

SUBJECT: Why Redress?

TO: The American People

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Date: July 4th, 1987

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I want to answer the often raised point: "Injustices years after the fact are unrealistic; that if one group such as the Nisei were to secure redress, every other group that ^a had gone through a similar ordeal would sue for reparations."

Historically, this was an unprecedented American episode, no other group of American citizens were placed in United States concentration camps. Next, no other group of Americans lost their American citizenship by being reclassified from 1-A to 4-C "enemy alien." No other group was secretly and seriously considered for deportation in exchange for American POW's in the Pacific during the war, no other group was constantly mis-identified with the enemy, no other group was lied about, more despised and despicably treated. Lastly, no other group was imprisoned without being charged, tried or convicted of any war time wrong doing. Note: Of the 159,534 persons of Japanese descent in the Territory of Hawaii- less than 2,000 were sent to the U.S. mainland for incarceration; whereas of the 127,000 in the continental United States- 110,000 were imprisoned. However, if you were living outside the four states of the Western Military Zone you would not have been imprisoned. Of 300,000 unnaturalized Germans 1715 were imprisoned; of 700,000 unnaturalized Italians, only 214. Of those on the FBI-Navy "dangerous enemy alien" list who were picked up within "48 hours"; 2,192 Japanese, 1,393 Germans, and 214 Italians.

As a first generation American citizen, I am seeking redress from the United States because I was unconstitutionally imprisoned in an American concentration camp.

This wartime episode was not a mistake, it was not prejudice, it was not wartime hysteria, it was premeditated discrimination by the "KKK of the far West" who had for the past forty years were trying to drive the Japanese immigrant out of the area and eventually and exclude them from America.

Who are the "KKK of the far West"? I will identify them by their operations and functions: If hatred towards American citizens of Negroe ancestry, historically, in the deep South, represents the KKK and I believe this to be true; then it follows that hatred to American citizens of Oriental ancestry, historically, in the far West represents the KKK and I believe this to be true. The KKK of the far West members do not wear white hooded robes, nor do they burn crosses at night or lynch Orientals. However, under the guise of democracy these fascists, war-lords, nazi like minded personalities operate as independent individuals or through their segregated social-economical-political organizations. By focusing their hatred at powerless American citizens and by applying political pressures- they skillfully and relentlessly influence measures that deny and deprive the powerless of their basic human rights. In the past, they have influenced the following anti-Oriental measures: Chinese Exclusion Act 1882- stay out; San Francisco 1906- segregate Japanese school children; Gentlemen's Agreement 1907- enter no more, Japanese labor; Alien Land Laws of 1913 and 1920- aliens ineligible for citizenship, can't own land; the Exclusion Act 1924- Keep out; Executive Order No. 9066- drive them out; Memo to Cordell Hull 1943- deport all Japanese Americans. In earlier times, people from the Orient have been targeted somewhat in this order: first the Chinese, next the Japanese, Koreans and Filipinos followed, and currently the Vietnamese, Cambodians and Thailanders or some combination.

The KKK of the far West do not represent most Americans, but as a group that is powerfully organized, they were able to indirectly pressure for evacuation and directly as individuals. Their strategy was to get past the civilian Justice Department, thus avoid constitutional issues, into the military War Department. Hence, the focus on military necessity. All other intelligence agencies had data that contradicted the Army's, in the end the Army prevailed, by duplicity.

The threat of invasion of the West Coast by the Imperial forces of Japan leads to the idea of military necessity. No authentic intelligence reported during wartime or post-war any acts of espionage, sabotage, fifth column or disloyalty committed by Japanese American or resident alien. What follows is the recorded evidence during War in re: First, spies; from 1938 through 1945- there were 91 convicted, 0 Japanese. Next, ⁰saboteurs; none in Hawaii or the West Coast, only the East Coast. In 1942 the FBI announced seizing 8 Nazis, 0 Japanese. Fifth Column; 0 Japanese. Lastly, disloyal acts; The loyalty of persons of Japanese in America was cleared by all of the following: Munson Report to the President; Ringle Report to the Navy; J. Edgar Hoover of the FBI; only General De Witt said that all were potentially disloyal. Only the ^{TAINED} Army report was submitted to the Supreme Court, emphasizing disloyalty, ~~report was a fraud~~, other intelligence agencies data were suppressed by the government. Hence, the Court ruled military necessity on the "disloyalty" issue. This was the gravest duplicity. One by land, two by sea, and three by air. Thousands of rumors about persons of Japanese descent signaling to submarines or airplanes, none true. Our Army and Navy Signal Corp equipment and trainees were so ill equipped and trained that they took each others signals and reported as though the signals were coming from Tokyo.

In 1943, only one person was convicted signaling or trying to signal the enemy; Q Japanese.

In the researcher's opinion, military necessity was pure duplicity, it was the most despicable American duplicity ever perpetuated against its own citizens, to date.

Just a few remarks about my Mom and Pop. Both arrived on the shores of America before World War I, but because of discriminatory federal law then operative, neither ever was eligible to become a naturalized citizen of the United States in the manner of migrants from almost all nations in the world, except those in the Orient. Thus, when Congress declared war upon Japan in 1941, my parents technically became "enemy aliens!" Unlike German and Italian immigrants who arrived in this country at the same time as my folks, and soon became citizens, my Mom and Pop, despite the fact that they sent five sons to fight in United States Army, died during the war, locked up in a concentration camp.

In other words, just because the armed forces of another nation attacked the United States, I, though an innocent bystander, lost my home, my job, my liberty, my citizenship and uprooted painfully from life long friends in the shuffle that followed.

I am a Long Beach native born American citizen, culturally Occidental, genetically Oriental, legally American, and finally unconditionally American.

Redress is an American citizen-Constitutional issue not a Japanese American . This year- 1987 is the bicentennial year of our Constitution, surely this great nation upon being presented the evidence

of a grave injustice has been committed against some of its citizens will make proper redress.

I have presented my case to the American people, champions of fair play, believers of law, order and justice. These powerless people in spite of indignities suffered- have behaved, endured and served this great nation with honor and dignity. The military necessity duplicity is over, the cover up is over. Finally, the ^bgiggest myth about Japanese Americans being loyal to Japan- it is virtually impossible! The Japanese do not socially accept any Japanese immigrant to America, they are held in contempt! Today, persons of Japanese descent are socially acceptable only by a modest per cent of Americans. We Americans know very little about the Japanese in Japan or America, hence our behavior towards them is obvious.

My final thoughts- I believe all civilized nations are under obligations to pay compensatory redress to its citizens who have been gravely wronged.

nia such as the Buddhist Church, Japanese language schools, and even the "Sakura Baseball Team." As proof of this conspiratorial network, Dies listed the post office boxes shared by these groups. This material turned up in Warren's congressional testimony, with the identical listing of groups and mailing addresses, as a charge that "the Military Virtue Society is closely integrated with other Japanese organizations" in a network "ideally adapted to carrying out a plan for mass sabotage." The same listing and the assertion that the Military Virtue Society was "closely integrated with many other Japanese organizations" and formed part of "a line of control from the Japanese government" became part of DeWitt's *Final Report*. The conclusion that the Military Virtue Society formed part of a "line of control . . . from the Japanese Government" came to rest, without the small-print listing of churches and baseball teams, in the West Coast amicus brief as a fact deserving of judicial notice by the Supreme Court.⁷⁸

The point of this exercise is not to expose Captain Wenig's plagiarism; he may in fact have written the last three of these statements. Two points of greater significance arise from the many threads of similarity among these documents. The first stems, not from the authenticity of the facts piled up in each, but from the stereotyped and conspiratorial conclusions drawn from this material. The Dies Committee report, submitted to Congress by an avowed racist, concluded that "all Japanese" shared an "absolute reverence for Japan" rooted in "the pantheistic teachings of Shintoism." On the fallacious assumption that all Japanese Americans adhered to the state-worshipping tenets of Shinto, the Dies Committee claimed that "no Japanese can ever be loyal to any other nation than Japan" and that the native-born Nisei "cannot become thoroughly Americanized."⁷⁹

The lack of factual support for these sweeping conclusions did not prevent Colonel Bendetsen's staff from adopting them in the *Final Report*. After lengthy but unattributed borrowing from the Dies Committee report, the Army's official report found in this material the basis of the "factors and circumstances with which the Commanding General had to deal" with respect to Japanese Americans. The conclusion that Bendetsen approved in the *Final Report* was that this racial group constituted "a relatively homogeneous, unassimilated element bearing a close relationship through ties of race, religion, language, custom, and indoctrination to the enemy." Finally, and without citation to either of these sources, Wenig presented to the Supreme Court in the West Coast amicus brief the claim that Japanese Americans "represent an unassimilated, homogeneous element which in varying degrees is closely related

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through ties of race, language, religion, custom and ideology to the Japanese Empire."⁸⁰

Many of the "racial characteristics" claims made in the West Coast amicus brief were based on sources also used in the official government brief filed by the Justice Department. That the cumulative effect of the two briefs worked to authenticate the seemingly solid "documentation" behind the conclusions of the West Coast brief appears evident in the Supreme Court opinion in the Hirabayashi case. Finding that "Japanese nationalistic propaganda," the cultivation of "allegiance to Japan," and the lack of "assimilation as an integral part of the white population" were all facts deserving of judicial notice, the Court discerned in them "a reasonable basis" for DeWitt's imposition of the curfew violated by Hirabayashi and Yasui. A reading of the decision clearly suggests that the "facts and circumstances with respect to the American citizens of Japanese ancestry" offered in the West Coast amicus brief had not escaped the Court's attention.⁸¹

Edward Ennis did not learn of the use made of the *Final Report* in the West Coast amicus brief until late in 1944, a year after the Supreme Court decided the Hirabayashi case. When he finally discovered this fact, Ennis raised a belated and futile protest. Blaming the deception on DeWitt's staff, Ennis complained to Assistant Attorney General Herbert Wechsler during preparation of the Korematsu brief that "the Western Defense Command evaded the statutory requirement that [the Justice] Department represent the Government [in the Hirabayashi case] by preparing this erroneous and intemperate brief which the States filed."⁸²

Although Ennis eventually tracked down the source of the West Coast amicus brief in the *Final Report*, he never learned of Wenig's role in its preparation. This aspect of the episode, perhaps more than the contents of the brief, raises disturbing questions about the actions of War Department lawyers in crossing the line that separates parties to a lawsuit and those who stand as "friends of the court" in an amicus role. Wenig quoted, in the brief signed by California Attorney General Robert Kenny and his counterparts in Oregon and Washington, from virtually every page of the crucial Chapter 2 of the *Final Report*. He refrained, however, from any mention of the allegations made in this chapter that Japanese Americans had committed acts of espionage. When Ennis and John Burling finally gained access to the full text of the *Final Report* in 1944, almost a year after the Supreme Court decided the Hirabayashi case, their discovery of these espionage charges and their efforts to refute them created a furor within the Justice Department.⁸³

Divisions within the ACLU resulted in the filing of two briefs with