

OCTOBER 8 -- (1)

The following article appeared in the Rocky Shimpō of the September 11<sup>th</sup> edition. <sup>This</sup> ~~is~~ is the translation from Japanese of a ~~daily~~ column by Shinituro.

"I had dinner with Dr. Hoffman, who came out to Denver from Topaz recently. He is the Community Analyst of that center.

*Rocky Shimpō*  
"Our discussion happened to touch <sup>on</sup> the future of the Japanese. And I told him what I had been believing. At the same time, I mentioned that the Final Report on Evacuation of General DeWitt was written with <sup>u</sup>terior motives. To prove these points, I explained the activities of the Japanese in America up to Pearl Harbor.

"Before Pearl Harbor, the Japanese in America had shed the "immigrant attitude" (desire to make money in the shortest possible time and to return to the native land) and had acquired a desire to live here permanently. About ten years previously, the Japanese had only cheap furniture. But since seven or eight years previous to Pearl Harbor, they bought furniture as good as those in Caucasian homes. They had planted maples and pine trees in their gardens. They had shown permanency to their homes.

"After <sup>t</sup>trifes and struggles of the past fifty years, they had become better endowed financially. Their children had been growing up as good American citizens. 'Well, I've nothing to worry about', they thought. At that time, the war broke out.

"The Japanese spent anywhere from forty years to fifty years in America, in other words, they spent their whole lives in this country. Therefore, their faith in America was utmost. Up to the last minute, they refused to be convinced that they would



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be confined behind barbed wires, although such rumors had been spreading.

"But General DeWitt suddenly issued ~~those~~ evacuation orders. The Japanese were forced to live in stables, and, then, <sup>in</sup> ~~to~~ barbed wire fenced relocation centers. All business and property had been ~~thown~~ away. The farmer had left the land and the crop behind. They left the Coast as an exiled minority. And the irresponsible and the fool on the Coast taunted the Japanese and cheered the evacuation. The officials of the WRA were also very unsympathetic and suspicious.

"Their faith had been betrayed. Their pride as citizens of the United States and as the parents of citizens had been shattered. And their efforts for the past fifty years had been uprooted overnight. The Japanese were mortified and deeply aggrieved.

"The reason that relocation has not been progressing well and the reason that Issei and Nisei were segregated in a great number --- much more than anticipated --- might be found in this bitterness and despair.

"The WRA should recognize and re-examine these facts. It should restore hope to the Japanese. The WRA should strive <sup>to restore</sup> faith and ~~and~~ hope, which had been snatched away from ten thousand Japanese. Unless this is done, the Japanese problem would not be solved. Restoration of faith and hope for the future is the only solution.

"The brilliant records of the Nisei soldiers in Italy are taunting ~~the~~ <sup>the</sup> sentiments such as "Jap is Jap". Their records are forcing people to correct their mistaken ideas.



September 11

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The translation of a "Letter of the Editor", which appeared in the Rocky Shimpō of the August 30th edition, is recorded below:

"It is said that the Spanish Consul will again visit here. On his last visit here, some ones shouted in his face, "Shut up," "Go on home," and "Get the hell out of here." Who were those people that used the vile language? Who do they think the Spanish Consul is?

"The Tule Lake people, who are conceited <sup>enough</sup> to regard themselves as true Japanese, had this detestable attitude. It cannot be helped if they are questioned whether they have common sense. It is not too late. They ought to apologize to him.

"It is a "fad" nowadays to sign on petition. ~~Before~~ Before signing, they do not question 7 who are responsible for the petition, what it is for, or what consequence it may bring unto them. If they have any brain, they ought to think twice before affixing their signatures.

"Attention, those human beings called representatives! When you make speeches in messhalls, how about using the standard Japanese instead of dialects? The Nisei will imitate those dialects. Don't you know that?

"I do not know the actual state of the problem of re-segre-



SEPTEMBER 11 (3)

gation. But do not mislead the good camp people by such catch words as "our mother country (meaning Japan)", "patriotism (to Japan)", or "exchange ships". We did not come to Tule Lake for the sake of vanity or curiosity.

"To the people who arrived here after the incident! Don't trust those purple leaflets posted on the latrines and messhalls. It is your duty to assist others in establishing law and order in camp. As one single body.

"I pledge an unqualified support to the Central Education Society. Teachers! As the parents might be influenced by irrational impulses, don't follow them blindly. Education is not to teach cheap insularism or small minded immigrants' ways of thinking. It is to make man. If the purpose of education is to teach words, even guys like me know Chinese characters.

"The members of the Education Committee! Leave the matters pertaining to school to the teachers. Teachers! Have your own convictions. Don't undersell or oversell the true Japanese spirit.

"Kibei! Love the Jun-Nisei. <sup>As</sup> ~~Like~~ your sisters and ~~like~~ <sup>as</sup> your brothers. Nisei! Don't imitate your parents. Don't imitate the Kibei. Become a great personage!

"It is of the past that we struggled among ourselves whether to maintain the status quo or to destroy the status quo. Don't activate from the old grudges. It is silly. Those who have contributed to establish law and order in camp are really great people. I want our people to be the Japanese who can act with good reasons and foresight. Those people who are being <sup>✓</sup>called "Inu" are really great persons. My! We have lots of Yaji and irresponsible bastards here.



SEPTEMBER 11 -- (4)

I see some differences between the Japanese of Japan and the Japanese of Tule Lake. The Japanese ~~at~~ Tule Lake are overselling the Japanese spirit, but it is not the true Japanese spirit.

It is the spirit of the Japanese at Tule Lake. The true Japanese spirit is not so cheap as that.

*Kenichi Kawabata (Tule Lake)*

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July 27

An unusual article appeared in the Japanese section of the Rocky Shimpō of July 21. (A condensed version appeared in the English section of the same issue.) The following is the translation in full.

With the outbreak of war a Japanese philosopher of world-wide reputation remained in the United States --- Dr. Hashiro Yuasa, the former chancellor of Doshisha University, the former professor of Imperial University at Kyoto, an authority in entomo-



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logy. He represented Japan with Toyohiko Kagawa in the recent Christian conference in India. Subsequently he came to the United States to deliver <sup>its</sup> ~~the~~ resolutions and to give lectures. Meanwhile the war began and he stayed in New York. He was invited to the Japanese Christian conference which was held in Denver a few days ago, and returned to New York on July 19 after giving a few lectures to the meeting. The present writer <sup>etc</sup> ~~has eaten~~ with him and Mr. Tomoki Iwanaga, <sup>a</sup> Captain of the Salvation Army, the day before his departure, and heard his opinions on the current problems of ours. The following <sup>are</sup> ~~is~~ the <sup>question</sup> ~~answer~~ and <sup>its</sup> ~~the~~ answer:

Question: Among the Issei there is a considerable amount of talk to return to Japan after the war. You know the real conditions <sup>in</sup> ~~of~~ Japan. So I would like to hear your opinion on this.

Answer: I appreciate their desire to return to Japan. But there is a necessity to deliberate the real problem --- What are they going to do after they go back? How about their age? The conditions <sup>in</sup> ~~of~~ Japan are very different from those of this country. What kind of person is Japan seeking after the war? When they consider these cold facts, the answer to the question should become very clear.

Question: The Nisei leaders as a whole seem to have a definite conviction as American citizens. But among others there are many with unsolvable dilemma regarding this problem.

Answer: It is wrong to have dilemmas. What fields would be open for the Nisei after the war in Japan? This question must be considered. It is somewhat understandable for Kibei to have the dilemmas. But for the Nisei there should be nothing to wonder, <sup>for</sup> they have been brought up as real American citizens. Not only the Nisei but all the Japanese in America should awaken from <sup>the</sup> ~~delusion~~.  
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JULY 27 -- (5)

They must realize the realities. I believe the future of these Japanese in this country lies in America and not in Japan. Once had they decided to remain in this country by awakening to the realities, the trend of thoughts of these Japanese should change, I believe. The idea of these Japanese to return to Japan seems to me as a suicidal act.

Question: The talk of return to California is likely to become true. If it becomes true, how many Japanese do you think would be actually able to return to California? There is a serious doubt as to this.

Answer: Certainly. Wouldn't the result be to seek unemployment by returning to California? I believe it is wiser to remain in the present centers and to prepare for the end of the war. . . . I heard people talk about indemnities. A belief in such a thing would after all misguide the future of these believers.



APRIL 29 -- (3)

SUBJECT: Domestic and other Personal Services

Manual Release No. 61, Section 50.5.2, stipulates that after May 1, 1944 evacuee residents as private employees shall not perform domestic or other personal services for other evacuees, or for members of the appointed staff, except through Business Enterprises.

As a result of this directive, the Office of the Project Director, in consultation with Business Enterprises, has established the following rates for domestic services on the Center:

1. \$40.00/ month, 8 hrs/day, 44 hrs/ week
2. \$20.00/ month, 4 hrs/ day, 22 hrs/ week

Since clothing allowance and subsistence can only be granted evacuees on full time or half time employment, hourly rates or rates less than half time are not permissible. However, where domestic services are desired for less than half time, <sup>two</sup> or more employers may jointly employ a person for not less than half time rates. Such an arrangement may be contracted for by the employers through Business Enterprises.

In view of the above, the following steps are necessary for employers who desire to continue with or who wish to obtain domestic services after May 1, 1944:

1. Make formal application for domestic workers <sup>or</sup> for personal services at Business Enterprises Office located in Camps I, II, or III at 34-J, Administration Bldg. #3, Room 5, and/or Block 310 respectively.

2. On or after May 1, service contracts must be <sup>p</sup>completed between the employer and Business Enterprises before an employee is permitted to continue or commence domestic or other personal services.

3. Contract for services of a particular person is permitted.

Administrative instruction 50.5.2 further provides that any appointed staff member <sup>or</sup> evacuee resident who shall employ an evacuee to perform domestic or other services except in accordance with these instructions shall be subject to disciplinary action.

Your full cooperation in this matter is requested.

/s/ Moris Burge  
Acting Project Director



APRIL 23 -- (5)

Editor Rejects Heart Mountain Council Request  
(The Rocky Shimpō -- April 19)

James M. Omura, English Editor of The Rocky Shimpō, Saturday refused to grant the Heart Mountain Community Council's request for retraction of a statement carried in the editorial of March 27th.

*Rocky Shimpō*  
The editor, in a letter addressed to S. Nakashima, chairman ~~to~~ the Community Council, said:

"I am unable to grant your request for a retraction, because I seriously question the justification and propriety of your statement that what we said is 'untrue'."

The letter continued: "I am in possession of documentary reports which inform us that the Community Council dispatched a letter to Washington requesting Mr. Robertson's removal. If no such letter was sent, I would be glad to have you inform us to that extent. Then, whatever damage has been done, The Rocky Shimpō will be most happy to rectify."

The March 27th editorial stated that the Community Council had approved a demand for Project Director Robertson's removal. Chairman Nakashima questioned the veracity of this report and said: "The Community Council assembled and resolved that above mentioned statement in your paper is untrue. . . ."

Mr. Omura countered that he had supporting testimony to refute the charge of mistatement lodged by the council and was prepared to present them to proper authorities.



JULY 28 -- (2)

*Locky ship*  
Omura was taken to Cheyenne Friday by U. S. Marshal A. D. Fairbanks and Deputy D. T. Tipton to await trial in Federal District Court in August.

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*July 21 &*

*cr draft*  
This news is a happy one for those who have been opposing to the attempt of the Nisei draft dodgers to undertake a donation drive to aid their fight in the court. They now have an effective counter argument with a specific *example* ~~instance~~ to discourage the residents <sup>from</sup> ~~to~~ actively participating in any act which might aid these dodgers.



July 28

The following article appeared in the Colorado Times of the July 22 nd issue:

*Rocky  
Shing*  
James Omura, 21, of 1468 Kendall St., former English edition of the Rocky Simpo, pleaded not guilty before U. S. Commissioner Harold S. Oakes here Thursday to charges of conspiracy in counseling and aiding other Nisei to evade provisions of the Selective Service Act.

In lieu of \$5000 bond, Omura was placed in County Jail to await removal to Cheyenne, Wyo., under an order signed by U. S. District Judge J. Foster Symes.

Omura was arrested early Thursday by special agents of the FBI and representative of the U. S. marshal's office at a Denver hospital, where he had been tending lawns. He is charged in an indictment returned by the Federal Grand Jury at Cheyenne, along with seven other Nisei leaders, including Kiyoshi Okamoto, Isamu Horino, Paul Takeo Nakadate, Tsutomu Wakaye, Frank Seichi Emi, Minoru Tamesa and Guntaro Kubota.

Nakadate, Emi and Kubota were arrested at Heart Mountain and Okamoto and Horino were taken into custody at Tule Lake. Wakaye and Tamesa are serving 3-year sentences received in Cheyenne, U. S. District Court on June 26 for failure to report for preinduction physical examinations.

H.R. Duffey, special FBI agent, said the defendants belonged to an organization known as the "Fair Play Committee", which was formed in 1943 at Heart Mountain, allegedly to champion rights of the Nisei.

The committee is alleged to have distributed circulars encouraging potential inductees to refuse to comply with orders of their local draft boards.

April 29

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The editorial by James Omura and his name as the Editor are conspicuously absent in the April 24th issue of the Rocky Shimpō, which arrived here today.

The Rocky Shimpō agent at Poston told me that he has about 530 subscribers in Unit I alone. These are the subscribers at whose doors the paper is delivered. Besides, there is a small number of subscribers who receive the paper through the mail.

Rocky Shimpō



APRIL 21 -- (8)

Editorial by Jimmie Omura

### Convicted without Trial

Lawrence S. Tajiri, who ranks among topflight Nisei journalists, edits the Pacific Citizen. There was a time when he spoke disparagingly of the Japanese American Citizens League. Pearl Harbor changed all this. Even before Pearl Harbor, his agile mind was beginning to see the harvest he could reap by "getting on the bandwagon" as he facetiously put it. Perhaps Mr. Tajiri does not recall the several conversations we had together along this line in his editorial sanctum at 650 Ellis in San Francisco.

*Rocky Shimpo*  
Today, Mr. Tajiri appears to be heart and soul a JACL man. That in itself is not strange to those who personally knew the present editor of the Pacific Citizen. We saw Mr. Tajiri rise up at the M.E. Church in early 1943 to support the then national executive secretary Mike M. Masaoka and heard him somewhat lamely explain that he had seen the light. He had become a JACK man. There are those among us who wonder what particular light Mr. Tajiri had seen, and there is a grave doubt that he was not motivated by other than ulterior considerations.

It has been the pleasure of Mr. Tajiri to condemn the editorial policy of The Rocky Shimpo on the question of reinstitution of selective service. He has wantonly and with great recklessness charged us with the responsibility of what he smugly refers to as "the bitter harvest of the Heart Mountain Fair Play Committee." The Fair Play Committee was not misled by the Rocky Shimpo. That could be easily established, if Mr. Tajiri was more conscientious of the truth. After all, Mr. Tajiri and others who have attacked our editorial policy have never felt inclined to get to the bottom of the matter. The fair Play Committee is not inarticulate or tongue-tied.

Those who today condemn the Fair Play Committee's action are not half the good Americans they claim themselves to be. If we remember correctly, there is a traditional axiom with which American Jurisprudence is well acquainted, that a man is innocent until he is proven guilty. The Fair Play Committee has yet to be tried. We do not mean tried administratively, but tried according to the established legal procedures in which this nation takes the greatest pride. The Fair Play Committee members who resisted the draft are filing court action to test the constitutionality of the point at issue.

The primary object of the refusal on the part of these individuals to report for their pre-induction examination was to test the validity of the War Department in reinstituting to them their supreme obligation to the nation as a citizen without correlative reinstatement of their suspended constitutional guarantees. It seemed to the Air Play Committee -- and it seems to a great many others among us -- that this was not quite proper or legally permissible. Violation of a questionable point of law is in itself not condemnable if it is designed to test the legality of such doubt. This is the customary and established procedure as recognized in American jurisprudence.



APRIL 21 -- (9)

What Mr. Tajiri and his fellow travelers are attempting to do -- whether they are conscious of it or not -- is to place a stigma on these American citizens and to brand them with the burning iron of draft-dodging. You cannot consider these boys any more of a draft dodger than the "conchies". There is no particular affinity between these lads and the Nisei who bitterly assailed the hypocrisy of our government and expressed himself as disloyal to this country. If there is any affinity, it is that they both refused to report for their pre-induction. But where one is self-admittedly disloyal, the other simply questions the legality of the law's application. This ~~does~~not make him substantially disloyal.

It is rather difficult to determine just exactly what Mr. Tajiri and others who question our editorial policy on this issue expect to achieve from the line of attack they have initiated. The Rocky Shimpō does not hold itself to blame for the unfortunate implication placed upon this matter. The blame rightly belongs on the shoulders of those who have vilified the Fair Play Committee members with unjust vigor. These lads are already condemned without trial. This is not American justice as we understand it.

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April 10

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The following article appeared in the Rocky Shimo of the April 5th issue:

Heart Mountain, April 3 -- Kiyoshi Okamoto, father of the Fair Play Committee at Heart Mountain, has been transferred to the Tule Lake segregation center, the Heart Mountain Sentinel reported in its Saturday issue.

*Rocky Shimo*  
Okamoto, chairman of the committee, initiated the movement to seek judicial or legislative clarification of ~~the demand~~ Nisei citizenship rights and authored the demand for the removal of Project Director Guy Robertson for incompetence.

His removal to Tule Lake is believed to be a tactical strategy to disorganize the militant organization which recently brought to the verge of disorder conditions at Heart Mountain.

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The following editorial by Jimmie Omura appeared in the same issue:

In the Timely Topics column of March 28th in the Pacific Citizen, Mr. Saburo Kido -- duration-president of The Japanese American Citizens League -- devotes generous space in what may be termed as a deliberate assault upon the editorial integrity and moral purpose of The Rocky Shimo English Division.

Mr. Kido calls attention to our lead article of March 10th and labels it "most misleading." The drift of his entire column condemns action on the part of the Nisei to question the present features of the selective service act as pertaining to United States citizens of Japanese ancestry. He sums up his contention by quoting a Supreme Court decision as follows:

"The liberty secured by the 14th Amendment this court has said consists in part in the rights of a person 'to live and work where he will; and yet he may be compelled, by force if need be, against his will and without regard to his personal wishes or his pecuniary interest, or even his religious or political convictions, to take his place in the ranks of the army of his country.'"



APRIL 10 -- (3)

We must express great amazement at Mr. Kido -- attorney that he is -- for quoting such a superfluous and misleading decision in connection with Nisei selective service and to confuse thereby his reading public.

The decision which he quotes specifically indicates that it applies to citizens who enjoy the right "to live and work where he will." It does not say, so far as we can determine, that a citizen who does not enjoy such privileges is also subject to the draft in the same manner as those whose constitutional rights are fully recognized and granted.

It is for the clarification of this point that the Fair Play Committee at Heart Mountain has initiated a militant program. It is for the same purpose that The Rocky Shimpō supports any action to secure legislative and judicial clarification on the legality of the current selective service procedure.

Mr. Kido's article further takes note of the Fair Play Committee members having agreed "to refuse to go to the physical examination or to the induction if or when we are called in order to contest the issue." He adds that "if this matter had been submitted to the JACL for approval -- (And thank God the Nisei are not such fools!) -- we certainly would not agree with the purposes."

The national president of the JACL is attempting to say that he and his organization would not approve of questioning by legal action even what may be considered a bad legislation or mandate or an issue in which a doubt has been raised. He asserts by implication at any rate, that the government is omnipotent, separate and unchallengeable. We would rather take Lincoln's definition of the government, that it is "a government of the people, for the people and by the people."

Furthermore, Mr. Kido terms as "weak" our editorial -- Let Us Not Be Rosh -- and further along makes the statement that "any person who incites or encourages any citizen to evade the draft is assuming a grave responsibility." The inference of sedition made in Mr. Kido's article is an open admission on his part that he would enjoy nothing better than to silence The Rocky Shimpō on such a charge.

In regards to the editorial in question, since Mr. Kido has stated that it is "weak" -- and we do not agree with him -- we invite Mr. Kido to make an editorial diagnosis on it in his column or for The Rocky Shimpō. We doubt that he will, for he has refused to reply to our invitation on an earlier editorial and instead has found an obviously greater personal satisfaction in dealing with generalities and innuendoes as is evident in his March 28th column. Such generalities and such innuendoes are the characteristic weapons of JACL spokesmen, who, by their unwillingness to accept the challenge inserted in points of issue raised by critics such as ourselves indicate their errors and guilt.



April 9

The following editorial by Jimmie Omura appeared in the Rocky Shippo of the April 3rd issue:

Rocky Shippo  
The Supreme Court ruled on March 27 in the case of U. S. vs. A. G. Billings that a selective service registrant cannot be forcibly inducted into the army against his will but if he refuses to submit to induction, he violates the selective service act "as clearly as one who refuses to report" to the army.

This ruling should be of particular interest and significance to United States citizens of Japanese ancestry in view of the widespread instances of refusals of draft-age Nisei to report for pre-induction physicals.

The court's opinion, which reversed by an 8 to 1 decision a ruling by the tenth circuit court of appeals, was delivered by Justice Douglas, who said in line with previous court rulings, that unless a registrant reports at the induction station he may not challenge the legality of his selective service classification in the court.

The court, disagreeing with a Justice Department counsel, ruled that a draft registrant actually becomes inducted under provisions of the selective service act when, "in obedience to the order of his board and after the army has found him acceptable for service, he undergoes whatever ceremony or requirements of admission the war department has prescribed."

Until induction occurs, the court said, the registrant is subject to civil jurisdiction under the selective service act and not to military authority.

What effect the new Supreme Court ruling will have in respect to the Fort McClellan incident in which twenty-eight Nisei inductees refused to perform their duties is problematical. It would seem that in view of the U. S. vs. Billings decision, these youths could challenge their induction under their limited citizenship status.

In the case of the Heart Mountain Fair Play Committee, which is seeking legislative or judicial clarification of Nisei rights the ruling apparently places the committee at a certain disadvantages.



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However, Justice Douglas' opinion does not seem in any way to take into consideration suspended citizenship rights and in regards to that matter might possibly have little effect on the legal aspects of the committee's objective.

We are as anxious as the Fair Play Committee to secure an authentic and authoritative legal clarification as to whether a citizen of the United States under technical suspension of his constitutional guarantees would still be subject to the draft. No adequate reply has yet been delivered and in the meantime the Nisei-at-large are unnecessarily suffering while Washington remains silent.

It is our belief that for the particular purpose of challenging the doubtful legal issue involved the present Fair Play Committee program was initiated. Such has been its declaration. The petitions and resolutions forwarded to Washington from various centers have brought no satisfactory results. And unless an act of the federal government is challenged in court, we have no assurance that the government would act to rectify a wrong. No one, we hope, will dispute the contention that a citizen who does not enjoy his full privileges should not be compelled to make his supreme sacrifice in the sense of duty or obligation in the same manner as others whose rights are fully recognized and granted.

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APRIL 4 -- (7)

The following article appeared in the Rocky Shimpō of the March 31st edition:

EDITOR THREATENED

*Rocky Shimpō*  
Gang Attack Is Hinted Following Clash With J.A.C.L. Leaders; Sedition Charge Sought

The personal safety of James M. Omura, English Editor of the Rocky Shimpō, was reported to have been threatened as an aftermath of his clash with JACL leaders at the opening session of the American Fair Practice Association's state convention in Denver over the weekend.

"Keep out of the alley late at night," he was warned by a JACL advocate in indicating the possibility of a gang attack upon the editor.

It was also disclosed that a high official in the Denver office of the War Relocation Authority is requesting statements of opinion from Nisei leaders as to The Rocky Shimpō's English editorial policies in what was believed to be a trumped-up effort to accuse the editor of sedition.

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The following editorial by Jimmie Omura appeared in the same issue:

We cannot regard as anything but cheap and contemptible the seemingly malicious and patently false charges lodged against our personal integrity and character by a national representative of the Japanese American Citizens League at the opening session of the A.F.P.A. state convention.

The attack, in itself, raises a great doubt as to the moral integrity of the instigator and makes us question the real intent and purpose behind these charges. There is no question, in our mind, that this attack is defamatory and deliberately designed to publicly discredit and humiliate the object of its scorn,

The charges were brought by Miss Sue Noma and to the best of our knowledge were as follows:

1. Mr. Omura "stuttered like a baby" in his clash with Mike Masaoka at the M. E. Church in 1943.
2. He was "canned" from a California newspaper.
3. He holds a personal grudge against Saburo Kido.
4. He was challenged to "go out in the alley" by Larry Takiri.
5. Her opposition to the JACL pre-dated Mr. Omura's and was of greater force.



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6. She joined the JACL because Mr. Omura made a spectacle of himself at the M. E. Church affair.

The very nature of these charges is inflammatory. We would not hesitate to question a single item on the above list. The implication and statements are false. The motive is obvious.

What are the facts?

1. Immediately following the incident, invitation was extended to Mr. Omura by a representative of the Fellowship of Reconciliation to attend their meetings. A group gathered around him comparable to the group around Mr. Masaoka.
2. He had never been discharged from any newspaper.
3. His criticisms of the JACL have been directed to the policies and procedures as defined by the organization's leaders --- not derived from personal bias or dislike.
4. He has never been challenged to physical combat by any JACL leader.
5. Miss Noma is not publicly identified with opposition to the JACL.
6. If it is true that she joined the JACL simply because of her contempt or dislike of Mr. Omura, as she implied, it is evident /?

Our purpose here in taking exception to Miss Noma's charges is to publicly indicate the type of retaliations proponents and national leaders of the JACL have been and are indulging in. It would seem that there is no honor among the JACL (pronounced Jackal) tribe.

It would seem far more pertinent and proper if the JACL representatives refrained from character-defaming and replied objectively to the issues we pose. This failure to do so would incline us to believe that our allegations are unchallengeable.

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The following article appeared in the same issue:

Heart Mountain, March 29 --- Complete denial of charges made against him by the Fair Play Committee was made Wednesday by Guy Robertson, director of the Heart Mountain Relocation Center, in an interview with the International News Service.

Robertson took a verbal blast against the Fair Play Committee, saying it was "resentful against me because I have insisted that the evacuees obey the law."

"Leaders of the Fair Play Committee are attempting to get the Nisei evacuees to ignore the summons of the selective service," he added.



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Robertson said he first saw the charges against him in the Rocky Shampo. He declared that "the committee has not confronted me with any of the charges."

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April 3

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The following article appeared in the Rocky Shampo of the  
March 29 issue:

*Activities  
Fair Play  
Committee*

Heart Mountain, March 28 -- (By Special Dispatch) -- In a strongly worded letter sent to Secretary Ickes the militant Fair Play Committee indicated it would vigorously oppose any action on the part of the Heart Mountain administration to revoke permits to hold public meetings.

The letter said in part:

"We have been given to understand that M. O. Anderson has instructed the Communities Activities Department . . . to deny the Fair Play Committee the right to hold public meetings by refusal of permits.

"We place ourselves on record that denial of permits to free assemblage for redress of grievances . . . is an unwarranted assumption of dictatorial powers. The RPC will continue to hold meetings as heretofore whether the permits are issued or not."

The letter, which was also directed to Dillon Myer, Guy Robertson and the W.R.A. administrative members, said if force is used to force compliance with such rulings, the committee would challenge the abridgement of the right of peaceful assembly "through legal action, if necessary."

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