, Wakabayashi, a 35-year old Sansei, seemed himself unsure of what JACL policy was and delivered a somewhat ambivalent defense of the controversial league.

"I'm a little uncomfortable about the JACL position on the (redress) issues," admitted Wakabayashi. "(But) whatever the JACL stand is we have to understand what limits and what functions it has in this campaign."

Emphasizing that the JACL name and image as a legitimate organization is recognized by Congress, Wakabayashi called the organization "a vehicle to help the process take place." He explained that he considered the study commission to be part of a process of learning about the wartime experience of Japanese Americans and a process by which to heal emotional scars and generational conflicts stemming from the camps.

While stressing that it was his understanding that the JACL supports a campaign for direct monetary compensation, Wakabayashi, a candidate for the now-vacant 'CL national director's job, admitted that some organization members are making statements which contradict league policy, naming as an example influential 'CLer Mike Masaoka.

"The problem with JACL is that it's an old guard organization. Some of the oldtimers act in a very individualistic manner," he said.

Wakabayashi admitted there had been serious "snafus" and "oversights" in the JACL's handling of the redress campaign but continued to characterize the organization as "the leading group in (the redress) movement."

The JACL spokesman revealed the organization's commission nominees were submitted without 'CL redress committee review. In reference to the anti-NCRR memo, he said he felt the wording of the message had been "a little paranoid."

"I don't think the organization is going to say it's sorry. But I'm sorry the organization has made the kind of errors it has." Wakabayashi told the conference audience.

★

Reasserting the conference's emphasis of community unity in the redress/reparations movement was the final speaker Saturday. Bert Nakano, a Nisei who was interned at the Jerome, Arkansas and Tule Lake, Calif. camps. Nakano, a Gardena resident, served as the spokesman for the sponsoring National Coalition for Redress/Reparations.

"As I stand here and look around today," Nakano began, "I feel that we're in a very exciting and significant period. Issei, Nisei, Sansei, newcomers and other nationalities; all coming together to build a nation-wide movement for Japanese American redress."

Hawaii-born Nakano described NCRR as a "peoples' organization" seeking diverse input using grassroots methods. He said the goal of the coalition was to organize Japanese America for the struggle ahead, and added that the strength of the group would be its willingness to draw from the vast experience of all the member organizations—from student groups to the JACL. He encouraged all community groups, individuals, churches, cultural groups and professional organizations to mobilize for the upcoming study commission hearings.

But Nakano and NCRR added another dimension to the redress discussion.

"At the same time we organize for the hearings we also realize that we can't expect the commission on congress to willingly recommend reparations and redress," Nakano said. "We shouldn't forget that it was the government that put us into camps in the first place, and even before that, preland and from becoming citizens or even immigrating to this country."

Nakano said NCRR believes that Japanese America must do more than present the facts to the commission and leave it up to their wisdom.

"One thing is for sure, our struggle doesn't stop when the commission ends."

The NCRR spokesman said that at the same time as the coalition is mobilizing for the commission hearings, it also will be actively pursuing other avenues, such as a direct appropriations redress bill, similar to one introduced during the 96th Congress by Washington Congressman Mike Lowry. He said the group would also be seeking redress through the courts—possibly through a class action suit as proposed by NCJAR's Hohri.

A fiery speaker, Nakano reminded the conferees, "Some members of our community are of the opinion that we should not demand much. In fact, it is the only thing that has gotten results."

"We disagree!" Nakano bellowed. "On the contrary, we have seen in the past that mass organizing and militant action has accom-

As examples of triumphs gained through community tenacity, Nakano cited gains in civil rights such as affirmative action and ethnic studies in the public schools.

"We know our struggle will be long, and that's why we can't afford to lose any more time. Already, many of our Issei and even Nisei, are gone. Forty years for justice is too long. Japanese people unite. Justice now, Reparations now."

★
The NCRR conference included two separate sessions—morning and afternoon—of workshops focusing on such varied redress-related topics as “Religious Perspectives on Reparations,” “Impact of the Camps on the Community, Families and Indi-

viduals and an “Experience Sharing Workshop” in which former internees shared impressions of camp life with younger people attending the conference.

In a workshop entitled “Pursuing Reparations Through the Law,” Asian American community lawyers offered their analyses of the 1948 Japanese American Evacuation Claims Act in which the government agreed to partial settlements for losses suffered by Nikkei during evacuation. Attorney Ken Kamei explained that under this act the government compensated some individuals for a small percentage of their real and property losses. He noted there have never been reparations for personal hardships, injury or other types of loss.

Part of the original claims act, the lawyers pointed out, was a stipulation that the government had to admit no blame for the losses due to the “military necessity” justification for the evacuation.

Deputy Los Angeles County Counsel Alan Terakawa discussed the Sioux Nation Suit which in 1978 saw Congress pass “enabling legislation” recognizing the Sioux nation’s right to compensation for property taken from them by the government in 1877.

“Enabling legislation” Kamei and Terakawa explained could set aside the statute of limitations and stipulations of the 1948 Claims Act, which at the time was considered legally to constitute the government’s final liability for its treatment of Japanese Americans during World War II.

The enabling legislation, if obtainable, also would allow internees and their heirs to seek redress on the grounds that the government subjected them to “personal hardships” and that Japanese America is owed a “moral debt” by the United States, according to the attorneys.

Such legislation also would allow review of the Supreme Court cases which now hold the “military necessity” justification for the curfews, exclusion orders and internment of Nikkei to be constitutional, said the lawyers.

★
Those attending the conference also enjoyed some lighter moments. Saturday evening the coalition presented a cultural program. A nostalgic touch from the camp years was provided when Mary Nomura, known as “The Songbird of Manzanar,” sang “The Manzanar Song,” a piece written especially for her by the late Manzanar school teacher Lou Frizzell.

The conference reconvened on Sunday morning, and the NCRR’s five-point “Principles of Unity” won unanimous approval, plans for the proposed commission hearings were discussed, coalition structure was refined, and plans for regional meetings were discussed.

★
The conference was adjourned on a note of solidarity, but the sharp edges of conflicting agendas that had been bared during first day’s general assembly still remained.

Warren Furutani, a Sansei activist voice from the late-60s, early-70s offered what could prove to be a prophetic observation on the still-nebulous NCRR JACL relationship:

“As a former employee of the JACL I can tell you that the organization allows democracy up to a certain level. Beyond that point there is no democracy. I think if the community puts too many eggs in the JACL’s commission basket, we’re destined for trouble. The commission may be a vehicle but I’m wondering who’s in the driver’s seat?”

Warned Furutani: “The JACL leadership is taking Japanese Americans down the wrong road, just like they did during World War II.”

—DWIGHT CHUMAN

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practice, and public opinion. He studied at the U. of Michigan (MA., PhD) and is Professor of History and Chairman of the Department, Rampart College since 1965.

"Democracy And Redress"

The following is an excerpt of an address delivered by William Hohri, chairperson of the National Council for Japanese American Redress at the National Coalition for Redress/Reparations Conference held Nov. 15 and 16 at the Student Union of Calif. State Univ., Los Angeles. A Nisei now living in Chicago, Hohri has for the past two years been one of the most vocal advocates of direct monetary reparations for Nikkei interned by the United States government during World War II. He spent the war years behind the barbed wire at Manzanar.

Democracy is something we all grew up with, but do we remember what we've been taught, and not taught, in our public schools?

I was in the 10th grade when Pearl Harbor was attacked. For me, democracy was listening to President Roosevelt and believing every damn word he said. Democracy was buying war stamps, democracy was never forgetting the words to a "Hit Parade" song—"You're a sap Mr. Jap. . ."—Democracy was being a Jap—buck-toothed, evil, sex-crazed, sneaky, devious, yellow-bellied, yellow-livered; yellow—the Ultimate Bogeyman. Democracy was self-hatred. Democracy was being a good citizen. That is, being a good Jap and knowing your place. Quiet, hardworking, ass-kissing, don't make no trouble, excuse me, don't make any trouble; perfectly enunciating, grammatically-correct, punctual, always prepared, super-achiever, super-reliable—Jap.

There was never any room for asking questions. White folks were called Caucasians because otherwise they'd be white and we'd be non-whites—coloreds. And there'd be racism. And as Ronnie Reagan says, there wasn't any racism in those days. Just good ol' Japs and Chinks and those happy-go-lucky coloreds.

But that was a long time ago. Things change. Learn a little, grow a little. And Democracy has changed some, too. But are we yet a democratic people?

Well, we unhyphenated Japanese Americans have five of our white-faced people in Congress. And that's got to be democratic, right? As the perfectly enunciating Hayakawa says, "We're not oppressed anymore. We're above the median in income. We're over-represented in Congress. So, stop your bellyaching. You unhyphenated Americans have got it made. So don't ask for redress. Those weren't concentration camps, those were relocation centers. Part of a re-settlement program. They were your springboard to success. If it weren't for those camps, I mean centers, you'd still be hustling vegetables and pushing lawnmowers or working in a cannery. Be thankful, and forget it."

But, of course, redress is for us. For us to be redressed by the United States government for a pervasive, massive miscarriage of justice. The principle of compensation for such a miscarriage of justice is stated as a fundamental human right. And that particular human right is embedded in the American practice of law. So redress for Japanese Americans is no more than a simple act of justice.

And what do our glorious, unhyphenated members of Congress say

about such a simple act of justice? They say we need to study it. They say we need to educate the public; that we need to be practical and pragmatic. And they are very careful not to support redress.

So what does it mean to have five Japanese American members of Congress who will not even stand up for their brothers and sisters and parents and support redress legislation?

That's not democracy. Democracy is not waiting on our so-called leaders. Democracy is the exercise of leadership, power and intelligence by the people. Democracy is getting involved in our government and making it represent our interests—the interests of the people.

It was sad for me to read about Nikkei down here throwing a dinner for Congressman (George) Danielson. Because it was Danielson who denied the Nikkei community the opportunity to be heard during the House hearings on the issue of redress. He deliberately limited those hearings to the JACL, the National Council for Japanese American Redress and Mike Masaoka, as representatives of the Nikkei community. No one represented Seattle, Los Angeles, San Francisco, or Portland, or Cleveland, or New York. Democracy is for all of us. Not just for a couple of groups and a powerful lobbyist. Especially a lobbyist that represents Japanese corporate interests. Danielson didn't practice democracy.

And democracy is not the way some people have handled the nominations to the Study Commission. NCJAR published its list of nominees and others to obtain the broadest possible public support. So has the Asian American Legal Defense Fund. But the JACL kept its list a secret. There were strenuous efforts by the Nikkei press, by JACL members and JACL staff to learn who was on the list. All to no avail. We weren't involved in nuclear secrets. This wasn't the Cuban Missile Crisis. So why couldn't the people know? And then, when they do reveal their list, we find that all of the people (on that list) have not been asked.

I am ashamed and embarrassed to be a member of JACL. I will certainly not renew my membership.

Democracy is shrugging off mistakes like the JACL and the Study Commission. Democracy is getting involved in our own national destiny. Raising hell when the government screws you. It's a challenging the administration of a camp, like Harry Ueno did. Democracy is fighting informers and accusing the government of murder when two innocent young men are killed, like Joe Kurihara did. Democracy is resistance to the injustice of the internment as demonstrated by the "Manzanar 16" and the Heart Mountain drafter resisters and others.

You know, we are wrong when we ask, "Why was there no resistance?" There was. We have failed to make it a part, a proud part, of our history.

Democracy is being somebody. Being here today to learn about redress, and to do something about it. It is speaking out and being heard. Democracy is taking the initiative. Democracy is striking while the iron is hot. Democracy is taking that important step in history when the opportunity presents itself.

Redress for Japanese Americans

-What For?

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partial contents: ■ Frank Chin: *Redress for Japanese Americans - What For?* ■ Minoru Masuda: *Japanese Americans: Injury and Redress* ■ Michi Weglyn & Betty Mitson: *Herbert V. Nicholson - Fountain of Joy*

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— Shosuke Sasaki
Seattle Redress
Committee

Did you know ...

That the Bureau of Motion Pictures of the Office of War Information issued in October, 1942 a special bulletin to the motion picture industry "to exercise extreme discretion in the treatment of Japanese-Americans on the screen." The OWI declared that the wholesale evacuation of Japanese-American communities was "an admission that the government found it impossible in a short time to segregate the disloyal from the loyal." The bulletin further stated that military officials pointed out the following: "...the concentration near the West Coast of these people who look like our Japanese enemies enormously complicated the defense of our Coastal areas; hence, in the interest of national safety, they were evacuated." So, Japanese-Americans were made to pay the price for the inability of the War Dept. to be able to determine the loyal from the possibly disloyal person.

That Executive Order 9066, issued by President Roosevelt on February 19, 1942, authorized the Secretary of War and military commanders to prescribe military areas from which to exclude any and all persons, and the numerous exclusion orders expelling Japanese-Americans from Western states were deliberately designed by the highest authorities in government so that as soon as the Japanese were removed, proclamations would be, and were, issued to exempt the mass evacuation of German and Italian aliens.

That not only the military and Western states officials but also top civilian authorities in Washington orchestrated the removal of Japanese-Americans on the basis that "there was no way to distinguish between loyal and disloyal." In contrast, it was determined that through special hearings, the War Dept. would be able to segregate thousands of suspected Italian and Germans on an individual basis.

That the legality of the exclusion and confinement of American citizens, particularly the Japanese-Americans, continued to trouble the officials responsible for the evacuation throughout the 1942-1945 period. To counteract anticipated litigation by victims of the exclusion orders, the War Dept. had drafted a bill to Congress proposing the suspension of the Writ of Habeas Corpus (due process of law) in order to justify the blatant violation of the United States Constitution.

That, in addition to the War Dept. and other federal authorities, a Pacific Coast delegation of congressmen and Western states government leaders petitioned the President for the expulsion of all Japanese-Americans. This occurred in February, 1942.

partial contents: Frank Chin: Redress for Japanese Americans - What For? Minoru Masuda Japanese Americans: Injured Redress Michi Weglyn & Betty Mitsou: Herbert V. Nicholson - Fountain of Joy

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That, in violation of the United States Code, the Census Bureau provided the War Dept. and the War Relocation Authority with raw data files and special tabulations involving at least 80,000 individual Japanese-Americans. The confidentiality promised by the Census Bureau to all U. S. residents was breached.

That evacuees, who were forced to leave their jobs and who applied from the camps for unemployment compensation, were denied those benefits by the California Employment Commission because the claimants were "not available for work."

That the Federal Communication Commission investigated repeated allegations by the War Dept. of illegal radio transmissions by Japanese-Americans during the pre-evacuation period and that not one of the incidents was found to be valid. Yet the War Dept. chose to disregard these FCC reports. These false claims influenced the judgment of such persons as Walter Lippman and Earl Warren, who, as a result, pressed for and supported the evacuation movement.

That the Justice Dept. refused to prosecute a very large number of individual exclusion cases brought to it by the War Dept. on the grounds that Public Law 503, which provided for the arrest of persons violating curfew restrictions and travel regulations in military areas, was too broad and sweeping in scope to support such litigation.

That the registration form, which contained the infamous questions 27 and 28, popularly referred to by internees as "the loyalty questionnaire," was drawn up with the assistance of Japanese-Americans who "co-operated" with government intelligence agencies.

* * *

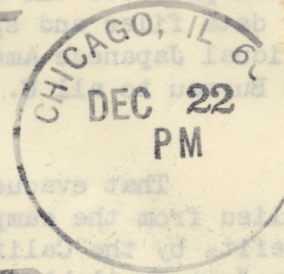
These highly-placed government officials, who were instrumental in developing and implementing the mass evacuation and internment of Japanese-Americans, should be required to tell the true story behind this gross miscarriage of justice by the U. S. government.

The facts stated above are documented in now declassified files of the United States government. If you feel that these and other heretofore relatively unknown facts should be brought before the courts and into the public eye, we urge you to join the National Council for Japanese American Redress in its lawsuit against the government to obtain monetary compensation for the victims.

#

11 Nov. 80

NATIONAL COUNCIL for
JAPANESE AMERICAN REDRESS
925 West Diversey Parkway
Chicago, Illinois 60614



MS SASHA

HOHRI



Please accept my pledge and my vote to proceed.

___ \$1,000 as one of the Forty-seven Ronin*.

___ \$100 and my hope that hundreds more will do the same.

\$ ___ and my very best wishes for success.

name _____

address _____

city _____

state _____

zip _____

*note: The Forty-seven Ronin (samurai without masters) obtained justice with their self-sacrifice.