In 2003, I authored an article entitled “Return to the Wars: Jimmie Omura’s 1947 Crusade against the Japanese American Citizens League.” Assuredly, it had been Omura’s animus against the JACL that fueled the “wars” to which, in mid-May 1947, he was “returning” as the newly reappointed English-section editor of Denver, Colorado’s Rocky Shimpo vernacular newspaper. After all, only three years previously, due in great measure to the behind-the-scenes machinations of the JACL national and regional leadership, Omura was flushed out of his initial four-month tenure, in early 1944, as the Rocky Shimpo’s English-section editor and subsequently—along with the seven leaders of the Fair Play Committee (FPC) at Wyoming’s Heart Mountain Relocation Center—indicted, arrested, jailed, and forced to stand trial in a Cheyenne, Wyoming, federal court for unlawful conspiracy to counsel, aid, and abet violations of the military draft. Even though Omura, unlike the FPC leadership, was acquitted of this charge, his legal vindication did not prevent the Denver-area JACL power brokers from mobilizing an extralegal vendetta against him within the Nikkei community. Indeed, they so effectively harassed and demonized Omura as to make it virtually impossible for him to gain sustainable employment or to revel in the rewards of a viable social and cultural life, and these deprivations in turn hastened his 1947 divorce from his Nisei wife, Fumiko “Caryl” Omura (née Okuma).

The conventional historical narrative stamped on Omura’s life by his contemporary critics and latter-day chroniclers is that his militant 1934-1944 opposition to the JACL leadership of the Japanese American community and the U.S.-government’s wartime treatment of Japanese Americans was brought to a halt before the end of World War II. While poetically accurate, this perception violates historical veracity, since within the scant half-year interval of Omura’s 1947 Rocky Shimpo tenure, he used his editorial position to a greater degree than at any time previously as a bully pulpit to criticize his nation’s government, institutions, and practices, and far more often and pointedly to wage war against the JACL hierarchy. For this reason, James Omura’s 1947 editorials in the Rocky Shimpo, which are indicated below, warrant careful attention. In addition, these editorials serve as a barometer for illuminating the sociocultural climate within the Japanese American community in the early post-World War resettlement era, both nationally and in respect to the Denver area.

Friday, May 16, 1947

“Our Return to the Wars” (“Nisei America: Know the Facts” editorial: policy statement as to “progressive type of journalism” and warning to “those who have
disagreed with us in the past and have been unpardonably guilty of working nefariously in the shadows . . .

Saturday, May 17, 1947

“Bogey in Escheat Cases” (“Nisei America: Know the Facts” editorial: escheat cases in California indicates that “strong radical and agricultural interests have not ceased their efforts to deny and to deprive the earning of agricultural livelihood to persons of Japanese descent. . . . [and] obviously the step take to secure citizenship and naturalization privileges for alien Japanese is the quicker and less difficult course.”)

Monday, May 19, 1947

“Let Us Not Fail to Vote” (“Nisei America: Know the Facts” editorial: Because “the price of liberty is eternal vigilance,” Japanese Americans in Denver should vote in the coming mayoralty election, especially since “those of us who understand the complexities of the Evacuation fully realize that politicians employed their positions and influence to manufacture adverse public opinion and war hysteria against persons of Japanese ancestry.”)

Tuesday, May 20, 1947

“Free Speech and Free Press” (“Nisei America: Know the Facts” editorial: relates attack on Rocky Shimpo during the war for its stand against government treatment of U.S. Japanese with current refusal by Hollywood Bowl Association to permit Henry Wallace to speak in its amphitheater. “It is a serious error that we should permit any individual or association to dictate to a whole people simply because of their inability to agree with us or with others. Henry Wallace has the right to speak, though we do not necessarily defend his views.”)

Wednesday, May 21, 1947

“Canada and Canadian Nisei” (“Nisei America: Know the Facts” editorial: “We here in the United States may well feel thankful that despite the unprecedented trials and tribulations of the Evacuation our position as members of the American citizenry is much further advanced than that of our fellow neighbors. . . . The Canadian Nisei’s life is not his own. What a travesty on democratic ideals that is! What a mockery, the Canadian parliament makes out of democracy.”)

Thursday, May 22, 1947
For a Greater and Better Denver” (“Nisei America: Know the Facts” editorial: The election of Rocky Shimpo–endorsed Quigg Newton as Denver’s mayor means that “progressive government has come to Denver . . . a convincing testimonial of belief in a greater and better Denver.”)

Friday, May 23, 1947

“Hawaii on Threshold of Statehood” (“Nisei America: Know the Facts” editorial: House is considering statehood for Hawaii. “The exemplary conduct of the Japanese in Hawaii and on the mainland and the heroic accomplishments of our fighting Nisei unit have done much to erase the feeling of suspicion entertained by high government officials and civic leaders.”)

Saturday, May 24, 1947

“Japan Barred from Olympics” (“Nisei America: Know the Facts” editorial: “Politics should have no place in sports. . . . The ban on Japanese athletic competition in the forthcoming London Games will detract much from Nisei interest. However, the likelihood remains that three Nisei may represent the United States in the Olympics.”)

Monday, May 26, 1947

“The Nisei and Communism” (“Nisei America: Know the Facts” editorial: “Nisei converts to communism are today on the increase. . . . Communism finds a fertile field among people of ancestry in the United States. . . . But communism is no escape for the Nisei. The state of affairs in Russia today is not a paradise for the underprivileged. . . . The Russian people are strictly regimented and watched. . . . True democracy is only achieved by the quality of the members who compose it. Our liberty depends upon eternal vigilance within and without.”

Tuesday, May 27, 1947

“The JACL and the Nisei” (“Nisei America: Know the Facts” editorial: “Though the work they are now undertaking has all the element of merit, the past record of the organization has not been conducive to a healthier regard for its leadership. It has been guilty of nefarious doings in wartime and its policies lacked conscience in application. Its attitude was autocratic and arrogant. It made demands–as though the Nisei owed it [for its] existence. The leaders had no ear for the pleas of other Nisei leaders who were outside the pale of JACL membership. . . . The JACL has simply lost caste and we see no new approach by its leadership which would induce those who oppose the organization from rallying to its color. We need something beside the JACL. This has been long apparent.”)
Wednesday, May 28, 1947

“Hoover and Early Peace” (“Nisei America: Know the Facts” editorial: “Former President Herbert Hoover advocates early peace treaty with Japan. He says the entire world is suffering from delay in restoration of productivity in previous Axis countries. . . . Nisei foreign trade experts have been long waiting for resumption of trade between the United States and Japan. Resumption of trade is expected to begin upon completion of the peace treaty. Large numbers of Nisei are dependent for their livelihood upon Far Eastern trade. Importing and exporting firms flourished in West Coast ports before the war.”)

Thursday, May 29, 1947

“They Shed Their Blood for Liberty” (“Nisei America: Know the Facts” editorial: “Before the year 1941, Memorial Day meant just another holiday to the Nisei. . . . Few of the Nisei took into consideration the deeper significance of the occasion which the day memorialized. The 1947 Memorial Day has an added significance to the Nisei. No longer are they the simple spectator of parades and services. . . . [For] as we approach Memorial Day, we are compelled to reflect not alone on the great sacrifices the Nisei gave but also on the meaning of those sacrifices. The blood of the Nisei dead was shed for the cause of democracy—for liberty, and the freedom of mankind. . . . It would be a mockery, indeed, were we to forget the ideal for which these dead gave of their life for us the living. . . . And let us silently pray that our government will not forget our Nisei dead, and what is more, the living.”)

Friday, May 30, 1947 (no issue published on this day because of Memorial Day holiday)

Saturday, May 31, 1947

“We Can’t Afford to Stand and Wait” (“Nisei America: Know the Facts” editorial: “We have in Colorado what is known as the Council for Unity. It is composed of men and women who believe in the good old tradition of justice and fair play. . . . This unity group champions no special race or minority. . . . The Colorado Council for Unity fills a gap that is sorely needed. . . . Nisei leaders in minority problems are keenly aware that alone a racial minority cannot overcome racial or discriminatory barriers. . . . The Nisei are minority-conscious. This is reflected in their interest in racial matters pertaining to other groups and the achievements of individuals of such groups. . . . But whereas the Nisei evince much interest in inter-racial athletics, they are not as similarly concerned with social, economic and political affairs. . . . In the field of minority problems, we cannot afford to simply stand and wait.”)
**Tuesday, June 3, 1947**

“A New Era Opens in Denver” (“Nisei America: Know the Facts” editorial: “Ex-Mayor Benjamin F. Stapleton cleaned out his desk in the oval inner office of City Hall, closed the door behind him and walked out into the marble corridors. An era in Denver history ended. He had been mayor longer than any other man in Denver. He had been mayor for nearly one-third of Denver’s existence. His tenure spanned Denver’s greatest growth. He saw the city reach nearly a half-million population during the war period. He was mayor during the period of West Coast evacuation and the in-migration of uprooted Japanese who came seeking a haven and security to Colorado. But Colorado Nisei evinced little regret at this departure. Ben Stapleton’s administration was never too kindly disposed to the trials and tribulations of the Evacuees. During his regime, business restrictions were set up against Nisei west of 18th street. The city administration pressured the government to prevent Evacuees from coming to Denver. Ben Stapleton was a politician; not a humanist.”)

**Wednesday, June 4, 1947**

“Engle and the Evacuee Claims Bill” (“Nisei America: Know the Facts” editorial: “Representative Clair Engle of California is a racist congressman. During the recently concluded world-wide conflict, Rep. Engle spearheaded the congressional bloc to restrict Japanese in America, including American citizens, and suggested all persons of Japanese ancestry be deported or, as some other legislators advocated, dump them all on one of the Pacific outposts. The House subcommittee is now considering the Evacuation Claims Bill . . . Opposition to the bill, as to be expected, is being spearheaded by Rep. Engle. . . . The compensation to west coast Japanese is a small matter in relation to the trials and tribulations of the Evacuation itself.”)

**Thursday, June 5, 1947**

“The California Witch Hunt” (“Nisei America: Know the Facts” editorial: “The witch-hunt in California is not aimed at alien Japanese [in the escheat cases]. It is directed against the Nisei, many of whom served gloriously on foreign battlefields. The escheat cases seek to deprive the Nisei the ownership of land on the controversial allegation that title to such land is held in trust by the American citizen offspring of alien Japanese who actually own the property.”)

**Friday, June 6, 1947**

“Did the Nisei Dead Die in Vain?” (“Nisei America: Know the Facts” editorial: “The question as to the loyalty of the Nisei and alien Japanese has been raised again.
During the course of the public hearings on the proposal to set up an Evacuation Claims Commission, a California congressman objected strenuously to conferring benefits to what he termed ‘disloyal Japanese.’ He said 25 per cent of the Nisei were disloyal. The congressman cited a report of the Costello subcommittee of the House Committee on Un-American Activities. The basis for the Costello subcommittee finding is to be found in the questionable so-called loyalty questionnaire conducted by the War Relocation Authority. . . . The vague and lose language in which the questionnaire was couched compelled large number of Nisei to refuse to sign it at first. . . . The Costello Subcommittee report is not a true finding. . . . There should be little doubt as to the loyalty of the Nisei and alien Japanese. Should there be, the Nisei dead died in vain.

**Wednesday, June 11, 1947**

“The Government and Dispersal” (“Nisei America: Know the Facts” editorial: The WRA “took the view that the unprecedented Evacuation was the result of the ghetto-manner in which the Japanese in America were concentrated. . . . The War Relocation Authority accepted the then prevailing government attitude that large concentrations of Japanese on the West Coast constituted a hazard and a threat to internal security. . . . Dispersal was an attempt to further weaken the already impotent Japanese racial minority. That the program of dispersal was not to succeed to any great extent was a foregone conclusion. No humane consideration had been given the complex Japanese problem. . . . In less than ten years, the dispersal program of the government will have resulted in virtually complete failure. It was a poor experiment, poorly worked out and a waste in the nation’s economy.”)

**Saturday, June 14, 1947**

“Army Recruitment” (“Nisei America: Know the Facts” editorial: “The desperate need for translators and interpreters for occupation duty in Japan is reflected in the accelerated program of the Army to speed up recruitment of Nisei in this branch of the service. . . . It appears as though there are many Nisei who wish to attend the school, but hesitate simply because they do not know enough about it to make a decision.”)

**Tuesday, June 17, 1947**

“Henry Wallace and Russia” (“Nisei America: Know the Facts” editorial: “The current boom for Henry A. Wallace for President will undoubtedly simmer down before the next national election. . . . Nisei interest in Wallace is reflected by the generous space allowed him by certain newspapers. Strongest disciple of the Wallace school is The Progressive News of San Francisco, the publisher of which has long been suspected of communist leanings. The Colorado Times of Denver has been more than ordinarily generous towards Wallace. The Rocky Shimpo does not belong to the Wallace school of thought which promotes appeasement with Russia. We do not tolerate communism, its
intent, its practices and its philosophy. We deeply deplore the fact that Nisei leadership is left-wing bound. Those such as Wallace who would appease Russia have forgotten the political farce of Munich and of Neville Chamberlain. Henry Wallace is the Neville Chamberlain of the United States. . . . We must halt Russia now or regret it some day that we were Wallace-led.”)

**Thursday, June 19, 1947**

“Was the Evacuation Necessary?” (“Nisei America: Know the Facts” editorial: “We have consistently labeled the Evacuation as predicated upon racial prejudice and have refused to recognize the so-called ‘military necessity’ theory advocated by the War Department and other high government officials. This attitude upon our part has been in sharp disagreement with that of the Japanese American Citizens League which has contended vocally through its national officials and in public print that the Evacuation was a ‘military necessity.’ . . . Now that the weight of relocation camp internment has been removed from our shoulders, we must not be lulled into accepting the denial of Nisei leaders and organizations which betrayed the Japanese in America in our decisive hours.”)

**Friday, June 20, 1947**

“Why the Nisei Re-Enlist” (“Nisei America: Know the Facts” editorial: “Inasmuch as opportunities for Nisei economic stabilization are still pitiful and in view of the fact that under the G.I. Bill of Rights veterans can receive attractive benefits, Nisei are re-enlisting for overseas duties. Except for those who are in the higher income brackets, the Nisei are better off economically in service than in civilian life. . . . And so they re-enlist.”

**Saturday, June 21, 1947**

“They Sleep Restlessly” (“Nisei America: Know the Facts” editorial: “Did the gallant Nisei dead who lied under the sod on foreign battlefields give up their lives for this? Did they not die so that America would be a land not only for the ‘haves’ but also for the ‘have nots’? Could they speak, these Nisei dead would utter a strong plea against bigotry and racial intolerance. Have these dead died in vain? America has not materially improved the pitiful lot of the Nisei racial minority. The avenues of employment are still largely closed to them.”)

**Tuesday, June 24, 1947**
“Nisei in U.S. Labor” (“Nisei America: Know the Facts” editorial: “The Committee for Industrial Organization, an offshoot of the parent American Federation of Labor, provided the first opportunity for the Nisei to secure equitable protection of standard labor rights in the United States. . . . In the trying hours, which led to the Evacuation, spokesmen for the C.I.O. staunchly championed the cause célèbre of Nisei loyalty and vainly fought the racists who demanded, and successfully accomplished, the complete removal of 110,000 persons of Japanese ancestry residing in Western United States at the outbreak of war with Japan. Representatives of the C.I.O. appeared before the Tolan Congressional Investigating Committee and urged government protection of Nisei civil rights. Whatever may be the faults of the C.I.O. none can gainsay the courage and propriety of the organization in regard to the Evacuation. Unfortunately the C.I.O. has struggled from its infancy under the label of communism. . . . Today Nisei labor, thanks to the helping hand of the C.I.O., march shoulder to shoulder in the ranks of American labor. . . . It is heartening to see the Nisei becoming a part of the labor movement in the United States. Nisei labor cannot stand alone. In order to achieve equality of treatment in U.S. labor, the Nisei must join the unions.”)

Wednesday, June 25, 1947

“Our Nisei Economy” (“Nisei America: Know the Facts” editorial: “The financial backbone of the Japanese community still rests in the hands of the Issei. The Evacuation and the subsequent developments on the economic privileges of alien Japanese in times of war made it possible for the Nisei to make inroads upon the economic grip of Issei capitalists who, during the pre-war period, controlled the finances of the Japanese community in the United States. . . . Nisei financial stability still stands where it stood before the war. Heavy reliance must continue to rest upon the far more advanced and stable Issei economy.”)

Thursday, June 26, 1947

“A Gross Misstatement” (“Nisei America: Know the Facts” editorial: “The National President of the Japanese American Citizens League told a recent Senate subcommittee session, considering the Evacuation Claims Bill, that the Japanese community in the United States holds his organization responsible for the Evacuation and the policy which attended it. This is indeed a gross misstatement. The Japanese community does not hold the JACL responsible for the Evacuation for the simple and obvious reason that the organization lacked any real influence to determine such policies and enjoyed no representative influence and political importance to speak for the Japanese racial minority in the United States. The fact that the organization did usurp such rights without consent and attempted to speak in a weak fashion for the Nisei is another matter. . . . The criticism of the JACL are predicated not upon its failure to avert the Evacuation, but upon its
dereliction of duty to defend with all its might the civil rights of the then discredited Nisei racial minority. . . . It is no credit to any Nisei organization to root with vim and vigor fellow Nisei into the federal penitentiary. This is what the JACL national policy in 1945 [sic] sought to achieve in respect to the leaders of the Heart Mountain Fair Play Committee and to the Editor of the Rocky Shimpō. The JACL also failed to take a sympathetic approach toward Nisei who refused to accept pre-induction calls and super-patriotically labeled them draft dodgers without recognizing the unparalleled injustices of the government toward them and all other west coast Japanese. It is indeed not the Evacuation itself for which the JACL is today held responsible. It is their manifold errors in judgment and their anti-Nisei attitude in its zeal for governmental recognition and in its effort to achieve organizational influence that has brought upon the JACL the censure of the Nisei at large. The JACL justly deserves these criticisms for when it usurped sole representation for the Japanese in America, it made itself liable for the welfare of all Nisei and alien Japanese. Let us not be misled by JACL misstatements.”

**Friday, June 27, 1947**

“Nisei Union Leadership” (“Nisei America: Know the Facts” editorial: “Employment of Japanese in Alaska canneries is controlled by the CIO Cannery Workers and Farm Laborer’s Union with locals in Seattle, San Francisco and Los Angeles. . . . Nisei leadership [Clarence Arai] in unions has not been what it should be. . . . The case of one Nisei [James Omura], with a background of seven seasons in Alaska and experienced as a skilled butcher, indicates the narrow attitude of Nisei union leadership.”)

**Saturday, June 28, 1947**

“The Story of Human Tragedy” (“Nisei America: Know the Facts” editorial: The report is to the effect that Southgate Housing at Hunters Point in San Francisco will be closed on June 30. It brings to an end the final installment in the war-induced nomadic tale of the Japanese people of the Golden Gate. . . . Southgate soon will take its place beside that of Tanforan and Topaz. But the public will little know the inhuman and arbitrary fashion in which the government relinquished its self-incurred responsibilities and its moral obligations to the evacuated Japanese. The manner in which the government returned these hapless evacuees to private life and to the soil from which they were so ruthlessly removed will perhaps not be told.”)

**Monday, June 30, 1947**

“On Peacetime Conscription” (“Nisei America: Know the Facts” editorial: “President Truman and high Democratic officials have expressed themselves publicly as in favor of a universal training law. The Republican majority in Congress are not favorably inclined toward peacetime conscription. The controversy as to universal training is one of long duration. The American public heretofore have not accepted it. . . .
The threat of war between Russia and the United States is no more vague than the threat of a war with Japan that for decades loomed on the Pacific horizon. . . . There is not much likelihood that the universal training measure will be adopted at this session of Congress. Democrats see small hope for its enactment in 1948—an election year. . . . If and when it is presented on the Senate floor by the Armed Services subcommittee, it will precipitate long and cumbersome debate. It is not likely to pass.”)

**Tuesday, July 1, 1947**

“A Forward Step” (“Nisei America: Know the Facts” editorial: “Mayor Quigg Newton’s prompt action in naming an eight-man committee to make a study of racial, religious and cultural relations in Denver is to be commended. . . . Denver’s attitude towards minority groups has not been a healthy one. Conditions here are so apparent that ex-Vice-President Henry A. Wallace was impelled to comment upon discrimination in Denver following his brief speech-making visit here. The fact that he singled out Denver in this respect is a black mark against the city. Wallace said he found evidence of considerable discrimination against minority racial groups in Denver.”)

**Wednesday, July 2, 1947**

“Join the Army” (“Nisei America: Know the Facts” editorial: “Two delegates from the Military Intelligence Service Language School . . . are now in Denver to recruit Nisei for services as interpreters and translators in Japan. There appears to be a great need for Nisei in this category. . . . The inducements the Army offers in retirement pay, promotion, professional career and the benefits to be derived from the G.I. Bill of Rights are vital factors determining the decision of Nisei to enlist or re-enlist for occupation duties. . . . Army life also provides opportunity to see the world, so to speak. . . . Surely there is no other channel where the inducements are as great. Civilian life does not pay off for the ex-G.I.s and for the single Nisei the Army offer cannot be matched.”)

**Thursday, July 3, 1947**

“Father of the Fair Play Committee” (“Nisei America: Know the Facts” editorial: “In the chronicling of the Evacuation, no story will be complete without a reference to the fortitude and courage of Nisei leaders—a mere handful—who fought governmental dictation and inhumanity. In the forefront of these militant Nisei, the name of Kiyoshi Okamoto will remain a shining example of aggressive leadership. Okamoto, long before such organizations as the Japanese American Citizens League sought indemnification for Evacuation losses, brought up the issue of Evacuee claims. He was the first Nisei to militantly nail the government for its pauperization of American citizens. The Nisei leader is to be remembered as ‘Father of the Fair Play Committee’ at Heart Mountain. . . . Okamoto combines brilliant thinking with aggressive action. His fault is that at times he is possessed of ridiculous and ludicrous notions. . . . He is now in the twilight of his
years. . . . But when we consider the various facets of the Evacuation, we find a mere handful of Nisei out of more than 80,000 of them who did not quake at government ire and firmly stood their ground against government injustices. To these and to Kiyoshi Okamoto we pay our respects. They at least defended their liberty and the constitutional rights of an individual in a democracy in no uncertain fashion. They are not traitors to their heritage.”)

Monday, July 7, 1947

“One Law for ALL” (“Nisei America: Know the Facts” editorial: “The House-approved amendment to the Soldier Brides’ Act, to permit the entry into the United States of brides of Japanese descent, points out ever so significantly the continuing government discrimination towards racial Japanese. In effect, it brings to public attention the existence of one law for the majority and a distinct one for this group with Japanese wives. . . . The Soldier Brides’ Act was not intended for Japanese wives, and, in effect—not for Nisei G.I.s.”)

Tuesday, July 8, 1947

“Nisei Will Remember Tolan” (“Nisei America: Know the Facts” editorial: “John H. Tolan is dead. He died on July 1, 1947 . . . Tolan was 70 years old. . . . Representative Tolan emphasized the spectacular side of the hearings and served as the pipeline to Congress and influential government officials for West Coast community leaders who advocated complete removal of all persons of Japanese descent in the spring of 1942. Tolan had already made his decision in Washington before he hastily rushed his committee to the coast . . . . The Nisei leaders who took an active part in the pre-evacuation period will not soon forget John H. Tolan. It is true that in his findings after the Evacuation had become a fact he treated the difficulties of the U.S. Japanese with some measure of tact and forbearance. But we must go deeper than the report to discover the part Tolan played. The newspapers of the day are evidence of his handling of the situation. He served the vested interests well and condemned the Justice Department’s handling of the U.S. Japanese. The Justice Department was opposed to Evacuation.”)

Wednesday, July 9, 1947

“A Dangerous Measure” (“Nisei America: Know the Facts” editorial: Congress has before it for consideration a bill to create a government loyalty commission. The measure seeks to weed out employees in government service who may be disloyal or whose loyalty may be questionable. It is specifically aimed at communists and fascists. It is an administrative bill and was requested personally by President Truman. The effort to weed out communists and fascists from our government is a worthy one, but there is danger in this bill. . . . This power can be misused by conscienceless commission members. The issue as to the determination of loyalty is the same problem which confronted the nation in respect to the U.S. Japanese. Indicative of the manner in which government employees
will be arbitrarily removed is the report of five Japanese who have been dismissed under the Truman doctrine of disloyalty. The account purportedly listed the five of Japanese ancestry as ‘Japanese.’ It did not include them as either communists or fascists.”

**Thursday, July 10, 1947**

“Nisei Public Forums” (“Nisei America: Know the Facts” editorial: “What the Nisei communities in the United States need and need very badly are public forum discussions wherein diverse opinions can be thrashed out and misinformed information corrected. . . . The confusion in Nisei thinking is largely the work of particular organizations and so-called Nisei leaders who have taken advantage of the provincialism of the Nisei society to exert their own ways of thinking upon the embryo minds of the Nisei mass. These organs and leaders apparently display no conscience concerning witch-hunts against their critics or the dishonesty of their self-appointed pursuit. . . . The Nisei society is today thought-controlled by Fascist-minded individuals and organization and by totalitarian-induced presses. . . . The Nisei in the Evacuation simply waited upon the government, and the government treated this guiltless racial minority shamelessly. Forum discussions are a vital need in the Nisei community. There is much that should be straightened out. There is also a definite need to spur civic consciousness in the Nisei. The Nisei society still continues lackadaisical toward civic responsibilities. It is still in the throes of pre-war dogma.”)

**Friday, July 11, 1947**

“Privileged Information” (“Nisei America: Know the Facts” editorial): “What is privileged information? In newspaper jargon, it means a confidential source. . . . Unless the newspaper protects its informants, it is not likely to long enjoy the confidence of the public. . . . Persons in authority have small regard for the violation of a confidence when it concerns someone else, whereas were they in a similar position might not themselves disclose privileged information.”

**Monday, July 14, 1947**

“His Star Still Shines Bright” (“Nisei America: Know the Facts” editorial: “The 23 feet, 1 and 1/8 inch performance of George Uyeda, which gave him fifth place in the senior A.A.U. track and field competition at Lincoln, was a disappointment to the Nisei sports world. It is, however, no reflection upon Uyeda’s abilities and his candidacy on the U.S. Olympic team looms still looms bright.”)

**Friday, July 18, 1947**
“Bricks and Stones” (“Nisei America: Know the Facts” editorial: “The Rocky Shimpo policy on the JACL is naturally subject to controversial attacks. . . . Too often, the defenders of the JACL are fanatics who completely lack objectivity and who are largely uninformed. The Chicago JACL-er for the month of July directs editorial attention to the critics of the JACL and as to be expected singles out the editor of The Rocky Shimpo for a viciously-aimed personal attack. . . . The JACL and its defenders have been careful not to debate the specific criticisms we have recorded—for those are real issues that are difficult to deny. . . . [The Chicago JACL-er’s] . . . obvious intent is to whitewash the JACL by attempting to tear down the character of this editor. Left unanswered is the question why the wartime JACL administration endeavored to eliminate the editor of The Rocky Shimpo by way of the federal penitentiary. . . . The Rocky Shimpo is forward-looking in its editorial policy and we declare ourselves enemies to Nisei dogmas. Those who feel Nisei society is beyond criticism are obviously satisfied with the low estate of the Nisei.”)

**Wednesday, July 23, 1947**

“Guilty as Charged” (“Nisei America: Know the Facts” editorial: “The Rocky Shimpo editorial policy on the issue of the Japanese American Citizens League has brought forth sharp criticism from several quarters. These criticisms do not reflect a wholesome or progressive attitude. Instead they are the stubborn and defensive wailings of a conscience-stricken minority. Such defenders of the JACL follow the traditional organization pattern of ignoring completely the issues involved and fashioning their defense on defamation of character. . . . Will the JACL ever live down the shame and disgrace of rooting an innocent man and men into the federal penitentiary just so he [and they] could be silenced? The JACL lended its helping hand to the government in a vain effort to railroad this editor to Leavenworth. Many bitter crocodile tears were probably shed by the hierarchy of the Japanese American Citizens League when a special federal district court jury returned a unanimous verdict of acquittal.”)

**Thursday, July 24, 1947**

“No Brown Ghettos” (“Nisei America: Know the Facts” editorial: “Minority group attention last week was focused on the San Francisco peninsula where a new threat of residential and racial segregation reared its ugly head. Harry B. Carskadon, Atherton realtor, told the board of realtors of South San Mateo County that the peninsula was ‘not a proper place’ for Negroes, Chinese and other racial minorities. He proposed the conversion of the area into a ‘white peninsula’ and urged exclusive ‘white occupancy’ for the region. . . . Minority groups in America have constantly faced property restrictions and restrictive covenants have long been an issue. It is ironic, indeed, that frequently when minority group attacks are launched emphasis is placed on their housing standards. . . . Those who are able to penetrate financially into higher residential levels are not likely to cause property depreciation more than ordinary. And there are only a few of these.”)
Friday, July 25, 1947

“Needs 100 Years More” (“Nisei America: Know the Facts” editorial: George Bernard Shaw will be 91 years old on July 26. He has “dominated his age as Voltaire did the mid-18th century. . . . Asked for his own views, Shaw said that the ‘greatest man’ most likely to live in history is Jean Sibelius, the Finnish composer, adding: ‘Great painters and composers may live on, but as for the political gentlemen it would be rash to include them.’”

Saturday, July 26, 1947

“A Personal Journalism” (“Nisei America: Know the Facts” editorial: “Nisei journalism, instead of taking a forward step, appears to have gone a step backward since its revival from the Evacuation. The quality of the Nisei press is nothing to swell one with pride. It is a distinct mediocre offering. This is largely the fault of publishers who are unwilling or unable to secure competently-trained editors. . . . In the meantime Nisei vernaculars are being edited by incompetents who, if we are to judge by the quality of their editing, lack basic understanding of the fundamental principles of journalism. Nisei editor, as they are constituted today, are a provincial lot. Their views are narrow; their prejudices are bitter. They, in unison, black out opinions which do not conform with their personal views—thereby denying free expression and in effect the principle of the free press. This type of personal journalism conducted by Nisei editors is a detriment to the Nisei society and to the entire field of the free press in America. In a field where supine Nisei journalism exists, The Rocky Shimpo is the lone defender of a Nisei free press in the United States. It is the lone Nisei newspaper which refuses to allow organizational propaganda the wide display evidenced in contemporary Nisei vernaculars. It is the only newspaper to edit reports. On the other hand, the Nisei press runs en toto and in verbatim with large headlines the Washington propaganda of a ‘one man gang’ Nisei lobbyist [Mike Masaoka]. . . . The Nisei press before the war was a kept press. It is still a kept press.”

Monday, July 28, 1947

“Denial of Press Freedom” (“Nisei America: Know the Facts” editorial: “The Colorado Times, on June 26, officially went on record as denying the freedom of the press. In a letter addressed to the publisher of The Rocky Shimpo, Editor-Publisher Fred Kaihara rejected a June 23 request of this editor to reply in the Times to an editorial of June 14 by Togo Tanaka. The editorial in question criticized the editorial policy of The Rocky Shimpo as it concerns the highly-controversial issue of the Japanese American Citizens League. . . . This seems to imply that whatever criticisms the Times might make is not subject to discussion or criticism. In fact, the Colorado Times interpretation is the law. Its views are omnipotent, beyond question and certainly not to be criticized. . . . Nisei vernaculars are a disgraceful example of free press violations. The Colorado Times, however, is the first newspaper to formally go on record in denial of freedom of the press.
However, in the past, the policies of The Colorado Times have been patterned along totalitarian lines and against the principle of the free press.”

Tuesday, July 29, 1947

“First Nisei in Pro Basketball” (“Nisei America: Know the Facts” editorial: “Wat Misaka, standout Nisei forward on the Utah University team, is the first player of Japanese ancestry to sign a pro basketball contract. Misaka signed with the New York Knickerbockers, a contender for the eastern division crown of the Basketball Association of America.”)

Wednesday, July 30, 1947

“The Right to Work” (“Nisei America: Know the Facts” editorial: “We call attention to the fact that a move has been launched in Denver to out women from behind Denver bars, where they became prevalent during the man-short war years. Bartenders Local No. 8 (A.F. of L.) is launching a campaign to return bartending to a strictly-for-men profession. . . . The success of the labor movement is determined not by exclusion of membership and catering to the privileged few but by protecting the rights of all workers in industries. There should be no restrictions in union constitutions based upon race or sex or creed. No union should be permitted to undertake a campaign to remove any group of workers except upon just cause. The impunity with which certain locals do, however, illustrates the arrogance of labor leadership today.”)

Thursday, July 31, 1947

“The Right to Know” (“Nisei America: Know the Facts” editorial: “Lawrence Martin, associate editor of the Denver Post, discussed the role of the press at the third national forum of labor, agriculture and industry, sponsored by the University of Wyoming. What Martin said is of import to our Nisei society because of the flagrant violation of the principle of the free press in Nisei journalism. The associate editor . . . described the American press as above all other media the agency through which is served the most necessary right—‘the right to know’—of free men. The right to know, Martin said, is unlimited, indivisible and may not be suspended. . . . The press has both the opportunity and the obligation to inform, Martin added. In addition to making facts known, the press has the duty of making the interrelationship of facts clear, the moral obligation to expose any willful distortion, the responsibility to clarify thinking, and the obligation to defend the integrity of our democracy, he said. . . . The recent decision of the Colorado Times, denying free expression, is a barometer of the Nisei-kept press. The Times and other Nisei vernaculars do not believe in the ‘free man’s right to be heard.’ The Nisei press
clearly violates the right of the people to know all the facts and issues involved. It encourages and fosters misunderstanding by blacking out all opinions contrary to those of its editors. The Nisei press is today the citadel of small prejudices and narrow personal likes and dislikes. It clearly demonstrates an impudent violation of the principles of the free press.

Friday, August 1, 1947

“World Peace is Crumbling” (“Nisei America: Know the Facts” editorial: “The architects of world peace founded the United Nations Organization with enthusiasm and high hopes that it would serve as a potent force in the maintenance of peace and order throughout the civilized world. They had for their guide the limp and desecrated body of the League of Nations from which to design a more perfect instrument for peace. But is the UNO serving the purpose for which it was erected? . . . Forceful action must accompany forceful words if the UNO is to achieve world respect and world compliance of its edicts. The people of the world have no cause to feel secure that a period of peace and international goodwill is to follow the terrible devastation of World War II. Already the world is at the brink of another major war through the scars of the last war is still fresh with us. . . . There is much talk today of an impending conflict with Russia.”)

Saturday, August 2, 1947

“JACL Leadership Inadequate” (“Nisei America: Know the Facts” editorial: “The Japanese American Citizens League prides itself upon the quality of its leadership. This view is not shared by the majority Nisei. In fact, leadership has been a fundamental weakness of the League. It has been the basis upon which a great deal of criticisms have been leveled against the organization. The peculiarity of the JACL leadership has been that it considers membership for all Nisei as a moral must. . . . The JACL leadership denies the right of any Nisei to hold views contrary to its own. This selfish and arrogant attitude assumes that the JACL is a great public servant, that its leadership is serving a noble and altruistic cause in self-abnegation of personal financial returns. . . . The Rocky Shimpo has been the strongest critic of JACL leadership. We have repeatedly pointed out the shortcomings and shortsightedness of this leadership. We have exposed the double-talk, the calculated misrepresentations, the half-truths and untruths in which the present hierarchy of the Japanese American Citizens League indulges. . . . But The Rocky Shimpo is not alone in its criticisms of Nisei leadership. R. C. L. George, director of the San Francisco International Institute, comes forth in the July 28 issue of Fortnight in what is tantamount to a rebuke of the JACL leadership. . . . In the meantime, its leadership has looked down on the Nisei mass as if the masses were guilty of some heinous crime—simply because their names were not inscribed on the membership rolls of the organization.”)

Tuesday, August 5, 1947
“Marriage and the Nisei” (“Nisei America: Know the Facts” editorial: “Nisei marriages have been looking up since Evacuation and World War II. . . . Despite this fact, however, there have been more divorces in recent years than before the war when the Nisei lived in tight-knit communities subject to community disapprobation and perhaps ostracism. Divorces used to be virtually an item of disgrace.”)

Wednesday, August 6, 1947

“Nisei Emerge as Americans” (“Nisei America: Know the Facts” editorial by James Omura, incapacitated by an infected arm, is substituted for by this one written by “guest conductor” Barbara Finch: “Japanese-Americans in southern California have dropped the Japanese and emerged as Americans. . . . I talked with dozens of Nisei (second-generation Japanese) in Little Tokyo, the heart of the Los Angeles County colony of 23,000, still the largest in the country. This overcrowded square mile in the shadow of the gleaming civic center has become an inter-racial community. Returned Japanese are living side by side with Negroes from the Deep South, who came to work in the war plants and stayed because California meant new freedom for them. These Nisei were almost uniformly optimistic about the future. . . . One of the great lessons the Nisei learned in the war was the value of organization, and their strengthened Japanese-American Citizens’ League is the answer. The league has 90 chapters throughout the United States and an office in Tokyo to serve the 10,000 Nisei stranded in Japan by the war who have requested repatriation to the United States.”)

Thursday, August 7, 1947

“Parents and Children” (“Nisei America: Know the Facts” editorial by James Omura, incapacitated by an infected arm, is substituted for by this one written by “guest conductor” Dorothy Day: “One of the most tragic things in the human relationship is that so few parents and children ever get acquainted with each other. . . . The pitiful thing about this barrier between parents and children that keeps them from getting acquainted with each other and having the companionship that they crave is caused by fathers’ and mothers’ vanity. They are so anxious for the admiration of their children that they pose as oracles who know it all and never make a mistake and as little gods who must be kowtowed to, without questioning.”)

Friday, August 8, 1947

“Bill Mauldin Reforms” (“Nisei America: Know the Facts” editorial by James Omura, incapacitated by an infected arm, is substituted for by this one written by “guest conductor” Kenneth L. Dixon: Cartoonist converts from fellow-traveler to anti-Communist, returns from democratic spirit of the battlefront to home front discrimination against minorities, including intolerance extending up to the U.S. Congress. He thereafter turned his attention to combating these discriminations and intolerances.)
Saturday, August 9, 1947

“Dear Mr. Omura” (“Nisei America: Know the Facts” editorial by James Omura is substituted for by a letter to him written by Togo W. Tanaka of Chicago, Illinois: “Since you are a great exponent of the free press, I count upon you to publish this in your columns. . . . [the publisher of the Colorado Times, [Fred] Kaihara] told you what any publisher would do in a comparable situation. He politely told you to do your howling in your own corner. With a ludicrous pose of injured innocence, you have been yelling, ‘Murder, freedom of the press, murder!’ ever since. From where I sit, it looks fantastically silly. . . . If we can learn to agree to disagree with open frankness, without personal rancor, I am sure that the cause of open forums for which you seem to be so concerned will benefit.”

Tuesday, August 12, 1947

“The Facts and Mr. Tanaka” (Nisei America: Know the Facts” editorial by James Omura is written in the form of an open letter to Mr. [Togo W.] Tanaka: “You remind me of a badly neglected child clamoring for attention. Your sputterings would be ludicrous was it not for the fact that you twist the truth and misrepresent the facts. . . . I am interested in objective public discussions on issues of public nature. I feel that we should meet these issues squarely and fairly. . . . I am no slave to Nisei dogmas and if I should assail Nisei leadership for its shortcomings, I do so not for any personal dislike as you and your JACL friends imply but because I hold a faint yet unswerving hope that somehow, some day that leadership may be diverted to a more wholesome course. The evil which this leadership has committed are beyond forgetting. . . . You . . . state that Mr. Kaihara has never censored any of your material. I am pleased to hear that, because the tradition of American journalism holds inviolate the right of a columnist to express his views uncensored. But the fact that your superior has not censored any of your material does not indicate that he would not censor the expressions of other writers. I wish to point out to you that I predated you as a columnist for the Colorado Times. That was in 1942. Mr. Kaihara was not as gracious then, for he kept whole columns out whenever it did not meet with his personal views. Facts are facts, and you are very foolish to leap into this thing without proper information.”)

Wednesday, August 13, 1947

“Soichi Sakamoto Rates High” (“Nisei America: Know the Facts” editorial: “Despite the appropriateness of [Robert J.] Kiphuth’s [of Yale University] selection [as U.S. Olympic swimming coach], we are somewhat disappointed that the honor did not go to Soichi Sakamoto [of Hawaii University]. There is no question where Sakamoto ranks among U.S. swim coaches. He is among the top.”)
Thursday, August 14, 1947

“Discarding the Shackles” (Nisei America: Know the Facts” editorial: “The greatest stride the Nisei have made in this post-war era has been in the realm of sports. . . . But it is not alone in the fields of athletics that the Nisei are emerging into national prominence. They have proven themselves in heroic fashion upon the battlefields under the supreme test of enemy fire. . . . The gallantry of the Nisei in action is proving the lever by which the American mind is being opened to tolerance and justice. The 80th Congress, now in recess, has witnessed the baptismal experiences of the Nisei lobbyist. Mike Masaoka has made the nation’s legislators conscious of what we term our Nisei problems. . . . These are all encouraging signs. They point to a definite departure from the shackles of racial and minority provincialism. It means that the Nisei is beginning to discover America and that America is beginning to discover the Nisei. But though the signs all point toward a healthy outlook for the Nisei, the Nisei must take a greater and broader part in all minority problems and not simply to those which immediately affects them. And ultimately they must go beyond even these minority barriers to the broad plane of national affairs before they can become fully integrated into the American pattern.”)

Saturday, August 16, 1947

“Mr. Tanaka Waxes Sarcastic” (“Nisei America: Know the Facts” editorial by James Omura substituted for by letter to him from Togo W. Tanaka of Chicago, Illinois: “My editorial of June 14 in the Colorado Times was intended to stimulate constructive discussion–and possibly debate. Instead, it seems only to have inspired you to get mad. Since I do not know you personally, you will have to forgive my inability to get worked up into a lather. . . . The question discussed is: How can Japanese Americans best work for remedial legislation? How can we overcome discriminatory practices and get rid of unfair laws that penalize the racial minority to which we involuntarily belong? Let us get this discussion cleared first before we proceed into the subject of the freedom of the press, since the June 14 editorial in the Colorado Times came several days before you began discussing ‘freedom of the press.’”)

Monday, August 18, 1947

“An Open Letter To Mr. Tanaka” (“Nisei America: Know the Facts” editorial by James Omura written as an open letter to Togo Tanaka of Chicago, Illinois: “In way of a general answer to your famous editorial of June 14 and in order that you may not again accuse me of sidestepping a reply to it, permit me to point out to you that I have not made the assertion that the JACL should go out of business. I did say, however, and you quote: ‘We need something besides the JACL.’ I wish you would take particular notice of the words besides. I understand it to mean ‘in addition to.’ You interpret it to mean ‘in place of.’ I am afraid you are badly in need of brushing up on Webster. Do you see how ridiculous you are and how you twist the facts? . . . The inference that you make is that
the remedial legislation before Congress are the sole property of the JACL and that those of us who are in favor of them necessarily must support the JACL. . . . In the meanwhile, I shall continue to kick the high-muck-a-mucks of the JACL ‘squarely in the slats,’ as you say. I am one of those who, on the basis of facts, honestly believe they deserve it and the simple fact that occasionally they engage themselves on meritorious undertakings does not necessarily absolve them of their invidious over-all policies.”

**Tuesday, August 19, 1947**

“An Ironic Situation” (“Nisei America: Know the Facts” editorial: “The Anti-Discrimination Committee in Washington, D.C., is not an independent organization. It is the political arm of the Japanese American Citizens League. For some reason, the JACL has decided to camouflage its legislative activities under a euphemism. . . . It is a one-man-show. It has no board or council to determine its policy. Mike Masaoka is the president, the secretary, the treasurer and the publicity director. He formulates the ADC’s policy and he carries it out virtually single-handed. Mike Masaoka is the ADC and the ADC is Mike Masaoka. We do not wish to disparage some of the good work Mr. Masaoka has been doing in the nation’s capital. The need for a Nisei lobbyist has long been felt by those who take keen interest in minority racial problems. . . . But despite all his good work before Congress, Mr. Masaoka has failed abysmally to unite Nisei efforts and to rally to his leadership divergent Nisei views. He has displayed no diplomacy toward contemporary Nisei. He has let the Nisei public know that those who do not support him and his organization, the JACL, are derelict in their duties. He has endeavored to clothe his critics with a stigma rather than to attempt to win their support. His has been a narrow, arrogant, overbearing attitude. . . . And yet the ADC or Masaoka, as you please, flagrantly blaspheme its very name. It makes a hollow mockery of its objectives. The ADC discriminates and it discriminates in no uncertain manner. Its publicity releases are mailed only to favorable publications—thus belying its claim to service to all. Mr. Masaoka serves only those who in turn will serve him with adequate personal publicity. We recall that Mr. Masaoka labeled criticisms of JACL leaders during the war as personal. . . . The Rocky Shimpo has been singled out in the boycott move of the ADC. Tersely, it is because we refuse to subordinate our independent status as a free press and relegate ourselves to nothing more than a propaganda sheet to advance the personal cause of one particular individual and one particular organization. The Rocky Shimpo is the only Nisei press to openly and firmly criticize the JACL leadership. The simple fact that the JACL and its Masaoka affiliate engage in narrow policies will not alter our course. It merely confirms our charge that the JACL serves its own interest and not the interest of the whole society as it endeavors to indicate. And there are some who will stand up in the audience and applaud the work of the JACL as being so nobly ‘unselfish.’”

**Thursday, August 21, 1947**
“Holding the Judicial Line” (“Nisei America: Know the Facts” editorial: Applauds the judicial stand taken by Judge Louis E. Goodman, federal district court jurist for Northern California. “Judge Goodman’s two major decisions concerning the Nisei are right in line with our views. In his first decision in 1943, the California jurist ruled that Nisei confined at Tule Lake were not subject to the call of their draft boards. . . . The second major ruling on the status of the Nisei concerned renunciants held by the government for deportation. Judge Goodman recently handed down a decision holding these renunciations non-deportable on the ground they were people without a country as a result of their action in renouncing their United States citizenship.”)

Friday, August 22, 1947

“‘The Man’ Is Silenced” (“Nisei America: Know the Facts” editorial: “The turbulent 47-year political career of United States Senator Theodore Gilmore Bilbo came to an end. The rip-roaring champion of ‘white supremacy’ died with one of his greatest political tests before him. He was barred last January from taking his seat in the Senate to which he had been elected by his Mississippi constituents.”)

Tuesday, August 26, 1947

“New Approach Is Needed” (“Nisei America: Know the Facts” editorial: “With Congress now in recess until next January, leaders of the Japanese American Citizens League are reported holding policy meetings to map out future course of action and to evaluate the work recently accomplished. Now should be the time for the top brass of the organization to rectify to some degree the mistakes that have been committed and which have brought upon the organization sharp criticisms from within its own ranks as well as from outside sources. In the past the national officials of the Japanese American Citizens League have failed, from a general standpoint, to demonstrate reasonable appreciation of their own racial society. . . . The leaders of the JACL must not forget that no measure of good that they can do can correct the widespread unpopularity which they earned for themselves unless a correlative about-face is accomplished in their dealings with the Nisei public. To simply admit having made mistakes is devoid of any meaning unless accomplished by a new approach and an earnest effort to solve the perplexing problem of division among the Nisei. . . . The high officials of the JACL cannot properly deny that they have engaged and are still engaging in invidious reprisals against the few who courageously assail the leadership of the organization. Such actions are not conducive to a healthy promotion of the JACL and ultimately is a condemnation of its leadership. The criticisms which arise from various quarters are based upon foundation of facts. . . . The attitude of the national officials in demanding Nisei support rather than requesting it has damaged considerably, and to a greater extent than the leaders perhaps realize, the cause of the organization. . . . They have the opportunity to redeem themselves and their organization if they would. The question is: ‘Will they?’”
Wednesday, August 27, 1947

“The Count Is 12 to 1” (“Nisei America: Know the Facts” editorial: “The fact that a sizeable majority of the Nisei are in opposition to the leadership invested in the Japanese American Citizens League ought to be a major challenge to the national officials of that organization. Basically this overwhelming opposition is a positive indictment of their policies and the principles charted by the hierarchy of the JACL. The ratio of opposition as of the present is approximately 12 to 1. This opposition cannot long be ignored. . . . It cannot continue to represent an insignificant minority while claiming spokesmanship for the 126,000 U.S. Japanese. . . . Nor is there any good effected by pointing an accusing finger at this opposition for asserted dereliction of duty. The Nisei public, in no way, owes any duty to the JACL. Instead, the situation is the reverse. The JACL usurped the wartime leadership of the U.S. Japanese and subsequently has guarded it zealously against every probably competition. . . . The 12 to 1 ratio of the Nisei condemns this leadership for its obvious failures and for its nefarious wartime undertakings. Those who are critical of the JACL have not lost sight of the ruthless manner in which its leadership assumed spokesmanship for the U.S. Japanese. The responsibility did not fall upon the organization. The JACL hierarchy perfunctorily disregarded the protests of other Nisei community spokesmen. They saw in the war a golden opportunity to promote the organization to a position of influence. These leaders were not concerned at the moment with what would be best for the Nisei society and for the U.S. Japanese as a whole. Having usurped racial spokesmanship, the leaders of the organization set out to entrench themselves solidly. No foul means were degrading enough for them to employ. Behind intimidation, coercion and assassination of character, the JACL made its bid for power. . . . Through its wartime activities, the JACL leadership has rapidly lost caste. This same leadership still controls the organization and dominates its policies. It is not likely that until the JACL house is put into order and a new regime succeeds the present one that any degree of confidence in the organization will be manifested. . . . Those who maintain a leech-like grip on national leadership might possibly be compelled to relinquish their hold perhaps from the rising clamor from within its own ranks. More probably from other sources. It is quite evident that the JACL’s battle cry that ‘any means justify the end’ has not met with the approval of the Nisei public. Rather, it has been rejected by a vote of 12 to 1.”

Saturday, August 23, 1947

“The Takeshita Incident” (“Nisei America: Know the Facts” editorial: “The British Boxing Board of Control’s action in denying the appearance of Robert Takeshita of Honolulu in a British ring is the first known case of discrimination against boxers of Japanese origin in Great Britain.”)

Thursday, August 28, 1947
“Optimism in Interracial Relations” (“Nisei America: Know the Facts” editorial: “The progress being made against discrimination since the end of the war is probably the most significant development in this post-war era. Chicago and San Francisco are two cities where major advances in interracial relations are being achieved. But Chicago and San Francisco merely reflects the general trend to wipe out discriminatory sore spots in our nation. The over-all picture is considerably brighter than at any time in the past. The outlook is good. . . . The Chicago and San Francisco developments are healthy signs toward interracial progress, but far more significant than the advances being made in the two cities is the step taken by the New Jersey constitutional committee, which recently inserted a clause into the new state constitution, now being drafted, making it illegal to discriminate on the grounds of race, creed, color or national origin. . . . Discrimination must first be attacked by legislation in order to stamp it out. Education will necessarily follow, particularly after a few court convictions to impress the diehard bigots. If the matter was left to education alone and to the so-called sense of American fair play, it is not likely to be overcome. Certainly there has been no justice or fair play in the lynching of Negroes in the south.”)

Friday, September 5, 1947

“The Kunitomo Faux Pas” (“Nisei America: Know the Facts” editorial: “The Japanese American Citizens League pulled a political faux pas in Los Angeles recently when it endeavored to use the name of Dr. Kunitomo, outspoken Denver medic, to accelerate its drive in Southern California to raise necessary funds for its legislative activities. For the purpose of adding punch to the JACL’s campaign to raise funds, the Rafu Shimpo of Los Angeles erroneously quoted Dr. Kunitomo as supporting the ADC, political arm of the JACL. Obviously the Los Angeles JACL is meeting difficulty in putting over its financial drive. We are not at the moment inclined to discuss the merit of the Kunitomo proposal. What we are particularly interested in is the method employed by the JACL. Throughout its existence, the JACL has adopted the policy of using name personalities to forward its work and to defend its leadership and policies. It has often dipped its fingers into questionable strata to defame and to assassinate the character of those who had the courage to stand up and be counted. This has been particularly feasible because only a few stood publicly against it, whereas the great mass of the Nisei, opposing the national leadership and organization policies, were inarticulate. The Japanese American Citizens League has courted governmental favors, particularly through the war years, over the unjustly blackened name of its Nisei critics. . . . We do not mean to infer that the JACL has not accomplished some good. The JACL itself is more than capable of propagandizing its own achievements and it has been doing so down the years with a planned program of intimidation, coercion and backstage dealings that today has resulted in virtually complete domination of the Nisei press. The Rocky Shimpo alone points out the evil manner in which the national JACL policy is directed and we will continue to call for an overhauling of that policy until results are accomplished. . . . That since it did not hesitate to cast inferences of sedition during the war, because we defended the court-affirmed contention that to violate a questionable law
to test its validity is not criminal, it should be less hesitant of silencing us through a court decision. No one, more than the JACL national leadership, knows how true our charges are. . . . Dr. Kunitomo says he does not support the JACL. We wonder how many Kunitomos there are whose names have been used by the JACL. There is only one Kunitomo who has the courage to stand up and say: ‘I do not support the JACL.’")

Saturday, September 6, 1947

“Los Angeles, Citadel of Prejudice” (“Nisei America: Know the Facts” editorial: “While San Francisco has made definite progress in human relationships since the war’s end, racial tension in Los Angeles continues to mount. . . . The California courts hold that any group can keep members of any other group from living in its district provided a clause to the effect is written into the deeds. Protective covenants are aimed primarily at races. The California courts, therefore, support racial prejudice and racial discrimination. . . . The heart of California’s intolerance is Los Angeles which took the leadership in castigating American citizens and cajoled for the permanent removal of all person of Japanese ancestry from the state.”)

Monday, September 8, 1947

“Let’s Not Be Duped” (“Nisei America: Know the Facts” editorial: “It may seem strange to a great many people that The Rocky Shimpo should continue to persistently assail the national leadership of the Japanese American Citizens League at a time when that organization is admittedly engaged in a worthwhile political campaign to rectify certain injustices. Perhaps, by and large, the public may feel that our editorial views are predicated upon personal dislike of those who constitute the hierarchy of the JACL. . . . Perhaps, too, the public may find it difficult to seek justification for the position which we take. The ADC has already performed magnificently in Washington. Its job is still undone. . . . But we prefer to keep a level head. The political activities in Washington are of a temporary nature. The emphasis which we place upon them now will have been forgotten in another year or two. But the small clique which rules the JACL and which determines the national policy of that organization is not likely to be disposed of quite as easily or as quickly. While the attention of the Nisei is focused upon the accomplishments in Washington, the planned program of the JACL to complete its domination of the U.S. Japanese continues by foul means or fair. The organization’s activities in Washington are merely patterns in the design to achieve authoritarian control of Nisei society. The vast majority of the Nisei may find this humorous or even fantastic. We may be accused of exaggeration. But facts are indisputable. . . . There were no [Mike] Masaokas then. The years have not changed the pattern. Where they employed coercion, intimidation, economic interference, character defamation and other forms of reprisals against those who dared to publicly stand against the organization, the same invidious policy is practiced today. It is because of this unhealthy policy that The Rocky Shimpo consistently nails the JACL. Its malignant influence cannot be overlooked simply because the organization may perhaps be engaged in a popular endeavor. Its efforts to establish
lordship over Nisei society must be combated. Its disgraceful reprisals against outspoken critics of the organization must be corrected. Its policy of collaboration to gain favor over the prostrate forms of fellow Nisei should be counteracted. The Rocky Shimpo is inclined to agree with many of the organization’s objectives, but we certainly do not go along with the methods by which its national leaders attempt to achieve them.

**Tuesday, September 9, 1947**

“This Is Segregation” (“Nisei America: Know the Facts” editorial: “The recent reactivations of the Townsend Harris Post of the American Legion in San Francisco and the famous 442nd combat regiment in Honolulu come as distinct disappointments to us. Both instances are examples of continuing policy of segregation. The practice of segregating the Nisei—self-segregation in the case of the Townsend Harris Post—into special racial units retard integration and assimilation. No need any longer exists for either. . . . Yet groups such as the Townsend Harris Post seek self-segregation. It appears to us quite an ambiguity and particularly deplorable because this self-segregation emanates from a group which should be in the forefront against any type of segregation. . . . But despite all the glory these Nisei units have brought, we must not forget that essentially they are segregated racial units. That as long as the 442nd and the 100th Infantry remain a part of the army, the Nisei will face a challenge to discrimination with that branch of the service. . . . Leaders of the Negro groups are hammering away against segregation within the army and are calling for the abolishment of Negro units. It is a paradox that the Nisei have not lifted a voice in the same struggle. The 442nd combat regiment was originally formed to redeem the Nisei in American public regard. Thus said former Secretary of War Henry L. Stimson. He pledged his word that the object was not to organize a segregated unit for the purpose of segregation. The war secretary said that this would be a temporary group and that it would be abolished and Nisei accepted equally with all others in the army. The reactivation of the 442nd combat regiment seems a refutation of the Stimson pledge. The war ended in the summer of 1945—two years ago. . . . It [the 442nd] had redeemed the U.S. Japanese in the eyes of a suspicious and an intolerant American public. It had fulfilled the purpose for which it was created. There no longer exists the slightest reason for its continuance as a segregated racial unit. The 442nd regiment should be abolished completely.”)

**Wednesday, September 10, 1947**

“That Long Road Ahead” (“Nisei America: Know the Facts” editorial: “It is only of recent vintage that the Nisei have become conscious of the problems of minorities other than its own. We are gradually awakening to the fact that what affects one minority also affects the status of all other minorities. . . . The factors which caused the harrowing experiences of relocation and resettlement for 110,000 of Americans of Japanese ancestry have impressed Nisei leaders and spokesmen with the need for cooperative minority action. . . . Those who are critical of the Japanese American Citizens League frequently score that organization for its leadership failure in connection the Evacuation. The
attitude of the JACL was defeatist. It failed to take a strong a courageous stand in defense of the then-threatened abrogation of the constitutionally-defined rights of the Nisei. . . . This lack of a forthright leadership, particularly as it was reflected in the crisis, is indicative of the inexperience of the youth, the impotency, and the inferiority of Nisei leadership. . . . Most militant of racial minorities in the United States is the Negro. Most militant of religious minorities in the nation is the Jew. The Nisei can learn much from both in breaking down the barriers of discrimination and intolerance. The Negro and the Jew are making definite progress in their struggles. This progress is the result of active and fearless leadership backed by political potency. The Negro and the Jew have long ago learned that no good is accomplished by passivity. We, too, must learn this lesson.

Thursday, September 11, 1947

“There Exists a Need” (“Nisei American: Know the Facts” editorial: “That there is an imperative need for a national organization other than the JACL is rather obvious. But the Nisei veterans cannot fill the whole need. It can speak only for the 30,000 potential members of that group. The JACL will apparently speak for an estimated 6,000. Thus 45,000 Nisei will be without a voice. This represents better than 50 per cent of the qualified Nisei population. The majority of the Nisei are neither pro-JACL nor veterans. For that reason, a need arises for a second national civilian group to act as a check and balance and to advance its own views on subjects of racial importance.”)

Friday, September 12, 1947

“Failing In Its Trust” (“Nisei America: Know the Facts” editorial: “The function of the Nisei press should not be simply that of a news-gathering agency. It has the added obligation to serve as a counsel and a guide. The Nisei press has failed in this respect and to an immeasurable extent this failure affects the quality of our leadership. . . . The purpose of the press should not be to merely report the news, but it should also attempt to present every aspect of it. This policy will lead to a well-informed public and will increase its knowledge. . . . Editorialization should be confined to the editorial department and not in the news column. The free flow of news is virtually unknown to Nisei journalism. . . . Their views are narrow. They live in a cloistered world of self-gloryification, striving forever for that friendly pat on the back. They are timid fellows, journalistically speaking. They are Casper Milquetoasts when it comes to convention. They are always courting public favor at the expense of their journalistic independence and integrity. Not one Nisei editor today raises his voice in criticism of the JACL. Is it possible that the JACL is perfect and without a fault? . . . Why this overwhelming tribute of the Nisei press to the JACL? It appears Nisei editors are representing the interest of an organization rather than the interest of their public. The public certainly is not overwhelmingly for the JACL. . . . We certainly have no reason to be proud of Nisei journalism today. It is weak, childish and spineless. In fact, it is behind the time, retarding intellectual progress. The Nisei society is in truth ahead of Nisei journalism. The only
excuse the Nisei press has for existing today is that it gathers the news of its racial group. Otherwise, it serves no other purpose.”)

**Saturday, September 13, 1947**

“Get Your Partners” (“Nisei America: Know the Facts” editorial: “Last month more than 800 Americans married Japanese girls. Very close to 600 of these were Nisei. This report has a special significance to the marital outlook of the U.S. Japanese. In effect, it deprives 600 Nisei girls of the opportunity for marriage. The estimated 600 Nisei who took Japan-born brides removed themselves from the marriage market. There is not likely to be any such large-scale replacements. Naturally, some will be absorbed in intermarriages which have been on the upgrade of late, but no appreciable number can fill the gap in this manner. Obviously the slack cannot be taken up. . . . We are in a period of boom and bust. Until the bust, Nisei marriage prospects will continue to look up. But when that bust comes, we will be back to our pre-war status. Now is the time for Nisei girls to grab their life partners. If they let this opportunity go by, we can only see a melancholy spinsterhood for a sizable number of them. So girls, corral those hombres.”

**Monday, September 15, 1947**

“Remedy is From the Top” (“Nisei America: Know the Facts” editorial: “The American Civil Liberties Union, in its annual report released recently, observed that ‘racial minorities continue to constitute the one section of our national life in which American democracy fails most significantly to live up to its profession. . . . It becomes increasingly evident that if democracy is to be practical and not simply a theory we must attack the malignant growth of racial discrimination and intolerance from the top. Certainly the slow process of education is not effecting a satisfactory progress in its elimination. . . . The only realistic approach is to legislate against racial discrimination and to vigorously enforce such measures. It would then impress the racial bigots that we mean business. Education will necessarily follow. . . . Racial discrimination is indeed a truly ‘insistent challenge to American civil rights’ as the ACLU puts it. It breeds caste and class consciousness in a nation and under a form of government where such things are presumably alien and forbidden. . . . Racial discrimination towards people of Japanese descent is reflected most emphatically in housing restrictions, in employment and in other economic fields. In this respect, California as usual leads the parade.” (for example, in escheat proceedings) “We must eventually learn that as a nation and a leading exponent of democracy, the United States cannot continue forever to deny basic rights to a portion of its population on the basis of discrimination, both racial and religious. When the people themselves fail in their trust and wherein states remain indifferent on the subject, it is the duty of the national government to intervene.”

**Thursday, September 18, 1947**
“A Book Review” (“Nisei America: Know the Facts” editorial: “No book in our times contributes to a better understanding of the minority racial Americans of Japanese descent [as William Shinji Tsuchida’s Wear It Proudly (Berkeley: University of California Press)]. Wear It Proudly is a collection of letters, never intended for publication, written home by a Nisei G.I. who was attached as a medical aid man to a Caucasian unit that was awarded the Presidential Citation for outstanding performance. These letters are of exceptional quality. They represent an outstanding human document of the war and without any intent, and perhaps because of it, these war letters make a strong appeal to integration and assimilation of Americans of Japanese racial stock. . . . This book is not a racial book. . . . Tsuchida was a medical man in a non-segregated unit. He proved his worth under fire and always in the front line through the miserable march through France and the Austrian Alps. He was so highly regarded that his platoon gave him the Combat Infantryman’s Badge, to which medical aid men were not eligible, to wear it proudly. William Shinji Tsuchida was born in Berkeley, California. He was a student at the University of California and enlisted in the army the day after Pearl Harbor. He makes no claim to distinction in writing. He is interested in photography and music and does not intend to become a doctor. He was studying engineering when the war broke out. He expects to continue his study at the university soon. We recommend the reading of Tsuchida’s letters. They probably would rank as a classic among G.I. letters for their exceptional qualities. Wear It Proudly is a must reading for those who have not experienced the war on the front lines. It is a must for the swivel chair patriots and our racial bigots. It is a must for all those who have had friends and loved ones in the war. The reading of these letters would bring a greater appreciation of the G.I. and the tremendous sacrifice they made in preserving our democratic form of life. They offer a greater understanding of what constitutes an American, irrespective of race, creed or color.”)

Friday, September 19, 1947

“No Truer Words” (“Nisei America: Know the Facts” editorial: “Mike Masaoka spoke profound words of wisdom when he told an audience of 800 Canadian Nisei, meeting recently in Toronto, that ‘The finest leader in the world is of little use without public support.’ Was it that at long last Mr. Masaoka was visioning the handwriting on the wall? There is a cry of frustration in his words, the admission of his own failures with the U.S. Nisei. We find it peculiar that Masaoka felt impelled to go to a foreign land to make this obvious admission of his failures to furnish the necessary leadership to the U.S. Nisei. . . . Masaoka told his Canadian audience that there is a lack of good leaders in the United States. He spoke no wiser words. We wonder if he had in his mind his own organization. . . . In analyzing Masaoka’s address to the Canadian audience, we find it most confusing. It is reminiscent of the contradictory inconsistencies which marked his public utterances before evacuation. . . . Masaoka, after seemingly admitting his own
failure to lead the U.S. Nisei, gives this bit of advice to Canadian Nisei: ‘Do not appease too much. If you believe it is right, go ahead with it. The public will follow. Your policies must be for the good of the people. Even if the results are not immediate, as long as you gain the desired end, that is what counts.’ . . . His words smack of dictatorship, of totalitarianism. . . . It describes his lack of the common touch, his willingness to understand or to appreciate his fellow Nisei. It gives substance to the arrogance he has displayed to the Nisei public. In effect, it means: ‘Damn the Nisei!’ People in Salt Lake, who grew up with Masaoka, will remember that epithet. That was the Masaoka view long years before he ever became a part of the JACL. It is characteristic of Masaoka that he would turn the responsibility of Nisei failure to rally to his support not upon himself but upon the public. He follows the dictum that all Nisei owe it as a duty to support the JACL, and those who do not support the JACL by membership are not entitled to hold or express opinions critical of the organization. He speaks of the ‘apathy and irresponsibility’ of the Nisei and adds: ‘And it is time, the Nisei themselves did something about it.’ We certainly agree with Masaoka that the Nisei should do something about poor leadership. The place to start is with Mr. Masaoka.”

Saturday, September 20, 1947

“George Can’t Do It All” (‘Nisei America: Know the Facts” editorial: “The lack of enthusiasm and interest Nisei show in civic and political affairs was no better demonstrated last Wednesday when the Denver Charter Convention conducted a public hearing on the proposed Bill of Human Rights. The turnout of the Nisei was most disappointing. On the other hand, the Negro group was represented by several speakers. The Nisei group was as usual represented by the JACL and very briefly. The Bill of Rights is a very important piece of legislation to minority racial and religious groups. . . . However, in an hour when a very vital decision is being made, it is a most discouraging factor that we who should be putting our shoulders to the task are apparently derelict in our duty to carry our share. We are so prone to let other groups and other individuals wage the battle that must be fought if we are to secure the full benefit for which we are entitled. Discrimination against the U.S. Japanese cannot be abolished simply by placidly waiting for time to catch up with democracy. We would all be in the grave long years before any substantial improvements had been made. . . . Vigilance is the price of liberty. . . . We particularly deplore the fact that restrictions exist in employment and in housing, two of the primary concerns of all people. Yes, indeed, these prejudices are barriers that actually exist. But we should do something about them. The irony of it all is that we are inclined to keep our sentiments to ourselves. We talk about discrimination within our own racial society. . . . We want the Bill of Human Rights to pass, but we don’t want to do anything about helping it pass. It all boils down to the fact that our leadership is failing. . . . Will the Nisei bring out the vote? Or are we going to be derelict again in our duty? Are we going to let George do it? Perhaps George won’t be able to carry the full burden this time. Have we thought about that?”)

Monday, September 22, 1947
Apparently no editorial for this issue, but there does exist a lead article, undoubtedly written by Omura, that is titled “KLZ Will Present Two Broadcasts On Nisei Problems.” It says: “The problem of Japanese Americans in Denver will be presented in two separate broadcasts beginning within the next ten days, under the auspices of radio station KLZ. The first program will feature James M. Omura, militant Nisei editor of The Rocky Shimpo. He will be followed a week later by possibly Fred I. Kaihara, publisher of The Colorado Times, and others. . . . Omura has been working . . . the past week in preparing a script for the initial program. Decision to hold two separate broadcasts was reached following several attempts to work out a program, including Omura, Kaihara and Rev. Clark Garman, had failed. Rev. Garman was brought into the picture when a wide disparity in views developed between the heads of Denver’s two vernacular newspapers. The Rocky Shimpo editor had taken strong exception to Kaihara’s statement that no discrimination of consequence existed during the war years. . . . Officials of KLZ felt it unwise to precipitate an argument or debate on a program of this nature and endeavored to by-pass any friction by submitting a series of three dissimilar questions for answers by the three participating members. The replies to these questions obviously were not acceptable.”

**Thursday, September 25, 1947**

“In Passing Brings Regret” ("Nisei America: Know the Facts" editorial: “The recent sale of the Chicago Courier, only Nisei English publication in Chicago, to the all-Japanese Chicago Shimpo emphasizes anew the traditional failure of the Nisei to support Nisei publications. There is no valid reason why Chicago with the largest metropolitan Japanese population—conservatively estimated at 20,000—shouldn’t be able to support an all-English newspaper. . . . The failure of the Nisei to support Nisei publications has been a long-established fact on bi-lingual Japanese language newspapers. It is for that reason that Japanese publishers uniformly disregard the Nisei public and make little or no attempt to improve the caliber of Nisei journalism. Newspaper publishers after all are not public benefactors but businessmen. If the English Section does not bring in sufficient revenue, they are not likely to invest capital towards its improvement. The Nisei reading public—what there is of it—frequently inquire why Nisei English Sections allot only a half-page, a common practice, on bilingual Japanese vernaculars. The English Sections of today are edited by a one-man staff. Expanding the space would necessitate not only additional editors but would entail greater expense in material costs. Since the English Section does not pay for itself but is financially carried by the revenue from Issei subscribers and businessmen, it would appear foolhardy for publishers to invest in a losing proposition. Publishers are rather realistic and practical when it comes down to financial matters. It is true, however, that we are approaching a transition period when the emphasis must necessarily be placed on the English Section. . . . Only the far-sighted and progressive publishers, conscious of the transition now occurring, will make any attempt to establish a reputable Nisei English Section. But such publishers do so only at a definite financial loss. The passing of the Chicago Courier is a regrettable fact in that it points out that Nisei journalism has not yet come into its own. . . . The 20,000 Japanese population
in Chicago is an all-time high and is virtually double the previous mark enjoyed by Los Angeles before the evacuation. If Nisei journalism cannot succeed before such a favorable audience, it is not likely to succeed in the hinterlands. But discouraging as the failure of the Courier may be, we observe a note of optimism in that The Northwest Times continues to swim rather than to sink at present writing. The Times is a four-page all-English bi-weekly published in Seattle. Though it has much room for improvement from a journalistic standpoint, the important fact is that it continues to survive. The survival of the Times will lend encouragement to other prospective Nisei publishers to enter the graveyard of Nisei journalism in the hope that they, too, yet may survive and perhaps profit, also.”

**Saturday, September 27, 1947**

“An Unsound Experiment” (“Nisei America: Know the Facts” editorial: “The dispersal program instituted by the War Relocation Authority during the war to break the economic backbone of the U.S. Japanese and to weaken its racial solidarity hasn’t proven much of a success. Two years after the war 60 per cent of the evacuees have returned to their homes on the West Coast. . . . Chicago, with an estimated 20,000 evacuee population, has the only inland evacuee concentration of any consequence. Incidentally, it is the largest Japanese population in the United States. . . . The reason for the more permanent nature of Chicago’s evacuee population, we understand, is due to the seeming acceptance of Japanese Americans into the city’s employment fields and their ability to find housing throughout the city without meeting the stiff racial discrimination that attends elsewhere. Denver, with a peak wartime population of 5,000, has already lost 50 per cent of that number. Unlike Chicago, Denver evacuees have faced unfavorable reactions in employment and housing. . . . Whereas Chicago with its 20,000 population is said to have no “Japanese town,” Denver with less than 3,000 cannot claim the same. The dispersal program of the W.R.A. was not expected to be a whopping success. It was an experiment born out of West Coast prejudices. . . . The dispersal also ignored the fact that economically the U.S. Japanese were bound to a very great extent upon Pacific trade. The W.R.A. dispersal was not basically sound, and for that reason it was foredoomed to failure.”)

**Monday, September 29, 1947**

“A Book of Verse” (“Nisei America: Know the Facts” editorial: “Iwao Kawakami, whose specialty is operating a linotype machine, has produced a slender volume of verse entitled, ‘The Parents and Other Poems.’ It is an interesting piece of work, not particularly for any aptitude of this Nisei poet but because of the significance of his work. Kawakami’s book of verse is one of the very few produced by a Nisei. In a matter of literary speaking, it ranks among the pioneer poetic venture of the U.S. Nisei. . . . Aside from this one distinctive effort, Kawakami shies away from evacuation experience. . . . There is much of Kawakami. But there is much that is not Kawakami. We do not wish to accuse Poet Kawakami of plagiarism, but Section II in his volume of verse shows the
strong influence of Toyo Suyemoto, the former Elk Grove poetess. For the benefit of our readers, we wish to add that Miss Suyemoto, one of the outstanding Nisei poetesses of America, is the wife of Mr. Kawakami. There are passages in Section II which we recall having seen among the works of Miss Toyo Suyemoto and some of which were referred to this writer for an opinion. It was at a time when Miss Suyemoto was attending the University of California and before her marriage to Mr. Kawakami. . . . Mr. Kawakami would have done well to dwell on the productive facets of the evacuation. His work would then have become important and socially significant. Despite these numerous shortcomings, ‘The Parents and Other Poems’ is an interesting volume of verse. It is a brave attempt and we wish it well. We are grateful to the author for sending us an autographed copy. Mr. Kawakami is an old crony of California newspaper days. Though he has been in the technical phase of newspaper work, he has occasionally tried his hand at editing. Kawakami started his newspaper affiliation in 1928. He was at one time editor of the old New World Daily of San Francisco. He also served as editor of the Topaz Times in 1943. In between, he has dabbled in sports reporting and in infrequent review attempts. The California-born poet-writer was born in Berkeley and educated there.”

**Thursday, October 9, 1947**

“No Harvest in Denver” (“Nisei America: Know the Facts” editorial: “Spokesmen for the Japanese American Citizens League would do well to re-examine their policy of trying to dupe the Nisei public. The impunity with which certain JACL bigwigs attempt to pull the wool over the public’s eyes is an open insult upon our intelligence. This policy has been in practice for many number of years and is not the child of the Evacuation. In this the JACL has been aided and abetted by the Nisei press which apparently sees no wrong in the manner in which that organization has been pursuing a totalitarian course. It has now come to such a pass that JACL spokesmen even dispute the obvious. . . . When the point was raised that other factors—in particular the JACL policy as invoked against the Japanese American public—may be to a considerable extent responsible for the poor showing [at a recent JACL event in Denver featuring Mike Masaoka], the spokesmen denied that this was so and stressed over the harvest season. We feel that it is an insult to the intelligence of the audience to claim that the harvest season in the rural districts was responsible for the low Denver attendance. The latest census figures made in 1946 by the War Liquidation Unit set the Japanese American population of Denver at approximately 3,000. Of this number, the local chapter claims a membership close to 400. There were an approximate 80 people at the Masaoka shindig. The majority were Issei and the majority were from the rural districts. Only a handful of Nisei attended. What harvest season do we have in the city of Denver? Certainly no harvest season interfered with the attendance at the Japanese Hall. This sort of evasion of obvious facts will do the JACL program no good. The Nisei public is not dumb.”

**Saturday, October 11, 1947**
“Is the JACD Communist?” (“Nisei America: Know the Facts” editorial: “During the war period, the Japanese American Committee for Democracy in New York took an active and vigorous leadership in community and national affairs. In the past six months, however, the organization has gone into virtual oblivion. . . . In the past, we have had occasion to point out to the Nisei public the type of people which comprised the New York group. We stated frankly that the JACD was a left-wing organization, leaning far to the communist bandwagon. We also pointed out that the leadership of that group was dominated by the defunct Oakland Young Democrats which had a dubious record before the war. The Young Democrats were fostered by Lawrence Tajiri, who now edits the Pacific Citizen and who was regarded somewhat of a patron saint of that group. Members of this Oakland organization were generally accused of being reds. The charge had considerable foundation of weight. . . . The Young Democrats were also affiliated with the left wing portion of the Young Democrat Federation of California. Communism is at the moment a most unpopular affiliation. The government is undertaking a loyalty check to weed out reds from government employment. American communists are rapidly going underground and any individual or group who are suspects are not likely to make their presence too well known. This is what is happening to the Japanese American Committee for Democracy of New York. The JACD no doubt will continue to keep unusually quiet during this period of red hunt for the reason that its membership cannot stand public exposure. It is not at all strange that communism should infiltrate among the Nisei. In fact, communism finds a fertile ground there on which to breed. The great and overwhelming majority of the Nisei are laborers and it is among the working class that communism finds its greatest support. Though there has been an increase among Nisei communists, the number of Nisei communists is still a meager handful. The JACD is the only known Nisei group under suspect. Its present silence must be taken as a virtual admission of its communist character.”)

Monday, October 13, 1947

“A Call to Arms” (“Nisei America: Know the Facts” editorial: “There has been some scattered criticisms among the Nisei as to the policy of such Nisei organs as The Rocky Shimpo in emphasizing race discriminations. Such critics point out that emphasis upon bigotry and race prejudice is morbid. They intimate a preference for rosy-hued type of editorial journalism. . . . People who regard racial discriminations passively are not realistic. Nor do they pull their weight properly. . . . Throughout the nation municipalities and states have been probing this vital issue of human rights and individual dignity with more than a casual interest. The trend is toward liberal progress in race relationship. . . . Our only regret is that we cannot do more in the common fight against walls of racial prejudice which confronts the American racial segment. It is our indubitable shame and sorrow that so little is done by the Nisei public in a solid manner—that we are so often failing to put our shoulders to the wheel. . . . The Nisei must learn to carry their share in the vanguard of racial pioneers if they are to become a part of the great crusade to perfect a better and more perfect form of democracy in this nation. Democracy is not democracy when human rights are denied on the basis of race, creed or national origin. We must do
Our bit and carry our share. We cannot afford to be delinquent or indifferent in these crucial hours.

Tuesday, October 14, 1947

“Forum Is a Need” (“Nisei America: Know the Facts” editorial: “We hope that one of these fine days some enterprising and civic-minded Nisei will launch a public form in Denver. A public forum is badly needed. There is much of a civic nature in which the Nisei of Denver should be participating actively with other groups and other races. For want of a public forum, no concerted action is being taken. The various Nisei organizational and individual community leaders should have a place where they could gather to discuss and plan for community betterment and welfare. . . . The establishment of a Nisei public forum would not only increase active interest in the many facets of our American life but it would provide the community with a representative voice in public affairs.”)

Wednesday, October 15, 1947

“Denver Is Not Utopia” (“Nisei America: Know the Facts” editorial: “Discrimination against racial and religious minorities exist in Denver just as they do elsewhere in this land of ours. Primarily such discriminations are aimed at the Negro and Mexican groups. . . . To what extent do discriminations hamper Japanese Americans of this community? ‘None,’ says the publisher of The Colorado Times. . . . No discriminations in Denver against Japanese Americans? We are afraid the Kaiharas of Denver are pulling our legs. It is unfortunate that they should represent the liaison with the rest of the community. Certainly, what they say is not true. Nor does it help interracial progress to minimize our problems [employment, education, housing, etc.] or to deny that we have them. Denver surely is not Utopia. It is far from that and we may get some constructive work done the sooner we realize it.”)

Saturday, October 18, 1947

“Americans By Acclamation” (“Nisei America: Know the Facts” editorial: “There is no disputing the fact that little material benefit will be achieved by the passage of an Issei naturalization bill. . . . If we are considering individual personal benefit in a material way that may accrue from the passage of an Issei naturalization bill, we must agree with the dissenters. . . . Passage of an Issei naturalization bill [however] gives us human dignity. It puts us upon an equal footing with other Americans. It removes a historic stigma. Today we are Americans by sufferance. What this bill would do in essence is to make us Americans by acclamation. This is a goal to work for.”)
Monday, October 20, 1947

“The Oyama Case” (“Nisei America: Know the Facts” editorial: “The Supreme Court of the United States will listen to oral arguments in the Oyama Alien Land Law test case tomorrow. Decision in this case will not be forthcoming for some weeks. . . . More than a quarter of a century ago, the United States Supreme Court held that the California Alien Land Law was constitutional. Conditions have since changed. Then the law was applied to alien Japanese. Today the law is aimed to deprive American citizens of the right to own and operate California agricultural properties. It refuses to recognize the legality of gifts from parent to offspring. This is done only against persons of Japanese ancestry. In all other instances, such transactions are recognized as valid. The Alien Land Law issue is one of the major problems arising out of the evacuation. Much keen interest is being manifested by California Japanese. . . . The Oyama case emphasizes the need for a broader and more tolerant view toward racial Americans. It points out a glaring weakness in democracy and in the tenets of our constitutional government wherein a segment of American citizens is discriminated against solely on the basis of race. The arbitrary manner in which the State of California has deprived citizen children of Japanese parentage of the equal protection of the 14th Amendment is an intolerable condition which should be immediately rectified. The judicial arm of our government stands as the guardian of liberty. The Oyama case invests in the handoff the Supreme Court the decision to guarantee that liberty. We have faith in this court of last resort that justice will be done.”)

Thursday, October 23, 1947

“Naturalization is Short-Cut” (“Nisei America: Know the Facts” editorial: “Two recent cases, involving the position of Japanese in California, epitomizes the pressing need for the passage of a naturalization bill for resident alien Japanese. The Oyama case, now before the United States Supreme Court, and the Takahashi case. . . . The Oyama case, of course, is the more important of the two. . . . The Takahashi case, though less important, involves the same principle of ‘ineligibility to citizenship’ which attains in the Oyama case. This case involves the right of alien Japanese to fish in California waters either for commercial purposes or for sport. . . . Though judicial decisions, such as in the Oyama case, may arrive at the same objective, such special actions lack comprehensiveness and each case instituted by the state is compelled to brought up separately. A naturalization law would simplify procedures and in the long run would resolve into considerable saving to future litigants.”)

Friday, October 24, 1947

“The Case of the Renunciants” (Nisei America: Know the Facts” editorial: “The recent decision in the case of the renunciants rectifies somewhat the unparalleled injustices dealt by the government against the 110,000 West Coast Japanese Americans
who were summarily evacuated to ten hastily-constructed war-born relocation centers. Judge Charles C. Cavanah, in restoring citizenship to four Nisei in the four court decision of this nature, used sober judgment and broad understanding in arriving at his decision. . . . The judge held the prominent reasons which compelled the Nisei to renounce their citizenship were: (1) fear of being forced to leave the centers and face a hostile American public; (2) concern for the security of their families; (3) fear on the part of evacuee parents that their sons would be drafted unless they became segregees; (4) anger and disillusionment owing to the abrogation of citizenship rights; (5) bitterness over economic losses brought about by the evacuation; and (6) segregation as a place of refuge to sit out the war. . . . The renunciants are the so-called ‘no-no’ people. In the spring [winter] of 1944 [1943], the War Department and the War Relocation Authority inaugurated a questionnaire which was intended to determine the loyalty of all U.S. Japanese in the centers. Two questions subsequently became of prominent concerns. . . . Admittedly the questionnaires were improper. The Army and the WRA said as much. For that reason, the ‘no-no’ people were offered a second opportunity to change their replies. . . . The decision by Judge Cavanah is the first cheering news to the much-maligned renunciants. We should not judge them too harshly. They were caught in the vortex of governmental injustices and being susceptible to human frailties made a regrettable choice under duress and haste.”

**Saturday, October 25, 1947**

“The Press Is Your Voice” (“Nisei America: Know the Facts” editorial): “The Nisei public quite frequently minimizes the important role the press plays in the creation of public opinion. . . . Furthermore, Nisei editors as a rule are journalistically inexperienced and from the standpoint of age are regrettably young. These factors contribute largely to the existing public attitude of the unimportance of the Nisei organs. The role of the press in community affairs has never been more poignantly exemplified than in the Denver situation. We refer, of course, to The Denver Post. During the war years, The Post fomented hysterical attacks against Colorado’s Japanese Americans and deliberately needled the community toward an attitude of suspicion and distrust against them. The anti-Japanese attitude in Denver was far from the rosy utopian claims of the Lawrence street scribes and the walls of antagonism confronting the Nisei found these people turned away from jobs, from housing, from education and from the equal employment in public places. . . . The coming of Palmer Hoyt to The Post at the war’s end has brought a new renaissance to the Denver press world. . . . There can be no more powerful evidence of The Post’s reconversion than in the fact that it today employs a topnotch Nisei newspaperman [Bill Hosokawa] on its editorial staff. The Denver situation, in reference to The Post, graphically illustrates the vital role of the press in the influence it exerts upon matters of community, national and world problems. In a lesser degree the Nisei press is cast in a similar role. Its position in the community life is unquestioned. It is to the Nisei press that community leaders look. The Nisei press is recognized as a vocal organ of expression for the Japanese American racial society. The nose-thumbing derision of carping Nisei critics who declaim, ‘Who read the Nisei papers?,’ is in a large degree self-criticism and an admission of their dereliction in community responsibility.
The press is your voice. Its improvement depends considerably in the interest you take in it.

**Monday, October 27, 1947**

Appears to be on “Nisei World: Know the Facts” editorial, but there is a lengthy two-column item, quite obviously written by Omura, that is entitled “Liberty Calling!” It says: “On Oct. 12, 1947, James M. Omura, editor of The Rocky Shimpo, appeared on radio station KLZ, inaugurating a new series entitled ‘Liberty Calling’ in furtherance of a better understanding by the general public of the problems and achievements of so-called ‘minority groups.’ Three such broadcasts have now been concluded. The first two dealt with the problems of Japanese Americans; the third, with that of Denver Negroes. The Rocky Shimpo has received a large number of inquiries as to the points raised by Mr. Omura. It appears that for various reasons a large number of people failed to tune in to the broadcast. . . . The Rocky Shimpo offers a quick summation of Mr. Omura’s radio address. The Rocky Shimpo editor raised two principal issues on discrimination against Japanese Americans in Denver—employment and housing. . . . ‘The real difficulty today is not in finding work, but rather in finding the right kind of work.’ . . . Too often the Japanese Americans are hired as unskilled laborers, irrespective of their abilities and education. . . . In respect to housing, he said that Japanese Americans in Denver live largely in the so-called Larimer district in an area encompassed by 18th and 23rd streets and along the fringe of that area. He said that very few of them own their own homes. . . . However, he noted that ‘prejudice is on the wane.’ . . . ‘Frankly, I attribute it largely to the magnificent record of the Nisei who served in the armed forces during the war,’ he declared. ‘There were more than 30,000 of them and their unique and remarkable achievements have won for Japanese Americans a stake in America. They demonstrated to the ignorant, the bigots and the racists that loyalty is of the heart and not according to the slant of a person’s eyes or other physical characteristics. They emerged from the war covered with citations and bedecked with honors.’ . . . In conclusion, Mr. Omura made an impassioned plea to his radio audience. He said: ‘I appeal to the people of Denver to set aside their small prejudices. Those who profess democracy should practice it in order that its inherent principles may be preserved. . . . The Japanese Americans won a lasting stake in America by their wartime achievements. Should they not be entitled to the full enjoyment of the fruits of freedom in the struggle for the preservation of which they distinguished themselves so gloriously? It is to the people of Denver that we look, hopeful that it was not all in vain.’

**Tuesday, October 28, 1947**

“It’s High Time” (“Nisei America: Know the Facts” editorial: “President Truman’s call to Congress to solve the nation’s inflationary trend revives hope in the hearts of the
little people that the present spiral of high prices may be checked. The cost of living has rocketed to such a high level that despite wage increases, the common people of the United States are not much better off than they were before the war. Wages, in the lower brackets, have not kept pace with the cost of living and the wartime taxes which we are still continuing to pay nullifies whatever gains in income that the low income group realized during the fruitful war years. . . . Disappointing . . . was his silence on the tax burden which he is continuing to saddle upon the shoulders of the low-income people. . . . The President also expressed deep concern for the European outlook and denied that foreign relief affected the nation’s economy in any appreciable degree.”)

**Wednesday, October 29, 1947**

“Evacuation Claims” (“Nisei America: Know the Facts” editorial: “FAIR PLAY UNITED, a new Nisei organization, was launched this month in Los Angeles. Its primary objective, according to the organization’s prospectus, is to seek compensation from the government for financial losses sustained by persons of Japanese ancestry who were summarily removed by the Army from the West Coast in the spring of 1942. The prospectus points out that in the haste and in the perfunctory manner in which 110,000 Japanese Americans were evacuated, great financial losses were suffered by these people. It emphasizes this factor and seeks what it considers a proper adjudication of such losses. . . . An Evacuation Claims Bill was sponsored in the first session of the 80th Congress by the Anti-Discrimination Committee. . . . The overwhelming majority of the 110,000 West Coast evacuees cannot qualify for compensation. Either they were small-time operators, common laborers or persons who have no documentary evidence to produce. And yet, the greatest losses were sustained by the individual evacuees—the common folks. It is this group that need the compensation the most. . . . Fair Play United, dissatisfied with the ADC bill, has organized in southern California to wage a campaign to seek a more proper indemnification program. Its method differs in the fact that whereas the ADC seeks evacuee compensation from the government by legislation, it hopes to achieve its goal by judicial procedures.”)

**Thursday, October 30, 1947**

“Discard Those Shackles” (“Nisei America: Know the Facts” editorial: “Essentially we pride ourselves as being Americans. American isn’t merely a status; it is a symbol. It is the symbol of all the great minds who have fought for and forged the framework of constitutional equality and justice. It is the symbol of unselfish service and devotion to that great principle. Millions died to preserve it. It is for us to continue to defend attacks against it at every turn. The Nisei cannot move into the main stream of American life unless he is willing to carry his full share in the responsibility of local, state and national government. . . . The Nisei, too, must actively participate in this noble crusade. . . . It is becoming increasingly evident that if the Japanese Americans ever hope to become fully integrated into the nation’s polyglot society, the Nisei must discard the shackles of racial provincialism and step forth into the main steam of American life. Certainly in this
critical period, when minority racial and religious groups are going all out against bigotry and intolerance, our Japanese Americans should not be amiss in putting their shoulders to the common task. . . . The natural impulses of any individual are the attainment of economic security. In the case of the Japanese Americans, there is more than ordinary cause for them to concentrate upon re-establishing a stable economy. It is virtually a new beginning for them. Thousands were pauperized by the evacuation.

**Friday, October 31, 1947**

“Negroes Problem Is Housing” (“Nisei America: Know the Facts” editorial: “The major difficulty of Denver’s 14,000 Negro residents is the problem of housing. We draw this conclusion because last Sunday evening’s “Liberty Calling” program on KLZ was devoted almost exclusively to the discussion of housing restrictions by the two Negro leaders who spoke. It was emphasized that restrictive covenants and similar instruments are comparatively new weapons of intolerance in Denver. In earlier days, the Negroes were able to purchase and lease property in most sectors of the city. The Negro spokesmen could not offer any reason why this discrimination has become so marked in recent years. . . . Whereas the Negroes’ principal problem is housing, the primary difficulty of Japanese Americans is job employment. . . . Unlike the unstable character of the Japanese American population, the Negro situation is fairly well established. . . . The Japanese Americans regard Denver as merely a wartime haven and as conditions on the West Coast make it possible for them to return, the vast majority will be pulling up stakes and going westward. The pre-war Negro population of Denver, as we understand it, was about 7,000. The Negro population has doubled since the war.”

**Saturday, November 1, 1947**

“The Program of Brotherhood” (“Nisei America: Know the Facts” editorial: “Have no place to go Sunday? We suggest that you take in the Brotherhood House program. This is probably one of the best programs to be offered to the public in over six months by any Nisei group. . . . The afternoon session is the first in a series of monthly “Units for Unity” program. It will feature Dr. Eugene Link, head of the department of sociology at the University of Denver. Dr. Link’s topic is “The Basic Unity of Mankind.” He will be followed in succeeding months by speakers from among Jewish, Catholic, Protestant, Japanese, Spanish and Negro groups. The various speakers will discourse upon the contributions of their particular group to the culture of the nation. The ‘Units for Unity’ program is a public forum affair. . . . Brotherhood House is an inter-cultural and interracial institution. It is making a brave attempt to pioneer the Nisei away from the Japanese segregated churches. Its director is the livewire Rev. Tsutomu Fukuyama. He has been doing a rather fine job of integrating the Nisei with other racial and minority group. . . . The Nisei have no particular place to go Sunday would do well to attend the two Brotherhood House sessions.”)
Tuesday, November 4, 1947

“Of Grave Concern” (“Nisei America: Know the Facts” editorial: “On November 13, the people of Denver will go to the polls to either approve or reject the new City Charter. The Rocky Shimpo is greatly concerned over the apparent apathy of the Nisei in reference to this election. We have had no public rally to bring out the merits or demerits of the Charter. No Nisei organization, and this includes the JACL, has thus far scheduled a study of the Charter. It is a matter of record that the Nisei of Denver are not participating in the numerous mass meetings being put on by various civic groups. The Charter is the law under which we of Denver will live. . . . We, the minority, demand of democracy the fruits of free people but are unwilling to fight to secure those rewards.”)

Wednesday, November 5, 1947

“A Significant Decision” (“Nisei America: Know the Facts” editorial: “The position taken by Superior Court Judge Stanley Mosk of Los Angeles that restrictive housing covenants violate the fifth and fourteenth Amendment to the Constitution is a significant decision. Heretofore, every jurist in the nation has upheld the constitutionality of protective covenants. Sixteen states and the District of Columbia have already ruled such covenants are legal. Judge Mosk’s decision is a bold one. . . . Though the decision itself is significant, it becomes more so in the light of the fact that today Los Angeles is the crux of racial housing restrictions. . . . Judge Mosk’s ruling, in which he described restrictive covenants as ‘reprehensible un-Americanism,’ comes at a time when the President’s Committee on Civil Rights has called for federal and state ‘outlawing’ of housing restrictions. Implemented by a Supreme Court decision in the same vein, American democracy will approximate a closer approach toward a more perfect design of free society.”)

Thursday, November 6, 1947

“The Minority Press” (“Nisei America: Know the Facts” editorial: “The action taken by the minority press of Denver this week to correlate action of minority groups is an attempt to solve the existing unilateral policies which is followed on the whole by minority newspaper editors. . . . Heretofore, the minority press has been concerned almost exclusively with problems specific to its own particular group. Minority editors have virtually ignored problems of common purpose and common interest which attain in other minority groups than their own. The tri-state regional office of the Anti-Defamation League has been designated as the clearing house for news of common minority interest. This is a forward step. . . . The decision of minority newspaper editors to work together is not a new idea. It was instituted here last August by the Lyle Fellowship. . . . No real understanding of each group’s problems and interests can be grasped without an understanding of each other from a personal level. We feel that the establishment of a Minority Press Club is a must if any real good is to be accomplished.”)
Friday, November 7, 1947

“No Discrimination, Indeed!” (“Nisei America: Know the Facts” editorial: “So you don’t think there are discriminations against Japanese Americans in Denver, Mr. Kaihara. The Colorado Times yesterday came out with a report that a Nisei war veteran, who had served overseas with the 88th Division, was not permitted to buy a home on 25th and Race Street for his aged mother because of an existing restrictive covenant clause in the deed. The Rocky Shimpo, one day earlier, reported a similar incident at suburban Westminster, involving another Japanese American war veteran. . . . On Oct. 19, the publisher of The Colorado Times spoke over the ‘Liberty Calling’ broadcast of station KLZ in which he pooh-poohed the existence of housing restrictions against the Japanese American racial minority. Mr. Kaihara drew attention to the fact that persons of Japanese ancestry lived in various sections of the city and concluded that this situation was indicative of non-discrimination against Japanese Americans in Denver housing . . . . The fact that there have been so few cases uncovered concerning discrimination against Japanese Americans in housing does not necessarily indicate the absence of such discrimination or that the problem itself is minor. The Nisei, as the record will bear out, are not inclined to spotlight the incidents when they are discriminated against. They passively accept discrimination and refuse to make it an issue . . . . But what is more evil than silence on the subject is the spectacle of a community leader going before the microphone to minimize and to even deny the existence of racial discrimination in Denver housing. No discrimination, indeed, Mr. Kaihara!”)

Thursday, November 13, 1947

“The Nisei in Politics” (“Nisei America: Know the Facts” editorial: “In three major American cities, with sizeable Japanese American populations, Nisei voters went to the polls in last Tuesday’s of-year election to cast their ballots for mayors . . . . In two of the cities, in Cleveland and in Philadelphia, there was no organized political activity. In those cities the incumbent mayors were elected, Democratic Mayor Thomas A. Burke in Cleveland and Republican Mayor Bernard Samuel in Philadelphia. San Francisco, the third city, however, enjoyed both Nisei political activity and the election of a new mayor. Superior Judge Elmer E. Robinson won the mayoralty race over two opponents . . . . Of the two Nisei publications in San Francisco, the left wing Progressive News backed the election of Franck R. Havenner. The other—The Nichibei Times—took no sides on the issue . . . . Nisei support for Havenner is an old story. He was backed by the San Francisco wing of the Oakland Young Democrats, a leftist Nisei political group, in his campaign for a congressional seat before the Evacuation. This group was tabbed in Nisei circles as pinkish and one of its members was dropped by University of California authorities for circulating Red propaganda literature on the campus. Members of this group were also spotted in Communist party meetings. The Havenner-for-Mayor committee was composed of the following nine Nisei: Mike Deguchi, Fred Hoshiyama, Koo Okamoto, Asako Sakai, Ken Hori, Tom Komuro, Hisako Ono, Kaye Uyeda and Yori Wada. These names are important to remember for they are bound to crop up again. We received a tip
last August that some of the names listed were liberal Nisei leaders of San Francisco. The Nisei Democrats of Oakland also claimed to be liberals. We do not necessarily consider Havenner a Communist because he had doubtful support. Likewise, we do not consider members of the Havenner-for-Mayor committee as Communist because it supported a candidate of doubtful leanings. But we do believe that the inter-relationship is important to keep in mind."

Friday, November 14, 1947

“Builders of Hysteria” (“Nisei America: Know the Facts” editorial: “There is much talk about Communism in these days. . . . The Truman loyalty purges and the vitriolic and sensation-seeking Thomas-Rankin House Un-American Activities Committee have contributed greatly to needling the American public on the issue of Communism. There is no doubt, of course, that the Communist threat has been magnified to a greater extent than the problem deserves. . . . The antics of the House Un-American Activities Committee should be a matter of deep concern to the American public. The committee itself has employed un-American techniques in its probe for the obvious and malicious purpose of discrediting those who come under its censure. The House committee has frequently attempted to put a cross on innocent people. . . . It is an ironic fact that two of the most undemocratic advocates are the moving spirit of the House Un-Americans Activities Committee. Certainly, we do not have to offer any details as to Rankin’s political philosophy. Thomas, though, somewhat less known, springs from the same Rankin school of thought. For the Nisei, these two political demagogues are familiar figures. It was Thomas who rushed to Los Angeles on a pretended investigation of evacuee return before the Army lifted the West Coast ban. The New Jersey Republican issued fantastic and disproved press releases of an alarming number of Nisei roaming freely around in Los Angeles. His statements of coddling in relocation centers and food caches in the desert to feed the vague dream of Japanese parachute invaders and the existence of a Nisei fifth column unit were intended to subject further the already regimented U.S. Japanese. Rankin was a frequent advocate of deportation of all Japanese American without regard to citizenship.”)

Wednesday, November 19, 1947

“What Are Facts, Mr. Yasui?” (“Nisei America: Know the Facts” editorial: “Last week, the publisher of The Colorado Times sent out his current chief whipping boy, Minoru Yasui, to uphold his honor and the honor of his newspaper. . . . Fred I. Kaihara is the author of that unique statement: ‘I am perfectly satisfied with the situation in Denver.’ We hope Mr. Kaihara will not deny it. In the event he does, we will have to produce a witness to his sundry statements in which he painted Denver as a Utopian paradise. The conductor of the Nisei-Grams, and we now refer to Mr. Yasui, forthrightly rallies to the support of his boss . . . because he is a ‘mighty independent and free-thinking individual. Obviously Mr. Yasui appears to feel that he must tell the world what a rugged individual he is in order to tackle that ‘certain newspaper editor on Larimer Street.’ We find this
rather peculiar. Mr. Yasui, however, for all his legal training, is not conscientious of the truth and takes wide liberty in generalization and indirection. He is inclined to emphasize the point that ‘discrimination against the Japanese Americans is not an acute problem.’ He is correct. But what Mr. Yasui implies is that we consider it ‘acute.’ . . . We challenge Mr. Yasui to produce any sentence, any phrase in which we indicate discrimination against Japanese Americans in Denver is ‘acute.’ Mr. Yasui further admits that there is discrimination in Denver. We are happy to hear that. But Mr. Kaihara made a flat statement, and before witnesses, mind you, that ‘there is not discrimination against Japanese people in Denver. There was none during the war. There is no discrimination today.’ . . . Mr. Yasui offers his personal view that he believes we are ‘developing a persecution complex.’ That, indeed, is generalization. . . . But Mr. Yasui has the disadvantage of being a recent addition in Nisei affairs. He lacks both the background and the clarity of vision and understanding of the problem. He is therefore conservative, feeling his ground slowly with each step he takes. The policy of The Rocky Shimpo on discrimination is to point up each instance which occurs. The policy of Mr. Kaihara and Mr. Yasui is to point down such discrimination. The policy of The Rocky Shimpo is to consider discrimination from an over-all angle—to consider that discrimination against a Negro, a Jew, a Mexican or any other ethnic group affects us all. The policy of The Colorado Times is provincial and is concerned specifically and primarily with discrimination as it specially applies to the Japanese alone. Discrimination against the so-called minorities is currently a major and not a minor problem. And one discrimination against a Japanese American is one discrimination we could do well without. It is one too many.”

**Thursday, November 20, 1947**

“Our Nisei Press” (“Nisei America: Know the Facts”) editorial: “The Nisei press, perhaps more than any one instrument, acts as a weather vane by which the general public evaluates the intellectual status of the Nisei in America. . . . The Nisei press is not simply the voice; it is the mirror on which is reproduced the somewhat prosaic happenings of the Nisei world and is etched in cold, uncompromising stereotype the pattern and the trend of Nisei thoughts. The position of the Nisei editors, therefore, is a matter of great public trust and of tremendous significance. . . . The Nisei press must maintain a high quality of journalism. It must strive to improve upon that quality and constantly attempt to lift the Nisei society out of its dogmatism and indifference. We cannot have a good Nisei press unless the Nisei editors are willing to take a conscious pride in their efforts and have within them that long look into the future that leads to intellectual and political progress. . . . Not until the collective policy of the Nisei press is aimed outward instead of inward toward its own racial society as the case today can we say that it has come of age. . . . Ours cannot forever be the role of human leeches, profiting through the toil of our fellow minorities. We, too, must lift our weight. And in the common struggle, the voice of the Nisei forsooth must be the Nisei press. Our records will be mirrored there.”}
Saturday, November 22, 1947

“Truth or Fiction, Mr. Yasui?” (“Nisei America: Know the Facts” editorial: “Minoru Yasui, who last week mounted his white charger to tilt his lance in our direction, this week climbed back on his mount, not once but twice, to reprove us for what he apparently considers an act of un-chivalry on our part. . . . However, Mr. Yasui, who obviously fancies himself a leader above reproach, makes pained observations of our comments on Nisei leadership which we made at the YPS board meeting. . . . Now that we appear to agree that Nisei leadership in Denver is inadequate, we can explore the cause of Mr. Yasui’s irritation. Mr. Yasui, of course, is destined to establish himself as a peddler of untruths and innuendoes at his present proclivity. His reports on our comments before the YPS board demand examination. For instance, this quote: ‘He stated none of the so-called Nisei leaders in Denver were any good at all.’ That statement, of course, is a positive lie. The words are Mr. Yasui’s; not ours. We disown the statement. Mr. Yasui then proceeds to say: ‘We could pass over Omura’s denunciations if they were merely observations of fact, or if he had constructive suggestion to offer.’ . . . Mr. Yasui describes our criticisms as ‘tirades.’ . . . Ah, how unvirtuous we must be in Mr. Yasui’s eyes! But, Sir Yasui, art thou not courting public favor with unknightly aspersions? Pray cast aside thy unmanly cloak and let us tilt in good spirit. Lies and falsehoods do not become a knight, Sir Min. Could it be that Mr. Yasui is smarting from a wounded pride because we dissented from his proposals to the YWCA board?”

Monday, November 24, 1947

“New Daily Planned for Frisco” (“Nisei America: Know the Facts” editorial: “San Francisco, perhaps the best Nisei news beat of the nation, is to have its second major Japanese vernacular press. Remnants of the old New World-Sun business and mechanical staff will form the nucleus of a newspaper which it expects to being publishing with a special New Year edition. . . . The New World-Sun format is also being discarded and the paper will blossom forth under an entirely new name. Michi Onuma, present editor-publisher of the left wing Progressive News of San Francisco, will become the English editor for the paper. The newspaper, however, is confronted with the lack of qualified Japanese editors. The paper will be printed at the Progressive News printing office. . . . Two of the key men, who will form the staff of San Francisco’s second major newspaper, will leave this month for the Golden Gate city. They are business manager Ichimaru of The Rocky Shimpo, formerly holding a similar position with the old New World-Sun, and ace typesetter Kawai of The Colorado Times, also a former New World-Sun staff member. The projected launching of a second major vernacular newspaper in San Francisco, announcement of which has not been made public as yet, will eventually remove the left-wing Progressive News from the publishing field. This belief is further substantiated by the designation of Michi Onuma, P.N. editor-publisher, as English language editor. The fact, too, that the newspaper will be published on the P.N. press give weight to the eventual passing of the four-page tabloid Progressive News. San Francisco now has only one major Japanese vernacular newspaper, The Nichibei Times, published by Yasuo Abiko. The Progressive News is not a competing publication. At the time of the Evacuation, it had two vernacular newspapers. Until the merger of the pioneer New
World Daily with the Hokubei Asahi in mid-1935, the Golden Gate City had three competing daily Japanese vernaculars. Nisei newspaper rivalry in San Francisco was intense in earlier days and Nisei newspapermen were constantly attempting to scoop each other. Each newspaper employed reporters to cover the beat and San Francisco was one of the most productive sources of news to Nisei vernaculars. Perhaps we can justly say that Nisei journalism reached its height in San Francisco in that era. Though rivalry was keen during working hours, there entertained a spirit of friendliness during off hours. Poker sessions among rival newspapermen and cordial ‘noodle’ parties were common. Gone are such good old days!”

**Tuesday, November 25, 1947**

“Let’s Not Hedge, Mr. Yasui!” (“Nisei America: Know the Facts” editorial: “The sage of Lawrence street, the eminent Mr. Minoru Yasui, the legal wizard, the newspaper columnist, the civil rights defender, et al–(or is that all?)–has unusually tender feelings for a person who describes himself as being a ruggedly individualistic thinker. Now he wraps his cloak around him with an injured air and remarks, in effect, ‘Omura hit me.’ Of course, we admit somewhat contritely that striking Mr. Yasui is like striking a small boy. But even small boys can be awfully aggravating some time. . . . Mr. Yasui appears to be a master at this type of journalistic trickery. The basic reason why we reply at all to such diatribes is that we are somewhat concerned that our silence may be interpreted as an admission of his charges. This is, of course, Mr. Yasui’s first journalistic tiff with us, but for some peculiar reason he implies it is not new. . . . ‘We could get down in the mud with Omura and sling the dirt with him, but it seems like an awful waste of time.’ Gentlemen, Mr. Yasui was referring to our editorial of Nov. 18. We recommend your reading it for that mythical mud, dirt and grime to which he refers. Mr. Yasui emphatically denies that he is what we term ‘a recent addition in Nisei affairs.’ That is odd. The name of Min Yasui was scarcely heard of before the war–and he was not generally known in Nisei circles. . . . We also suggest for examination the several other attacks this white-robed Messiah contributed prior to our initial recognition of him on November 18. It is indeed convenient for Mr. Yasui to charge us with a negative attitude while proudly thumping his chest in self-adoration of his so-called constructive views. And he says he tries ‘to DO something actual’ about discrimination. The capitalization of the word ‘DO’ is not ours. Whenever Mr. Yasui is prepared to put down his record alongside of ours, whether it be on the matter of discrimination or service to the community, we shall be glad to accommodate him. Mr. Yasui takes not of our challenge to produce ‘any sentence, any phrase in which we indicate discrimination against Japanese Americans in Denver is “acute.”’ But he refuses to accept it. He wraps the cloak of generality around himself a little firmer and declares: ‘If we did that, we’d be spouting off like Vesuvius until doomsday.’ Why engage in innuendoes, Mr. Yasui? We ask for as little as one phrase. If you can’t produce, we suggest that you kindly shut up.”

**Wednesday, November 26, 1947**
“Pulling the Wool” (“Nisei America: Know the Facts” editorial: “Governor Earl Warren of California recently tossed his hat in the ring for the GOP Presidential nomination. Gov. Warren is without question one of the likeliest Republican presidential timber at the current time. His action is therefore not only significant but to be considered seriously. The California governor is an astute politician. In 1944, he refused to allow his name to be presented to the Republican convention. The possibility of a Republican victory at the time was poor. The war was still in progress and the American voting public was not likely to change horses in mid-stream. Now, of course, the prospect of a Republican victory is indeed bright. The 80th Congress if controlled by Republicans. . . . Governor Warren, of course, will make a strong candidate on the Republican ticket. The West Coast bloc is most anxious to have western representation in the White House. . . . Governor Warren is popular. . . . We pay special attention to Gov. Warren’s decision to enter the GOP Presidential race, because we recognize the fact that he is a strong candidate. The California governor, as we said, is an astute politician. He violently opposed the return to his state of evacuees, but when the Army decreed their right to return, he told California to accept them. That is the sign of a political opportunist. Now the report comes out of San Francisco that he has recommended the name of a Nisei social worker to a position on the federal Rent Control Board. It appears to us that Governor Warren is feathering his political bed so that he can later say he really has no antipathy against the Nisei. He probably will say that he welcomed the evacuees back, conveniently remaining silent on the fact that he so violently opposed their return. What governor, he can justly say, ever recommended the appointment of a Japanese American to a federal post? Of course he’s right. But California Nisei should not allow Warren to pull the wool over their eyes. Dig into the record and the facts are there.”)

Friday, November 28, 1947

“We Congratulate Mr. Sidman” (“Nisei America: Know the Facts” editorial: “Louis Sidman, the energetic executive director of the Anti-Defamation League, told a large Denver Unity Council audience at Temple Emanuel last week that he disagrees with Mayor Quigg Newton on the question of legislating against discrimination. Sidman said that in the event of a second Charter Convention he would ‘insist’ that all of the recommendations on human rights safeguards be incorporated within the charter. Mr. Sidman is to be congratulated for his forthright stand. We are heartily in accord with his views on this point. We feel, as Mr. Sidman obviously feels, that corrective measures must flow from laws first established. . . . It is interesting to note that generally it is the people who are opposed to granting the blessing of full civil rights to all the people who are most vigorous in their attack against legislation. . . . Without the implementation of legislation, it is insufficient to meet the poignant need that confronts the minority Americans. Our society has come to learn a respect for authority. . . . But where there are laws to safeguard all the people, those who would violate the inalienable rights of free people would hesitate to commit breaches which would lead to fines and prison terms. Mr. Sidman’s definite and forthright position makes us feel that we have a strong crusader against discrimination here in Denver.”)
Saturday, November 29, 1947

“The Times on Prejudice” (“Nisei America: Know the Facts” editorial: “There appears to be a wide divergence between The Rocky Shimpo and The Colorado Times on the question of discrimination and segregation in Denver. The Times, which takes only a superficial interest in the problem, points down racial discrimination. The Rocky Shimpo, on the other hand, is not only vitally interested in correcting such abuses but feels that prejudice cannot be overcome by putting a lid of silence over it. The Rocky Shimpo points up discrimination. It demands attention to it . . . The Rocky Shimpo does not feel that discrimination against Japanese Americans is a problem only peculiar to our racial society. Our problems are integrated. What affects the Jews, the Negroes, the Spanish Americans have their repercussions among the Japanese Americans. We cannot isolate our problems from the problems of the whole community. The Times policy on discrimination is a contradiction. It is narrow. It lacks both foresight and sound reasoning. The Times is conservative. Conservatism has never accomplished progress. The pitfall of our Nisei society is fear. It is the fear of public opinion. We are afraid to demand justice against injustices . . . We are slaves to our inferiority complex. We are bound in chain to custom and to convention. . . . We feel that it is short sighted to claim that discrimination against Japanese Americans in Denver is minor and therefore we ought not to call attention to it. Discrimination, if it is to be uprooted, must be attacked wherever it rears its ugly form. Racial discrimination in Denver is not a myth . . . We hope the Colorado Times will join the rest of us in the common crusade against racial and religious discrimination.”)

Monday, December 1, 1947

“A Charity Food Pool” (“Nisei America: Know the Facts” editorial: “Representative Andresen, of Minnesota, has the right idea. The Minnesota republican has suggested a creation of a ‘charity food pool’ among United States, Russia, Argentina, Australia and Canada to save people from starvation next winter. The congressman told the House Foreign Affairs committee, during hearings on European aid, that the United States should invite the other major wheat-producing nations to join in a common effort ‘on behalf of suffering humanity.’ . . . In the cause of suffering humanity there should be no ideological division. The man who faces starvation does not ask where the food comes from. He is thankful that the food is there. Because the food which sustained him in his hour of dire need is labeled U.S.A. it will not make him embrace democracy. Nor would that be true because the source was Russia. Later, when he can think beyond his immediate wants, we feel sure that he will be happier in his thought that help came not from the United States, not from Russia, but from the combined fortunate world without. Rep. Andrews’en’s suggestion of a ‘charity food pool,’ we feel, deserves serious consideration.”)

Wednesday, December 3, 1947
“Liberals Within the JACL” (“Nisei America: Know the Facts” editorial: “We have been frequently asked by more liberal elements of the Japanese American Citizens League to join the organization and to ‘help’ it with criticisms and leadership from within. Our answer has been ‘No!’ There are many contributing factors which make such action both unwise and meaningless. Because of our noted opposition to the JACL, a drastic step of this nature must be considered judiciously and founded upon sound judgment. The primary factor which deters us from accepting the suggestion is the rather obvious point that if our suggestions from without do not meet with the approval of the JACL leadership, it is ridiculous to believe or even hope that the same suggestions would be acceptable simply because we make them from within. . . . That there are liberals within the JACL is a heartening revelation. That such liberals believe that the organization needs a shot in the arm gives hope that it may at some future date escape the dogmatism and narrow provincialism which have marked its brief but turbulent history. . . . There is a great need for a ‘house-cleaning.’ It is because of the recognition of this fact that JACL liberals have repeatedly sought our membership in the organization and express some confidence that our participation within the group could do much good. We are very greatly flattered. . . . Primarily, the JACL leadership make no attempt to right the wrong it inflicted and at best offer merely lip concessions of their errors. In the meantime, they attempt to rally JACL support on the basis of the ADC program in Congress, which despite its merit actually affects the chosen few.

Thursday, December 4, 1947

“The Navajo Indians” (“Nisei America: Know the Facts” editorial: “The national spotlight is now being turned upon the plight of the Navajo Indians in New Mexico and Arizona. The Navajos are reported to be facing starvation this winter. Some sort of emergency relief is necessary. . . . The plight of the Navajos has been forcefully brought to the attention of the nation by newspaper disclosures of the primitive manner in which these Indians were living and he failure of the government to live up to its treaty obligations. . . . Unless the Navajos are educated, they cannot progress economically. They cannot reach a state of self-sufficiency. The United States has selected the most unproductive and barren sites for Indian reservations, which, of course, precludes their economic advancement. The Indian problem is one of the black spots in the nation’s history.”)

Saturday, December 6, 1947

“The Holy Land” (“Nisei America: Know the Facts” editorial: “The Holy Land is a scene of violence and bloodshed. The Arab world throughout the Middle East is seething with indignation of the United Nations’ action in partitioning Palestine. Thousands of Arab students are asking for arms to fight against the partition plan. The Haganah and the underground are stiffening Jewish resistance and arms are reported to have been smuggled into the hands of the embattled Jews. Arab resentment is directed not only
against the Jews, but also against foreign legations whose delegates voted to divide Palestine. Ten thousand Arabs marched through the streets of Beirut in Lebanon and stoned the American and French legations. . . . The British will postpone withdrawal of their forces from Palestine under the United Nations edict in view of the grave situation in the Middle East. . . . The United States and Great Britain are supposedly supporting the Jewish homeland plan. The reports, however, do not indicate solid English-backing of partitioned Palestine. . . . Now that the United Nations have voted for the partition of Palestine and thus the creation of a Jewish homeland, the U.N.’s responsibility does not terminate there. The U.N. assumes greater responsibilities–foremost of which at the moment is to invoke the decree and to bring peace and order to the Holy Land.”

**Tuesday, December 9, 1947**

“Fanatics Within the JACL” ("Nisei America: Know the Facts" editorial: “The liberals within the Japanese American Citizens League . . . are the last best hope for the organization. Conversely, however, the fanatics within the organization do more harm than much of the tactical and political blunders committed by national leaders. These fanatics see nothing but the JACL. They have no basic understanding of the fundamental issues involved. The JACL fanatics–and we find a number of them of both sexes–obviously ignore the fact that a large body of U.S. Nisei, including an overwhelming majority of the 33,000 Nisei war veterans, are for various reasons non-supporters of the JACL. The latest figure issued by the national office of the Japanese American Citizens League, sets the over-all membership at 6,500. That is a very poor minority. The JACL, by its own estimate, tells us there are roughly 85,000 ‘eligible’ Nisei. The fanatics, and we find them quite liberally sprinkled in high places . . . paint the JACL as a patron saint doing unselfish and noble work and demand . . . that the Nisei en toto give it allegiance. There are two types of fanatics within the JACL. The first type is the mental unintelligents with whom reasoning is a lost effort. The other is to be found more frequently in higher levels of the organization. Almost invariably they are to be found as organization live-wires who make great personal sacrifices to promote the JACL. It is largely because of their devotion and enthusiasm which makes them resent outside criticisms. The live-wire fanatics are without exception highly intelligent. But because of their personal enthusiasm for organizational welfare, they take on an unbalanced perspective. . . . These are the defensively-minded JACL-ites who make the organization a personal matter against it critics. These liberals are the last best hope of the JACL.”)

**Wednesday, December 10, 1947**

“JACL and Communism” ("Nisei America: Know the Facts" editorial: “We recently heard a Nisei interracial leader level a criticism against the Japanese American Citizens League on the issue of Communism. The complaint was that the JACL avoids as a national policy anything that smacks of Communism. We found ourselves in the somewhat peculiar role of defending the JACL and its non-Communist policy. We are glad however that in this instance and on the matter of Communism there is no substantial disagreement. Communism is no solution for the Nisei. . . . It must be
remembered that the Nisei start out in life with two strikes already against them. It would be indiscreet indeed to encumber themselves with unnecessary drawbacks. The Nisei, of course, may feel that democracy is a failure–a theoretical illusion. It is true that it has not fulfilled the idealistic promise it offers. . . . There is no guarantee that Communism will create a utopia in the United States. But we may reasonably say that democracy, with all its manifest inequities in practice, is still the best type of government in the world. Basically, democracy has not been fully tested. . . . Certainly Russia is a far cry from the Marxian theory of Communism. Russia is a dictatorship, pure and simple. We think that Nisei liberals often stray from the proper path in condoning Communism today–particularly as that Communism is so identified with Russia. We have small patience with Nisei Communists and there are Nisei Communists in the United States despite all the statements to the contrary. The Japanese American Citizens League follows the best procedure in refusing even to wink at Communism. In that, the JACL is to be highly commended.

Friday, December 12, 1947

“Denver Nisei Leadership” (“Nisei America: Know the Facts” editorial: “The question of Nisei leadership in Denver has been before the Nisei public in recent weeks. Comments have flowed from both vernacular organs. There appears to be no substantial disagreement that Denver Nisei leadership is inadequate. The Colorado Times, however, deplores the situation in one breath and with the next attacks The Rocky Shimpo for our critiques. It is a peculiar policy to pursue, knowing that a bad situation exists and defending it. The difference in the policies of The Rocky Shimpo and The Colorado Times is that whereas we make no pretensions whatsoever to cater to the public whims, the Lawrence street publication is very sensitive to the least responsible public opinion. . . . Ours is the journalism of the Bennetts, the Danas, the Goulds–the men who built American journalism and lifted it from the Milquetoast, fawning journalism of personal editors. Because the Rocky Shimpo takes a forthright stand not only on the issue of Nisei leadership but upon all other controversial problems and the Colorado Times is unwilling to advocate a firm position for fear of offending its public, we become the logical target of those whose toes we tread upon. This situation is accentuated by our violent enemies, such as the Yasuis, who inaccurately report statements we make before public groups and clothe them in language to incite resentment and to aggravate ill feelings. Perhaps the most vicious example of such attempts is the statement attributed to us that ‘none of the Nisei leaders in Denver are any good at all.’ We are supposed to have said it. However, we made no such statement or any statement even approximating it. We have labeled this statement a lie. Mr. Yasui has threatened to sue us unless we retract. We have refused to retract. The next move is Mr. Yasui’s. . . . No matter how bad Nisei leadership may be in Denver, there is some good. Nor is all Nisei leadership bad. We spoke generally in our criticisms of Denver’s Nisei leadership. The words we used were that ‘Nisei leadership in Denver is inadequate and ill-equipped.’ We said that even the best ‘was not adequate.’ That is a far cry from the Yasui statement of ‘none of the Nisei leadership in Denver is any good at all.’ It rather points out to what extent some people would go to court the
upper level of community goodwill. It exemplifies the vicious manner in which such attacks are fomented and fostered.”)

Monday, December 15, 1947

“Not Without Regret” (“Nisei America: Know the Facts” editorial: “In stepping down as editor of The Rocky Shimpo, I do so with the feeling of work unaccomplished. In fact, the work was not yet begun. During the period from May 15 to Nov. 1, our private occupation prevented us from doing justice to our journalistic obligation. On Nov. 1, I assumed full-time duty and began designing a plan which I had hoped would eventually put The Rocky Shimpo on a creditable footing. That plan was never put into operation. I step out of Nisei journalism with a certain amount of nostalgic regret that is common to people who live, breathe and virtually eat journalism. The decision I have made is predicated on the belief that the future of Denver’s Nisei journalism is at a dark hour and that the financial success that it enjoyed during the war years is now in its twilight stage. Unless Denver’s Nisei vernaculars are willing to move forward to meet the increasing competition from resurrected West Coast newspapers, I see no hope for them. Though it is a recognized fact that the Nisei press is still a financial flop, publishers, for that reason, are ignoring the need and importance of emphasis that should properly be accorded the Nisei press. The Nisei press is still a very crummy adjunct of the Japanese vernaculars. But it is the last hope for Japanese publications with the steady decrease in circulation among Issei as a result of deaths and movements outside this country. The Denver vernaculars, because of their situation outside the center of Japanese population in the United States, cannot hope to hold its own without invoking a new approach to counterbalance the ever increasing effect of West Coast competition. I have introduced to The Rocky Shimpo an entirely new approach on policy. It is a policy which recognizes the universal nature and the interrelationship of events and deviates from the principle of other minority publications. I feel that what affects the individual person, whether it be an attempt to stamp out discrimination by the United Nations or legislation moving toward tax reduction, all should given their proper emphasis in the Nisei press. They all have their repercussions in our daily lives and in the heartbeat of America. The Nisei, too, is a part of that America. In stepping down as editor of The Rocky Shimpo, it is my hope that this policy will be continued. The Nisei press will eventually come to a recognition of this policy for it is only when it reaches this stage that it will have achieved stature and respect as responsible public organs. The current policies of Nisei newspapers cater to the provincialism of the Nisei and makes no effort whatsoever to guide its readers to a broader and more liberal outlook. It is a policy that looks backward and fails to keep pace with the individual advancement intellectually of the Nisei.”}