



Nikkei Images

National Nikkei Museum and Heritage Centre Newsletter ISSN#1203-9017 Spring 2004, Vol. 9, No. 1

From the Diaries of the Rev. Kosaburo Shimizu

by Grace Arai



Kosaburo Shimizu. (Shimizu Family photo, ca.1945)

In 1909 when he was sixteen, Kosaburo Shimizu, my father, started writing in a diary, a practice he continued daily for over fifty years. In 1990 twenty-eight years after our father's death, my brother Victor asked my husband, Tsuguo Arai, to translate parts of the diaries into English.

Tsuguo responded by translating every diary entry from 1909 to 1941. The diaries tell the story of a young immigrant from Shiga Prefecture, who early determined to educate himself to help the Japanese live fuller and better lives. He began his Christian ministry as a student assigned in turn

for the summers of 1917 to 1921 to the the Japanese Methodist Missions in Vancouver, Steveston, Victoria and the Okanagan Valley and for two years, 1924 to 1926, to Ocean Falls. Ordained in 1927, my father then served at the Japanese United Church in Vancouver during the prewar years, in Kaslo for the internment years, and in Toronto in the post-war years until his death in 1962.

Kosaburo Shimizu was born in 1893 in the village of Tsuchida in Shiga Prefecture, the second son of rice-farmer Kojuro Shimizu and his wife Yasu. When Kojuro died in 1903, Kosaburo's thirteen-year old brother, inherited responsibility for the household of seven members that included a year old sister. In 1906 Kosaburo's oldest sister, Uno, married Tokujiro Shimizu, a relative twenty years her senior, and the couple adopted Kosaburo as their heir. To earn money for their own household and to help Kosaburo's

impoverished natal family, Tokujiro and Kosaburo set out for Canada immediately after the latter's graduation from Taga Elementary School in 1907. By May they had joined Shiga-ken friends in New Westminster, B.C., and thirteen-year old Kosaburo started work as a houseboy in the home of Mr. and Mrs. Albert Hill. This kindly Christian couple acted not only as his employers but also as his surrogate parents for eight years, including the two years after his graduation from high school in 1913.

The following narrative introduces the 1913-1915 diaries. The phrases and passages in italics are excerpts from the diaries as translated by Tsuguo Arai.

Choosing His Path, 1913-1915

1913 to 1915 were critical years. During these three years, Kosaburo worked through disappointment and frustration to

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NNM&HC
Saturday May 15, 2004

JCNM Lecture Series
Japanese Picture Brides
Dr. Midge Ayukawa
Tuesday Mar. 16, 2004

Role of Sports in Bridging Cultures
Anne Dore, Alan Sakai
Thursday April 22, 2004

Adventures in Wildlife Photography
Roy Hamaguchi
Tuesday May 18, 2004

Title To be Announced
Dr. Patricia Roy
Tuesday June 22, 2004

Nikkei Images is published by
the National Nikkei Museum
and Heritage Centre Society

Editorial Committee:
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Subscription to **Nikkei Images**
is free with your yearly
membership to NNMHCS:

Family \$25
Individual \$20
Senior/Student \$15
Senior Couple \$20
Non-profit Association \$50
Corporate \$100
\$1 per copy for non-members

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prepare himself for university and emerged a mature and confident young man. After graduating from Royal City High School in June 1913, Kosaburo was well aware that he stood at a crossroad. During his six years of schooling in Canada, Kosaburo had developed aims beyond those planned for him by his adoptive father, while Tokujiro thought only of having Kosaburo return to Tsuchida to their new house and care for him in his old age.

Kosaburo's resolve to continue his education precipitated a clash over how he should fulfill his duties as the adopted heir and led Kosaburo to question the Japanese tradition of filial relations. In coping with his differences with Tokujiro, Kosaburo found strength in his newly realized Christian faith and in the support of his Christian friends. He also received advice and encouragement from his mentors, the ministers who served the New Westminster Japanese Methodist Church successively from 1913 to 1915: Rev. Yoshimune Abe, Rev. Giichi Suga, and Rev. Yoshimitsu Akagawa.

In 1915 his friend Masanori Kanna remarked that only four or five years earlier, Kosaburo, raised in a strong Buddhist family, had been against the Christian church. Since those first years in New Westminster, Kosaburo had introduced by Saburo Shinobu and Shinji Fujimoto and had intermittently attended its night school. He had, however, resisted a closer association with Christianity. He declined the invitations of his friends, Yuhei Sakai and Tetsuji Fukushima, to attend church services and told Rev. Abe in February 1913, that he was not interested in Christianity.

At the same time, however, Kosaburo took immense pleasure in his friendship with Midori Takano and Toraryu Shimotakahara, both active

in the New Westminster Japanese Methodist Church. At Takano's request, Kosaburo occasionally taught English at the church's night school. After the class, he often dropped into the Russell Hotel, where Takano and Shimotakahara worked and lived, and avidly exchanged ideas with them and other young men from the church on topics from English poetry to Japanese exclusion and most frequently about their aspirations.

In a quandary about steps to take after completing high school, Kosaburo consulted Takano and Rev. Abe. Appreciating their advice and concern for his future, he characterized them as *true Christians. They do not pay lip service. They act sincerely and kindly.* (20 June 1913) At Rev. Abe's suggestion Kosaburo began teaching regularly at the church's English night school on June 23, 1913. His regular attendance at church services followed. On August 17, 1913, Kosaburo was baptized.

Kosaburo was himself surprised by his sudden decision to be baptized. At a church service, he explained his conversion. *I was baptized last Sunday, thus entering the Kingdom of God. Even though I was baptized, I did not feel anything particularly different. I have been here for six years already and have visited the church for the past three or four years but refused to get baptized. Why then this time? I asked the minister to baptize me and now I am a Christian. Why? It seems strange to me too. There must be a reason for this...I would like to talk about the moon scene that I saw last night. At about 10:00 PM I was on my way to town from Takai-sama's house. I looked up at the sky. It was dark. To the east there was a huge, dark cloud, but its edges were shining brightly like*



From the left: Uno Shimizu, unidentified woman, Tokujiro Shimizu and Yasu Shimizu. (Shimizu Family photo, date unknown)

silver. When I saw this, I realized, "Ah, this is what I felt about Christianity..." If you bring a two or three-year old child and pointing to the cloud ask him, "See the cloud? Its edges are shiny like silver. What's behind it?" He would not be able to answer. No, the child can see the cloud, but cannot tell what's behind it. If you bring in a five or six-year old and ask the same question, he will say, "There is light" But a thirteen or fourteen-year old will answer, "That's the moon". I reflected that this is what

I experienced about Christianity. (24 Aug. 1913)

Once committed, Kosaburo plunged into active participation in the church. He taught Sunday school, attended Wednesday night prayer meetings, and led the Koyu-kai, the night school students' association. Other young men came to him with their doubts and questions and Kosaburo did his best to bolster their faith. After a long discussion with Genzo Kitagawa and Densaburo Mori, Kosaburo wrote: *Christianity first annoys people, giving them*

pain instead of bringing them happiness. Happiness comes only after they understand fully its truth. It was the same for me. After I became a Christian, I wavered a lot. I have a tendency to speak superficially instead of improving myself. This is probably because I still don't fully understand Christianity. (15 Dec. 1914)

Kosaburo did not record whether he wrote to his family and adoptive father in Japan about his baptism, but apparently it would not have been seriously objectionable to them. What was totally unacceptable was Kosaburo's goal of continuing his education instead of quitting the houseboy position and finding full-time work. Mistaking Kosaburo's success in the McGill University entrance examinations as having entered university, an angry Tokujiro arrived back in Canada in September 1913, bent on compelling Kosaburo to fulfill his obligations as his adopted heir.

Tokujiro brought with him the weight of centuries of Japanese adherence to filial piety, a code of familial obligations adopted from Confucianism. The father held supreme command over the family like the ruler over his subjects, the lord over his retainers. Since the hierarchical pattern held in the case of husband over wife, older son over younger son, it is not surprising that Kosaburo received accusatory letters from his eldest sister and elder brother. In the letter, *I found such strong words as "unfilial son" and "How dare you say..." The letter condemned me as if I were bad and corrupt. It was cruel... I just feel so sorry for their total lack of understanding of me. . . . I could not sleep from anxiety...* (13 Nov. 1913)

In the oyako (parent and child) relationship, the child's

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indebtedness to the parents was considered “higher than the highest peak and deeper than the deepest ocean”. In repayment for that debt, filial piety demanded that the child obey the father’s wishes at the sacrifice of his own desires.

As the adopted heir, Kosaburo was further bound by the prescribed duties of the atotori (heir, successor) relationship. The successor son’s role required that he live with his parents, bring his wife into the household, support the household, and care for his parents and unmarried siblings in their illness and old age. In return he would inherit the house and property of his parents. The position of successor was not, however, unchangeable. An heir, whether first-born or adopted, could be replaced by a more suitable candidate. Disappointed and humiliated by Kosaburo’s recalcitrance, Tokujiro heatedly threatened to disinherit Kosaburo and sever all connection with him. Kosaburo accepted the threat with equanimity perceiving that the gulf in their values forecast continuing difficulties.

In spite of his refusal to obey Tokujiro’s wishes, Kosaburo recognized his responsibility to care for Tokujiro and the breach with his family if he entered university. He wrote, *It is difficult to cut off human relationships*. Kosaburo decided to wait for his adoptive father to have a change of heart.

For the next two years Kosaburo struggled with his dilemma. Not only was leaving his ailing father to go off to university problematic, but responding to his family’s pleas for money while trying to save for university also added to his frustration. Moreover, Kosaburo like several of his Japanese friends could not find a full-time job during British Columbia’s economic downturn of 1913-1914. Unable to move toward

his goal, Kosaburo felt like a horseman sitting on an unwilling horse.

Although Kosaburo looked upon 1914 and 1915 as wasted years, that period impelled Kosaburo to exert strenuous self-education efforts and gave him the time to ponder on his readings, work on molding his own character, and gain experience in working with others in the programs of the church. Observing the bare trees in November, Kosaburo noted that *though they appeared dormant, the trees were quietly preparing for their spring growth. They endure cold, frost, and other hardships and store their energy. They are not just sleeping. They are preparing...We young men must do the same. Before we come to the world and advance, we need to prepare ourselves and foster our strength and ability* (9 Nov. 1914).

During this time, undecided whether to attend university in Japan or North America, Kosaburo diligently followed a program of studies in both English and Japanese. To the many lessons from Funk and Wagnalls’ **Art of Writing and Speaking in English**, Kosaburo added the Waseda Chugaku correspondence courses, which included Asian history, calligraphy, ethics, and classical Chinese. In his own reading of Emerson, Ruskin, and Carlyle, Kosaburo was excited to discover stimulating ideas and ideals. Of books like Nitobe’s **Shuyo** (Mental Training), Kosaburo wrote: *As I read self-improvement books, I gain self-confidence. This is the way to maintain my courage and confidence.* (20 Nov. 1914)

To study was Kosaburo’s greatest pleasure. He was hungry to learn everything. *I would very much like to study everything I touch, feel, see, or hear. I am a generalist and not a specialist. Not too good. I should not allow my mind to rove so freely. I should concentrate on*

one subject with all my strength. Trying to catch two rabbits, one will lose both. (25 Feb. 1915)

Although he told both Rev. Suga and his principal, Mr. McMillian, that he was considering electrical engineering as his future field of study, he was most keenly interested at this time in the lives and characters of great men. Reading about these men led him to contemplate becoming a leader to guide fellow Japanese to better lives. Biographies of Abraham Lincoln, Dr. David Livingstone, Napoleon Bonaparte, and Benjamin Franklin inspired him *because great men were ordinary men who endured until they succeeded.* (12 Nov. 1914)

An inspirational quotation, neatly written, heads every entry in the 1914 and 1915 diaries up to October 1915. Taken from his readings and a book on quotations, the maxims deal with such moral and personal issues as individual integrity, ambition, determination, and truth. Many quotations concern hope, the light at the end of dark times, a favorite theme throughout his life. In Kosaburo’s 1914 copy of Emerson’s **Essays** (now in my possession) the aphoristic sentences are underlined throughout. Kosaburo remarked later in life that these precepts had made a great impact on his thinking.

Kosaburo shared with many other Japanese young men an interest in developing public speaking skills. In January 1914 Kosaburo decided to pay the \$4 monthly fee out of his \$18 a month salary for membership in the Public Speaking Club of America. He enthusiastically participated in debates and speech meetings of the Seinen-kai, Ephorse Alliance, night school, and an association of Japanese high school graduates. In spite of these efforts at self-cultivation and study and his frequent admonitions to himself to

work hard with courage and determination, Kosaburo felt he was regressing intellectually. He would break into a cold sweat at the thought of time passing with no progress toward his goal of attending university.

For a young man in his early 20s, Kosaburo was unusually aware of the swift passage of time. *The passing of time is like water flowing. As a child, I thought that the saying was an exaggeration. Now I know that time is faster. With my eyes I can see the flow of water, but I cannot see the passing of time with my eyes. I must move forward. I must win over time.* (16 July 1914)

His daily schedule in 1914: get up at 6:00 AM for cold-water rubdown and study; start household work at 7:00 AM; finish work between 2:00 and 3:00 PM; study or prepare night school materials till 5:00 PM; prepare dinner at 5:00 and finish clean-up after dinner by 7:00 PM; go to night school for 8:00 PM class; finish teaching night school at 9:30; drop into the Russell Hotel to talk to friends till 11:00 PM; bed at midnight.

Kosaburo was an exacting judge of his own use of time. He was particularly chagrined by his inability to overcome drowsiness during the precious afternoon study period. *My body does not follow my mind's command* (1 Sept. 1915). Attributing his sleepiness to a weak will and the lack of a definite goal for his study, Kosaburo felt he needed *conviction, an independent mind, and an invincible will* (11 July 1914). He finally admitted, however, that since he kept such late hours, taking a nap before study would eliminate the problem.

The effect of racial discrimination could not be so easily solved. Having experienced friendship, acceptance, and success in high school, Kosaburo discovered the heavy hand of discrimination only



Agnes Hill, Albert Hill and unidentified woman seated. Kosaburo Shimizu and Rev. Yoshimitsu Akagawa standing. (Shimizu Family photo, date unknown)

after graduation as he looked for a job. Seeing his friend Harry Bond sitting at a desk in a law office, Kosaburo felt bitter envy, confident that he would have had a similar position were it not for discrimination. The news of increasing restrictions on the Japanese in the B.C. labour market and in land ownership in California filled Kosaburo and his friends with alarm and anger. While Kosaburo deplored the greed and venom of hakujuin (white person, Caucasian) calling for exclusionary actions, he admired the sacrificial

spirit of hakujuin volunteer teachers of the night school. The warm welcome given him and his night-school students by the Sunday school at Queen's Avenue Methodist Church and the youth group at St. Stephen's Presbyterian Church also impressed him. These experiences led Kosaburo to believe that if the hakujuin and the Japanese were correctly educated, friendships fostered between them could gradually eliminate exclusion arguments. The need to educate the

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two communities became part of Kosaburo's mission.

Out of his experiences in mentoring the young men at the New Westminster Japanese Mission, his readings, and his reflections on the meaning of life, Kosaburo arrived at a sense of his life mission. On June 30, 1914, Kosaburo wrote: *I must work hard to serve people, God, and the world.* Observing the aimless life of some Japanese at the billiard tables, Kosaburo decided that he *must stand and work for them.* After a study of Gideon at the Queen's Avenue Sunday School on January 17, 1915, Kosaburo experienced an epiphany: *Now I realize that my work, enthusiasm, busy days, and deliberations were given to me because God wants me to be a leader.*

While impatient to start *the great venture of taking leadership and working for society and people,* he wondered how he would fare in the real world after eight years in a comfortable home with *a warm, gentle white family.* But having settled on his mission in life, Kosaburo became even more impatient to start his university studies. Dr. Osterhout, Superintendent of Methodist Oriental Missions, recommended that Kosaburo study at Aoyama Gakuin in Tokyo, but on hearing from Aoyama that as a special student he would be subject to conscription, Kosaburo decided that the only alternative was to study in Canada or the United States.

On August 27, 1915, Rev. Fumio Matsunaga of the Vancouver Japanese Methodist Church offered Kosaburo the position of principal of the church's night school. This



Three classmates of the Royal City High School in New Westminster, BC. From the left: Kosaburo Shimizu, Saburo Shinobu and Shinji Fujimoto. (Shimizu Family photo, 1911)

providential offer provided Kosaburo with the opportunity to live in the Vancouver church dormitory, earn money teaching night school, and attend the University of British Columbia. On September 25,

Kosaburo left New Westminster and moved into the Powell Street dormitory. Five days later he attended his first class at the newly established university. ❁

A Legacy of Two Cultures by Gordon Kibble

The Murchison house sitting on the Britannia Heritage Shipyard site in Steveston spans almost 113

years of fishing and community history and meshes two cultures. Canadian and Japanese cultures have been

intertwined in Steveston since the last part of the 19th century.

The Murchison house, named

after its second owner, began its life as two cannery houses of the Garry Point Cannery in 1889. It preceded the historic Gulf of Georgia Cannery. John Murchison, who was Steveston's first Police Chief and federal Customs and Immigration Officer, bought the houses in 1895. He moved them to his Fourth Avenue farm and combined them into one building. It sat here for almost a century until moved to the shipyard site.

On March 19th, 1931, this house became the home of a Japanese Catholic mission and possibly the first daycare in Canada. His Excellency Archbishop Duke blessed the mission, with Father Boniface, Father Zephyryn, Father Eusebins, Father Nickels and Father Fogerty in attendance. Also in attendance were Mother Monica and the Franciscan

Sisters of the Atonement, Sister Antoinette and Sister Mary Stella, as well as members of the Catholic Women's League and three of the order's Japanese Catholic men. Sister Eugenia Koppes was assigned to Steveston in 1936.

The great depression of the 1930s severely impacted Steveston's fishing industry and community. The Sisters, and the Friars, who arrived in 1932 distributed clothing, religious articles and toys at Christmas. The Sisters also took part in the many community events. They ran a nursery and Sunday school and also conducted English classes for the Japanese. They did what was termed "settlement work" and provided religious education for children and adults, vocational school for converts, took censuses, and visited hospitals and homes

of those under their influence.

The Sisters were well received in the community and by the mid-1930s they had sixty babies in the nursery and over 80 in the Sunday school. Not only were many Japanese children attending Sunday school regularly, but several were converting to the Catholic faith.

Japanese women, who worked in the nearby farms, would bring their babies to the sisters' nursery very early in the morning, and pick them up after a day's work in the fields. The Sisters ran the nursery from 7 a.m. to 6 p.m. at a cost of ten cents per day for children and fifteen cents per day for bottle babies. Their English classes began with only one student, but soon word spread and many people enrolled in their language

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Religious ceremony outside the Catholic Mission in Steveston. (Gordon Kibble photo, ca. 1950)

school. Even the Buddhist priest, whose house was across the street, began bringing people to the classes and even suggested that, “perhaps my boy come also.”

In 1933 the rectory was built on Second Avenue and a convent was added later. Father Benedict Quigley was assigned to Steveston in 1932 and oversaw the completion of a new mission in 1935. A long-time resident, Mrs. Struchberry remembers the building, “There was a kindergarten on the ground floor and a church on the second floor. The quarters of the sisters were at the back. On entering from Second Avenue, one went right to go upstairs. The upstairs had pews for about 30 people at first, and as the congregation grew prior to 1942, the partitions were moved and more pews were added.”

Father Dominic Kenny, who followed Father Quigley, rented a house on Pleasant Street from Mrs. Burdette.

In 1939 World War broke out and Canada sent her armed forces to Europe. In 1941, units of the Japanese air and naval forces attacked American Army, Navy and Air bases at Pearl Harbour. Shortly after the attack, The Canadian government reclassified all Japanese Canadians as “enemy aliens.” Their property

was seized and retained by the government and they were relocated away from the coast to specially erected camps in such places as Tashme, Lemon Creek and other communities in the Kootenays.

Greenwood, a town fast becoming a ghost town, placed an ad in a Vancouver newspaper inviting the Japanese to come settle there. In April, Father Benedict, Sister Jerome Kelliher and Sister Eugenia Koppes boarded a CPR train for the 18-hour trip to Greenwood. Many of the Japanese people from Steveston arrived the following day. The Sisters and the Japanese people would spend the next few years of their lives at this location.

The Steveston mission didn’t close as it continued to operate under the direction of Father Aloysius Craven, S.A. A year after the war ended, the Sisters returned to Steveston, and two years later the mission was declared a parish and named St. Joseph the Worker.

Under the guidance and direction of Father Bernard Fole, S.A., the parish continued to grow. By 1963 it was obvious that the existing building would soon become inadequate and Father Pickelle began the search for a new site. A location, about a mile

from the existing parish, was chosen for the new church. The Williams Road site was more centrally located within the new parish boundaries. The St. Joseph the Worker Parish owned thirteen lots in Steveston at the time of the relocation.

The church was the first phase in the relocation project and was started in 1966. The Most Reverend Martin Johnson dedicated the building on April 30th, 1967. The present church is linked to the original one by its altar stone, which was consecrated in 1929.

In 1968, the Sisters’ work in the area was complete, and they returned either to St. Paul, their mission in Vancouver, or to Graymoor, the motherhouse in New York. Though the Sisters haven’t been a part of the community for the past 35 years, they will always be remembered by the Japanese for the spiritual hand offered during their time of greatest need. The Murchison home, and the Sisters’ mission, survive as a testament to their religious beliefs and their community involvement. ❀

Gordon Kibble has lived in Steveston since the 1950s and is interested in local history.

The Oriental Home and School in Victoria by Carl Yokota

About a year ago, the discovery of my grandparents’ marriage certificate on microfilm at the Vancouver Public Library was a welcome surprise. Up until then, I had not known this document existed. Thirty-one-year old Bunkichi Yokota of Steveston sponsored 23-year old Shige Nishi to immigrate to Canada. She arrived in Victoria on May 29, 1913, and the very next day on May 30, they were wed at the Oriental Home and School in Victoria. The wedding was conducted according to the rites and ceremonies of the

Methodist Church. Strangely though, their marriage certificate indicates both were Buddhists.

In an attempt to learn more about the Oriental Home and School, I recently made a trip out to the United Church of Canada’s BC Conference Archives located on the 3rd floor of the School of Theology at the University of BC. The Archives holds the records and other historical papers created by or related to the history of the United Church of Canada BC Conference and its predecessors the Congregational,

Presbyterian and Methodist Churches. With the assistance of Bob Stewart, BC Conference Archivist and Grant Bracewell, Chair of the BC Conference Committee on Archives and History, we were able to locate the Home files. These included published books, daily receipt and expense logs, annual and quarterly reports, old newspaper clippings and photos, guest and residence records, and building and architectural notes.

In 1888, the Women’s Missionary Society (WMS) of the Methodist Church of Canada opened



The Oriental Home and School on 732 Cormorant Street, Victoria, BC. (United Church of Canada's BC Conference Archives photo, ca. 1916)

a Chinese Rescue Home initially to shelter immigrant Chinese girls and women from a life of abuse, slavery and prostitution. In 1895, the Home began to take in immigrant Japanese women and children. The first recorded entry of a Japanese wedding held at the Rescue Home took place on January 23, 1899 between a woman named Ishi and Hamada Yoshijiro. Eventually, due to greater needs for its caring and educational offerings, the WMS in 1909 relocated to a new and much larger building and was renamed the Oriental Home and School.

The new Oriental Home and School built of prime fir lumber, solid brick and a stone foundation was an eye-appealing building. The Home was designed by the architectural firm, Hooper and Watkins. Thomas Hooper is also known for designing Victoria's Carnegie Library and the Royal Bank Building (now Munro Books) and Vancouver's Spencer Building and the rear addition of the

old Vancouver Courthouse. The cost of constructing the Home was in excess of \$15,000. The basement was equipped with laundry, storage, and furnace rooms. The main entrance was up a flight of stone steps and through a column-adorned front porch. Upon entering the Home, there was a large entrance hall, with a small office to the left and a large reception room/parlor to the right. There was a dining room for the teachers and one for the children, a large kitchen and pantry, a playroom, a schoolroom with blackboard, and a washroom. Upstairs on the second floor, there were three bedrooms for the teachers, two large dormitories for the women and children, a sick room, a sewing room, two bathrooms, a linen closet, a trunk room and clothes closets. Above the living quarters was a large attic.

I wonder how my grandparents felt when they first set foot inside the Home on their wedding

day? It was definitely a mansion-like setting they had never experienced before. According to the Daily Receipt Log for May 30, 1913, there was a single recorded entry for a "Jap Wedding-\$15.00". I can only conclude that this is the amount of money my grandfather paid for having the wedding ceremonies conducted at the Home. The wedding was officiated by Reverend George E. Hartwell and witnessed by Home staff members, Maggie Smith and Mary S. Dever.

From March 1 to May 30, 1913 the Daily Receipt Log had handwritten entries of no less than 20 Japanese ("Jap") weddings having taken place at the Home, ranging in cost from \$2.50 to \$17.50. For the year ending August 31, 1913, total cash receipts for the Home were \$4831.48 and of that amount, Oriental weddings accounted for \$462.50 and Oriental board for \$857.10. As a memento of their wedding ceremonies, each couple was handed a Bible written in Japanese. Unfortunately, our family has never come across such an artifact.

For hundreds of young "picture brides" like Shige Nishi, the Home helped facilitate their legal entry into Canada by providing a place to wed immediately upon arrival to comply with Canadian immigration laws at the time. "Picture brides" were not legally recognized as being wed until the immigration laws were changed in 1915. The Oriental Home and School operated until 1942. Due to the removal of the Japanese from the West Coast and significant reduction in the need for it's services, the WMS decided to close its doors permanently at 732 Cormorant Street. ❀

Steveston Buddhist Temple 75th Anniversary by Larry Ryan

Members and guests of the Steveston Buddhist Temple gathered

together on September 27th and 28th to celebrate the 75th anniversary of

Jodo Shinshu Buddhism in Steveston,

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BC as well as the 40th anniversary of our present temple.

The celebrations began with a dinner and entertainment in the temple's gymnasium Saturday evening. The meal was a traditional dinner of roast turkey and ham. The entertainment consisted of classical and modern Japanese dance, as well as shiging and songs. Members of the Steveston Taiko group as well as Chibi Taiko performed several numbers individually and together. This occasion marked the first performance by the newly formed

Steveston Temple Choir.

Sunday's ceremonies began with a procession from the Buddhist Churches of Canada headquarters to the temple. This procession was made up of the Bishop, senseis from across Canada, as well as *Ota-sensei* from Japan. Nine children dressed in traditional *Ochigo San* costumes and members of the temple executive also marched in the procession.

Procession participants, congregation and guests gathered in

front of the temple for a group photo. Following the photo session, everyone entered the *Hondo* to take part in a very special service. The new *Nokotsudo* was officially commemorated at this time. A light lunch in the gymnasium followed the service.

We were blessed with absolutely beautiful weather throughout the weekend.

The many months of work and preparation by various committees came to very successful conclusion. ❀

Early days in Silverdale by Kim Walker

Born to Riwo and Tsurukichi Fujikawa in 1914 on their berry farm in Silverdale, Koazi was the fifth of nine children. He went to school in Silverdale for the first six grades, Mission Central School for grade seven and then Silverhill School for grade eight. After grade eight, Koazi stayed at home to work on the farm.

In 1933 Koazi began to haul cedar shingle bolts and pulp wood to the mill in Ruskin with the truck he bought from David Shugge (Stena Edberg's uncle).

In those early days Koazi loved to hunt, fish, play baseball in Donatelli's field in Silverdale and tease his younger sisters and nieces.

When the war broke out in 1939, Koazi went to Vancouver to sign up. It was only then, when he wasn't accepted into the service, that Koazi realized that he was "different" from other Canadians.

Koazi then moved to Ocean Falls and worked in the mills there until 1942 and the proclamation of the



Enlisted men and officers of No. 17 Platoon "B" Company in Brantford, Ontario. Koazi Fujikawa: last row, third from right. (Vi Vachon photo, 1945)

Enemy Aliens Act. As a Japanese Canadian, evicted from the coast, he was sent to St. Thomas, Ontario to work on a farm. He then moved to Fort William with his brother Tom and then on to Toronto.

When the Canadian army created the Canadian Intelligence Corps in 1945, a Japanese Canadian group of interpreters, Koazi enlisted. The army sent him to Vancouver to attend the Japanese language school but he was not able to pick up the language. He wound up working in the kitchen.

In November after his discharge in April 1946, Koazi was given permission to return to Mission City as a permanent resident. He went to cooking school in Vancouver and took on a series of related jobs, including one as the camp's cook at Stave Lake. This was probably one of the best jobs Koazi ever had. He would prepare breakfast and set out the food for the workers to make their lunches. After cleaning up he had most of the day to himself to sit on the dock and fish until it was time to cook dinner.

Koazi lived in Whitehorse from 1953 to 1964 where his sister Violet lived and where sister Doris and brother Tom later followed. During that time, Koazi worked as a civilian carpenter renovating old army buildings that were used as barracks for the Alaska Highway workers. His work took him to Destruction Bay and north along Kluane Lake, a fisherman's haven.

Doris and Violet moved to Prince George and Koazi joined them in 1964. He worked as a carpenter and helped to build pulp mills in Prince George, Quesnel and Kitimat. He also worked as a saw-filer, during when he probably picked up his love for keeping a sharp edge.

Of course, fishing and hunting continued to be favourite

pastimes. In 1970, Koazi joined his sister Chiyo on a trip to Japan where they went to Expo '70 and visited sister Kimi's family.

Koazi retired in 1979 and moved back to Mission where sister Violet had also retired. He still enjoyed taking trips up north to fish and hunt. He also made several trips back east to visit his nieces Jeannine, Donnie and Addie and their families during the 1980s. Throughout the years, Koazi made a special effort to keep in touch with friends from the war days.

Starting in 1989 he worked as a volunteer on the "Rites of Passage" project with the Mission Community Archives. "Rites of Passage" was an exhibition to commemorate the 50-year anniversary of the Japanese Canadian evacuation. For three years he contributed to research on the Japanese Canadian community in Mission. He also went to Enderby to pick up lumber that nephew Rae Fujikawa donated to build the shoji screens for the display.

Koazi took up many other retirement activities, including gardening. He supplied the neighbourhood, friends and family

with New Zealand spinach, Japanese beans and cucumbers, and other assorted produce. Along with food, he also dispensed his valuable seeds and gardening advice. Koazi's beans were as legendary as his smoked or canned salmon.

He always enjoyed baseball, keeping up on current events, and watching education or travel shows on television in between after-dinner naps. Koazi was fond of discussing politics and sharing garden tools with neighbours. Koazi was a regular at Stena's Saturday evening card games. On Sunday mornings he could usually be found rummaging through the Abbotsford flea market.

Although Koazi began to slow down in the last couple of years, he continued to keep an interest in his garden, his friends and his family. Even while in the hospital over the last few weeks, Koazi enjoyed the company of people and looked forward to harvesting his beans. When he learned that he had cancer, he was very calm. He simply said, "this is my destiny", and made the best of his remaining time with us. ❀

Kim Walker is a niece of Koazi Fujikawa.



Koazi Fujikawa in front of RITES OF PASSAGE exhibit he helped mount in Mission City in May 1992. (Vi Vachon photo, 1992)

The Ikeda Family and the Canadian Men's National Gymnastics Team by Stan Fukawa

2004 is the year of the Athens Olympics and two Nikkei families will play a prominent role in Canada's contribution to this magnificent festival of world athleticism.

The first is that of Mitsugu Ikeda who came to Canada 30 years ago and the subject of this story. Freshly graduated from a university in Japan where he had been on the gymnastics team, Mits accepted the offer of a coaching job at a high school in Japan. However, he wanted to take a year off to see some of the world before settling into the life of a Japanese teacher because that usually meant staying at one school for his entire career.

Japanese can rarely take a year or two off, in most fields, once embarking on a career. It is seen as an imposition on fellow workers and superiors who have to cover for the person who takes the break. Employees are expected to be loyal to their employers and their colleagues and to sacrifice their own desires.

When the opportunity arose to coach gymnastics for a year in Toronto where a friend found work for him, Mits took the opportunity to see another part of the world before locking himself into the committed life of a Japanese teacher. He was 23 years old.

That first year in Canada was so agreeable that he decided to stay and moved to Kamloops in 1974. He married Chiyoko, a fellow former gymnast from his university, and their three children, Richard, Julie, and Ken were born in Kamloops.

The family enjoyed life in the BC interior very much. Eight years of gymnastics coaching in Kamloops were followed by six years in Halifax

coaching full-time. In 1988, he was offered the job in Abbotsford at the Twisters' Gym where he and his wife form part of the staff that teaches 600 to 700 youngsters. They have been there for fifteen years.

Their success has been phenomenal. Mits is a coach for the Canadian National Men's Team and first-born, Richard, age 28, is the team captain. Richard has been Canada's top all around male gymnast for a decade and has represented his country in the Atlanta Olympics in 1996 and in World Championships, the Commonwealth Games and Pan American Games. Last year, he married a young woman gymnast who was a member of a gymnastics club in Japan that has twinned with the Twisters. His next athletic goal is to do well in the Athens Olympics in 2004. He may leave competitive gymnastics shortly afterwards and focus on the next stage in his life.

Younger brother Ken is 21 and already the top Canadian on the pommel horse. He became a member of the Canadian Men's National

Gymnastics Team in 2000 and helped the team to place ninth in the World Championships and Olympic Trials at Anaheim in August 2003. That high placement (they were expected to have difficulty in making the top 12) means that Canada can enter a team in the Olympics in Athens this year. Ken's star is rising and he has not only the Athens Olympics but also the following Olympics in 2008 on which to focus his ambitions.

Mits has enjoyed his career in Canada and especially his relations with the young people he coaches. Canadian coaches and their charges can relate to each more equally. They call each other by their first names and do not have to be as status conscious as the Japanese. Mits says in Japan there is a wall of formality that is difficult to penetrate in such relations so that teachers or coaches and their students cannot be friends. On the other hand, job security is much firmer in Japan. In North America, when a sports team does not do well, the management is often under pressure to replace the coach.



Ikeda family. From left: Ken, Chiyoko, Richard and Mits. (Stan Fukawa photo, 2003)

The Ikeda's have little time to concern themselves with life after gymnastics but it has not been ignored. For the brothers, post-secondary education has been a lesser priority while they are competing to reach the highest levels in their sport but they plan to complete their degrees and perhaps follow their parents in the coaching profession. The older Ikedas, want to be there for the Canadian team and their sons in the next two Olympics. This will be the culmination of their efforts and an appropriate time to retire.

Like other middle-aged people, they have thought of where they might go after retirement. A big factor in their relocation plans will be where their children and especially where their grand-children are going to be. Although he thinks of himself

as basically the same Japanese person who left his homeland thirty years ago, Mits says his Japanese friends and relatives have told him that he has become Canadianized in his thinking.

Interestingly, the coach's name, Mitsugu, means "giving a gift in tribute." It is appropriate in that he has given and continues to give not only the gift of his coaching skills but also the talent and commitment of his sons to the sport of gymnastics and to his adopted country, Canada. The sons continue to give of themselves, much more than just their skills and their time. They have had to bear the costs of travel and lodgings when they compete, and their own upkeep while training. Both sons also work on the side, with Ken having to take two part-time jobs to support himself and

his daughter. Sympathetic supporters have created an Adopt-an-Athlete fund in an attempt to ease the financial burden on these young men.

Besides the Ikedas, there is another Nikkei father-son combo in elite Canadian gymnastics. Tak Kikuchi is a coach at the Alta Club in Halifax and his son, David is on the 6-man Canadian National Gymnastics Team. David, 24, has been steadily improving his position in the gymnastics rankings. A Dalhousie student, he rose to 20th in the All Around category at the August 2003, World Championships.

All Canadians will be cheering for these athletes and coaches who have committed themselves to proudly representing their country at the Athens Olympics in August of this year. ❀

A Wildlife Photographer by Roy Itaru Hamaguchi and Mitsuo Yesaki



Roy Hamaguchi in front of an exhibition of bird photographs at the West End Community Centre in Vancouver. (Roy Hamaguchi photo, 2004)

Roy was born to Fusae and Takesaburo Hamaguchi in Steveston on March 8, 1935, the eldest of nine children. Both his parents were also born in Steveston. He attended the Sacred Heart Kindergarten run by

the Sisters of the Atonement and started Grade One at Lord Byng Elementary School but did not complete the year due to the evacuation to a self-supporting community of Minto Mine, near Bridge River in 1942. The family stayed there for 2½ years before moving on to Greenwood to be with their grandparents. He attended both the Catholic and Public Schools in Greenwood and finished his high school education in Grand Forks. He enrolled at UBC and graduated in 1958 with a Bachelor of Applied Science in Engineering Physics, with an Aeronautics option.

His first professional job was as a summer student working on the supersonic aircraft, the Avro Arrow, in Toronto. Upon graduation, Roy was employed by Canadair in Montreal working on the guidance system for the Arrow's armament equipment. When the Diefenbaker government cancelled the Arrow project in 1959 and switched to a

missile defense system being built by Boeing, Roy and about one hundred engineers were sent by the federal government to Seattle to work on the Bomarc missile program for two years. Upon completion, he returned to Montreal to work on the Canadian Navy's Hydrofoil project, amongst other military projects.

Realizing that the technical knowledge gained at university had been outdated, he returned to university and obtained a Master's degree in Optical Engineering from the Institute of Optics, University of Rochester, in New York. He returned to Canada in 1971 and worked for a company in Lindsay, Ontario making high-speed light switches using synthetic crystals. He then moved on to Ottawa to manage a high tech company manufacturing large format digitizers. A digitizer is a device that can accurately determine coordinates of a two-dimensional object such as photographs, maps, or drawings. The company was

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awarded a contract from the National Research Council (NRC) to design and develop a prototype photo-plotter, a machine that allows the operator to view two slightly dissimilar photographs to create a three-dimensional image. From this image, data can be extracted to make topographic maps, scoliosis profile of patients with back problems, architectural drawings of heritage buildings, etc. This machine can be thought of as a very expensive and glorified "View Master", a popular toy of the 1950s. Upon successful completion of the contract, Roy served as consultant to NRC and Canadian Marconi of Montreal to commercially manufacture the photo-plotter.

When the opportunity arose to work for MacDonald Dettwiler and Associates in BC, Roy moved to Vancouver in April, 1984 to design film recorders, which convert digital or digitized data into photographic images using a laser beam. In 1971, he transferred to Intertech, a small high-tech company in Burnaby that manufactured machines which allow customized computer chips or application specific integrated circuits (ASIC). Several machines were sold worldwide, but unfortunately, stiff competition from behemoths from the US and Japan forced the company to close its doors in 1997. Roy retired then to devote more time to his first love of photography and to volunteer



Scarlet tanager that inspired Roy to focus on bird photography. (Roy Hamaguchi photo, 1983)

for various non-profit organizations.

Roy's interest in photography came at a fairly young age. He was enthralled when a friend showed him how to develop film and print enlargements. Borrowing his dad's camera, he started taking pictures in earnest at 13 years and had success in cutting heads off of group pictures or have a telephone pole growing out of the top of heads. Gradually he became confident enough to buy his own, a 2¼- inch square format, single lens reflex camera (MASTER KORELLE). However, it was nearly always in the repair shop so in frustration, he switched to a 35mm EXAKTA VX, which was the top single lens reflex camera available in the 1950s. He also switched to color film since it was less expensive than the roll film counterpart. He is currently using NIKON cameras and lenses.

In the early years, Roy had no particular preference in subject matter, shooting whatever suited his fancy, including landscapes, close-ups, microscope photography, nature, portraits and sports. As the years went by, however, he became increasingly interested in telephotography. His fascination with magnified images with apparent compression and shallow depth of field meant a new way of expressing his feelings. But this required a telephoto lens. One day, in the 1960s, he found just a lens he was looking for, a 400mm f/4.5, a very fast lens for that period. (This lens appeared in the Alfred Hitchcock movie "Rear Window" starring James Stewart.) With it, he was able to generate decent images of wildlife and sporting events.

Roy can recall one of several embarrassing moments as a sports photographer. During the Winter Indoor Games held in Ottawa, he wanted to take a close-up of the

sprinters' faces as they lined up at the starting line, just prior to the starting gun. This was the premier event of the evening and all 10,000 pairs of eyes were focused on the runners; there was a good possibility that a world's record would be broken. As the runners got into the starting blocks, he could see the perspiration dripping from their foreheads. There was utter silence. Just a fraction of a second before the gun, he squeezed the shutter. Pandemonium broke loose as the runners took off. Unbeknownst to him, a nearby microphone had picked up the shutter noise and amplified it over the PA system. Now all eyes were on him. The MC warned him not to do it again. He felt like crawling into his camera bag. There were two more false starts before the spooked runners got off to a legitimate start. No new records were set.

The academic world taught Roy the technical aspects of light, a fascinating field of study. But there is also the emotional side of light; how we react to its many manifestations. And the medium of photography is ideal for capturing both the technical and esthetic or artistic behavior of light. To gain further insight into its artistic representation, Roy would visit many of the galleries and study the collections of paintings and sculptures. To gain first hand experience, he enrolled in a four-year evening program at the L' Ecole des Beaux Arts in Montreal to dabble in oils, charcoal, ink, watercolour, and pastels.

Roy also had the opportunity to take several photography workshops with Ernst Haas, who was considered by his peers as a master color photographer. In addition, he took workshops from Jay Maisel and several National Geographic photographers. These workshops were targeted for experienced

amateurs, so generally did not delve into the technical aspects of photography but focused primarily on composition, impact, emotional response to colour, and abstraction. Aside from workshops, Roy has had no formal training in photography and is mainly self-taught through trial and error and by reading books on photography and art. He has an extensive collection in his library.

Although Roy had no particular speciality, his interest narrowed to nature and sports after the acquisition of the telephoto lens. He would take daily excursions and occasionally weekend camping expeditions to isolated locations to document the changing countryside. It was on a daily outing that Roy snapped a photograph of a scarlet tanager. The bird is relatively common in the Ottawa area but is infrequently seen and photographed because it feeds principally on insects found in the treetops. The spring of 1980 was especially cold so the insects were nearer the ground where temperatures were warmer. Roy came across the tanager feeding in the boughs of the trees. Its vibrant colour amazed Roy and sparked his passion for bird photography. Another weather anomaly was the setting for another of his unique photographs. A radio weather warning for drivers to keep off the Sea to Sky Highway due to a severe blizzard prompted Roy to rush to Brackendale. No one was there to spook the bald eagles feeding on chum salmon carcasses and he captured a bald eagle with up-turned head, screeching into the whiteout blizzard.

Roy has had a fascination with the high Arctic since reading about the exploits of Sir John Franklin and his disastrous expedition, and has been intrigued by the accounts of its serenity, solitude, and quiet beauty. To experience the North first hand,



Bald eagle captured at Brackendale, BC. (Roy Hamaguchi photo, 2000)

he signed up for a tour and bought the necessary gear for backpacking. One by one, the trip's participants cancelled out, until he was the only one left, prompting the organizer to cancel the trip. After all the preparation, he decided to go on his own. The trip to the National Park in Baffin Island did not go smoothly. The ice in the fjord was breaking up so one could not go in from the nearest village by boat or by snowmobile. After waiting a week with no change in the ice condition, he decided to walk into the park, a trip which normally takes 2 hours by craft took 3 days. After enjoying the isolation and the many photographic subjects, he returned to Ottawa as his holiday time was over. Having seen just a small portion of the park, he decided to return again, but with no time restrictions so he can spend more time photographing.

On the second trip to Auyuittuq National Park, Roy decided to cross the park with a double pack, as having a food cache dropped by airplane was too costly. This meant that he must carry the first pack forward and then return for the second pack. The second pack was necessary since his food, cooking gear, fuel, tent and sleeping gear, extra clothing and camera equipment would not fit into one backpack. He allowed sufficient food for four

weeks (28 days). The beauty of the park was spectacular and inspiring, so he decided to prolong the trip by drastically rationing his food. After 33 days of total isolation, he encountered a group of backpackers at the half-way point of the trail. Needless to say, the second half of the trip took considerably less time since his load diminished as food and fuel were consumed. After this trip, Roy created an audio-visual slide show that was shown at a camera club. CBC televised a modified version of this slide show.

Roy's interest in the North has not waned and he has made two further trips to Ellesmere Island to backpack and photograph the flora and fauna. With twenty-four hours of daylight, one can photograph continuously, which he did for three days until his body clock said stop. For these trips, he was with an organized group so food was not a problem. One close encounter occurred while photographing some walrus resting on an ice floe. The engine was shut off so the zodiac could drift with the tide. The craft drifted slowly towards the mammals. Roy realized they were in trouble



Mount Asgard in Auyuittuq National Park on Baffin Island. (Roy Hamaguchi photo, 1981)

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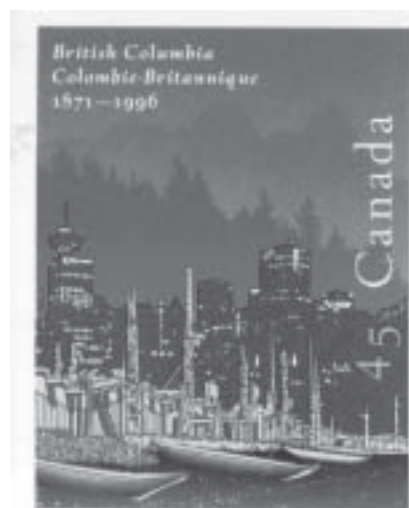
when he couldn't focus on the walruses-they were too close! The alpha male jumped into the water and tried to upturn the zodiac. Failing this, he gouged two large slits in the pontoon, forcing a quick engine start and heading for land before the craft sank.

Since moving to British Columbia, Roy has essentially limited his photographic excursions to day trips. Exceptions were a trip to Ellesmere Island, two trips he made to south central Nebraska to photograph the northbound migration of the sand hill cranes and a safari to the Serengeti. His regular destinations includes Brackendale, north of Squamish for the winter aggregation of feeding bald eagles and the Reifel Bird Sanctuary on Westham Island near Ladner for migrating flocks of waterfowl, especially the lesser snow geese. There is an abundance of subjects to photograph right here in BC so it is not necessary to travel afar. He feels strongly that to capture the essence of the subject you must study its behaviour over a period of time. Otherwise one ends up with a record shot, that is, just a record of an animate object. Roy ended up with countless record shots of wildlife after a two-week safari to the Serengeti. Roy is adamant, "I needed two years to properly document the wildlife of the Serengeti."

Besides pursuing his photographic hobby, Roy does volunteer work for the Tetra Society of North America (TETRA) and the Japanese Canadian National Museum (JCNM). TETRA matches a team of engineers, technicians and designers with disabled people who face obstacles to independence in self-care, work and leisure. In 2001, Roy won the Gizmo Award for developing a safe laser pointer for a child with cerebral palsy that allowed him to point at objects on his desk and blackboard. He is currently working on about seven projects to assist handicapped persons. Roy has been a director of the JCNM since 1998 and has been its unofficial photographer of the museum since its inception. ❁

Roy now has over 80,000 colour slides in his photographic collection. He has shown his photographs in several exhibitions. An exhibition of a few of his bird photographs was held in January 2004 at the West End Community Centre. There is a permanent exhibition of his bald eagle photographs at the Brackendale Art Gallery. Some of his bird photographs were featured in the International Ornithological Conference held in Ottawa in 1986. This photographic exhibition was

*shown at various venues across Canada after the conference. Roy's images have also appeared in numerous magazines including **Canadian Geographic, Equinox, Nature Canada, Time-Life**, and **Beautiful British Columbia**. He is also a frequent contributor to a local publication, **Marsh Notes** which highlights the waterfowl and other avian visitors to the Reifel Bird Sanctuary. His photographs have appeared in various books, calendars, billboards, and a postage stamp. This was a 45 cent stamp issued in 1996 by Canada Post with his photograph of the North Shore peaks "The Lions" in outline.*



Canada Post stamp featuring Roy's photograph.

Life After 42 by Mike Saito

On November 22, 2003 I entered the 42nd year of my life. Ordinarily, one would think that the 42nd year is not that significant. I am happily married and have two healthy, active children, aged 6 and 8. I have a good job and materialistically I have everything that I could wish for. For all this, I am thankful.

Who am I thankful to? Reflecting, I cannot help but think of my maternal grandfather, Sadao

Suzuki. I am amazed, thinking about what he accomplished, and how he persevered through difficult times. I am grateful. Every thing that his generation accomplished has made all of our lives richer.

In Sadao Suzuki's 42nd year, Japan attacked Pearl Harbour. The United States declared war on Japan and Canada was also drawn into the war. The loyalty of all Canadians of Japanese descent was immediately

in question. In February 1942, a "Protected Zone" was established. No person of Japanese descent was allowed to reside within a 100-mile wide coastal strip in British Columbia. On March 4th, 1942 the British Columbia Security Commission was established to supervise and direct the evacuation. Internment camps were thrown together in interior locations such as New Denver, Slocan, Tashme and Greenwood, to name a



Mr. and Mrs Sadao Suzuki. (Mike Saito photo, 1983)

few. It was clear that the Security Commission initially intended to break up the family units, sending the able-bodied men to work in isolated road camps, while the women, children and aged were sent to the internment camps. Being forced apart was a terrible prospect for the families.

On March 28th, 1942 the Sugar Beet Program was announced. Evacuees could go to work on sugar beet farms in Alberta or Manitoba. Family units would not be broken up. They were promised fair wages, free housing, public school education for the children, and welfare and medical services. Families were even promised the use of cottages and small plots of land. Incredibly, the sugar beet farms and the cold prairie winter was likely the lesser of two evils!

In his 42nd year, my Grandfather owned his own berry farm in Pitt Meadows. Not unlike myself, he had his property, young family (children around the same age as mine), and comforts of home. Like myself, he probably cherished, and took pride in what surrounded him. Tragically, in his 42nd year he was faced with the prospect of losing all. In March 1942, the Security Commission confiscated all motor

vehicles from Japanese Canadians. The Commission did not even give them the opportunity to sell their vehicles. When families were evacuated, their property, homes and all contents left behind were taken over by the Commission. Again, owners were not permitted to sell or rent their own land. The Security Commission assumed control of all property of the evacuees for safekeeping. Ignoring the obligations of safekeeping, the Commission sold everything without the owner's consent, more often than not at rock bottom prices.

In order to keep his young family together, my Grandfather chose to work on the sugar beet farms. Families going to internment camps were allowed to take 150 pounds of baggage per adult and 75 pounds per child under 12 years old. Total possessions allowed per family were not to exceed 1000 pounds. Likely, similar restrictions were placed on families in the Sugar Beet Program. I know that my Grandparents had left a lot behind. My mother told me that they had left a lot of possessions in the buildings and on the land. Fine china had been crated and buried in the fields. They hoped that when they eventually

returned from the evacuation they could come back and claim everything. Sadly, when they did return years later, they were not able to retrieve anything. Items had been dug up. When the family asked the occupants of their former home, they denied any knowledge of the items and refused to cooperate. My mother recalls looking into the house from the door and recognizing some of their old possessions displayed on shelves. She does not like talking about the internment years. I guess it is cluttered with unhappy memories.

From what she has told me, it sounds like the promises of the Sugar Beet program were nothing more than unrealistic policies. They moved to about six different towns during this period. Living conditions and treatment from the farmers and locals varied. Some were kind and others were not. My Grandparents persevered. They even had two more children during these years. In 1942, the family moved back to BC purchasing farmland in Surrey. Incredibly, at the age of 52, my Grandfather started over again. He

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Sadao Shimizu with salmon caught at Mayne Island. (Mike Saito photo, ca.1975)

later bought a second plot of land in Port Kells and also farmed that land. Eventually he sold one farm and retired comfortably. My fondest memories are of perch fishing with him either on the White Rock pier or at Crescent Beach in the late 1960s. Like most Japanese, he loved fishing. In 1988, Sadao Suzuki passed away. He was 88 years old.

Today, sitting here at 42 years old, I find it incomprehensible what my Grandfather went through in his 42nd year. It is truly amazing how he persevered. I mentioned earlier that my mother does not like to talk about it. The ones who lived it, the Issei and Nisei, say “*shikataga-nai*; it can't be helped,

it was fate, beyond man's control, there should be no bitterness, forget it". So, don't talk about it and bring up bad memories. I do not think that it should be forgotten. It should not be swept under the carpet. The essence of the story is not about discrimination, or about the shameful treatment that the Japanese Canadians endured during this time. It is about the strength, pride and perseverance of the Japanese Canadians. It is about the amazing gains the Issei and Nisei made after the internment years. It is about how they sacrificed their own lives, comforts and dreams during and after the internment to enable their children, and their grandchildren to

live as we do now. I believe that there should be no bitterness or shame in the history of the Japanese Canadians. There should only be pride. My Grandfather's story is not unique and it should not be the only one that we tell. The stories of the internment years should be passed on. They should not be forgotten.

They say that life begins after 40. For my Grandfather, he started all over after 42. For myself at 42, everything has been put back into perspective. ❀

Mike Saito is an employee with the Insurance Corporation of British Columbia.

Japanese Canadian Internment Camp in Eatonville?

by Jerry Hind

I am researching an old building in southwestern Ontario at Eatonville. During W.W. II the hotel was owned by a Mr. Howard Pyne and according to his son was an internment camp for Japanese Canadians, I have copied the section from the story of the hotel on the war years:

“I believe in 1941, Dad got a contract from the Ontario Government for a Farm Service Camp at the Hotel. Basically, they rented the entire property for the summer months – April – October. They supplied all of the bunk beds, bedding, towels, food, etc., Dad was the Custodian, Mother was the Camp cook, and they appointed a Camp Director. Dad filled in the garage overhang and installed showers and added plumbing. An eight hole outhouse was also added at the back of the property. There were bunk beds in the bedrooms (main building and garage) and in the peripheral areas of the main building. The dance hall was the dining room. The Farm Service Camps were for high school

students to work on the farms as part of the War Effort. The farmers would pick them up every morning and return them in the evening. They were paid daily or weekly. By signing up, you did not have to write final exams and got out of school in April/May if your marks during the year were not too bad.

In 1942, Dad had a disagreement with the Province about a Farm Service Camp and instead arranged with the Federal Government to rent the place out as an internment camp for 55 Japanese men from British Columbia. (Women and children were sent to a camp in Dresden, Ontario). Again he was hired as Custodian and mother was the Camp cook with the assistance of Hari, one of the internees. An older RCMP Officer was the Guard and Director. The men were paid to work at Rondeau Park clearing timber and brush. Many of them were well educated – one had been a secretary to the Premier of BC, another was an artist who painted a mountain scene in mother's autograph book,

some were master carpenters. Dad always said that there were only two or three that could not or would not speak English. They built a Japanese Bath in the Garage. It was 6 feet long, 3 feet wide, about 4 feet deep, and was built over a brick metal firebox. In the afternoon, while the men were at work, Dad would fill it with water and start the fire under it. When the men came in, they would all shower and clean themselves thoroughly. Then they would take turns sitting in the bath for some time. Afterwards they would cavort outside on the grounds or in the snow in G-Strings and then shower again. Needless to say, when the cavorting took place, mother would retire to her bedroom with the shades drawn. They were not kept under lock and key. Dad used to drive a few at a time into Ridgetown to shop and go to the show. When Hari came he would come to our house and play chess with me. I still have a leather belt that he gave me for Christmas. In the summer they formed a baseball team and played several local teams at the

old New Scotland schoolyard.”

I have become interested in this period and have been trying to find more details about the hotel and the Japanese Canadians who were there. A search of the newspapers in Chatham starting in April of 1942 have turned up many disturbing articles on the movement of the men from British Columbia to northwestern Ontario and the discussions on whether the men should come to Kent county. I have attached the headlines from the CHATHAM DAILY NEWS for the

period 1 April through 30 May when the first men arrived at Dresden. I am in the process of making a synopsis of the articles.

I see that there were camps in Essex, Dover Centre, Chatham, Valetta, and Glencoe. I have yet to find when the men were at Eatonville. I have been in touch with Mr. Yon Shimizu author of the book “**The Exiles**” and he tells me there was no camp at Eatonville? I have interviewed a number of people in the area of Eatonville who were teenagers during the war and though

they doubt the number was 55 Japanese there, they all recall the camp being there.

I would appreciate any assistance you might be able to provide regarding the camp at Eatonville and the camps in general. I think this is a story that should not slip into the local history. ❀

If anyone has information about this camp, please contact NIKKEI IMAGES and we will forward to Mr. Hinds.

Things Japanese Sale

The National Nikkei Heritage and Museum Society Auxiliary is hosting a “Things Japanese Sale” event on May 15, 2004, at the National Nikkei Heritage and Museum Centre. This fund raising event will feature items in various categories. Different from a traditional craft sale, everything displayed is meant to be authentically Japanese — *kimono*, *tabemono*, furniture, plants (e.g. *bonsai*), handicrafts (e.g. lacquer

ware, pottery), etc. Along with donated and crafted items, there will be commercially displayed items as well. Japanese food will also be featured.

This is an opportunity for all folks to gather up things for which they no longer have a need and donate them to this important fund raising event. Special items may also be consigned for sale. Items must be “Japanese” and be in good condition. Proceeds will go towards

the much-needed commercial style community kitchen at the NNM&H Centre.

Businesses and crafts people may also inquire as to the availability of space and provide a description of their products. For further information, please contact Frank Kamiya 604-929-4476, Carla Maruyama 604-694-0252, Rosemarie Takeuchi 604-732-6714, Yoshi Hashimoto 604-850-7105. ❀

From The Museum

- A REPORT FROM THE MANAGER/CURATOR. SPRING 2004.

Happy New Year. As we enter 2004 I am tempted to look back upon my first exciting year at JCNM. However, there is little time to reflect, with so much going on and so much yet to be done! Some of the work we have done since the last Nikkei Images includes:

- The JCNM Speaker’s Series. On January 20 the Museum hosted “Researching Your Family History”. This was a very well attended event that heard from a panel of speakers which included Paul Kariya, JCNM Archivist Timothy Savage and Tenney-Sean Homma, granddaughter of Tomekichi Homma. Each panellist spoke of their experiences in researching their family’s past and knowledge gained in the process. The panel and moderator Andrea Geiger-Adams fielded many excellent questions throughout the spirited session. Future presentations in the Series include:
 - “Stories of Faith; Views on the Religious Affiliations of Japanese Canadians”. This will feature May Komiyama, Gordon Kibble and Mits Sakai discussing Japanese Canadian involvement in the United, Catholic and Buddhist Churches, respectively. Feb 19, 2004.
 - “Japanese Picture Brides” with Dr. Midge Ayukawa. March 16, 2004.
 - “Baseball and Judo: the Role of Sports in Bridging Cultures”, lectures by Anne Dore and Alan Sakai. April 22, 2004.
 - “Adventures in Wildlife Photography”, a slide show of photographs taken in the Canadian High Arctic by Roy Hamaguchi. May 18, 2004.

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-University of Victoria History Professor Patricia Roy will speak on June 22. The specific topic will be announced in the near future.

All presentations are at 7pm in the National Nikkei Heritage Centre.

If you are interested in becoming a member of the Speakers Series organizing Committee or have suggestions for future topics please contact me at (604) 777-7000 or at sturnbull@nikkeiplace.org.

- School Programs. Demand is building among teachers for “**Journeys**” and “**Taiken**” programs. “**Journeys**” is the portable kit of photos, lesson materials and replica artifacts available in two versions -for Secondary and Elementary grade levels. Both kits are currently in use in schools in the Lower Mainland and are booked through March. More volunteers are urgently needed to help us satisfy a growing demand for “**Taiken**”, the new school tour program conducted at the NNHC. It features Japanese craft-making, a tour of the current museum exhibit, a presentation by Internment Camp survivors, and if so desired a Japanese lunch. The program is highly flexible in order to cater to teachers’ varying needs. We need your help to make it happen. If you enjoy working with young people and history, please contact Volunteer Coordinator Elizabeth Nunoda at (604) 777-7000, ext 102.
- Community Events. The Museum has taken part in several recent events including Chinese New Year celebrations at Sun Yat Sen Gardens, and the Richmond Heritage Fair at Richmond Centre Shopping Centre (the largest such event in the Lower Mainland). It has also maintained an exhibit at Firehall Theatre during its production of Mitch Miyaga’s drama “**The Plum Tree**” about one Japanese Canadian’s struggles in post-W.W. II Canada.
- Web site. Planning is underway for an extensive upgrade of the Museum web site, www.jcnm.ca. Web site designer Kevin Fukawa has graciously volunteered his services for this project and will guide us through the process of making the site something we can all be proud of.
- Kogawa House. The Museum has been active in efforts to save the childhood home of Joy Kogawa, whose novel **Obasan**, an account of a nikkei child’s experiences during the interment period has become an icon of Canadian literature. The house, at 1450 West 64th in Vancouver has recently been sold to a private owner but the Kogawa Homestead Committee, an ad hoc group of people from across Canada is continuing its efforts to save it. The committee is in the process of incorporating as a non-profit charitable organization, which will allow it to raise the more the \$500,000 that will likely be required to eventually purchase the property. In the meantime the Vancouver Heritage Conservation Foundation has agreed to accept donations on behalf of the committee and to issue tax receipts to donors. For more information visit the Kogawa Homestead Committee’s web site at www.kogawa.homestead.com.

Many other exciting projects are under way at the Museum. If you would like to know more, please feel free to contact me at (604) 777-7000 or at sturnbull@nikkeiplace.org. ❁

New and renewing National Nikkei Museum and Heritage Centre Members from November 13, 2003 to February 5, 2004.

Mrs. Kikue Akitaya	Mr. & Mrs. Jiro Kamiya	Mrs. Marge Oike
Ms. Makiko Asano	Mrs. Yoshi Katagiri	Mr. & Mrs. Hitoshi & Setsuko Okabe
Ms. Sara D. Buechner	Mr. & Mrs. Peter & Marie Katsuno	Mr. & Mrs. Noboru & Elizabeth Sakiyama
Ms. Debora Burke & Mr. Yoshi Arima	Ms. Suzue Kimoto	Mr. Fred Sasaki
Mr. & Mrs. William & Amy Chang	Mrs. Kim Koblre	Ms. Yuko Shibata
Mr. David Fujiwara	Mr. Kunihiko Araki & Ms. Hatsue Kobuke	Mrs. Emiko Amy Shikaze
Mr. & Mrs. William & Doris Girard	Mrs. Chiyoko Kubo	Mrs. Michiyo Shimamichi
Mr. Kiyoo Goto	Mr. & Mrs. Ron & Marion MacQueen	Mr. & Mrs. Ralph & Chiyomi K. Shimizu
Mrs. Susan H. Gratton	Ms. Joan Miki	Mr. & Mrs. Ted & Shiz Shimizu
Ms. Aiko M. Hamakawa	Mr. & Mrs. Elmer & Sofia Morishita	Mr. & Mrs. Howard & Jane Shimokura
Ms. Taeko D. Hamakawa	Mrs. Fusa Murata	Drs. Kazumi J. & Yurika K. Shintani
Dr. & Mrs. James & Helen Hasegawa	Mrs. Frances K. Nakagawa	Mr. & Mrs. Frank & Mary Takayesu
Ms. Mayumi Hatano	Mrs. Kassie Nakamura & Shirley Nakamura	Dr. & Mrs. Jim H. Tanaka
Mr. & Mrs. Miki & Miyako Hirai	Mr. & Mrs. Dick & Anne Nakamura	Mr. & Mrs. Sidney & Marie Teraguchi
Mr. & Mrs. Roy & Kathryn Honda	Mr. Edward Nakamura	Dr. Gerald Thomson
Ms. Marie Hori	Mrs. Peggy Nakano	Ms. Marjorie N. Umezuki
Ms. Beverley Inouye	Mr. & Mrs. Brian & Hitomi Nasu	Mr. & Mrs. William & Gloria Y. Umezuki
Mr. & Mrs. S. H. Inouye	Mr. & Mrs. Yukio & Roberta Nasu	Mrs. Akiko Wakabayashi
Mrs. Mieko Iwaki	Ms. Janet Nitta	Mr. & Mrs. Daniel & Chiyoko Washimoto
Mr. & Mrs. Kunihiko & Sumiko Iwashita	Mr. George R. Obara	Dr. Michael C. Wilson & Ms. Ineke Dijks
Mr. & Mrs. Michael & Frances Johnson	Mr. & Mrs. Masao & Kazuko Odaka	Miss Sheena Wilson
Ms. Tomiko Jowett	Mr. Yutaka Ed Ogawa	Ms. Shirley Witherow
Mr. & Mrs. Gordon & Kyoko Kadota	Ms. Lorene Oikawa	Mr. & Mrs. David & Beverley Yamaura
Mr. & Mrs. Frank & Naomi Kamiya	Mrs. Sadako Oikawa	