

Tosh Mukaida: A Man of Convictions by Stan Fukawa



Tosh Mukaida and Tommy Douglas, taken in Abbotsford at a NDP event. (Mukaida Family photo, ca. 1960)

Toshio "Tosh" Mukaida was never shy about telling you what he thought and especially if he thought something was not right. He admired people of principle and would be proud that we are printing the photo of him with Tommy Douglas. Tommy was his hero and embodied for Tosh the best attributes of the CCF-NDP. Like many other Nikkei of his generation, he never forgot that in their darkest hour, the only political party that spoke out on behalf of Japanese Canadians was the CCF. He felt so strongly about this that he denounced Nikkei who ran for other parties as being of short memory and of lacking a proper sense of gratitude. As a working man, his sympathies were for labour and the underdog.

Because of those feelings, he was very involved in the NDP and was a faithful party worker. So

much so that after almost 50 years of service, they awarded him life membership in the party. If you met Tosh at a social gathering and there was a lull in the conversation, all you had to do was to mention something about Canadian or B.C. politics and he would become very animated. He loved political scuttlebutt, especially anecdotes that supported his strong partisan opinions. He enjoyed and was energized by arguing his position, and he did not limit himself to politics.

Born on a farm in Whonnock, B.C. (now part of Maple Ridge Municipality) on Dec. 28, 1922, Tosh was one of eight children of Kichimatsu (b. 1883) and Haru Mukaida (b. 1897), originally from Hiroshima Prefecture. The Japanese community was quite large in that area, with thirty per cent of Maple Ridge students, fifty per cent in Whonnock

elementary school and ninety per cent in Ruskin elementary school being Japanese. Tosh himself went through elementary school in Whonnock and attended high school in Maple Ridge. He began working at a sawmill owned by Peter Bain one summer at age sixteen and did not return to school in September.

Tosh's parents survived the Depression through hard work and the help of the children, built a large, new house and bought a new car. According to a Maple Ridge local historian, Edward Villiers, Kichimatsu grew strawberries, raspberries, loganberries, gooseberries, red and black currants, and rhubarb. He was a successful farmer in 1940, owning 45 acres of land, a new Model A Ford, two pickup trucks and a horse. The family later built a modern two-storey home that *"had a full-size base-*

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Announcements

Nikkei Spring Dance
June 2, 7:30 - 11:30 PM
Nikkei Place

Tickets \$15.00, not available at door.

Salute Dinner 2007
June 9, 5:00 - 9:00 PM
Nikkei Place

2nd Annual "Nikkei Classic" Golf Tournament
June 3, 2007
Green Acres Golf & Country Club

Kimono Exhibition Sale
June 20-22, 1:00 - 4:30 PM
Nikkei Place

Health Expression Exercise Demonstration
June 20, 1:00 - 3:00 PM
Nikkei Place

Minyo Group "Himawari" from Asahikawa,
Japan
June 27, 3:00 - 4:00 PM
Nikkei Place

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ment, two bedrooms on the main floor and four bedrooms upstairs. A wood-burning furnace in the basement provided central heating to every room and unlike most houses in Maple Ridge, it was insulated. The material alone cost \$3,500. With the exception of the wiring and the heating ducts, the Mukaidas had built the house with their own labour. They planned moving into it in the spring of 1942."

Villiers quite openly describes the prejudice in British Columbia at that time. He even names the anti-Japanese politicians that are familiar to Nikkei seniors such as Tom Reid, Howard Green and George Cruikshank, as well as the pro-Nikkei, Angus Reid of the CCF. With the war and the confiscation of property, the Mukaida family lost everything. In Tosh's words, fate was unkindest to his mother who had to suffer a succession of shacks after the family had finally built but then lost a fine house.

Tosh's employer offered to obtain a work permit for him so he could stay in Maple Ridge. He was good at operating equipment and Bain did not want to lose him. However, Tosh left for Alberta with the rest of his family in April, 1942 because it would not have been comfortable being the only Japanese in a coastal community. He wouldn't have a car and would have to hide his face from strangers who would be immediately suspicious to see a Japanese person in the Security Zone. So he went to Picture Butte and farmed sugar beets with his parents. In the winters, he went logging up in Slave Lake and in Burmis, Alberta.

In 1949, he returned to the Pacific Coast, obtaining work in Hope, B.C. with Tom Harvey, someone he had worked with at Bain's mill. Around 1960, after sometime in Mission and Boston Bar, he went to Kamimura's Allison Pass Sawmill near the former site of the Tashme

internment camp to work as a scaler. His parents moved to Hope, too, settling on Bristol Island in the Fraser River, and then on to Aldergrove around 1958.

Family friend, Kaori Yano (nee Ishikawa) of Aldergrove says she introduced Tosh to his future wife, May Mukai, at about this time. Officially, it was Mr. Chiba who was the *nakado* (go-between) who made the introductions. There was a quick mutual attraction based on similar values and their ability to communicate easily. Tosh and May were married in November of 1959 and have two children: a daughter, Linda, now living in Hope and a son, Robert, in Langley. Although Hope and Aldergrove were over two hours apart in those days, the two communities were tied together by a Buddhist church in Aldergrove which was the closest place of worship for Hope Buddhists and some people in Aldergrove worked at the Kamimura Mill during the week.

When Tosh's father died in 1966, his mother was left alone on the farm. Tosh began then to live the life of a commuter, spending weekends on the farm in Aldergrove, helping his tiny mother who had bravely insisted that she could look after the farm herself. Wife May remembers that he left Hope on Friday night and did not return until Sunday night. During the berry season, May and the children would go down as well to help pick berries. Even for that generation of Nikkei, who were raised to feel a strong obligation to take responsibility for aged parents, Tosh's filial piety was considered exemplary.

Tosh's mother died in July, 1988, two months before the Redress settlement was achieved and, like her husband who had gone 22 years before her, did not survive long enough to receive the Prime Minister's apology or the \$21,000 token payment for the economic

losses of the Internment. This was a bitter memory for their children. The generation that suffered the most had not been able to enjoy the moment of vindication that came with the Canadian government's apology and token compensation.

When he retired from his saw-mill job in 1993 at the age of 70, Tosh and May moved to Aldergrove. They continued with the strawberries, raspberries and rhubarb that his parents had grown in Whonnock before the war. Then he added Japanese vegetable crops to donate to others – *daikon*, *nappa* and *gobo*. First, he and May gave vegetables to the seniors in Hope. This was expanded to the Buddhist Temple and Tonarigumi in Vancouver for their fall bazaars. Then, they donated to the Kamloops Buddhist Church and the Nikkei Museum and Heritage Centre Auxiliary for their bazaars. These organizations were able to raise much-needed funds; while bringing joy to the purchasers who delighted in the fresh local produce.

At first, they even picked the Japanese vegetables and delivered them to the out-of-town groups in time for their events. Later, finding this quite strenuous for someone of his age, he asked people to come to their farm and pick and pack the vegetables themselves. Even then, on those occasions, Tosh worked harder than any of the younger people who came to receive of their largesse.

During our interview, Tosh's brother Min made the point that we cannot forget that the good things Tosh did for his parents and for the



Tosh's wife May, his brother Minoru, family friend Kaori Yano and his sister Chieko Yano. (S. Fukawa photo, 2007)

community would not have been possible were it not for May's full support and active involvement. He is grateful that Tosh had an understanding helpmate that allowed him to do the good things that he did.

In the spring of 2006, Tosh died at 83 years of age, strong-willed and obstinate to the end. He was a man admired and much loved because of his generosity, his sociability and his principles.

Besides the children earlier mentioned, he left grown grandchildren as well: Shawna, an RN, Meaghan, an ultrasound technician, and Dustin, a college student.

May has buried Tosh's ashes in the Pinegrove Cemetery with those of his parents and elder brother. Pinegrove is a nearby cemetery containing the graves of several prewar Abbotsford Nikkei and numerous postwar Aldergrove Nikkei. She says she hasn't decided what she wants done with her own ashes. "Maybe, I'll have them scattered," she smiles.

Her own parents are buried in Maple Ridge.

For the time being, she remains in the house she and Tosh built after moving to Aldergrove. The South Asian farmer who has bought the crops wants to buy the farm and says she can continue to live there as long as she wants, were she to sell it to him. She feels no urgency and is content to postpone the decision for the time being. Dustin is living with her while he goes to Fraser Valley University College and helps to fill the void created by the passing of her life's partner. ☀

*Many thanks to May, Tosh's brother Min and sister Chieko Yano, and to Kaori Yano for the information for this article. May provided Edward Villiers' **All Our Yesterdays: Stories from Maple Ridge**, published in 2005 which has a chapter with pre-war information about the Mukaida family and the Japanese community there.*

Potato Kings, the Fujimoto Clones by Terry Fujimoto

Takujuro Fujimoto married Haru Yamanaka in 1917, settled in Royston, B.C. and worked at the Royston Lumber Company until the evacuation. The Fujimoto family with Takujuro (father) and Haru (mother) now numbered 12 children

(Kikuye, Minoru, Yukiye, Takao, Yoshio, Satoru, Shigeru (deceased), Tatsuo, Yasuo, Nobuo, Mitsuye, George). The remaining 13 members of the family arrived from Vancouver Island in 1942 to be processed through Hastings Park and about 10

days later their application to work on a sugar beet farm in Raymond, Alberta was approved.

They worked there for four years and then moved to Rainier in 1945, where through the efforts of Tona Ohama they were able to rent

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Fujimoto family. Front row, George (Joe). Middle row, front left; Mitsuye, Takujiro, Haru and Nobuo. Back row; Yasuo, Yukiye, Tatsuo, Minoru, Yoshio, and Satoru. (Photograph scanned from 'Settlers on the Bow, Your Fathers Story')

George Jeffrey's farm to grow potatoes. They managed to buy the farm in 1947. The farm was originally registered under T. Fujimoto and Sons, but eventually Minoru, Takao and Yoshio purchased the farm and formed the Fujimoto Farms Ltd. with Satoru and Nobuo working for the company. The rest of the brothers and sisters were given the opportunity to further their education.

The Fujimoto brothers got into raising cattle, onions and even peas at different times during their farming career. They saw an opportunity in raising elite seed potatoes, which would turn out to be their main crop. These 'green farmers' set about raising potatoes through trial and error, persistence and diligence, while all the time learning as they went along. In 1949 they built the first drive-in storage cellar in southern Alberta with an aluminium roof and another above ground arched roof cellar in 1951.

Eliminating disease out of the potatoes was a constant problem. As soon as one problem was solved

another would appear. They used selective breeding for production and the factors considered were quality, set and uniformity. The process was extremely labour intensive requiring manual sorting, cutting, sterilizing after each cut, labelling each piece, planting by hand, eliminating diseased plants, hoeing, watering,

fertilizing, harvesting by hand and recording all relevant information. The brothers' wives (Kumi, Miyo, Mitsuyo, Noriko) and their children all participated in helping with the daily chores of farm life. They planted the best seeds to increase their production for sale.

The family entered their seed potatoes into as many agriculture fairs as they could in order to get their name and elite seed potatoes out into the public eye. The Lethbridge and District Agricultural Fair, Calgary Seed Fair, Hay Show and the Toronto Royal Winter Fair were some of the places where they entered their potatoes into competition. At the Toronto Royal Fair, they were thrilled continuously to win the First International Championship Netted Gem Seed from 1959 until 1965.

The family managed to win various prizes from these events, gaining more and more publicity for their seed potatoes. In 1968, the Fujimoto Brothers won the Triple Potato Crown at the Toronto Royal Winter Fair. It was the first and only time in history that three major awards went to one winner. The categories were for International Championship



Minoru Fujimoto accepting the Salada Limited Award for Table Potatoes [R] and the Canadian Horticultural Council Trophy [L]. (Fujimoto Family photo, 1968)



Another successful September fall harvest of russet burbanks. (Fujimoto Family photo, ca. late 1960s)

Netted Gem Seed, Table Potatoes and Cooking Class.

Despite winning these prizes, it was always a challenge to get a fair price for their seed each year, as there were neither set contracts nor price regulations. Even though 'government people' constantly pressed them to produce better seeds, there was no program requiring commercial potato growers to use certified seeds. However, after 20 years of selective potato breeding, the Fujimoto Clones were developed, which became one of three clones selected by the government for virus testing for seed propagation.

The Fujimoto Brothers mostly sold locally to Hutterite farms from Saskatchewan, Northern B.C. and to a limited extent into the United States.

Throughout their farming years, the brothers were continually challenged by adverse weather condi-

tions, eliminating threats of potato ring rot and Colorado potato beetles, while developing the perfect seed potato, increasing yields per acre, finding the perfect fertilizer combination, purchasing new equipment to make farming easier and getting fair prices for their elite seed potatoes. Minoru was especially active in the Alberta Potato Commission in trying to effect positive changes in the industry.

The brothers continued to farm until 1989. When their brother Satoru died of a farming accident, they decided to discontinue and sold the farm shortly thereafter. When asked about their lives in the farming industry, the general consensus was "it was a good life even if it didn't make them rich."

Potato Cheese Puff

A Fujimoto family favourite potato dish is the following delicious recipe, which is adapted from "112

New Potato Recipes," published by the Alberta Potato Commission in cooperation with Western Co-operative Fertilizers Limited.

- 3 cups potatoes, mashed and hot
- 1 cup (1/2 lb) grated cheddar cheese
- 2 tbsp. butter
- 2 egg yolks, beaten
- 1/2 cup milk
- 1/4 tsp. salt
- 1/8 tsp. dry mustard
- 2 egg whites

Blend cheese and butter with potatoes. Combine egg yolks, milk and dry ingredients. Add into potato-cheese mixture and beat until smooth. Beat egg whites until stiff. Fold into potato mixture. Turn into a well-greased 4-cup baking dish. Bake in 350 F. oven for about 40-45 minutes until golden brown. Serves 4. ❀

Minoru Fujimoto passed away on May 6th, 2007.

Support Your Museum with a Gift or Bequest

The Japanese Canadian National Museum (JCNM) is the museum for all Japanese Canadians throughout Canada.

Each year many school children visit our National Museum and benefit from our exhibits and programs. Our traveling exhibitions, affiliate partnerships, programs and newsletter (NIKKEI IMAGES) brings the Japanese Canadian National Museum to communities across Canada. Make

a contribution today and support these important education and outreach programs.

We depend on your support. With your support, the JCNM will continue to inspire the community and the nation. We can accommodate donations directed to select exhibitions, programs and causes. Support a personal interest by making a special gift today.

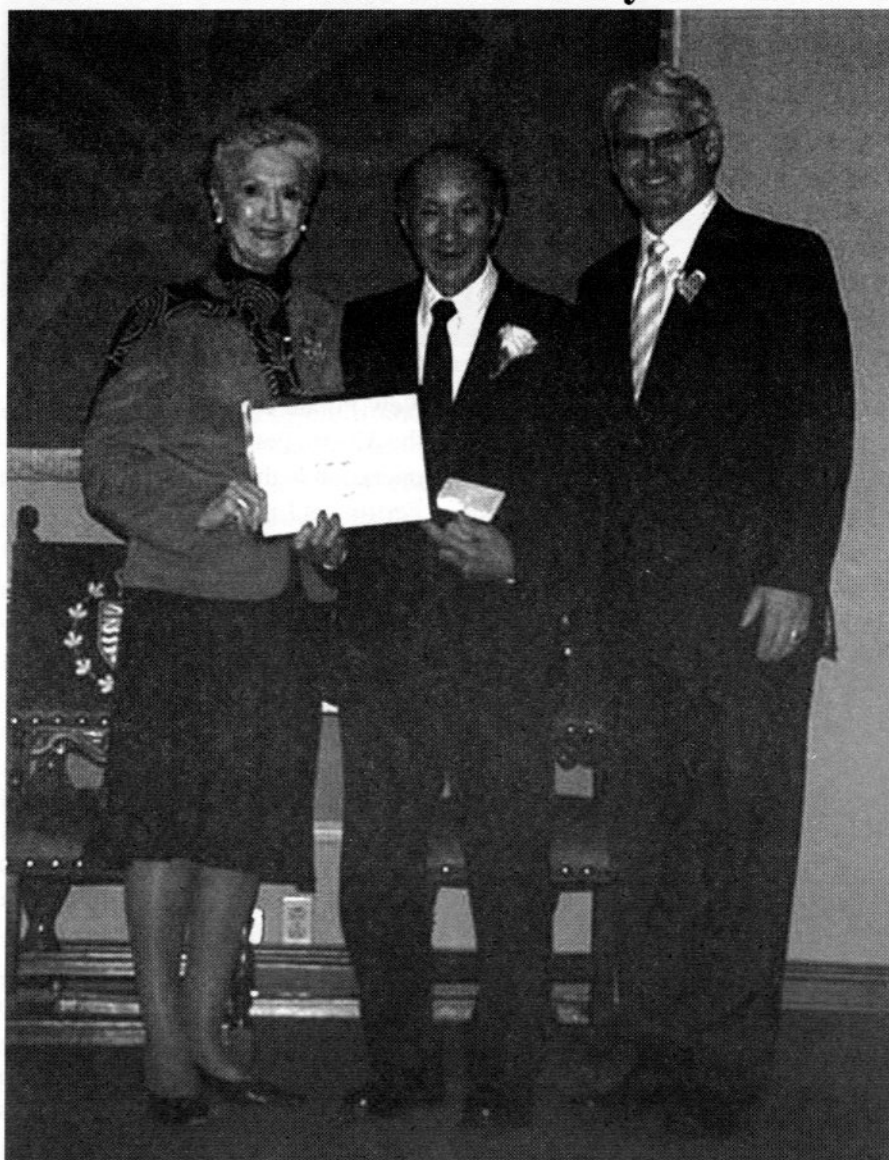
Or, support your Museum into

the future by supporting our endowment with a bequest or planned gift to the Nikkei Place Foundation.

There are many ways you can make a gift to the JCNM, from outright donations, gifts of securities, planned gifts and by putting us in your will.

To find out how you can help us, please call Cathy Makihara or Ronnie Bouvier at 604-777-7000. We would like to hear from you. ☛

British Columbia Community Achievement Award by Alan Cheek



Lieutenant Governor Iona Campagnola, Tosh Saito and Premier Gordon Campbell at the B.C. Community Achievement Award ceremony. (B. Haller photo, 2007)

The whole of the Mayne Island community was honoured when Tosh Saito received this award on Wednesday, 25 April, 2007. This was the fourth year these awards have been presented to honour those who have served their community with selfless dedication. This year 44 recipients were selected from 150 nominations submitted.

In making the presentations, Lieutenant Governor Iona Campagnola commented that each recipient had helped build our communities for the betterment of us all. Such dedication makes us all proud of their achievements, and that we come to rely on their integrity. Premier Gordon Campbell noted that it is often hard for the recipients to appreciate the impact they have had on their communities, and that they had provided exceptional service for their province.

The Chair of the B.C. Achievement Foundation, Keith Mitchell, who introduced each recipient for their award, also said that each one had given their gift of time, and we all appreciate the sacrifice they have made to improve our communities in so many different ways.

As an observer, I was really impressed with the high calibre of dedication shown and quickly realized that this is an ideal way of rewarding those outstanding achievers within our local communities. Tosh was accompanied

by Mitzi, Debbie, Mike and Bob. And they were delighted when he went on stage to receive the award and certificate from the Lieutenant Governor and the Premier. He stood proud in his unassuming way as the cameras flashed and the family positioned themselves for a better angled shot. Keith Mitchell noted that Tosh had served the community in innumerable ways, helping and being the leading light on many of its building projects with a special reference to the commemorative Mayne Island Japanese Garden. Iona Campagnola told Tosh she had fond memories of the time back in 2002 when she had unveiled the plaque in the Garden with the help of the school children, and accompanied by a number of early Japanese residents and so many descendants of the families that had lived on Mayne



Saito family, from left; Bob, Debbie, Tosh, Mitzi and Michael (B. Haller photo, 2007)

Island prior to 1942.

Congratulations Tosh! The whole

island and the Japanese community in B.C. are proud of you. ☀

A Tribute to Sakuya Nishimura by Tim Savage

Sakuya Nishimura was recognized for her long and distinguished service as a volunteer during the Nikkei Place Volunteer Appreciation Event held on April 1st, 2007.

Saki has made a great contribution to the museum over many years. In the 1980s, shortly after the museum's predecessor, the History Preservation Committee was formed by the Greater Vancouver Japanese Canadian Citizens Association, Saki encouraged the writing and then edited "Powell Street Monogatari," stories told by Katsuyoshi Morita of Nikkei experience in the Vancouver district that was the urban centre of pre-war Nikkei communities in Canada.

Helping Eric Sokugawa translate these stories from Japanese to English, Saki began a quarter-century of translation, sharing Nikkei history through many more books and projects. With Moe Yesaki, NIKKEI IMAGES editor and author, she wrote a delightful children's book about British Columbia's historic

salmon canneries, still available in both languages.

She has traveled to many locales to research and write numerous



Longtime Japanese Canadian National Museum volunteer, Sakuya Nishimura. (S. Fukawa photo, 2007)

articles about Nikkei history that have appeared in our NIKKEI IMAGES museum quarterly, displaying formidable sleuthing to recover the traces of the long-vanished past. She has volunteered for the museum

booth at the annual Powell Street Festival, communicating Nikkei history and culture to the public.

Saki's passion and dedication have been most evident in her regular weekly volunteering at the museum and centre. Each week, staff and volunteers have looked forward with pleasure and anticipation to her arrival, to ask her expert help with the multitude of questions about interpreting material culture, history and language.

Our readers who are familiar with the museum's several exhibitions, many now touring Canada, will appreciate Saki's work researching and translating Asahi baseball articles in the early TAIRIKU NIPPO newspaper, deciphering the manuscript of Jinzaburo Oikawa, and helping to make accessible many other historical Japanese language sources, like her many translations of articles from the "Kanada Doho Hatten Taikan" treasury of Nikkei settlers in Canada, much valued by researchers.

Saki has served for years on the

Continued on page 8

museum's Acquisition Committee, building up the archives and artifacts collection. Through countless hours of diligent work given each week on the collections, she has left her mark accessioning this great mass of artifacts, books, photographs and other items.

One of the most exciting moments came in recent years, among the items received since the museum

moved in 2000 to the Heritage Centre facility. A large board-mounted photograph collage, which Saki's translation revealed to be the portraits of 81 Nikkei pioneers, arriving to settle in Canada in the mid-1870s, a remarkable rediscovery about these earliest newcomers.

Sakuya Nishimura's dedicated work as a volunteer has helped immensely to recover and preserve the

heritage of Nikkei in Canada. She is a bridge between languages and generations, and we are grateful to her for generously sharing her talents.

Graciously accepting the tribute for her long service at the Volunteer Appreciation Event, Saki shared her feelings of how happy she was. It is an honour to recognize her, and we look forward to continue seeing her at NNMHC. ❀

Norm Takeuchi's Banners Grace Vancouver Streets

by Stan Fukawa

The reception for Norman Takeuchi's exhibit, "A Measured Act," opening at the Japanese Canadian National Museum on May 12 in the exhibition room, was accompanied by a dramatic introduction of his banners in the lobby of the Nikkei Centre. Undoubtedly the most striking art works, and certainly the most appropriate pieces yet to appear in the impressive lobby, this was a beautiful introduction to the banners which appear in downtown Vancouver on May 15. They were right at home amidst the varied paper cranes and the two giant pillars representing Japan and Canada. Anything smaller or less bright would be overcome by the surroundings, but these were set off perfectly.

Dr. Maureen Korp, curator of the Takeuchi exhibit, gave an explanatory talk about the internment and the impact which it had made on the artist who had experienced it as a small child but was only able to interpret its meaning in adulthood. He uses the repeated symbol of a paper *kimono* to stand for the Nikkei group and imposes on it, well-known

images of the internment. The material of the *kimono* is "a cheap grade of utility paper, ...torn, ...wrinkled" glued and held together with tape.

Although he chose the quality of paper as a medium that would fade and crumble, he could not make himself create the crude and rough images suited to his interpretation of the experience.

The five *kimono* paintings are accompanied by images of the small objects which accompanied his family into the shack where they lived during the internment – a soy sauce bottle (which may be an anachronism), a bowl with chopsticks, a metal tea pot, a catcher's mitt.

Norman did not speak at the reception. He preferred to leave that to the curator and to his works. This was a fine homecoming for him and an opportunity to meet the friends he left when he moved east to further his career as an artist. The first photo shows him with boyhood friends, Bob Yamaoka and Frank Kamiya; the second with JCNM manager Tim Savage and the curator of his works, Dr. Maureen Korp of Carleton University.

The Vancouver street banners will be auctioned in October and the proceeds will go to charity. ❀



Old friends (Bob Yamaoka, Norm Takeuchi and Frank Kamiya) under street banners displayed at the Nikkei Centre. (S. Fukawa photo, 2007)



Tim Savage, Dr. Maureen Korp and Norm Takeuchi at the reception for the artist's exhibition. (S. Fukawa photo, 2007)

Nikkei Fishermen's Project Two-Volume History Coming Soon

NIKKEI IMAGES has reported on the Nikkei Fishermen's Project Committee and their earlier Nikkei Fishermen's Reunion Dinner in 2001 and the dedication of the Nikkei Fishermen's Memorial statue in 2002.

After more than four years of work, Masako Fukawa, the editor and principal writer for the two volume **Nikkei Fishermen on the B.C. Coast** informs us that Harbour Publishing Company will have the two parts available as follows:

Volume II will be available in the fall of 2007 and Volume I in 2008.

Volume II –Nikkei Fishermen on the BC Coast: Their Biographies & Photographs

Japanese title: "Choryu" (meaning the currents of life – the good and bad times).

- *This volume includes over 750 biographies with photographs submitted by the fishermen themselves, or by family members, other relatives and friends. It also lists over 3,500 names of known Nikkei fishermen.*
- *Every known fishing lineage on the paternal side is provided. In some cases, five generations have been identified.*

Volume I – The Spirit of Nikkei Fishermen: Their History

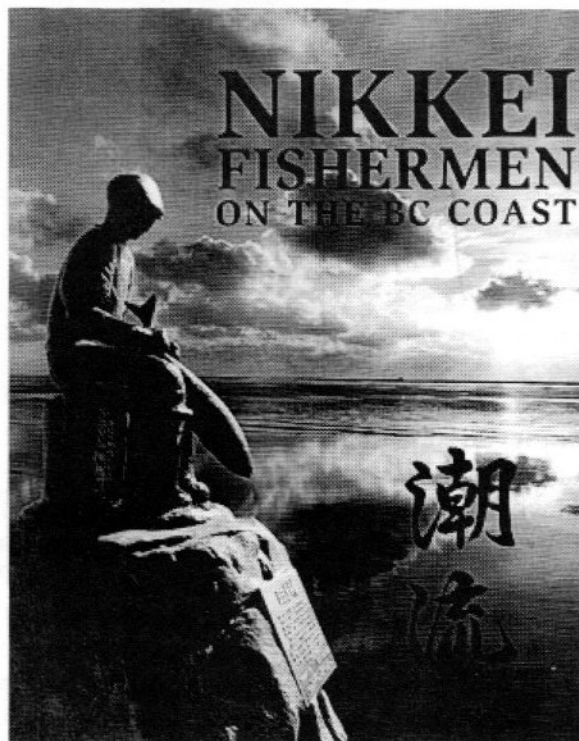
Japanese title: "Choryu"

- *This volume chronicles the history of the 130 years since the arrival of the first immigrant from Japan in 1877.*
- *It includes information from Japanese and English language sources: historical works, government documents, written recollections, video and audio tapes, oral interviews with groups and individuals, as well as visits to fishing communities, museums, archives, and libraries.*

Fishermen, family members and others who have personal experiences or recollections of Nikkei in the fishing industry in B.C. and wish to share them in the forthcoming history volume, are asked to contact Masako Fukawa as soon as possible at mfukawa@telus.net.

To pre-order Volume II or for information,
please contact a member of
The Nikkei Fishermen Book Committee

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National Nikkei Museum and Heritage Centre

Annual General Meeting - May 6, 2007

President Fred Yada's Report:

This past year was again a very active and eventful one at our Centre and Museum.

A highlight for the year was the 100th Anniversary of the Suian Maru Voyage. This celebration provided us with an opportunity to learn about the history of the Suian Maru and Miyagi immigrants and to reflect upon our own ancestry. Over 100 people travelled all the way from Japan to join in the celebration and attend the largest dinner ever held at our Centre.

Special events included *Shinnenkai* (New Year's celebration), Things Japanese Sale, Otowa Ryu (dance recital), Manzai (Japanese performing artists), Children's Hallowe'en Party and during the holiday season, our annual "Breakfast with Santa" and our popular "mochitsuki" event.

Two fund-raising events, our 5th annual salute fund raising dinner and our first annual Nikkei Open Golf Tournament raised over \$35,000.

When it was decided to launch

"The Tree of Prosperity" we were not too sure how our community would respond. We knew we had a critical need for funds to operate our Centre and Museum. Well, our community has made an overwhelming response and has helped the "Tree of Prosperity" to flourish. Your generous donations have assisted us in continuing the many activities, events and programs held at our Centre and Museum and to celebrate Nikkei heritage and history.

On May 12 we unveiled 165 leaves representing over \$500,000 in donations. We thank you for your generosity and on-going support.

I would now take this opportunity to announce that I will be stepping down as President. Thank you to the staff and especially our CEO Cathy Makihara, for their hard work and dedication during my presidency. It has been a privilege and I am honoured to have served as your President and I thank my fellow board members for all their support.

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Henry Wakabayashi
Fred Yada
Sam Yamamoto

Stepping down from the Board at the AGM were Sam Araki and Eric Sokugawa. Newly joining the Board are Derrel Moriyama and Dan Nakagawa. ☀

Organizing the 2007 Anniversaries of Change:

1907, 1947, 1967, 1997 by Stan Fukawa

The 1907 Vancouver Riot, featured in the previous issue of NIKKEI IMAGES, was indicative of the racism in Canada against Asians at that time, which accounted for their second-class citizenship which prevailed until the end of WWII. A Vancouver steering committee including representatives of the main parties involved in that Anti-Asian altercation is planning a program to remember and explore that history.

The original riot consisted of attacks by white workers against the Chinese and Japanese neighbourhoods in Vancouver. The three co-chairs of the steering committee represent those three groups: Bill Saunders is President of the Van-

couver and District Labour Council, UBC History Prof. Henry Yu, is with the Chinese Canadian Historical Society of B.C., and Rika Uto is Chair of the Board of the Vancouver Japanese Language School. Of course, the labour unions today are leaders in anti-racism initiatives and have been so since post-WWII.

The Sikh minority suffered an even stronger outburst of racial violence just across the U.S. border in Bellingham three days before the Vancouver Riot and 300 of them were run out of town. That anti-South Asian prejudice in Canada was government policy is shown in 1914 by the Komagata Maru Incident, in which a shipload of Sikhs was not

allowed to disembark at the Port of Vancouver, but were turned back to India. In mutual recognition of their common history as victims in an anti-Asian province, South Asians have joined the steering committee—Charan Gill of the B.C. Farmworkers Union and Harbhajan Gill of the Komagata Maru Heritage Foundation.

Others from the Chinese community are Hayne Wai, President of the Chinese Canadian Historical Society; George Chow, Vancouver City Council; Karin Lee, filmmaker. From the Japanese community, there are Miko Hoffman of the Powell St. Festival Society, Tatsuo Kage of the JCCA Human Rights Committee, and

Stan Fukawa of the Nikkei Museum and Heritage Centre. The committee is still growing with representatives from the Arts community, teachers, media persons, unionists, and students coming on board.

The planning so far includes a Riot Anniversary Dinner in Chinatown on September 7 to coincide with an academic conference co-sponsored by UBC, UVic and Simon Fraser University. Prof. John Price of UVic is spearheading this latter project. An important legacy of the event will be the educational materials produced to teach school children more about the history of race relations in their country.

This history has evolved to happier times for the earlier victims, coincidentally marked by years ending in "7." Right after the war, in 1947, the franchise was granted to Chinese and South Asian Canadians, and a year later to Japanese Canadians. In 1967, the Canadian Immigration Law was rewritten and race was removed as a barrier and was replaced by a colour-blind criteria in a points system focused on occupational and language skills. The shame and powerlessness of being considered unfit for full citizenship in or for entry to the country by reasons of race and culture were lifted, erasing the effects

of such earlier measures as restrictive Election Laws, the Head Tax, Direct Passage, Gentlemen's Agreement, and Exclusion Laws.

Then, in 1997, there was a large influx of Chinese immigrants, escaping the uncertainties caused by the return of the until-then capitalist Hong Kong to communist Chinese rule. Both human and economic resources flowed to the West Coast of Canada, helping to create the vibrant, multi-cultural Greater Vancouver that we enjoy today. The next meeting of the steering committee will be in early June at the National Nikkei Museum and Heritage Centre. ☀

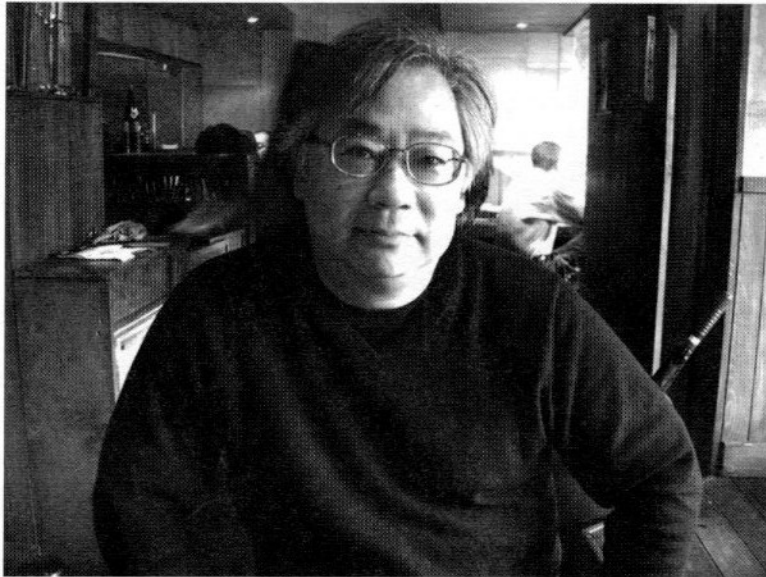
Always (三丁目の夕日) reviewed by Dale Banno

In a recent poll asking Japanese what film they would recommend to foreigners, ranked number six was "Always - *Sanchōme No Yūhi*" (English title, "Always - Sunset on Third Street"). China's Premier, Wen Jiabao, made a point of watching it before his good-will visit to Japan last month. The movie won 12 awards at the 2006 Japanese Academy Awards.

"Always" was released in Japan in late 2005. The movie struck a chord with the Japanese audience, old and young, and 2.7 million watched it in theatres. It helped to make 2006 the first year since 1985 in which Japanese box office revenues from domestic films exceeded revenues from Hollywood films shown in Japan.

"Always" is based on the manga, "*Sanchōme no Yūhi*" by Ryohei Saigan. It is set in 1958, in a neighbourhood near Tokyo Tower. The war has been over for 13 years and the hardships of war but not all

its shadows are in the past. As the seasons turn the stories of the neighbourhood characters unfold and in landscapes we see the construction of Tokyo Tower progress in the background.



Dale Banno, lawyer and movie aficionado. (D. Banno photo, date unknown)

It is amazing that "Always" is just the third feature to be directed by Takashi Yamazaki. Yamazaki, inspired by "Star Wars," started out in his film career becoming a specialist in visual effects. His two previous movies are both known for their visual effects. Luckily for us, Yamazaki

knew to apply this craft in the best way for "Always." There is a *manga* artwork quality to the composition of the frame at times and there is a magical quality to the look of the film overall, but the visual effects never

get in the way of the story or jar the viewer out of the movie experience. "Always" may be the first movie that employs computer generated imagery (CGI) in a way that non-sci-fi, non-fantasy, non-action movie goers will truly want to applaud. There is a consistently impressive depth to the imagery because the relation between elements in the foreground and elements in the background, like Tokyo Tower for instance, are always in

natural perspective. So, while the settings are re-created with either actual or CGI renderings of things of the era, like dress, automobiles and buildings such as the Wako store in Ginza, it is the care taken and choices made in combining these things so

Continued on page 12

seamlessly which deftly carry the audience back to that time and create such an effective stage on which the human drama plays out. Why can't Hollywood do this?

To help transport the audience back and to evoke the forward outlook of the public 50 years ago, it depicts many of the consumer inventions that were introduced in the era.

The opening sequence of the movie recalls children's excitement over the expected arrival of the first television set. The whole neighbourhood seems to be looking forward to going to the home of "Suzuki Auto" to watch a Rikidozan wrestling match. (Rikidozan, an ethnic Korean, became a national hero in Japan in the 1950's because he could defeat American wrestlers twice his size with karate chops. His life story was recently made into a movie.) Rikidozan's domination in these matches played an important role both in restoring the national psyche and in spurring sales of the first television sets.

The ill-tempered Suzuki (aka "Suzuki Auto") played by Tsutsumi Shinichi, lives with his sweet wife, Tomoe (Yakushimaru Hiroko), and young son, Ippei (Koshimizu Kazuki), and runs a tiny, car repair shop in his home. The long opening sequence shows one of those elastic band propelled balsa wood airplanes being launched by Ippei and his friends. The camera follows the airplane and the kids running after it and as with a gust the toy flies up and away seemingly forever over the roofs and power lines as more of Sanchōme comes into view. The toy flies out of the quiet confines of the neighbourhood into the hustle and bustle of the city and the camera settles on the view of a partially constructed Tokyo Tower at the end of a wide boulevard. It is a brilliantly conceived opening sequence and the

viewer feels in good hands.

We meet Mutsuko (Horikita Maki) arriving from Aomori on a crowded train pulled by an authentically rendered steam locomotive of the era. She has come to work for "Suzuki Auto" and the viewer is treated to brief interior and exterior scenes of 1958 Ueno station. Believing she has come to Tokyo to be the secretary to the president of a big automobile company, she is devastated to find out she is to be a mechanic in a tiny garage. His pride wounded, "Suzuki Auto" blows his stack but in the aftermath, "Roku" (the Suzuki's persist in mis-reading her kanji) becomes resigned to being called by her "new" name and re-dedicates herself to working for Suzuki to help make his dream of transforming his tiny garage into the enterprise and big building she'd been expecting, come true. Her story reminds us of the immense scale of migration from the countryside that marked post-war economic expansion in many places in the world and the role which the concerted efforts and loyalty of workers played in the growth of Japan after the war.

The more intimate human story is the relationship among 10 year old Junnosuke (Suga Kenta), an illegitimate boy who has been abandoned by his mother, Chagawa (Yoshioka Hidetaka), a failed, impoverished novelist writing children's adventure stories for income, and the beautiful Hiromi (Koyuki of "The Last Samurai"), who works in the local bar where the men meet to drink and give each other a hard time for laughs. Junnosuke is dumped on Hiromi's lap and Hiromi uses her feminine charms to get Chagawa to look after him.

The abandonment of Junnosuke by his mother whom we later glimpse briefly with a sullen man she seems to have taken up with in Koenji, seems a sad product of her coping with a

harsh existence caused by miseries of the war.

Chagawa and Junnosuke form a strong, caring bond even stronger than the one between Junnosuke and his real father who arrives at the end to take Junnosuke away from Chagawa so as not to become a "laughing-stock" for abandoning his illegitimate son. But the happiest time in his life has been with Chagawa and the two choose each other even though they "are not related in the least." Finally, Hiromi is unable to marry Chagawa and become Junnosuke's mother as she would like because she must first go away and work again as a phony geisha to make money to pay off her sick father's debts. But at least Junnosuke and Chagawa have found each other and there exists the hope the three of them will soon become a family.

The strength of these stories and many others and all of the performances of this well chosen cast easily fill the fantastic imagery. It is the same for the music of Sato Naoki which embellishes the action and shapes the emotions perfectly.

It is more than fitting that Christmas and even a Santa Claus are woven in the story as snow falls on Sanchōme. The defeat of loneliness and uncertainty and the happiness found by everyone are as wondrous. "Always" is a truly great Christmas movie.

As expected, each character in turn pauses and looks up to see the completed Tokyo Tower at sunset at the film's end. It is the perfect symbol of the times.

Certainly, "Always" is a nostalgic and sentimental movie. It is not known whether Wen Jiabao shed some tears like so many in the theatre audience.

A sequel, "Always - Zoku Sanchōme No Yūhi" (English title, "Always - Sanchōme No Yūhi 2) is to be released in Japan late this year.

Unfortunately but not too surprisingly, "Always" has not had theatrical release in Canada. It is available for purchase in DVD and VHS formats over the internet. Videomatica has been requested to stock it. It should eventually come to your

local video store.

(Tokyo Tower will be replaced as Tokyo's broadcasting tower by a much taller New Tokyo Tower in Sumida-ku in 2011.) *

Dale Banno, 55, is a Vancouver

lawyer and a movie goer, who lived for two years in Minato-ku, nearby Tokyo Tower. He hopes that by the time readers can see "Always", they will have forgotten all about this spoiler article.

Profile of Chef Daryle Ryo Nagata by Christine Kondo

"I remember waking up Saturday mornings to the smell of *tofu*-making," says Daryle Ryo Nagata, reminiscing with a smile. As the new Executive Chef of the Pan Pacific Hotel in Vancouver, Chef Nagata credits his family, particularly his Japanese Canadian grandparents, for planting the seeds of his lifelong passion for food and the culinary arts.

Born and raised near Lethbridge, Alberta, Nagata is part Scottish (on his mother's side) and is also a *sansei* (third-generation Japanese Canadian) on his father's side. His paternal grandparents emigrated from Kagoshima, Japan, and settled in Ocean Falls, BC, where his grandfather worked in the pulp mills. They

had two children, Ryo (Daryle's father) and Miko. During World War II the family was moved to evacuation camps in the BC Interior before eventually settling on a farm in Alberta. As the years went by, his family became active members of the vibrant Japanese Canadian community in Lethbridge. His grandmother taught girls at the local Buddhist temple and his grandfather was active at the Nikka Yuko Japanese Garden.

After his parents separated when he was three, Daryle, the youngest of five children, was raised by his grandparents. Their property included a big garden, a greenhouse

and a root cellar, which gave him the opportunity to learn about growing fresh ingredients in the summer and preserving those ingredients for the winter months. "A lot of food came from your own land back in those



As the new Executive Chef of The Pan Pacific in Vancouver, Chef Nagata will oversee the restaurant and banquet operations of this AAA five-diamond award-winning waterfront hotel. (C. Kondo photo, 2007)

days," he says. The family would buy Japanese food ingredients at Nakagama's in Lethbridge and Daryle would help make *tofu*, *o-manju* and *yokan*. "New Year's Day was very big at our house."

Since his mother worked as a garde manger (cold station/salads) cook, Daryle grew up working in restaurants. He started out by cleaning and dishwashing and eventually worked his way into cooking. Eager to learn, he held down two jobs, often working 16- to 18-hour days. After attending the Northern Alberta Institute of Technology, Daryle did his apprenticeship in Alberta, work-

ing at the Westin Hotel in Edmonton. "Back then most executive chefs in Canada were European. My dream was to be an executive chef and to be a good leader."

After successfully completing his apprenticeship, he moved to England and spent the next four years working in some of the finest hotels in Europe including the legendary Savoy in London, where the late great chef and restaurateur Auguste Escoffier modernized classic French cuisine and created a brigade system of kitchen organization.

Daryle's hard work ethic paid off and he quickly rose in the ranks and by 1991, at the age of 32, he became the executive chef at the Fairmont Waterfront Hotel in Vancouver. During his 11 years at the Waterfront Hotel, he had over 40 apprentices graduate under his guidance. Chef Nagata believes in developing a strong future of talented chefs. "Every now and then I'll get a phone call and find out that a former apprentice is now working at a high-end place in the Black Forest in Germany. It means a lot to me when I hear from my former apprentices." As executive chef of the Waterfront, he also oversaw the creation of an organic herb garden on the rooftop of the hotel, a nod to his grandparents' love of gardening.

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In 2002, Chef Nagata moved to Washington DC and was the executive chef at the Fairmont Hotel until 2004 where he developed a Pan-Asian menu using organic produce and seasonal ingredients. During his time in Washington DC he also worked on a few projects with the local Japanese association on their annual Cherry Blossom Festival.

After two years in Washington DC, he moved his family back to British Columbia in 2005. "We wanted to raise our sons [age 13 and 11] in Canada," he says. As executive chef of Gateway Casinos, he oversaw the busy restaurant and banquet operations of the Langley Cascades

Casino, Burnaby Casino and New Westminster Casino.

In the fall of 2006, Chef Nagata was asked by Agriculture and Agri-Food Canada (AAFC) to lead a nine-week Canadian gourmet foods festival in China. Arriving in China with over 130 recipes and two apprentices, Chef Nagata created a menu that displayed the range of foods and cultures in Canada, such as the "Symphony of Seafood" which featured arctic surf clam, lobster, salmon and geoduck. During his eight weeks in China, Chef Nagata showcased his creations at the five-star Shangri-La Group of hotels in Guangzhou, Shenzhen, Chengdu,

Shanghai and Beijing.

In May 2007, after two years with Gateway Casinos, he accepted the position of executive chef at The Pan Pacific Hotel in Vancouver. Now settled in the historic Japanese Canadian settlement of Steveston, just south of Vancouver, Chef Nagata continues on the family tradition of teaching his sons about their Japanese Canadian roots; they've visited the Nikkei Internment Memorial Centre in New Denver and New Year's Day is still a big day in the Nagata house. Clearly, Daryle Nagata remains focused on the future, while honoring the past. ❁

June 2007 Nikkei Place Update

A Great Day to Plant the Tree of Prosperity

What a beautiful day Saturday, May 12th was! Thank you, to all who attended the "Planting of the Tree of Prosperity." We have such a high regard of the donors who have given their financial support in keeping the Japanese Canadian National Museum and National Nikkei Heritage Centre afloat.

It was good to see so many friends who believe in the value and importance of a Japanese Canadian Museum and Nikkei Heritage Centre. It is an extraordinarily caring effort to support this place of learning and sharing in the education of tomorrow's leaders—our children. President Fred Yada said, "You have kindly supported the Japanese Canadian National Museum which provides Canadians with a lesson about Canadian history. And, through your gifts, the National Nikkei Heritage Centre continues to be a place of sharing, offering cultural festivals,

child development programs, Japanese culture and arts, and senior's activity and wellness."

At the symbolic placing of leaves on the "Tree of Prosperity," donors selected a position for

their leaves which were placed on the tree by young volunteers. "The Tree of Prosperity" can be viewed in the foyer of the National Nikkei Heritage Centre. The "Tree" still has many places for additional leaves.

To contribute a leaf, please call Ronnie Bouvier at 604-777-7000 (ext 104-English) or Cathy Makihara at (ext 105-Japanese).

We learned from operating the Museum and Centre that the most important lessons of life are very basic: to share stories and laughs, to learn by watching and not judging, and to watch young people learn and share what they learn with others.

CEO Cathy Makihara acknowledged, "Many people have contributed to the success of the "Tree of Prosperity" campaign during its third year. They included fundraiser Ronnie Bouvier, and her assistants, the volunteer fundraisers, and the many donors who have raised over \$600,000 to sustain the Centre and



SALUTE DINNER 2007 Saturday June 9

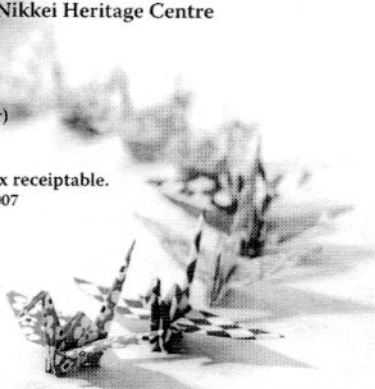
A Fundraiser for the Japanese Canadian National Museum
& National Nikkei Heritage Centre

Appetizers 5pm (no host bar)
Dinner 6pm

Tickets \$90. A portion will be a tax receiptable.
Each ticket purchased before May 8, 2007
will be entered into a draw
to win 2 free tickets to the dinner.

Live and silent auction
50/50 draws
Prizes

Dress: Business Attire
Tickets: 604.777.7000



APPETIZERS	
THAI SALAD ROLLS • JAPANESE STYLE CHICKEN SKEWERS SATE (YAKITORI) • NIGIRI SUSHI • TUNA • SUSHI SALMON ROLL (WRAPPED IN NORI) • WHIPPED BIE ON CROSTINI DRIZZLED WITH A BERRY COULIS	
DINNER MENU	
SALAD	
CHOICE OF MAIN COURSE with side dishes (once seated)	
ROASTED CHICKEN BREAST or GRILLED BC SALMON MEDALLION	
VEGETARIAN MEAL AVAILABLE (must be pre ordered only)	
DESSERT, COFFEE & TEA	

National Nikkei Museum & Heritage Centre
6688 Southoaks Crescent (Corner of Kingsway & Sperling) Burnaby

Museum.”

Following this event, the Japanese Canadian National Museum unveiled, “A Measured Act,” an exhibit created by Norman Takeuchi for a crowd of 100 people. For more details about this important exhibit, please refer to the May 2007 Bulletin and to find out more about the unveiling please see page 8 of this newsletter.

Two Great Events in June 2007

On Sunday, June 3, Ken Yada, a committed supporter is organiz-

ing and hosting the “Nikkei Classic Golf Tournament” with the proceeds going to our organization. What an honour it is for the organization to have such support and we hope that you will turn out and participate in what can only be described as the most congenial and friendly golf competition. Cost: \$125 per person or \$40 for dinner only. Please register by calling Cathy Makihara at 604-777-7000 (ext 105) or Ken Yada at 604-875-1949.

The ever-popular fundraising dinner with auctions and raffles

will be held on Saturday, June 9. Last year, over 120 items were up for auction and draws, and you can bet that everyone who attended the event enjoyed the items on offer. This year, there will be everything from household appliances, tickets, art, video games and much more. We have selected Critic Choice Caterers, really a caterer to the Stars, to provide the dinner. To purchase tickets, please contact the National Nikkei Museum and Heritage Centre at 604-777-7000. A portion of the ticket is tax exempt. ☼

Family History Series No. 7

Mary Miki Madokoro (nee Kimoto)(Part I)

My name is Mary Miki Kimoto, and I was born June 13, 1918, in Steveston, B.C. I am the fifth of ten kids of Kamejiro and Tama Kimoto. One of my first memories was me and father Kamejiro sharing a hot drink, I think it was hot chocolate. It was early morning in the winter of 1923 and I was five years old. The rest of the family, six other kids at that time, were still asleep in our Clayoquot Island home in the middle of Tofino Sound.

Our Kimoto family was one of seven Japanese Canadian families who lived on Clayoquot Island. The *hakujin*, or Caucasian folks called it Stubbs Island and the *Nihonjin* or folks of Japanese origin called it Nakano-shima. Duffin's Passage

separated the island from the mainland and the village of Tofino. There was also a sandbar in

as told to Dennis Madokoro
the Passage that would appear at low tide, which was about one hundred yards from our Island and another one hundred yards to the village of



Mary Miki Kimoto. (D. Madokoro photo, ca. 1940)

Tofino. This small stretch of water could be very treacherous when the

tide was running. Even some of the fishing boats under full power barely moved against the tidal rip. We children were constantly warned about the dangers of the tidal current. It could take a small child hundreds of yards when the tide was running at its peak.

I remember the Karatsu family because I often looked after their younger boy Rene, when I was ten or eleven. Beside the Karatsu family, there were the Seguro, Maruyama, Yoshihara, Okada and Igarashi families. Most families had at least one child but our Kimoto family was certainly the largest. We were largely responsible for keeping the island school open, as there had to be at least six children for the Province to assign a teacher (Miss Thompson). We had that and more in our own family.

We even had our own school song, which went “Our school is by the

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seashore, Oh Clayoquot, Oh Clayoquot," which was sung to the tune of "Oh Christmas tree, Oh Christmas tree."

Our family moved to Clayoquot in 1922 along with the other six Japanese families. The Government had changed the fishing regulations that year. So, if my father Kamejiro, or KK as he was known, wanted to fish near Tofino, he had to live there. Actually, I think, we moved from Steveston in 1921 to Stockland Island, stayed one winter there, and then in the spring, we moved to Clayoquot.

My Father took the whole family in his thirty-two foot gillnetter-troller, the **KK**, named after him of course, from Steveston to Clayoquot. Imagine transporting seven kids, two of the youngest being three and one years old. I think my future husband Yoshio Madokoro, described in his story, the passage of their family and the building of their homes. I was too young to see any of that. You should read his story to understand how our community started.

One other memory from 1922 was at Christmas. Mother Tama and my oldest sister Frances (she was 13) and I decorated a tree that Harold, my oldest brother (he was 14), had cut for the family. Anyway, I remember we had no money for fancy store bought decorations, so we used the most colourful things that we had; bright orange, shiny red and light yellow fishing plugs and flashers. We also stuck some oranges in the branches; they were special and expensive so we had to wait until after Christmas to eat them. Sometimes, they went missing.

As I said, our family did not have a lot of money, it depended on how the fishing season went and how much we had left after paying off our annual debt that we owed the general store, Towler and Mitchel. However, once a year, we each received 50 cents when the local Tofino Fall Fair

happened. That 50 cents could be stretched over the whole afternoon as a candy was only 2 cents, and the games only 5 cents each. My three older brothers Harold (age 14), Bobby (age 11) and Tommy (age 10) would look after me, their kid sister, so that I wouldn't spend my 50 cents too fast. Mostly though, because they were so much older than me, they were usually off talking to their boyfriends and girlfriends. Also, even at that young age, I liked to talk to everyone and make friends. They say that your personality is set early in life; mine was that of a happy and chatty kid sister.

Mother was the disciplinarian in our family. Father was reasonably strict but he was away most of the time. Mother was a smallish woman who ran our home with an iron hand. She had her hands full too as Jack was only 3 years old and baby George was still in diapers. Remember, diapers had to be washed and reused. No disposables!

Mother Tama was born a "Yanai" in Japan, Fukuoka-ken, Chikujogun, Shidemachi. Her marriage was arranged, as that was the custom in those years. She often talked about the many servants her family had in Fukuoka-ken and how disappointed she was on coming to Canada. According to Mother Tama, she cried many, many nights after arriving here in Canada. Life here was hard and not at all like her comfortable upbringing. However, her family and my Father's family had arranged this marriage, so it was to be.

I think, on reflection, that Mother Tama was so tired from raising seven children, five active boys plus Frances (age 13) and I, that she did not have a lot of energy left to spend with anyone of us. So, I guess because of that, I was closer to my Father than my Mother Tama. Since Father was away most of the time, when he was home he seemed happy

to talk to me, his little chatterbox. I loved hearing his voice and being around him. That is why I remember those early fall mornings and having a hot drink with him, and just sitting, Father and I.

When I was six years old, my sister Patricia was born on October 22, 1924. She was the first Kimoto born in Tofino. I was thrilled to have a baby sister. My oldest sister Frances was fourteen, eight years older than I, so she was like an adult to me.

When I was ten years old in 1928, my youngest sister, Margaret, was born. No wonder Mother Tama had little energy left for the other in-between children like Jackie, George and me. Ten kids! Wow! I know I became much more sympathetic to my mother Tama after I had my first child. Life is funny that way, neh?

Our house was built on large timber logs. The main floor had four rooms including a combination kitchen, eating area and four bedrooms. There was an attic where I used to play with my friends and a storage space underneath the main floor. Everything was made from local wood, even the sink.

For drinking water we had a well behind the next house, which belonged to the Seguro family. From the well, Father KK had rigged a pipe to our kitchen. There was a hand-pump that brought water into the kitchen. The water was crystal clear and sweet tasting.

As I recall, there was another well behind the Yoshihara family's home. Our house was the furthest south of the village of seven families. There also was a hotel, well maybe today they would call it a 'Bed and Breakfast', on the north end of the island. The water from our two wells was so clear and sweet that the hotel folks would come to draw water for their guests.

As close a community that we were, each family had their own

ofuro, or Japanese bath. Our *ofuro* was built on the porch behind our house. The bath area was closed in to keep out the cold and the fire to heat the bath water was outside and underneath the galvanized steel tub that held the water. In our family as in the other Japanese Canadian families, the men went first, from father on down. After the men and boys were done, then mother and the girls. Because we washed ourselves outside the *ofuro*, and then thoroughly rinsed off all the soap lather, the *ofuro* water stayed remarkably clean.

School was held right on Clayoquot Island. As I mentioned earlier, the province required a minimum of six students to have our own teacher. This was no problem when our family kids were at school age. However when Harold, *ni-san*, oldest brother, was sent to Cumberland for grade five, it started a steady decline in the number of students enrolled in our island school. My father wanted his sons to keep up their Japanese studies. I suppose he thought that here in Tofino they were losing their Japanese language.

We ate well on the island. Crabs were so plentiful. We kids would go down to the beach with a bucket and just pick them up. They hid under the seaweed, so when you saw a bump you lifted up the seaweed, and there would be a crab. The small ones you left for next time. We just took the eating size ones. Mother cooked up the crabs in soya sauce. It tasted so-o-o good.

We kids had lots of opportunities to explore our island. In 1924, when I was six, I had no chores, so we spent our time together exploring the seashore and the nearby bush. Of course, we were aware of the tidal current and stayed away from any fast running tidal waters. There were

so many things to discover. At low tide, there were pools of water that held a small world of marine life. There were clams that could be dug up and taken home for dinner. We called them 'chinko' clams, because, well, they looked like, you know, long funnel snouts. To catch them, you had to be quick with your shovel. If you were too slow, they would be gone, as they burrowed deeper into the wet sand.



Mary enjoying respite in Tofino woods. (D. Madokoro photo, ca 1940)

The boys, Harold, Bobby, and Tommy would catch fish. They would go to the point and jig for rock cod. They would lay their bait right on the bottom and once they felt a tug, they would pull hard. The cod were ugly and dangerous to clean because of the dorsal spines. To clean a cod was a chore, but my Father KK could do it in about a minute and a half. All the boys Harold, Bobby, and Tommy, learnt to clean a cod like that.

As I got older, I would help Mother Tama with some of the chores. By the time I was eight, my

sister Frances, who was fifteen, was off working at a cannery, I think at Kildonan. There were three of us at home now. Harold and Bobby were in Cumberland for school. Tommy was in Victoria, living with a *hakujin* family doing domestic work, and going to school. My kid sister Patricia, as I mentioned earlier, was born later that year, so I was the 'unofficial' fill-in mom that year. I learnt a lot about managing a house and two younger brothers, Jackie (age 4) and George (age 2). Between that and school which I missed quite a number of days, there was not a lot of free time. I grew up in a hurry.

The next year, 1925, with little baby sister Patricia, it all got a little more hectic. During fishing season, May until October, we were up at 3 AM every fishing day to send Father KK out. After that, we had all the household chores of washing clothes, sewing, mending, and cooking for the younger ones. We boiled the water on our '*gangara*' stove, a wood burning cast iron stove. Then we used 'blue', a cube to whiten laundry. We washed the clothes in a galvanized washtub, and then we scrubbed them on a furrowed, glass scrubbing board. It was hard and tedious work.

That was the first time I learnt to sing while I worked. It made the time go by more quickly.

My brother Major was born in 1926. He was a sweet little boy. I loved holding him and singing to him. We lost him three years later when he drowned. 1929 was a bad year as the depression started that year.

My youngest sister Margaret was born in 1928. She was a cute baby. As you can see, I had lots of practice taking care of babies. I was ten years old.

After Major drowned, Mother

Continued on page 18

Tama became very religious and spent a lot of time chanting in front of our *obutsudan*, a Buddhist shrine in our kitchen. I can still hear her striking the little gong and chanting "*Namanda bu, Namanda bu.*"

Often the neighbours would ask me to look after their kids as well. I remember holding little Rennie Karatsu on my knee, he was only two years old, and feeding him *chagai*, a kind of warm rice soup. It was 1931. We were two years into the Depression. Here compared to the mainland people, we did quite well, with lots of crab, clams and salmon. The Depression was something that was happening somewhere else.

About six months after we arrived, a tall English minister, Reverend Robertson, came calling on Clayoquot Island. He wanted all the Japanese kids to come to his church. We went, and I remember we sang a lot of hymns like, "Onward Christian Soldiers." Reverend Robertson went on to become a 'higher up' in Victoria. We were all baptized and later I would be married in the Tofino Anglican Church. If you were wondering how my parents felt about this Anglican Church thing, I think they wanted us to become part of the larger Tofino community. Both my parents were Buddhist, of course. You remember Mother Tama would chant at length in front of the *obutsudan*. Harold, Bobby and Tommy would tease Mother Tama about the chanting and the ringing of the little gong. "Here comes the Western Chief," they would say, and Mother Tama would smile in spite of herself.

My Father fished every day when the weather was decent. In the winter, Father would charge all the necessities at the Towler and Mitchel general store. Everyone of the families did the same. It was the way of life in Tofino if you were a

fisherman. Come to think of it, there wasn't anything else but fishing and logging.

The **MAQUINNA** was the cargo ship that supplied our community. It came in about every ten days. Her arrival was a big day! The newspapers would be up to ten days old, but any news was exciting.

I heard from the Karatsus, who lived on the north end of our seven family settlement, that their father Naoichi, would read the serialized chapters of 'Musashi,' a true Japanese swordmaster, who lived in Japan during the seventeenth century. These chapters were published in the Japanese newspaper, ASAHI. Father Karatsu would act out the parts of each chapter for his children. He did one chapter each day so that the stories would last the whole ten-day period between the arrival of the **MAQUINNA** with fresh supplies and for them, fresh stories. What a treat that must have been!

In 1929, I was eleven years old, and it was the year of the start of the Great Depression. Things were tough. Then, our youngest brother Major drowned. He was out on the boat with Father. Some of the family said that Major had a premonition of his death. He was heard singing hymns to himself the week before his death. He never sang hymns before.

In 1930, Father arranged for me to attend Girl's Central School in Victoria. I stayed with a *hakujin* family, the Dollys, and worked as a helper in the house. That was where my trouble with my feet began. The Dolly family, bless them, gave me their daughter's old shoes as I could not afford new shoes. The hand-me-down shoes were a little small for me but I made do. After that, my feet were plagued with bunions and deformed toes. I would have been better off in sandals.

One of the Dolly boys was

named Clarence. The family paid me, imagine that, to dance with him so that he could be ready for the Victoria socials. Victoria had a kind of English 'wanna-be' pseudo social order, so Clarence had to be 'proper' in his entrance into the local high society. Pip, pip and all that, you know.

All of this proximity to Victoria society came to a sudden end one day in 1930. My Father drowned in a fishing accident off Wickaninish Island. I came home. My school days were over. It was hard on me as I felt very close to my Father. Mother Tama was devastated. With nine children, she was now a widow, depending on her older sons and Frances and me to support the family.

Harold was a young man now at twenty-one and had been fishing with our Father. He was now the man of the family. Frances was twenty and married in Vancouver. Bobby was eighteen and had just finished school. Tommy was seventeen and working as a houseboy in Victoria. He also attended high school. I came home to help Mother Tama with the house and the younger siblings. It was a time for our family to pull together and help. What else were we to do?

I got a job with Doctor Robertson's family. He was the local Tofino doctor. His wife was very nice and treated me like part of her family. Mrs. Robertson even worried about me overhearing 'Doc' and his friends singing while they were drinking. I told her no, I had not heard them singing. Later, while I was hanging out the wash, I absentmindedly started singing "The bells of hell going a ling." I looked up to see Mrs. Robertson shaking her head as she walked away.

Meanwhile, life went on in Tofino. It was 1931 and Harold was twenty-two and fishing Father's boat, the **KK**. Bobby was nineteen and deckhanding. Tommy was eighteen

and still working in Victoria and going to high school. My future husband to be, John Yoshio Madokoro, was eighteen and fishing his father's boat, the *KM*. His father had also passed away three years earlier.

All of the older brothers and John were treated as men. On New Year's Day, they were allowed to visit neighbours' houses and to enjoy the 'gotso' (special foods), and drink lots of homemade *sake*. It was a big moment for them. We 'kids' just got to watch and help prepare some of the food.

The years flew by and soon I was seventeen. At the community dances in the local hall, I started to notice some of the younger men. One of the more interesting for me was John Yoshio Madokoro. He seemed to like

me on dance nights as he would ask me for one or two dances. As I am naturally chatty, we always had a good time. The dance music was from a piano and I think Mrs. Nicholson played the cello. That was our 'big' night out. The *hakujin* ladies made sandwiches and cakes, which were a treat for us.

When I was eighteen, in the spring of 1938, Mr. Mori spoke to Mother Tama about a marriage between Yoshio and me. Mr. Mori was our 'baishakunin', or go-between. I had always liked Yoshio. I enjoyed his company and the sound of his voice. Sometimes in the past when he visited our home to speak to Harold or Bobby, I would just listen to his voice. ●

(To be continued in the next issue.)

Things to Remember When Visiting North America's Japanese Gardens by Edzard Teubert

We all appreciate a garden for different reasons and take home different values from having experienced it. If it is a Japanese garden, then one thing remains the same, it should be appreciated for its Beauty.

However, the reason for building them was not always for Beauty. If the garden is in North America, deeper reasoning must often be applied. Though the result is often Beauty, many gardens were built for reasons of resistance with limited means, often with complete lack of traditional materials that predetermined the appearance of many gardens. While other gardens were built as statements, often protests and occasionally as cultural reminders, to say, "we are still here, we endure." Some were intended as cultural tools, some for healing and learning, and others in celebration of places and people.

Every garden varies. And this variability may not be due to a lack of desire for quality in the garden nor to insufficient knowledge or materials. North American Japanese gardens should be understood differently, as the historic circumstances of North America have differed from the rest of the world.

A garden is always limited by budget. The garden is further limited by the degree of the gardener and client's

understanding of gardens, and constrained by available materials and plant ecology zones, so that species substitution is often required. The integration of these factors is the method of expression and determines the eventual maintenance requirement. These limitations lead back to budget and eventually to the level of knowledge for continued development.

The expression, or the 'why' of the garden is considered by Masa Mizuno to be the 'Authors Intent', and is the guideline to how the garden should be understood and developed. In many of today's gardens, the original Intent that the Author wrote with stone and plants is rarely maintained.

The Japanese gardens in Canada and the United States are perhaps best organized, if one must organize, into historic eras in which these gardens were constructed.

For ease of understanding, these eras might be pre-war, during internment, after internment, and present day. Knowing the era in which the garden was built, helps to answer comparisons of apparent Beauty in gardens, as quite often, one person's perception of Beauty is not another's.

In most pre-war gardens built for western clients, the clients' understanding and experience, determined the gardens' shape and complexity. Unless a gardener is given



The Mayne Island Japanese Garden conveys layers of unrelated complex metaphors of the volunteers' memories of 'beautiful Japanese views'. (F. Kamiya photo, 2006)

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free rein and budget to express the traditional form of garden, most often he will end up writing into the garden the clients picture postcard memories and impressions of Japan. A garden based on a western person's memory of Japan and another based on a Japanese person's perception of Japan, often results in two significantly different gardens.

If a garden was constructed during the Internment and Relocation eras, then often the 'Author's Intent' was to show resistance and resolve to rebuild community and cultural traditions that had been purposely destroyed. In the beginning of the Internment, these gardens were often limited by the availability of appropriate materials such as cement for ponds, which when requisitioned and denied, needed to be obtained through other creative endeavors or even pilfered from stores. As internees needed to tend gardens for fresh vegetables, they often did not have either the equipment or time to search out appropriate stone or plant materials.

Anna Tamura, whose parent's Internment was in Minidoka, cited five interpretations (Intents) for 'Camp Gardens' in her Masters Thesis written in 2002. These are: 1) continuation of pre-camp garden-building traditions, 2) human and cultural responses to the War Relocation Authority (WRA) camp landscapes, 3) healing agents, 4) the results of cultural cohesion and community competition, and 5) as political statements about the WRA administration and its mass incarceration policies.

Given camp conditions, it is therefore vitally important, when visiting these gardens, (such as the Merritt Garden), to understand the building era and the social conditions in which the gardens were built. These are: under what conditions, what materials, what opportunities and whether the builders of the garden may or may not have been professional gardeners. It is important to remember that often '*gaman*' (fortitude, perseverance, stamina) and '*shigata ga nai*' (it can not be helped) were important sentiments that could not be voiced and yet were successfully expressed and displayed through camp gardens.

Later garden building eras brought Victory gardens,

followed by Friendship Gardens that focused on ideas of building relationships, increasing trade and fostering cultural exchange with Japan. Occasionally, through successful funding by specialized interest groups, gardens were built that expressed the infinite variety found within the original forms (*kata*) of the Japanese garden. As always the Author's Intent of these gardens, if well maintained, carry the Japanese *kata* forward to the next generations.

We should remember, that '*shu ha ri*' is an essence of Japanese culture. To quote Hiro Okusa, "we look for

complete freedom and endless varieties within extreme limited forms of the garden *kata*." Prior to Redress, complete freedom and endless variety was unknown.

Often in North American Japanese gardens the basic *kata* is misunderstood and may not be incorporated in the garden. In *shu* – the consideration of the basic forms is always adhered to, and yet, in many gardens this qualifying basic form may not be part of the garden. It should also be remembered that the 'traditional form' might not have been known or the level of professional expression not possible, resulting in honest interpretations (*ri* without knowing *shu*). In the building of many Japanese gardens it may also not have been known that an Author's Intent, as either a comment, political statement or form, could be incorporated in a garden as was done during the Muromachi Period (*buke*). As a result volunteers with simple

honest goodwill and basic understanding of design have built gardens and their Beauty is no less valuable than that of gardens built by professionals with training.

In gardens built for Japanese clients, professional Japanese gardeners would revert to writing Beauty with a commonly understood *kata* into the garden to provide rest, comfort, ease and pleasant memories, and most of all to transport the viewer to a Beautiful Place. Often these gardens in North America were expressed in the memory of the Momoyama or Kamakura Period in Japan, or as modern Japanese gardens, expressed simply as relationships of form and beauty.



Nitobe Memorial Garden, a composite mnemonic metaphor depicting Mt. Shumisen as a layer of 'outside' memory included 'inside' the garden. Work of Junji Shinada, 2003. (E. Teubert photo, 2003)

This listing below of Japanese gardens in Canada is by no means complete as there are many gardens not listed, but hopefully will eventually be included. If any corrections or additions are found, please contact the author or the Japanese Canadian National Museum.

A garden's purposes, reasons, means, era when it was built and its Author's Intent varies. It is hoped that visitors will enjoy them simply for what they are and the Beauty they present and represent.

And, as curiosity about the Japanese garden increases, please remember the people that built them, their lives and histories, their reasons for building them and the messages they hoped to convey. 🌸

Some Japanese Gardens in Canada:

Arthur Erickson House and Garden, Vancouver, BC
 Butchart Gardens, Victoria, BC
 Calgary Japanese Cultural Assoc., Nikkei Centre, Calgary, AB
 David C. Lam Asian Garden, Vancouver, BC
 David G. Porter Memorial Garden, Univ. of Guelph, ON
 Douglas College Campus, New Westminster, BC
 Edmonton Japanese Community Assoc., Edmonton, AB
 Government House, Victoria, BC
 Hatley Castle, Victoria, BC
 Heiwa Teien, New Denver Internment Centre (Historic), New Denver, BC
 Hope Friendship Garden, Hope, BC
 Japanese Canadian Cultural Centre, Toronto, ON

Japanese Community Centre, Winnipeg, MB
 Japanese Canadian National Museum, Burnaby, BC
 Joe Zary Memorial Garden, Saskatoon, SK
 Kariya Park, Mississauga, ON
 Kasugai Japanese Garden, Kelowna, BC
 Kohan Reflection Garden, New Denver, BC
 Kuan Yin Buddhist Temple Garden, Richmond, BC
 Kuno Garden, (Gary Point Park), Richmond, BC
 Kurimoto Japanese Garden, Devon, AB
 Lanwei, Canadian Museum of Civilization (CMCC), Hull, QC
 Lethbridge Public Library, Lethbridge, AB
 Mayne Island Japanese Garden, Mayne Island, BC
 Momiji Gardens, (Hastings Park) Vancouver, BC
 Montreal Botanical Garden, Montreal, QC
 Nakusp Japanese Garden, Nakusp, BC
 New Westminster Friendship Garden, New Westminster, BC
 Nikka Yuko Japanese Garden, Lethbridge, AB
 Nitobe Memorial Garden, Univ. of BC, Vancouver, BC
 Park and Tilford Gardens, North Vancouver, BC
 Polson Park, Vernon, BC
 Shuzenji, (Izu-shi), Nelson, BC
 Slocan Japanese Garden, Slocan, BC
 Steveston Buddhist Temple, Steveston, BC
 Stony Plain Japanese Garden, Stony Plain, AB
 Takata Japanese Garden, Saanich - Victoria, BC
 Tamagawa Japanese Garden, Malaspina College, Nanaimo, BC
 Zui Kou En, Burnaby, BC

Remembering Jack Duggan (1919 - 2007)

The following summary of Jack Duggan's life was excerpted from an obituary distributed by Kearney Funeral Service.

Jack was born on December 28, 1919 in Toronto, Ontario. He attended Corpus Christi Elementary School, St. Michael's College, eventually graduating from Malvern Collegiate in 1938.

In the 1930s, he was a founding Executive of the Catholic Youth Organization (CYO) in Ontario. He helped launch a 112-member minor hockey league which extended the opportunity for thousands of youths to play hockey. The CYO also offered opportunities to participate in softball, baseball, lacrosse, bas-

kethall and other sports and social events throughout Ontario. Jack was selected as the CYO representative to the First Sports College of Ontario (sponsored by Mr. Lloyd Percival). Unfortunately, he was unable to attend the college as he opted to join the RCMP.

During wartime 1941, Jack joined the Royal Canadian Mounted Police (RCMP) and received his training in Regina. He served as an officer in many communities including Grand Forks, Slocan City, Lemon Creek, New Denver, Cranbrook, Kitimat, Prince Rupert, Trail, Nelson and Abbotsford. He conducted investigations, primarily relating to Customs and Excise, throughout his

various assignments in BC. He was the Chief of Police in Kitimat.

Jack's kind, compassionate, friendly, and professional approach to his job led to the development of some of his fondest memories of his early career spent supervising several of the Japanese Internment Camps in BC. He carried out his difficult assignment with compassion and understanding. He served in this capacity up until the departure of the internees to Japan or Eastern Canada. Jack has always looked back on his time spent there with many fond memories. In his words, "I can recall Popoff Farm, Bay Farm, Roseberry, Kaslo, New Denver and Tashme

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with many fond memories and some lifelong friendships, notwithstanding the circumstances.”

Jack participated in the early years of the RCMP Youth Police Program, where he lectured and guided youth. He served as a First Aid Instructor in every community where he was stationed. He served with this prestigious force until his retirement to pension in December of 1969 as a Staff Sergeant.

Following his retirement from the force, Jack became involved with the RCMP Veteran's Association. He was served as President of this association from 1973 to 1975, and again from 1982 to 1983 and as Secretary from 1970 to 1973 and from 1976 to 1982. He was also the first Westerner to serve on the Dominion Executive Board from 1991 to 1995.

After retiring from the RCMP, Jack took the position of head of the security department for the Royal Bank Visa Credit Card Operation, where he remained for 17 years.

After formally retiring from two distinguished careers, Jack could not remain idle and volunteered for many organizations. He was in charge of the volunteers for the Northwest Territories Pavilion at Expo 86. He drove for the Kearney Funeral Home. Jack told his daughter Carolyn that he felt it was an extreme honour to be the person who drives a soul to their final resting place.

On May 30th, 1998, he was awarded the Governor General's Caring Canadian Award.

After numerous strokes, heart attacks and recoveries, Jack succumbed to the call of God on March 25, 2007.

Many Japanese Canadians have fond memories of Jack Duggan and the following are reminisces of a few who knew him.

Marie Katsuno, North Vancouver,

B.C.

A few years ago a phone message from the Japanese Canadian National Museum stated that a visiting couple had left their phone number for me. Upon calling this number I learned it was a Mr. and Mrs. Jack Duggan. Mrs. Deidre Duggan related to me events that led us way back to the 1950s in Tokyo, Japan. I had been repatriated to Japan in 1946 from Tashme and had returned to Vancouver 14 years ago. Deidre had come to Tokyo as one of the first group of stewardesses for the Canadian Pacific Airlines, then known as CPAL. She reminded me that she had once visited our home and mentioned that she was engaged to a RCMP officer by the name of Jack Duggan, whereupon I had brought out a signed picture of Jack from another room. I recalled the time when Jack was our 'guardman' in Tashme, and being the very friendly person that he was, had made many friends in this camp. Some of us had received a signed photograph of a very young and handsome man in that RCMP uniform!

When the first International Chamber of Commerce conference was held in Tokyo, I learned while assisting the secretariat of the Canadian delegation and meeting the manager of CPAL, that the airline's staff house was located in the village of Jyugaoka, which was next to our little town of Denenchofu.

While part of the airline crew stayed in Tokyo, another crew went onto Hong Kong prior to returning to Tokyo and back to Vancouver. We became well acquainted with members of the crew and staff that remained in Tokyo. During this period one U.S. dollar was worth 360 Japanese yen, so there was much shopping, especially for hand-made clothes for the ladies and evenings out: dropping into the many little eateries, pub crawling, etc. The village of Jyugaoka flourished, as it has

to this day, perhaps due to those days when CPAL may have assisted in the development of the area.

So I met Deidre during this period and had met her future husband a short time before in Tashme. After so much "water under the bridge" had passed, what a lovely reunion in Vancouver after so many years. Jack Duggan's memory will linger on for sometime to come, especially the fond memories of him during those years spent with his Japanese friends in the various internment camps. Albeit an unpleasant page of history for many of us, but a very good thing when the good memories can help heal the bad times for some of us.

Mary Ohara, Burnaby, B.C.

Canada has lost a great man! Constable Jack Duggan was a Mounted Policeman and friend to all Japanese Canadians during our internment days in Lemon Creek. As a young teen, I remember him joining us in our sports and snowball fights. He was always there for us.

Years later all of the committee members for the 1991 Lemon Creek reunion wanted Constable Duggan to attend. During my visit to his home he brought out and showed me an old handmade wooden album with photos of the days during his service in the Japanese Canadian internment camps. This album was signed and presented to him by his friends in the community. As our honoured guest, he made our reunion extra special.

My image of Canada's finest has always been "The Mounted Police" because of the caring treatment we received from Constable Duggan during the hard times when very few cared.

Kim Kobrle, Port Coquitlam, B.C.

Who can forget Jack Duggan who came to New Denver at a very critical time in our lives. He treated

us as if we were worthy of respect and dignity. His regular attendance at church and serving at mass further convinced us that we had a good upright person in charge. His calm, 'in control' demeanor assured us that we would always have law and order in our camp.

Mits Oikawa, Mission, B.C.

I remember Mr. Duggan coaching us on how to play rugby when he found a bunch of us kicking an old football of mine around. After awhile, we played pretty well but the game lost its appeal because we couldn't

find any team to compete against and by then, times were pretty unsettled with families moving away, etc.

Mr. Duggan's involvement with the Japanese Canadians didn't end with the closure of the Evacuation Camps. After my return to the coast, one cold January 1st night, I was driving on poorly lit River Road in Richmond when my car skidded on the shoulder and slid into a deep roadside ditch. Unknown to me, there had been considerable dredging on the side of the road for a construction site and there were large tire marks

across the road. How I managed to get out of the car, wet and freezing, I'll never know. A passing motorist drove me to a friend's in Queensborough where I phoned the police and had a hot shower. The next day when my brother and I reported the accident to police, much to my surprise, I was charged with 'Driving with undue care and attention' and 'Leaving the scene of an accident.' We spoke to Mr. Duggan about these unbelievable charges. He spoke on my behalf and those charges were dropped. I owe him a big debt of gratitude. ❀

2007 Obon Tour of Vancouver Island, August 10 - 12, 2007

Nanaimo and Courtenay.

The B.C. Jodo Shinshu Buddhist Churches Federation's annual trek to Vancouver Island to visit the gravesites and pay our respects to our Japanese Canadian ancestors is to take place from August 10 - 12. All are invited to join in this most enjoyable three-day outing by ferry and bus.

Buddhists consider *Obon* as the most important service that they conduct in their temples and gravesites. Out-of-town family members come home to visit, gravesites are cleaned, floral arrangements are placed and a service is conducted at the cemetery. All of our Shin Buddhist Temples across Canada observe this service.

In the early 1900s, many people of Japanese ancestry lived, worked and died on Vancouver Island. With the start of World War II, all Japanese were evacuated from the Island. When the War ended, very few of these families returned to the Island, and thus there were no families of the deceased living on the Island to observe the service. Realizing this, in the 1950s, the late Sensei Shinjo Ikuta took it upon himself each year to make the trip to the gravesites on the Island. The Vancouver Buddhist Temple took on the responsibility in the 1960s, and in 1982, the B.C. Buddhist Churches Federation made it their responsibility to make the pilgrimage to the Island. In 1983, the Vancouver Island *Obon* Tour was started, and has continued yearly except for two or three years when it was unfortunately cancelled due to lack of participants.

This year, the tour will start in Vancouver by bus early in the morning of Friday, August 10 and catch the ferry at Horseshoe Bay to Nanaimo. During the tour, cemetery visitations will be made to the Duncan Cemetery, Chemainus Cemetery, Cumberland Cemetery and the Port Alberni Cemetery. Visitations will not be made to the cemeteries in Nanaimo and Victoria as they now conduct their own *Obon* services. Overnights will be in

The tour is not just visiting cemeteries. We will visit the totem poles in Duncan, the famous murals in Chemainus, Cathedral Grove in MacMillan Provincial Park, Coombs Market with the goats on the roof, the malls in the shopping mall Capital of Nanaimo, and even visit to a casino.

The added attraction this year is an invitation to join Cumberland as they celebrate their 119th year of Celebrations. Residents will join us at the Cemetery, a group lunch will be at the Legion Hall, there will be a tour of the town and the sites where the Japanese campsites were located, and a visit to their Museum. Dinner and evening celebrations will be at the Recreation Hall with the municipality of Cumberland.

Cost per person for the three-day, two-night tour, including bus cost, ferry cost, accommodations, and lunch and dinner in Cumberland, is just \$441, on a two-sharing basis. Single, three-sharing, four-sharing and children rates are also available.

We invite Buddhists and non-Buddhists from across Canada and elsewhere to join us on this unique tour. Learn a part of our history. Make the *Obon* Tour one of the things you do during the summer holidays this year. If at all interested, contact us as soon as possible and we will keep you informed as details progress. Don't procrastinate or it may be too late.

Further information is available from Roy Inouye, *Obon* Tour Chairperson, by phone (250) 376-3506, e-mail <rbinouye@telus.net> or by mail to 1724 Clifford Avenue, Kamloops, BC. V2B 4G6. Travel arrangements by Hans Steen of K. Iwata Travel, 774 Thurlow Street, Vancouver, BC, V6E 3V5, e-mail: <travelbyhans@iwata-travel.ca> ❀

B.C. Jodo Shinshu Buddhist Churches Federation

2007 OBON TOUR

VANCOUVER ISLAND (by chartered bus)

AUGUST 10 - 12, 2007

- Cemetery visitations to the Duncan Cemetery, Chemainus Cemetery, Cumberland Cemetery and Port Alberni Cemetery.
- See the totem poles in Duncan, the famous murals in Chemainus
- Visit Cathedral Grove in the MacMillan Provincial Park
- Visit the Coombs Market (Goats on the Roof)
- Visit the malls in the shopping centre capital of B.C. (Nanaimo) and/or visit the casino
- Join Cumberland as they celebrate their 119th year of Celebrations -- have lunch with them at the Legion Hall, and dinner with them in the Rec Hall. Tour Cumberland, visit the sites where the Japanese lived, visit their Museum.

- Cost per person for the three-day, two night tour, including bus cost, ferry cost, two nights accommodation (in Nanaimo and Courtenay), and lunch and dinner in Cumberland, is just \$441. on a two-sharing basis. Rates are also available for single, three-sharing, four-sharing and children accompanying parents.
- Further information is available from Roy Inouye, *Obon* Tour Chairperson. Phone (250) 376-3506, E-mail <rbinouye@telus.net> , or write to 1724 Clifford Avenue, Kamloops, B.C. V2B 4G6. Application forms are available from our travel agent Hans Steen of K. Iwata Travel, 774 Thurlow Street, Vancouver, BC V6E 3V5, or E-mail: <travelbyhans@iwata-travel.ca>
- Buddhist and non-Buddhists from across Canada and elsewhere are invited to join in this unique tour as we learn a part of our early history and pay our respects to our ancestors. If interested, please contact us soon as possible and we will keep you informed as plans progress. Don't procrastinate, or it may be too late!

List of new and renewing members of National Nikkei Museum & Heritage Centre from February 1, 2007 to April 30, 2007.

Mr. & Mrs. Robert Abe	Mrs. May Ishikawa	Mrs. Frances Miyoko Miyashita	Mrs. Masako St. James
Mr. & Mrs. Tats Aoki	Mr. & Mrs. Noboru Ishikawa	Mr. & Mrs. Tak Miyazaki	Mr. & Mrs. Kanji Suga
Mr. & Mrs. Tsuguo Arai	Ms. Sumi Iwamoto	Mrs. Rose Mohoruk	Mr. & Mrs. James Sugiyama
Mr. & Mrs. Yoshiharu Aura	Mr. Tak Iwata	Mr. Akira Mori	Suki's Beauty Bazaar Ltd.
Dr. Michiko Ayukawa	K. Iwata Travel Service	Mr. & Mrs. Steve Morishita	Mrs. Kay Tagami
Mr. Frank Baba	Mr. & Mrs. Richard Kadonaga	Ms. Diane Murakami	Mr. & Mrs. Tom Tagami
Mr. Robert Banno & Cathy Makihara	Mr. Tatsuo Kage	Mrs. Fusa Murata	Mrs. Mary Tahara
Mrs. Sumiko Child	Mrs. Sumiko Kamachi	Mrs. Shigeko Nagasaka	Mr. Koji Takahashi
Mr. & Mrs. Michael Coles	Lily Kamachi	Mr. & Mrs. Toshio Nagumo	Mrs. Atsuko Takashima
Ms. Anne Dore	Mr. Jiro Kamiya	Mrs. Shoko Nakagawa	Mrs. Mary Takayasu
Mr. Dennis Enomoto	Mr. & Mrs. George Kawaguchi	Mr. Edward Nakamura	Mrs. Etsuko Tanaka
Mr. Randy Enomoto & Ms. Lynn Westwood	Miss Amy Kawamoto	Mrs. Peggy Nakano	Mr. & Mrs. Mutsuru Tanaka
Dr. & Mrs. Bruce Ettinger	Dr. Tsuyoshi Kawasaki & Ms. Marja Kates	Mr. & Mrs. Ted Nakashima	Mr. & Mrs. Minoru Tanaka
Mr. & Mrs. Malcolm Fitz-Earle	Mr. & Mrs. Kazuo Kawashima	Mr. & Mrs. Peter Nimi	Dr. & Mrs. Jim Tanaka
Mr. & Mrs. Robert Friesen	Ms. Suzue Kimoto	Mrs. Shigeko Nishimura	Mr. Kazuo Tanaka
Mr. & Mrs. Kiyoshi Fujieda	Mr. & Mrs. Nobuo Kitsuda	Dr. & Mrs. Nori Nishio	Mr. & Mrs. Akira Tanaka
Mr. & Mrs. Stanley Fukawa	Mr. Gordon Kobayashi	Ms. Janet Nitta	Mr. & Mrs. Ryoji Tanizawa
Mr. Makoto Fukui	Ms. Hatsue Kobuke	Ms. Ailsa Noda	Mr. & Mrs. Willy Tobler
Mr. & Mrs. Frank Fukui	Dr. May Komiyama	Mr. & Mrs. Masao Odaka	Mr. Tomoaki Tsuchiya
Ms. Kiyoko Hamada	Mrs. Kay Komori	Mrs. Sadako Oikawa	Mr. & Mrs. George Tsuchiya
Mr. & Mrs. Roy Hamade	Mrs. Yoshiko Koyanagi	Mr. & Mrs. Larry Okada	Mr. & Mrs. Takuo Uegaki
Mr. & Mrs. Thomas Hara	Mr. & Mrs. Teruo Koyanagi	Ms. Ruby Okano	Ms. Marjorie Umezaki
Mr. & Mrs. Arthur Hara, O.C.	Mrs. Kazue Kozaka	Mr. & Mrs. Hiroshi Okazaki	Ms. Leslie Uyeda
Mrs. M. Grace Harling	Mr. & Mrs. Seiya Kuwabara	Mr. Ray Ota	Mr. & Mrs. Mutsumi Uyede
Mr. Rodney Hatanaka	Mr. & Mrs. Bernie Lofstrand	Mrs. Tomiko Pedersen	Ms. Kuniko Uyeno
Mr. & Mrs. Masao Hatanaka	Mrs. Margaret Lyons	Mrs. Toshiko Quan	Vancouver Japanese Gardeners Association
Mrs. Sayo Hattori	Mr. & Mrs. Mamoru Madokoro	Ms. Aileen Randall	Mr. & Mrs. Henry Wakabayashi
Mr. & Mrs. Mitsuo Hayashi	Ms. Mary Malcolm	Mrs. Patricia Roy	Ms. Mariko Watanabe
Mr. & Mrs. Showney Higashi	Ms. Sharon Masui & Mr. Gwilym Smith	Mrs. Akemi Sakiyama	Mrs. Michiko Watanabe
Mrs. Fukiko Hinatsu	Ms. Josie Matsuba	Miss Joyce Sakon	Dr. Michael Wilson & Ms. Ineke Dijks
Mr. & Mrs. Miki Hirai	Mr. & Mrs. Yoshiaki & Miyoko Matsumoto	Abbie Salyers	Mr. & Mrs. Richard Woloshyn
Mr. & Mrs. Shigeru Hirai	Ms. Janice Matsumura	Mr. Fred Sasaki	Mr. & Mrs. Fred Yada
Mr. & Mrs. Isamu Hori	Mrs. Shizuko Matsumura	Mrs. Eva T. Shiho	Mrs. Kiyoe Yada
Mr. & Mrs. Naotaka Ide	Ms. Yuki Matsuno	Mr. & Mrs. Ralph Shimizu	Mr. Tats Yamamoto
Prof. Masako Iino	Mr. & Mrs. Hisao Matsuoka	Mr. & Mrs. Yoshio Shimizu	Mr. & Mrs. Sam Yamamoto
Mr. & Mrs. Gordon Imai	Mr. & Mrs. Don Mayede	Mrs. Janet Shimizu	Ms. Norie Yamamoto
Reverend Katsumi Imayoshi	Mr. & Mrs. Tsuneo Miki	Mr. & Mrs. George Shimizu	Ms. June Yamamoto
Mr. & Mrs. Masayasu Miki & Masako Inoue	Mr. & Mrs. Arthur Miki	Mr. & Mrs. Howard Shimokura	Mr. Robert Yamaoka
Mrs. Kimiyo Inouye	Mr. & Mrs. David Minamata	Mr. Mutsuo Shiraiwa	Mr. Tom Yamaura
Mrs. Chiyoko Inouye	Mr. & Mrs. Kaoru Minato	Mr. & Mrs. Kiyoshi Shono	Mr. Carl Yokota
Mr. & Mrs. Roy Inouye	Mrs. Ritz Misumi	Mr. Mike Sokugawa & Ms. Fumi Horii	Mrs. Marcia Masako Yoshida