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Clippings

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5/28/82

Dear Prof. Watt,

I'm sorry I took such a long time in making you these copies. I do hope it will help you in your research -

My son + I am flying to Japan today to see mom as she is sick - she's in her late 80's + diabetic. This is an emergency trip and I feel nervous. Please pray for her -

I couldn't find that article about other races that were in the camps -

If you happen to talk to my brother, John, say hi to him - I do want to visit them some day -

Take good care and, good luck in your work!

Classical Notes

Sincerely,

Jane H. Wong



# Bob Kiyota, "Older Sansei," Speaks of His Nisei Parents With Respect and Admiration

Hokubei Mainichi  
8/22/81

Docent Tours  
Exhibition Bo

Nisei Leaders in Spotlight at JCYC Celebration Saturday Night

By Linda Ogawa Ramirez  
(Hokubei Mainichi Staff)

The Japanese Community Youth Council (JCYC) was established in 1970 to serve the needs of youth up to 21 years of age. But this year's anniversary celebration Saturday, Aug. 22, is dedicated to an older group, the Nisei.

The program has been one year in the making with plans being formulated after last year's 10th anniversary. Part of the reason is Bob Kiyota, an aide to California Congressman Phillip Burton. Although he spends most of his time in Burton's Washington, D.C., office, Kiyota has been writing letters and making long-distance phone calls to get the programs off the ground. He also coordinated last year's successful celebration.

Kiyota's motivation in recognizing the Nisei is personal. Himself an "older Sansei," Kiyota knows too well the difficulty his peers have in acknowledging their parents. "It's not easy," he said recently, "for Sansei to comfortably acknowledge the good things, the great things, in their parents."

Now at the age of 36, Kiyota is able to talk freely of what his own parents, Robert "Bumps" Kiyota and Lillian Kiyota, have

done and have given him as a legacy.

"Bumps" Kiyota died a few years ago before his only son, and his only child, could tell him how much he loved and respected him.

"My father only had an eighth grade education," Kiyota remembered, "but he was definitely one of the most, if not the most, intelligent persons I've known... He had a sense about the world."

Kiyota described his father as a quiet man who definitely had a presence about him; a man who taught his son to "take care of business yourself...to never feel less than anyone else."

It was with this philosophy accompanied by the sensitivity of his mother, that Kiyota approached the turbulent '60s.

"I felt something was wrong about Viet Nam. I felt something was right about civil rights. And, I hurt when John Kennedy, Martin Luther King and Robert Kennedy were killed.

"My age group was caught in a revolving door. Some came in and came out the same. Some were thrown out. Some are still literally frozen in a time warp," Kiyota said.

And, he remembered, it was a time when race and ethnicity were becoming a part of people's daily existence. It was then that he developed his "Japanese

American psyche."

Helping him along the way, in much the same manner that JCYC is helping youth today, were Japanese American organizations, such as the Boy Scout troops, that served then as a "protective society."

"We could mingle with our own peer group, it gave us a structure and institutionalized a lot of things we had no access to in the greater society...like sports. It allowed us to grow and develop as individuals with the same activities as our counterparts in the dominant group."

Kiyota credited JCYC as an organization that could adapt to the needs and fill voids as they occurred.

Today, Kiyota, in San Francisco while Congress is in recess and ready to attend the JCYC celebration Saturday, is living the philosophy that his parents gave to him — to care about other people, especially those who are disadvantaged or disenfranchised.

At one point in their lives, the Kiyotas were disenfranchised as Japanese Americans forced to live a few years of their lives in American-style concentration camps. Lillian Kiyota, to the pride of her son, recently testified before the Commission on Wartime Relocation and Internment of Civilians of the "indignities" she suffered in the camps.

Kiyota said when he heard of the testimony his mother was to deliver, he asked himself, "Would I have been able to share those things with others?"

Kiyota said he plans to tell his children, 10-year-old Travis and seven-year-old Melodee, about the camps since it is part of their Japanese American history. They are getting a head start with JCYC; Travis in his seventh year in the program and Melodee in her fourth.

The JCYC program Saturday will try to span the generational distances by honoring the old and young. Outstanding Leadership awards will be presented to Toshi Koba, a long time worker with the Booker T. Washington Community Center, and U.S. Federal Judge Robert Takasugi, the first Nikkei federal justice in the country. The Nisei veterans of World War II will be honored with a special recognition award. They will be represented by Hiroshi "Hershey" Miyamura, Congressional Medal of Honor recipient during the Korean war. The second Michele Hamada Young Adult Award also will be presented.

The debut of local talent will round out the evening.

The celebration will begin at the Japan Center Theatre with a 6 p.m. no-host cocktail and 6:30 p.m. buffet. The program will begin at 7:20 p.m.



Daily docent tours at 2:30 p.m. have been scheduled for the unusual exhibition "Netsuke: Myth and Nature in Miniature" by the Asian Art Museum of San Francisco in Golden Gate Park. The daily schedule is in response to the public's interest in this exhibition of 350 tiny, carved-in-the-round Japanese functional sculptures.

At the same time, the Asian Art Museum announced an extension of the exhibition (originally scheduled to end Sept. 8) through Tuesday, Sept. 29.

Netsuke, used by Japanese men as a counterbalance-weight to their seal box, tobacco pouch or other object hanging from the belt, date from more than 300 years ago. Mid-16th century genre paintings of the Kabuki theatre show netsuke in use at that time. Their popularity reached its peak in the Edo period (1615-1867 A.D.), and interest was kept alive (after Japanese clothing habits changed) by Western travelers to Japan. Today, netsuke are much prized by collectors, who sometimes pay

## KALEIDOSCOPE

DELPHINE HIRASUNA

### BURN-OUT

I have never understood why Companies don't give time for mental health day. You can call in sick because of a sore tooth, an infected hangnail, an enlarged zit, but you can't take a day off for a nervous breakdown unless it's accompanied by a sore throat.

Personally I find it easier to go to work with a cold than with the blues. A virus doesn't impair my judgment the way a classic depression can.

A friend of mine has been suffering burn-out for a couple of months now — an ailment that his friends and associates have been whispering about for weeks, but which he has only recently begun to admit. Trouble is that his only physical symptoms have been a constant dull headache, fatigue and a feeling of coming down with something.

His psychological symptoms have been more pronounced. He feels that everybody wants something from him and he's pissed off with himself for putting up with their demands. He's easily irritated and has taken to watching the news and criticizing he continues to put in 12 hour work days, when what he really should do is step away from his job long enough to recover from the feeling of being besieged.

That's burn-out. Being one to over-commit myself on a frequent basis, I know the symptoms well. It can attack people in any profession, including motherhood.

Burn-out is like tuberculosis. If the afflicted person doesn't get away for a bit of fresh air and relaxation, his condition just deteriorates. There's no other cure.

Burn-out is one of those hush-hush diseases that no one calls by name because it might be viewed as a sign of weakness, a character flaw. But it's time to admit that it happens to the best of people and allow time for it so that burned-out people don't

## Shinko Electric Build Plant in

STOCKTON—Two high-technology electronics companies will be building plants on the remaining eight acres of the Industrial Park in Manteca, according to the Stockton Record.

Within the next couple of years, the firms will be employing hundreds of workers.

An agreement was approved Monday this week that will allow the Shinko Electric America Inc., of Santa Clara and Telecommunications Technology Inc. of Sunnyvale to begin building on the land. The property was sold for \$40,000 an acre.

Representatives of both firms told the Manteca city council at an earlier meeting that each needed the entire eight acres. However, following talks with city officials, the firms agreed to the council's original suggestion that Shinko buy 4.13 acres and



Hiro Imamura: 'Not too many of my generation went into music'

## A career born in internment

By Richard Pontziou  
Examiner music critic

**L**IFE DIDN'T BEGIN easily or promisingly for Hiro Imamura. She was born in a prison — or what amounted to a prison. Polite folks might call it a Japanese relocation camp, but what it's called isn't important. The fact remains that Imamura was born behind a barbed-wire fence.

By her own admission, the memory of that imprisonment may have been what made her strive to be more than just another pianist in a crowd of artists hoping for an international performing career.

"The Japanese-Americans of my generation have done very well," she says thoughtfully. "I grew up very aware that I was Japanese and a little bit on the outside. Our parents were conscious of how important it was for us to get good educations. Many of us felt that we had to do well to make ourselves acceptable after the internment."

Imamura did well. She took piano lessons from her mother, went on to study with private teachers in the Bay Area, and then won entrance to the University of California, from which she graduated in 1966. From UC Berkeley, it was off to England for advanced studies and the initiation of a solo career.

"It was kind of strange for a Japanese to be studying music in the 1960s," she recalls. "Music was always looked on as being something totally Western, so not too many of my generation went into music. Now, of course, it's very widespread."

Imamura's career was further complicated by her religious beliefs. Her father is a Buddhist priest and has always encouraged her music studies, but, as she explains, the values and ideals of the faith are hard for a performing artist to sustain.

"Buddhists are interested in one's relationship to other people. The ideal is to love everyone. That's a hard attitude for performers to accept. Most of us think 'I'm great, and I want to show off a bit.' As a musician you have to have some idea of self to project into the music. Buddhists believe that one must always think out towards other people, not toward the self."

But again, her experiences with the religion and a conscious desire to "be like my Buddhist ideal" may be an asset to her career as a pianist. Unlike many young artists, she looks beyond the notes when she addresses a score in rehearsal.

"It's not the notes that give me trouble," she says,

speaking of Beethoven's First Piano Concerto. "It's trying to get a certain kind of touch, a certain sound that will serve this early Beethoven concerto. It requires a clarity and a brilliance, but not the 'showy-offy' brilliance. And there's a certain kind of attack that I think one should have in Beethoven."

She'll play the concerto with George Cleve and the San Jose Symphony tonight and Saturday night at 8:30 in the Center for the Performing Arts, and Sunday afternoon at 4 in Cupertino's Flint Center.

Should her problems with the Beethoven be solved by the weekend, success will be short-lived, for after Sunday's concert, Imamura will walk away from the career she worked so hard to build.

Her marriage to Yoram David, a young Israeli conductor working in Germany, and the birth of a daughter are taking precedence over her career goals. This season she's played only three other engagements. Next year there will be none.

With more than a hint of sadness in her voice she says, "It is difficult to play and keep everyone in the family sane. Now it's time to concentrate on bringing up our daughter."

And later?  
"I do enjoy playing. The audience draws something out of performers, and when a concert goes well, it's as if you've suddenly found a way of communicating. It's very hard to imagine never doing it again."

## Steve Martin is n

### 20 old films worked into the plot of a new one

By Bob Thomas  
Associated Press

**H**OLLYWOOD — None of the three men remembers who first proposed the winning idea over lunch that day. Comedian Steve Martin, writer George Gipe and comedian-writer-director Carl Reiner had met over lunch to discuss repairs of a script Martin had written about the Depression. One of them suggested a movie in which Martin would interact with famed stars of the past by means of film clips. Two years later, Universal Pictures is releasing "Dead

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# Redress argued on civil rights grounds

By Jon Kawamoto

Many of the Japanese Americans who have testified at hearings here and in Los Angeles in the last two weeks have argued for restitution by citing the property losses, physical damage and psychological effects they suffered from incarceration during World War II.

But several attorneys have contended that there are sufficient grounds for restitution based just on the violation of constitutional rights. They have stated, in testimony and in legal briefs before the Commission on Wartime Relocation and Internment of Civilians, that those violations occurred when 110,000 Japanese Americans and 1,000 Alaskan Aleuts were interned.

According to attorney Dean Ito Taylor of Nihonmachi Legal Outreach, the courts have repeatedly awarded damages in cases involving violations of constitutional rights.

"We were, in 1942, the hapless and innocent victims of a policy of discrimination which, in my view, is unprecedented in the history of this nation," said John Tateishi, redress coordinator of the Japanese American Citizens League. "The whole system of government failed us at that time."

That was the year President Franklin Roosevelt signed Executive Order 9066, rescinded in 1976, which allowed the mass evacuation of Americans of Japanese ancestry from the West Coast for reasons of "military necessity." The government feared that some Japanese Americans would prove disloyal and aid the Japanese military in the event of an invasion. No Japanese American was found guilty of espionage or sabotage.

The U.S. Supreme Court upheld the evacuation and internment in three cases during the war years: Korematsu, Hirabayashi and Yasui.

• Fred Korematsu, who lived in San Leandro at the time, failed to show up for evacuation. He was found guilty of remaining in a prohibited area, and in 1944 the court upheld this verdict. The Army, the court said, had the right to order Japanese Americans from specific military areas.

• Gordon Hirabayashi, a Quaker, defied the curfew and evacuation orders. He was tried and sentenced to three months imprisonment on each charge. The Supreme Court ruled in 1943 that the Army had a right to order a curfew specifically

Oregon, also defied the curfew. A lower court ruled that the military could not issue orders binding on civilians in the absence of martial law. But the Supreme Court said this didn't apply to Yasui because he worked for the Japanese consular service and thus was not an American citizen. He was confined for nine months in Multnomah County Jail in Portland until his case was heard along with Hirabayashi's.

Although the evacuation and internment has never been declared unconstitutional, the Supreme Court ruled in December 1944 in the case of Mitsuye Endo that loyal nisei could not be prevented from returning to their homes.

The last camp, at Tule Lake, California, was closed in May 1946.

Yesterday, Oakland attorney Joe Morozumi demanded redress, contending that he was falsely imprisoned when interned.

Attorney James Purcell, who handled the Endo case, also noted that there were legal grounds for restitution. "It is customary for the legislative body where the incarceration occurred to pay for the lost time, the disgrace, the humiliation. When you make an error, you have to pay for the mistake."

According to the legal brief by the Bay Area Attorneys for Redress, the high court's rulings in Korematsu, Yasui, and Hirabayashi were unconstitutional because:

The military orders authorizing the evacuation and detention went beyond military authority; the military's claim of "military necessity" was unfounded because there was no documentation that Japanese Americans were involved in sabotage and espionage, and, the evacuation amounted to illegal discrimination based on race, thereby denying equal protection under the law.

Moreover, the brief states, the relocation violated several rights guaranteed under the Bill of Rights:

- The First Amendment, freedom of speech, was affected since evacuees were required to take a loyalty oath while in concentration camps. Those who did not swear "unqualified allegiance" to the United States were treated as prisoners of war.

- The Fourth Amendment, which provides protection from unreasonable search and seizure unless there is "probable cause" to suspect criminal activity. Thousands of immigrant issei taken from their homes by the FBI after

Pearl Harbor because the government suspected many of them as having an allegiance to Japan.

- The Fifth Amendment, which provides due process rights. The evacuees were never tried for their relocation.

- The Sixth Amendment, which guarantees the accused a speedy and public trial by jury and to be informed of the nature and cause of accusation and help of counsel.

- The Eighth Amendment, which protects against cruel and unusual punishment.

Moreover, the brief contends, other fundamental rights were violated, including the right to privacy, right to travel and right to vote.

"Without constitutional guarantees before imprisonment, Japanese Americans were forced into camps on a charge of 'suspicion for potential for sabotage and espionage,' a charge that could never have supported an arrest, much less a conviction or imprisonment," the brief said. "What was done to Japanese Americans was morally wrong without regard to any legal rights violated."

Several persons who testified, including Los Angeles attorney Frank Chuman, have urged the commission to recommend that the Supreme Court review the Hirabayashi, Yasui and Korematsu cases and overturn the decisions.

Former Supreme Court Justice Arthur Goldberg, a commissioner, said those cases, if tried today, would be ruled unconstitutional. But he noted that it is highly unlikely that they will be reviewed. The cases can only be reviewed if there are similar, current cases before the high tribunal, he said.

"A great deal has been made of the fact that the Supreme Court upheld the evacuation, but the Supreme Court has made mistakes in the past, such as the Dred Scott case," Goldberg said. "The essential basis of Korematsu has been overruled, which is that the Fifth Amendment does contain equal protection for citizens and resident aliens in America."

Yesterday's hearing at the Golden Gate University auditorium, which drew more than 600 persons, concluded three days of hearings in The City. More hearings by the commission will be held next month in Seattle, Anchorage, the Aleutian Islands, the Pribilof Islands and Chicago.

The commission, created by Congress last year, is investigating the internment and will decide whether to recommend restitution.

# TONIGHT! The California Rodeo from Salinas

See the best battle it out in the rodeo of superstars!

See the bronc-busting, calf-roping, bull-riding champs and challengers—the incredible rough and tumble style that makes the Salinas rodeo the most spectacular of them all.

With all-star commentators Bob Tallman, Bob Eubanks, Pam Earnhardt and guest Larry Mahan.



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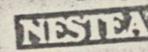
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ization program. Specifically objecting to an alleged limited number of days and locations in which the immunization were to be given and the lack of publicity.

The department provided the immunizations at the five district health centers on Tuesday and Thursday mornings for the two consecutive weeks of Sept. 21 and 28; plus the Saturday mornings of Oct. 3 and 17 at District Health Center No. 5 and 101 Grove St. respectively. In addition to these 22 site days of immunization, the Central Emergency Hospital at 50 Ivy St. is offering the service from 10 a.m. to 2 p.m. for an additional eight Wednesdays from Oct. 21 to Nov. 14 inclusive. (Persons coming for the immunization there on other days will also be served.) The department is asking for a \$1 fee.

Nearly 1,000 posters were placed in public buildings and stores throughout the City, and a variety of press releases describing the program were distributed to the media. The Progress itself printed some of these.

Specific suggestions of how we could improve next year's program would be appreciated.

**Erwin H. Braff, M.D.**  
Director  
Bureau Communicable  
Disease Control

### Thanks, Mayor

Editor,

On Oct. 14, 1981, 75 Tenderloin street people marched to the mayor's office to present a petition to keep the Hospitality House Drop In Center open. The center had to severely curtail its operating hours because of recent federal funding cutbacks.

As a result there was no place in the Tenderloin one could go at night to get off the street, have a coffee or find help.

Eight hundred Tenderloin residents signed petitions in support of Hospitality House,

We wish to express our gratitude to the mayor for her prompt support and her recognition of the valuable services Hospitality House provides, not only to street people, but to the city as a whole.

**Orval Bogart**  
Drop In Center Volunteer

11/8/81 - SAN FRANCISCO Progress

### Japanese-American

Editor,

Congratulations on your Oct. 14th letter regarding the Japanese-American situation today, by Mary Ellen Barnes. This is certainly an ongoing topic as more non-Japanese Americans are being alerted to the actions of the "J.A.C.L.", who for the last nearly ten years has been planning this raid on the U.S. Treasury and attempting to rewrite 'history.'

The fact that the Japanese did not have to go to any Relocation Center at all is just coming out. It was my job to try to talk them into going free in the other states, away from the coast. (Canada and Mexico also evacuated from coastal areas). When thousands of the Japanese were at the Assembly Centers and I tried to get them to go free in the midwest and thus help in the war effort, they told me, "We do not know who will win this war and if Japan wins we will be here to greet them." Also, I met face to face with the American-born young men who had been trained in the army of the Emperor, while holding U.S. Citizenship! Five thousand of these American-born asked to be returned to Japan, after the war. And were not among those who signed loyalty oaths to the U.S. and joined the 442nd Combat Team, offered to them in the second year after Pearl Harbor.

In the Relocated Centers where they chose to go, they had, during the war, the highest birth rate of any group in the nation.

**Catherine Treadgold**  
S.F.

tion of MENSA, an organization for men and women of high intelligence. He shall be greatly missed.

**Robert Downing-Olson**  
S.F.

### Broken meters

Editor,

I sincerely hope that the Board of Supervisors do not vote on the Police Department's proposal to issue citations for parking at broken or inoperative parking meters until the public has had an opportunity for some input into this unreal situation.

To deny the citizenry a parking space in an already overcrowded area just because the meter is broken or out of order does not make it, in my book. Is there no end to this spiralling search for more ways to bilk the public out of a few more coins? To have the space sitting unoccupied does not bring in revenue, any more than does the broken meter. How about a couple extra personnel to keep the meters repaired a bit . . . the extra revenue thus derived in payment for a parking space would help delay the expense of the extra personnel.

Can you imagine the frustration resulting as one drives past open parking spaces that are not permitted to be used, in search of another, that possibly might be out of bounds . . . all this in an already crowded impossible situation? Picture yourself jockeying into a rare parking space, putting a coin in the meter only to find that it will not accept the coin, then pulling out and beginning the

San Francisco **Progress**

**M. MARVIN JOHNSON**  
Editor & Publisher

**CHUCK WILFONG**  
Managing Editor

MA  
San M

# Other 'Aliens' the U.S. Put in Camps

## Japanese Americans Weren't Only Ones

By Stephen Magagnoli

Over the course of one December weekend in 1941, Nereo Francesconi, a local celebrity with a popular Italian language radio program, suddenly became an "enemy alien."

Within 48 hours after the Japanese bombed Pearl Harbor, Francesconi and several dozen other San Francisco Italians were arrested on presidential warrants as "potentially dangerous," clothed in uniforms stamped "POW" (prisoner of war) and shipped to an internment camp at Fort Missoula, a former frontier outpost in Missoula, Mont.

This week a federal commission has been meeting in San Francisco to consider reparations for the 120,000 Japanese Americans who were interned during World War II.

But they weren't they only people the government sent away in those days. Several thousand German and Italian civilians who were living here but had not yet been granted U.S. citizenship were sent to camps in Montana, Texas, Nebraska, New Mexico, Oklahoma, Tennessee and North Dakota, according to the U.S. Immigration and Naturalization Service.

Unlike the Japanese, the interned Italians and Germans did not have to sell off their belongings because their families were not ordered to leave their homes and accompany them to the camps — and they were granted hearings before being sent off.

Yet the story of the "enemy aliens" of European descent, which has not surfaced in any of the federal hearings, evokes bittersweet memories for Francesconi now 72.



Renzo Turco

By Eric Luse

*He said  
his crime  
'amounted  
to nothing,  
a handful  
of dead flies'*

anese.

Francesconi and an incongruous group of about 200 Italians were sent from Missoula to military camps in Texas, Oklahoma and Tennessee before they were ultimately returned to Missoula.

The group included 20 Jews, several artists and

cation with their families were hard to take, but the Italians kept themselves occupied. They cooked their own food, built model ships, painted and grew fruits and vegetables. They formed their own school, orchestra, soccer team, theater and choir, and gave public performances, to the delight of the good citizens of Missoula. With enemies like these, who needed friends?

Gradually, they were allowed to work at various jobs in the community, and when the war ended, so beloved had they become that Missoula gave them a farewell parade down Broadway, according to Ed Coyle, editor of the local newspaper.

Perhaps half of the 250 Italian civilians were actually Fascists, said Alfredo Cipolato, one of those interned. "But after the first year, we didn't have much hope. Everything was turned upside down."

One hard-core patriot was an old Black Shirt (the black shirt was traditional garb of the Fascists) named Montani.

Vari said that, according to legend, Montani would periodically be called before a judge, who would say, "Look, Mr. Montani, you are an old man, you are sick, Italy isn't doing well, why don't you denounce fascism and we'll let you go?"

Montani would salute, then growl, "Viva fascismo! (fascism lives!)." Vari said, and when the war was over, the judge shook Montani's hand, saying, "I don't agree with you Mr. Montani, but no one can say you're not a man who stand by your beliefs."

Cipolato, who married and stayed in Missoula, said, "It wasn't bad. There was plenty of spaghetti, more than we could eat. The only bad thing was that there were no women" — a state of affairs that some Italians complained was a violation of the Geneva Convention's laws against cruel and inhuman treatment.

Cipolato, who was a tenor in the choir, said, "A canary doesn't like to be in a cage, even if it's a gilded cage." But, all things considered, "we thought it was a

Austrian, the other Italian, said Francesconi. The princes were assigned nursing duty in the infirmary, and the bums and crazies feigned illness so they could be waited on by nobility, he recalled.

"I was sleeping between an assassin and a thief," he said.

## Several thousand German and Italian civilians were sent away

suspicion and fear. Victor Vari, a language professor at the University of Santa Clara, recalled that, "with the war, there unfortunately started a witch hunt."

When asked who was going to win the war, denizens whispered to one another, "Roberto," an acronym for Rome, Berlin and Tokyo, Vari said.

Members of the Italian Legion — World War I Italian Army veterans who often gathered in North Beach restaurants — were immediately singled out, and anyone associated with Italian clubs, schools, newspapers or radio was suspected of being either a spy or a Fascist sympathizer.

"All Italians, Germans and Japanese were excluded from being in the area north of Beach Street in San Francisco and this immediately affected many Italian fishermen," said U.S. District Judge Alfonso Zirpoli, who was then working for the U.S. attorney general's office.

"The most pathetic figure was a fisherman whose son was killed at Pearl Harbor," Zirpoli said. "He wanted to know why he had to leave his home."

"Enemy aliens" were not allowed to travel more than 25 miles without permission, and were ordered to be home between sundown and sunrise.

The curfew had quite an effect on San Francisco's food industry, because most of the chefs and bakers then were Italians and Germans, Zirpoli said.

Even prominent U.S. citizens of Italian extraction came under suspicion, and several hundred local Italian Americans were ordered to leave their homes and families in the West Coast "war zone," or be imprisoned.

One of those was Renzo Turco, a San Francisco lawyer and Italian Legionnaire whose only crime was that he had once attended a cocktail party at the German Consulate.

"It amounted to nothing, a handful of dead flies," recalled Turco, who waited out the war in Chicago. Others congregated in Reno and Las Vegas. "It was obviously political, just to stir up the American people," said Turco, now 85.

The Italians were granted hearings before a civilian review board before they were locked up or sent away, and Zirpoli and other politically connected Italian Americans worked to see that they were treated fairly.

But some of them, like Francesconi, were interned on the flimsiest of evidence. "In my house they found a flashlight (construed to be a 'signalling device') and a radio — can you beat that?"

When he was interrogated, a frustrated official asked him, "If you're not a Fascist and you're not a Communist, what are you?"

"An economist," Francesconi replied.

Francesconi had been in the United States since 1921, but had never obtained U.S. citizenship.

Shortly before the war broke out, the U.S. government confiscated about 25 Italian ships in U.S. ports, stranding about 2000 Italian sailors.

"They came here without shoes, without shirts, without anything," Francesconi said, and they appealed to San Francisco's Italian community for help. "I was the sucker who didn't refuse."

Francesconi was able to round up food and clothes for them, but his kindness later was used against him by federal authorities.

Francesconi was soon reunited with many of the merchant seamen he aided — more than 1300 Italians, including 250 Italian civilians, were interned in Missoula, along with several hundred Germans and Jap-

San Francisco **Progress**



M. MARVIN JOHNSON

Editor & Publisher

CHUCK WILFONG

MARGIE O'CLAIR

Wed - 10/14/81

**More on Japanese-Americans**  
 Editor,  
 Referring to the letter from Frank Fitch, he seems under the impression that all Japanese relocated were American citizens. This is not true.  
 The Japanese were relocated (not interned) because there were thousands of alien Japanese and thousands with a dual citizenship, which meant they swore allegiance to the Emperor. The Army admitted there were loyal Japanese included but there wasn't time for desegregation after the sneak attack on Pearl Harbor. The Relocation was also necessary for their own protection since the feelings against them were very strong here on the West Coast.  
 I was working for the Army in 1942 and am familiar with all the aspects of the Relocation. In fact, I worked in that division. This occurred 40 years ago and too many expressing views were young children at the time. Many were not even born.  
 Mary Ellen Barnes  
 S.F.

**Reparations**

Editor,  
 Undoubtedly the internment of the Japanese Americans after Pearl Harbor was wrong. That reparations are being demanded 40 years later and at a time when our country is beset by many other problems which are causing much distress makes one wonder why this demand at this late date?  
 Asking \$3 Billion for a "government" that is stone broke is insanity because ad-

ding that huge amount to our \$trillion debt, with its attendant interest, will only hasten our destruction.

If payment to those who were forced to sell their homes, stores and farms under the most unfavorable conditions is proper, those who benefited at that time can, even at this late date, be required to surrender the equivalent of the underpayment as the records will reveal who they were.

We can recall that during the time Hitler and Stalin were allies, the Kremlin lackeys were telling us that "The Yanks were not coming (with the aid of Britain and France)" and that they were hindering the war effort until Hitler invaded Russia. It would have made more sense to have interned those Kremlin lackeys because we had proof they were not loyal Americans.

I am sure that the liberals who dominated the Roosevelt administration at that time knew that the Japanese Americans would be no danger to us. I believe that it was another show of liberal opportunism to take any advantage while they had the power.

These same liberals did not show much humanity either when they decided to drop the atomic bomb on Japanese people (twice) to show its destructive power when dropping it on a war plant would have shown the same power as well as destroy a plant making weapons were to be used to kill our men.

An unacceptable side effect of our government admitting that the internment was not proper is that it could lessen the will and the necessity of locking up the identifiable subversives, terrorists and fifth columnists that, in the future, plan to do the bidding of their Kremlin masters when we are most vulnerable. We should not take this probability lightly as the evidence is there for all to see if one wishes to see.

William H. Korber  
 S.F.

**Help overseas**

Editor,  
 In today's Progress, 8-21-81



San Francisco **Progress**

M. MARVIN JOHNSON

Editor & Publisher

Wed. 8/28/81

# COMMISSION ON WARTIME RELOCATION AND INTERNMENT OF CIVILIANS



726 JACKSON PLACE, N.W. □ SUITE 2020 □ WASHINGTON, D.C. 20506 □ 202/395-7390

## PUBLIC HEARING

AGENDA - SAN FRANCISCO  
WEDNESDAY, AUGUST 12, 1981  
12:00 Noon - 9:00 P.M.

Golden Gate University Auditorium  
536 Mission Street  
San Francisco, California

*Prof. Wake,  
Please do not tell  
anyone where you  
got this - I would  
appreciate it  
Thanks  
J.W.*

12:00 Noon

CALL TO ORDER

### Redress/Reparations

Charles Kubokawa, Palo Alto  
Naomi Kubota, Bay Area Region/NCRR<sup>5</sup>  
Miya Okawara, Northern California Conference,  
United Church of Christ  
Edith Tanaka, Japanese Cultural & Community Center  
of Northern California  
Lloyd K. Wake, Western Region/NCJAR<sup>6</sup>

1:00 - 1:10 p.m.

### Impact on a Caucasian Evacuee and a Hawaiian Japanese American

Elaine Black Yoneda, San Francisco  
Newton Kawakami, Fremont

1:10 - 1:30 p.m.

### Impact of Search and Seizure/Discrimination

Emiko Matsutsuyu, Hayward  
✓ Donald T. Nakahata, D.D.S., Mill Valley  
Kiku Hori Funabiki

1:30 - 3:05 p.m.

### Sacramento Area Witnesses

(1:30 - 1:50 p.m.)

### Impact on Family/Community/Japanese Americans

Carnegie Ouye, Sacramento  
Y. Shiomoto, Sacramento  
Kiyō Sato-Viacrucis, Sacramento  
Mary Tsukamoto, Sacramento

(1:50 - 2:10 p.m.)

### Business/Farm/Property Losses

Edward A. Hayashi, Sacramento  
Tom Nagasawa, Sacramento  
Harold N. Ouye, Sacramento  
Thelma Tsutsui, Sacramento

(2:10 - 2:25 p.m.)

### Impact on a Child, a Yonsei<sup>1</sup> & a Family

Kaoru Shibata, Sacramento

*(over)*

August 12 (cont'd)

Bob T. Sato, Sacramento  
George Uyeda, Ceres

(2:25 - 2:40 p.m.)

Loyalty & Constitutional Issues

Tim M. Yoshimiya, Sacramento  
Henry Taketa, Esq., Sacramento Chapter/JACL<sup>2</sup>  
Chiyoji Iwao, San Francisco  
Hiroshi Kashiwagi, San Francisco

(2:40 - 3:05 p.m.)

Resettlement Problems

George Matsuoka, Sacramento  
Dick Nishi, Sacramento  
Mike Umeda, Sacramento  
Nellei Sakakihara, Sacramento  
Mitsuo Tanaka, Sacramento

3:05 - 3:25 p.m.

Economic Impact

Fuki O. Abe, El Cerrito  
Tatsu Hori, Los Altos  
William Kika, San Francisco  
Albert Y. Nakai, Palo Alto

3:25 - 4:00 p.m.

Impact on Sansei<sup>3</sup>/Nisei<sup>4</sup>/Family

David J. Kakishita, Berkeley  
Richard Katsuda, Sequoia Chapter/JACL  
Karen N. Umemoto, San Francisco  
Thomas Nishida, San Jose  
June Hibino, San Francisco  
Rai Y. Okamoto, San Francisco

4:00 - 4:45 p.m.

Impact on Communities

Janice Nakao Doi, Esq., Asian Law Alliance, San Jose  
Joanne Hue, Esq., Nihonmachi Outreach Committee,  
San Jose  
Donald J. Misumi, Japanese Community Progressive  
Alliance, San Francisco  
David T. Nakagawa, San Francisco  
Lynne Ogawa, Esq., Nihonmachi Legal Outreach,  
San Francisco

4:45 - 4:50 p.m.

Richard S. Yoshikawa, Member Board of Supervisors,  
County of San Joaquin, Stockton

August 12 (cont'd)

- 4:50 - 6:00 p.m. (Break)
- 6:00 - 6:30 p.m. Japanese-Speaking Witnesses
- PANEL 1 Shigenobu Kuramoto, San Lorenzo  
Misato Kuramoto, San Lorenzo  
(Interpreter: Minoru Kuramoto, Sacramento)  
Tamotsu Tsuchida, Oakland  
(Interpreter: Frances Nose, San Jose)
- 6:30 - 7:20 p.m.  
PANEL 2 Masuo Akizuki, San Jose  
Umeno Fujino, San Jose  
Kima Konatsu, San Jose  
Tsueko Yamasaki, San Jose  
Soto Yoshida, San Jose  
(Interpreter: Frances Nose, San Jose)
- 7:20 - 7:50 p.m. Impact on Sansei/Nisei Family
- Toshimi W. Kumagai, San Jose  
Mary Sugitachi, Los Gatos  
Kimiyo Okamoto, San Jose  
Eiichi Sakauye, San Jose  
Shizuko S. Tokushige, San Jose
- 7:50 - 8:15 p.m. Public/Community Opinion
- Yuji Bud Nakano, Peninsula Redress Committee,  
Palo Alto  
Judy Niizawa, San Jose Chapter/JACL  
Hermen Santo, San Jose
- 8:15: - 8:55 p.m. Impact of Racism/Search and Seizure
- Kiku H. Funabiki, San Francisco  
Shirley S. Nakao, National Anti-Racist  
Committee, Oakland  
Dan Ono, San Francisco  
Chiaki Ushiyama, San Francisco  
Eddie Uyekawa, Berkeley Asian Youth Center,  
Berkeley  
Mary Wakida, El Cerrito

FOR YOUR INFORMATION

On Update Oct. 5, 8:30 p.m. . . .  
**KQED to Examine WWII  
Internment of Nikkei**

"I hereby authorize and direct the Secretary of War, and the Military Commanders . . . to prescribe military areas in such places . . . from which any or all persons may be excluded, and . . . the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War . . . may impose in his discretion . . ." (Executive Order 9066, Franklin D. Roosevelt, February 19, 1942).

For more than 120,000 Americans of Japanese ancestry, Executive Order 9066 resulted in years of imprisonment without due process in U.S. concentration camps during World War II, economic hardship and often ruin, family and social disruption and painful humiliation.

Belva Davis hosts an examination of the imprisonment in *UPDATE: Japanese American Internment*, premiering Monday, Oct. 5, at 8:30 p.m. on KQED channel 9. (Reshown Friday, Oct. 9, 10:30 p.m., channel 9.)

The program features a short



JANE MURAMOTO

history of anti-Japanese sentiment in the United States which led to internment, along with first-hand testimony from Japanese Americans who lived in the camps.

Davis also interviews in-studio guests Dr. Clifford I. Uyeda, former national president of the JACL, and Wayne M. Collins, attorney, American Civil Liberties Union, on the impact of the recently concluded nation-wide congressional hearings.

"When the war came we were all considered to be guilty by virtue of our ancestry," recalled Thomas Nishida, a nisei, or second-generation Japanese American, who was interned. "And I think that somehow the media, the people in responsibility, . . . placed upon us what I call the 'umbilical guilt' of the situation . . . that somehow we were responsible for the actions of the Japanese government."

Nishida is one of many Japanese Americans who testified before the Commission on Wartime Relocation and Internment of Civilians at San Francisco's Golden Gate university in August. The program presents the testimony of several of these American citizens who recount their painful and vivid memories of forced internment.

"The camps have left real and deep scars that nothing can truly cure," explained San Jose attorney Joanne Hue of the Asian Law Alliance.

"It is a moot question to talk

about who's suffered the most, because all people did.

"Many issei lost livelihoods, possessions and money. Now they are struggling to live the last years of their lives in peace and dignity, bereft of the pleasures and conveniences that would have been theirs if it was not for the camps."

Davis and guests Dr. Uyeda and Wayne Collins discuss the effect of the hearings and possible recommendations, including monetary redress and preventative measures.

Dr. Uyeda is also the former chairman of its committee for redress.

The JACL, a 30,000-member national civil and human rights organization, is seeking redress for the survivors of the internment, and was instrumental in the establishment of the Commission on Wartime Relocation and Internment of Civilians.

*UPDATE: Japanese American Internment* is a production of the KQED Current Affairs department. Producer is Jane Muramoto, executive producer, Roxanne Russell. Host is Belva Davis, former anchor for KQED Evening Edition.

around with an expression that asked

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WASHINGTON (UPI) — The man who directed the internment of Japanese-Americans after Pearl Harbor testified today that the operation was undertaken in the "very real and present danger" of a Japanese invasion of the West Coast.

Karl Bendetsen also told a government commission that if the 120,000 Japanese-Americans had not been relocated and an attack had occurred, their lives would have been in danger.

With stony-faced Japanese-Americans making up most of the audience in the Senate Caucus Room, Bendetsen presented dramatic testimony to the Commission on Wartime Relocation and the Internment of Civilians, which is conducting an official inquiry into the wartime roundup of Americans of Japanese ancestry.

Bendetsen painted a grim picture of the war's progress at the time, noting it was not until the Battle of Midway in May 1942 — five months after the attack on Pearl Harbor — that there was a turn in America's favor.

"If we had not turned back the forces (at Midway) there would no doubt have been an invasion of the West Coast because there was nothing to stop it," he said.

"This was not some distant threat, but a very real and present danger. The Japanese had superior forces. They were superbly trained, very able. There was nothing in their way."

"It would have been too much to expect that if Japanese forces landed on the Pacific Coast — as they well could have — that persons who had immigrated to the United States would have had an easy time regardless of their feelings of remaining loyal to the United States.

"Probably if they had turned the other way they would have been shot."

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s. We could only hear when the agreement with their government. He follow him to the back of the plane  
licking of the leader's heels stopped said we would be released in groups where a man with a machine gun was  
but wanted two volunteers to stay with guarding a door.  
The man made us crouch by the

A Japanese American discovers his family's past  
and his own legacy in a California prison camp

# Barbed-Wire Memories

"They had risen at dawn and boarded a yellow school bus in the cold, grey hours, determined to make the long pilgrimage to Manzanar, a place which no longer exists except in the memories of men's minds."

—Edison T. Uno, 1929-1976

BY EDWARD IWATA

**M**y parents rarely spoke about it, and I rarely asked them to. Manzanar has emerged in recent years as a symbol of racial oppression for many Asian Americans, but it remained a painful subject in my family home.

For my parents, the very word "Manzanar" calls up shameful memories of a four-year period of their lives when their citizenship and patriotism, their simple belief in the unalienable goodness of America, meant nothing amid the flood of wartime racism.

I never asked them about it in any detail because a fearful part of me had refused to believe that my parents had been imprisoned by their own country. Their only crime was their color of skin and slant of eye.

It was as if too long a glimpse into their tragic past would shatter the rules of our relationship, a relationship peculiar to Japanese people that relies heavily on unspoken but deeply understood values, emotions and expectations.

My knowledge of their stay in Manzanar was scant, a hazy mix of childhood tales and harmless anecdotes they told with a smile whenever their curious kids asked about "that camp in the desert."

Until recently, I did not know that my mother and father had met and fallen in love while behind barbed wires at Manzanar. I did not know that my grandmother cried daily the first two weeks in camp, hoping somehow that the tears would wash away the injustice of it all. I did not know that my mother's youngest brother, who later died in the Korean war, dreamed of fighting for the United States while he grew up as a little boy in Manzanar.

I learned all of this in what seems the most absurd, impersonal manner: while interviewing my parents for a newspaper story. In my role as a reporter, I was able for the first time to ask them about their concentration-camp experience. In their roles as interview subjects, they spoke about Manzanar for the first time in an unashamed manner to their son.

Edward Iwata is a reporter for *The Chronicle*.



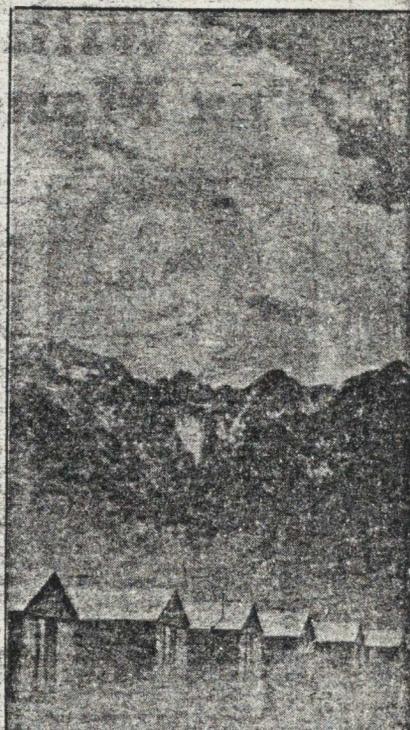
Ken and Elaine Yoneda, members of the Manzanar Committee, on the pilgrimage to Manzanar.

Still, the going was shaky, the talk subdued. "You don't have to write about all this, do you?" my father asked.

**J**apanese Americans learn the stark facts early: On February 19, 1942, President Roosevelt issued Executive Order 9066, sanctioning the evacuation of our people. One hundred ten thousand, most of them citizens, were evacuated to ten camps throughout the United States, where they would remain for four years. Most of the evacuees were given two to seven days to sell a lifetime of belongings, although some ministers and language instructors were arrested immediately with not even that much notice.

The sudden evacuation order shocked the Issei, the industrious first generation in this country, and the Nisei, their children. One Pismo Beach man shot himself in the head to spare his family from his shame. He was found clasping an honorary citizenship certificate from Monterey County, which thanked him for his "loyal and splendid service to the country in the Great World War."

In my own family, my uncle, a minister, was not even given the customary notice to evacuate. He was visited at his San Fernando home by two



"Look at the desert," my grandmother kept repeating on the way to

FBI agents at nine o'clock one evening. Within the hour, he was carted off, without his wife, for an undisclosed location.

Ironically, the evacuations came despite the fact that the only pre-war government study found a high degree of loyalty among Japanese Americans and concluded, "There is no Japanese 'problem' on the (West) Coast."

But the government ignored the study's findings. As historians later pointed out, U.S. wartime morale was sinking. West Coast farmers were accusing "treacherous" Japanese American farmers of stealing their land and monopolizing agriculture. Japanese Americans became easy, visible scapegoats. They looked like the enemy. They spoke and read Japanese. Their fishermen owned shortwave radios.

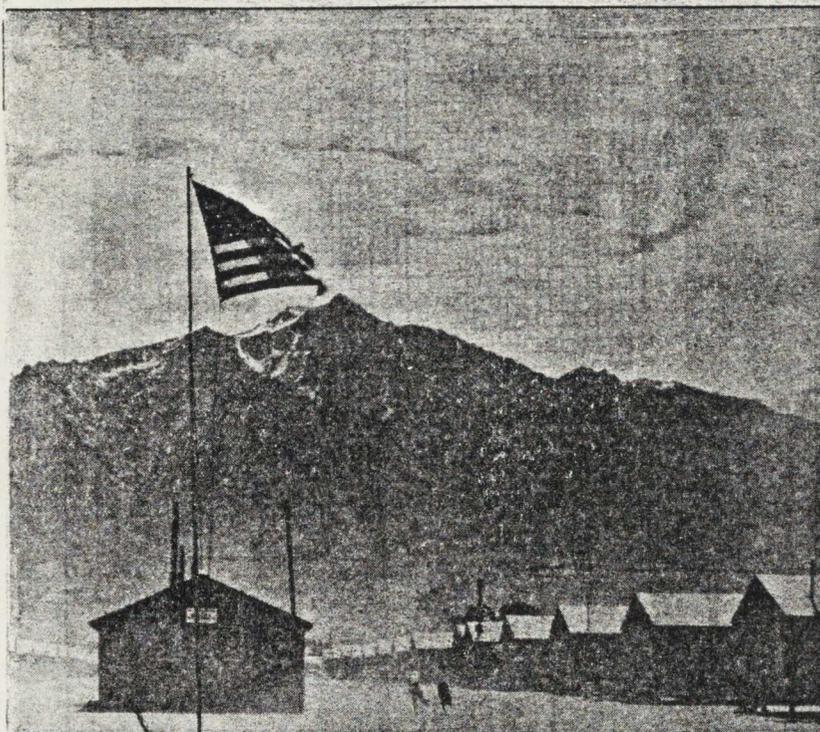
More important, they probably wouldn't fight back. The government was right; the Japanese Americans acquiesced without a struggle and filed silently into their prisons.

**O**n her first trip to Manzanar in 1942, Komika Kunitomi stared bewilderedly out the window as the bus rumbled past Mojave to the hastily constructed camp site eight miles north of Lone Pine.

"Look at the desert," she kept repeating in Japanese to her children. "They put us in the desert."

Grandma Kunitomi's husband had died in a truck accident five years earlier. Now she was forced to sell her car, her refrigerator and her grocery store in Los Angeles' Little Tokyo for a meager proportion of their original cost.

"Grandma was really upset, but she never



the camp. "They put us in the desert."

talked about it," my mother explains softly. "You couldn't help it. It's war and there's nothing you can do about it."

As her sketchy recollections continue, my mother's long-buried thoughts grow fuller, more vivid.

The family was housed, she says, in wooden, tar-papered barracks that offered little protection against the furious desert winds. Seven people were crammed into a bare 12-foot by 20-foot room, with a hung sheet providing privacy for one of my aunts and her husband.

My mother worked for \$19 a month as a secretary for the camp administrators; white secretaries there made \$40. One of her sisters, Sue Kunitomi Embrey, edited the camp newspaper, *The Manzanar Free Press*.

During that same year, my father's parents lost their fruit and vegetable farm in the San Fernando Valley. The sudden evacuation to a prison camp, my father told me, "was hard to believe. It was kind of scary. I guess the older people, the parents, took it the worst."

"We went to Manzanar on red buses from Burbank. I thought, where are we coming to, all out in the desert with no trees..."

My parents do not dwell on the bad parts. But they had to endure a riot, armed guards and fierce political factions — pro- and anti-American — among the residents. My mother recalls one night when her brother, a member of the camp's unarmed Japanese internal police, ripped off his uniform and dashed into their barrack, shouting, "I quit, I quit!"

A large mob of camp residents, fueled by rumors that the camp administrators were withholding sugar from them, had rioted. Two Japa-

nese were shot and killed by white camp guards.

In one of those oppressive chapters of history that often give birth to monumental hope, the residents of Manzanar created a small, thriving, all-American town.

My parents prefer to talk about the high school, the social clubs and dances, the sports leagues they and their friends plunged into with enthusiasm.

They shined their shoes and fixed their hair so

they could jitterbug to Glenn Miller and Tommy Dorsey records in the Manzanar gymnasium. They trudged through dust storms to see scratchy, black-and-white Laurel and Hardy movies. They watched boisterous baseball and basketball games that often erupted into bloody fights.

"You had fun there," my father says. "It was not a place to be, but you make the best of it."

Still versed in the old ways, the grandparents would sew, arrange flowers, write haiku. They did not always understand that their children, prisoners of a crime not of their own making, were reacting to the camp in the only way they knew — as children of American culture.

**A**s our family history unfolds, I see that every future move, every development, hinges on the war and evacuation in some way.

I find that the Japanese Americans, ghettoized in "Little Tokyos" before the war, embarked after their release on a lightning drive for middle-class respectability unprecedented in U.S. immigration history. It was the surest way they could prove their worth again in the eyes of white America.

I learn that Manzanar, while a devastating psychological experience for my parents and their family, also gave them a mental resolve and emotional stamina that would surface again and again over the years.

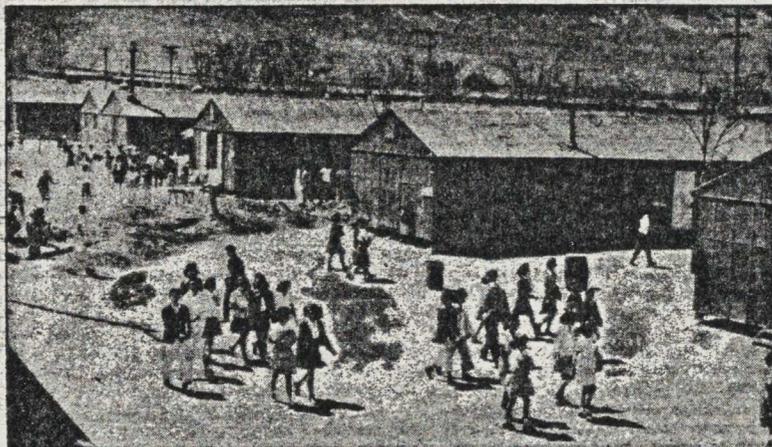
The camp also spawned a curious brand of conservatism among Nisei that blends traditional Japanese values such as *enryo* (a quiet reserve) and *on* (loyalty and obligation) with America's aggressive, individualistic work ethic and love of material and cultural status.

The Sansei — my generation — are the children of that wartime tragedy. The spirit and gallantry, the shame and disillusionment of my parents and the Nisei are not lost upon us.

Forty years later, that legacy strengthens us, and it burdens us.

**L**ast summer, for the first time, a congressional committee held public hearings on World War II evacuation. In a cathartic, uncharacteristic show of emotion, Japanese Ameri-

(Continued on page 14)



"My parents prefer to talk about the high school, the social clubs and dances, the sports leagues they and their friends plunged into with enthusiasm."

## OPEN LETTER To Senator S.I. Hayakawa

Dear Editor:

This is a letter in reply to Senator Hayakawa's attitude and statement: "The Japanese Americans must have had a good time in relocation camps because they hold reunions."

Are you aware that the Veterans of the much decorated 442nd also have reunions? Because of the agony of our mutual sufferings and strive for freedom, we endured and we have the closeness of comradeship of which you do not share. To be suddenly caught in the crossfire of our parents' country and the attacking of the country of our birthright brought us shock. We were stripped of all our possessions and sent off as enemy aliens to relocation centers.

As president of the Uptown Red Cross Chapter, I was sent to the Santa Anita Race Tracks which was set up as Army barracks. Upon inquiring about our children's education, I was told that we could have school if we created it. A few of us gathered some discarded books and established a school in the betting and spectators area of the race track. After a week, we teachers had laryngitis from trying to be heard. Six months later we were sent to Jerome, Arkansas. Because of the severe storms, I joined the other residents in digging ditches with a pickaxe around each barrack and block. The hard clay ground made it very difficult. In order to have fuel for our pot-bellied stove, I shared in the cutting of hardwood with a two-man saw, chopping it and loading and hauling it with a wheelbarrow. A few years later I had two major surgeries at which time Dr. Larson told me that because of the severe strain, a tumor had pushed my navel out like a doorknob resulting in a cancer. A week later adhesion required my whole intestinal tract to be turned backward and stitched to my incision.

As a superintendent of the nursery and kindergarten in Jerome, I recall vividly the pleasure of our greeting former Supreme Court Justice Abe Fortas to our school. Within six months Jerome was closed and we were shipped to Gila, Arizona, an Indian reservation. There I contacted Valley Fever. It is a fungus from the local dirt that gets into the bloodstream. Fortunately, in 14 years, I was healed. Many died during my hospitalization and one of my students became an amputee, both legs removed. A badly enlarged heart resulted from the disease and I experienced frequent periods of unconsciousness.

In attempts to resettle into the mainstream of American life, I tried to find a job and home in Cleveland, Ohio. However, the cold weather was disagreeable to me and I returned to Los Angeles, California with my five year old daughter, Arleen. Do you know what it is to survive on

## Goldberg Speaks Out on Racism at L.A. Hearings

IN REACTION TO LILLIAN BAKER RAMPAGE

By DWIGHT CHUMAN  
(Rafu Shimpo, L.A.)

LOS ANGELES—As the Commission on Wartime Relocation and Internment of Civilians concluded its second day of hearings in Los Angeles late Wednesday (Aug. 5), members of the audience and even some of the witnesses offering testimony before the special panel on the World War II incarceration of Japanese Americans began asking questions about the commission's real purpose in holding public sessions.

By the second day, the CWRIC hearings had settled into a predictable pattern of "hot" testimony and incidents agendaed for the morning and early afternoon for the news media, followed by witness after witness being paraded to the rostrum to recite testimony relating to the unspeakable hardships, indignities and tragedies they suffered as inmates in America's WW II concentration camps.

Just as U.S. Senator S.I. Hayakawa's controversial remarks against reparations had provided much fodder for the journalists covering the Tuesday's opening-day session, Wednesday's lead paragraph was determined by a scuffle between redress opponent Lillian Baker and a Japanese American veteran of the famed 100th/442nd Regimental Combat Team, James Kawaminami.

Testimony of citizens and permanent resident aliens who actually endured the imprisonment by the U.S. government was uniformly eloquent and shocking in its nature. A Japanese American clergyman, Rev. Bunyu Fujimura, told of being picked up as a suspected subversive shortly after the bombing of Pearl Harbor and being forced to work in a labor camp. Other

one sandwich daily, not to have a private place in which to lay down? After a month of walking the streets, I finally got a little house to relocate my family and some relatives. There were 20 of us in a two bedroom house.

I do not expect you, Senator, to understand. However, because I do firmly believe in the Love and Power of the Cross of Jesus Christ and because this nation was established upon the very principles of this faith, I now that justice will prevail.

My Japanese heritage has allowed me to see and paint the beauty of the country outside the barbed wire swampland of Arkansas, the vast desert of Arizona, to see the perseverance and skill of our people toiling the hard barren soils to produce vegetables for our mess halls.

In spite of the callousness of a few leaders, I am sincerely proud and grateful of my Japanese heritage and my American birthright.

Lillian Matsumoto Omi  
862 Bates Ave.  
El Cerrito, CA 94530

witnesses told how the forced evacuation of Japanese Americans from the West Coast cost them educational and business opportunities. Some told of losing large property holdings and successful businesses and one witness, a Japanese Aleutian, told the committee that he had not seen his father since he was arrested by the FBI after Pearl Harbor and has since never learned of his whereabouts.

Community organizations, including the Manzanar Committee, National Coalition for Redress/Reparations, Agape Fellowship and JACL continued to call for various forms of direct monetary compensation and review and reversal of the Supreme Court decision used to justify the forced evacuation and relocation of four decades ago.

But only Supreme Court Justice Arthur Goldberg of the five commission members present for the L.A. hearings seemed to see goals of the panel clearly.

Goldberg made his feelings known in a lengthy monologue which followed self-styled historian Baker's disruption of the hearings. Goldberg made known his view that the evacuation and incarceration of Japanese Americans was unconstitutional and deserving of remedial actions by the U.S. government.

Recognizing the right for everyone to express his or her point of view, Goldberg lashed out at the intolerance and hate he has seen displayed during the L.A. hearings. Directing his remarks at Lillian Baker, the former jurist said:

"Everyone has a right to express a point of view...in a free country—to agree or disagree...that's the American way. However, our country depends of democracy to express points of view or disagreements in a civil manner. Not by scuffling by by civility."

Calling the members of the commission as fair and impartial, Goldberg urged the community to allow the panel to function in an atmosphere free of animus, racism and intolerance.

Goldberg, who is suffering from a slipped disc in his back and who is entering a hospital in the east, then left the hearing to a standing ovation from the nearly 300 crowded into the State Office Building Auditorium.

The hearings under the chairmanship of Rep. Daniel Lungren and Judge William M. Marutani continued into the night with testimony from witnesses on economic and psychological damages, medical problems in the camps and from victims of FBI search and mistreatment.

## Obituary

NATSUKO IWO

REEDLEY—Natsuko Iwo, 81, of 9901 So. Rio Vista St., Reedley 93654, died Aug. 9 after

## 5 Killed in Copter Crash Near Space Ct

TANGASHIMA (Jiji) — helicopter crashed into the near the Space Center of National Space Development Agency (NASDA) on western Pacific island Tanegashima, Kagoshima prefecture, early Tuesday morning, killing five of its crewmen.

The sixth was unaccounted as of late Tuesday afternoon.

The aircraft, owned by Nishinon (Western Japan) Transport Co., of Fukuoka, Fukuoka prefecture, was chartered by NASDA to pat the waters near the center of the launching of a geostationary meteorological satellite from there the same day.

NASDA officials said a Dolphin-type helicopter developed by Aerospatiale France, went out of control shortly past 4 a.m. JST.

Later, a patrol boat and aircraft of the Maritime Safety Agency found a rubber boat and the bodies of five crewmen in the waters east-northeast of the center.

The cause of the crash was immediately known. The satellite was successfully loft from the center 5:03 a.m.

## Midway Leave For Joint Drill

YOKOSUKA (MDN) — U.S. aircraft carrier Midway left its home port here Thursday morning (Aug. 6) to take part in a joint Japan-U.S. drill in the Pacific.

The 51,000-ton ship, manned by some 4,200 men, returned Yokosuka from operations in the Indian Ocean on June 5 and a controversy triggered by a statement by former U.S. Ambassador Edwin Reischauer that U.S. warships had been calling at Japanese ports carrying nuclear weapons.

It left the port on June 26 on a training cruise in Southeast Asia and returned July 16.

The Midway's planes are taking part in the week-long Japan-U.S. air exercise which started Thursday of this week in areas centered on Misawa Base in Aomori Prefecture.

Director General Joji Omura of the Defense Agency boarded the Midway off Izu Oshima Island on Monday to observe the exercise.

## 400 BULLDOZERS TO BE EXPORTED TO USSR

TOKYO (Jiji) — Mitsubishi Corp. and Caterpillar Machinery Ltd., announced Tuesday they will export 400 bulldozers worth some seven billion yen (about 30 million dollars) to the Soviet Union for tractor export, a trade export-import corporation with the Soviet Union.

## Bullet Train

KOBE — The Japanese Shinkansen's bullet train "Hikari No. 3" was stranded in the Rokko Tunnel situated between the Shin-Osaka and Sanyo stations Saturday

● Guest Editorial:

## Inside the Gilded Ghetto

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FOR SOME Asian Pacifics, the first step to becoming a good American is becoming a cosmetic one. Notwithstanding time-worn community jokes about Cadillac Koreans or Asian women who Scotch-tape double eyelids, these kinds of outer trappings do help Asian Pacifics feel they belong. But if cosmetic Americanization is easy to attain, absorbing Western culture more thoroughly, from skin to soul, is not.

The degree of difficulty is reconciling nearly antithetical cultures is immense. Asians of almost all national origins tend to value the group over the individual; adaptation over confrontation; duty and obligation over freedom of choice and self-determination. Direct expression, so valued and necessary in the racial and cultural hodgepodge of America, is frowned upon as impudent by each homogeneous Asian island. Subtle expression—a few words or one look, based on presumptions of shared understandings—is preferred.

But Asian immigrants find a much different society in America. Television is the most influential, if not the best, teacher. It upsets the Asian mores of rigor and order and respect for authority by presenting a nation of hedonism, egalitarianism, defiance, flexibility. The American school system runs a close second. There, children learn more than U.S. history and civics; they learn to speak out and challenge established ideas.

Some of this is undoubtedly recognized as valuable by the new Americans; some is not. The genius of America is its initiative and originality, its relative freedom for each person to achieve his or her own goals. And yet, Asians also recognize that the "rugged individualism" on which this is based is far colder and far more selfish than their way of group harmony and interaction. The material wealth that is the reward of American drive creates a high standard of living, yes, but a disheartening spiritual poverty as well.

And, ironically, what true-blue Americans and Asian Pacifics do share in the way of values has lost much of its appeal in contemporary America: that is, the success formula of hard work, thrift, a good education and sacrificing today for a better tomorrow.

THE CULTURAL baggage the Asian immigrants bring to their new homes thus presents a cross-cultural showdown. They must choose which values to accept and which to reject—especially difficult when a characteristic, like outspokenness, is rather encouraged in one culture and rather discouraged in the other.

The problem is a bit different for their American-born children, however. The question for them is not which to accept; it is how far to take them. Is it too much that more than 60 per cent of Japanese American females now marry outside their race? Possibly. The issue has raised tantalizing questions, due to the very real likelihood that the Japanese American, as such, will eventually disappear from the United States.

At any rate, immigrant and American-born alike do face similar cultural clashes. Another common problem, possibly the most ominous, is the demise of the Asian Pacific family (which will be the topic in the next issue).

Above is the third of 11 editorials "Inside the gilded ghetto". The entire set is now available in reprint form by writing to L.A. Herald Examiner Editorial Page, P.O. Box 2416, Terminal Annex, Los Angeles, CA 90051.

## CWRIC

Continued from Previous Page

long train ride to Rohwer, Ark., and agony when his ill mother died a few days later and his 10-month son suffered convulsions. "I hope through the hearings there will be a situation where no American family at present or future would have to go through the emotional or psychological trauma I had to go through," he prayed.

Asked by vice-chair Rep. Daniel Lungren to describe the attitude of local non-Japanese prior to evacuation, Shimasaki cited the sympathetic assistance from the church people but rapped the opportunists waiting to snap up whatever couldn't be taken to camp.

George Hagiwara, grandson of the man who founded the Japanese Tea Garden in Golden Gate Park, said the family was forced to abandon three generations of hard work behind and \$800,000 in lost property when the evacuation order came.

Philip Zimbaro of Stanford University sought to dispel the myth that the camps were humane, noting that when his stu-

### Racial agency set up by Harvard Univ.

CAMBRIDGE, Ma.—Seiji Ozawa, music director of the Boston Symphony Orchestra, author Alex Haley and UN treasurer Rivington Winant have been asked to serve as associates of the Harvard Foundation, created recently in wake of criticisms by minority students of the University's racial policies. The foundation is drawing on all of Harvard's academic and cultural resources "to foster racial understanding".

The complaint was that Harvard failed to recruit more black and other minority students and faculty and a proposal to cut the African-American studies program.

dents, in role-playing a camp situation—some as guards and some as inmates—the brutish traits associated with guards surfaced vividly.

Lorraine Bannai, a sansei attorney in Oakland, touched on the scope of the military control over all three branches of government during WW2, despite contrary exceptions and limitations in the law. The Civil War case of Ex Parte Milligan should have prevailed and voided E.O. 9066/P.L. 503, she pointed out. This "carte blanche power to the military was unconstitutional," she emphasized. She faulted the court for failing to review the action of the military and failing to protect the rights of Japanese Americans.

(The 57-page brief prepared by Bay Area Attorneys for Redress, covering these points of constitutional law, is being typeset for publication in the 1981 PC Holiday Issue. Other important documents and testimony are being planned for the year-end special.—Ed.)

She mentioned the much-publicized Munson report in Michi Weglyn's book, "Years of Infamy", by commenting that President Roosevelt had given greater emphasis to the outrageous parts that Nisei would help (the enemy) in five hypothetical situations (i.e., what could have happened), but there was no substantiation.

Wayne M. Collins (Jr.) noted the pro-Japan elements at Tule Lake, though few in number, were able to threaten thousands of loyal American Japanese; many did under duress. He also related how the Japanese in Peru had been arrested and interned in the U.S. as possible exchange of American POWs in Japan. The plan didn't jell, so the Peruvian Japanese were allowed to settle in the U.S.

### Prewar Little Tokyo photos

LOS ANGELES—"Before the War, 1942", a collection of 60 photos from Terminal Island Project, UCLA and through Dec. 31 at CSU-Los Angeles' privileges at the Information Booth requested. Information: Elaine Town

*If you loved Shōgun, you're ready for the authentic samurai classic from Japan*

MOD

# U.S. Concentration



"In the end, the evacuees are loaded on to trucks along with their handbaggage and driven to their new quarters; there each group who will live together is left to survey a room 20 by 25 feet with bare boards, knot-holes through the floor and into the next apartment, heaps of dust, and for each person an army cot, a blanket and a sack which can be filled with straw to make a mattress. There is nothing else. No shelves, closets, chairs, tables or screens. In this space 5 to 7 people, and in a few cases 8 men, women and their children, are to live indefinitely."

Over 9000 people herded into a barbed-wire surrounded camp—watch towers with armed guards and machine guns. People who before had been living normal lives rounded up in the middle of the night; citizens and non-citizens alike "relocated" because of their race.

Of course this must be a description of Auschwitz or Buchenwald, right? Wrong. It is only part of a vivid account of one of the Japanese Relocation Centers at Poston, Arizona. Almost immediately following the Japanese invasion of Pearl Harbor in December 1941, over 110,000 Japanese-Americans were first terrorized by a wave of government and media-inspired chauvinism and then forced into 10 concentration camps located throughout the west and midwest U.S. The source of the previous description and much more exposure of U.S. crimes against the Japanese people is a book published in 1945 called *The Governing of Men* by Alexander H. Leighton, Lieutenant Commander, U.S.N.R.

Far from being intended as exposure,

this book was the result of a deliberate social "science" study done for the benefit of future reservation and other concentration camp administrators. Experts with previous experience in this type of work were brought in. As the Preface explains: "The Hon. John Collier, Commissioner of Indian Affairs, was associated with the project from the start because of his extensive experience in the administration of many different kind of communities (sic). He believed that research and observation through applied psychology and social anthropology should accompany the enterprise from the beginning, since the problems presented by the Japanese relocation were a challenge to democratic principles and an opportunity to gain experience and improve methods. The results, Mr. Collier thought, would have value later in the government of occupied areas..."

This branch of imperialist pseudo-"science" has been vastly deepened over the past 35 years through the "experience" gained in such varied "communities" as the Vietnamese "strategic hamlets" and the famous Tiger Cages, the new peasant communities created by the Shah of Iran's "White Revolution" or the "death to the tiller" land reform program today in El Salvador. But leaving aside the obvious hypocritical double-talk in such a "scientific" study, Leighton's book reveals the particular problems facing the U.S. government in carrying out such a measure. Here was the U.S., posing as worldwide champion of freedom and democracy, and setting up concentration camps right within its own borders. For the imperialist gentlemen, that posed a real "challenge to democratic principles"!

The nature of the challenge, however, was not that there is anything inconsistent between bourgeois democracy and such camps. As Lenin pointed out in *The Proletarian Revolution and The Renegade Kautsky*: "The more highly developed a democracy is, the more imminent are pogroms or civil war in connection with any profound political divergence which is dangerous to the bourgeoisie." The real challenge was how to keep the reality of these camps from exposing the essence of American democracy—the naked armed dictatorship of an exploiting and world-grabbing class, no different fundamentally from the rival bloc of Axis imperialists.

As point 4 of the general policy of the Japanese concentration camps stated: "It was most important to show that the United States could carry out a program of evacuation and relocation in a democratic manner that would provide the greatest possible contrast to population shifts in Axis countries." And Leighton clearly sees the potential international embarrassment and danger of U.S. concentration camps when he points out: "We have told the world that we fight for principles of justice in which creed and skin color carry no weight. However, other nations, even those fighting most closely with us, look on our promises with skeptical eyes and judge us by our deeds, rather than our words. The management of evacuated American citizens of Japanese ancestry is a straw in the wind by which our policies in matters of race can be seen in action by Chinese, Indians, Filipinos and the people of the East Indies, as well as by Japan." Here Leighton, in 1945, has an eye to the future as well as the alliances in the war itself, and in particular to the redivism of the world sought by the U.S. imperialists who aimed to muscle in on the old-line colonialism of Britain and France—in particular the British empire—replacing the old overlords with a slightly more disguised neo-colonial form of rule. This inter-imperialist



(Top) March 30, 1942: "Evacuation Day," Bainbridge Island, Washington

(Above) Guard Tower at Manzanar "Relocation Center"

(Left) These barracks at the Tanforan Assembly Center used to be horse stalls—the inner one without door or window



# Camps in WW2

rivalry was mainly carried out in the form of allying with Britain against Germany and Japan, as the article "Some Notes on the Military and Diplomatic History of World War 2" in the June 1981 issue of *Revolution* magazine has pointed out.

## Whip Up War Hysteria

As the article also reveals, "There is significant evidence that the U.S. imperialists not only knew in advance that the attack (on Pearl Harbor) was coming, but welcomed it as a way to arouse a distinctly unwilling population in the U.S. into support of their imperialist war efforts." This gave them the opening to enter the war for a redivision of the world, which the U.S. imperialists sought as desperately as any imperialist power; and while Roosevelt met with Churchill to discuss that the defeat of Germany was their first aim, the U.S. imperialists in reality turned their attention to the defeat of Japan and the gobbling up of the British Far East and Pacific empire as their first priority.

The attack on Pearl Harbor also became the premise on which the U.S. government launched their attack on the Japanese and Japanese-Americans living in the U.S. as a way to further arouse the masses in the U.S. to the war effort by creating a war climate at home. It was official government policy that the concentration camps be restricted to the Japanese:

"Washington, February 19, 1942—By executive order today President Roosevelt gave the Army authority to establish military zones anywhere in the United States from which any persons, citizen or alien, may be evacuated and excluded.

"Those chiefly affected are American citizens of Japanese parentage.

"Citizens of German and Italian descent will not be involved except for specific cause."

The round-up of Japanese people, while it posed certain problems for the U.S., was necessary politically to create an atmosphere of war hysteria. Given the racist superstructure of the "American way of life" it could certainly be accomplished more easily than an attempt to round-up people of German or Italian descent, which would have profound political implications from every major U.S. city to the cornfields of Iowa, likely to be interpreted as an attack by the government on "real" Americans, and do real damage to the "American democratic" banner under which the U.S. was trying to whip up this war hysteria. Thus, much of the reactionary public opinion whipped up to support the concentration camps played on white chauvinism and equated the concept of "enemy" with "race."

With the current alignment of forces in the world, this episode of U.S. imperialist ugliness is posing a bit of a problem for the U.S., since Japan is now part of the Western bloc, headed by the U.S. It is now politically expedient for the government to do something cosmetic after 40 years to clear up this particular blot and mollify the Japanese and the influential Japanese-Americans, who are demanding reparations. To this end the Senate is holding an inquiry into the Japanese concentration camps next week, where they will be faced with the dilemma of criticizing some of their atrocities while at the same time upholding the right to carry out such policies in the future. Much of the argument will undoubtedly hinge on the fact that in actuality the majority of Japanese-Americans interred in the camps posed no immediate threat to the U.S. government and in fact did consider themselves "good Americans." It was the experience of the concentration camps themselves which exposed the

nature of American democracy to the imprisoned Japanese-Americans, many of whom had bought the myth of American democracy, and this exposure now threatens to come to light. (There is also debate over the terms of the Senate inquiry since the government does not favor paying out the \$3 billion in reparations which is part of one proposal for paying for past sins.)

Principally, however, the problem is a political one, only now the dilemma is how to mend fences with the Japanese in preparation for the next inter-imperialist conflict while maintaining the democratic right to put citizens in prison camps, whereas in 1942 the dilemma was how to imprison them and maintain the mask of democracy. Leighton's book is not only interesting to examine for the particular exposure it sheds on this outrage perpetrated on the Japanese people but it affords further insight into how every move the imperialists make out of political necessity furnishes ample exposure of the class nature of their rule and how every act of oppression breeds resistance.

## Racist Campaign Starts

The opening part of Leighton's book describes in detail with eyewitness accounts and press clippings the all-round economic and political campaign whipped up by the bourgeoisie against the Japanese living in this country. Creating reactionary public opinion and whipping up racist hysteria was of the utmost importance, with the *L.A. Times* playing a vanguard role. *L.A. Times*, Feb. 2, 1942—"A viper is nonetheless a viper wherever the egg is hatched... So, a Japanese American born of Japanese parents, nurtured upon Japanese Traditions, living in a transplanted Japanese atmosphere and thoroughly inoculated with Japanese ideals, notwithstanding his nominal

brand of accidental citizenship, almost inevitably and with the rarest exceptions grows up to be a Japanese and not an American in his ideas, and is menacing unless hamstrung. Thus, while it might cause injustice to a few to treat them all as potential enemies... I cannot escape the conclusion... that such treatment... should be accorded to each and all of them while we are at war with their race."

The day after the invasion of Pearl Harbor, all Japanese funds were frozen. Creditors, landlords, banks swooped down like vultures refusing credit or any delays in payment. People were forced out of their homes, farmers off their land, small businessmen quickly went under. A Treasury Dept. employee was quoted as saying: "We

are glad that our measure (freezing order) is working so well. We did not want you folks to have money to help the enemy. Perhaps your friends, your societies or the Red Cross will help you with your sustenance." At the very same time the government was making pious and hypocritical official statements that no loyal Japanese would suffer discrimination. No pretext or lie was too foul or low to justify and whip up more attacks on the Japanese people. Quickly the FBI started making sweeping raids, dragging off many of the men from the Japanese communities with little or no warning. Then as one resident explained: "When men were picked up by the FBI, the women and children couldn't run the farms or

Continued on page 21



(Right) May 8, 1942: A grandfather and his grandchildren waiting for the evacuation bus. He had operated a dyeing and cleaning business

(Below) San Francisco, April 7, 1942



# U.S. Concentration Camps in WW2

Continued on page 21

hire help to do it for them, and so \$10,000 worth of celery would rot in a field and there would be a lifetime of savings invested in it. On top of this the press and local public would accuse the people of trying to sabotage the war effort by not caring for their crops."

The "sabotage threat" line was used by the media to the max. A typical clip from the *L.A. Times*: "Removal of the entire Japanese population—alien and native born—inland for several hundred miles was advocated by Mayor Bowron last night in a radio talk... If there is intrigue going on, and it is reasonably certain that there is, right here is the hot bed, the nerve center of the spy system, of planning for sabotage," said the Mayor." Another paper ran a story about a raid on a farm and there were pictures showing a length of water pipe that was supposed to be used for manufacturing guns, clothes line wire that was supposedly a sending aerial, and insecticides that were said to be for killing off the civilian population. Only later when the evacuation was well under way did the *L.A. Times* print an article which admitted that there was no evidence of any sabotage at Pearl Harbor before the invasion, let alone in the continental U.S.

The FBI sweeps continued and intensified. No one was immune—Buddhist priests, Japanese school teachers, Christian ministers, invalids, an 85-year-old veteran of the Russo-Japanese War who was deaf, half-blind and had stomach cancer. Even Japanese members of the American Legion were picked up.

So-called "liberals" played their role in whipping up reaction too. A Japanese college student said, "One of the professors addressed our group of Japanese students and stressed that it would be well if we kept inconspicuous around the school and did not laugh among ourselves in the study hall or library. Another professor addressed us later and said that we were too quiet and that others would be suspicious if we all carried such long faces. So there we were, we couldn't look sad and we couldn't look happy. We tried just keeping our faces straight, and then came rumors that we were poker-faced."

Chiming right in with the reactionary chorus was the Communist Party U.S.A. which not only went along with the internment of the Japanese people, but encouraged it, developed their own chauvinist cartoons and propaganda against the Japanese; this was only one of the more hideous features of their general line of subordinating everything to the "anti-fascist" united front, in fact, taking sides in an inter-imperialist war.

## "Evacuation" Begins

Finally, having whipped up enough reaction, the government moved. *L.A. Times*, Feb. 24, 1942: "Notified that farmers of the county might take 'matters into their own hands,' unless action is taken soon by government agencies, the County Board of Supervisors today adopted a resolution urging Army officials to remove from California all enemy aliens and persons of Japanese birth, regardless of American citizenship. Five hundred farmers would be on the march by nightfall today if they felt their action was necessary."

Government promises to the Japanese people were made and just as quickly broken. It was announced that Japanese could avoid forced relocation by voluntarily moving out of the coastal area. Later those that did were rounded up and thrown into the camps anyway. It was promised that they could store or dispose of their property and land in such a way as to not suffer losses. When the time came, they were forced to move on such short notice with no help in transportation that the Japanese were prey to thousands of speculators who literally ripped them off. The official government policy was sell or else.

\$100 refrigerators for \$5. A farmer was forced to sell one horse, four tons of hay, three-quarters of a ton of fertilizer, a harrow, cultivator, and plow all for \$100. Most people ended up with what they could carry. Before the evacuation, Japanese farmed 40% of the total acreage in the state of California. They had their land virtually stolen including \$40 million of crops in the ground and over \$100 million in investments. Over \$4 million worth of businesses—mostly small businesses—were taken.

First stop for the evacuees from L.A. was being herded into the horse stables at the Santa Anita Race Track. "The food we had the first day was potato hash and stale bread, which had mold and had been bitten by mice. At times the food caused diarrhea." An epidemic of measles broke out throughout the camp.

At the end of this description of the evacuation process, our imperialist social scientist gives us a further example of his objective and impartial methodology and lets a little bit slip out. In summing up the response of the Japanese people to being shipped off to concentration camps, he muses that: "They thought they had been victimized by racial prejudice and war hysteria fanned by predatory political and economic interests"... "They thought evacuation had been unnecessary because the Japanese had been law-abiding and not engaged in subversive activities"... "They thought they had been crushed economically"... "They were disillusioned with the Americanism taught in school and felt that democratic principles and the ideals for which the war was being fought had failed to prove a reality"... "They thought the American government had failed to give the citizens the protection it had earlier promised, and to which they are entitled by the Constitution, and on which they had been relying." But all this, Commander Leighton informs us, is subjective one-sided thinking for, "They gave little appreciative thought to certain points on which those responsible for the conduct of evacuation were inclined to pride themselves, such as keeping families together." This "one-sided" view of the oppressed, jolted awake, who failed to recognize the subtle generosity of their oppressors while carrying out what, for them, was a necessary pogrom, presented a bit of a problem to the imperialists.

## "Self-Government" to Sow Division

Further problems resulted in the attempts of the authorities to demonstrate that this camp was not a concentration camp but a "pioneering community" by setting up a "self-government" arrangement in the camp. This, of course, was carried out with the utmost care to sow divisions among the Japanese to insure that "self-government" did not unify the masses in the camp against the authorities but was a means of keeping the people in line.

Leighton analyzes three categories of people—Isseis (those born in Japan), Nisseis (born and raised in U.S.) and Kibeis (born in U.S. but educated in Japan) and shows great ability to analyze the myriad ways to split people. For example, Isseis having more cultural ties to Japan and having been the hardest hit economically in the evacuation, were excluded from the phony "self-government" scheme set up in the camp. The authorities tried to use the Nisseis' conflict with some of the old ways of their elders to promote destruction of Japanese culture and also to promote illusions about American democracy. They also bribed some Nisseis with cushy jobs, etc., trying to create some base of support.

But reality shattered these illusions quickly. In describing the difficulty in getting much of the work done to run the camps (which were supposed to support themselves through making the Japanese work) Leighton comments:

"...there were many who, due to attitudes arising out of evacuation, had little interest in caring for government property and little sense of responsibility in regard to it. The lack of going wages removed not only an important incentive from the evacuee workers, but also deprived their supervisor of the usual control over subordinates. Being fired was not too important to those who were getting less than 50 cents per day and would be housed and fed whether they worked or not. In such a situation it was almost inevitable that a supervisor would try to exert absolute control over the actions of the evacuee workers on whom he was dependent for the accomplishment of his job." (This statement speaks volumes not only as an admission of outright slave relations in the camp but also of the essence of modern capitalist wage slavery.)

Not only work conditions but everything about life in the camp punctured the constantly repeated myth about the "pioneering community." Early camp plans admitted that it was highly unlikely that the Japanese would be "reintegrated into the private sector of the economy for some time." The first thing the people had to do as they entered the camp still hot and weary from their travel through the desert was to sign a "loyalty oath" in which they gave up virtually all their rights. It said: "I swear loyalty to the United States and enlist in the War Relocation Work Corps for the duration of the war and 14 days thereafter in order to contribute to the needs of the nation and in order to earn a livelihood for myself and my dependents. I will accept whatever pay, unspecified at the present time, the War Relocation Authority determines, and I will observe all rules and regulations."

"In doing this I understand that I shall not be entitled to any cash or allowances beyond the wages due me at the time of discharge from the work corps; that I may be transferred from one relocation center to another by the War Relocation Authority; that medical care will be provided, but that I cannot make a claim against the United States for any injury or disease acquired by me while in the Work Corps; that I shall be subject to special assessments for educational, medical and other community service as may be provided for the support of any dependents who reside in a relocation center; that I shall be financially responsible for the full value of any government property that I use while in the Work Corps; and that the infraction of any regulation of the War Relocation Authority will render me liable to trial and unsuitable punishment. So help me God."

## The Prisoners Resist

Abuse after abuse piled up and with it grew the smoldering hatred and resistance of the people in the camp. When they learned that the Indian Bureau was in on the management of the camp, Leighton complains that: "Some people wanted to know if they would be 'kept' all the rest of their lives on 'reservations like Indians.' Inherent in this was the belief that Indians were forced to stay on reservations much like animals in a zoo and that the Indian Office was a sort of keeper." After having been repeatedly promised "going wages" and getting no wages for several months, finally wages came out at \$12 per month. The authorities tried to force people to work in filthy conditions and wouldn't even pay for new replacement clothes for those ruined. The temperature climbed to 124° in the shade. While the administrative offices had coolers, the evacuees had none, not even in their hospital. Leighton reports an incident: "It was firmly believed, not only by the public, but by the Japanese doctors, that a number of babies had died in the hospital as a result of dehydration by the heat. Therefore, when three new coolers were placed on the personnel mess hall and none was assigned to the infants' ward, indignation ran high and there was a move on foot in some blocks to come in force and transfer the coolers from the mess to the hospital. However, more level heads prevailed and protests were limited to verbal expostulations."

The camp authorities saw clearly things were getting out of their control. Leighton devotes a whole chapter to

this process which he calls "social disorganization." The main response of the authorities was stepped up repression, plus more frenzied efforts to set up the facade of "self-government" and continuing efforts to divide people. But soon even those who were temporarily seduced into this phony venture became demoralized by the broken promises and slaps in their face. They began to withdraw, leaving exposed the most careerist and boot-licking collaborators and spies (or "dogs" as they were called) who had been placed in their midst by the U.S.

It is interesting that one right that the authorities left to the people was freedom of religion. As Leighton says: "...where the political and semi-political associations endeavored to satisfy human needs by interaction with the Administration or by pressure on it, religious associations worked chiefly through the inner life of the individual resident. It follows, therefore, that to the degree that religion was non-political and was successful in its own field, to that degree would the driving force be reduced that put pressure on the Administration. For, the more religion succeeded in creating emotional states of satisfaction, the more it tended to mitigate general fear, anger and restlessness."

But despite these efforts, the Japanese people began to not only grow "restless" but started to take matters into their own hands. After months of broken promises about providing building materials to repair their broken down quarters, the people started taking ("borrowing") what they needed. Also spies who had been so bold as to cash FBI checks at the camp store were increasingly beaten up.

The authorities tried to clamp down. After finding another of their spies beaten unconscious, they arrested 2 people and held them for days. The FBI was called in but no charges were filed for lack of evidence (or for fear of exposing more spies). Both the accused were popular in the camp—one was a judo instructor for the youth.

People massed outside the jail in the hundreds and a full strike was declared. People stayed outside the jail by bonfires for days even though it was extremely cold. Leighton expressed the rulers' fear when he said it reminded him of "innumerable peasant uprisings that have dotted Japan's history." He also makes it clear that the army was almost called in to drown the strike in blood. Finally through a great deal of deception, legal maneuvering and a new string of phony promises of self-government, the strike was ended.

Although he tries to trumpet the peaceful settlement of the strike as an inherent feature of "democratic" concentration camps in the U.S., not like those bloodthirsty Nazis, Leighton gives evidence to the contrary a few pages later: "...at the Manzanar Relocation Center a strike occurred a few weeks after that at Poston. It seemed to be the result of circumstances very similar to these which had obtained in Poston, but the Administration was at a greater disadvantage because of several factors and in this instance military force was used. Although no command to fire was issued, a number of soldiers did shoot into the crowd, wounding a number of persons and killing two."

Clearly Leighton and his masters were haunted by the strike and its future implications. As he says in words that seem quite prophetic today: "The emphasis in this report on the strike has been dictated in part by the fact that it was an important incident in itself and is a type of upheaval which is likely to be faced by the administrators of any group of people if the perennial forces tending to disrupt society are as prevalent as they may be in occupied or liberated areas and in the community management of various parts of the post-war world, including some within the United States."

These words, written in 1945 as U.S. imperialism began to reach the period of its greatest strength, already reveal the fear and weakness of this class of bloodsuckers based on their parasitical nature and the fact that all over the world and "including some within the United States," imperialism creates its own gravediggers. □

Restitution campaign

'Pearl Harbor wasn't the reason, it was the excuse'

By Vincent DiGirolamo

On February 19, 1942 President Roosevelt issued Executive Order 9066, which resulted in the incarceration in American-styled concentration camps of all persons of Japanese ancestry on the Pacific Coast. Not a single charge of wrongdoing was ever filed against any of them. Nor were they allowed the right to a trial.

Last year, President Jimmy Carter established the Commission on Wartime Relocation and Internment of Civilians to investigate why internment occurred, whether it was unconstitutional, and whether some form of compensation should be awarded to the victims. Commission hearings were recently concluded in Washington, DC and Los Angeles.

As the final session begins here in San Francisco, The Dispatcher presents an interview with Dr. Clifford Uyeda, retired national president of the Japanese-American Citizens' League and former chairman of its Committee for Redress.

Why are Japanese-Americans seeking redress?

The main issue, I think, is really a constitutional one. Over 120,000 Japanese-Americans were rounded up in 1942 and put into camps for an average of about two and a half to three years. They were actually forcibly evicted from their homes. They lost their property and were incarcerated in camps surrounded by barbed wire and armed guards. Not because they had done anything wrong, but only on the basis of their race.

The other thing is that unless there is some restitution or redress by the United States government for the wrong that was committed, the perception will persist among the American public that there must have been some justification for putting the Japanese-Americans in camps. We can keep saying it was wrong, but few people will believe it until the government says, yes, we were wrong and we'll therefore make some kind of restitution.

What kind of restitution do you want?

It's pretty hard to put a real dollar figure on it. But we feel that it has to be substantial enough to be meaningful, not just a token that can be sort of laughed at. We don't want that type of thing. Some groups have come out for as much as \$25,000 per individual who was detained. We're willing to wait for the government committee on redress to make a recommendation and then let Congress decide.

The consensus among the Japanese-American community is that there should be some individual payments because individuals were the ones that suffered. But at the same time the community has also suffered. So we feel a two-pronged restitution is in order.

Is the money really that important?

We feel that in order to be sure that a thing like this never happens again there has to be something more than just a verbal apology. In the United States we try to translate injustice or any harm or wrong done into dollars and cents. That's what the courts are doing every single day. So therefore unless that type of restitution is made, it's too easy to say I'm sorry. It could happen again. But if there is a tangible, concrete restitution made then it will be much harder for the country to repeat the thing because it will cost money. And in the United States the only thing that really seems to matter is money.

What kind of losses did Japanese-Americans actually incur?

It's difficult to estimate exactly. The Federal Reserve Bank of San Francisco came up with a figure that conservatively estimated property losses alone at \$400 million in 1942. But there are so many other losses that are not even included in the figure. How about the business that's lost? I mean you take your whole life to build up a business and then suddenly you have to leave. What is the business worth? You can't sell it. Who's going to buy when everybody knows that within a couple of weeks you're going to be leaving?

Also, if you were leasing your land or had a mortgage on your home, you could no longer make payments when you went to camp. So you lost everything that wasn't completely paid for. That type of loss, of course, was tremendous. And you have to realize, too, that a lot of Japanese-Americans were never able to resume their occupations.

There was an Evacuation Claims Act passed by Congress in 1948 which referred only to property losses. But these losses had to be documented and many persons couldn't do that because during the evacuation you could only bring into camp what you could carry. However, the government did pay \$38.5 million. But if you took, say, the estimated \$400 million in just property losses alone, that's less than ten cents on the dollar.

But why the push for redress now?

We are constantly being asked why do you bring all these things up 40 years later. If you wanted redress you should have gone for it immediately after the war. But I think that's very unrealistic from several points of view. One is that immediately after the war the country was in



no mood to do such a thing. And secondly, most of the Japanese-Americans had to go out and start looking for jobs after the war. It was mainly a matter of survival. You had to start taking care of your older parents or try to resume your schooling. All this really took a tremendous amount of energy. You could not be sitting back and asking for damages from the government which may never come. You just had to make the best of what it was. And also it takes time, I think, to know what really happened to you. It was almost like a rape incident, I suppose. Sometimes the psychological scar is so severe that you can't talk about it until some time has elapsed or there's some healing.

What sort of psychological scar?

A couple years ago I tried to get people to come and talk about what happened to them at camp—in front of Japanese-Americans, mind you—and some of them said to me, you know, I can't talk about it in public, I haven't even mentioned it to my kids. I think that shows you right there. Forty years have gone by and the younger generation hardly knows anything about it, mainly because their parents refuse to talk about it. And the reason they refuse to talk about it is that it's too painful. They feel that to survive they must try to forget what's unpleasant. But in trying to forget they have sort of warped their personality in many ways because they're still angry. Any anger that is suppressed always manifests itself in all kinds of other symptoms. This is what I think has happened to many of the Japanese-Americans.

Has Sen. Hayakawa hurt your campaign calling camp 'a 3-yr. vacation'?

It's unbelievable that the guy can make such a statement because it's not only so completely insensitive but he forgets that these people were actually being imprisoned. The senator says he's pretty busy nowadays. Suppose we give him a three-year vacation in a federal penitentiary, all food, board and room provided. I don't think he will be very happy. And yet this is what he's saying, that you fellows were pretty lucky that you had three years off work.

The other thing he constantly mentions is that the evacuation was very good for the Japanese because it dispersed them throughout the United States. That doesn't make any sense. I just can't believe that anybody of his stature would be making such statements. Obviously he isn't speaking for us. But many people who don't know us think so. In that way he's hurting us.

Is the community split on the issue?

I would say that 99% of Japanese-Americans seriously disagree with him. Even those who supported his campaign would disagree with him on this point. And what these people are saying is that he really should keep his mouth shut. He shouldn't be talking about the evacuation because not only was he not involved, but he has never really lived among the Japanese-American community until he came to San Francisco in 1950. So he has no Japanese-American experience. And for him to be saying what's good for us, what our experiences were, is not true. He is not being honest with himself or with the American people when he does that.

There are some Japanese-Americans, especially those who are very well to do, who feel that, no, we don't want any money, that we are putting a price tag on our freedom or rights. But I think they are mistaken. If you look further down, they're afraid of resurrecting all the feelings that were present back in the '40s. They're afraid of what their non-Japanese friends might say or think. But even more, they're afraid to think about what happened 40 years ago because it's too painful.

Are you afraid of a backlash?

I feel that if there is a backlash, let there be a backlash. If there is no racism in the United States then we don't have to worry, but if there is a hidden racism that's going to come up, then we have to face it. Let's face it now rather than later. And we might as well acknowledge that it's there and it is going to happen.

Already in the current issue of U. S. News & World Report there are some letters on redress written by the

readers, and they say: 'Have you forgotten Pearl Harbor?' It's coming up again. That type of response is so irrational. What did we as Japanese-Americans have to do with Pearl Harbor? It's almost like telling the German Jews that they're responsible for what Hitler did.

The other thing we often hear is that during the war everybody suffered and went through a lot of sacrifice. That's true, and we sacrificed just as much as any other Americans, including giving our lives on the battlefield. Many Japanese-Americans went into the army from within the camps. But we're not talking about something that happened to us because of actions of the enemy country. We're talking about something that was done to us by our own country, the country that we were fighting for.

Were camps needed to protect Japanese-Americans from mob violence and ensure national security?

That argument never convinced anyone. I don't think. To begin with, you never imprison intended victims of any crime. You jail the person that does the crime. Also it's interesting because in England and France — with Germany just a few miles away—there was no mass incarceration. Even in the midst of war, Germans who were suspect were charged individually and dealt with on an individual basis. And in Hawaii, which was 2,500 miles closer to the enemy than we were, and which was actually attacked, there was no mass evacuation. So we feel there was no real military necessity for the evacuation. Even the FBI and army and navy intelligence thought it was completely unnecessary.

So was internment a result of wartime panic or longterm racism?

People who say that we were evacuated because of Pearl Harbor are completely wrong. Pearl Harbor was not the reason for our evacuation, it was the excuse for our evacuation. There had been an effort to get the Japanese-Americans out of the West Coast for almost 50 years, and the attack really gave certain economic and political interests in California a good excuse to do so. The Farmers' League admitted it openly. They said, that's right, we want them out so we can take over.

In fact, Congressman Jed Johnson of Oklahoma proposed to Congress that they take all the male Japanese-Americans and sterilize them. This was proposed in Congress! You think about it now and say how could that be, but that was the type of mentality we were up against.

Is another mass internment possible in the U.S.?

A government witness who testified in Washington, DC last month said there would never be another mass evacuation and incarceration because we no longer have a group of people who are ineligible for American citizenship, as immigrant Asians were. But that's crazy. He forgets that over 70% of those who were put into camps were American citizens. So a statement like that in 1981 shows you that government people are still not that sensitive to the danger. Just during the Iranian crisis, Senator Hayakawa came up with a motion that we should round up all the Iranians in the United States and put them in camps. He just doesn't understand the U. S. constitution. It's amazing that he represents half of California, which I think is a disgrace.

What are your chances of success?

We have to be realistic. It will be very difficult to secure any type of monetary restitution, especially under the Reagan Administration. I mean they're not going to pass any bills through Congress that're going to grant us huge amounts of money. I just don't think they will. But if they at least admit that there was so much damage done, then it will be worthwhile. And at least the hearings have started and the public is becoming more aware of what happened. All the people who never heard about the camps are now hearing about them. They're finding out that such a thing happened right here in the United States, which shows that you really can't hide or erase history. I think this is important.

**1942**

**ILWU Sec.-Treasurer Lou Goldblatt on internment:**

"This entire episode of hysteria and mob-chant against the native-born Japanese will form a dark page of American history. It may well appear as one of the great victories won by the Axis powers."

**1981**

**ILWU convention policy statement on reparations:**

"This convention urges the Commission on Wartime Relocation and Internment of Civilians to recommend to Congress that an adequate form of monetary redress be awarded to those who suffered the injustices and hardships resulting from the government's actions in 1942."

# Shadows Of War

## Japanese-Americans & The 1942 'Relocation'

By Liz Nakahara

The FBI imprisoned my grandfather on Dec. 8, 1941, the day after Pearl Harbor was bombed. Agents suspected him of disloyalty because he owned a shortwave radio and operated a fish market that sold foodstuffs to Japanese fishermen docking in San Pedro harbor, south of Los Angeles. They took him from his sickbed, as he recuperated from an asthmatic seizure for which he had been hospitalized. They took him before he could gather up his medication. The agents interrogated Grandfather at the Immigration Detention Center on Terminal Island. They refused him visits by family members.

Finally, agents allowed Grandfather to see his son, who had enlisted in the American Army and later went overseas as a military intelligence interpreter.

The son, in uniform, explained he felt an obligation to defend his country, the country that had imprisoned his father, that later relocated his mother, sister and brother. But Grandfather's eyes were glazed, his words barely coherent.

"This is not my son," he said in a bizarre way. Grandfather could not be dissuaded that the uniformed figure was an interrogator impersonating his son.

Stunned by his father's confusion, the son left the small, cell-like room. It was the last time the two men saw each other. Grandfather died shortly thereafter. They never got to say goodbye.

May Asaki Ishimoto was in her late teens, living with her parents and nine brothers and sisters in Hanford, Calif., on Dec. 7, 1941, when the Japanese bombed Pearl Harbor. "I was naive," she says now, "but my parents felt the hostility" toward Japanese-Americans.

She remembers that her older brother enlisted in the American Army as soon as he could after the attack. And she remembers her mother going into the back yard of their farmhouse to burn the children's Japanese-language textbooks, some bamboo swords and Japanese magazines. "Dad and I might have to go away because we're Japanese citizens," her mother told her. Japanese immigrants were forbidden by federal law from becoming American citizens, but in many cases their children were citizens by birth.

"Mother was certain we kids would be left behind, so she gave us instructions on how to conduct ourselves." But within the year, Ishimoto and her family — except her

older brother in the Army — were taken from their home and evacuated to a "relocation center" in Jerome, Ark.

### The First Reactions

On the night of Dec. 7, 1941, Chicago attorney Arthur J. Goldberg sat at home contemplating "the terrible news" of the Pearl Harbor attack.

"I got a call from the FBI that they had picked up my assistant, a Japanese-American woman named Elizabeth Ohi," Goldberg recalls. "I immediately went down and asked the FBI clerk, 'What are the charges against her?'"

"None," the clerk replied, "but you know about Pearl Harbor."

"Then release her to me immediately or I'll get a writ of habeas corpus," said Goldberg, who became a Supreme Court justice 21 years later.

Ohi was released that night. She soon enlisted in the Navy, where she served as an ensign.



Paul Bannai with photos taken during the relocation; by Gerald Martineau

### The Hearings

Suspicious of disloyalty on the part of Japanese-Americans, who populated a large portion of the California coast, intensified after Pearl Harbor. "People thought, if the Japanese can hit Pearl Harbor this week, why can't they come and bomb the West Coast next week," says James H. Rowe Jr., who was assistant to the attorney general from 1941 to 1943.

Forty years after the fact, a commission has been established to study the justification of Executive Order 9066 of Feb. 19, 1942, which forced the evacuation about 120,000 citizens and resident aliens of Japanese ancestry, mostly from the West Coast, and put them into 10 guarded camps across the United States.

The Commission on Wartime Relocation and Internment of Civilians today begins hearing testimony on whether the United States government committed a wrong against

those affected by Executive Order 9066 and other related orders of the U.S. military forces.

Over the next year, the nine-member commission will conduct hearings across the country, then submit a report to Congress. According to Rep. Norman Mineta (D-Calif.), the hearings are necessary if only to prevent a recurrence. "When the hostages were taken at the embassy in Tehran," says Mineta, "people were saying-arrest all Iranians, deport all Iranians — even though they had committed no crimes here."

Says commission chairman Joan Z. Bernstein, "In the course of our work, the commission will take care to listen to those who have not been listened to before."

### The Decision

James Rowe, a government witness scheduled for today's hearings, says people in government weren't "doing much thinking" about civil liberties in 1942 because they were too busy worrying about the war.

"There were no great liberals charging down to help the Justice Department, which was against concentration camps from the beginning," says Rowe. Attorney General Francis Biddle, "a great civil liberties man," Rowe says, didn't want to inherit the reputation of A. Mitchell Palmer, the post-World War I attorney general who conducted "a lot of Red raids."

FBI chief J. Edgar Hoover gave Biddle a memo advising against mass evacuation, says Rowe. "Hoover said, 'The Japanese-Americans are not dangerous. There are some bad ones and if I want them, I'll grab them.'"

But as Rowe remembers it, the War Department wanted to purge the West Coast of Japanese-Americans. And the Army said mass evacuation was a "military necessity."

"That's a great phrase," says Rowe. "Edward J. Ennis, also with the Justice Department, and I would go talk to the whole damn mass of congressmen and senators sitting in an informal group. They'd say, 'The Army says evacuation is a military necessity. So whom should we believe — generals or a couple of lawyers like you?'"

"The great journalist Walter Lippmann favored" evacuation, Rowe says. "California Attorney General Earl Warren, who became a great civil liberties chief justice, was the leader of putting Japanese-Americans in camps."

When evacuation seemed inevitable, Ennis, Biddle and Rowe held a last meeting with Secretary of War Henry Lewis Stimson, "one of the country's great lawyers."

"Everybody sort of bowed down to this man who was quite old at the time," recalls Rowe. "Somebody once said two hours with Stimson was worth 20 hours with anybody else."

"Biddle, a younger man, was impressed with Stimson. But Ennis told him, 'You just can't do this.' Stimson looked at him and said, 'Mr. Ennis, you just have to assume that we are all of us men of good will.'"

At first the military evacuated "restricted areas" — power plants, shipyards and other possible targets. Then counties were evacuated. And finally, the entire West Coast.

### The Evacuation

The first evacuations were chaotic, recalls Paul Bannai, who was interned and is now serving as the commission's executive director. "I went down to help move the people by Terminal Island, which is near the Long Beach naval yards. Many of the men were fishermen and had already been picked up. The women and children were given 24 hours to get out."

"We went down there with any kind of truck we could find," says Bannai, who was 22 at the time. "There were hordes of scavengers who knew the circumstances and were taking advantage of it. They'd say, 'I'll give you \$5 for that stove or \$50 for that car.' They knew the evacuees could only take what they could carry."

Few, if any, resisted the evacuation order, because Japanese-Americans "are law-abiding people," says Bannai.

But William M. Hohri, who spent a couple of years in the Manzanar, Calif., camp, offers another explanation: "Those of Japanese ancestry suffered discrimination in jobs, housing and ownership of property. So our removal was consistent

with the general pattern of discrimination already established."

### The Assembly Point

May Asaki Ishimoto vaguely remembers her parents selling their car, storing furniture in a shed and asking neighbors to watch their property.

She can't remember how she got to the assembly center in Fresno, but she recalls having to wear a tag with a number on it and having to stand in line to be inoculated.

People were told to be orderly, not to question any of this," she says. "The idea spread that if we were loyal to our country, then we would not object to any of this."

Families were assigned to single rooms in barracks that had been hastily constructed from cheap knotty pine and tar paper. "In a corner was a pile of hay," says Ishimoto. "They told us to fill flour sacks with the hay. We put these filled sacks on army cots and used them as mattresses."

In the assembly center, Ishimoto's mother had to be hospitalized for high blood pressure, a condition she had never had before. A doctor advised the family to go to the Gila (Ariz.) Relocation Center because it was closest to Fresno. But the ailing woman insisted on going to the Jerome, Ark., camp, because it was closest to the Illinois Army camp where her oldest son was training for combat.

### Guards and Gardens

George Wakiji was 12 years old when he and his family were evacuated from Pasadena to the Santa Anita Assembly Center. The center was actually a race track and some families had to live in the horse stables. The Wakijis were lucky; they got to live in makeshift, tarpaper barracks.

"We were in the assembly center about six months before going by train to the Gila Relocation Center in Arizona," recalls Wakiji. "All the windows on the train were covered because the Army didn't want people to see us or know what was going on."

Paul Bannai went by bus to Manzanar Relocation Center. After a seven-hour bus ride through dry, dusty desert, he found himself standing in a haze of windblown sand.

"It was a typical day," says Bannai. "It was late afternoon, but you couldn't see the sun because there was so much sand in the air."

The camp was enclosed by barbed wire and tall watchtowers manned by armed soldiers. Barracks, arranged in blocks, shared mess halls and communal bathrooms.

"There was no privacy, even in the toilets," says Bannai. "Eventually, people used scrap lumber and built partitions between the toilets. They also built tables for their barracks. Although deprived of ordinary necessities, everyone used his own resources to make the best of the situation."

Many people planted gardens or built fish ponds, recalls Wakiji. "People went into the desert and brought back plants that could live

in the dry conditions. There were little canals nearby and people would catch live fish and bring them back to put in the ponds."

Wakiji and his friends devoted most of their time to sports. "People in the Gila camp built two tennis courts and a golf course on sand."

Ishimoto recalls that elderly people in the Jerome camp did wood-carving and other handcrafts. "There were a lot of talent shows, some dances and movies."

But gardens and talent shows didn't make up for all the other deprivations. The camp schools were substandard, says Wakiji. "We had to use wooden benches and tables.

Some teachers were evacuees with no teaching experience. Some of the teachers from the outside probably were unable to get jobs at any of the other school systems."

Adult evacuees worked and were paid \$12, \$16 or \$19 a month, depending on skill level, says Bannai. Doctors who worked in the camp hospital earned the top wage of \$19 a month.

### Visit to the Camp

Sen. Daniel Inouye (D-Hawaii) never was forcibly interned, but he knows something about the camps' pall of frustration.

He was in the Hawaiian contingent of the 442nd Japanese-American Infantry Regimental Combat Team. "There was conflict between the Hawaiian and mainland [Japanese-American] contingents," says Inouye. "We used language differently and came from different environments. Then somebody had the bright idea of sending a selected group of Hawaiians to one of the camps."

Inouye and about 200 other Hawaiian GIs went by truck from Camp Shelby, Miss., to the Rohwer (Ark.) Relocation Center. "The barbed-wire enclosure and high towers with machine guns looked like Stalag 17. We were wearing American uniforms, but bayonet-toting soldiers searched us. Normally that would be a signal to fight, but I didn't want to fight someone carrying a bayonet."

"We were told several of the stark rooms in the barracks were set aside for us, and the families who lived there would spend two nights in the mess hall. When we saw what they had to live with — paper-thin walls — we all slept in the trucks."

"We came to appreciate the mainland soldier — to think that he volunteered to serve a country that imprisoned him. I have searched my soul and to this day I cannot say whether I would volunteer if I had

### The Bitter Legacy

Ishimoto's mother, Mine Asaki, succumbed to her blood pressure ailment shortly after being relocated in Arkansas. Mother and daughter had been very close. "Mother would talk about how disappointed she was that the whole family was evacuated," says Ishimoto, whose father was a World War I Navy veteran.

"Her death was traumatic for me. I knew it would not have happened if we were not going through the relocation."

Like many evacuees, Ishimoto deeply resented her situation and periodically felt angry and bitter. "Being in camp made me hate everything Japanese," she says. "I thought if Japan hadn't bombed Pearl Harbor, then we wouldn't have to go through all this. When I came out of camp, I couldn't even remember how to speak the Japanese language."

### The Issue of Redress

There is no way to quantify this type of anguish, so "you can't put a price tag on it," says Inouye. "Putting a price tag on it would cheapen the whole thing."

Inouye, therefore, does not favor the direct-payment redress bill sponsored by Rep. Mike E. Lowry (D-Wash.).

Rowe also opposes redress. "I think things happen in times of war that are regrettable," he says. "I don't think anything should be done. Who would you pay and how would you put a value on their property?"

"I don't want the money," says Ishimoto, who now lives in Silver Spring. "And I don't think punishment would make me feel better. There's nobody around any more to take the punishment." She mentions the late Gen. John L. DeWitt, the military commander who carried out the evacuation order and described evacuees as an "enemy race" — "There was such a hatred for that man, people called him nitwit."

Lowry's bill would provide each internee \$15,000 plus \$15 for every day of detention. "The bill had 17 sponsors of a pretty broad range. Everybody I've heard has said the relocation was a terrible thing."

"Besides the fundamental question of justice, redress has a deterrent factor," says Masaru Ed Nakawatase, national representative of native American affairs for the American Friends Service Committee. "In this most capitalist of nations, it would be known that if this should happen again, there would be a price to pay."

The commission hearings and redress issue have inflamed some people who sometimes don't differentiate between Japanese nationals and American citizens of Japanese ancestry.

"Soon after I introduced the redress bill, the phone calls and hate mail were terrible, just unreal," says Lowry. People said why give money to "those who bombed Pearl Harbor."

William Hohri, who will be testifying as chairman of the National Council for Japanese-American Redress, says Japanese-American acceptance of whatever resolution the government offers would be like their acceptance of the evacuations in 1942. "A lot of us are saying we don't want to back off again — not twice."

Says Wakiji: "Like most Japanese-Americans, I can forgive my country for what it did to me. But I can never forget."

### The Hidden History

In 1974, I was on the last leg of a three-month-long nebulous search for identity. I had roamed through South Korea and parts of Japan.

And now I was standing in Tokyo's Haneda Airport, waiting for my plane to California, smiling and saying goodbye to a relative I had only recently become aware of — my grandmother's sister.

But Great-Aunt wasn't smiling back. She was sitting straightbacked on a chair in the waiting area. Her voice crescendoed, and she started getting tears in her eyes as she spoke her parting words.

I don't understand the Japanese language. So I asked her bilingual daughter, Kimiko, "What is she telling me?"

Kimiko replied, "She says the American Army killed your grandfather."

I was 24 years old at the time, and I didn't know anything about how my grandfather had really died or what had really happened to my relatives during World War II. I had barely known about the camps.

I had stumbled onto direction.

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## CWRIC HEARINGS: SAN FRANCISCO

# DeWitt's CIC chief faces stiff questions

By PETER IMAMURA

SAN FRANCISCO, Ca.—The first session of the Commission on Wartime Relocation and Internment of Civilians here Aug. 11 was highlighted by the stiff questioning of a former west coast U.S. army intelligence officer; of testimony by a panel of Japanese American veterans; and the legal panel which discussed the "unconstitutionality" of the Evacuation.

As in the Los Angeles hearings the week prior (Aug. 4-6), an overflow crowd filled the 600-seat auditorium of Golden Gate University. However, in contrast to the L.A. hearings, the audience appeared to be much more low-keyed emotionally.

Also, former WRA staff members testified to let the Commission know that the evacuation was an action taken with inadequate provisions and services for themselves and evacuees.

### DeWitt's Counter-Intelligence Corps Chief Testifies

Retired Army chief of counter intelligence corps at the time of evacuation, Col. Boris T. Pash, at the Presidio of San Francisco, opened with a strict look at the WW2 episode under scrutiny of the CWRIC: "I do not believe that our nation owes anyone an apology (for the evacuation)", he declared. He also called for any historic review be made in the context of the times rather than hindsight. (Historians have described the period as "confusing, hysterical and regrettable.—Ed.)

Fr. Robert Drinan, SJ, in his first presence as commissioner at a CWRIC session, asked Pash, "We apologize for our mistakes, don't we?" To which Pash responded that a mistake "is when we do something wrong".

Pash added that "under those circumstances, we (U.S.) had no other way out". Drinan said such an assessment was against all other testimony presented thus far. "There were other ways out if in fact there was any necessity of a way out," the former congressman observed.

Pash said he was against the term, "concentration camps", because the term gives the impression "they were locked up in camp"—which cracked up the audience—some 700, mostly Japanese Americans who thought the remark was some kind of a joke. Pash then interjected, "by locked up" he meant that you could not go in and out. He believed the evacuees could go out and get a job at the prevailing wages.

### Hakujin Woman Disrupts Session, Ordered Removed

Drinan, still pressing Pash for his views from WW2 days, reminded him that children and senior citizens were not able to escape from "concentration camps" at which point an unidentified Hakujin woman interrupted the dialogue by hollering, "Pash is telling the truth!".

Judge Bill Marutani, chairing at the time, restored order by having the police remove her from the auditorium.

Former Republican Senator Edward Brooke of Massachusetts continued the verbal exchange with Pash, who served on the staff of Gen. DeWitt's Western Defense Command and Fourth Army. He asked Pash whether the CIC section made any recommendations regarding the incarceration of Japanese Americans. Pash replied in the negative.

Brooke wondered if Pash or his staff had any information of Japanese Americans involved in espionage or sabotage while he

Continued on Next Page

## Nisei Week disqualifies 2 princesses

LOS ANGELES—Nisei Week queen committee chair Richard Murakami announced two members of the 1981 court, Patricia Gehr, 25, of Gardena Valley JACL and Diane Yukimi Hirami, 22, of West Los Angeles JACL, were disqualified for "failing to fulfill their obligations as a member of the 1981 Festival court" and as a representative of their sponsors.

Announcement hit Little Tokyo like a bombshell Aug. 12—the first time in its 41-year history such disciplinary action was ever taken. Festival chairman Nagahisa Ono regretted it had to be and emphasized the sponsors are blameless in the action.

Apparently, the action was taken in wake of charges, since denied, by the two that the selection of queen this year was fixed and the judges were "bought out by influential people".

(The charges were vehemently denied by the pair in their meeting with the press the following day. They said they were "unhappy with certain phases of the contest" and had told Ono they were lodging a silent protest by leaving the Festival.)

Murakami pointed out the judges are prominent, respected members of the community, and this year included members of the judiciary, Kathleen Doi Todd and Morio Fukuto. Accountants from the Sho Iino accounting firm were engaged as tabulators.

Loose talk of a "fix" was being intercepted by Festival officials prior to the coronation ball. Ono said he was sorry for the girls who listened and took it seriously and was hurt by "people who put the ideas into their heads".

First inkling of trouble came Sunday after the parade when the pair failed to appear

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# HEARINGS

Continued from Front Page

was in office. Pash said, "We had no information" except for one anonymous phone call from a person claiming to be a "western Japanese" before the attack of Feb. 23, 1942, an hour before the incident of a Japanese submarine shelling Goleta (near Santa Barbara). Brooke asked if there was any proof that it was a Japanese: "Do you know who called?", to which Pash held that he was basing it on what the person said.

Noting that U.S. coast defenses were down, Pash added that his section did receive counter-intelligence reports on German and Italians but nothing on the West Coast Japanese.

## Pash's 'No-Information Is Information' Statement

Probably the most bewildering statement came when Pash said, "When you do not get any information, that (in itself) is information in intelligence." Brooke showed disbelief, asking what he meant. "You mean to tell me that the lack of information or no information is how you came to the conclusion about the Japanese? Did you survey them?" Pash said no, because there were thousands of them, apparently too many to have surveyed.

But Pash revealed his suspicion of one Japanese student at Hollywood High, where he had taught and coached, who eventually joined the Japanese navy and of his concern of those Japanese who had dual citizenship. "And what about the Germans and Italians," Brooke asked. "They (the ones with dual citizenship) served in the German and Italian army, didn't they?" Pash said yes—

Looking at Brooke, who is black, and trying to defend himself, Pash explained he didn't like the terms like "black Americans, Italian Americans ... we're all Americans". To that, Brooke crisply said: "Not if they're not all treated like Americans. That's what we're here to find out."

Brooke then questioned Pash: "In hindsight, did the U.S. make a mistake to incarcerate 120,000 Japanese Americans?" Pash said, "You cannot say what would have happened if we had not." Pash believed the evacuation could have happened, but not on the basis of CIC reports he had seen. Brooke interpreted that to mean the CIC was "in a state of confusion."

## DeWitt's CIC Section Role Seen as Minor

Former senator Hugh Mitchell, Washington Democrat, asked Pash whether any consideration was given to Mark Clark's (on the military necessity matter in 1942), the FBI, Munson and Ringle reports by his section. The answer was no.

Brooke then posed the question: "What conclusion do you draw from that?"

Pash: "We could not tell which of the 1,000 to 1,500 out of 120,000 would be disloyal."

Brooke asked him if he had seen any concentration camps in view of his objection to the term. Pash said no. "Then how do you know they were not tossed into concentration camps, as have all of our many witnesses testified," Brooke wondered. Pash was silent. "You don't know, do you? You've never been there," Brooke pressed on. Pash said he based his views on photos and books he had read. "Cite those books," Brooke shot back. Pash could not.

"More things have been wrong in this country in the name of national defense," Brooke declared. Explaining he was not trying to ridicule Pash in that he could be a very important witness for the commission, but Brooke noted Pash was giving his own opinion and trying to make it sound official.

Marutani asked Pash when that anonymous phone call on the submarine raid was made. Pash said, "February 23, 1942." Asked whether he was aware of the status of persons of Japanese ancestry at that time, Pash didn't know and admitted he was

# ELLWOOD

Continued from Previous Page

the papers the next morning. Cleve Roberts (now a distinguished Los Angeles TV news commentator on Channel 28) was the first radio reporter into Santa Barbara that night to report the story nationwide on the NBC Blue network, though the exact spot was kept secret so as not to panic the public. Radio Tokyo two days later said the raid occurred 20 miles west of Santa Barbara.

Incomprehensible as it may seem, the Army knew of the shelling by 7:20 p.m. and was expected to send up planes to blast the sub out of the water within 30 minutes, but no planes arrived until 10 p.m., then only to drop flares. The I-17 was long gone. By 8 p.m., the entire coastline from Monterey to San Diego was blacked out.

Still there were skeptics, who believed the whole raid might

have been a hoax to boost the sale of war bonds or that the fragments of duds picked up by souvenir hunters were not real unless there were positive Japanese markings.

## Fate of the I-17

Tompkins, checking the Japanese naval logbooks, found the I-17 returned home to Yokosuka after Ellwood, then cruised to the Aleutians to harass Allied shipping and was sunk Aug. 19, 1943 in a surface battle with a New Zealand minesweeper and two U.S. planes off New Caledonia.

Twenty-five years later, only two piers were standing. Shrapnel holes were still visible in the sheet iron shed. Capt. Nishino is believed to have died in 1958. The cactus patch has long since burst the bounds of the iron fence.

The bizarre submarine raid, which was the first of some 160 enemy attacks on the U.S. mainland—including the windborne Japanese incendiary bombs which ballooned in the Pacific Northwest—during WW2 came when the nation's nerves were stretched wire-taut in expectation of imminent enemy invasion of the west coast, Tompkins report concluded.

(Adding to public apprehension was the so-called Japanese air raid of Los Angeles the following day, with the press erroneously reporting heavy damage to defense installations. There were no Japanese planes, but a jittery populace was ready for the worst ... com-

even unaware of what happened on Feb. 19, 1942—the date Executive Order 9066 was signed.

Trying to defend himself, Pash said that as far as evacuation was concerned, he didn't make any decision on that. Brooke felt that information reaching Pash's section must have had some input to the decision to exclude although it seemed "spotty".

A ranking 442nd officer, Col. James M. Hanley (ret), who was battalion commander during the European campaign, said not all G-2 (intelligence) operations were a disaster during WW2 and extolled the actions of the 442nd in combat. He emphasized the 442nd presented no discipline problems, there were no court martials and only one AWOL on record—when one GI left the hospital bed to go back to the front.

Trying to answer the question why so many were decorated and had sustained a heavy toll, "they knew what they did in combat would reflect upon themselves for the rest of their lives, upon their parents, brothers and sisters (many of whom were in the camps) and upon succeeding generations."

## Hawaiian Nisei WW1 Veteran Comes from Japan

Ernest Kinzo Wakayama, 86, a Hawaiian Nisei who served honorably and in combat during World War I, came to San Francisco from an old age home in Fukuoka to ask the Commission to act quickly so elderly Japanese could benefit from any settlement.

He declared it was "ridiculous" for U.S. war veterans to answer the loyalty questions in the camps. "Who planted the charges and where were the legal procedures?" Wakayama asked of his arrest and internment, first while on Terminal Island, then at Santa Anita, to the L.A. city jail, Manzanar and eventually Tule Lake. "What happened were 'inexcusable insults' ... Do I have to die twice to establish and show my loyalty?"

He said the Army flatly ignored his WW1 Army discharge papers as "a verification" of his loyalty. It may be a "scrap of paper" (with the Army) "but to me, it's valuable because I obtained it in exchange for my precious life," the onetime union organizer declared. Frustrated, he had renounced his citizenship while at Tule Lake and left for Japan to find his family obliterated by the atomic bomb over Hiroshima. Yet, Wakayama this past week affirmed his admiration of the U.S. constitution as "a sacred doctrine".

"I was a real American and still believe so. Who knows? Only God and my sons," he declared as he ended his testimony. He viewed himself as the No. 1 victim in the political football game, and "I was the ragged football".

[Wakayama was among five Nisei, and later six Issei including the newly-elected camp mayor Ted Sashihara, arrested June 11 at the Santa Anita temporary detention center by the Army for holding an "illegal" meeting—referred in the July 2, 1942 PC as the "Government House incident". The Army accused them with conspiracy to create a troublesome situation by circulating petitions in the Japanese language, in violation of camp laws. WCCA camp rules also called for presence of a policeman at all meetings to assure it was not secret; and the Japanese language as forbidden at such meetings.

[The Kinzo-Toki Wakayama case, Ernest's wife, was probably the first one jointly handled by the ACLU of Southern California and the JACL through Walter Tsukamoto as a federal case to test certain aspects of the constitutionality of evacuation. Defense contended at Army action "freezing" all American-born Japanese to Zone 1 was unreasonable class action and making civilian disobedience to military proclamations a crime. Case was eventually dropped as other cases which more directly challenged the evacuation came into prominence.—Ed.]

## Other Witnesses of Note

Eric Saul, Presidio Army museum curator, commenting on the 300% casualty rate of the 442nd, said it was probably the Japanese characteristic of "enryo" that led many veterans not to talk about their exploits. Answering Brooke's query on whether they were used as cannon fodder, Saul replied the Army never sought to waste Nisei troops "because the Army knew they could do whatever the job".

Karl Yoneda, a union organizer, recalled the activities of the Black Dragon Society at Manzanar, the Dec. 5, 1942 riot (when Fred Tayama was severely beaten), formation of the Citizens Federation at Manzanar to improve camp life, and stating the 10 or so pro-Axis internees were never representative of the remaining "99.99%" inside Manzanar. He called for individual reparations of \$25,000 and tapping the military budget besides.

Marshall M. Sumida, a combat CIC officer during the Korean war, told the CWRIC of his experience in Korea, where it was not feasible to incarcerate so many "on plain suspicion" and even more "ludicrous" to him was to suspect women, children and the aged would join a Japanese invasion force had it come in 1942 as Pash feared in previous testimony.

Noting the defeat of the Japanese Navy at the Battle of Midway (June 4, 1942) Sumida reminded that made it impossible for Japan to invade the U.S. (Japan was trying to land troops on Midway and failed, losing a striking force of four carriers and command of the north Pacific Ocean. The Japanese fleet code was also broken by this time.) So, what was the military need for evacuation of the west coast, Sumida asked.

Sumida also questioned why there were no charges of treason brought against Japanese Americans. The government was disturbed by rumors of treason, sabotage, espionage as need for evacuation, "but without charges ever

from the Watergate proceedings, that the U.S. Senate be the final appellate authority with respect to determination of responsibility—not the U.S. Supreme Court.

Sumida noted martial law was declared in Hawaii but there was no mass evacuation of Japanese. He hoped the commission could determine the matter of redress so that sacrifices of the Nisei GIs during WW2 won't be in vain.

It will take the "wisdom of (King) Solomon to determine what the proper remedies will be", Sumida concluded. That reference was made in view of the brewing polarization in the Japanese American community over the substance and form of restitution.

Wilson Makabe of Reno spoke of his service with the 442nd, sustaining the loss of his right leg in Italy and finally returning in December, 1944, to learn from his brother George in Idaho that their home in Loomis was burned down—thus depicting virulence of racist attitudes still in his hometown in Placer County.

Violet K. DeCristoforo, 61, of Salinas tearfully described the destruction of her family life when ordered to leave their Fresno home, close their business and move to Tule Lake. Her husband was deported; she and her three children followed later and found he was married to a Japanese woman.

She hoped the Commission could come up with the answer to a question her children kept asking, which she could not: "Why is mommy crying so ...?"

Kinya Noguchi of Sacramento remembered the humiliation his sister felt when a soldier pulled out and flaunted her flannel underwear during an inspection of her luggage for contraband, the shock of seeing a Nisei truck driver being shot by a trigger-happy guard during the Tule Lake riot and a truck flipping over, injuring the driver, because the roads were

the states and spending time in several hospitals this skeleton of a man died, but Sgt. Lewis Livingston was happy that General MacArthur did return.

What will the Japanese government give these families? A lot of old hatreds are being revived. Why?

Genevieve Maddox  
South S.F.

## School lunches

Dear Editor,

I think the Reagan's lunch for one week should be what the President has requested for the budget cut on school lunches: one synthetic hot dog, a slice of bread, catsup, soup and half glass of milk.

Some schools in California serve breakfast to children who do not get any at home. Without that and the meager lunch, there is no way a child can function with hunger gnawing in their bellies. President Reagan has no compassion for the children of our country.

Ed Dollak  
S.F.

## Thank you

Editor

As we crossed the halfway point in our \$10 million campaign, I of course reflected on all the support we have received from all corners of the city.

I realized immediately that I have been remiss in not acknowledging formally the outstanding support the Progress has given our campaign. Every news item and every event, large or small, has been not only covered, but covered with diligence that reflects the genuine concern of the management and staff of your publication for the City and the things that make it great.

What's more, the Progress has gone above and beyond news coverage and become a bona fide fund raiser for the Committee to Save the Cable Cars!

On behalf of the board of trustees of the campaign, and the millions of people who love the cable cars, I'd like to thank you. I hope we can count on you to be a member of our team as we go for the next \$5 million!

Linda-Marie Veth  
Campaign Coordinator

## Letters...

Pages letters from its readers. To be must be signed by the writer with current interest of accuracy, letters should be file.

Letters to: Letter to the Editor, San 851 Howard Street, San Francisco,

that they — or their parents — or their grandparents — were badly treated after Pearl Harbor. It would be interesting to have their comments on the behavior of their relatives as is shown in the first few segments of "A Town Like Alice."

Wm. Mayer  
S.F.

## Japanese-Americans

Re: Letter of 9/23, by Mr. Humphrey Roberts. I would like to clarify some of the untrue statements concerning the reparation hearings now underway in various cities of this country made by him. I don't know where he got his information but to cast aspersions and making false statements to the news media is criminal.

He claims the Japanese-Americans were incarcerated to protect them from the hostile public and to keep them from spying for the Japanese government. That's mere assumption. Well then, how come 130,000 J-Americans in Hawaii were not interned? In the very spot where World War II started. Their properties and businesses weren't confiscated and their civil rights were not violated. To this date not one iota of evidence of sabotage and espionage by the J-Americans were produced either by the FBI or any other govt. agencies.

He also claims that those who were interned were treated like paying guests in "summer camps." What balderdash. I was one of the victims and I should know. Doesn't he know that we were dumped in the middle of the desert in various barbed wire camps with armed guards watch over us? he still seems to be carrying on his own war against all people of Japanese ancestry even after 35 years. If he is a good Christian how can he live with this hatred for the rest of his life.

The 110,000 J-Americans in California were uprooted from their homes because of racism. Like thousands of others, we lost our home and six acres of our property during those tragic years. Even our bank accounts were confiscated. Our children's education were disrupted. Many died from malnutrition and from lack of medical attention, and contrary to Mr. Roberts report that the internees received good food is totally erroneous. Barrels of salted mackerel and pork was the main menu in many camps.

The \$25,000 reparation we're asking for each individual is not for the incarceration but for the properties and funds we have lost. If Mr. Roberts wants to learn more on this subject he should

loyal I am to this country of my birth. I think I speak for many J-Americans also. Just because his relatives and Americans suffered at the hands of the Japanese in the Philippines he shouldn't stereotype all J-Americans as means and vicious. Look at our records, militarily and in civilian life.

I would like to ask Mr. Roberts when did he ever hear or read in the papers about J-Americans committing crimes like: raping your women, mugging the elderly or resorting to banditry? Did he ever see Oriental faces in the prison systems of America? I think our social record speaks for itself.

Frank Nishi

## Muni in verse

Editor,

I would like not to be left waiting on the hills — re: the new buses from L.A.

It's quite a heap of rust on wheels. The riders know just how it feels to stall, left waiting on the hills, exposed to rain, in-temperate chills.

But not, I think, our Mr. Sklar, who rides quite safely in a car. It's quite a deal — we need a Kopp — His sanity perhaps can stop the schemes with which we now are stuck. Dump Sklar?

Who knows?

Perhaps with luck!

Jan Brevet, S.F.

## Correction

Editor,

With all respect to the memory of my late friend Jeremy Ets-Hokin, I must correct an error on the part of Robert Doing-Olson: he credits Jeremy with the "creation of Mensa," an organization that in fact began in England many years before Jeremy was appointed, via the Mensa group in New York, to be the first "Local Secretary" of the San Francisco branch.

This was in 1964; although there had been Mensa members in the area prior to that time, there had been no ongoing group activities. Jeremy indeed was responsible for getting our local group underway and hosting many a mind-blowing meeting-cum-party!

He soon became bored with the organization, which went on to grow, albeit in a direction some of us were rather uncomfortable with.

Today, the chapter is quite large and active, and, although I resigned my membership because of serious philosophical differences with the "in group," I keep informed via member friends.

Serena Jutkovitz  
S.F.

# No 'Farewell to Manzanar'

This was initially written a year ago after the first showing of NBC's "Farewell to Manzanar" and submitted to a Michigan newspaper. The time reference was amended (at our request) by the author as he stopped to visit his brother, Ben, in Richmond, Cal.

By YUZURU TAKESHITA  
Ann Arbor, Mich.

After some 30 years, finally some of the 110,000 Japanese and Americans of Japanese ancestry who were incarcerated in concentration camps for nearly four years during the War in the Pacific could say: "Farewell to Manzanar." (Manzanar, located in Owens Valley near Mt. Whitney in California, was one of the ten concentration camps). For those of us who were victims of President Roosevelt's Executive Order 9066, which authorized the perpetration of what must be counted as one of the most explicit acts of racial discrimination in the history of the U.S. (and only last year publicly rescinded by President Ford on the 34th anniversary of that order), the showing of the movie entitled "Farewell to Manzanar" on NBC Television was a happening of some importance. At long last, the episode could be discussed openly on a national network, not as an impersonal documentary but as a human drama born out of a war (a war that was fought, if you recall, to preserve democracy against the threat of fascism).

More than anything else, it signified how far in time we had come from that period in history. The victims could for the first time publicly relive the conflicts and emotions of that experience and even look back to it nostalgically without shame or guilt. The audience at large, on the other hand, could even empathize with the victims in human terms without necessarily being put in the uncomfortable position of having to justify (or rationalize) the event in terms of the social, political and economic context of the 1940s.

Unfortunately, however, the time is not yet here for some of us to say, "Farewell to Manzanar"—as much as we would wish to be able to say so. Ironically, this conclusion is forced on me by the way a certain incident was treated in the NBC movie, which it is significant to note, was based on a book (Farewell to Manzanar, Bantam Books, 1974), by Jeanne Wakatsuki, who was seven years old when she and her family, along with the rest of us, were ordered into camp in 1942 for the duration of the war. The incident related to the U.S. Government's decision in early 1943 to screen all "inmates" 17 and older for possible induction into the armed forces and/or relocation to various parts of the U.S. (exclusive, of course, of the West Coast from where we were driven out). There were two questions in particular that caused much controversy and soul-searching

anguish among us:

Question #27: Are you willing to serve in the Armed Forces of the United States on combat duty, wherever ordered?

YES  NO

Question #28: Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and *fore-swear* (italics mine) any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?

YES  NO

In the NBC movie, those who answered YES—YES to these questions were hailed as having been loyal and those who answered NO—NO denounced as having been un-American and disloyal. (Of course, this was the way the U.S. Government at the time interpreted these answers.)

Recall, however, the setting in which these questions were being asked.

We were American citizens by birth but deprived of our constitutional rights when we were singled out to be put away behind barbed-wire fences for the duration of the war. Our only "guilt" (?) was the accident of having been born of Japanese parents who had immigrated from the country that was now at war with us in the Pacific.

And yet, Question 28 assumed that we were guilty of having sworn allegiance to a foreign power and asked that we "fore-swear" such allegiance. Some of us argued that to answer YES was to accept the accusation of guilt implicit in the question. We answered NO because we had nothing to fore-swear.

To answer YES to this question, we believed, was tantamount to affirming the government's reason for incarcerating us in the first place—namely, that we were a threat to the war effort to be allowed continued residence in the western states because our loyalty to the only country we knew from birth could not be trusted.

(The then Attorney General of California, Earl Warren—yes, the same Earl Warren who, on the strength of his later record as Chief Justice of our Supreme Court, is remembered as a great civil libertarian, stated publicly on February 2, 1942: "I want to say that the consensus of opinion among the law-enforcement officers of this State is that there is more potential danger among the group of Japanese who are born in this country than from the alien Japanese who were born in Japan.")

Presumably to 'prove' (?) his point he continued: "So far as this great state of ours we have had no fifth-column activities and no sabotage reported. It looks very much as though it is a studied effort not to have any un-

til the zero hour arrives." These quotations are cited from Allan Bosworth's *America's Concentration Camps*, New York: W.W. Norton and Co., Inc., 1967, p. 73, and Morton Grodzins' *Americans Betrayed*, University of Chicago Press, 1949, p. 94, respectively. They are cited to illustrate not only the absurdity of the argument on which the evacuation was based but also the kinds of people who fell victim to the racial prejudices that prevailed in the U.S. during that period. In the hysteria of war, these prejudices surfaced even among the most liberal of personages such as Walter Lippmann and, of course, Franklin D. Roosevelt.

My intention is not necessarily to condemn Earl Warren, for I prefer to judge a person by what he ends up being rather than what he may have been earlier in his life, but to warn us of the ease with which even the better minds of our society could, under some circumstances, be trapped into an argument as absurd as this and be led into compromising even the most fundamental of our historically cherished tenets.)

As for Question 27, we wanted to qualify our answers to say: YES, *gladly* if the government would first restore our constitutional rights, guaranteed every American Citizen, by releasing us from camp where we were being detained without just cause. The government did not accept any qualifications in our answers, even though the qualifications were consistent with the principles enunciated in our Bill of Rights.

We even tried to have the government change the wordings of the two questions—to no avail. Having taken my civics and U.S. history lessons in school seriously, when I reached 17, I felt I had no choice but to answer NO—NO.

As a result, I was promptly branded "un-American" and "disloyal" and, together with all the others who had answered NO—NO, herded off this time to a Segregation Center in Tule Lake, California, to live out the war as pariahs in our own country, ostracized now even by the majority of our fellow "inmates" who chose to answer YES—YES. (Admittedly, there were some right-wing extremists among the so-called NO—NO group and made us easy targets for scapegoating.)

Some of those who answered YES—YES went on later to fight in Europe to "prove their loyalty" to their own country that had essentially disowned them. The strength of their commitment to what they believed was the right decision deserves the highest praise and their supreme sacrifice, the deepest gratitude from those of us who eventually benefitted from

the marked improvement in majority America's attitude toward us, facilitated, we believe, immeasurably by their self-sacrificing, heroic deeds.

But, to continue to regard all of us who answered NO—NO as misguided, violence-prone, right-wing extremists—all "un-American" and "disloyal," as portrayed in the NBC movie by direct implication and/or indirect association (as in the original book by Jeanne Wakatsuki, though perhaps more subtly), is to distort the true nature of the issues that were involved.

The portrayal ignores the fact that not a few of us who answered NO—NO took our American heritage as seriously as those who, for their own reasons, chose to answer YES—YES, believed in the Constitution and in the inviolability of the basic rights guaranteed by it, and acted according to our own conviction that each citizen has the duty to fight any threat—internal as well as external—to the basic tenets of our society.

To indiscriminately cast those who chose to answer NO—NO as "bad guys," given the issues involved, is to encourage a citizenry that is inconsistent with the Spirit of our Founding Fathers who dared to claim certain inalienable rights against the tyranny of a sovereign, set forth those rights in the Declaration of Independence, and subsequently guaranteed their protection in the Constitution against the possible "tyranny" of an elected form of government such as we have had since 1776.

Ironically, it is the few who dared take a stand in the tradition of our Founding Fathers and the long stand condemned as the "bad guys". In contrast, glorified as the "good guys" are the ones who reacted, by their own admission, somewhat more in the tradition of our parents' culture (that of Japan), "accepting our fate" (however unconstitutional the manner in which that "fate" was imposed on us), "respecting the authority of the government" (however tyrannically that authority was exercised on the pretext of a national emergency), and feeling the need to "vindicate ourselves by super-sincere efforts" (leading some—such as a boyhood friend of mine who never returned—to volunteer for combat duty in Europe, where they distinguished themselves as one of the most highly decorated military units in the history of the U.S.).

Let there be no mistake about it. My intention is not to denigrate the latter. My only intention here is to point out the irony. Actually, sharing as I do our parents' heritage—or, even if I didn't, I too would regard the way they reacted as eminently virtuous.

The fact of the matter is



Yuzuru Takeshita is professor of population planning and director of the Center for Population Planning at the Univ. of Michigan, Ann Arbor. He holds a doctorate in sociology and has worked in population studies for many years with special assignments in Japan, Taiwan, Korea, Malaysia and most recently in London. A resident of San Mateo prior to the Evacuation, the Takeshita family was moved to Tanforan, then to Topaz and under circumstances as described in the article to Tule Lake.

there really were no "good guys" or "bad guys" on this issue, which really had nothing to do with loyalty or disloyalty. We were ALL victims of a bad judgment in history, each of us reacting to it in ways we each believed were consistent with our commitment to life in the United States as American citizens.

My own reaction to the evacuation order at the time, for example, is recorded in a diary that I discovered recently:

"March 4, 1942. Clear Sky. Thomas Clark, Chief of the Enemy Alien Control Agency, announced today that he hoped to complete the evacuation within two months. If so, I will have to leave before graduating from school. Oh well, it's for the good of America. If that's to be my fate, I must accept it."

Earlier, on January 10, 1942—one month after Pearl Harbor and a little over a month before Roosevelt's Executive Order—I wrote: "Americans, we (italics added) must unite to overcome this great crisis (meaning the war) that faces us. Let's serve our country! Buy U.S. Defense Stamps!"

A roommate in the (Tule Lake) Segregation Center there because he too answered NO—NO, was one of the several, a few years my senior, who had rushed to the recruitment center soon after Pearl Harbor only to be turned away because of his ancestry. There was no doubt in our youthful hearts as to where our loyalty lay in sharp contrast to what the government thought of us.

Now, ALL of us would prefer to forget the agonies of that period. But, as long as this injustice (of branding without just cause, a small group of citizens, who happened to disagree with the majority, as "un-American" and "disloyal") within an injustice (that led to our incarceration in the first place) is perpetuated—and the NBC movie revealed all too clearly that it is perpetuated past this Bicentennial Year, I, for one, as an American Citizen who still takes his and his compatriots' civil rights seriously, CANNOT as yet say (especially in the wake of Watergate, which painfully reminded us of the need for constant vigilance by each of us against an encroachment upon our civil liberties): "Farewell to Manzanar."

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## ***Helpers in Nisei Camps Described as Informers***

OMAHA, Oct. 4 (AP) — Some social scientists assigned to improve conditions at United States internment camps for Japanese-Americans during World War II served as Government informers, a University of Nebraska researcher has charged.

Peter T. Suzuki, 52 years old, a former camp resident, said that the information he collected from the National Archives on 20 anthropologists and seven sociologists assigned to the camps is "overwhelming."

But a number of social scientists who were assigned as "community analysts" in camps denied that analysts gave the Government names of internees thought to be disloyal.

Mr. Suzuki said that the scientists were assigned to promote good relations between camp residents and those who ran the camps. Rather, he charged, they passed on names of internees suspected of disloyalty to the Government; drew maps showing where Japanese-Americans of various political ideologies lived in camps, and recommended that some residents be moved to isolation camps.

Mr. Suzuki recently published his research in a journal, *Dialectical Anthropology*.

Edward H. Spicer, an anthropologist who headed the Community Analysis Section, said in an interview published in *The Omaha World-Herald* that he knew of one analyst who violated policy by becoming involved in loyalty issues. The analyst was removed from his job at a camp in Granada, Colo., early in the war, Mr. Spicer said.

MIT  
5 Oct 81



Natalie Crouter and her family before the war, above, and, at right, after their release in 1945.



## To Survive, The Prisoner Must Write

**FORBIDDEN DIARY: A Record of Wartime Internment 1941-1945**  
By Natalie Crouter  
Edited by Lynn Z. Bloom  
572 pages, Burt Franklin, \$14.95

"I shall never be able to express how I have widened my mind and horizon in confinement of this prison camp," wrote Boston-born housewife Natalie Crouter in 1942. With her husband, 12-year-old daughter and 10-year-old son, she had been captured during the Japanese invasion of the Philippines in 1941 and interned north of Manila with 500 other British and American prisoners.

Crouter wrote her secret diary on scraps of paper, wrapped them in wax packets and concealed them in food tins. After the war she spent two years transcribing the scraps into a 300-page manuscript. Years later she heard a speech by Lynn Z. Bloom, biographer of Dr. Spock, and decided she had found the perfect editor for her diary. She was right, and the result is well worth the wait. "Forbidden Diary" is a fascinating historical, literary and human document.

As we try to guess how captivity may affect the American hostages in an, "Forbidden Diary" provides some important clues. We have seen the phenomenon of hostages becoming attached to their captors. Crouter mentions that she felt "no joy or relief, only deep sadness" at the moment of release. Also, the act of writing a

diary can be a technique for survival. Bruno Bettelheim used writing as a way "to protect against a disintegration" of his personality. Crouter called her diary a "safety valve."

As Bloom's excellent introduction explains, Crouter recognized that the imprisonment probably would be the most significant event in her life and in her family's life together; she wrote to preserve a record of that experience for her children and for future generations. She also felt a kinship with all the world's victims of oppression, injustice and war:

"I often think of poverty and the thousands of women who endure it all their lives . . . bringing up their children in hardship . . . I keep thinking of Vanzetti in that awful Charles Street jail for seven years before he was electrocuted."

The Crouters were relatively lucky as prisoners. Camp Holmes, near Baguio, was a mountain resort with a pleasant climate and soothing views of surrounding hills. Rokuro Tomibe, the camp's commander for most of the war, was a kind Japanese officer who made sure the Red Cross packages reached the prisoners, at times fed the prisoners out of his own funds, and ignored orders that they be shot when the Americans recaptured the islands. As shortages made life desperate, the Crouters received food and clothing from their former Filipino maid — the

individual most responsible for their survival.

Despite these ameliorating conditions, the long imprisonment brought suffering — psychologically from fear and lack of privacy and physically from chronic malnutrition. Each family member experienced at least one critical illness. Natalie Crouter's husband, Jerry, a successful businessman in the Philippines before the war, a loving family man as portrayed in this diary, suffered permanent damage to his health and died in 1951.

The drama and politics of camp life provide some counterpoint to the warm and touching accounts of family life. Crouter's venom is reserved for those who abused their power or failed to do their share of work under camp rules that allowed some self-governance. At first the camp was run by an all-male committee, but after months of objections by Crouter and others, women were allowed to be heard. The other major controversy was over the question of whether families should be permitted to live together rather than be segregated by sex and age. Celibacy was considered necessary because camp members had agreed that only "previously conceived" babies should be born in captivity. Crouter fought a long battle to enable families to share quarters.

In spite of a few selfish people, most prisoners worked hard to remain civi-

lized. Japanese soldiers played basketball with Americans and were introduced to pumpkin pie; voice and violin programs were given. Crouter's diary includes "I Know That My Redeemer Lives" for Easter services; the camp production of "Our Town," and letters set up schools for all levels, so that June Crouter obtained a degree of "concentration" junior high.

Natalie Crouter is an engaging narrator with an eye for significant moments — the thoughtfulness of a mother covering a sleeping child; the element as a husband brings back the stubbornness of the women who sewed the rips in paper bags to them last; the laughter of guard prisoners over a musical satire "Life Behind Barbed Wire."

The author's humor, wit and sense of incongruity make her a "lens" through which we may view painful events from a different perspective.

Lynn Bloom, a former St. Louis woman who is an English scholar and a professional writer, reduced the diary to less than one-tenth its manuscript length, eliminating much repetition — including a record of every scrap of food the stantly hungry diarist consumed during the internment. Besides her introduction, Bloom also added an illuminating epilogue. The diary is part of the American Women's Diary series, a commendable publishing venture by Burt Franklin.

—Susan Waugh McDevitt



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## 1,000 Japanese Gangsters Attend Service For 'Al Capone of Japan'

TOKYO (UPI) — More than 1,000 Japanese gangsters ignored a new crackdown on organized crime to attend a memorial service Sunday for Kazuo Taoka, the "Al Capone of Japan."

More than 500 policemen equipped with metal shields surrounded Taoka's home, where the service was held, and searched those entering. There were minor scuffles but no injuries or arrests.

Taoka died of a heart attack in July at 68. A funeral was held earlier, but the memorial Sunday was primarily to allow his underlings to pay their respects, news reports said.

The service was sponsored by Taoka's organization, the Yamaguchi-Gumi, the largest crime syndicate in Japan.

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# Bitter Memories Of Internment

By Martha Shirk  
Of the Post-Dispatch Staff

HENRY TANAKA was finishing his second year at Willamette University when his family got the news. They were to abandon their home in Salem, Ore., and move to a "relocation camp" in Lulelake, Calif., 250 miles from their source of livelihood, their friends, and their American roots.

The Tanaka family wasn't alone. Its seven members were among 120,000 Japanese-Americans, two-thirds of them American citizens, who were forced into internment camps in World War II.

Now, nearly 40 years after the forced move, Tanaka and other Japanese-Americans are seeking redress. In response to their demands, Congress has formed a national commission to study the episode. A recommendation is expected in January on whether Japanese-Americans should be compensated for their economic losses and curtailment of personal freedom.

A series of hearings being held by the commission has moved the issue from the footnotes of history books to the national arena. It was also the main subject of discussion this weekend at a St. Louis convention of the Midwestern and Eastern district chapters of the Japanese American Citizens League.

**THE CONVENTION**, attended by 60 Japanese-Americans from 14 states, was held at Washington University. At it, delegates reaffirmed their determination to win reparations and ensure that the mass incarceration of citizens never happens again.

The internment of all Japanese-Americans was ordered by then-President Franklin D. Roosevelt in early 1942, several months after the Japanese bombed Pearl Harbor, Hawaii. The justification at the time was that the Japanese-Americans might pose a security



elt in early 1942, several months after Japanese bombed Pearl Harbor, Hawaii. Justification at the time was that the Japanese-Americans might pose a security threat to the United States. However, when the war against the United States was entered, the internment order was not extended to German-Americans, and many temporary historians believe the internment of Japanese-Americans was owing to racial prejudice.

Tanaka was in many ways a typical victim of internment. He was 18, an American-born citizen, the child of Japanese immigrants. He was looking forward to using his education at Willamette.

INSTEAD, he spent eight months at the Willamette relocation center, which he refers to as a concentration camp. When he finally received a special permit to continue his education, Willamette was off-limits because of its proximity to the West Coast. He was forced to move inland and finished his education at Earlham College in Richmond, Indiana, where, he says, "I was continually subjected to threats and verbal abuse."

Most of the rest of his family stayed at the relocation center until 1944. The exception was his brother, who was serving in the U.S. Army. After they were released from the camp, the family relocated in Cleveland. "We had no reason to return to Salem," Tanaka said. "We had nothing left."

Tanaka went on to become the executive director of Hill House, a psychiatric rehabilitation center in Cleveland. Now 58, his attitude about the internment experience has changed dramatically over recent years.

"While I was in the concentration camp, I was quiet because I was worried that if I was perceived as a troublemaker, the family would be split up," Tanaka said. "My uncle separated from his family and sent to a camp in Texas because he had been active in a Japanese fraternal organization. My father was active in the same group, and the family was afraid that he would be taken, too." As he grew older, Tanaka said, "I kept wondering why I didn't feel bitter." Finally, he said,

"I began to realize that the experience had washed me," he said. "When I left the camp, they told me, 'Don't cause any trouble. Don't go around in pairs. Be American.' So I went out in pairs. And after about 10 years in Cleveland, I realized that I was nobody any more. I had discarded my whole Japanese heritage."

**TANAKA'S CHANGE** in attitude paralleled that of many Japanese, he says. "There are three Japanese words that for many years summed up the attitude

of Japanese-Americans to the experience: *shikataganai*, which means 'it can't be helped'; *gaman*, which means 'to withstand adversity'; and *naji*, which means 'I don't want to be embarrassed.' Because of these attitudes, it took us nine years as an organization to get to the point where we could put the issue of redress on our agenda and get it approved as one of our goals."

Tanaka attributes part of the change in attitude to pressure from *sansei*, the third generation of Japanese-Americans. Tanaka's generation is *nissei*, and his parents' generation — the immigrants — is called *issei*.

"The *sansei* have made my generation much more aware of its heritage, and we're now trying to make up for the years that we lost as a result of the internment and the brainwashing," Tanaka said.

Bill Yoshino of Chicago is a *sansei*. His parents were uprooted from their home in Seattle and interned at a relocation center in Wyoming for a year and a half, and then given

special permits to move to Chicago. Yoshino was born a few years later. Throughout his childhood, he says, he had a vague idea that his parents had been interned, but they never discussed it.

"That's part of the reason why this whole thing has taken 40 years to surface as a national issue," he said. "My parents, like many other of the victims, never talked about it. They had been placed in those camps, and there was a lot of implied guilt on their parts."

**YOSHINO**, who is executive director of the Chicago office of the Japanese American Citizens League, says the recent emergence of the issue has been an experience of relief for many Japanese-Americans.

"I have been talking to a lot of them in preparation for the hearings, and many of them start out by telling me the experience is something they haven't thought about for 40 years," he said. "But when they start talking, you can't stop them. They have so much to say that's been bottled up so long."

Yoshino says a consensus exists among



Sidewalks in Los Angeles being piled with possessions (above) before residents were sent to internment camps. At left, thousands of men entering their new homes in 1942.

Japanese-Americans that some financial compensation should be provided for the experience.

"We don't get down to dollars and cents," he said, "but we are talking about monetary payments to individuals."

Tanaka notes that some Japanese-Americans have received compensation for property losses — a total of \$38 million. Yet, the Federal Reserve Bank of San Francisco has estimated that Japanese-Americans in California lost \$400 million as a result of being interned, he said.

"The whole purpose of bringing the issue up now is to prevent a recurrence," Yoshino said. "Hopefully, by making the public aware of it, we will prevent it from happening again."

Tanaka and Yoshino believe many Americans are totally ignorant about the episode. Many high school history books don't even mention it in their treatment of World War II, they said. Also, they believe that few Americans are aware that Japanese immigrants were prevented from becoming naturalized American citizens until 1952.

**THERE ARE ABOUT 700,000** Japanese-Americans in the United States. About 800 of them live in St. Louis, says George Sakaguchi of Crestwood, who is active in the local chapter of the Citizens League. Sakaguchi said many of the St. Louisans share Tanaka's internment experiences.

When he was 16, Sakaguchi was forced to move from his home in Fresno, Calif., to a relocation center in Arkansas.

"When we were sent to the camp, we didn't think about civil rights," he said. "We were too young. But as we became older, and as we watched the black civil rights movement develop, we realized that we had civil rights, too."

England

Daily Mail, Tuesday, July 21, 1981

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**DERMOT  
PURGAVIE'S  
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★★★★★  
**40 years to  
say sorry**

GETTING invaded had not been part of the American experience and the Japanese attack on Pearl Harbour that December Sunday morning in 1941 was regarded as the most outrageous foul in the history of diplomacy.

In the hysteria that followed, President Roosevelt signed Executive Order 9066, which authorised the immediate round-up of 'all persons of Japanese ancestry.'

Whether they were citizens or not, they were forced to abandon homes and businesses, and, wearing numbered tags and with only what possessions they could carry, they were taken by train and truck to tarpaper shacks in prison camps surrounded by barbed wire, guard towers and armed troops.

It is recognised as an inglorious racial episode in the history of a nation founded and nourished by immigrants and now, 40 years later, in an attempt to atone, the survivors of the 120,000 Japanese interned are being rounded-up again to recall their experiences for a federal commission.

Over the next year the commission will hold hearings all over the country to establish how they were treated and whether the Government should pay compensation for their suffering and the £200 million it's estimated they lost when their property was seized.

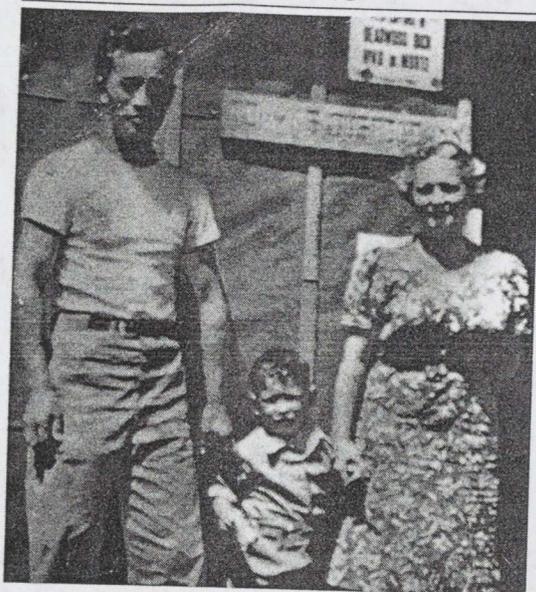
'It is a sad and nationally humiliating story,' says former Supreme Court Judge Abe Fortas, who worked in the Interior Department at the time and is giving evidence to the commission. 'It was a tragic error and I cannot escape the conclusion that racial prejudice was a basic ingredient.'

Although later a Japanese-American regiment was to become the most decorated unit in the U.S. Army, and no attempt was ever made to intern Germans, anyone of distinctive Japanese origin was cruelly persecuted. Shops sported signs that said 'Jap Hunting Licences issued here' while national leaders inflamed the xenophobia. 'A Jap is a Jap,' announced General John Dewitt. 'It makes no difference whether the Jap is a civilian or not.'

Compensation is not really the issue, says Hawaii Senator Daniel Inouye. The important function of the commission's inquiry is to 'awaken the experience enough to haunt the conscience of this nation'.

★★★★★

## NATIONAL AFFAIRS



James D. Wilson—Newsweek

Yonedas at Manzanar camp in 1942, today with sign of those times: 'Saying I'm sorry won't do'

# America's Day of Infamy

As a young American patriot working the docks of San Francisco in 1941, Karl Yoneda refused to load ships bound for his native Japan. When war broke out he volunteered to do whatever he could for the American cause and was assigned to help build Manzanar, a camp in the California desert. One week later President Franklin D. Roosevelt ordered the detention of all Japanese-Americans—and overnight Karl Yoneda, his Caucasian wife and his son, Tommy, 3, became prisoners at the very camp he was to help build. Yoneda was lucky: eight months into his stay in a squalid 20-by-25-foot tar-paper shack, he was recruited as a translator for U.S. military intelligence. But his wife and son had to stay behind: Tommy, by then nearly 4 years old, was still regarded by the U.S. Government as a possible threat to national security.

For the Yonedas, now both retired, Manzanar is a reminder of the unjust mass incarceration suffered by 120,000 Japanese-Americans, a flagrant case of a group being stripped of its civil rights solely for reasons of race and national ancestry. Last week, nearly 40 years after the fact, a Federal commission began hearings in Washington to determine how the internment camps could have happened—and whether the U.S. Government should offer financial compensation to those who suffered.\* "It was a terrible thing that happened," says San Francisco dentist Donald Nakahata, who was sent to Topaz Camp in Utah at the age of 12. "I have a grievance and simply saying I'm sorry won't do."

In its first week of hearings, the nine-

\*Besides Manzanar, the government used nine other main camps and 26 smaller facilities to confine the 120,000 people, including Japanese-Americans, Japanese resident aliens and about 1,000 Aleut-Americans.

member Commission on Wartime Relocation and Internment of Civilians concentrated on the period leading up to the internment. James Rowe, a Justice Department official at the time, testified that post-Pearl Harbor hysteria fanned fears of a Japanese invasion and subversion. Signs of the times, for example, included one that read: "Jap Hunting Licenses Issued Here." "We were scared," says Rowe, "and I think it got to everybody"—including President Roosevelt. FDR followed the advice of military leaders like Lt. Gen. John L. DeWitt ("A Jap is a Jap. It makes no difference whether the Jap is a citizen or not.") and signed Executive Order 9066 in February 1942 authorizing the roundup. In 1944, even as Japanese-Americans were signing up for what would become the much-decorated 442nd Regimental Combat Team, the Supreme Court backed up Roosevelt's order.

**'Token':** Although the Emergency Detention Act, which gave FDR the power to intern, was repealed in 1971 and Executive Order 9066 was rescinded in 1975, the Supreme Court ruling still stands. But while many of the Japanese in the camps adopted the attitude of *shikata ga nai*—"so it goes"—many second- and third-generation Japanese-Americans no longer are willing to accept their imprisonment with such fatalism. So in 1979 activists began lobbying Congress, and in 1980 the commission to study the internment episode was created. "We are getting old," says Mike Masaoka, who served with the 442nd. "Maybe the last worthwhile token which we can give is to make it so this won't happen again."

The most troublesome issue facing the commission is the question of compensation. The 1948 Japanese American Claims

Act returned only about 8 cents on every dollar of the estimated \$400 million in lost homes, businesses, farms and possessions. Proposals have been made to grant each displaced family \$25,000—but to provide that amount to all those considered to the camps would cost more than \$3 billion. Arguments about the expense don't impress some of the victims. "Restitution must be made," insists Denver attorney Minoru Yasui.

Even if the commission recommends restitution, it's unlikely a budget-conscious Congress would go along. Some Japanese-American legislators oppose such plans, agreeing with California Sen. S. I. Hayakawa that the mass relocation were "perfectly understandable"—and that no compensation is in order. Others would be satisfied with symbolic ges-

tures: one idea is to erect a memorial to the 442nd. The important thing, says Hawaii Sen. Daniel Inouye, who lost an arm fighting for the 442nd in Italy, is to "awaken this experience enough to haunt the conscience of this nation"—and to show that America has not always been the land of the free.

MICHAEL REESE with MARY LORD in Washington and RICHARD SANDZA in San Francisco

## The Atlanta Case: Murder Times Two

Ever since 23-year-old Wayne B. Williams was arrested last month and charged with the murder of Nathaniel Cater, the latest victim in the slayings of 28 young Atlanta blacks, anxious city residents had been awaiting a formal indictment. Last week the indictment came—and surprisingly, there were two counts. As expected, a Fulton County grand jury charged Williams with murdering Cater, 28, whose body surfaced in the Chattahoochee River in May, two days after a police stake-out team heard a splash and spotted Williams nearby. But the grand jury also charged Williams with the murder of Jimmy Ray Payne, 21, whose body was found in the river April 27. In both cases, the indictment charged that Williams had asphyxiated the victims "with objects and by means which are to the grand jurors unknown."

Sources said that fibers found on Payne's body were similar to some found on Cater's—and that they matched those taken from Williams's home. But authorities declined to say what evidence they presented to the grand jury—or whether Williams was a suspect in other cases. No trial date has been set. Since Williams was put under surveillance in late May, no other young Atlanta blacks are known to have disappeared.



SAN FRANCISCO, CALIF.  
EXAMINER - CHRONICLE  
S. 640,505  
SAN FRANCISCO METROPOLITAN AREA

JUN 11 1972

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**I**N ALL THE SHIFTS and changes in the role of the institution of journalism, the reporters have gone pretty much unnoticed. There's not much said or thought of how they should go about being the objective collectors of information.

No longer are reporters to be anything goes, lower-class kids on the make up the status ladder; nor can they be the handmaidens of power and officialdom, so who are they and how should they operate? They're just told to go out there, be honest, detached and play it down the middle.

That won't work. A recent book in anthropology which should be read in every newsroom in America, shows why. ("Doing Fieldwork: Warnings and Advice," by Rosalie H. Wax, the University of Chicago Press.) As this charming and wise volume demonstrates there is no middle to play on and he who wants to be detached will not get the story.

"... Good fieldwork (read reporting) is not something performed by an isolated intellectual or researcher but something created by all of the people in the social situation being studied," writes Wax in this book where she describes 25 years of attempting to be the value-free anthropologist getting information and objective about it.

The inanity of thinking in those terms comes through in unarguable clarity when she narrates the difficulties of getting information in our World War II internment camps where we locked up our Japanese-American citizens.

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**H**ERE WERE thousands of frightened, furious, confused people, divided to the point where they were killing and beating each other up. They were not about to tell her anything on the basis of her introducing herself with, "How do you do, I'm a Caucasian, neutral anthropologist. Even though what you say may get you killed or deported, I want you to tell me the truth."

She had to prove herself. She had to be somebody. As she says, "They and I knew I was getting information on the strength of an intimate social relationship. I had no means of recompensing them except by returning their friendship and accepting the obligations it implied..."

Journalism is turning away from its old obligations and friendships with cops, politicians, sports figures. It's being done to avoid being compromised, to stay neutral, but can that be done without losing access to the information and how? The question can't be answered yet. Even the Wax book is a sod-busting effort to understand what the anthropological fieldworker actually is doing when he does his job.

A similar effort must be made in regard to understanding the reporter, because in this age of the people's right to know, his old maxims of conduct will not hold.

Creve Coeur

## American Citizens

Regarding the Feb. 24 article  
"Wartime Uprooting And Internment  
Of Japanese Censured."

It disturbs me that the media  
continue to erroneously equate the  
Americans of Japanese descent with  
the Japanese of Japan. If you were to  
write "Italians or Germans were  
interned," most would assume they  
were Italians or Germans from their  
respective countries. Therefore, when  
you write "Japanese were interned,"  
your readers would assume that they  
were all Japanese citizens. The  
majority of us who were interned were  
American citizens with American  
beliefs, loyalties and spirits. We were  
unfortunate only in not looking like the  
majority of the white population and,  
thus, were discriminated against on  
racial appearance.

The Japanese in Japan call us  
Americans; Americans in the United  
States call us Japanese. I prefer to be  
correctly called an American so we  
wouldn't be confused as an enemy  
again in the future.

My brothers and I have served in the  
United States Army and Air Force  
Military Intelligence and are proud to  
be Americans.

Dr. John Hara

Ballwin

# Wartime Uprooting And Internment Of Japanese Censured

WASHINGTON (AP) — The United States had no military necessity for the internment of 120,000 people of Japanese ancestry during World War II, and their uprooting was "a grave injustice" fueled by war hysteria and racism, a government commission said today.

The commission faulted government leaders from Franklin D. Roosevelt on down. It said a failure of political leadership also lay behind the episode, now widely considered a blot on America's record.

The Commission on Wartime Relocation and Internment of Civilians made no recommendation on whether to compensate the survivors and their heirs. But the panel is expected to call for payments when it frames its recommendations to Congress this spring.

No decisions along those lines have been reached yet, said the chairman, Joan Z. Bernstein, a lawyer in Washington. But the panel's report called the postwar compensation for loss of property inadequate.

The commission spent two years reviewing the forced removal of all people of Japanese descent from the West Coast three months after Japan's attack on Pearl Harbor on Dec. 7, 1941.

The commission said those who ordered the mass internment could offer no rational justification "except political pressure and fear" for putting people behind barbed wire solely on the basis of their ethnic background.

The panel called "unfounded" the justifications on military grounds that were put forth by the late Lt. Gen. John L. DeWitt, who was in charge of the West Coast's defenses.

"The Japanese race is an enemy race, and while many second- and third-generation Japanese born on United States soil, possessed of United States citizenship, have become 'Americanized,' the racial strains are undiluted," DeWitt had argued to Secretary of War Henry L. Stimson.

DeWitt's racial opinions "are remarkable even for the racially divided America of 1940," the commission said.

The panel condemned Roosevelt, who signed the internment order 10 weeks after Pearl Harbor on Stimson's advice. Roosevelt acted without requiring "any careful or thorough review of the situation," the commission said, and the president did nothing to calm hysteria over the possibility of sabotage on the West Coast.

Nor did Roosevelt try to counter the erroneous public belief, supported by a statement by Navy Secretary Frank Knox, that Japanese espionage had led to the massive American defeat at Pearl Harbor, the report said.

And in the spring of 1944, when even the War Department decided it could no longer justify the detention program, Roosevelt allowed the 120,313 evacuees to be held for six more months so as not to jeopardize his re-election that fall, the commission said.

"The president would not do anything precipitous to upset the West Coast," the report noted with sarcasm. "There would be an election in November."

The 467-page report was based on testimony from 750 witnesses and a study of documents.

Congress set up the nine-member commission after several years of agitation for an investigation by the Japanese-American Citizens League.

Among the members are former Supreme Court Justice Arthur Goldberg, former Sen. Edward W. Brooke, R-Mass., and former Rep. Robert F. Drinan, a Jesuit priest.

After Roosevelt signed Executive Order 9066 on Feb. 19, 1942, American citizens of Japanese descent and Japanese immigrants were prohibited from living, working or traveling on the West Coast.

They were taken to "assembly centers" — racetracks and fairgrounds — and then to "relocation centers," 10 bleak camps in desolate areas in California, Arizona, Idaho, Wyoming, Colorado, Utah and Arkansas.

Many lost their homes, farms, businesses, cars. They could take with them no more than they could carry in their hands.

Small rooms in tar-papered barracks housed entire families. Eating and bathing were in mass facilities. Wages were held to no more than \$19 a month for professionals. Fathers, no longer providers, lost their authority status.

Ultimately, young men willing to proclaim their loyalty were allowed to enlist in the Army, where the Nisei unit in Europe returned as the most decorated combat unit of the war.

In the postwar era, compensation was paid for the loss of real and personal property, but the payments were inadequate, the commission said, and no attempt was made to compensate for "the stigma placed on people who fell under the exclusion and relocation orders; the deprivation of liberty suffered during detention; the psychological impact of exclusion and relocation; the breakdown of family structure; the loss of earnings or profits; physical injury or illness during detention."

Sen. Alan Cranston, D-Calif., and Rep. Mike Lowry, D-Wash., are preparing a bill providing \$25,000 each for evacuees and their heirs as a form of recompense.

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## Japanese-Americans Seek \$24 Billion For Internment During World War II

WASHINGTON (AP) — A group of Japanese-Americans is suing the United States government for \$24 billion for locking up 120,000 people behind barbed wire during World War II.

The suit was filed on behalf of internees who spent an average of 1,100 days in camps in the West. It seeks \$200,000 for each of the internees or their survivors.

The case was filed Wednesday by the National Council for Japanese-American Redress. Listed as plaintiffs were 25 Japanese-Americans, some of

whom are dead.

The council said all "suffered great financial and psychological injury and irreparable losses of liberty and other valued constitutional rights."

In addition to compensation, the suit seeks a judicial declaration that the United States violated the constitutional and civil rights of the people who were interned.

On Feb. 24, the Commission on Wartime Relocation and Internment of Civilians, issued a report on the internment. The report concluded that

those who ordered the mass internment could offer no rational justification "except political pressure and fear."

The suit charges that the government conspired to deprive Japanese-Americans of their constitutional rights by fabricating claims that "military necessity" dictated the relocation of all people of Japanese descent from the West Coast.

The suit said, "At the time of these actions, responsible United States officials knew that their actions were in direct contradiction to authoritative

intelligence reports already in their possession, attesting to the loyalty of the plaintiff class and the absence of any need to subject them to mass deprivation of their civil rights."

The council said, "For example, evidence showing the United States' misrepresentation and suppression of evidence may serve to suspend the statute of limitations for the bringing of this action."

The suit raises 21 separate causes of action against the United States and seeks approximately \$10,000 a cause for each individual.

# Hatred of 40's Still Vivid to Japanese

By WALLACE TURNER

Special to The New York Times

HOOD RIVER, Ore., July 19 — Four decades after the fact, the Japanese of the Hood River Valley still have trouble understanding why their neighbors turned against them and why the Government of the land where they were born locked them behind barbed wire fences beneath machine guns on guard towers.

"It kind of upset me because I was in the service, and I felt like I represented my family," said Mamoru Noji, 62 years old, who was drafted into the Army Nov. 1, 1941, and is now a prosperous orchardist in Parkdale, about 20 miles south and up the valley. "Their being taken to the camp was a kind of low blow to me."

What happened here in the spring of 1942 was much like what occurred across Oregon, Washington, California and Arizona. Under an executive order issued by President Roosevelt, persons of Japanese ancestry were all herded into detention camps on the theory that some might be saboteurs.

Before it was over, there erupted in this quiet little town on the Columbia River a demonstration of racial prejudice that some Japanese-Americans believe was rooted in economic greed.

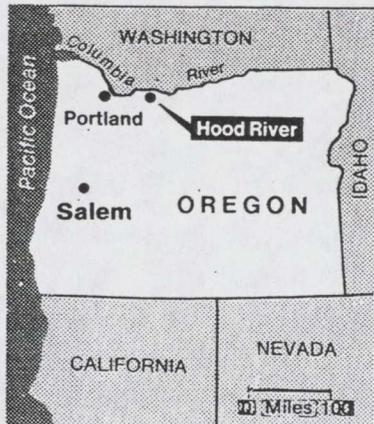
## Campaign by Legion Post

The American Legion's Hood River post had put the names of all servicemen from the county, including 16 Japanese-Americans, on a big sign. On Dec. 1, 1944, Jess B. Edington, a plumber who was the post commander, announced that all the Japanese names had been painted out. He said that the post would support efforts to prevent former residents of Japanese ancestry from returning to the valley.

"This community has long been disturbed," said a part of the post's anti-Japanese resolution, "by an alien minority whose children are citizens of an enemy country." The resolution also said the post would cooperate with any group working to drive out the Japanese.

The post wanted Japanese land titles "carefully investigated," anti-Japanese codicils in land deeds and creation of a corporation to buy Japanese-owned property.

Mr. Edington died eight years ago; his wife said that he changed his views of Japanese-Americans before he died. Shortly after the sign incident, under orders from the national officers of the Legion, the Japanese-American names were restored and the post's campaign



The New York Times / July 20, 1981

## Hood River was torn by prejudice in early days of World War II.

was abandoned. The sign itself disappeared long ago.

Last week the Federal Commission on Wartime Relocation and Internment of Civilians began hearings in Washington to examine the treatment of 120,000 Japanese-Americans and a much smaller number of Aleuts who were pulled off the Pribilof and Aleutian Islands and taken to camps in the Admiralty Islands.

When World War II began, the elderly Japanese here were in high school, college or just beginning their careers. They were the children of immigrants, mostly men, who came here from 1900 to 1920, generally worked as laborers, bought land and sent to Japan for wives. Most of those still alive became citizens in 1953, when a law change allowed it.

Many of those immigrants never learned English well and kept to themselves. But their children believed, until early 1942, that they were part of society here.

"I wasn't quite aware of prejudice as a kid," said Ray T. Yasui, 66, whose sons now farm the orchards that his father established. "I remember older people talking about it. Sometimes we'd be called 'fish eater' and the like, but mostly as a kid you were one of the regular bunch."

## A Forced Departure

It was May 13, 1942, when the old passenger railroad cars pulled into the Union Pacific depot on the shelf of land above the Columbia River and about 350 Japanese-Americans were told to get aboard. They were taken to a camp of tarpaper shacks east of Fresno, Calif., where each family had one room and the

only sanitary facilities were outdoor community toilets.

Two months later, they were moved to Tule Lake, Calif., where many lived out World War II in better conditions, with more space and indoor plumbing, under machine gun towers. Many of the immigrants' adult children got permits to live and work outside the Western states, where the Japanese were prohibited.

Under deadline pressure, immigrants who had fought back the fir forests to establish their farms, had to make the best arrangements they could for the care of their orchards, homes and farm buildings. Today, the Japanese-American farmers avoid talking about what happened, except those for whom things turned out well.

"It was perfect," Koe Nishimoto said last week of the care that neighbors gave his father's 20 acres of pear, apple and cherry trees. "They paid off the mortgage with the profits, and we had the farm to come back to."

However, Ray Yasui said, "You would have to be honest and say a lot of the renters just bled the Japanese farms." Stories are told of a home being used as a chicken house, of Japanese farmers being forced to sell at low prices and of dishonest practices used by the renting farmers.

## Some Never Wanted to Return

Some Japanese pioneers, such as Mr. Yasui's father, Masao Yasui, who came in 1903, never wanted to return here after the war ended. The elder Mr. Yasui had owned a general store in Hood River and had been a member of the Rotary Club.

Mr. Noji said that after Dec. 7, 1941, when the Japanese attacked Pearl Harbor, "immediately we were more or less quarantined" and moved "under guard." "We were more or less prisoners," he said.

After he was drafted, he became an interpreter with the 43d Infantry Division, made up of National Guardsmen from New England, and interviewed Japanese prisoners on Guadalcanal, New Georgia, New Caledonia, New Guinea and in the Philippines.

## 'Some of Them Apologized'

After the war, Mr. Noji went through the back files of The Hood River News to see for himself the racial hatreds exposed in the war years. He said, "It's eye-opening when you know the people around here. A lot of them wish they hadn't said those things, and I guess some of them apologized to some people. Not to me, though."

## Masami Asai though

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## Return

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The New York Times/Wallace Turner

**Masami Asai picking cherries in his Hood River, Ore., orchard. Of the detentions, he said, "I was born here and I thought the Government couldn't do things like that." He was drafted soon after the detentions stopped.**

"There actually were some rational people around here who thought we were in cahoots with the Japanese Government," he continued, "and were disappointed that we didn't tell them what was going to happen."

## Return to the Valley

Masami Asai was 24 when the evacuation came. He said, "I thought they might make my parents move because they couldn't be citizens then, but I was born here and I thought the Government couldn't do things like that to citizens." He left an internment camp to work as a chemist in Chicago for most of the war. The Hood River county draft board classified him 4-C, as an "ineligible alien," he said. He was born in Hood River.

Mr. Asai and two other young Japanese-Americans returned to the valley when they heard that the evacuation order was to be lifted.

"Three of us hit Hood River on Jan. 12, 1945," Mr. Asai said. "The signs went up — 'No Jap trade.' The draft

board put all three of us in 1A, and they had me in the Army by June 1945."

Before he left, the American Legion post sent agents out to try to buy the Asai orchard. "I ran them off," he said.

"The powers around here thought that if they could stop us three, the others would not come back," he said. "It was economic I think. They wanted the orchards."

Still troubled, he said, he once wrote to Chief Justice Earl Warren of the United States to ask, "If maybe he didn't make a mistake." But he did not receive an answer.

In 1942 Mr. Warren, then California Attorney General, was a firm supporter of the Japanese evacuation. At a Chicago conference in 1943, he opposed suggestions that the Japanese-Americans be allowed to go home.

## Different View for Youth

"If the Japs are released, no one will be able to tell a saboteur from any other Jap," said the man who, 11 years later, wrote the Supreme Court decision in

Brown vs. Board of Education, which said that racial segregation in schools violated the United States Constitution.

Philip Yasui, 34, a graduate of Oregon State University, now farms the orchards established by Masao Yasui, his grandfather, whose Rotary Club membership could not save him from the evacuation train in 1942.

"Prejudice was a minor problem when I was in Hood River High School," said Philip Yasui. "Now it's nonexistent. Sometimes girls you would ask out would say their parents wouldn't let them date Japanese. That was about as much as it went."

He is married to the former Maija Annala, a Hood River woman of Finnish ancestry who he started dating when they were at Oregon State. Mrs. Yasui is the president of the area's Japanese-American Citizens League, which has as members 180 of the 250 adult Japanese-Americans who still live in the Hood River Valley.

July 20, 1971 N. Y. Times -

# The Imprisoned Refugees

St. Louis Post-Dispatch

## Almost 1,800 Cubans Held For 14 Months While U.S. Ponders

Judith Gaines In  
*The Philadelphia Inquirer*

ATLANTA — Francisco Joya Rosales came to the United States on the "Freedom Flotilla" from Cuba 14 months ago. He's still wondering when the "freedom" part will start.

### mirror of public opinion

"For so long, I wished to come to America," he said through an interpreter. "I can't believe that I'm here in jail now — and that I don't know when I'll ever get out." Jail in this case is the maximum-security federal penitentiary in

Atlanta, and Joya Rosales is here because, shortly after he arrived in May 1980 at a resettlement camp in Key West, Fla., two other refugees accused him of being a communist.

Under normal circumstances, this would not be a ground for imprisonment, but Joya Rosales' circumstances are far from normal. And he is not alone. With him in the penitentiary here are 1,770 other Cubans — hardcore criminals, petty thieves, malcontents and innocent men — with no idea of what their fate will be, or even when a decision about them will be reached.

Few have been formally charged and even fewer have been convicted of any crime in the United States. Few are represented by any lawyer, and all are victims of a peculiar kind of Catch-22: Until their rights can finally be determined, it is impossible to say whether their imprisonment violates these rights.

The 1,770 who are in jail were among the 125,000 who fled Cuba by boat in April and May 1980. They were imprisoned at various U.S. resettlement camps, and later centralized at the federal prison here.

Tyrus Minnox, district director of the U.S. Immigration and Naturalization Service (INS) in Atlanta, claims that the imprisoned Cubans have been "excluded" for "crimes so base and violent that they should not be allowed to associate in normal society."

But several organizations fighting to gain the freedom of these prisoners point out that most of the "crimes" were committed in Cuba and judged criminal by Cuban legal standards.



Atlanta's Latin American Association, the Committee on Behalf of the Cuban Prisoners and the U.S. Catholic Conference, which maintains an office at the prison, acknowledge that some of the prisoners — perhaps as many as one-third — probably are guilty of such serious crimes as murder, armed robbery, arson, rape and child abuse. But they contend that, according to prison records, most of the inmates are charged with offenses considered minor under American law, and that these men could safely be released. Here are some examples of the prisoners and their Cuban crimes:

—Jose Luis Alonso Herrera, who stole a battery and a sack of sugar.

—Juan Mendez Valdez, who stole some trousers and socks.

—Roberto Villamil Drake, who turned a blind eye when a friend, needing funds to pay a hospital bill, took \$600 from the store in which Villamil worked.

—Ignacio Ruiz de Armas, who stole a boat to flee what he viewed as unduly harsh conditions in Cuba.

—Felix Preval Peralta, who refused to marry a young woman he had slept with, whereupon the woman's parents charged him with rape.

U.S. Attorney General William French Smith has refused to allow any of the prisoners to be released until a special task force produces some recommendations about how to deal with all of them. Assistant Attorney General David Hiller, one of several Justice Department representatives on the task force, said the freeze was established to give the government time "to review the circumstances of the cases and criteria for releasing the prisoners."

Some of the prisoners claim they have been jailed because of confusions in translation between English and Cuban Spanish. For example, some men were sent to prison because they admitted to having committed "robo," which sounds like "robbery" but can mean merely shoplifting or petty theft in Spanish.

Other "crimes" for which the Cubans are being confined include homosexuality, vagrancy, lack of properly completed visas, mental incapacities and psychological irregularities, according to George Handelsman, a lawyer who is president of the Latin American Association and who has been trying to provide free legal services to several of the prisoners.

Most of the 1,770 prisoners have been given hearings by the INS and formally found ineligible for admission to the United States, but about 150 have not yet been provided even this, even though they have been detained for more than a year.

INS officials say it's all up to Attorney General Smith and his special Interagency Task Force on Immigration and Refugee Policy. The task force, representing nine federal agencies and the White House, was appointed in February to come up with recommendations not only for the Cuban refugees but also for a broad range of issues, including immigration quotas, labor certification procedures, how to deter illegal immigration, whether to establish a national identity card, and criteria for granting amnesty. It submitted a report to the White House June 6 and the Cabinet met to consider it on July 7. A policy decision is expected later this month. Meanwhile, the prisoners wait

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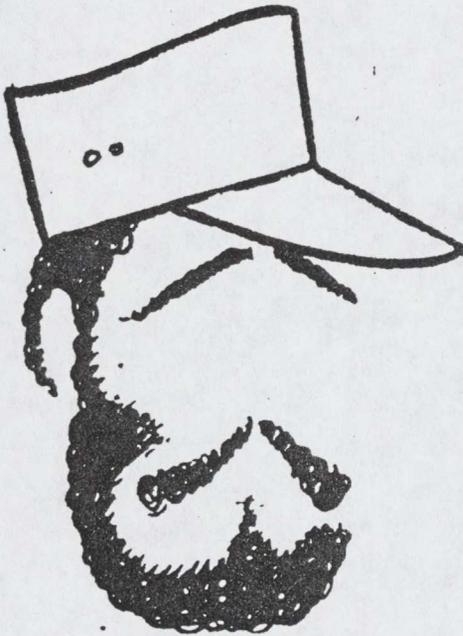
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## The Marriage Penalty

*The Burlington (Vt.) Free Press*

When Congress revised the nation's tax laws 12 years ago in an effort to reduce penalties for single taxpayers, it overcompensated by imposing higher taxes on working married couples.

The so-called "marriage penalty" has come under fire for putting a price on matrimony. Filing jointly, husbands and wives with comparable salaries pay a considerably higher tax on their combined incomes than if they were single and reported incomes separately. That discrepancy has led many couples to seek ways of evading the law.

A married couple with an income of \$10,000 now pays a \$202 penalty. A couple with a combined income of \$30,000 pays a \$903 penalty if the return is not itemized and one of \$383 if it is.

Hit hard as they are by the high cost of food,

with rape.

U.S. Attorney General William French Smith has refused to allow any of the prisoners to be released until a special task force produces some recommendations about how to deal with all of them. Assistant Attorney General David Hiller, one of several Justice Department representatives on the task force, said the freeze was established to give the government time "to review the circumstances of the cases and criteria for releasing the prisoners."

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# Japanese-Americans Remain Troubled After 40 Years

By WALLACE TURNER

Special to The New York Times

SAN FRANCISCO, Sept. 3 — For many of the 800,000 Japanese-Americans, the heavy attention in recent weeks to the 40th anniversary of the dropping of the atomic bombs on Japan and the end of World War II has stirred unhappy memories and unsettling thoughts about the present.

For many of them it evoked memories of World War II detention camps, and for a scattered few who had been trapped in Japan by the onset of war it recalled the agony of Hiroshima and Nagasaki as seen from beneath the mushroom clouds of atomic bombs.

And then there is Sadaaki Okano, of Honolulu, a retired building contractor who spent 1939-45 as a member of the Japanese Army that occupied China. In 1947 he married a Hawaii-born Japanese woman who was trapped in Japan by the war, and they immigrated to Hawaii in 1953.

"We should forget war anniversaries," he said. This was expressed many times by Japanese-Americans interviewed in Hawaii, Oregon, Washington and California.

Since the days of internment and high anti-Japanese sentiment, Japanese-Americans have made their mark

in this country. While they live in every state, the largest number, 261,822 according to the Census Bureau in 1980, live in California. In 1940 the national census identified 285,115 people as being of Japanese ancestry, and 791,275 in 1980.

## Strong Influence in Hawaii

The greatest Japanese impact is in Hawaii, where 228,000 made up 23.2 percent of the nonmilitary population in 1983.

The Japanese-Americans' proudest hours of World War II were built around the exploits of two units of Japanese-American volunteers, most of them from Hawaii.

Assigned to combat in Africa and Europe, the 442d Regimental Combat Team and the 100th Battalion suffered unusually high casualties, and were among the most highly decorated units in the war. Senator Daniel K. Inouye of Hawaii lost his right arm in combat in Italy with the 442d.

Senator Spark M. Matsunaga and Gov. George R. Ariyoshi of Hawaii are of Japanese ancestry. Thousands of Japanese-Americans work in all levels of the professions, management and business ownership in Hawaii.

Robert Schmitt, state statistician of Hawaii, said the median income for a Japanese-American family there was \$29,215, as against \$22,750 for all races in Hawaii.

## Disparity in Earnings

A somewhat different picture is painted by Dr. Ronald T. Takaki, professor of ethnic studies at the University of California at Berkeley, based on data gathered of Japanese-American economic experience in all states.

He said that while Japanese-American households had more wage earners than white families, they earned about 80 percent of what whites in equivalent work earn.

"What we find is a significant entry into the professions by Japanese-Americans," he said. "They are not paid at the same high levels as the white man."

Another aspect of Japanese-Americans' striving for economic parity, according to Dr. Takaki, is that "we will have our engineers and computer scientists but that we will not have our poets, our historians, and our sociologists."

Japanese language and traditions are being lost, he said, for lack of new immigration from Japan.

After being swept under memory's rug for three decades, the World War II Japanese relocation camps set up in the Western United States have come under attack by third- and fourth-generation Japanese-Americans who have sought to rectify the gross mistreatment they feel their parents and grandparents endured by being quarantined in World War II.

Actions include agitation for payment of reparations by the Federal Government, which forced those of Japanese descent to move into camps that were bounded by wire fences.

Also, three Japanese-American men in late middle age from Portland, Ore., Seattle and San Francisco have petitioned Federal courts to vacate their convictions of charges that they refused to report for relocation.

A Federal court in Portland vacated the conviction of one of the men, Minoru Yasui, a lawyer, and a Federal court here vacated that of a second, Fred Korematsu, a draftsman. A Federal judge in Seattle is considering the petition of the third, Gordon Hirabayashi.

"I want vindication not only for myself," said Mr. Hirabayashi. "I also want the cloud removed from over the heads of 120,000 others. My citizenship didn't protect me one bit. Our Constitution was reduced to a scrap of paper."

Donald K. Tamaki, a San Francisco lawyer whose parents were interned at Topaz, Utah, has worked on the attempt to vacate the convictions, which were upheld in 1942 by the United States Supreme Court.

"It is important that this injustice be corrected, or at least acknowledged, in the hope that the people who went through the experience could get some vindication," Mr. Tamaki said.

The concern in 1942 was that some Japanese living in the United States were disloyal and would be saboteurs. No sabotage or spying was traced to Japanese-Americans, however. Japanese in Hawaii were not interned.

## 'Concentration Camp U.S.A.'

Prof. Morgan Yamanaka, a native of San Francisco who was interned at the age of 18 in 1942 at the Topaz Relocation Center in Utah, teaches a course at San Francisco State University called "Concentration Camp U.S.A."

Professor Yamanaka said today's Japanese-Americans would never submit to such treatment. He also said the celebration of the end of World War II created some unpleasantness from people "who can't see the difference between Americans citizens of Japanese ancestry and the Japanese Army."

Dr. Francis M. Tomosawa, an optometrist at Watsonville, Calif., was born in Hawaii, and as a young boy was sent to study Japanese language and traditions back in Hiroshima from whence his parents immigrated.

He was 11 years old on the morning he saw the flash of light and then was tossed 30 feet by the shock wave of the world's first experience with nuclear energy as a military weapon.

He saw people who were blinded walking out of the city country where he was, 2.5 miles from the point immediately below the bomb's explosion. He said they "all quietly instead of crying out in pain." He remembers thousands of bodies in the river where people went to drink and then died.

His private cause is to speak to the 1,000 or so American Japanese like him who were in Japan and trapped by the atomic bombs, but who have major medical problems growing out of the incident.

He said their hospital insurance was canceled when the carriers learned of their exposure to the bombs. He said the United States to provide for them.

He said that often he is asked, "should we help the enemy?" His answer is, "We are Americans."

## Hawaii Volcano Active Again

KILAUEA, Hawaii, Sept. 3 (AP) — A fountain of lava roared 1,000 feet into the night sky as another major period of eruptive activity broke a three-year period of quiet at Kilauea Volcano, scientists said. The 36th phase of the eruption that began on Sept. 3, 1983, started Monday afternoon with a 100-foot fountain of lava erupting from a 100-foot vent about 1.5 miles east of Kilauea's summit. The eruption gained strength as night approached. The United States Geological Survey said the eruption ended at 11:35 P.M.

## Court Case Resumes On Child Molestation

LOS ANGELES, Sept. 3 (UPI) — The preliminary hearing in a wide-ranging case charging molestation in a nursery school resumed today with prosecutors arguing that five purported victims should be allowed to testify over closed-circuit television.

Glenn Stevens, a prosecution attorney, said his motion to allow closed-circuit testimony by children who were said to have been molested at the McMartin Preschool in Manhattan Beach could take weeks to resolve.

A resumption of the Municipal Court hearing, in legal limbo since mid-June, was ordered by Judge Aviva Bobb after the California Supreme Court decided last week not to block the prosecution's request for a hearing on the closed-circuit television.

One of the case's seven defendants, Peggy Ann Buckey, had asked the high court to hold a hearing on the issue, but the court refused.

Prosecutors want the five children to testify outside the presence of the defendants to avoid any possibility of the witnesses' suffering psychological harm from testifying in the same room as their accused assailants.

Before the preliminary hearing was adjourned, numerous children testified in open court against the defendants.

The seven former employees of the nursery school were originally charged with 321 child molestation counts stemming from the purported sexual assaults of 41 children.

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