

fire-bug (including two possibilities: a maniac and a person against canteens).

Among some of the typical comments were:

"I'm certainly glad it wasn't someone's home that burned down."

"Lucky no one was hurt."

"The canteen burned down. We never wanted it in this ward anyway."

"Oh boy, now we can have a fire sale."

"I left my shoes in there for repair. I wonder what happened to my shoes."

No one seemed to be too concerned about the fact that the canteen burned down, little realizing that the store belonged to the colonists. Rumors had it that the canteen was not covered by insurance because no company would take the risk. Some were actually glad the the money-robbing canteen had burned.

The fire brought to fore several questions that had been moot up to this point. Many of the Issei who had argued against canteens had thought that it was an instrument through which the W.R.A. could take back from the Japanese the meager wages that they earned. (Wages had not yet been paid.) Thus, they may have felt happy about the fire. However, many learned within a few days that the stores belonged to the people and that the people would suffer the loss if there were any.¹⁶ Some of the reactions were:

"As long as they make money, the keto take it all. As soon as there is a loss, they charge it to the Japanese. It's just like the keto."

"If it was our store, why didn't they let us run it? We asked for low prices, but they keep on setting it. Now they tell us it's ours because they lost something."

Along with this grumbling about the canteen profits came grumblings about wages. Everyone seemed to be spending money--especially those with many children and some had exhausted their meager savings. Since no one had yet been paid their June wages, the demand grew for the payment of something. Some felt that the keto never had intended to pay anyway and used the tardiness as an example

16. The store was fully covered by insurance.

of the insincerity of the Caucasian.

Another incident occurred that heightened the ill-feeling between the administration and the colony. On August 5, some irresponsible Issei had made some uncomplimentary remarks about Caucasians. At an Issei entertainment on that date, when all Caucasians were occupied elsewhere at some party, the announcer said over the public address system: "Since there are no keto here tonight, we can say and do anything that we please."¹⁷ This statement was preceded and followed by naniwabushi and ahodarakyo, songs and acts which glorified Japan. Some of the songs glorified the Japanese Army.¹⁸ Some of the Issei who attended were shocked; others apparently did not think much about it and simply had a good time.

It was not long that rumors began to spread throughout the camp that the man who had been announcer had been arrested by the F.B.I. and had been sentenced to 20 years in prison. This rumor did the rounds before the Caucasians in the administrative personnel even knew about the incident. The feeling ran high, however, and there was open antagonism against the administration. When the man in charge of Issei recreation was discharged,¹⁹ this was taken as proof that the administration/^{knew} of the incident and the hunt began for the stool pigeon.

A few days later, after many wild hunches,²⁰ one of the block managers was accused of being the stool pigeon. He received an anonymous letter (in perfect English) threatening his life. Wardens were assigned to guard his house and had to chase away young Kibei groups armed with two-by-fours. Everyone "knew" who the "stoolis" was and everyone seemed to be out to get him. The Kibei and Issei elements were up in arms; the Nisei looked on with mild interest.

17. Actually, this statement was made in connection with something else. There is a W.R.A. ruling against soliciting donations, and the announcer, in asking for donations, was remarking that no one would know the difference anyway.

18. Ahodarakyo are not patriotic songs; they are to make people laugh

19. The man was discharged for other reasons. He had not followed one of the recreation director's orders.

20. Christian ministers were accused of squealing.

On August 14, a committee of Issei, Nisei and Kibei representatives met with Mr. Waller of the recreation staff to settle the issue. Apparently Mr. Waller had found out about the incident somehow in the meantime. At that time, the administration (represented by Mr. Waller) bent over backwards to let the incident go--providing there could be some guarantee that the thing would not happen again. Plans were made for an Issei recreation committee to supervise all Issei entertainments. The conflicts did not settle down here, for some of the Issei refused to cooperate with the new committee and the actors tagged along with the man who was discharged. This issue, however, was swarmed under by other events.

From the first of August there had been much grumbling on the project farm. It was being badly mismanaged by incompetent Caucasian personnel, who apparently knew little about farming and less about labor relations. On top of the poor organization, wages had not been paid for months, clothing was wearing out but no replacements were coming in, the workers had not been issued gloves and their own had worn out, the mess halls promised to the farmers in July had not yet been constructed and the men were forced to eat in the blazing heat and dust.

From the very beginning the farm had been disorganized. There was a major conflict between Mr. Eastman, the division head, and Mr. Kallam, the section head. While Mr. Eastman planned things, Mr. Kallam went straight ahead without consulting his superior and did things to suit himself. Naturally, Mr. Eastman was unable to do much after certain crops had been planted in area that he had planned to use for something else. This situation often worked a hardship on the men working in the fields for there would be contradictory orders and silly repetitions. The men working in the fields were mostly experienced farmers who knew of the mistakes that were being made. They cared little, however, since it was not their farm (so they thought) and because they were working just to kill time anyway.

The Caucasian staff continued to make promises, but none of them were kept. The conditions went from bad to worse and finally on the morning of August 15, the farmers went on strike. They demanded the payment of their wages; they demanded clothing and equipment; and they demanded better food. As the demands indicate, the ills had been accumulating for a long time. The thing that tended off the strike was the food situation. On the morning of the 15th, the farmers had been asked to go to work with two pieces of bread and tea for breakfast. The food had been getting progressively worse, but this was as much as some of the men could stand.

The strike became a general strike. All vehicles except hospital ambulances and mess hall trucks were forced to stop. Some even wished to stop them. Since it was a Saturday (no work in the afternoon) there was fortunately no conflict between strikers and non-strikers. A general meeting of all work crew foremen was held in the afternoon and a committee to negotiate with the administration was nominated.

Unfortunately, Mr. Shirrell had gone to San Francisco on official business. The whole matter was left in the hands of the young and incompetent assistant director, Mr. Hayes. Somehow or another the committee and the Caucasians bungled through and a tentative agreement was reached. Fully realizing that they were at fault for many of the difficulties, the administration promised to fulfil the demands of the strikers.

At the Musiquiz, a program for the Nisei, held that night, the news of the strike was announced. It was met with cheer and applause. However, when the man announced that the strike had been settled, a much louder applause and cheer went up--indicating that the Nisei were not too sympathetic with the anti-administration attitudes of some of the Issei farm workers.

Some of the Nisei said:

"What the hell! If those dumb Issei knew what the score was they wouldn't raise such a fuss."

"I don't see any reason why I have to quit work just because some old farm men want me to. Why should I?"

"If the farmers want to have a strike, it's their own damn business. I don't want to get messed up in this one."

"Do you think the soldiers will come in? After all you can't strike against the government."

These were not comments of typical Nisei, however. Most Nisei did not seem too be too interested in what was going on. The Musiquiz program was of much greater interest to them.

Some of the Nisei commented:

"If we must have a strike, let's have a strike. But if we must have one, let's do it cleanly and get it over with like real Japanese and not let it drag on like a bunch of women."

"I don't think we can do much here in this camp. After all the keto have been taking advantage of us for a long time. But now that's it's started, let's see it through to the end like men."

"These damn keto promise and promise. They have smooth tongues, but their hands never catch up with their tongues. They'll probably give us more promises now."

"It is wrong to fight and to start trouble, but once something is started, men see it through. We should try to settle all the difficulties as soon as possible and live in peace."

On Sunday evening, August 16, there was a camp-wide mass meeting on the strike issue. The leaders who had negotiated with the administration were to tell themen what had happened. The meeting was scheduled for 8 o'clock on the Outdoor Platform.

Large groups of men began gathering at the firebreak about 7:30. The young Christian church group was holding a meeting at which Rev. Caleb Foote was the guest speaker. Since the Christians held the outdoor platform and had the public address system, the agreement was that they would leave at 8 and that the strike meeting would take place at that time. If the Christians were not through, then the strikers were to meet at the sumo ring down the firebreak.

The Christian meeting dragged on and on, but the strikers could not meet at the sumo ring without a public address system because there were too many

there and no one could be heard. In spite of the pleading of the leaders, the men started to walk toward the platform in large numbers and began heckling the speakers. Some of the men started to demand that the microphone be taken away from the speaker. Agitators entered the scene and began making demands.

The situation was tense. There were thousands of men present by this time. The crowd was made up almost entirely of Issei and Kivei and all the talking was in Japanese. The whole group was milling around relentlessly and the people were ready for anything. Some men started demanding action. Some wanted to rush the stage; others wanted to fight it out with the soldiers stationed on the other side of the project.

The Christian meeting finally ended at 8:45 and the strikers took over the platform. There were some delays in getting bulbs and in convincing the man in charge of the public address system that a meeting was to take place and that his microphone would be used whether he liked it or not. No one dared to speak in English, for cries would immediately go up. "Nihon go de yeale!" ("Say it in Japanese!"). Anything that had anything to do with Caucasians was in disfavor.

The various speakers tried to calm down the men. They reported on the status of their negotiations. They stated that the Caucasians had agreed to do everything that had been demanded. The men were not satisfied, however, and began heckling the speakers. The general feeling was that the committee had not asked enough. The speakers had to promise that they would give their lives if necessary to see that the keto kept their promises, for the men were rather skeptical about anything promised by the administration.

The regular meeting finally broke up at 9:40 after many hot words had been exchanged, however, a group of agitators and the discontented stood nearby and began to protest to the speakers. Immediately the crowd came running back, crying, "Nagure! nagure!" (sock him). One of the cooks present had started the trouble by saying that he did not have enough food to feed his people. Immediately there began a long and drawn-out discussion of the food situation in the camp.

The bickering went on and on and the speaker was heckled no matter what he said. The leader finally said that if he was not desired by the men, he wanted some of those who were complaining about him in whispers to get up and say what they had to say over the microphone. Immediately, everyone hushed up and the agitators quieted down; no one took up the challenge. Finally, one old man got up and skillfully made fun of the situation and asked the men to calm down. He was such a skillful speaker that he won over the audience.

It was not until a very late that a means was discovered to control the audience. One middle-aged man, reputed to have been a soldier in the Imperial Army, got up and bawled out the men. He shouted, "You act like a bunch of women and children--complaining just because you didn't get what you wanted. Why don't you act like Japanese, pull in your belt, straighten out proudly, and shut up and take it like a man?" At this, everyone quieted down. No one dared say anything. Seeing how the appeal to racial pride worked, the other leaders used the same technique and finally sent the men home. It was finally decided that everyone would go back to work until Mr. Shirrell returned from San Francisco; at that time, the committee would see him.

On the following morning, the agitators were once again busy trying to prevent the men from going to work. The Nisei seemed not to have paid any attention and were already at work. The agitators were shouting at the Issei telling them that since they had come this far they would have to see it through. The common sense arguments of the leaders prevailed, however, and the man returned to work. Once on the farm, however, the agitators stirred such a rumpus that the men stopped working and had another meeting. The trouble went on for weeks but the feeling never rose again to the pitch of Sunday night. (16th)

The period of organized protest was well under way. The feeling against the administration, all Caucasians and against stool-pigeons was very high. The men were serious, ready to kill if necessary. The misunderstanding and suspicion had almost reached its peak.

While the farm strike and the ahodarakyo incidents disturbed many Issei and Kibei, the Nisei world went on almost uninterrupted. After some struggle within the city council, that body released jurisdiction over the cooperatives on August 19. Kite-pling was the center of interest in some circles, and each evening dozens of kites (American and Japanese style) greeted the skies. On the 20th, a skeleton was found in block 51, and this aroused some interest and speculation. People went in droves each evening and over the weekends to see the baseball games. On the following day, a Queen contest to select the queen for the Labor Day celebration was announced and before long this became the focus of interest for many Nisei.

On the 21st, an oratorical contest was announced. On the same day, plans for Japanese baths were announced. Then came warnings from the administration that scorpions were in the vicinity; this caused some fear for posters were put up warning all residents (in both English and Japanese). On that day, the first magazine section of the Dispatch, containing articles, short stories, and poems by Nisei writers, came out. On the 22nd, there was a big musical show for the Nisei. Thousands flocked out to the outdoor platform to listen to the artists perform in a beautifully arranged and spectacular show.

At long last, June wages began to be paid on August 22. Many were surprised and could not believe that they were to be paid. Apparently the procedure had been stepped up since the strike. The farm group was paid first, but the date for paying the other crews was not announced and many just trekked into the office for their checks.

About this time, the Army relaxed its hold over the colony. Soldiers were relieved of the task of signing out people who were going out to the farm or on hikes. The Department of Internal Security took charge of sign-outs and package inspection in the post-office. The latter move was welcomed by the colonists since they were no longer required to walk to the post-office for their packages. They were delivered, often unopened.

On August 24, a Community Forum was held on the topic of marriage. Many young girls (and old ones) attended, some probably because they were troubled about their own status. The forum was thoroughly enjoyed because of the many wisecracks, but questions were not answered. On the following day, Dr. Blaisdell, director of higher education for the W.R.A. came to the center to meet questions on higher education in Tule Lake. Broad plans were drawn up although everyone agreed that the major emphasis should be on student relocation.

On August 25, the first cold hit the center. Rain greeted the colonists as they came out of their supper. Everyone was gleeful and happy that at last the heat wave had been ended and the dust had been stopped. It was really the first series of cool days in months.

On the 27th and the 28th, the oratorical contests took place in typical Nisei society fashion. The speeches given were very reminiscent of the type of delivery accepted in Nisei circles. During the contests, attended by several hundred Nisei, several of the candidates for queen were presented. From this point on, the interest in the contest was strong. Work crews entered their candidates; friends collected votes; posters were pasted up throughout the camp. By the 28th, 15 candidates were entered.

On the 28th, plans for the merit system were released. Many were at first doubtful if the system would work; many, in fact, felt that it would be dangerous to ask foreman to rate their crews--especially on the farm. There were difficulties in recruiting personnel for the committee, but it finally started.

On the following day, Mr. Shirrell, following the advise of colonists, addressed the colony in a general meeting. With the help of an able interpreter he outlined the new policies of the W.R.A. as they had been worked out in the recent conference that he had been attending. He discussed wage policy, policy on beaves, on room and board, clothing allowances, grants, and several other items. The meeting was attended most by Issei men. They did not seem too impressed, although they did sit for 2 hours and 20 minutes in the baking sun

listening very patiently even when Mr. Shirrell was speaking in English. Some of the comments were;

"If he can keep his promises that he made, this camp might be all right. I don't know if he can.

"It's all right to talk, but I'd like to see something done. He talked about clothes. I'll bet we won't get them. They will think up some excuse by the time the money is to be circulated."

"You know how the kets are. They talk and talk and they never mean what they say. I've heard things like that before.

"Oh, the talk is allright. He works very hard, but he just doesn't understand the feeling of the Japanese."

"I told you they weren't going to raise anybody's salary. They always tell lies and then blame somebody else."

"He said he wanted us to get out. Does that mean that we can go home? Where else can I go?"

On the same day, several other announcements were made. The colony was told that the W.R.A. would not be able to get tires after present supplies are exhausted. This naturally disturbed some people, because they wondered how they would get food in the winter if there were not trucks to deliver food to the mess halls. As one Kibei man remarked, "What the hell is this anyway? They put us in a place like this to take care of us for the duration. We've been here only for a few months, and they're yelling about shortages already!" On that day, kite-flying was banned because of the danger to the colonists should there be any trouble in the power lines (which are uncovered); people went ahead anyway. On the following day, it was announced that Issei could hold appointive offices in the colony; no one seemed to take this too seriously.

Feeling ran high among some Nisei over the beatings administered by some unruly Kibei in the center. On August 21, Howard Imajeki, editor of the Tulean Dispatch was seriously beaten up by a group of Kibei. Although there were reasons why he was beaten up that were to some extent understandable,²¹ as is usually true

21. See the section on Community Disorganization

in most conflicts, the reasons were not clearly known and many Nisei came to the conclusion that Kibei were too hot tempered. Rumors were rampant about other instances of beatings; some Nisei commented:

"These god damn Kibei bastards; they're so hot tempered that when they get mad they just see red and kill somebody. It's a wonder somebody hasn't been killed here yer."

"They're the most unreasonable guys around. They're so pro-Japan that they're not interested in understanding anything that has anything to do with America. They can't understand English and they take lots of things the wrong way."

"You know how they are. They just get mad and go off the beam. They get everybody in trouble because they don't give a damn what the outsiders think of us in here. They're all planning to go back to Japan anyway. I hope they go."

"We ought to get up a gang of tough Nisei and beat the hell out of some of them."

The feeling ran high for a few weeks. After a trial in the Council's judiciary committee over the Imazeki case, the Council announced plans to combat what they labeled as "gansterism."²²

In the meantime, the first call was made for labor in the autumn harvest. Representatives of sugar beet companies visited the camp to ask for labor. At first the people were a bit cautious about going, but soon many were signing up. A surprisingly large number of Nisei signed up to work in the beet fields. Some of their comments were:

"This is a hell of a place. I figure no matter how bad Idaho is, it can't be worse than this place, I want to get out of here."

"I need some money so I can get out to go to school. The evacuation left me broke and I figure I can pick up something in this deal."

"I haven't seen whiskey in months. That means more to me than national defense. The hell with the farmers. I want to get some fun out of this."

"I can't make any contacts here. I figure if I were out of it would help more or less easier for me to meet people that could help me."

"Anything to get out of this dump."

22. Tulean Dispatch August 26, 1942. See also the confidential report of Judiciary committee to the council of the same date. See also Field Notes (TS), August 22, 26, and 28, and section on Community Disorganization.

Thus, for varied reasons many Nisei left the center. When we consider the fact that a large number of Issei also left, we might conclude that helping in the defense effort was one of the least important motives leading to the exodus.

In the meantime, other difficulties were occurring. On August 24, the trouble in the construction crew began. They could not go on a strike because many of the crew were busy installing sheet rock and their quitting would cause inconvenience to the people. It was not long after they had helped the farmers in their strike, that grievances of their own developed. Soon when half of their crew was laid off for not obeying orders, the trouble began.²³

The situation on the farm was still not much better and for several weeks it seemed that the men were on the verge of having another strike--this time to end all disagreements one way or the other. Fortunately, nothing more happened on the farm,²⁴ but on the 28th, the packers went on a strike. Their main demand was for aprons, and the matter was settled before long.

On August 27, three Nisei (one of them a perpetual trouble-maker) were caught in the town of Tule Lake and arrested. Very few people in the colony found out about this, but the irresponsible action of these boys caused the administration many unnecessary headaches.

On the same night, canteen no. 4 (in the administration area) was robbed of \$95. and 20 cartons of cigarettes. The thief gained entrance through a rear window. He was apparently an amateur for he left many finger prints and foot prints. This was the first major theft in the camp.²⁵

On August 30, a fight took place in block 42 that in some ways concerned the whole camp. One of the participants, a butcher, had been discharged because some one had been stealing meat from the shop (no one proved that he had done it.)

23. Details of the difficulty can be found in the section on Community Disorganization. Most of the "social problems" mentioned in this chapter will be treated more critically in that chapter.

24. The farm has been perpetually the source of trouble. It cannot be said that the farm was ever quiet. There was always trouble and misunderstanding, but this period was relatively quiet.

25. Tulean Dispatch, August 29, 1942

The major complaint was not that someone was depriving the colony of meat, as might be expected, but the fact that a colonist (the steward) had squealed on fellow colonists to the administration. As a result of the "squealing" men were discharged (probably the wrong men). It was a matter of telling the keto that irritated many.

In the meantime, in Nisei circles, the queen contest became the major focus of attention. The interest rose and rose until September 1, several thousand people attended a program introducing the lovelies to the people. AS the contest got under way, tricks were played and charges and counter-charges were made. The Records Office was accused of stuffing the ballot box. Supporters of one candidate accused supporters of others of buying ballots, of collecting unused ballots (Issei did not take much interest and didn't vote) and marking them to their own liking.²⁶ By the 2nd of September, 25 candidates were entered and in the election of that day, all but seven were eliminated. During the final campaign to select the queen, more charges and counter-charges were made, and even members of the recreation staff, who were distributing the ballots, were accused of dishonesty. Finally, on September 6, Miss Shiz Tamaki was selected to rule.

In the meanwhile, there was a period of unpredictable weather. There was rain, which brought joy because it eliminated dust. There was wind and the accompanying whirlwinds. Then it became unbearably hot again. Then once again it became freezing cold. All the time, the feeling against the Caucasians was high. Suspicion and distrust against the keto was almost as high as the disgust over the dust and the whirlwinds. People continued to dry vegetables in preparation for the "winter starving."

Early in September, the major focus of interest was on the conflict over coal; however, several other items of interest appear. Robert Redfield of the University of Chicago visited the camp on the 1st and to see what could be done for the Nisei when the new W.R.A. policies were drawn up. The O. W. I. brought

26. Field Notes (TS) September 4, 1942

in hundreds of pamphlets that they foolishly thought could be used to change the minds of the Issei about Japan. These pamphlets were distributed only once (in English), for the editor of the Tulean Dispatch was intelligent enough to know they they would only sow the seeds of greater strife. On September 3, the announcement was made that Tule Lake farm products were being sold to other projects; this brought some comments from the Issei, but within a few weeks the grumbling died down. On the 5th, it was announced that all workers would have to walk to work in order to save tires.

The conflict over the coal situation arose on September 1, when the block managers were told to inform their people that they either had to haul coal or else do without it this winter. The whole thing could have been worked out amicably, and it seems that the trouble arose largely as a result of the stupidity of assistant director Joe Hayes. For some time prior to the flare-up, there had been some difficulty in getting enough people to shovel coal because it was a hard job, a dirty job, and paid only \$12. The City Council asked that the coal workers be paid \$19, but were told by Mr. Shirrell that that could not be done because of the regulations on wages. The coal crew began to quit work in large numbers, and a serious situation arose because the trains had to be unloaded by a certain date or else the project would be sued. It was at this time that the colonists were told bluntly; either shovel coal yourself or do without.

Each block was asked to contribute three volunteer workers per night (each volunteer to get the next day off with pay) to unload the coal. Another difficult factor was the scarcity of trucks which made it impossible to work during the day. The volunteers were asked to work for eight hours at night. Clothing was furnished by the W.R.A. When some of the older men, who realized that someone had to do the work, asked if two of them could go and work four hours each, for some odd reason they were told, "No." On the whole, the people responded and sent the volunteer crew, but this was largely because they had no alternative.

In some blocks, the block managers put the question very subtly and the people responded well; in other blocks, the heads were very frank and some resentment cropped up. Some of the comments made in this connection were:

"Well, whether we like it or not, it looks like we have to do it. Hell, It gets cold here. We have to have coal. If the other guys don't want to haul the coal, I'll go after my own anyway."

"It seems to me that there is some intelligent way of handling this thing. There are plenty of young men around here. Why should these old men have to do that hard work?"

"They are making suckers out of us again. They pull us out of a comfortable living and then dump us in a place like this. Then, they can't even take care of us. Here it is. A couple of months since we came here and they're blackballing us already."

"So they're afraid of being sued by the railroads. If the keto don't want to pay, why don't the keto get out there and haul the coal themselves?"

"We didn't invite ourselves in here. They put us here and they have to take care of us. Let them worry about it."

The volunteer crews went out for several nights, but before long enough permanent workers were recruited. Later on, a few Caucasians from Tule Lake were hired (for 90 cents an hour) when the Japanese crew did not work fast enough for the railroad company. This caused some difficulty because the Nisei objected to their being paid a few cents an hour for doing the same work, but the grumbling died down before long.

During the coal situation, open resentment against the Caucasian personnel was loudly expressed, often justifiably and more often because of some misunderstanding. Certainly, the whole event intensified the fears of many colonists that terrible things were in store for them in the winter. Their distrust of the Caucasian increased markedly after this incident. It was indeed unfortunate because the difficulty was caused largely by the way in which the proposition was presented to the colony. Had the matter been put up to the people instead of coming down as a threat, in all probability the stable elements in the colony could have kept things under control.

On September 4, the construction crew went on a strike when half of their crew was laid off. It is difficult to see why so many men were fired when one considers the fact that there was so much work to be done. In the meantime, the workers in the furniture factory had gone on a strike and the manufacturing of furniture for the schools and some of the office rooms had to lay in abeyance.

The celebration of Labor Day helped to alleviate the dark days. The festivities began on Sunday, September 6, with a sumo tournament. On Monday, the day began with a parade, followed by a Flag dedication ceremony. In the afternoon there was open house and baseball games. At night, there were talent shows and dances.

As usual, the parade began late. At 9:30 the first group began. By that time crowds lined the streets that it was to pass, mostly Nisei or old Issei carrying or watching small children. It was led by the wardens; then came the American Legion veterans and the boy scouts; then came the majorettes prancing and the band. The girl reserves, the nursery school kiddies and the floats came last. Among the floats were the beautifully decorated farm float (which lifted the pride of the farm worker) and numerous comic floats, including the entry of the International Nuthouse Gang with the "Queen of 1960"---a 200 pounder.

The flag-dedication ceremony was held at the reviewing stand. Several dignitaries gave speeches; patriotic songs were sung; and the flag was presented to an Issei who was a World War veteran. Many stood at attention as the flag was raised and as the "Star Spangled Banner" was sung. It was interesting to note, however, that many people began to walk away as Mr. Shirrell got up to speak.

On September 8, the Tulean Dispatch, announced that black widow spiders were

27. It must be pointed out that the concept of loyalty is very much emphasized by the minds of the Issei. They feel that their children should be loyal too--regardless of the country to which they should be loyal. Some Issei, however, have a more racialistic view.

to be found in the colony. This greatly alarmed some people who had not seen them before. On the same day, a call was made for some women workers on the farm. This created some antagonism on the farm, but nothing serious happened.

On September 9, several things happened that made it quite obvious that it would not be too difficult to leave camp. A few people had left before this time, but the number was so small that most of the residents thought that they were to be confined for the duration of the war whether they liked it or not. On this day, there began a major drive to recruit workers for the beet fields. Many who were disgruntled seized the opportunity to leave; this time there were several Issei and Kibei. Furthermore, word came that the U.S. Army was looking for Nisei who could read, write and speak Japanese to teach candidates for the Intelligence Service. Needless to say, many interpreted this as spy work, and the opposition to volunteering was rather strong. On the same day, Robert Frazee of the W.R.A. employment division came to the camp to see if there were any possibility of Nisei leaving to seek private employment outside. Since so many were leaving camp by this time for sugar beet work, for student relocation, or for employment, it became quite obvious that there were possibilities of escape.

On the 14th, school opened for 4,000 grammar and high school students. There was no equipment to speak of; there were not enough teachers; supplies had not yet been ordered; programs for students were not complete; everything seemed to be a mess. Many were amazed at the mismanagement and the poor organization. Stupid and pitiful errors were made; student teachers were incompetent; young Nisei mothers were resentful of the "raw deal" their children were getting. Complaints were plentiful from the students, the parents, and from the teachers. Everything was in an uproar.

During this time, the new heavy stoves were installed and the residents were reminded of the approaching winter. The chilly evenings served as warnings.

On September 13, a small nucleus of people opposed to the JACL met for