



National Council for Japanese American Redress

925 West Diversey Parkway, Chicago, Illinois 60614

CALENDAR OF EVENTS

October 26

Chicago: "Who's Afraid of the Big Frank Chin?"

An evening of talking with Frank Chin, playwright, social critic, mover in the movement for J-A redress, controversial analyst of the role of the JACL in the WWII period.

Northeastern Illinois University, 5500 N. St. Louis, Commuter Center, 217

7:30 PM.

November 2 - 3

Washington, DC: CWRIC hearings with movers and shapers of J-A internment, including McCloy, Bendetsen, Eisenhower, Ennis, Glick, Dedrick, and Hewes.

Senate Caucus Room, 318 Russell Building

9:00 AM both days

November 6

Chicago: "Step Two - Post-Commission Hearings Conference on J-A Internment"

Report on Washington hearings of Nov. 2-3, selected video reply of pre-Commission hearings conference, recommendations for future action.

Northeastern Illinois University, 5500 N. St. Louis, Commuter Center, 217

7:30 PM

November 12

Los Angeles: A Meeting with William Hohri, NCJAR, to Meet and Thank Supporters

Sage United Methodist Church, 333 S. Garfield, near Newmark, Monterey Park. (Garfield exit on San Bernardino Freeway)

7:30 PM

November 13

San Francisco: "Is Class Action the Best Action?"

NCJAR Bay Area public meeting featuring poetry, music, discussion with William Hohri of NCJAR's program for redress through the courts, fund-raising.

Japanese Presbyterian Church of Christ, Laguna and Sutter Streets, San Francisco.

7:30 PM



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925 West Diversey Parkway, Chicago, Illinois 60614

October 15, 1981

Dear Friends,

Stubborn as I am, I will have to admit that the Chicago hearings of the Commission on Wartime Relocation and Internment of Civilians (CWRIC) did serve a useful, education function. The throng of three hundred or so who attended from the Japanese American communities throughout the midwest went away enlightened and somewhat liberated. People got a lot of their chests. They heard statements of support they needed to hear. And they got a good, smacking taste of official misconduct in the case of the U. S. kidnapping of Latin Japanese and of the ugly role of social scientists as WRA (War Relocation Authority) community analysts.

The educational function was enhanced and extended by the activity of Northeastern Illinois University in not only hosting the hearings but in hosting a conference on redress, "With Liberty and Justice for Some," before the hearings, co-chaired by Professors Shirley Castelnuovo and Daniel Kuzuhara. The conference enabled the J-A community to reflect on what was about to happen, to listen to each other and to constitutional experts, to Roger Daniels, to Justice Arthur Goldberg, and to get the views of the JACL and NCJAR on redress, and to renew old acquaintances.

One of the happiest occasions for me was to greet, hug Rev. Jitsuo Morikawa after many years of separation. Jitsuo converted me to Christianity, baptized me, and married me.

The university influence extended into media events on television and radio. NCJAR participated in two television interview shows and three radio shows. The best radio show was a three-hour stint from midnight to three a.m. on WLS which reaches most of the nation. Also, there was a JACL initiated interview on the Studs Terkel WFMT radio show, which had Min Yasui and I discussing the history of internment.

But still, after all the euphoria, what happens? Both participants and spectators in the hearings were raised to a plateau. This is a recurrent theme of all the regional hearings. They felt energized and proud and liberated. Many were talking about the next step. For the JACL, it is legislation. But most of this school seem to be depending on the Commission to take the initiative. There is no indication of an independent, self-sustaining action. It's what they would propose. No whos or whats. I get the sense that whatever it is (an apology), it will be o.k. (a monument); and we will push it (a foundation for good works); and, if successful, celebrate it (scholarships), whatever it is (educational grants), as a great victory for redress, justice, democracy, and blah, blah, hoopala.

In part of the debate between Min Yasui and me at the NEIU conference, he said, "Hindsight now proves us to be right; because if we'd have gone to Congress with an appropriations bill it would have suffered the same fate as the Lowry bill." This is self-fulfilling prophecy. He ignores the fact that the JACL (the "us") and all the Nikkei members of Congress fought against the Lowry Redress Bill and more than any other identifiable entity caused its defeat. We will never know what might have happened had we fought with one voice (excluding the incorrigible Hayakawa) for a redress bill. We seem to be haunted by what Confucius defined as cowardice -- to see what is right and not to do it. We get mixed up in all sorts of confusing rhetoric. Back in 1942, when Min Yasui (the same) went to jail to test the constitutionality of the curfew order, which was prelude to the exclusion order, the JACL attacked him as a self-styled martyr and stood "unalterably opposed to test cases to determine the constitutionality of military regulations at this time."

Mike Masaoka, the JACL's National Secretary, said, "In times like these, let us remember that it is much easier to be a martyr than it is to be a quiet, self-suffering, good citizen who is interested in winning the war . . . Because our sacrifice is greater, let us trust that our reward in that greater America which is to come will be that much greater."

(It sounds like pie in the sky in the by and by.)

The current manifestation is to characterize redress legislation as a banzai charge and as an impossibility, given the austerity of the Reagan administration. What seems to be missing is the statement of a clear demand.

I think this is where we, NCJAR, differ from JACL. Our goal is simply and only to lay the demand for redress upon the government of the United States. We tried the legislative route and were rebuffed. The Lowry Redress Bill was unmistakably clear. It demanded \$15,000 per victim, plus \$15 for each day of incarceration. We are now proceeding to lay our demand on the judicial branch. We are filing a class action suit on behalf of the victims against the United States for compensation for the violation of their civil and constitutional rights and for injuries sustained as a result of their false imprisonment.

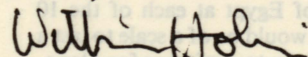
For us, the pragmatic problem is not so much one of winning something -- although we are trying our best -- as it is to make the demand on our terms.

* * * *

The next few weeks will be filled with events around the country. I do look forward especially to the meetings in Los Angeles and San Francisco. It will give me the opportunity to meet many of our supporters in these areas, most for the first time. And it will give you all a chance to ask questions. Please try to attend these and invite your friends.

We still need your contributions. We are close to \$50,000. But we seem to have flattened out. We've got to keep going, keep on keepin' on. The NCJAR lawsuit remains a high risk venture. It will be tough. We may not make it. But I believe it has the best chance of success. Our biggest risk remains our lack of will, our own failure to act with our dollars.

Peace,



William Hohri

Ordeal of Peruvian Japanese Told

The following is the first of two reports on the Chicago hearings of the Commission on Wartime Relocation and Internment of Civilians (CWRIC) which were held on Sept. 22 and 23 at the Northeastern University Alumni Hall. Present to listen to testimony were Commissioners Joan Z. Bernstein (chairperson), former Senator Edward Brooke; Father Robert F. Drinan; Dr. Arthur Flemming; former Justice Arthur J. Goldberg; Judge William M. Marutani; and former Senator Hugh B. Mitchell.

BY WILLIAM HOHRI

CHICAGO, ILL.—The Chicago hearings of CWRIC were mercifully spared the opening parade of political witnesses fulfilling an obligatory role to a captive audience. Instead, Maryann Mahaffey, President pro tem of the Detroit City Council and a professor at Wayne State, opened the hearings with a ringing personal and political statement describing her experiences as a volunteer worker at Poston II and her shame, even 35 years later, at "what our government has done." She was followed by Studs Terkel, a radio interviewer, writer and Chicago personage par excellence, who described his own culpability and that of the media, especially Walter Lippmann, and said he favored redress. (Hardly anyone opposed it. Something was wrong, fishy.) He was followed by bearded Jay Miller of the ACLU - Illinois Division, who continued the myth of National ACLU opposition to the exclusion-imprisonment, even though he precisely qualified it as "the ACLU, under the leadership of our Northern California affiliate." He announced that the ACLU "strongly and unambiguously supports redress including financial reparations, which we consider to be in the nature of compensation, and punitive damages for the severe violation of Constitutional rights." (But they unambiguously failed to support the Lowry Redress Bill.) He was followed by Yvonne Delk of the Office for Church in Society of the United Church of Christ, who announced her church's support for redress/reparations for "all those who suffered evacuation/incarceration as a result of E.O. #9066.

Then we finally heard from the first victim, Min Yasui, the man of many hats, for the third time in these hearings while all others were limited to a single appearance, this time as Chairman of the Colorado State Advisory Committee to the U.S. Commission on Civil Rights. He had a prepared text of

two pages double-spaced to fit the required five-minute limitation per witness. He ignored it on the pretext of summarizing it and proceeded to spend 10 minutes summarizing in his staccato style—is it from Walter Winchell? — describing blackouts, bombers, hysteria, and then, predictably, his own personal experiences and dot dot dot.

The Institute of Pluralism and Group Identity of the American Jewish Committee was next. It, too, came out in favor of redress, as well as the inclusion of the Japanese American experience in educational "curricula programs." (The AJC, too, declined to support the Lowry Redress Bill.)

On Japanese from Peru was the bombshell panel of participants of these hearings. C. Harvey Gardiner of Murphysboro, Ill., read his prepared text in slow, methodical fashion. It was only five double-spaced pages. For the past 40 years he has studied contemporary Latin America and Japan, lived in both communities, and written 25 volumes, his latest being "Pawns in a Triangle of Hate." "In 12 Latin American countries... U.S. officials were primarily responsible for kidnapping and impoverishing thousands of men, women and children," he read. The words had been selected carefully and were spoken with equal care.

"All this," he said, "was totally unrelated to what we did to the 120,000 Japanese Americans." For Peru only, he "studied 46 large boxes of the Immigration and Naturalization Services records and many thousands of pages of the diplomatic and FBI records concerning 1800 Japanese Peruvians who were seized and shipped to this country." (What was the Federal Bureau of Investigation doing in Latin America anyway?) "The FBI never had a case against any one of the 1800 Peruvian Japanese — nothing that hinted of espionage, sabotage or any wartime operation," he went on. "And, oh yes, while the FBI was helping to kidnap and imprison thousands without meaningful evidence, J. Edgar Hoover never had an agent in Peru who could speak a word of Japanese."

He was obviously going to take more than the mandatory five minutes. "On one occasion hundreds of men were compelled to labor months without compensation in violation of the Geneva conventions." The horrors continued. Commissioner Bernstein began to press for a conclusion. Gardiner tried. But he was already summarizing a 225-page volume. Now he

was being asked to summarize a summary. Even his pace could not be hurried, try as he might. (Later I learned that he had suffered a stroke which forced his deliberate pace.) He finished. He was followed by a group of victims who doubtlessly presented the most difficult stories of the hearings.

It was difficult to hear of a young nursing mother whose breasts dried under the stress of the kidnapping and who therefore packed cans of milk to feed her infant, only to have them taken away by her brutish captors when she boarded the transport ship. She was stripped naked and sprayed with DDT. She and all others were completely stripped of all their identification papers, including passports, visas, birth certificates, driver's licenses, vaccination cards, etc. As a result, at war's end, the U.S. stamped them as illegal aliens and threatened them with deportation to Japan—not to Peru. Once again, the name of Wayne Collins, a feisty lawyer, appears. (Wayne Collins represented singlehandedly thousands of Japanese American renunciants who did not want to go to Japan. He also represented Iva Toguri in her trial for treason.) Collins was able to save hundreds from deportation to Japan. Those who were shipped had no assurance the Japanese government would accept them. For those who remained, life in the United States was marginal. They had the status of parolees for 10 years. They went to Seabrook Farms to work its 12-hour shift, 13-day work, one-day-off schedule. Their movements within the United States were restricted; travel outside the United States was forbidden.

The rest of the hearings was anticlimax. The JACL presence was obvious. They handed out copies of the hearing schedule with a JACL leaflet. They were to be seen sitting in the press section. Senator Brooke had to wonder aloud why there seemed to be no opposition expressed to redress. There was not one redneck racist. The closest thing to opposition was the characterization of monetary redress as "30 pieces of silver" by Ben Yoshioka. Many supported the JACL's foundation for good works. None attacked it. Most spoke in favor of individual compensation. Perhaps the most innovative and intriguing proposal came from Shiro F. Shiraga. He wasn't interested in compensation. He wanted the government to erect monuments on the scale of the pyramids of Egypt at each of the 10 sites. They would be of a scale to last a thousand years to remind us for a long, long time of the injustice.

Documents Informant Activity by Camp Analysts

BY WILLIAM HOHRI

The largely Nisei audience in Alumni Hall, Northeastern Illinois University, who were listening to the solemn testimony given before the Chicago appearance of the Commission on Wartime Relocation and Internment of Civilians, broke into laughter, sardonic laughter, when an emissary from Chicago's Mayor Jane Byrne addressed Joan Bernstein as "Mr. Chairman" and then introduced himself as the representative of Mayor Daley. That happened on the second day, September 23rd, rudely beyond the mayor's scheduled appearance on the morning of the 22nd. Ruder still was his failure to include Tule Lake and Rohwer in his first recitation of camps and then including Tule Lake in the second recitation, suggesting casual carelessness. He was squeezed into a panel of white folks who were active during the WWII period in their support of the victims, except a young man from the U. of Minnesota. It would have been interesting to hear what he did at the time.

Professor emeritus Maynard C. Krueger led off this panel. He identified himself as the running mate of Norman Thomas on the 1940 Socialist Party ticket. Krueger spoke off the cuff and used his years of experience as professor and as stumper for the Socialist Party to good effect. He did the audience and the commissioners the service of placing the need for compensatory redress with the majority rather than the minority and victims. This nicely complemented an earlier statement by Rev. Jitsuo Morikawa.

Morikawa, perhaps the elder statesman of Japanese American Christian clergy, mounted an eloquent attack on the whole concept of the commission with a series of contrasts. The government acted with lightning speed to incarcerate 120,000 persons but takes 40 years to question its own acts. Witnesses are given a few minutes to explain years of internment. The impression of magnanimity of the commission to listen is contradicted by the structure of its hearings. Victims "are expected to bear the moral burden to determine the nature of the redress . . . of begging or even demanding reparations for our suffering and offering the privileged luxury to those ultimately responsible of simply saying yes or no." His statement stung. Most of the commissioners responded in their self-defense.

This theme was reinforced by a panel of United Methodists clergy, including Rev. Martin Deppe, Bishop Jesse DeWitt, Rev. Martha Coursey, and Rev. Greg Dell. Deppe, speaking for the General Board of Church and Society, said, "It is altogether shocking and shameful that we should be

gathered here today, almost 40 years . . . after the so-called 'resettlement' of Japanese-Americans. Shocking because . . . a minority people . . . have still not received just recompense . . . Shameful because the majority people . . . have not demanded an accounting by our government." DeWitt, bishop to the Northern Illinois Conference, said, "To confess error is to open the way for national healing and forgiveness." Coursey, pastor of the Parish of the Holy Covenant, said, ". . . the time is past for symbols and apologies . . . It is ridiculous to question 'whether' any wrong was committed . . . Let us be about redress and reparations." All the United Methodists supported redress legislation and legislation to enable the filing of lawsuits by the victims.

During most of the first day there were no demonstrations by applause. Jitsuo Morikawa's statement seemed to break the ice. By the second day, everyone was being applauded.

Another bombshell was dropped in the afternoon of the second day. But its effect was diminished. The ranks of the commissioners had thinned to Bernstein, Flemming, Marutani, and Mitchell. (Goldberg, Brooke, and Drinan had left.) Exhaustion was beginning to set in. Professor Peter Suzuki of the University of Nebraska read his statement in a flat, matter-of-fact tone within the prescribed five minutes. It was a charge of informant, intelligence gathering, and spying activity by social scientists who worked in the camps as community analysts. He was paired on the panel with Professor Rachel Sady of Pace University who did work as a communist analyst. Sady stared with incredulity at Suzuki as he testified. His testimony was based on an article soon to appear in *Dialectical Anthropology*. According to Suzuki, "The WRA established the Community Analysis Section in 1943. The Section was purportedly established to study the behavior patterns and 'trouble patterns' of the inmates in the ten camps." He named names of these scientists who provided the administration with lists of dissidents, draft evaders, persons who complained to the Spanish Consulate, and such. In some cases, the persons so identified were shipped to the special, high security, isolation camp at Leupp, Arizona. His written testimony was thoroughly documented. He cites a National Archives document to demonstrate the policy of co-operation between the FBI and the Section. In 1943, John Embree, Washington director of the Section, writes to the FBI: ". . . to keep the project director informed of any unrest that may be developing or of any attempt at agitation, is desirable. . . the control of community activities . . . could be made

a channel of information . . . and the newly organized Community Analysis Section can be expected to provide additional channels."

Professor Sady described the role of the WRA in terms consistent with WRA's official pronouncements, i.e., that WRA "opted not for concentration camps . . . but for abolishing relocation centers and getting people in the mainstream of national life and lifting the ban against them on the West Coast." She said that the purpose of Community Analysis was "the study and report on evacuees' attitudes and behavior" and that analysts served as cross cultural interpreters and as intermediaries for inmates who found it difficult to express themselves before the loyalty board. She strongly affirmed, "Analysts did not transmit covert information about individuals to any one at all." It was a stand-off. In the questioning by commissioners, only Senator Mitchell seemed to grasp the dilemma when he asked if it were possible that both were right.

(Sady seemed to be unaware of the initial and continued role by the War Dept. and of the legal initiatives taken to free victims. The Mitsuye Endo application for the privilege of the writ of habeas corpus drew the War Dept. response of proposing the suspension of the writ so as to avoid the release of people to the West Coast and the closing of the camps. Edgar Bernhard, principal attorney for the WRA, wrote on September 25, 1943, "That word 'relocation' certainly does not refer only to final relocation outside of a center. The evacuee who is detained for the duration of the war in a relocation center has also been 'relocated'. His place of relocation is a center.")

In the cafeteria below Alumni Hall, during the lunch and dinner breaks, one could overhear snatches of white folk conversation which identified Japanese-Americans with Imperial Japan and formulated the equations between our treatment and their treatment in easy rationalization. One wished their position on this had been heard as well. Then, at least, the semblance of an open, public hearing would have been presented. As it was, the bulk of the hearings consisted of largely Nisei victims telling their tales of woe to a largely Nisei-Sansei audience. (There were a number of NEIU students present because their attendance substituted for a class in political science.) Their testimony seemed especially intense, quintessential. They lost their sense of time. Some must have felt their five minutes had only been seconds, for they seemed hardly anywhere near the end when they had

Documents Informant Activity by Camp Analysts

BY WILLIAM HOBBS

The largely Maci audience in Alton in Hall, Northwestern Illinois University, who were listening to the testimony given before the Commission on Wartime Relocation and Internment of Civilians, broke into laughter, some doing so when an emcee from Chicago's Mayor Lane first addressed Joan Bernhardt, a "man" and then introduced the representative of the Commission. This happened on the second day, September 23rd, Sunday, the day after the mayor's address. Bernhardt's testimony was the first of her kind. Her failure to recall the name of the man from the War Relocation Authority, and her inclusion of a second testimony, caused the audience to laugh during the WWII period. The man from the War Relocation Authority would have been a professor, and he did not know his name. He identified himself as the running mate of Norman Thomas, the Socialist Party ticket, and used the name of the professor as a joke. Bernhardt's testimony was the first of her kind. Her failure to recall the name of the man from the War Relocation Authority, and her inclusion of a second testimony, caused the audience to laugh during the WWII period. The man from the War Relocation Authority would have been a professor, and he did not know his name. He identified himself as the running mate of Norman Thomas, the Socialist Party ticket, and used the name of the professor as a joke.

Oral Testimony Before
The Commission on Wartime Relocation
and Internment of Civilians

My name is Dr. Jitsuo Morikawa, Senior Minister of the First Baptist Church of Ann Arbor, Michigan, a former resident of the Poston Relocation Center for seventeen months.

The Commission on Wartime Relocation and Internment of Civilians appears to be an act of moral concern on the part of the United States Government, to discern if injustice was inflicted on 120,000 civilians in their relocation and detention in internment camps. After forty years, when memory is faded and a majority of the population have either forgotten or never heard of the event, the U.S. Government has appointed a commission to determine if a wrong was done, and if a wrong was done, what measures could be taken to redress the wrongs, long after those who suffered most have gone to their grave and long after the rest have suppressed their painful memories into their subconscious, and long after the key figures involved in the Executive Order 9066 are not available for questioning.

A nation which through its executive powers acted with lightning speed in the wholesale suppression and internment of 120,000 persons of Japanese ancestry, without due process of trial, without protection of the courts, without reference to the law, has given itself forty years in which to bring itself under question through a process they have determined, to judge whether even any wrong was committed. The timing of the Commission compounds the wrong. The protracted silence adds to the injury. Evasion of guilt and denial of mistreatment reinforce the injustice.

To further deepen the affront, witnesses to testify before the Commission are allowed a few minutes to tell their story of months and years of internment, of confinement, of deprived civil rights. Even in the course of a Commission hearing, we appear to be under executive orders to neutralize, minimize and restrict our testimony. Is it a way of disarming us under the pretense of listening to our protest, impressing the public of a fair procedure? How can we voice our pain and agony in a testimony limited to a few minutes? It's an insult to our integrity, an affront to our being as humans. The pathos of the hearings is that both public and our people have the impression of their magnanimity, eager to hear the deep melancholy notes of tragedy and suffering, but the hearings are structured so there is no possibility of such to happen.

To even further accentuate the injustice, we the victims, are expected to bear the moral burden to determine the nature of the redress, removing that burden from those identified with the perpetrators of the injustice. We have suffered enough without adding



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Chicago, Illinois 60614

the additional burden of begging or even demanding reparations for our suffering, and offering the privileged luxury to those ultimately responsible, of simply saying yes or no to our painful demands. Let the U.S. Government struggle with the moral issues involved, go through the painful agony of dredging up forty years of hidden guilt and let them be exposed to the light of day. And if we are a nation committed to human rights and look with scorn on their violation in other nations, we can scarcely escape the indictment, "physician heal thyself," without seriously righting a wrong which remains permanently as a blot in our history and leaves a permanent scar of shame on 120,000 Americans and their offsprings.

No easy redress is possible. The acts of redress must be as costly as the pain and agony of the injustice. There is no easy way to redemption. The cost is always high. Will that price be paid by the Japanese Americans to further add to their suffering, or will it be the American nation through its elected state?

Jitsuo Morikawa

September 11, 1981

Make Your Contribution and Join The Cause Action Now!

Chicago, Illinois 60660
1428 West Thonbale
Redress Legal Fund

Your contribution is tax-deductible. The Redress Legal Fund is a program of the Northern Illinois Conference of the United Methodist Church.

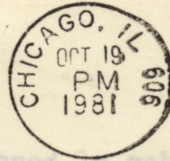
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to be stopped. There was one conscious attempt to break the time barrier. Merry Omori says firmly, "I have not finished!" Applause. She continues. Bernstein interrupts. Omori persists. Bernstein remains adamant. Bernstein wins. Omori stands up and leaves. (Too bad, too; for she was about to attack the JACL.) But for the rest, this must have been their one chance to lay bare their souls before the United States of America.

At one point in the hearings, Ms. Bernstein expressed her appreciation at being the ears of America. It was certainly the biggest J-A event in the history of Chicago. There was the media coverage, all right. And we kept hearing the admonition of putting it in the record, as though there were really important people who were going to read all this and make the big difference. It was a good show. But what's the next step?

We ask you to consider being one of our forty-seven Honin (Justice through their self-sacrifice.) For us a Honin contribute the sacrificial amount of \$1,000 or more. We also have accepted, with great humility, the smaller amounts from the disabled, the unemployed, and We offer the following amounts for your consideration: \$1,000 as one of the forty-seven Honin. \$500 as a measure of my commitment. \$100 and my hope that hundreds more will do the same. and my very best wishes for success. name: _____ street: _____ city: _____

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MS SASHA HOHRI



Make Your Contribution and Join the Class Action Now!

Please make your contribution payable to:

Redress Legal Fund
1428 West Thorndale
Chicago, Illinois 60660

Your contribution is tax-deductible. The Redress Legal Fund is a program of the Northern Illinois Conference of the United Methodist Church.

We ask you to consider being one of our Forty-seven Ronin. (You may recall the famous story of the Forty-seven Ronin, masterless samurai, who obtained justice through their self-sacrifice.) For us a Ronin is a person who will contribute the sacrificial amount of \$1,000 or more.

We also have accepted, with great humility, the sacrificial gifts of much smaller amounts from the disabled, the unemployed, and the retired.

We offer the following amounts for your consideration (check one):

- \$1,000 as one of the Forty-seven Ronin.
- \$500 as a measure of my commitment.
- \$100 and my hope that hundreds more will do the same.
- \$_____ and my very best wishes for success.

name: _____
street: _____
city: _____ state: _____ zip: _____

10/81