



## Thomas Kunito Shoyama: My Mentor, My Friend

by Dr. Midge Ayukawa



Tom Shoyama on his 88th birthday. September 24, 2004. (M. Ayukawa photo, 2004)

I have vague memories of my childhood in Vancouver in the 30s when the name Shoyama would come up in conversations among the *issei* visitors at my home. Of course this occurred more often after December 7<sup>th</sup>, 1941. He was the leader, the 'cool head,' who, as editor of the *NEW CANADIAN* urged *nisei* to remain calm and not to resort to lawless behaviour. Once, when I accompanied a Hiroshima newspaper reporter who interviewed Tom, in reply to a question about the turmoil following the bombing of Pearl Harbor, Tom burst out, "Remember, I was only 25 years old!" Yes, that was quite a responsibility he bore when he had barely reached adulthood! He surprised me one day by quoting a

Japanese proverb: "Fall down seven times, get up eight" [*Nana-korobi ya-oki*]. Could this have been his life motto that explains his persistence and his determination?

When I was living in Lemon Creek and attending school, the principal was Irene Uchida (later, a world-renowned geneticist), who knew Tom well from UBC and Vancouver *NEW CANADIAN* days. She often talked about 'Mr. Shoyama' and sent copies of the school paper, *LEMON CREEK SCHOLASTIC*, to him. I have a treasured copy of the April 1944 edition in which Tom wrote a page and a half letter full of wise advice to the young. The NC was our one and only connection with the rest of the Japanese Canadian community; to the rest of the world. The NC was the gateway to world events and Tom was our voice of wisdom.

Later, while we languished in

the camps, when the Canadian government decided to accept *nisei* in the armed forces in 1945, Tom enlisted and trained at boot camp in Brantford, eventually ending up at S20, the Canadian Army Japanese Language School. Although Tom studied hard, he was disadvantaged in not having any Japanese language training in his youth. Later, after we were dispersed east of the Rockies and Japan, and Tom was discharged, he went on with his life. The CCF government in Saskatchewan under Tommy Douglas hired him and Tom's genius in economics and dealing with personnel was finally recognized. He was instrumental in bringing medicare to Saskatchewan. (At Tom's 80<sup>th</sup> birthday celebration, one of the men who had worked closely with Tom at that time told me that when the doctors went on strike and all seemed lost, Tom met with them and the doctors

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## Announcements

All Events at NNMHC

**Uprooted: A Journey of Japanese Canadian Fishing Families.** Jan. - Apr. 2007

Nikkei Place Volunteer Appreciation Event.  
Sunday, Apr. 1, 2007. 1:00 - 3:00 PM

Noh Mask Exhibition.  
Thu., Apr. 12 - Sat., Apr. 14, 2007

Spring Food and Plant Bazaar.  
Sun., Apr. 28, 2007. 1:00 - 3:00 PM

Mini Japan Expo.  
Wed., May 9 - Fri., May 11, 2007

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*Tom Shoyama on the occasion of his retirement from the Department of Pacific and Asian Studies, University of Victoria, April 1, 1987. (M. Ayukawa photo, 1987)*

agreed to return to work. How it had been accomplished, he did not know!) After Tommy Douglas became leader of the New Democratic Party, "Shoyama served as roving theoretician, baggage handler, and press aide. When Douglas got sick on the road, Shoyama supplied the chicken soup." (Thomas H. McLeod and Ian McLeod, *Tommy Douglas. The Road to Jerusalem*) During that period we often caught glimpses of Shoyama in the late-night newscasts as he barnstormed with Douglas across Canada during the federal election.

Shoyama and other Saskatchewan public servants later streamed into Ottawa and were nicknamed 'the Saskatchewan Mafia.' They were instrumental in formulating and carrying out Pierre Trudeau's policies. Shoyama soon rose to the pinnacle of the Public Service and in recognition received many accolades, the latest one will be in Ottawa in February when a board room in the Department of Finance will be named the Shoyama Room.

It was in late spring of 1975 that I met my idol. The Japanese Canadians in Ottawa, led by Kunio

and Kay Shimizu decided that since the centennial celebration of the first Japanese immigrant was to take place across Canada in 1977, the Ottawa group should resurrect the Japanese Canadian organization that had been active in the 50s and 60s. To attract a good crowd, Kunio had asked Shoyama to speak. At that time, Tom was Deputy Minister of Finance. Kunio was to introduce his good friend. During the turmoil of the months following the bombing of Pearl Harbor, they had worked closely together and their close friendship had continued.

The organizers of the meeting decided that a woman should thank the speaker (gender equality was being loudly touted at that time) so I was dragged out of my quiet home-making role to do so - to the utter consternation of my husband! Later after I had the chance to have a brief chat with Tom, I was struck by his genuine interest in ME! (That was a special aspect of his personality!) He introduced me to his daughter Kiyomi who in turn chatted with my daughter Hannah. Then I heard Hannah screech, "Ohhhh, YOU got the job that I wanted!" Both Kiyomi and

Hannah had applied for a summer job working in a genetics lab at the University of Toronto. Even I had no illusions that Kiyomi, whose chemistry laboratory reports I had marked every week for Carleton University deserved the position!

### **Retirement and a New Career**

One cold day in early 1980, my husband returned from an indoor golf-range (only in Ottawa!) and told me that Tom Shoyama had been hitting some balls too. Tom had told my husband that he had retired and was considering some offers as a visiting professor from a few universities. My irreverent husband joked, "WHO is going to listen to you?" to which Tom had replied, "Politicians might not, but students will. They're a captive audience - they HAVE to!" And so, several years later I also joined the ranks of this "captive audience" when I started studying at the University of Victoria. Tom taught in the School of Public Administration and the Department of Pacific and Asian Studies. I was determined to take at least one course from Tom. The formal title of the course escapes me but it was on South East Asia, mainly New Zealand and Australia. I never worked so hard in my whole student life! There was a certain magic about Tom. He always arrived with his HUGE briefcase, which resembled a giant doctor's bag and out of it he pulled out pages and pages of material and at least a dozen books. The students sat quietly with their mouths agape. He had a compelling way that inspired all to do their best. I saw him smilingly hand back to a student an essay which he glanced through and said, "Is this your final effort?" She sheepishly took it back. I felt I had something to prove, that I had to put my best foot forward and excel even if it exhausted me. It was nothing he said, just that he seemed to expect it. He must have had the same effect on everyone - those who worked with

him on the NEW CANADIAN, in the public services of Saskatchewan and Canada, and later his many students at the University of Victoria.

Tom was on my advisory committee when I went on with my graduate studies. I am certain that his recommendation carried much weight in my application for a Social Studies and Humanities Research Council Fellowship for my PhD studies. I believe I might still be dawdling away the years doing my research (the most enjoyable part of the work) if it had not been Tom who said to me one day, "When are you going to finish - I can't retire until you get your degree." He had stopped lecturing by then but felt he had to stay on until he completed his obligations. Thus, I finally pushed myself and wrote it up. At the defence, when a historian from an Ontario university asked why I had used as my main sources two books that I had criticized for not being entirely reliable, to the consternation of everyone, Tom jumped in and answered. Unflappable Tom's fatherly instinct must have been triggered!

### **Kiyomi**

Tom's greatest loss was his beloved, talented and beautiful daughter

Kiyomi. I had rounded up Tom to speak on the panel, "Second Careers" at the NAJC Calgary Seniors' Conference. When I had asked Tom earlier if he would participate in it, he replied, "What is my second career?" and I had suggested that it was in academia as a professor. After a few moments he replied, "Okay, I will. But only because YOU asked me!" But a few weeks before the conference, Tom called from Toronto and said, "Midge, I am going to have to let you down." Those were his exact words - HE apologized to me! His daughter had been diagnosed with pancreatic cancer.

Tom devoted himself to Kiyomi in the months that followed. They consulted experts in Canada and the United States. When the diagnosis was poor, the two decided to live the remaining time to the fullest. They traveled to Costa Rica (where Tom almost drowned on a rafting trip) and to Japan. In Japan, with the help of a former student of Tom's who was at the Canadian Embassy, they went to the Shoyama roots in Kumamoto. Kiyomi also enjoyed her stay in Uji and Kyoto, the sites of one of her favourite books, *The Tale of Genji*.

Whenever Kiyomi visited Tom,

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*Tom Shoyama, Kiyomi Shoyama and Kay Shimizu. (M. Ayukawa photo, 1987)*

he called me and said, "Kiyomi is in town," and I would make sushi and take it to her or we would go out for lunch. We talked, and talked, and talked. She was very concerned about her father after her demise. When she passed away a year after her diagnosis, Tom suffered a loss that I felt never left him. Surrounded by her beautiful paintings he was reminded of her constantly. He received letters from his Japanese relatives and asked me to translate them. I suggested others whose Japanese language skills were better than mine, but he wanted me to do it. It was most difficult to translate word by word the expressions of condolence that are customarily used in Japanese - such as "I wonder if there was something else that could have been done,--- etc."

My youngest daughter, Carla, worked for a time as designer/illustrator for the National Capital Commission in Ottawa where Kiyomi had done some brilliant work and was well remembered. On one of her visits to Victoria, I introduced her and her family to Tom so Carla could tell him how Kiyomi's work was fondly remembered at the NCC. Kiyomi had once illustrated a calendar put out by the weather services in which she had a cute imaginary animal throughout. This creature was also used to advertise Ottawa's "Winterlude" on the Rideau Canal.

### **Tom, the Social Animal**

I recall dinner parties at Tommy's home, especially when the student, Danny Mah, lived with him. (See February VANCOUVER BULLETIN) Once, when Dr. Irene Uchida was visiting Tom, Danny handed me a note from Tommy in the class both of us were taking from Tommy. It was an invitation to dinner that evening. As we ate, laughed and talked, the hour became very late. Tom was concerned about my

drive back to Sooke at that late hour, especially when I had an early morning lecture the next day. He insisted that I stay overnight, and we made up a bed in the den, and he handed me a fresh pair of his pajamas and a toothbrush set. The following morning I drove him to the campus since Irene was borrowing his car for the day. He carefully guided me down side streets, cautioning me to keep within the speed limit. We had some great dinner parties when I lived in my house in Sooke. Once, we tried to play *Hanafuda*, a Japanese card game. We carefully read the instructions but were still very confused. Tommy in his quiet way spoke up and said, "I think the game of *gaji* we played in Kaslo was simpler," and he showed us. We spent a hilarious evening slamming down the cards on the table the way he showed us. We all agreed we were going to do it again but alas, we never did!

There was another occasion. A whole weekend when Tom, Danny, and a visiting professor and I gorged ourselves on *sushi* (his favourite was *inari*) and other Japanese dishes, and played Trivial Pursuit until the wee hours. My children were all away at university so each person had a bedroom. The following morning, a bleary-eyed Tommy quietly said, "Your dog must have been disturbed by something, he barked a lot." I had forgotten to tell Tom that he should close the windows because a family of rabbits that had made a home under my shed always bothered the dog! After breakfast, Tom walked around my badly neglected garden with me. He started to point out where I should prune the roses. I said, "Hold it, I'll go get the pruning shears." I handed it to Tom and the wheelbarrow to Danny. The following spring, the roses were beautiful and I marvelled at Tom's expertise. (His garden in Victoria has been legendary!)

When I received my Master's

degree in history in 1989, Tom invited several friends to a Victoria Japanese restaurant. He had the cook prepare a special dinner with many unique dishes. Later the cook came out to ask if Shoyama-san approved!

There are many memories such as an unforgettable day at the Powell Street Festival with Tom. People were so pleased to see him. Many stopped and chatted with him. Tom was pleased to return to the place where he had many memories of his youth I am sure. Tom looked so happy when I dropped him off at his home that night. But as he waved good-night he suddenly came up to the car and told me that one headlight was not working! He looked so concerned because I had an hour-long drive back to Sooke.

Which reminds me of his penchant for following the law precisely! If my speedometer crept up even a unit or two past 30 in a school zone, he told me to slow down! He was the only visitor to my condo in Victoria who refused to make a left hand turn on a double line. No matter how many times I told him that it was permitted in our case, he would drive down to the end of the street so he could make a right turn!

There are so many memories of this great man and dear friend who constantly watched over me to keep me on the straight and narrow! In the last six years or so as his health and memory failed, it was difficult to watch. But I occasionally visited him with his favourite *inari* and at times the old Tommy would emerge and lighten my soul. I will miss him, as will so many others who had the privilege of knowing him. He was a very special person who accomplished so much with his extraordinary intellect, charm, and kind consideration of others. He also showed a stolid determination:

*Nana-korobi-ya-oki.* ☀

# National Treasure Lost, Nikkei Community Loses

## Inspirational Leader by Robert Banno

The Japanese Canadian community and the National Nikkei Museum and Heritage Centre have lost a dear friend and supporter. Tom Shoyama passed away December 22, 2006 in Victoria, BC at the age of 90.

With his passing, Canada has lost a national treasure. Referred to as a 'nation-builder', Tom was a chief architect of our medicare system and served three prime ministers as Canada's Deputy Minister of Finance.

But to the Nikkei, Tom is perhaps best known as the publisher and editor from 1939 to 1945 of the NEW CANADIAN newspaper, described as a 'lifeline' for Japanese Canadians in internment camps. From his editorial position, he inspired the community to persevere during its darkest years. "We had a sense of mission in the sense that it was very

important to do everything we could to sustain morale. We had to tell people: "Look, in spite of all these terrible things that have happened to you, stand on your own feet. Look within yourself to your own strength and self-respect and your own sense of dignity."

Even to the Nikkei, it is not well-known that Tom was instrumental in the fund-raising to build the National Nikkei Heritage Centre. Tom's sterling reputation and credibility with the Federal government were critical in obtaining the \$1,000,000 Federal-Provincial Infrastructure Grant. This grant came at a make-or-break time in the fund-raising for the Centre and obtaining it with Tom's help enabled the balance of the fund-raising to succeed and made it possible for the Centre to be built.

The NNM&HC is very honoured that Tom served as an Honorary Advisor to the Society. He was not only an 'honorary' advisor but was also a true advisor, freely giving of wise counsel to the Society.

The National Nikkei Heritage Centre was very important to Tom because it symbolized the contribution of Japanese Canadians to Canada and reflected Tom's belief that we are an important part of Canadian society and that educating Canadians about our history is essential. Referring to the name of the National Nikkei Heritage Centre, he said, "I like to spell it out in full because I enjoy the full sound of it with all its resonance and power."

We shall miss him very much.



## Thomas Kunito Shoyama

The following three articles were written by Thomas Shoyama. These articles convey his concerns for education, tolerance and the demands of democracy, as well as his wry humour.

### Message to the Students (LEMON CREEK SCHOLASTIC, April 1944, Vol. 2, No. 3)

Your enterprising Editor Kimura turned up in my mail with his broad shoulders a couple weeks ago, with a polite but very firm suggestion that I contribute a few lines to the anniversary edition of the LEMON CREEK SCHOLASTIC. Now usually by the time we've tucked away the 15,000 words that go into the weekly issue of our paper, I'm ready to fold away my typewriter for the week, just as you no doubt are ready to fold up your books every Friday PM. But every month the SCHOLASTIC has been turning up here in Kaslo and your correspondents have been sending in news items for our columns, so that I admit to a special interest in Lemon Creek School. Not only that but two of our men here, you know, are veterans of Sour Creek Flats, and they insist I get busy for the sake of their old home town.

Unlike older folks, young people like yourselves are usually too busy with today and tomorrow to be always looking at yesterday. But anniversaries are useful to us all, because with their help we can stop to measure what we have done each year. If we have accomplished a good deal, that thought will make us happy; if we have not, then we should resolve to do better in the coming year.

I have no doubt that this anniversary issue of the SCHOLASTIC will be able to 'point with pride' to a splendid record set by the school in its one year of study, work and play. On an early April day a year ago, the 400-odd of you turned up for the first day, uncertain but very curious about your new building, your teachers, your studies and classmates. Now you can reflect a moment on how

well you have fitted once more into the serious business of learning and adjusted yourselves to necessary discipline. At the same time you have organized your student government, set up active clubs and projects with many differing interests, developed an all-important sports program and made new and lasting friendships. Each successive issue of the SCHOLASTIC shows the outsider how all these things have grown and developed into that vital, if 'hard-to-put-your-finger-on' school spirit, which makes all the difference between an ordinary and a really good school. And, by the way, I should like to put in a word of 'professional' praise to the SCHOLASTIC itself. Frankly, if we were awarding a shield for the best school newspaper, I think the Lemon Creek Publication might well

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deserve that recognition.

It is idle, though to point to a past record just for the sake of a pat on the back. We study history to learn lessons for today. So, too, we look back on your own record to learn something about ourselves.

I think there are two things which all of you students might realize.

First, that your own ability can overcome many difficulties if you are doing something worthwhile. A year ago you and your teachers came together to attend not just a school that would run along in the same way it had for years before. No! You had to create a new institution out of nothing but raw materials. And you had to face many obstacles in doing so. Now you have reason to be proud of

what you have built, and this should make you confident that you can go on to bigger jobs all through life and do them too. Men who are tested by difficulties are made stronger by them to do bigger things.

The second thing you might realize is important too. In these days I hear many among us, both young and old, scoff at the thing we call 'Democracy'. They do so because in their twisted minds they do not understand Democracy—because they think they have never experienced it. But you—in your daily school life—have before you a working model of what we mean by Democracy. In your school, every student is entitled to equal treatment, no matter if he is big or small, rich or poor, if he lives on Dogwood or

Gilead, if he goes to the temple or the church. In your activities, those who are able to do things have the opportunity and the responsibility of leadership, but everyone, no matter how insignificant, has the right to express his own opinion. Such a system can work, as you may have learned, only if everyone has a mutual respect for the views and delights of everyone else, and is willing to forget his own wishes to cooperate for the good of the whole school.

I hope you will realize both those things on your first anniversary. Be confident of yourself and tolerant of others. If you are, it will be easy to forecast even brighter anniversaries for you, not only while you are still students, but also when you grow up to manhood and womanhood. ❀

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## **Why I Am Buying Victory Bonds (NEW CANADIAN, October 30, 1943)**

In the midst of Canada's fifth and biggest Victory Loan campaign, the average Canadian citizen can give me many reasons for purchasing Victory Bonds. They are blazoned at him at every turn. To Speed the Victory, To Bring Johnny Home Again. To safeguard the sanctity of a Loved Home. To Preserve Rights of Freedom, Equality and Justice. To Buy All the Good Things That Peace Will Bring.

But most of us who were born in Canada of Japanese parentage, perhaps, cannot voice these same reasons with unequivocal enthusiasm. Especially is this true of those who have been uprooted from homes and subjected to the full weight of the many restrictive decrees, regardless of our complete innocence in the matter.

No 'Johnny' is over there to come marching home to us, for

from the outset we have been barred from enlisting in the forces. What sanctity is left of a well-remembered home? Do we stand on free and equal footing with other citizens, or even enemy aliens in the land? Will our investments mean anything to us if we are to be driven and harried from point to point, or even from the country?

These are the questions which rise to the mind. And the answer to them is therefore of supreme importance. I think it lies in their own insignificance, and in the crux of the whole international conflict. It is the one which prompts me, in spite of the questions, to do what I can in the Fifth Victory loan.

Briefly it comes to this. Through education and experience we have come to value a vision of social and economic democracy as the ultimate hope of human

society

Those of us who spring from an 'international' background, and to whom the meaning of democracy has been brought home chiefly through the denial of it, should realize more vividly than anyone else how great and overpowering is the need to work toward the realization of such a vision.

And today, my conviction is that victory for the cause of the United Nations, not overlooking for a moment its international or local inconsistencies. (such as are evident in our questions), offers by far the better hope that we may progress slowly along a path leading upward to the vision of peace, dignity and freedom for all, rather than one leading downward to the violence, oppression and tyranny of a political dictator or a 'master race.' ❀

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## **So This Was Our Domination (NEW CANADIAN, December 4, 1943)**

Writing editorially upon the Japanese question, the TORONTO GLOBE AND MAIL cites certain 'impressive arguments' marshalled by the VANCOUVER SUN against

the return of Japanese Canadians to their former homes. Chief of these, apart from those primitively ignorant catchwords of 'untrustworthiness' and 'trouble-makers,' seems to be a

declaration from the SUN that 'fishing and truck-farming ... and other callings in which they specialized are getting along without them, just as well as the average of industries

in wartime.'

The newspaper which is quoted as a reliable authority, could not have chosen a better declaration to prove itself just the opposite. Before it became popular to make sensational charges of sabotage and disloyalty and to report the lurid details of atrocities, the SUN conducted its circulation-building, anti-Japanese

campaign, to the never-ending strain of 'Jap infiltration and domination' of British Columbia's industries. So aggressive and efficient was our little minority of 25,000 men, women and children that by some exotic Oriental magic we reputedly dominated and controlled million-dollar industries in fishing and truck-farming, had

a corner on small retail stores, and had controlling interests in lumber production.

Yet today, after the removal of all these 'dominant' people, these industries and occupations all 'get along as well as the average!' What sort of economic penetration or domination was this anyway? ❁

## The Paradox of the Vancouver Riot of 1907 by Dr. Patricia Roy

In Vancouver, the evening of Saturday, September 7, 1907 was unusually hot and humid. Before the night was over, Vancouver was known around the world. The weather was not the news rather it was a riot during which a mob of white men and boys attacked Chinatown and then moved to nearby 'Little Yokohama' where it repeated the process until the Japanese residents and the city police rebuffed it. The publicity embarrassed the local government, created a diplomatic problem, and changed the pattern of Japanese immigration to Canada.

Like their counterparts on the American west coast, white British Columbians had a long-standing aversion to immigrants from Asia. Their intertwined and sometimes quite irrational reasons included racial prejudice, concern about 'unfair' economic competition from people who seemed willing to accept low wages and poor working and living conditions, and a fear of being overwhelmed by the 'teeming millions' of Asia. Indeed, the day before the riot the VANCOUVER DAILY PROVINCE in a story headed, "More Japanese coming on *INDIANA*;" reported that approximately 300 'coolies' would be its second such load.<sup>1</sup> The next day, under the heading "Oriental Hordes on *MONTEAGLE*," the PROVINCE claimed that over 2,000 Chinese 'coolies' had left Yokohama on that Canadian Pacific Steamship.<sup>2</sup> Between January and June 1907, 3,247 Japanese arrived and in July,

2,324 including 110 from Hawaii who landed on one day. In addition, several thousand Chinese and almost 600 'East Indians' came in the first half of 1907. Many of these people, of course, were en route to the United States or were returning from visits to their homelands. Yet, white British Columbians believed that all Asians were new immigrants who were destined to stay in the province where they would ultimately challenge the supposed 'superiority' of the white 'race.' Canada's youthful minister of labour, William Lyon Mackenzie King, who investigated the riot, well summarized the long-term causes of what he described as a "very generally strongly anti-Japanese" belief:

I believe it is no longer merely a labour, but has become a race agitation. In the first place, the people have become alarmed lest by a continuance of the augmentation of the Japanese population in the Province by such large numbers as have come in during the present year, the proportion of these people to the white population will become preponderatingly great, while the fact that the Japanese have proven themselves the equal of the white man in so many ways has caused people of all classes to fear their competition.<sup>3</sup>

Although the Asiatic Exclusion League did not condone violence, the parade and rally that it sponsored precipitated the riot. This League, modelled on a similar organization that began as the Japanese and

Korean Exclusion League in San Francisco, was formed in Vancouver on the initiative of the Vancouver Trades and Labour Council but soon included prominent Liberal and Conservative politicians. Yet, despite long-standing antipathy to Asians in British Columbia, the League did not get a lot of public support. As a publicity measure it organized a parade with a brass band and an effigy of James Dunsmuir whose collieries were major employers of Asians. As lieutenant-governor, Dunsmuir had recently reserved the latest of the provincial legislature's attempts to regulate Asian immigration. Among the marchers were representatives of over fifty labour organizations carrying individual flags saying "A White Canada for us" or banners such as "Stand for a White Canada." The parade culminated with a rally in the auditorium of Vancouver's City Hall on Westminster Ave. (now Main Street) next door to the Carnegie Library. Outside City Hall, the paraders burned the effigy of Dunsmuir.

Among the speakers at City Hall were visiting Americans, representatives of both the Conservative and Liberal parties, and two clergymen including Rev. G.H. Wilson, the father of Halford Wilson (the leading Japanophobe in Vancouver in the late 1930s and early 1940s). Only a small portion of the crowd -- estimated to be as large as 30,000 -- could get into the auditorium so the speakers repeated their speeches on the City Hall steps.

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Exactly what happened next is not clear but before the speeches ended the crowd turned into a mob that moved towards Chinatown. There, men and boys threw bricks and stones into shop windows. Then, a PROVINCE journalist observed, "Recognizing the fact that the fight of the labouring classes in this instance is directed against

no one was seriously injured. The property damage, however, was high. Although two-dozen Caucasians and three Japanese were ultimately charged with offences relating to the riot, most cases were dismissed, mainly for lack of evidence. In the end, five rioters received sentences of one to six months.

per one the white mob ran rampant through Chinatown; in the lower, the Japanese, shouting "Banzai!" chased the invaders away. More worrisome to Canadians, and especially to British Columbians who were then vigorously seeking British immigrants and investment were the comments in the British press. THE TIMES of London

attributed the problem to "the belief that the whites are in the presence of a civilization more efficient than their own." In Japan, THE JIJI SHIMPO called it a "most deplorable demonstration," while THE HOCHI described the humiliation caused by the damage as being "beyond words." In contrast to its response to the San Francisco school crisis a year earlier, however, the Japanese public remained calm.<sup>5</sup> Although Japanese diplomats had warned of rising anti-

**The Worm That Turned** (VANCOUVER DAILY PROVINCE, September 13, 1907)



According to reports the Vancouver mob went through the Chinese quarter like this.



Then returned through the Japanese quarter like this.

Residents of Powell St. had anticipated trouble. The previous afternoon a number of Japanese had arrived in the city to see the parade. After the mob arrived, the PROVINCE reported: "Hundreds of the little brown men rushed the attacking force, their most effective weapons being knives and bottles, the latter being broken off at the neck, which was held in the hands of the Jap fighters" who "made the air ring with *Banzai*." Many men, both Japanese and Caucasian suffered cuts and bruises but fortunately

News of the riot quickly spread around the world. The American press took note. In one cartoon, the DETROIT JOURNAL showed Siamese twins, conjoined at the back, looking at similar accounts of "Jap Riots." One was headed "San Francisco," the other, "Vancouver." In a cartoon later reprinted in the PROVINCE, a Tacoma paper had a cartoon with two panels. In the up-

Japanese sentiment in British Columbia, to their government the riot appeared as "a thunderbolt from a clear sky."<sup>6</sup>

Even before it received the press comments, the Canadian government, like the local administration, was seriously embarrassed by this break down in law and order especially since it affected an ally and its citizens. Prime Minister Wilfrid

Laurier immediately apologized to Japan through the British Ambassador in Tokyo. (Canada was still a British colony insofar as its foreign relations were concerned.) This apology deterred Japan from making a formal protest but it called for a diplomatic solution to the immigration problem and submitted claims for property damages. To investigate the damages, the Laurier government

sent Mackenzie King, the Deputy Minister of Labour, to Vancouver where he arranged to hear from the claimants and to have photographs taken of the damages.<sup>7</sup> He calculated that the actual damages were \$1,553.58 but allowed an additional \$7,482.42 for such collateral damage as loss of business.

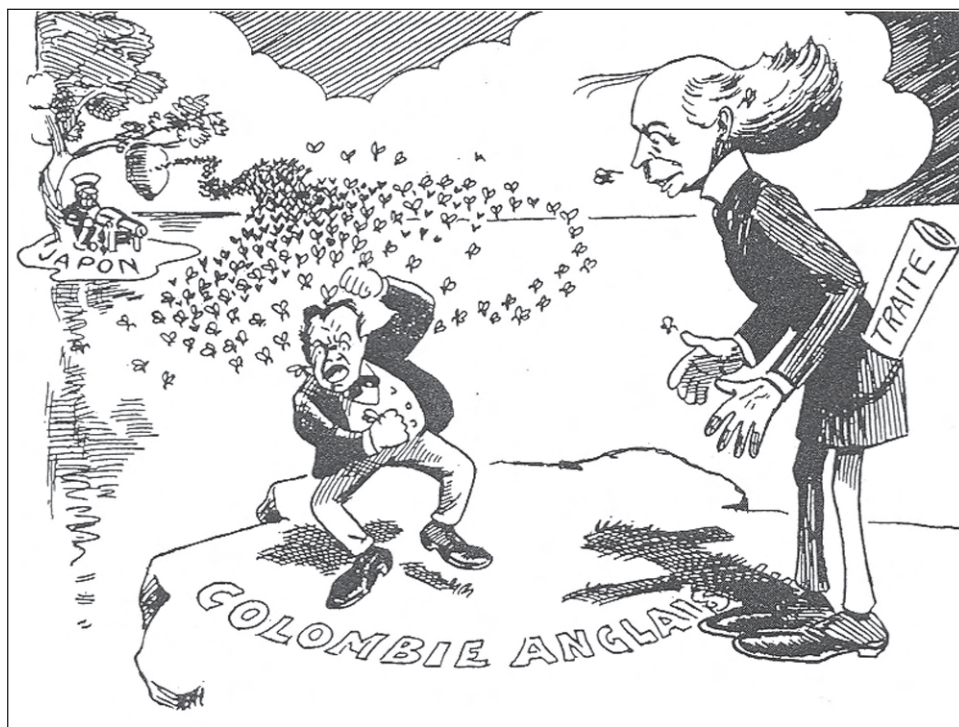
Although this was considerably less than the \$13,519.45 the Consul-General had claimed, the government of Japan was satisfied with Canada's recognition of the principle of compensation.<sup>8</sup>

Responding to Japan's request for a diplomatic solution, Prime Minister Laurier sent the Minister of Labour, Rodolphe Lemieux, to Tokyo to discuss immigration. (King had wanted the assignment but he had limited fluency in French, the language of international diplomacy). The government of Japan tried to dissuade Laurier from sending anyone to Japan explaining that Canada had no right to ask an adherent to the Anglo-Japanese Treaty of Commerce

and Navigation to restrict emigration. Laurier replied that Canada ratified the treaty on the understanding that the emigration restrictions then in place would continue. Japan realized that if she did not accept some restrictions, Canada might denounce the treaty and that that could lead to losses in trade. Japan was also anxious to maintain the friendship of Britain that was objecting to

what similar agreement with the United States. Indeed, Masako Iino, a Japanese scholar, has discovered that late in 1906, Kishiro Morikawa, Japan's consul in Vancouver, aware of the strong anti-Japanese agitation in California, had advised the Minister of Foreign Affairs in Tokyo that Japan must be careful not to arouse anti-Japanese sentiments in British Columbia. He suggested that

Japan should only "permit a small number" of labourers to emigrate at any one time.<sup>10</sup> In Japan, Lemieux expressed a similar opinion as he warned that an "unexpectedly large immigration of labourers and artisans" might impair the "happy relations" of Canada and Japan. He suggested that British Columbia could absorb about



Our Immigration! British Columbia: Wilfred, protect me from these beasts (translation)  
LE CANARD, September 1907

Japanese expansion in China and Manchuria where both had interests. And, always conscious of its honour, Japan did not want other countries to impose restrictions on the migration of its citizens. Consequently, Japan agreed to Lemieux's mission.<sup>9</sup>

The result was the secret Gentlemen's Agreement or the Lemieux-Hayashi Agreement whereby Japan, represented by Count Hayashi, the foreign minister, voluntarily agreed to limit the number of passports it would issue annually to its subjects who wished to emigrate to Canada. The idea for such an arrangement appears to have come from Japan which was then negotiating a some-

300 such immigrants per year. This did not convince Hayashi but he was unwilling to accept the "humiliation" of having the number of Japanese immigrants limited by treaty. Therefore he suggested a "gentlemen's agreement" whereby Japan would restrict the emigration of labourers to Canada and prohibit the emigration of all others except those who had previously resided in Canada, their wives and children, and those who had "special invitations" from Japanese nationals or other residents of Canada such as contract labourers, domestic servants for Japanese residents, or workers required by Japanese entrepreneurs for their mining or agricultural opera-

*Continued on page 10*

tions. Since Canada had means to control the entry of contract labour, Lemieux reluctantly accepted this arrangement after Hayashi promised that Japan would allow no more than a total of four hundred agricultural labourers and domestic servants to leave each year. For domestic political reasons, Japan, however, refused to have the agreement published.

The Gentlemen's Agreement did reduce the number of Japanese immigrants to Canada but paradoxically increased the Japanese population of Canada. In every year but one before 1941, the number of immigrants was well below a 1,000.<sup>11</sup> However, as every student of the history of the Japanese in Canada knows, it changed the pattern of Japanese immigration to Canada and of Japanese Canadian demography. Most of the immigrants before the agreement had been men but their numbers were now restricted. The agreement, however, did not affect their wives, whether they had been left behind in Japan or later married through the 'picture bride' system. With rare exception, in every year from 1908 the number of adult female immigrants was greater than the number of adult male immigrants and most of these women were in their child-bearing years. Despite limited immigration, the population of the Japanese in Canada grew. As A.W. Neill M.P., the Japanophobe from Comox-Alberni, complained to Parliament in 1931, "more trouble is caused by the stork than by the immigrant ship."<sup>12</sup> It was these "good wives and wise mothers" who, in the

words of Midge Ayukawa, "brought about a transition from *wataridori* labouring overseas to more long-term settlement."<sup>13</sup> It is paradoxical that although the Vancouver Riot led to severe restrictions on Japanese immigration to Canada, the subsequent Gentlemen's Agreement contributed to the permanent settlement of Japanese in Canada.

### Postscript

As for the Asiatic Exclusion League whose parade and rally had drawn world-wide attention, it continued to seek members in various coastal cities but rent by internal divisions had difficulty recruiting new members and retaining the interest of the old. Its more moderate members rejected the idea of another parade. Instead, despite the opposition of some of its members who correctly observed that both major parties also favoured Asiatic exclusion, the League ran a candidate in Vancouver in the 1908 federal election. He drew only twenty per cent of the vote and thereafter the League faded away. ❀

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Unless otherwise specified, this article draws on Patricia E. Roy, *A White Man's Province: British Columbia Politicians and Chinese and Japanese Immigrants, 1858-1924* (Vancouver: UBC Press, 1989), ch. 8.

<sup>1</sup> VANCOUVER DAILY PROVINCE, 6 September 1907.

<sup>2</sup> VANCOUVER DAILY PROVINCE, 7 September 1907.

<sup>3</sup> W.L.M. King to Wilfrid Laurier, 9 November 1907, Library and Archives Canada, Wilfrid Laurier Papers, #131662-64.

<sup>4</sup> VANCOUVER DAILY PROVINCE, 9 September 1907.

<sup>5</sup> This paragraph draws on Masako Iino, "Japan's Reaction to the Vancouver Riot of 1907," BC STUDIES, 60 (Winter 1983-84), 40-41.

<sup>6</sup> Kishiro Morikawa to Tadasu Hayashi, 24 September 1907, NIHON GAIKO BUNSHO (hereafter NGB), vol. 40-3, no. 1738 quoted in Iino, "Japan's Reaction," 38.

<sup>7</sup> China was slow to protest the losses of its citizens but when it did, the Canadian government had King undertake a similar survey of Chinese losses and arranged to pay compensation.

<sup>8</sup> Iino, "Japan's Reaction," 39.

<sup>9</sup> This paragraph draws on Iino, "Japan's Reaction," 44-46.

<sup>10</sup> Morikawa to Hayashi, 28 November 1906, NGB, vol. 39-2, no. 1235 quoted in Iino, "Japan's Reaction," 37.

<sup>11</sup> In 1919, the number rose to 1,178. This is probably explained by a backlog of immigrants caused by shipping disruptions during the First World War.

<sup>12</sup> Canada, House of Commons, *Debates*, 26 June 1931, 3122

<sup>13</sup> Midge Ayukawa, "Good Wives and Wise Mothers: Japanese Picture Brides in Early Twentieth-Century British Columbia," BC STUDIES, 105-6 (Spring-Summer, 1995), 107

## Powell Street Riot by Sakuya Nishimura

It was on Sept. 7, 1907 that the so called 'Powell St. Riot' happened just one hundred years ago. This riot did not happen suddenly, but resulted after long simmering antagonism held by white people against Asian workers in B.C. Tensions between Japanese and white fishermen in

Steveston were uneasy and at times erupted into violence around the turn of the 20<sup>th</sup> century. Consequently, the movement by white people to eliminate Japanese fishermen from the fishing industry was getting stronger and stronger.

During 1881-85, 15,000 Chinese

workers were brought into Western Canada for the construction of Canadian Pacific Railway. After the completion of the railway, white people worried the Chinese workers would remain in Canada and call over their families. Therefore, the Canadian Government imposed a

'head tax' on Chinese immigrating into Canada. This head tax increased from \$50 per person in 1886 to \$150 in 1901 and to \$500 in 1903. However, the federal government did not impose the head tax on Japanese immigrants for political reasons. Canada was still a colony of Great Britain at that time and had to abide by its international treaties. Great Britain had concluded the Treaty of Commerce and Navigation in 1895 with the Japanese Government and then the Anglo-Japanese Alliance, a military treaty, in 1902. These treaties prevented the Canadian Government from imposing taxes on Japanese entering the country.

British Columbia only became a province of Canada in 1871 and was virtually unsettled in 1900, except for native peoples. There were very few factories and employment opportunities were essentially limited to the jobs in primary industries, that is, logging, mining and fisheries. White people concerned about competition for the few available jobs resisted the invasion of Chinese and Japanese workers. The exclusion of Asians began in the United States and in February 1907 the government prohibited Asians from entering the US from Hawaii, Mexico and Canada. This exclusion prompted Asian migrants from Hawaii to side-track instead to Canada. In 1907, the numbers of Japanese migrants from Hawaii and entering Canada were as follows:

April 22 <sup>nd</sup>	294
May 13 <sup>th</sup>	223
July 6 <sup>th</sup>	241
July 24 <sup>th</sup>	1,177

On this date, the British ship, **KUMERIC**, came into Vancouver harbour with 1,177 Japanese passengers. Several thousand white merchants and workers met to protest the entry of the passengers to Canada.

Aug. 18 <sup>th</sup>	306
Sept. 18 <sup>th</sup>	293
Total	2,534

This number of Japanese immigrants increased to 8,048 if students, merchants, etc. are included. However, of these, 3,619 Japanese moved on from Canada to the United States within one month.

The Asian Exclusion League was established in United States and a corresponding group was formed in Canada. On Saturday, September 7<sup>th</sup>, the League organized a protest that attracted about 2,000 people at the Cambie Street grounds. This crowd marched down Georgia and Hastings Streets carrying small flags with the slogans such as 'Stand for a White Canada' and 'If Canada Were Attacked, Who Would Defend Her: Whites or Orientals'. More people kept joining the procession, so by the time it arrived at City Hall on Main Street, the crowd had grown to 5,000. At City Hall, various demonstrators, including Reverend H.W. Fraser demanded the following: the Canadian Government should authorize the Natal Act; the Premier of B.C. should recognize the Asian Exclusion League; the Asian Exclusion League should establish close contact with their counterpart organization in Seattle.

Another speaker agitated the crowd to torch an effigy of Dunsmuir, which was executed with great gaiety. Aroused by the rhetoric and excitement, the crowd marched to Chinatown yelling and chanting their slogans. The violence started when a young man threw a brick through a Chinese store window, igniting the mob to rampage through Chinatown breaking every window and then heading to Japantown through Main Street to Powell Street.

At the corner of Main and Powell, a large grocery store owned by the Kawasaki brothers was badly damaged by stones thrown by the rioters. The stores, on both sides of the 200-400 blocks of Powell Street, were also damaged by thrown stones.

The mob then proceeded to the 500 block of Powell Street.

The terrified Japanese living on Powell Street prepared to defend themselves assisted by many youth from Steveston under the direction of Saburo Yoshio and they did. He ordered the men to collect stones and bricks and the women to make '*nigiri-meshi*' (rice balls). The second attack came around 9:30 PM, but by this time the Japanese were well prepared with many of the defenders on the rooftops throwing stones and bricks. Other defenders were engaged in hand-to-hand combat with the rioters, who soon ran away after some of them were injured. After 11 PM, the rioters intended to attack Chinatown again, but the organizers wanting the rioting to stop, shouted orders to disperse, which the rioters ignored and continued marching to their destination. However, policemen and firefighters were waiting for them in Chinatown and hosed them with water. The rioters gave up and went home.

On Sunday, Sept. 8<sup>th</sup>, nothing happened and on Monday white men set fire to the Japanese Language School on Alexander Street, but it was extinguished before it had a chance to spread. On the same day, the Hastings Sawmill, where many Japanese had been employed since 1883, was also set on fire as was the Japanese Methodist Church. Both escaped damage. During this riot, 56 Japanese houses were damaged, so Consul General Nosse in Ottawa asked for compensation from the Canadian Government for damages. The Canada Government organized two Royal Committees, the first to investigate the extent of the damages, which eventually resulted in the dispensation of \$13,500 for the Japanese Community and \$25,990 for the Chinese Community. The mandate of the second Committee was to analyze the causes of the riot.

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This Committee reported the riot was caused by too many Asians arriving in Canada and suggested the number of the Asian immigrants be restricted. The Japanese Government accepted the Committee's proposal and concluded the Lemieux Agreement which restricted the number of male Japanese immigrants to 400 per year, except returning immigrants, agricultural and domestic workers, students, diplomats and merchants. This agreement did not restrict female immigrants and an upsurge of wives and 'picture brides' entered Canada and completely transformed the Japanese community from an essentially male dominated society

to a more normal familial society. In 1907, the Japanese community in the Powell Street area was already well established as shown in the following statistics of the numbers of employees (mostly men) in the various industries and businesses of Japantown:

Mill workers	ca. 1000
Food stores	32
Newspapers	27
Restaurants	26
Room and board	26
Grocery stores	21
Businessmen	15
Inn and Hotels	14
Doctors, dentists, midwives	12
Barbers	11

Imports and Exports	5
Teachers (4 schools)	3
Religious	2
Others	120
Total	ca. 1,312 ❀

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# Perspectives on the 1907 Riots in Selected Asian Languages and International Newspapers by Woan-Jen Wang

On September 7, 1907, nearly a century ago, an anti-Asiatic riot took place in Vancouver's Chinatown and Japantown. The riot was the most spectacular moment within a long history of anti-Asiatic agitation in British Columbia. This hostility began in 1885, right after the Canadian Pacific Railway was completed and the same year the Head Tax was imposed on Chinese entering Canada. This long history of anti-Asian agitation resulted in more than the street violence of the riot, but also created a legacy of focusing on the perspectives of the rioters at the expense of the victims of the riot. This exclusion of Chinese Canadian, Japanese Canadian, and South Asian Canadian points of view might not have been as violent, but in many ways the long-term effect has been just as harmful. In perpetuating the rioters' perspectives as the central story of 1907, Canadian history still has not adequately included those who were excluded through these anti-Asian acts. During the investigation of the riot, conducted by future Prime Minister Mackenzie King, Asian language newspapers

and sources were rarely consulted by the Canadian authorities, and thus, the Asian victims' voices have been buried over the past century.

In this article, first, I will discuss how most local English language media tended to down play the violence of the 1907 riots. Second, the local media ignored the long history of anti-Asian agitation in British Columbia and instead portrayed the Asiatic Exclusion League, originally organized in the United States, as the cause of the riot. Finally, in reading what Chinese and Japanese language newspapers had to say about the riots, we can see very different reactions and perspectives than in English language newspapers. I will discuss articles from three Asian-language newspapers, each of which based their reports on accounts from Chinese or Japanese observers in Vancouver; THE TAIWAN DAILY NEWS [TAIWAN RI RI XIN BAO 台灣日日新報], THE CHINESE ENGLISH DAILY [HUA YING JIH PAO 華英日報] and the THE CHINESE WESTERN DAILY NEWS [CHUNG SAI YAT PO 中西日報].

Most of the English media tended to down play the violence of the 1907 riots. This view, widely circulated in local newspapers, came to dominate later views as well. Sixty years later, a historian writing about the riots concluded from reading local English language newspapers that, "There was considerable damage to property held by Chinese and Japanese, but there were no deaths.<sup>1</sup>" Chinese and Japanese language newspapers tended to describe the riots in a much more violent light. For instance, in an article, "The Detailed Report of the Vancouver Riot", published in Taiwan in both Japanese and Chinese on September 22, 1907, roughly two weeks after the riot, THE TAIWAN DAILY NEWS, reported that there were in fact multiple deaths: "The Japanese stores in Vancouver on the evening of September 8<sup>th</sup>, were damaged by a thousand rioters; The Japanese fought with them and killed four white men.<sup>2</sup>" Additionally, this article described in detail the number of stores that were damaged and specifically indicated the name of the stores, "The eighteen stores ran by the Japanese, including nine hotels,

two public bathing places, two shoes stores, five barber shop, a bank, a press, a Japanese food restaurant, and a glass store, were all damaged.<sup>3</sup>

Mr. Ishii [a special envoy of the Japanese Government] requested twenty-five thousand dollars in compensation, but the Mayor refused it. Therefore, this request was transferred to the Canadian government and became an international issue<sup>4</sup>.

This detailed information, focusing on the actions of the Japanese in response to the riots, transformed the incident into a diplomatic crisis between Japan and Canada and served to give the point of view of the Chinese and Japanese victims, something that was rare among the local English newspapers.

Major local English newspapers focused on the sympathy of federal and British officials and their regret for the victims in the riot. One newspaper reported that the Prime Minister of Canada, on order of the Governor-General, sent a telegraph to the Mayor of Vancouver.

The Governor-General and the King of England had close relations and they heard the Emperor of Japan's subjects were insulted and expressed their deep regrets and hope that order could be restored and the offenders punished as soon as possible<sup>5</sup>.

In September 1907, most English and American media ascribed the cause of the riots to Americans belonging to the Asiatic Exclusion League<sup>6</sup>, while neglecting the long hostility against Asian migrants in British Columbia. This elision gave the impression that local B.C. social organizations (e.g. the local churches and labour unions) and politicians had little to do with the 1907 riot.

For instance, THE TIMES emphasized to their readers that Americans were to be blamed for the 1907 riots: "The leaders of the demonstration were not Canadians,

but citizens of the United States. They were Frank Cotterill, president of the Federation of Labour of the State of Washington, A.E. Fowler, secretary of the Anti-Japanese and Korean League of the same State, and George P. Listman, a prominent Labour leader of Seattle...The actual acts of violence seem to have been committed for the most part by Canadians, but that the violence was due to the agitation of the Americans there appears to be not a shadow of doubt<sup>7</sup>."

B.C.'s long history of local anti-Asiatic sentiment and active labour movements were not mentioned at all. In contrast, THE TAIWAN DAILY NEWS revealed that British Columbians were actively involved in the anti-Asiatic movement, even after the anti-Asiatic 1907 riot, something rarely brought up in local B.C. newspapers, "The anti-Japanese movement was becoming more and more active in Vancouver; the local people frequently allied with the anti-Japanese Exclusion League and often hold meetings to plan to attack the Japanese<sup>8</sup>."

Reporting the opinion of a Chinese eyewitness, THE CHINESE WESTERN DAILY NEWS described a local context for the riot: "Japanese and East Indians have flooded in to Vancouver since the beginning of this year. Therefore, the labour unions are envious of them... Labour unions often petition the Canadian government to forbid Japanese and East Indian workers [from coming], and the racial discrimination even applies to our race [the Chinese people]. The hatred has been accumulating for a long time<sup>9</sup>."

That "the labour union [工黨 *Gong dang*] has been envious of the influx of Asian labours since the beginning of the year [1907]<sup>10</sup>," implied that organized anti-Asian hostility had existed in B.C. for at least eight months. He was clear

that local labour unions [工黨 *Gong dang*] were behind the 1907 riot. That this eyewitness was referring to local labour unions and not the Asiatic Exclusion League was evident: in THE CHINESE WESTERN DAILY NEWS, THE CHINA DAILY [ZHONG GUO RI BAO 中國日報], CHINESE TAIWAN DAILY NEWS [HAN WEN TAIWAN RI RI XIN BAO 漢文台灣日日新報] the Asiatic Exclusion League was translated as 禁亞人會 *Jin Ya ren hui*<sup>11</sup> or *Qu zhu Ya ren hui*, *Ri ben ren pai chi tong meng hui* not *Gong dang*, labour union or party. Chinese newspapers, unlike local English newspapers, reported the long history of local anti-Asian organizing, refusing to assign sole cause to the agitation of Americans and the Asiatic Exclusion League.

This long hostility and political agitation outlasted the September 1907 riots, with ongoing incidents. In January 1908, a small anti-Japanese riot happened again. A telegraph issued on the 4<sup>th</sup> from Tokyo: "Yesterday, anti-Japanese riot happened in Vancouver, damaging Japanese stores. The Japanese fought back and rioters retrieved. There were some casualties<sup>12</sup>."

From the point of view of the Asians targeted by anti-Asian agitation in B.C., the riots of 1907 were only one incident and was soon followed by anti-Asian legislation. These included the Hayashi-Lemieux Agreement of 1908, which limited the number of Japanese migrants; the 1908 Continuous Journey Act, which cut off migrants from India; and the 1923 Chinese Exclusion Act, which finally answered the long-standing call of anti-Asian organizations for the ending of Chinese migration to Canada.

The role of community organizations in dealing with anti-Asian violence and discrimination is also revealed in Chinese language

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sources in ways that we cannot find in English sources. A notice distributed by the Chinese Benevolent Association (CBA) to the inhabitants in Chinatown around September 8, 1907 was printed in THE CHINESE ENGLISH DAILY: "If any of you go back to your original work places and your employers are not willing to hire you and hire others instead, please report to the CBA and we will negotiate for you," and later, "Any Chinese people who have been beaten by westerners, please report to the CBA and we will negotiate with them<sup>13</sup>." The CBA actively organized Chinese Canadians to parry the often violent tactics used by anti-Asian organizations, part of a long term strategy to remove Chinese workers from jobs and replace them with white workers.

Notices published by the CBA again highlight the disparity between English and Asian language newspapers in reporting the role of violence as a political tactic. The major British Columbia newspapers, such as THE COLUMBIANS, reported that there were "no fatalities" in the 1907 riot<sup>14</sup>. However, according to the notice issued by the CBA printed in THE CHINESE ENGLISH DAILY, a Chinese man Wu Ya-sen from Pingxia, the city of Nin, was found "hanging on the tree close to a public cemetery" after the riot and "the cause of his death" was unclear<sup>15</sup>. "The CBA has hired a lawyer and doctor to exam his body tomorrow at 4 o'clock in order to investigate the cause of his death and will subsequently announce it."<sup>16</sup> It was inconclusive whether Wu Ya-sen hanged himself. The CBA's role as an organization created to respond to anti-Chinese agitation was clear. THE CHINESE ENGLISH DAILY became the primary organ for distributing information within the Chinese community in response to the riot and for negotiating

with non-Chinese authorities. One Chinese eyewitness to the riots and their aftermath wrote, "This time it was fortunate that THE CHINESE ENGLISH DAILY office, for days on end, distributed issues [because the people started to feel calmer]. [*The Chinese Benevolent Association*] acted with certainty, telegraphing the Canadian government to negotiate rationally with them, accusing the local government and requesting compensation. [*The Chinese Benevolent Association*] advised my fellow countrymen to be watchful and prepare themselves [in case the situation worsened]<sup>17</sup>."

Articles in the THE CHINESE ENGLISH DAILY and the tactics used by the CBA in response to anti-Chinese violence revealed how the Chinese differed from their enemies by showing them as uncivilized by resorting to violence as a political tool.

Our country [China] uses culture and civilization to deal with enemies. The Analects of Confucius say, "Use uprightness to treat resentment; use kindness in return for kindness." Improve ourselves in order to wipe away this humiliation [that the riot has brought to Chinatown]; face upward and feel free!<sup>18</sup>"

It is interesting to note how many English language newspapers focused on how the Japanese heroically fought back the rioters, showing how the Chinese in contrast were relatively passive in protecting themselves. However, Chinese language newspapers revealed a different perspective on violence, suggesting the response of the Chinese in not fighting violence with further violence as a virtue.

The Chinese, Japanese and English language newspapers were reporting on the same set of events--the 1907 Riots--however, the readers perceived very different stories. The perspectives on the 1907 riots of

local B.C. newspapers were very different from that of Asian language newspapers. The historical voice of Chinese and Japanese Canadians, and the historical importance of Asian language materials pertaining to the 1907 riots must be recovered, and this long ignored history reclaimed. To continue to only listen to the English language sources reinforces the erasure and exclusions that anti-Asian agitation and white supremacy accomplished in the aftermath of the 1907 riots. To do so perpetuates the injustices that anti-Asian agitation worked to achieve, denying us the possibility of creating a common Canadian history that recognizes the inequities of the past, which is the shared inheritance of us all. \*

\* The author, Woan-Jen Wang, a UBC student, is currently working on a website, *Perspectives on the 1907 Riots in Selected Asian Languages and International Newspapers*, as a course project and as part of the 2007 Anniversary. Prof. Henry Yu is her instructor.

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## *Family History Series No. 6*

### **Kozo Kitagawa and the *Omiya Shoten* and Tad's Sporting Goods**

**by Mitsuo Yesaki and Tad Kitagawa**

Kozo Kitagawa was born in 1888 in Shiga Prefecture, Japan and immigrated to Canada in 1920. Prior to immigrating to Canada, Kozo had a short career with a large trading company called Marubeni in Osaka and he became a great friend with Itoh Chubei-san, the founder of C. Itoh Trading Company. Kozo maintained his friendship with many senior management of both C. Itoh and Marubeni as evidenced by the many personal greeting notes written in his autograph book during their frequent business visits to Vancouver.

Kozo opened a general store in Steveston in the early 1920s, the

OMIYA Company, or in Japanese, *OMIYA SHOTEN*. The 1920s was an opportune decade to start a business due to a booming economy with increasing demand for goods and services after World War I. *OMIYA SHOTEN* was listed for the first time in the 1925 issue of a British Columbia business directory<sup>1</sup>.

During the twenties, the Federal Fisheries Department commenced an initiative to eliminate the Japanese from commercial fishing on the west coast. This initiative had a severe economic impact on the Japanese fishermen in Steveston as many of them lost their fishing licences.

Fortunately the generally good times enabled the Japanese to find other opportunities, mainly in farming.

The *OMIYA SHOTEN* was a large store on a property located on Moncton Street between Number One Road and First Avenue. The main floor of the building was the business area and the back portion on the second floor was the living quarters, which contained the living room, bathroom and six bedrooms. The kitchen was on the main floor at the rear of the business area. Also at the back of the first floor was the car garage, a *furoba* (Japanese style

*Continued on page 16*



Kozo and Masa Kitagawa. (T. Kitagawa photo, ca. 1926)

bath), rice room for storing stacks of 100-pound rice sacks, storage area for sawdust (the main fuel for the kitchen stove) and an area for the dogs he loved so much.

As the name implies, the *OMIYA SHOTEN* general store sold most essential goods for the everyday needs for the Steveston community; Japanese and Canadian groceries, clothing, Japanese chinaware, painting supplies, knitting goods and a large selection of commercial fishing equipment and gear (gum boots, raingear, kerosene lanterns, oars, compasses, etc).

The store was open seven days a week from 9 AM to as late as 9 PM. Kozo had two employees working in the store and a live-in delivery boy. He purchased a Chevrolet truck in 1925 for delivering goods to customers. Besides sales of regular 'supermarket' goods, Kozo was noted for selling and serving 'unauthorized' liquor through the back door. In 1939, the store was raided by the police and they confiscated all the liquor including many whiskey bottles containing *shoyu*. Kozo used the empty whiskey bottles as *shoyu* containers for sale to his customers.

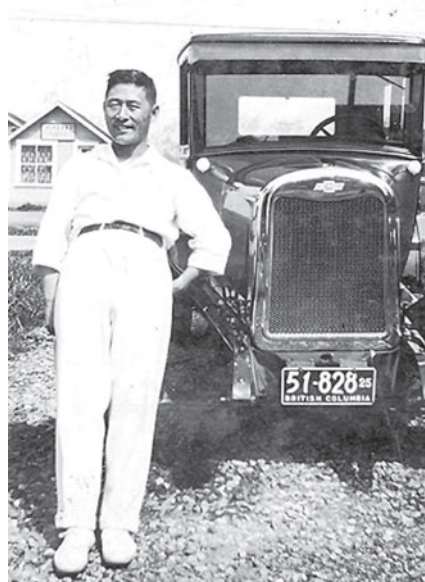
Kozo's main competitors in the

Steveston area was S. Wakita, proprietor of the *WAKITA* General Store located on the southeast corner of Moncton Street and Second Avenue and HONG WO located on Dyke Road west of Trites Road.

In 1926, Kozo returned to Shiga Prefecture, Japan and married Masa Hayami. Masa was born in 1907 and was 19 years old at the time of their marriage. The married couple returned to Canada and had six children: daughter Kazuko (Margaret), son Tadao (Tad), daughters Yoshiko (Betty), Shigeko (Mary) and sons Masayuki (Mas) and Koichi.

Kozo hired a live-in maid to assist in raising the children and helping with general household chores.

In February 1939, Kozo and his family (Masa, Kazuko, Tadao, Yoshiko and Shigeko) went to Japan on the *HEI MARU* for a three month holiday. Masayuki stayed in Steveston and was cared for by Mr. and Mrs. Tanaka. The journey to Yokohama took 13 days. Once outside of Victoria, the sea became very rough and remained so all the way to Japan. All the children were seasick for 11 days and Masa was so sick she got an infection and had to be hospitalized for an operation in



Kozo Kitagawa beside his new Chevrolet pick-up truck. (T. Kitagawa photo, 1925)



View from northwest corner of *OMIYA SHOTEN* under a blanket of snow. (T. Kitagawa photo, ca. 1935) Yokohama.

The train ride from Yokohama to Kyoto on the *TSUBAME* (1939 bullet train) was an overnight journey. Upon arriving in Kyoto, Kozo rented a house for three months. In Kyoto, many relatives of Kozo and Masa were there to meet them, including numerous uncles, aunts, cousins and *Obachan* as well as many close friends. Most of these people were from the '*inaka*' and none of them ever came to Canada. During the three-month period in Japan, Kozo hired a private tutor to make sure his children kept up to date in their education. The family visited many of the cultural sights of Kyoto – *otera* (temples), shrines, *shibai* (theatres), and *geisha-ya*. One of the most enjoyable places to visit was the department store rooftop entertainment.

The journey home from Yokohama on the *HEIAN MARU* (sister ship of *HEI MARU*) in early May was much more enjoyable. The family returned to Steveston just in time for the May Day celebration at the Brighthouse Race Track oval.

Before the war, Kozo was very active in the Japanese community, especially with the Steveston Buddhist Church. He was also an avid supporter of the Steveston Fuji baseball team. His hobbies included

playing tennis with Mr. Kobayashi, who had his own tennis court. He also enjoyed going to the horse races in Brighthouse and Lansdowne Park. He enjoyed playing *shogi*, a Japanese board game similar to chess, with his good friends Jiro Nishihata (proprietor of the Home gas station on the Fraser River), Kunimatsu Saimoto, Mr. Yodogawa and Ihei Hirata. Both Kozo and Mr. Saimoto, his favorite opponent, taught the game to their sons who often played *shogi* together. Tad knows how to play *shogi* to this day.

When the family was evacuated in 1942, the *OMIYA SHOTEN* store was fully stocked with merchandise. Kozo decided to move to Bridge River, a self-supporting relocation site. He shipped crates of Japanese canned goods like *takenoko*, *fukujinzuke*, *unagi*, etc, along with cooking utensils, furniture and personal effects. Because Bridge River was classified as a self-supporting community, there were no baggage restrictions for evacuees.

Kozo and his family arrived in Bridge River in April 1942. He rent-



Kozo Kitagawa and family, including grandparents, in front of Keigon Taki at Nikko. (T. Kitagawa photo, 1939)

ed a small cottage, which included a kitchen, one bedroom downstairs and one room upstairs for \$18 a month. Unfortunately, the winter of 1942/43 was extremely cold and most of the Japanese canned goods which Kozo packed from Steveston were damaged and subsequently destroyed. Kozo did not work while in Bridge River, however, he spent a few weeks picking bugs for the government.

In 1945, Kozo and his family moved to Vernon with the help of his good friend, Jiro Nishihata. There, he rented a small house which had no plumbing, no clean water and no electricity. Kozo worked in the orchards thinning and picking apples. He also farmed to market vegetables and for the family's own needs. Sometime in 1946, Kozo received compensation for the losses suffered during the evacuation amounting to \$11,000 from the Federal Government.

In April, 1949, the Federal Government removed the travel restrictions barring persons of Japanese descent from returning to the west coast. Kozo and Tad came to Vancouver in November 1949 to look for a suitable house. Kozo was 61 years old at this time when most men would be considering retirement. For some reason unknown to Tad, Kozo did not contemplate restarting in Steveston. He searched for a home in the Marpole area and found a large house on Aisne Street on a triangular lot measuring 220 feet x 250 feet x 150 feet. The house was originally a bunkhouse for the Universal Box Company and the house abutted its premises. The list price of the house was \$5000, but Kozo purchased it for \$4500.

Once the purchase of the house was completed, Kozo and Tad began thinking of what type of business they should establish. Kozo thought of starting a rice related business whereas Tad suggested selling sport-



Back of the Omiya Shoten showing second storey living quarters, stairway, balcony and railing. (T. Kitagawa photo, ca. 1936)

ing goods as this was the only thing that was familiar to him because of his interest in sports, especially baseball, basketball and hockey.

In 1950, they opened TAD'S SPORTING GOODS in a small, rented store (12 feet x 50 feet) at 1381 SW Marine Drive opposite the Marpole Theatre. The store was divided into two areas – the front section for various types of sporting goods and the back section for Japanese foods and groceries, similar to the old days of *OMIYA SHOTEN*, but on a much smaller scale. Kozo purchased a panel truck which he used to sell and deliver groceries to many relocated Japanese living in outlying communities including Steveston, Queensborough, Sunbury, Newton, and Celtic and Great Northern canneries.

Kozo's daily work routine was to go to downtown Vancouver early in the morning to pick up goods from the produce wholesalers and Japanese food suppliers. Daily pick-up of

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*Male congregation in front of the Steveston Buddhist Temple. Kozo Kitagawa sitting in front row (third from left) with Reverend Mori on his left followed by Fumio Kajiro. (T. Kitagawa photo, 1937)*

perishables such as *tofu*, *kamaboko*, *age*, fruits, and eggs were carefully loaded into the panel truck and delivered to customers homes from noon

to late evening. Kozo went out of his way to fulfill the orders of his customers. Before the war, one of the Japanese 'favorites' was the 12

to 18-inch bologna. Kozo convinced the Pacific Meat Company manager to produce the bologna for sale to Japanese customers.



*Fuji baseball team with Shinichi Matsuo on extreme left and Kozo Kitagawa on extreme right. (T. Kitagawa photo, date unknown)*

Many of the returning Japanese were fishermen and to deliver the groceries was often done under very difficult conditions. For example, many of the Japanese fishermen in Queensborough and Sunbury lived in boathouses on the Fraser River. These homes were only accessible from the main dyke via footpaths and wooden walkways. Kozo frequently negotiated these 'obstacle courses' with a 100-pound sack of rice on his back. Tad remembers filling in for Kozo and working 10–12 hour days. Kozo continued the delivery service until a year before his death in 1970 at age 82. Perhaps he was trying to make up for the 7½ idle years lost during the internment period.

In 1958, Tad married Michiko Nakazawa and they moved into a new home in Richmond. Kozo and Masa moved in with them. Although Kozo passed away in 1970, Masa continued to live with Tad and Michiko until early 2006, at which time she had to be moved to a senior's assisted living home in Richmond.

In the beginning, sporting goods was secondary in sales compared to Kozo's grocery business. However, with many suggestions from customers, Tad slowly increased his inven-



Front view of the second Tad's Sporting Good's store on 1353 SW Marine Drive. (T. Kitagawa photo, ca. 1960)

tory by adding essentials and accessories for sports fishing and hunting, camping, skiing, and various racquet equipment and clothing. A well-stocked inventory of sporting goods combined with regular and loyal customers soon surpassed the sales of the Kozo's grocery business. Whenever anybody needed something in the sporting goods field, you would often hear the phrase, "Go see Tad!"

With the construction of the Oak Street and Arthur Lang bridges

in 1958 and 1962, respectively, Tad's Sporting Goods moved to a larger store at 1353 SW Marine Drive and then to 8750 Granville Street – its current location. Tad retired in 1998 but he still goes to the store once a week. Mas, his younger brother and a Chinese partner continue to operate a successful TAD'S SPORTING GOODS. ❁

#### Footnotes

<sup>1</sup> Wrigley's British Columbia Directory 1925

### *Artist / Craftsman Series No. 11*

## **Hapa Animator a Voice for the Future by Christine Kondo**



Jeff Chiba Stearns and his hapa comic character in "What Are You Anyways?" (J.C. Stearns photo, 2006)

As a child growing up in a small town in British Columbia, Jeff Chiba Stearns was often asked the question,

"So, what *are* you anyways?" It's a question that many children of mixed marriages are familiar with.

Now 27, the half-Japanese, half-Caucasian (a mix of English/Scottish/Russian/German) film animator recently won the Best Animated Short Award at the Canadian Awards for Electronic and Animated Arts (CAEAA) for the film that answers the question, 'What Are You Anyways?' Since its release in 2005, the film has won seven awards and has been screened at more than 30 international film festivals.

In his acceptance speech Jeff said, "It means a great deal to be recognized by my peers in the Canadian animation industry for the work I am doing in independent classical animation. So

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many people from around the world responded to how much they relate to my film and in turn share their own stories with me. I can only hope for continued success with all my future projects and that my work will continue to touch the lives of people around the world.”

“What Are You Anyways?” is the first animated film to deal with intermarriage and *hapa* issues in the Japanese Canadian community. ‘*Hapa*’ comes from the Hawaiian word *hapa-haole* which is used to describe people of partial Asian or Pacific Islander ancestry. The humorous but touching autobiographical film explores Jeff’s mixed cultural background growing up in a small Canadian city and the struggle to find one’s identity while being a half-minority. It features a character called ‘Super Nip’ - the first ever *hapa* superhero. The film has not only won critical praise, but Jeff himself has become an international spokesperson for *hapa* issues, appearing on television, print and radio as well as lecturing at universities and conferences.

This film and Jeff’s work is particularly important for the Japanese Canadian community because a

significant portion of the younger generation is *hapa*. According to 2001 data compiled by Statistics Canada, 37.5 percent of the Japanese Canadian community is of mixed ancestry. The number of people with mixed Japanese ancestry has nearly doubled since 1991. And, the Japanese Canadian mixed marriage and intermarriage rate is the highest of all ethnic groups.<sup>1</sup>

Jeff graduated from the Emily Carr Institute of Art and Design with a Bachelor of Media Arts majoring in Film Animation in 2001. He also has a Bachelor of Education with a major in Secondary Fine Arts Education from the University of British Columbia (2003). He’s based in Kelowna where he teaches animation at the Center of Arts and Technology. His previous short animated films, ‘The horror of Kindergarten’ (2001) and ‘Kip and Kyle’ (2000) have both been screened at festivals around the world and appeared on the CBC.

Jeff’s next project is called ‘One Big *Hapa* Family’, an animated documentary that “explores the lives of children of all ages who are a product of mixed-race marriages and how they perceive themselves as global citizens.” It’s scheduled for release



Jeff Chiba Stearns with award conferred by the Canadian Awards for Electronic and Animated Arts (CAEAA). (J. C. Stearns photo, 2006) in 2007. ❁

#### Footnotes

<sup>1</sup> <http://www.najc.ca/thenandnow/today.php>

DVD copies of ‘What Are You Anyways’ are sold at the Nikkei Museum and Heritage Centre’s gift shop. Copies can also be ordered through Jeff’s website: [www.meditatingbunny.com](http://www.meditatingbunny.com)

## Japanese Canadian National Museum: Winter 2006 Highlights

by Tim Savage

At the JCNM gallery the exhibition *Uprooted: A Journey of Japanese Canadian Fishing Families* opened January 9, continuing through April 28. JCNM is the first venue in the Gulf of Georgia Cannery National Historic Site’s traveling exhibit of the show. Thanks to Gulf of Georgia staff and volunteers who installed it. Watch for related program events planned for March and April.

On January 11, the JCNM exhibition *Levelling the Playing Field* opened its national tour at the Gendai Gallery in the Toronto Japanese Canadian Cultural Centre and continuing through March 14. Former Asahi

players Mickey Maikawa and Mike Maruno attended the opening reception along with the show’s curator Grace Eiko Thomson, Asahi historian Pat Adachi, and many fans and family of former players. The JCCC presented Asahi Day on February 17 with Ken Noma, Mel Tsuji (nephew of Asahi Roy Yamamura) and Frank Moritsugu.

A compact version of JCNM exhibition *Reshaping Memory, Owning History: Through the Lens of Japanese Canadian Redress* is on display at Delta Museum and Archives until July 14, along with an exhibit about local Japanese Canadian history. On

March 31, Delta Museum will hold a reunion for former residents of Delta, Sunbury, Deas Island, Westham Island, Annieville, Strawberry Hill, Kennedy, Ladner, Tsawwassen and surrounding areas.

JCNM touring exhibition *Shashin: Japanese Canadian Studio Photography to 1942* is at the Museum in Campbell River during February-April 2007.

On January 20 a memorial service for Tommy Shoyama was held in Victoria with the members of the board of directors and staff representing the National Nikkei Museum and Heritage Centre. The Museum

and Centre mourn the passing of a great friend and advisor. Thank you to all who have made donations in his memory.

The JCNM hosted the third annual *Jan Ken Pon!* Family Games on February 10. This year's event featured over twenty traditional Japanese heritage games and toys. There was lots of fun with spinning tops, *kami-fusen* balloons, *pokkuri*

stilts, *hanafuda*, *kiai* contest and an exciting Rock Paper Scissors tournament. Thanks to all the volunteers for making it a success.

This winter a number of groups visited the National Nikkei Museum and Heritage Centre including seniors from Burnaby Edmonds Community Centre, UBC Women's Heritage Club and several school groups including Stratford Hall,

David Oppenheimer, Kwayhquitlum, and Second Street Community School. Thanks to the dedicated volunteers who keep coming every week to help with this well-received program.

For more information on JCNM programs please telephone 604 777 7000, or visit [www.jcnm.ca](http://www.jcnm.ca) or [www.nikkieplace.org](http://www.nikkieplace.org) ❀

## Nitobe Memorial Garden by Christine Kondo

A quiet oasis in a busy university campus, the Nitobe Memorial Garden was opened in 1960 for the University of British Columbia's Botanical Garden and Plant Research Centre. Today it's considered one of the most authentic Japanese tea and stroll gardens in North America.

Created out of two-and-a-half acres of red cedar and Douglas fir forest, the garden's paths are designed to suggest the passing of time, whether a day, a season, or a lifetime. Upon entering the garden through the Gate House, visitors can take a pamphlet for a self-guided tour.

Meticulously designed and maintained, the garden's landscapes are infused with a tranquil harmony. The natural elements of forest, waterfalls, rivers, islands, seas and rocks are incorporated and visitors see many changing landscapes while wandering along the path.

In 1959, Professor Kannosuke Mori of Chiba University, a landscape architect, at the recommendation of the government of Japan, was appointed to design the garden. He supervised the development of the garden and personally directed the placement of each tree, stone and

shrub. Some maple and cherry trees and most of the azaleas and iris were



*The Nitobe Memorial Garden at UBC is considered one of the finest Japanese gardens outside of Japan. The garden's paths and bridges are designed to suggest the passing of time. (C, Kondo photo, 2006)*

brought from Japan. The creation of the garden also coincided with the founding of the Vancouver Japanese Gardeners Association.

The Nitobe Memorial Garden's ceremonial Tea House *Ichibō-an* (hut of sweeping view) is equipped with all the elements needed for *chadō* (way of tea) ceremony: a waiting room (*machiai*), outer garden (*soto roji*), waiting bench (*koshikake machiai*), middle gate (*chūmon*), inner garden (*uchi roji*), main tearoom (*hon seki*) and preparation room (*mizuya*). The Urasenke Foundation of Vancouver hosts tea ceremonies at the garden throughout the summer.

(Phone 604-224-1560 for details. <http://urasenke.org/>)

The garden honours Dr. Inazo Nitobe (1862-1933), an agriculturalist, statesman and educator who devoted much of his life to promoting trust and understanding between Japan and North America.

Nitobe was educated in both Japan and the U.S. Early on in his life at Tokyo University he decided to study English literature as well as agricultural administration. When a professor in the department of literature asked Nitobe why he wanted to study English literature, he famously

replied, "It is because I hope to be a bridge across the Pacific Ocean."<sup>1</sup> The next year Nitobe left Japan to finish his studies in the U.S. at John Hopkins University in Baltimore. Among the six water-crossings at the Nitobe Memorial Garden, the 77-log bridge is symbolic of Nitobe's desire to be this "bridge across the Pacific."

While attending the Banff Conference of the Institute of Pacific Relations in 1933, Nitobe fell ill and later died at Royal Jubilee Hospital in Victoria on October 15. In his last speech at the conference Nitobe

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said, "We are now living in a world of great events, the magnitude of which is unsurpassed in the annals of mankind. Man's mind is torn with grave apprehensions and his heart is stirred by disquieting emotions. In the tradition of my country it is a custom for wise men at such times to retire for a while from the arena of active life and seek the solitude of hills for meditation. Under the influence of such ideal environment, we may possibly be able to dissociate ourselves

from individual biases and sink our national differences and attend to



*The Nitobe Memorial Garden's pond is stocked with colourful koi fish. The garden contains numerous stone lanterns, all carefully placed. (C. Kondo photo, 2006)*

the new searching of hearts with the detachment of a philosopher."<sup>1</sup> It is

with this spirit of understanding and search for peace visitors can contemplate while strolling the paths or resting on a bench at the Nitobe Memorial Garden. ❀

*The Nitobe Memorial Garden is located at Gate 4 at the UBC campus on Northwest Marine Drive. Open daily from early-March to mid-October. Phone 604-822-6038 or [www.nitobe.org](http://www.nitobe.org) for details.*

#### Footnotes

<sup>1</sup> *The Life of Nitobe Inazo* by Uchikawa Ei-ichiro, Morioka Nitobe Society, 1988.

## February 2007 Nikkei Place Update by Cathy Makihara

February is the shortest month and the one where our work has started to bear fruit.

The highlight this month is the public announcement naming the 585 donors who gave generously in 2006 to the National Nikkei Museum and Heritage Centre. Thank you very much for the support and for blessing our organization with the ability to create programs for Canadians, the new generation of yonsei and gosei children, and to Nikkei. As an organization, we will be working to make our community and our country a better place. We also ask that you consider expanding your support by giving to the Nikkei Place Foundation which is an organization we have created to manage an endowment for Nikkei Place.

Our community has been fortunate in recent time -- by the expansion of

opportunities from the community's development of housing and health care, and by the advances in social, historical, and cultural education programs. This year, we'll be asking



*Jiro Kamiya with great granddaughter Kimi at Keirokai 2007. (J. Greenaway photo, 2007)*

ourselves, what will our community be like for the new generations.

Therefore, in 2007, in addition to our fiscal responsibility, our second great responsibility will be to our children and grandchildren and to honor them by passing along our

heritage, history and culture. In February, *Jan Ken Pon*, the 3<sup>rd</sup> annual day of Japanese Heritage Games was held for the children in all of us. *Taiken*, the educational and cultural program for students will continue to run with students taking part in a day program equivalent to a cultural extravaganza.

The National Nikkei Museum and Heritage Centre invite you to visit the Museum's visiting exhibit, "Uprooted – A Journey of Japanese Canadian Fishing Families", which traces families in the fishing industry as they built communities in Canada. This is your chance

to witness the legacy these Japanese Canadian fishing families have left for us and to contemplate what we will leave for our children.

We ask for your continued support and help in making the National Nikkei Museum and Heritage Centre the best it can be. ❀

## Kenzo Mori by Sakuya Nishimura

Mr. Kenzo Mori, the former chief editor and the president of THE NEW CANADIAN passed away in Toronto on Jan. 4, 2007. He was a *nisei*, born in Vancouver on January 25, 1914. After graduating from the Japanese High School in Shiga Prefecture in Japan, he came back to Vancouver and worked while studying at the University British Columbia. He worked as a news reporter of TAIRIKU NIPPO and CANADA SHINPO for several years before World War II. In 1948, he went to Toronto and started working as a reporter for the NEW

CANADIAN and later became the president, a position he held until retiring in 1990. THE NEW CANADIAN printed news in Japanese when little printed material was available to *issei* and *nisei* in this language. Mori wanted Japanese Canadians to be proud of their heritage. He once said he had never gone to a steak restaurant before World War II. He also said reporters should always be hungry, mentally and physically. He received the Japanese Order and the Jubilee Award from the Queen. His wife Iwao survives him. ❀

### バンクーバー暴動 西村 咲弥

今年はパウエル街で起きた、いわゆるバンクーバー暴動から百年目にあたる。暴動は一日にして起きるものではない。何年もの間に積もったストレスの暴発によるものだった。20世紀のはじめ、スチーブストンでは日系と白人の漁師の間で争いが絶えず、日系人漁師を締め出そうという雰囲気次第に強まってきた。これより前の1881-5年にかけてCPRは大陸横断鉄道建設のため、中国から1500人の労働者を連れてきたが、工事完了後、これらの中国人がカナダに残るのを防ぐために、彼らの入国に際して、今、問題になっている人頭税を徴収した。日本人が人頭税から逃れたのは、当時 日英間に通商条約や軍事条約が結ばれていたため、英国の影響の強かったカナダは日本人の権利を認めざるをえなかったからであった。

当時、B. C. 州はナタール法というものを作った。語学の試験に合格した者のみを移民として受け入れるというもので、B. C. 州議会は1900年にこれを可決したが、連邦政府の反対にあって廃棄された。しかし、B. C. 州はなんとかしてこれを国に認めさせようとして1902-8年の間に5回、連邦政府に提出し、5回とも否決された。そのころアメリカでは1905年5月にカリフォルニアでアジア人排斥会ができて、7-8万の会員と4-50万のシンパをかかえ、オレゴン、ワシントン、モンタナ、アイダホの各州に広がっていった。1907年にはシアトル アジア人排斥会の提案でバンクーバーにもこの会の支部が

でき、1ヶ月ごとに会員数は2000人に達した。

当時からB. C. 州はカナダの政治的中心地から遠く、孤立していた。東部からB. C. 州に移動してくるカナダ人は、ワスプの多い東部には住みにくい、どちらかといえば教育程度の低い人たちが多かった。彼らはカナダの僻地であるB. C. 州で、漁師か、きこり、または鉱山ででも働こうという人たちだった。だから東部から来た白人たちにとっては、東洋人に自分たちの仕事の領分を

侵されることに抵抗を感じていた。

1907年2月、米政府は、ハワイ、カナダ、メキシコから米本土への移動を禁止したので、ハワイで米本土にわたろうと待機していた人たちが、大勢カナダへやってきた。この年、バンクーバーに寄航した船にのってきた日系人の数は次のとおりであった。

4月23日	船名不明	294名
5月13日	モンタラ号	223
7月6日	チョッペリ号	241
7月24日	クメリック号	1177
8月18日	インディア号	306
9月18日	“	293

計2534名 これに学生、商人、その他を加えると、8000人あまり。しかし、このうち3619名は一ヶ月以内にアメリカに渡った。

7月末に入港した英国船クメリック号が千名余のカナダ入国者を乗せていることを知った数千名の白人労働者が24日夜、会議を開き、その入国を阻止しようとした。そしてシアトルからきたアジア人排斥会のメンバーの提案でできたバンクーバー アジア人排斥会のメンバー2000人が9月7日(土)の午後7時からデモ行進をすることにした。この会員の中にはバンクーバー市長、弁護士、政治家、牧師、労働組合員などが含まれていた。

この日、キャンビーグラウンドに集まった約5000人が“白人のカナダのために”と書いた小旗を持って行進を始めた。一行はジョウジア通りにでて、グランビルで右折し、ヘースティングで再び右折し、当時メインにあった市役所にゆくコースをとった。市役所につくと、会の主なメンバーだけが中に入って会議を開き、フレーザー神学博士が提案した、次の案を議決した。

。1907年のナタール法を連邦政府に承認させること。

。これが不可能な場合は、州知事が皆の前で東洋人排斥を誓うこと

。今後シアトルのアジア人排斥会と緊密な連絡をとること

市役所に入れなかったデモ隊のうち、約100名がペンダーの中国人街の方へ流れてゆき、商店のガラスを割って氣勢をあげた。次はジャップをやっつけようという声が出て、一行はパウエル街に向かった。メインとパウエルの角に川崎兄弟の経営する大きな乾物屋があったが、暴徒の投石でひどくやられた。当時の日本人街はパウエルの200-400番地辺りだったが、暴徒は両側の店のガラスを全部割って500番地の方へぬけた。

日系人たちは第二次攻撃に備えて自衛体制を整えた。9月上旬だったので、漁期が終わってパウエル街に戻ってきていた若者たちが、石やレンガをもって屋根にあがり、女性は握り飯をつくった。二度目の襲撃は夜の九時半ごろであったがメインとパウエルの曲がり角で待ち構えていた若者たちの投石で白人2人が負傷したため、暴徒たちは驚いて退散した。また警官たちが石を投げないようにと説得、馬に乗ったRCMPがバリケードをつくり、群集を立ち入れないようにした。したがって暴徒はパウエル街に入れなかった。再び中国人街を襲った暴徒はその後オッペンハイマー公園で一休みしていた。

このとき集会を終えた排斥会の主なメンバーがこれを見て“解散、解散”と叫んだが、暴徒はこれを無視して中国人街にはいらうとした。しかし、

そこには警官と消防団員がホースをもって待ちかまえていたので、あきらめて皆帰途についた。翌日はなにも起こらず、9日の月曜日にアレキサンダーの日本語学校に白人が放火したが、発見が早くすぐ消しとめた。この日1883年以来日本人を大勢雇っていたヘースチングス製材所も放火された。

この暴動で被害を受けた日系人の家は56軒。オタワの能勢総領事はカナダ政府に損害賠償をもとめた結果、カナダ政府は損害を実地調査して補償額を決める一方、今回の暴動の原因を分析する委員会をつくった。補償金は日本側に9036ドル、中国側に約10万ドルと決定した。委員会は、暴動の原因はアジア系人が増えすぎていることであると報告、日系移民制限案を提案した結果、1908年に日本人のカナダ移民数を年間400人に制限するレミュー協定ができた。このレミュー協定は、その日の日系人社会の発展に大きな影響を与えたが、その導火線となったのがこのバンクーバー暴動だった。✿

#### References

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#### The list of new and renewing members of the National Nikkei Museum & Heritage Centre from November 1, 2006 to January 31, 2007

Mrs. Kikue Akitaya	Mr. & Mrs. Thomas Hirose	Mr. & Mrs. Bill McKee	Ms. Yuko Shibata
Ms. Makiko Asano	Ms. Eileen Hirota	Ms. Joan Miki	Mr. & Mrs. Kenji Shibata
Ms. Sara Buechner & Ms. Kayoko Segawa	Mr. & Mrs. Roy Honda	Mr. & Mrs. Richard Minato	Mrs. Emiko Amy Shikaze
Mr. Guy Champoux & Ms. Reiko Okubo	Dr. & Mrs. Akira Horii	Mr. & Mrs. Tom Miyanaga	Mr. & Mrs. Ben Shikaze
Mr. & Mrs. William Chang	Mr. & Mrs. Kazumasa Hoshino	Mr. & Mrs. Elmer Morishita	Dr. & Mrs. Kazumi & Yurika Shintani
Mr. Hamish Cumming & Ms. Emiko Ando	Mr. Keith Hutchinson	Mr. & Mrs. Dan Nakagawa	Debra Suzuki
Mr. & Mrs. Michael Davis	Mrs. Kimiko Inouye	Mr. & Mrs. Yukio Nasu	Ms. Hitomi Suzuta
Mr. & Mrs. Steve Enomoto	Mr. Hajime Inouye	Mr. & Mrs. Brian Nasu	Mr. & Mrs. Ken Takahashi
Mr. Kiyo Goto	Mrs. Mieko Iwaki	Mr. & Mrs. Hideo Nishi	Mr. Mike Takahashi
Mrs. Susan Gratton	Mr. & Mrs. Don Iwanaka	Mr. & Mrs. Shoji Nishihata	Mrs. Etsuko Takata
Mr. & Mrs. Bill Hamade	Mrs. Tomiko Jowett	Mr. & Mrs. Harry Nishimura	Mr. Charles Tasaka
Ms. Aiko Hamakawa	Mr. & Mrs. Gordon Kadota	Grace Nishimura	Ms. Susan Tennant
Ms. Taeko Hamakawa	Mr. & Mrs. Frank Kamiya	Mr. Yutaka Ed. Ogawa	Mrs. Kay Teraï
Mr. & Mrs. Hiro Hasebe	Mr. & Mrs. Paul Kariya	Mr. Yuji Ohara	Mr. & Mrs. William Umezaki
Mr. & Mrs. Ken Hasebe & Erika Hasebe-Ludt	Mrs. Yoshi Katagiri	Dr. Mona Oikawa	Mrs. Akiko Wakabayashi
Dr. & Mrs. James Hasegawa	Mr. & Mrs. Peter Katsuno	Ms. Lorene Oikawa	Mrs. & Mrs. John Wakita
Ms. Jennifer Hashimoto	Mr. & Mrs. Tosh Kitagawa	Mrs. Setsuko Okabe	Ms. Shirley Witherow
Mr. Yoshiyuki Hayashi	Mr. & Mrs. Larry Kobrle	Mr. Rudolph F. Penitsch	Mr. & Mrs. David Yamaura
	Lorna Koyanagi	Mrs. Laurel Prunyn	Mr. & Mrs. Fukashi Yasui
	Mrs. Chiyoko Kubo	Mr. Ken Sakamoto	Ms. Margaret Yoshida
	Mr. & Mrs. Ron MacQueen	Mr. & Mrs. Bunji Sakiyama	
	Mrs. Dorothy Matsune	Mr. & Mrs. Noboru Sakiyama	