

NIKKEI images



Kojiro Ebisuzaki and a friend enjoy the view from the top of Grouse Mountain.
JCNM 2011.79.4.1.3.60 Morishita collection



Kojiro Ebisuzaki on Grouse Mountain	1
Ski Season!, by Momoko Ito and Beth Carter	2
Volunteers Keep the Museum Ticking, by Beth Carter	3
Background of the Japanese Canadian War Memorial Committee, by Frank Kamiya	4
Japanese Canadian Soldiers from Southern Alberta in WWII, by David B. Iwaasa	7
Asahi Team Honoured with a Plaque, by Beth Carter	12
In Memorium – James Fukui	13
Lost in Translation: Attorney Ka-a-bo-o-ru, Supporter of Japanese Canadians, by Stanley Fukawa	14
Balloon Bombs from Japan, 1945 (in Japanese) by Mr. Sugawara	16
Just enough, Book review by Mitsuo Yesaki	22
Mystery of the missing luck, Book review by Mitsuo Yesaki	23
Treasures from the Collections	24

CONTENTS



Ski Season!

by Momoko Ito and Beth Carter

The Fuji Ski Club was established in the mid-1930s by a small yet dedicated group of outdoor enthusiasts. Some noted members, Mr. K. Shishido, Mr. K. Ozawa, Mr. Takeuchi, and Mr. Akiyama devoted their weekends to build a cabin that was located three-quarters of the way up Grouse Mountain, just below the chalet. Cabin No. 88, as it was called, was about 16 x 24 ft. in size and had access to a nearby freshwater well. By 1939, the cabin was being used to capacity each weekend, and there were plans to build another bunkhouse to accommodate the girls who were taking up the sport. The club was a member of the Canadian Ski Association, and also organized trips to Mount Rainier, and tournaments with other Nikkei teams. Wataru Shishido has fond memories of his father taking him at age 10 and his younger brother Isamu up to the cabin on weekends. Although this was long before ski hills and chairlifts, he recalls fun times skiing in the spaces between the trees. To get to the mountain, members took the ferry to the north shore, then a bus to the base of the mountain, then hiked two to three hours to the ski area. Sounds like great exercise! Grouse Mountain had its first rope tow in the 1930s. The first chair lift was not built until 1949.

Heard on Grouse - Prexy Walter Wakabayashi would be a far better skier if he would only come up to ski more often. And the flashy clothes that he sports around don't seem to improve his skiing one bit. They scare even the squirrels away. Ty Sugimoto ought to get down to some hard work and tackle a few difficult maneuvers. Frank Hatamaka, if only he could perfect his turns, would be a first class skier.
From the New Canadian, February 1, 1939.



VOLUNTEERS KEEP THE MUSEUM TICKING

by Beth Carter

The Japanese Canadian National Museum is founded on a wonderful tradition of volunteerism. From the first realization that Japanese Canadian heritage needed to be preserved, through the innumerable meetings and planning sessions, to our beautiful museum and cultural centre facility today – we could not have made it this far without our great volunteers.

Even though the museum is now staffed with professional paid employees, we still count on volunteers in so many ways. In our collections area, we need help to translate old style Japanese records, sew fabric covers for our clothing storage, help with cataloguing, organizing the library, transcribing oral history interviews and so much more. Volunteers make it possible to hold fun special events such as Celebrate Spring and Jan Ken Pon family games day, or provide walking tours of the historic Powell Street neighbourhood. We are also able to spread knowledge about our organization when we attend activities in the community, which we can only do with the support of volunteers.

The Museum Shop carries an amazing selection of books about Japanese Canadians as well as a unique mix of gift items, all with Japanese flair. Volunteers help man the shop, which also provides essential revenue to support the museum operations.

The volunteer Museum Committee is a subcommittee of the NNMHC Board of Directors, and helps guide the long term plans and goals of the museum. Right now we are discussing ways to increase our profile and also making plans to commemorate the 70th anniversary of the forced removal of the Japanese Canadians from the BC Coast in 1942. We'll keep you posted.

The NNMHC recently hosted an inaugural Community Awards dinner – where seven long-time volunteers and community leaders were honoured. We know this is only a small indication of the dedication and commitment we receive from volunteers on a daily basis. Thank you to all the volunteer who keep us ticking! We honestly could not do it without you.

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BACKGROUND OF THE JAPANESE CANADIAN WAR MEMORIAL COMMITTEE

by Frank Kamiya

The Japanese War Memorial in Stanley Park was built by the Japanese Canadian community and accepted by the City of Vancouver with a formal dedication ceremony on April 9, 1920. The names of the 54 Japanese soldiers killed in the Great War were engraved on the monument. The light at the top of the 34-foot monument was extinguished sometime during the hysteria at the beginning of World War II when almost 22,000 Japanese Canadians were forcibly removed from the West Coast in 1942.

On April 1, 1949, Japanese Canadian's were free to move anywhere in Canada and many returned to the coast. Gordon Kadota recalls that a small group of Japanese Canadians conducted the November 11th service in the early 1950's with Kiyoz (George) Kazuta and Yoshiyuki Fujiwara being the first to arrive to rake away the autumn leaves around the memorial and also wash the granite base of the memorial with buckets of water brought from a distance. Gordon recalls attending the Remembrance Day service in the mid-1950's officiated by a clergy from a local church which attracted some 10-15 people. By the 1960-1970's this annual service was attended by 15-25 people. In 1977, the Japanese Canadian Centennial year attracted 30-40 guests with Gordon Kadota officiating as master of ceremonies.

In the early 1980's, Shirley (Kakutani) Omatsu persuaded me to become a director of the Greater Vancouver Japanese Canadian Citizens Association (GVJCCA) and the board asked me to chair the Japanese Canadian War Memorial Committee (JCWMC). The committee identified the following projects that needed to be addressed on the memorial:

1. Repair the light at the top of the monument with a permanent light.
2. Correct the spelling of the engraved names on the bronze plaque.
3. Carefully clean and replace any loose mortar joints in the soft sandstone monument.
4. Seal the sandstone to slow down the deterioration.
5. Clean the granite base and repair the metal stanchions and chain guard surrounding the base.

The JCWMC approached the City of Vancouver and the Vancouver Parks Board and sought approval to proceed to look into the feasibility and cost for these projects, however the City did not commit any funds. The committee identified the scope of work and costs for these repairs. Roy Kawamoto diligently researched the National Archives and all military records to insure that the names were corrected and a new bronze plaque was proposed. We also decided to add another plaque honouring the Japanese Canadians killed in the Korean War conflict.

The committee initiated a national campaign to raise funds for this project and the community response was overwhelming. These repairs were completed in 1985 and a dedication to commemorate the "Re-lighting of the War Memorial to Japanese Canadian Soldiers of World War I" was conducted on August 2, 1985 with Gordon Kadota as master of ceremonies. We were honoured to have Sergeant Masumi Mitsui from Hamilton,

Ontario, 98 years old, one of the three remaining WWI veterans, attend the service. I remember assisting Sgt. Mitsui as he stood up from his wheelchair as he saluted the Canadian and Legion No. 9 flags. The ceremony was attended by over 150 veterans and their families, politicians, representatives from the Consulate of Japan's office and many Canadians and friends. I believe that a reception was held after the ceremony at the Stanley Park Pavilion.

A few years later the committee worked with the Vancouver Parks Board and Chris Phillip, the landscape architect who was retained to redesign the neighbouring Vancouver Aquarium landscape area. The Japanese Canadian War Memorial is an important landmark in Stanley Park and the surrounding landscape of the memorial was enhanced with a larger paved plaza area with a low stone wall that allowed people to sit.

In the late 1980's the committee took on the task of restoring the two commemorative display panels which had been hanging at the original Vancouver Japanese Language School since the 1920's. All the cameo photos in the Honour Roll panel were replaced with new photos for the 54 soldiers killed in WWI. The second display panel was cleaned & restored. Both frames were repaired and refinished with a special glass cover installed to reduce damage from UV rays. Again we went on a fundraising campaign and received great support from the community & the National Association of Japanese Canadians.

PHOTOS ON PAGE 4

Left:
Japanese Canadian
Association in front of
the War Memorial, 1920s
JCNM 1994.41.14
Nakamura collection

Right:
Sergeant Masumi Mitsui
lays the wreath after
relighting the lamp, 1985.
JCNM 1992.23
Kamiya collection



Celebrating the 70th Anniversary of the Cenotaph, 1990.
JCNM 1992.30.1 Richard Nakamura Collection

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The Japanese Canadian War Memorial Committee in the 1980's and early 1990's included Gordon Kobayashi, Karl Konishi, Dick Nakamura, Henry Tanaka & Don Yamane, all veterans as well as Beverley Inouye, Pearl Williams & myself. In the fall of 1992, I resigned as chair and Beverley accepted to co-chair the committee with Roy Kawamoto.

Roy has been active on the committee for the last 18 years as co-chair, historian and MC. Nancy Kato became chairperson of the committee in 2008 and organized the yearly service until Linda Kawamoto Reid accepted to chair the committee in 2011. Nancy's father and grandfather were vets of the second and first world wars respectively. Historically the committee has been under the auspices of the JCCA, then the NAJC. Recently, the Board of Directors of the National Nikkei Museum & Heritage Centre approved a request for the War Memorial Committee to become an NNMHC sub-committee. There are restorative work and new projects that the committee is looking into in the future that may need community support once again.

The second largest Remembrance Day service in Vancouver is now attended by over 300 people. The JCWMC acknowledges the many supporters who come to pay their respect each year. Most of all, we exist to honour the many Nikkei veterans who have paid the ultimate price and those who continue to serve Canada so that we may enjoy our freedom in this great country.

Note: The above review was written from memory and the program brochure provided at the Re-lighting Ceremony on August 2, 1985 written by Tamio Wakayama.

Remembrance Day Ceremony, 2009



JAPANESE CANADIAN SOLDIERS FROM SOUTHERN ALBERTA IN WWII

by David B. Iwaasa

It is a well-known fact that the enlistment of Japanese Canadians into the Canadian armed forces was both resisted and prohibited in British Columbia, even before Pearl Harbor and the outset of war with Japan. However, it is not as well-known that this was not the situation outside of British Columbia. Prior to Pearl Harbor, more than 30 Japanese Canadians living outside of British Columbia had little trouble in enlisting in the Canadian forces. The greatest concentration of those who enlisted came from the small pre-war Japanese communities in Southern Alberta.¹

Although never very large, the Japanese community in Southern Alberta started very early with the first Japanese arriving around the beginning of the 1900's. More permanent communities started around 1908, centred principally around the town of Raymond. Prior to the coming of the Japanese, the Knight Sugar Company had been perennially plagued by labour shortages. In 1904, Chinese labourers were used, but they did not prove to be a success. In 1908, a Mr. Bueimon Nakayama contracted to lease 900 acres from the Knight Sugar Company and arranged to have 50 Japanese workers brought in from British Columbia. Some 100 Japanese workers came as a result of his efforts and coupled with another 105 Japanese workers hired by Mr. Ichiro Hayakawa, a small Japanese community began to be established in the Raymond area. Soon, a number of the Japanese workers were able to lease or purchase their own land and farm independently.

Around this same time, in the Lethbridge area, a number of Japanese workers were brought in to work on the new railroad lines being built nearby. Also, in 1909, the first Japanese came to Hardieville to work in the Galt coal mines. Many of them were from the island of Okinawa. With time, as the workers brought their families and wives to be with them, two small Japanese communities began to emerge: a couple of hundred or so focused on agriculture in the Raymond area and about a hundred, mostly Okinawans, centred on the coal mines in the Hardieville area.²

Although still faced with many of the same racial prejudices and discrimination encountered by the Japanese in British Columbia, the small numbers of Japanese posed less of a threat to the larger community in Southern Alberta. Moreover, Southern Alberta during the early part of the 20th century was experiencing a rapid influx of many different ethnic groups. As a consequence, although more visibly different than most of the others, the Japanese were just one of a number of different immigrant groups trying to adjust to life on the southern prairies.

The lack of any large concentrations of Japanese in any specific industry and the overall newness of all of the different ethnic groups led to a more accepting attitude on the part of most people in Southern Alberta, avoiding some of the more virulent forms of racial discrimination evident in British Columbia. This different attitude, plus the shortage of manpower, resulted in an interesting footnote during the First World War when more than 180 Japanese from British Columbia came to Alberta in order to enlist in the Canadian army, having been refused enlistment in British Columbia. Another eight or so also joined from the small Japanese community in Southern Alberta.³

It was not surprising that the Japanese in Southern Alberta did not encounter any difficulties in joining the Cana-

..... Continued on next page



dian forces along with their non-Japanese neighbours at the beginning of World War II. This was in spite of the fact that on January 8, 1941, Prime Minister Mackenzie King announced that a special investigating committee had recommended that citizens of Japanese ancestry be exempted from military service. Interestingly, Prime Minister King revealed the real reasons for this policy by stating that the policy was established “not upon any mistrust of their patriotism”, but because of the “dangerous” situation caused by anti-Japanese hostility in British Columbia.⁴

In 1939, when the war broke out, Yoshiharu (Harry) Higa from the Okinawan community in Southern Alberta, hopped a freight train with a friend and went to Calgary to join the RCAF. They had hoped to become gunners, but failed because of their eyesight. Undeterred, the following year, at 20 years of age, Harry joined the Canadian Army and went overseas in 1941. By the end of the war, he was a Sergeant in the Canadian Army Service Corps and returned home with a Scottish war bride.⁵ Also to join up soon after the start of the war was Joe Takahashi (enlisted on 19 July 1940); he was the first of four who would join from Raymond, Alberta. As he describes it: “One day the headline in the newspaper said, ‘Canada at War’. I decided to help Canada, so I

joined the armed forces, and it was a dramatic change in my life. It was my first ride on the Greyhound bus and on a train.” Joe joined the Calgary Highlanders and was likely the only Japanese Canadian to serve in a Highland regiment. He also came back from England with a British war bride.⁶

In June of 1941, three others from Raymond joined the Royal Canadian Engineers: Yasuo (Scotty) Oshiro, Toru Iwaasa and Shigeo (Shin) Takahashi (Joe Takahashi’s older brother). Although all three joined in the same month, Shin Takahashi indicated that they had not consulted with each other before joining. Regarding Toru Iwaasa’s motivation to join, it was noted that “similar to the other young men of his age, [he was] caught up in the patriotism and the chance for new experiences.”⁷ In fact, it would appear that the whole Raymond area was caught up in the enthusiasm for the war, resulting in 297 local residents joining the war effort from a small rural district with a population of less than 3,000.⁸ However, Shin Takahashi’s comment on his motivation may hit closest to the truth when he said, “it sure beat doing sugar beets.”⁹

The Japanese attack on Pearl Harbor on December 7, 1941 suddenly meant that Japan was formally one of the enemies. Although the possibility of war with Japan had rested just below the horizon ever since Japan took over Manchuria and attacked China, Pearl Harbor made it a reality and further complicated the dilemma confronting the Japanese in Southern Alberta. Some within the Japanese Canadian community openly confronted those contemplating enlisting by asking them if they were prepared to fight against their own kin should Canada have to fight Japan. Others within the community felt it important for the Japanese Community to come out in public support of loyalty to Canada. On January 2, 1942, in an effort to counter growing anti-Japanese sentiments in the region, the Raymond Japanese Canadian community held a banquet, ostensibly to honour three of the four local Japanese youths serving with the Canadian forces. Home on leave were Toru Iwaasa, Yasuo (Scotty) Oshiro, and Shigeo (Shin) Takahashi. The meeting was presided over by Kojun (Henry) Iwaasa,



Shigeo (Shin) Takahashi,
Courtesy of the Galt Museum
& Archives



Toru Iwaasa, Royal Canadian
Engineers, 1943, Courtesy of the
Galt Museum & Archives



Sgt Harry Higa,
Courtesy of the Galt Museum
& Archives



Soldiers and Friends, June 1941, Courtesy the Takahashi Family

Toru's father, and included most of the town's leading white residents. James H. Walker, the local provincial MLA, spoke at the meeting which was described by the Lethbridge Herald as follows: "James H. Walker, M.L.A., spoke of the Raymond Japanese people, who he said were most honourable and law-abiding citizens, and said it was regrettable that Japan should have started a war on the democracies. He paid tribute to the loyalty of Raymond's Japanese in supporting and cooperating in any civic project undertaken by Raymond. Mr. Walker reminded his naturalized Japanese listeners that they were entitled to and would share equal privileges with other citizens of Canada, regardless of creed or colour.¹⁰ While James Walker may have been among the more moderate of the politicians in Southern Alberta and some of the virulent anti-Japanese rhetoric evident in British Columbia did surface in the region, on the whole, both the pre-war Japanese Canadians and the soon to arrive evacuees from British Columbia, were treated fairly and with growing respect in most of the small towns in Southern Alberta.

In fact, little of the backlash feared by the federal politicians and used to justify the non-enlistment of the Japanese in British Columbia actually occurred. Stationed in Debert, Nova Scotia on the day Pearl Harbor was attacked, Toru Iwaasa recalled that the other members

of his unit made a special effort to help him through a difficult time by saying, "all that mattered was they were Canadians."¹¹ Tamotsu (Tom) Matsuoka of Coaldale, Alberta enlisted in July 1941. As described in Roy Ito's book, "On Pearl Harbor day no one said anything to indicate that Matsuoka might be any different except for one fellow trainee, a French Canadian, who asked Matsuoka how he felt about the whole thing. Matsuoka answered, "I'm a Canadian—how do you think I feel? What a silly question to ask."¹² His corporal came to him and said if he had any problems, to let him know. Matsuoka had no problems. Although unheralded, all of the Japanese Canadians from Southern Alberta served with distinction throughout the war. Toru Iwaasa, Tom Matsuoka, Scotty Oshiro and Shin Takahashi served in the Royal Canadian Engineers. After landing in Normandy, they fought with their comrades through France, Belgium, the Netherlands and into Germany. Harry (Yoshiharu) Higa served as a records clerk throughout the war, but he also landed in France and was stationed in Holland and Belgium. Joe Takahashi only made it as far as England, but as noted earlier, he met his bride while there.

Yoshihisa (George) Higa was the only one of the Southern Albertans to serve in the Pacific theatre and actually see action against the Japanese army. Born in 1916,

..... Continued on next page



George was one of the older Nisei within the Okinawan community and was already married when he joined the army reserves soon after the war started. When there was a call for Japanese Canadians to go to the Pacific theatre in the latter stages of the war, he was called up. His situation was unlike the Nisei from British Columbia who had to specifically volunteer for service. George served in the Canadian Artillery and later in the Canadian Intelligence Corps, being attached to the SEAC (South East Asia Command, 16th Candy Force) in India and Nepal.¹³

Fortunately, all seven of the Japanese Canadians who served from Southern Alberta were able to return safely. This did not mean, however, that the Japanese Canadians were not in the thick of the battle. According to the history of the 4th Canadian Armoured Division, in January of 1945, the 9th Field Squadron was ordered to build a 40 foot bridge across a major canal near the Netherlands/German border. "The bridge presented a ticklish problem, as the site was only 500 yards from the enemy, and all approach roads could be directly observed from the far side... In addition this road was sprayed several times each day by enemy light machine guns. The slit trenches along the sides were covered with ice and full of water. Fortunately only once the party was caught in this barrage and no casualties were sustained, but the wear and tear on the nerves was terrific... Several times batches of mortars fell right around the site... Cpl. Robinson, Spr. Kadustki, Spr. Tackahashi [sic] and Spr. Corwells of 6 Field Park turned out a magnificent performance cutting away debris and welding cleats on new members with their acetylene torch.¹⁴" The only one to be seriously injured while on duty was Tom Matsuoka who, after landing in Normandy with the First Battalion, Royal Canadian Engineers, entered Caen, the scene of heavy fighting, clearing mines and building bridges. However, it was in Germany near the end of the war that Matsuoka accidentally kicked a hidden phosphorus grenade which exploded in his face. He sustained serious burns and was hospitalized for months. In fact, he was in a hospital in England on V-E Day.¹⁵

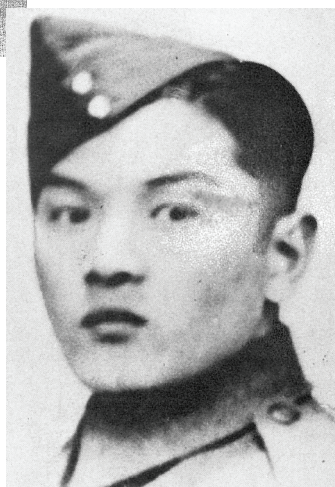
The Southern Alberta Japanese Canadians serving overseas were not oblivious to the fact that their compatriots living in British Columbia were being deprived of their civil rights and forcibly moved from their homes along the Pacific Coast. Toru Iwaasa's relatives who had been living in British Columbia prior to Pearl Harbor made a rushed move to Alberta in early 1942 in order to avoid the forced evacuation order. All of them received letters and copies of newspaper articles describing the hardships being experienced by the Japanese Canadians who had to leave their homes and property behind to be moved into the interior relocation camps or to the sugar beet fields of Southern Alberta and Manitoba. They were also aware of the intense racial discrimination be-



Joe Takahashi, 1941, Courtesy of Penny Johnson



George Higa
From Roy Ito,
We Went to War



Tom Matsuoka
From Roy Ito,
We Went to War

ing expressed by politicians of various stripes and even by some of their former neighbours in Southern Alberta. While the pre-WWII Japanese in Alberta had not faced any restrictions on their movement, with the imposition of the War Measures Act and the arrival of the evacuees from British Columbia, all of the restrictive requirements were imposed on all Japanese Canadians, regardless of where they had been born. However, despite this knowledge and the uncertainty of how they might be treated when they returned after the war, the Japanese Canadians served loyally and without complaint.

Conclusion

Service in the Canadian Forces during the Second World War brought about a significant change in the lives of all of the Japanese Canadians who joined. In addition to being exposed to war and life overseas, two found their brides in England and in returning to Southern Alberta initiated the first steps to breaking inter-racial marriage taboos. Economically, life also

changed because they were eligible for the post-war financial assistance provided to all veterans. Several were able to purchase their own farms through this assistance. When they left Southern Alberta to serve, they were part of a tiny minority. When they returned, the Japanese Canadian population had expanded from the less than 600 prior to the war to more than 3,500 due to the large influx as a result of the forced evacuation of the Japanese Canadians from the B.C. coastal area.¹⁶ Japanese Canadians were also starting to move into the larger towns and cities and into different occupations. Having served with other Canadians during the Second World War, these Southern Albertan Japanese veterans demonstrated their commitment to being Canadian and their right to receive the privileges accorded to all Canadians as promised by MLA James Walker during the bleak days of early 1942.

1. Roy Ito, *We Went to War* (Stittsville, Ont., Canada's Wings, Inc. 1984), p. 302. Appendix Four on this page provides a full listing of all regular enlistment Japanese Canadians during WWII. See also David Iwaasa, "Remembering Our Unwanted Heroes", *Nikkei Voice: A National Forum for Japanese Canadians* (Toronto, Nov. 2010, Vol. 24 No. 9).
2. Much of the early history of the Japanese Canadians in Southern Alberta was drawn from: David Iwaasa, "Canadian Japanese in Southern Alberta: 1905-1945", in Roger Daniels (ed.), *Two Monographs on Japanese Canadians* (New York, Arno Press, 1978).
3. Roy Ito, refer to Part One in his book, *We Went to War*, for an excellent overview of the Japanese Canadian involvement in the First World War. See also: Kaye Kishibe, *Battlefield At Last: the Japanese Canadian Volunteers of the First World War, 1914-1918* (Toronto, 2007).
4. Quoted in Roy Ito, *We Went to War*, pp. 116-117.
5. LDJCA History Book Committee, *Nishiki: Nikkei Tapestry: A History of Southern Alberta Japanese Canadians* (Lethbridge, LDJCA, 2001), pp. 173-174.
6. *Nishiki*, p. 406.
7. *Nishiki*, pp. 210-211.
8. Raymond History Project, *Raymond Remembered, Settlers, Sugar and Stampedes* (Town of Raymond, 1993), p. 13-165.
9. Author's interview with Shigeo (Shin) Takahashi, Oct. 17, 2011.
10. David Iwaasa, "Canadian Japanese in Southern Alberta: 1905-1945", pp. 62-63.
11. *Nishiki*, p. 211.
12. Roy Ito, p. 161.
13. *Nishiki*, p. 172.
14. *Green Route Up, the story of the 4th Canadian Armoured Division* (The Hague, 1945) p. 65.
15. Roy Ito, p. 161.
16. David Iwaasa, "The Japanese in Southern Alberta 1941-45", in *Alberta History*, Summer 1976, p. 5.

Asahi Team Honoured with Plaque

by Beth Carter



On September 18, 2011, seventy years to the day after their final game was played, a plaque acknowledging the significance of the Asahi baseball team was unveiled at a ceremony in Oppenheimer Park. Formed in 1914, the Asahi team was the pride of the Japanese Canadian community, a much-appreciated bright spot in the face of ongoing discrimination and other hardships.

The Asahi baseball team played their final game on September 18, 1941, at Powell Grounds (now Oppenheimer Park). According to the New Canadian newspaper, during the Burrard League Semi-final game, the Asahis "outhit, outfielded, outran, and generally outplayed the favoured Angels." A few weeks later, on December 7, Japan attacked the US naval base at Pearl Harbor, setting in motion the events what would lead to all Japanese Canadians being removed from the west coast and the subsequent disbanding of the Asahi.

Over the years, the Asahi won multiple cham-

pionships in Vancouver's senior amateur and industrial leagues, and in the eleven Pacific Northwest Japanese Baseball tournaments held in Seattle between 1928 and 1941.

The plaque ceremony began with a greeting by members of the Squamish Nation. The event was MCed by Dr. Hal Kalman, British Columbia Member, Historic Sites and Monuments Board of Canada. Taking part in the unveiling were Hon. Bev Oda, Minister of International Cooperation; Deputy Mayor Kerry Jang, Parks Board Commissioner Sarah Blyth, former Asahi member Kaye Kaminishi and historian and curator Grace Eiko Thomson. Former player Jim Fukui was also present at the event. Chibi Taiko also gave a short performance.

Following the formalities, the Japanese Canadian National Museum and the Carnegie Community Centre were pleased to present the 6th annual **Asahi Tribute Ball Game**. Ken Endo, Elmer Morishita, Sam Araki, and Sandy MacKeigan were

IN MEMORIAM

JAMES FUKUI

on the organizing committee, under the leadership of Nichola Ogiwara.

This free annual event celebrates the legacy of the Vancouver Asahi baseball team with a fun ball game. Over 36 players participated in three teams, and original Asahi player, Kaye Kaminishi, who is now 89 years old, threw the first pitch. Each player received a special commemorative t-shirt, sponsored by Trifecta. The Vancouver Japanese Language School also helped sponsor the event. Thanks to the enthusiastic crowd who cheered on the players and to Rosanne Jervis, who acted as MC for the event.

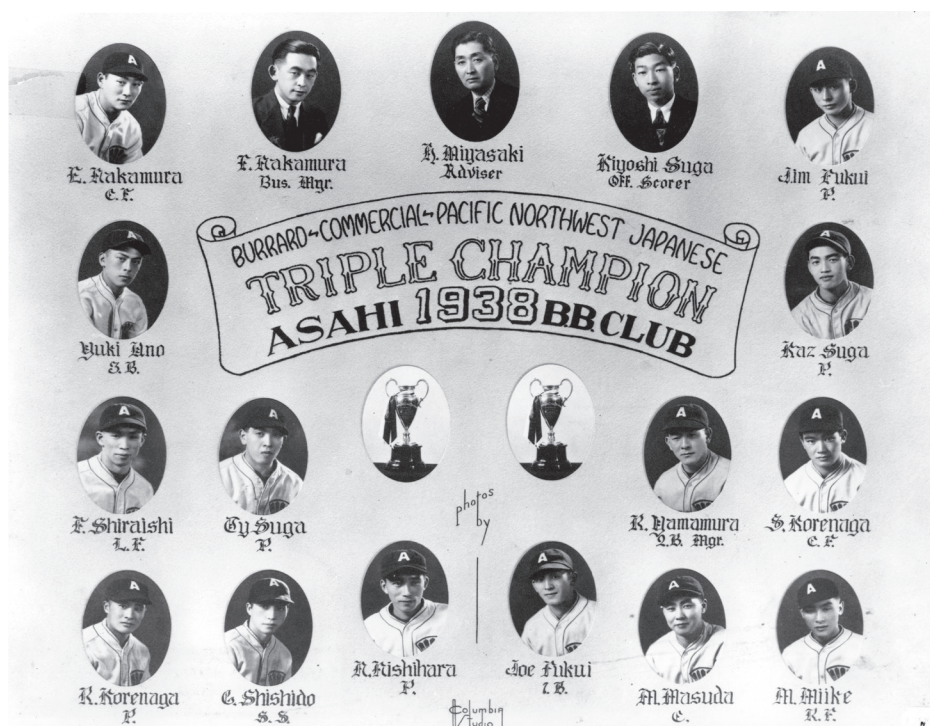
Back at the fieldhouse, both players and spectators were invited to enjoy hotdogs and popcorn. The Museum also prepared a display of historic photos related to the Asahi, and the history of Japanese Canadians. It was a beautiful day, everyone had a fun time and it was a wonderful way to honour the spirit and sportsmanship of the Asahi.



James (Jim) Fukui passed away on October 14, 2011 at the age of 95. Jim is lovingly remembered by his wife, Molly, his brothers Richard (Joyce) and Ross, and many nieces and nephews. He was one of only three surviving members of the famed Asahi baseball teams that were recognized and inducted into the Canada and British Columbia Sports Hall of Fames.

Jim and his older brother Joe both began their baseball careers on the *Asahi Nigun* (second level) before moving to the *Asahi Ichigun* (first level team). Jim Fukui was known as a masterful pitcher for the *Asahi Nigun* and was equally effective at the plate. He was on the roster as a pitcher for the Asahi's in 1938 for the Triple Championship (Burrard-Commercial-Pacific Northwest).

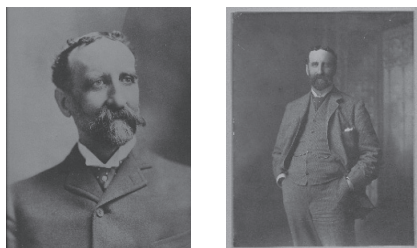
Jim grew up on Alexander Street, where his father had a boarding house and a successful grocery. In 1942, Jim moved to Greenwood where he met his wife, Molly. They were known for their beautiful garden. After retiring, they moved back to the coast in 1989. A Memorial Service was held on Sunday, October 23rd at 10 a.m. in Burnaby, B.C.



Lost in Translation: Attorney Ka-a-bo-o-ru, Supporter of Japanese Canadians

by Stanley Fukawa

It's easy to remember the racist villains in our history like Ian Mackenzie and Howard Green because they were so public in their hatred. Not so with the many sympathetic white Canadians who quietly served the needs of *Nikkei*. For example, we never hear of Gordon Edward Corbould who was an eminent person in his own right, having served as the MP for New Westminster (1890-1896) and was honoured with the title of King's Counsel, reserved for the most respected lawyers in the province. He came from a prominent family that traces its lineage to an ancestor born in 1395.



Gordon Edward Corbould

Corbould Family Photographs

His service to *Nikkei* was recognized in two reliable Japanese-language sources for *Nikkei* history-- the *Kanada Doho Zairyu Soran* (Survey of Japanese Living in Canada published in 1920); and the *Sutebusuton Gyosha Dantai*

35 Nen Shi (35 Year History of the Steveston Japanese Fishermen's Benevolent Association published in 1935). Both of them recount the story of how this respected barrister often defended Japanese clients in the BC courts out of personal loyalty at a time when there was so much anti-Asian prejudice.

The Japanese protagonist in the story was Chu Takeda, a seaman, who arrived in Vancouver aboard a Norwegian freighter in 1884. On learning that the next destination had been changed to France, and not wanting to be too far away from his native Japan, he left the ship and obtained employment at the Hastings Mill. At that time, he was one of only two Japanese employed there. In the following year, he gained employment in New Westminster, as a cook at the home of attorney Gordon Edward Corbould, his wife and two children.

There were, of course, no antibiotics in those days and common communicable diseases often brought death. An outbreak of scarlet fever descended upon the city at a time when it was a leading cause of death among children. All the other servants fled the household

rather than risk their health when the attorney fell ill. Chu Takeda stayed on and nursed both parents and the two children through "the agony and helplessness" that accompanied the illness. He cared for and fed the bed-ridden patients around-the-clock at great personal sacrifice. From outside, only the doctor visited. Food was delivered only up to the front gate. The patients all gradually recovered, thanks to Chu's perseverance and selfless commitment.

When good health returned to the family members, a celebratory party was held and the attorney asked Chu if there was any special reward that he would prefer in appreciation for his brave and loyal service which had saved the family in its hour of need. If he wished to return to Japan, he could expect to receive a generous gift of money. In the 1920 version of the story, Chu chose to receive the gift of a farm and tools; in the 1935 version, he asked only to take on the first name of his employer and was thenceforth known as Barry Chu Takeda. (His employer seems to have had the nickname "Barry").

The very important side-benefit

that accrued from the attorney's gratitude for Chu's loyal service was to the Japanese community in the form of the attorney's legal defence of Japanese in court cases as requested by Chu. The best-known case is the one mentioned in the 35-Year History of the Steveston Japanese Fishermen's Benevolent Association, where he defended Japanese fishermen who thought they had been ethnically slurred by Chinese cannery workers in 1890, which led to a serious brawl. The 35-Year History refers to this racial battle, jokingly, as the Canadian Sino-Japanese War that preceded the real one of 1894-95. Attorney Corbould also defended Japanese accused of murder and other crimes. Both historical records of Japanese in Canada acknowledge him as a benefactor during an era when anti-Asian racism was very strong in B.C. (The Vancouver Anti-Asian Riot occurred in 1907 leading to the curtailment of Japanese immigration through the Gentlemen's Agreement of 1908.)

The *Nikkei* community seems to have forgotten the attorney's name because it was Japanised to *Ka-a-bo-o-ru* in these two laudatory accounts, providing almost no clue as to how it might be translated back into English. That the identity of the man was literally lost in translation can be seen in the fact that even the most knowledgeable persons in Japanese-Canadian history at the UBC Asia Library by 2001 could not identify Ka-a-bo-o-ru or even guess his real name.

There were some differences in detail between the two versions yet overall they tell of a bond of loyalty between a New Westminster attorney at the highest level of BC society and a Japanese immigrant who risked his life to serve the attorney's family. The 1920 story is longer and has Chu failing in his farming venture, wandering off to the U.S. and returning later to New Westminster as a hobo where he is discovered by the attorney and refinanced to start another farm on Porcher Island near Prince Rupert. BC Vital Statistics reports a Tsuzo Takeda's death at Prince Rupert in Dec. 1933 at age 78. If his death were reported by a Japanese with a northern accent, Chuzo would be pronounced Tsuzo. This chronology would be consistent with his being 29 when he arrived in Vancouver from Japan and 30 when he went to New Westminster. The Attorney died in 1926.

The biggest challenge in this story was the puzzle of the name Ka-a-bo-o-ru which appears identically in both publications. The two parts of the name begin with a C or K sound and a B sound. The name Corbould came up in perusing the names of MPs and time spent online on the Corbould family website detailing information on Gordon Edward Corbould and his profession as a lawyer. A descendent of Gordon Edward Corbould who is doing research into the Corbould family verified the family's falling ill to scarlet fever that is at the heart of the story.

A second reason for the story's appeal was its focus on loyalty. Japanese have revered loyalty for centuries as the most important virtue, however this story was different in including the loyalties of both men to each other, and not just of the servant to the master. And, the story crossed racial lines, which so impressed the editors of the two publications that they both included it, 15 years apart, in their histories of the Japanese in Canada. Fittingly, the "Chu" in the name Chu Takeda, (the 1920 source calls him Chubei, the other, Chuzo) means "Loyalty," and was not uncommon amongst males of that generation.

The story attains the status of a parable by including a moral lesson, which is that if you are a good and loyal person, you will bring benefits not just to yourself, but also to your ethnic group. In those highly racist anti-Asian times the Japanese in BC, were grateful to benefactors such as Attorney Ka-a-bo-o-ru and to fellow Japanese like Chu Takeda whose good works resulted in the support of *Nikkei* through such benefactors.

Acknowledgement: This article could not have been written without the validation by Andrew Corbould of the scarlet fever incident. He also provided the photos. He is the great-grandson of Attorney Corbould, at present Vice-Principal in the Coquitlam School District and a Corbould family genealogist.



Japanese schoolgirls pasting washi paper to balloon frame

風船爆弾を追跡する

菅原あんしん ジャーナリスト

カナダの田舎の村史に「風船爆弾」の落下地点を記載する記事を偶然発見した。それは私にとって、大日本帝国の本性を知り、断末魔を伝てくれる唯一の物証だった。66年前が、今甦えろうとしている。1945年3月20日、一個の白い大きな球体が、太平洋を北米大陸に向けて飛んでいた。不思議な球体、直径が10メートルもある大気球だ。成層圏の高空なので、別に気にするものもない。バンクーバー島が急接近し、ジョージア海峡に入ると球体は急に高度を下げ始めた。隣のデンマン島の鬱蒼とした森にさしかかり、球体にぶら下がった荷の部分、ダグラスファーの梢に引っかけて落下していった。

島には、殆ど人の姿もなく静寂だった。軍隊が出動して風船が発見されて回収されるまでは数時間かかっている。この飛行物体こそが、日本列島から3日間かけて飛んできた大日本帝国最後の秘密兵器<風船爆弾>そのものだった。

66年が経過していた。太平洋戦争の戦跡を追い求めている私は急遽、落下地点の調査を開始した。この島に住む日系人はいないか探す。運良く戦後、島に住みついたという翻訳家の松木さんを探し当て、島にある小さな博物館に、風船爆弾本体が保管されていないか聞いてもらったが、関係物はないという。

一瞬、私にある感が閃いた。以前この辺の地図を詳細に調べたことがあった。デンマン島の対岸バンク

ーバー島の中程に、小半島の突き出たところに＜コモックス＞という空軍基地があった。カナダでは知らぬ人がいない軍の古い飛行場だ。

戦後ここに「空軍博物館」が併設されたと紹介されていた。風船爆弾は、日米戦の空に関係したユニークな兵器なので一寸したら、落下地点が近いということもあり、ここの博物館に保管されている可能性もあると推理した。前述の松木さんに再び調査を依頼したところ、早速返事が来て私の感は見事の中した。カナダに来て、15年以上もこだわり続けて追い求めてきた風船爆弾を、ようやく押さえ込めそうなのだ。私にはあの日の興奮は今も続いている。バルーンに対する私のこだわりは複雑なものがある。

祖国が消滅する間際、空に放たれた一本の謎の矢の航跡だった。

風船爆弾飛翔の時期と日本国内の政治をオーバーラップさせてみよう。

日本統帥部は重要な時を迎えていた。1945年2月7日、老獺重臣による『戦争継続の是非会議』で、ほとんどが継続賛成、近衛文麿だけが反対している。

更に3月10日米空軍は東京に焼夷弾による無差別夜間空襲を行い10万人の焼死者を出した。3月18日、天皇が木戸幸一の反対を押し切って、自ら大空襲の東京を視察したという記録がある。これが、ようやく戦争終結へ動き出した第一歩だった。

何故、祖国は国民の一人でも多くの命を救い守ろうとしなかったのか。

一秒でも早く、敗北宣言をしなかったのか！
実に、310万人もの生命を犠牲にした事実が、全てこの風船爆弾に秘められているような気がしてならなかった。更に、何故、人間がこれほどまでに残酷になれたかの極限も知りたかった。

＜権力者の終末のアガキ＞も風船爆弾にそれが秘められている気がして、結局カナダまでワイルドにも渡って来てしまった。

デンマンは南北19キロ、東西5キロの当時千人足らずの住民が住む自然一色の島だ。ダグラスファーに覆われたこの美しい島のどこに風船爆弾は落下したのだろう。私は、対岸のファニーベイのフェリー桟橋に立って、島ををしばらく眺めていた。7月29日、海は照り返しが強く目に刺し込んでくる。季節は夏になっていた。

日本の敗北最後の戦略

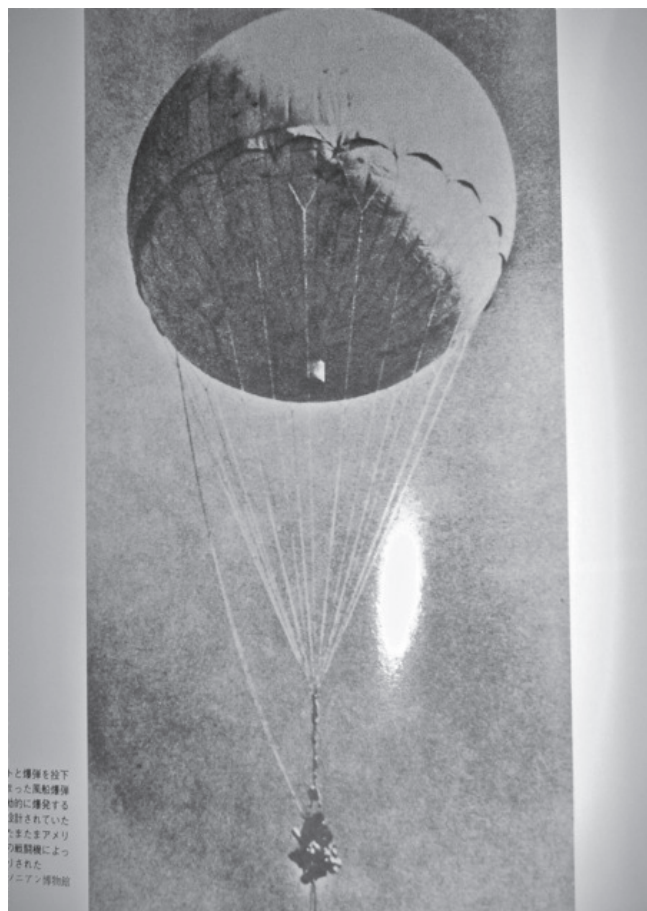
1944年に入ると最早、日本は過去の勝利戦には

ない敗北が相次ぎ、絶壁に立たされていた。パールハーバーの華やかな戦果に踊らされた国民だったが、すっかり疲れ果て、国内は厭世気分が充満していた。一方、ルーズベルトの復讐心は、開戦翌年4月18日、ドーリットルによるB25の心理作戦、日本本土空襲、その足で支那に逃げ込む戦略を実現させてしまった。これを転機に、米国の反抗作戦は全開した。

ミッドウェイの海軍の大敗北、山本五十六長官の怪死、相次ぐ占領した島々の玉砕、大本営発表の軍艦マーチも消えて勝利のニュースは皆無になった。

日本列島に沿って北上を続ける米機動部隊の動きは、国民には空襲で暗示されていた。近所の噂では、＜本土決戦間近＞だという。その先、何が起こるのか分からない暗黒の恐怖、子供にも迫り来る死を意識させられた。

この頃だった。東条英機は決戦秘密兵器の開発を軍、産、学の総力戦と位置づけ、国家非常時体制、総動員令をスタートさせた。とにかく戦況は混乱し、米国に確実に大打撃を与える武器、必勝兵器開発を叫び、いらいらした政府と陸軍参謀本部は袋



この爆弾を落下させた風船爆弾は、機密に保護されていた。また、アメリカ空軍博物館によって発見された。

Balloon bomb in full flight

..... Continued on next page

のネズミになってしまっていた。この秘密兵器開発に近い組織は、振り返ると明治時代からあったようだ。だが国民には全く知らされていない黒の研究所で、各種謀略兵器、毒物生物謀略兵器なども含めての研究も加わっていた。

1944年、太平洋戦争末期、この秘密組織が開発を急いでいた決戦秘密兵器、期待の星が＜風船爆弾＞だった。大本営、陸軍参謀本部直結の影武者的存在、伏魔殿、これが＜陸軍登戸研究所＞である。

風船爆弾、軍の秘密兵器の呼称は＜ふ号計画＞、日本政府と軍が心血を注ぎ、文字通り太平洋戦争最後の隠し球戦略といっていーいだろう。

スタート当初は陸海軍の開発競争だったが、途中で、風船素材の優位さから陸軍の「和紙」の軽量に軍配が上がり陸軍参謀本部独走ということになる。軍部の戦略としては開戦劈頭から米国本土攻撃は念願であった。それを、この追いつめられた時期に果たせるとなれば最高の特攻兵器となる。願ってもない千載一遇ということになる。

陸軍登戸研究所跡に、戦後私は住んでいた。鬼も恐れるという代名詞の「大日本帝国陸軍」の秘密兵器研究所、近代軍隊の秘密兵器を開発する砦、誰もが知る陸軍中野学校とも直結する組織が、＜陸軍登戸研究所＞であった。

新宿から小田急線で約40分、多摩川を渡ると左に小高い丘陵地が見えてくる。この地は今も柿と梨の産地だ。66年前まで、この閑静な丘に陸軍の隠し砦、登戸研究所があったなど想像もつかない。私は1951年、明治大学法学部に入学し、ここにあった農学部学生寮に入寮許可され、4年間お茶の水の本校に通った。二年先輩に高倉健がいたが、誰もこの軍関係は知る由もなく、神田に通う普通の学生生活を過ごした。

初めてこの地を訪ねた時の記憶が甦える。

丘に建つ12ー3棟の建物は全て元陸軍登戸研究所の建物跡で、2棟がコンクリート、他は俄造り木造の昔の小学校校舎を思わせる建物群だった。古い木造の方は、寮として使うため、簡素な間仕切りとロッカーだけが設備されていた。また、ある建物は、軍が6年前まで研究所として使っていたそのままに、ある壁面を見ると、まるで数時間前に薬品溶液をぶつけ、ひっかけたように生々しい痕跡と臭いを発散させていた。死の謀略戦争に人生を賭けた青年士官、強制徴用された若い大学研究者たちの＜不の軌跡＞ではなかったのか。不条理な国家計画への参加、そして終戦、その自己矛盾の痛烈な痕跡と私は咄嗟に覚えた。

殺人化学兵器、秘密細菌兵器開発など、不本意な研究を国家業務として義務づけられた時間は、彼らにとって何だったのか？ 私はここに暮らし始めて、この場所がそんな、戦争の不の役割を担っていたことに見えなかったが、次第に疑問と恐怖を感じ出していた。

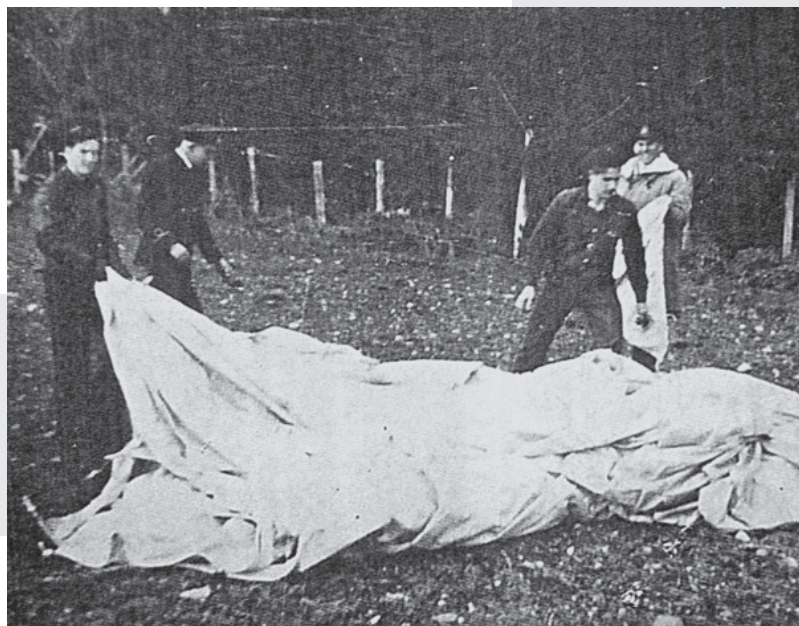
原爆競争に、日本も参加していたことは戦後知った。原爆よりも更に怖い人類、地球の終末を暗示するような破滅計画を進行させようとしていた陸軍参謀本部＜否定の集団＞の砦の中に私は住みついていた。

次第に分かりかけていた。「恐るべき原爆投下は悪魔のシワザ」と人はいう。しかし日本が勝利するために縋りついた終末反抗の秘密兵器は、さらに非人間的で神をも恐れない兵器だったことだ。私はこれら否定の細菌、化学的殺戮爆弾を搭載する計画だった「風船爆弾」を更に知ることによりめり込んだ。

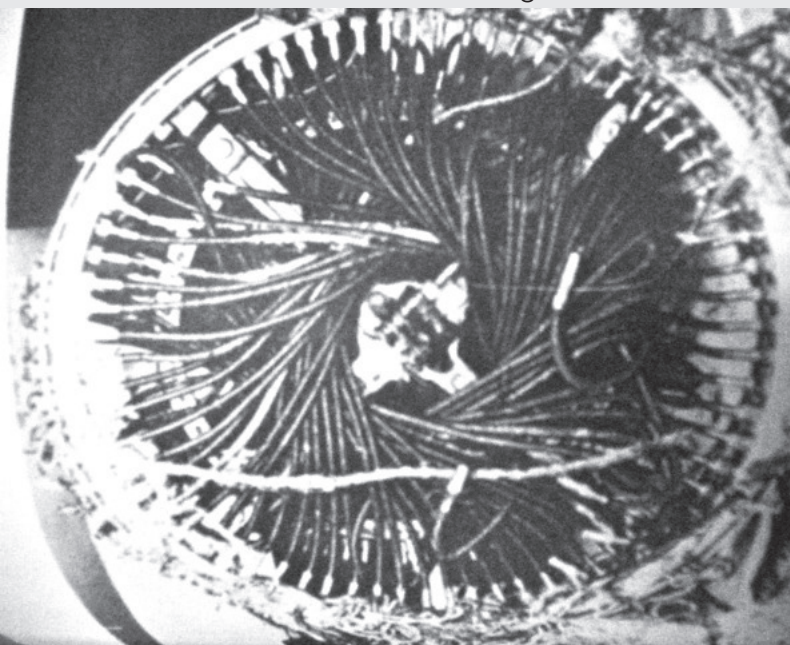
大本営が自ら焼却して明かさなかった暗黒の数々、全て敗戦の泥沼に埋没して永遠にその真意を押し隠してしまった謎の実体、戦後の自己保存のご都合証言ではなく、客観性ある事実だけを自分で掴み取った。

米国、カナダに残された日米戦争資料の収集と米国本土に埋没している戦跡探しを始めていた。

1942年10月30日、カナダで日系人が移動させられた人数: 20,881人
米国で日系人が移動させられた人数; 120,000人



Canadian servicemen gathering balloon
Mar 20, 1945 Denman Island



1944年11月3日－1945年3月31日米国とカナダに向けて発射された風船爆弾数；9,300球

<カナダだけの風船爆弾着弾地記録 最後に添付>

太平洋戦争中、カナダ、米国には多くの日系人が強制収容されていたことは周知のところ。カナダは前述の約2万人強、爆弾はたしかに何処に飛来するか分からない。爆弾の対象は日本の敵、米国とカナダだが、日系人もその対象に入ってしまうことになる。広い国土だから被害がゼロという保障はない。殺戮目標地の中に日系人が居る居ないにかかわらず、敵性国人扱いにして、平気で攻撃し、祖国、日本政府の作戦を実行した政府、為政者の神経を問いたいのだ。戦争中、醜（シコ）の御盾という言葉がやたらに使われた。あまりにも軍部の非人間的判断の独走、政府の放任行為ではなかったのか、狂気集団以外の何ものでもない。いまなお続く日本政府の棄民意識が表出しているのが明白と言わざるを得ない。

風船は悪魔か救世主か

大本営、陸軍参謀本部が最後に開発を急いでいた「ふ号計画」の初期の企画案は、人間を否定する行為も<是>とする危険思想を含む武器だったらしい。それを否定する論議も、勿論なされていたという。記録がない今となっては証しはないが、当時の登戸研究所在籍者の生き残りの密語が残っている。

「高校生が追う陸軍登戸研究所」という神奈川県法政二高生と長野赤穂高校生、指導教師だけで取り組んだ研究レポートがそれだ。

これは、これ迄表面に出てこなかった当時、登戸研究所で秘密兵器開発に参加した人物を高校生が追いかけて、証言を集めた価値あるレポートだ。証言者は、高校生の哀願に応じて、次代に真実を残しておきたかったという、人間の切なる思いが記録から伝わってくる。私は、生徒の足で集められた言葉の一言一言に驚き震え、そして感動させられた。これは単なる興味取材ではない。社会科教育にあき足らず、教室を飛び出して、知の情熱を更に高め追求した圧巻の記録書である。

日本の政治家が軍部に引きずられ、知的本性を失い、集団でなだれ行動へ移行してゆく現象への、痛烈な生徒たちの反撃とも受け止められた。太平洋戦争敗戦の混沌の渦を知らない我々戦中派、日米戦があったことも「ウソ！」とうそぶく超現代派も含め、更に近代史を省略して卒業させられた多くの日本人も含め、是非この空白時代を自分流に再調査していただきたい。さて、米国本土に投下する風船爆弾は、細菌または殺傷化学物質を搭載してこれ迄の戦争になかった甚大な影響を与えようとするものだった。恐怖の人間否定の飛行武器計画であった。戦況が追いつめられていた陸軍参謀本部は、実行に強くこだわったらしいが、計画の内容が国際法にも背くところから天皇陛下の強い反対で、搭下物を通常の爆弾、焼夷弾に制限して実行することになったという。

次に米国の当時の動きを伝えておこう。1944年11月4日、米国が初めて風船爆弾を回収したのが、カリフォルニア州サンペドロの海上、風船部分がゴム製のところから海軍製のテスト球らしい。日本からの飛行物体とは分かったが、太平洋を越えてまでの狙いが何か容易に理解出来なかった。それにしても単なる爆弾、焼夷弾による破壊攻撃だけではないだろうと推測した。この先の展開としては非法兵器としての秘密が隠されていると読んだ。将に登戸研究所が初めに計画していた毒ガス、細菌の拡散兵器を推理したと当時の軍部担当は語っている。米国政府は、早速マスコミ関係者を呼んで会議を開き。怪奇バルーンの飛行情報一切を封印し、報道管制を敷いてしまった。米国民の動揺が日本に届かないためだった。

また、そのころ米国が開発に成功していた原子爆弾の使用計画も、トルーマン新大統領は、投下都市の決定を急がせていたという。この時期にルーズベルトはすでに死亡し、トルーマンに政権が移行し

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ている。注目するのは、原爆投下計画の2番目に＜小倉＞が入っていたということだ。広島、小倉、長崎となっている。小倉といえば、秘密兵器「風船爆弾」生産の日本国内最大の工場「陸軍小倉造兵廠」があったという事実だ。

ここに当日の爆撃機の記録がある。1945年8月9日、午前3時、原爆搭載機ボックスカーはテニアンを発ち、二発目の投下都市＜小倉＞上空に着いた。

爆撃機が小倉上空に到着してみると、雲海が厚いのと煙で、有視界での投下は困難、三回旋回して様子を見たが好転せず投下計画は投下第二予定地の長崎に切り替えられたとある。この采配は誰の悪戯か？ 長崎の悲劇となったのである。前日、製鉄基地八幡市に大空襲があり、焼煙が小倉にまで流れ込み視界を覆っていた。これが運命の分かれ道というものだ。

更に米国側の風船爆弾防衛作戦に参画していたラパッツ博士の発言にも耳を傾けておきたい。「風船によって、日本が仕掛けの一大細菌攻撃への恐怖が、トルーマン大統領の原子爆弾使用への決心に、どの程度影響を及ぼしたか知る由もないが、少なくともそのことが、彼の決心を固める一つの要素になっていることは間違いなさそうだと思う。」米国は風船爆弾が如何に心理的にプレッシャーとなっていたかが分かるのだ。

対面

コモックス飛行基地は、バンクーバー島の中ほどに突き出た岬を利用した平地にあつた。その入口にはカナダ空軍が第2次世界大戦に活躍した退役戦闘機が鈍く光って飾られ、その脇にカナダ空軍博物館はあつた。

案内してくれたのは、退役軍人のジョナサン空軍大佐、早速展示館に誘導してくれる。多くのカナダの航空機の変遷、空軍の戦跡が見事に紹介されていた。迫力ある各時代の飛行機の部品やパイロットの装備はどれひとつとっても、見るものの興味が掻き立てるものばかりだ。展示場の一角に「ふ号風船爆弾」とレイアウトされた展示コーナーを発見した。本体は厚いプラスチック板の中に飾られ、大切に保護されていた。ジョナサン大佐はプラスチックを取り外し、より鮮明に観察させようと配慮してくれ、さらに、本体は別室の図書館に移された。

後ろでワイフの深いため息がもれた。これが私たちが追跡した風船爆弾との感動的対面だった。

今、私の目前に＜風船爆弾＞の心臓部ともいえ

る飛行コントロールの骨格部分が置かれている。一抱えほどもある円形のアルミニウムと鉄製の二段構造の骨格、図面では、この上部に送受信機／ラジオゾンデがセットされていた。その下の円形輪の周囲は、細かな情報を分配する伝導ワイヤーを通す穴がきれいに配列されている。人間でいえば頭脳から中枢各部への指令信号を分配する複雑な神経ワイヤーのルートらしい。

この穴の幾つかにまだ結線跡の細いワイヤーが引きちぎられて付着して残っていた。それだけだ。とにかく、66年の時を経て存在する風船爆弾に脱帽した。

私は、米国の回収時の写真と重ね合わせて見る。当時日本が、産学、衆知を集め生み出した怪物としか見えない。これに私は発掘された生き物の風格を見た。

バルーンから発するデータは日本列島の複数の受信基地でキャッチ、分析され、更に昼夜の高度調整、飛行中の位置確認などをし、逆にラジオゾンデで複雑な爆弾投下のタイミングの指示を出していた。直径10メートルのバルーンは現代のジェット旅客機と同じコースを飛んで米国、カナダに達した。

66年前、北米大陸まで送り込んだいふのだから、考えてみるとアナログ時代のこれは将に奇蹟としかいいようがない。

私には忘れられない記憶がある。

2粒の覚醒剤を渡されて朝まで強制労働を強いられた娘たち、また和紙のバルーン造りの蒸気と床に流れたコンニャクで水虫に泣いた女学生たち、彼



Mr. and Mrs. Sugawara examining control unit at the Comox Air Museum, 2011

女たちの犠牲で風船戦略は実行されたといっても過言ではない。

畳ほどの大きさの和紙をコンニャク糊で貼り合わせて造られたバルーンは、世界でも初の長距離秘密飛行兵器となった。

因縁とは不思議なもので、当時小倉の女学生で風船造りを体験したという老婦人と、一ノ宮基地で偶然めぐり会った。聞いた言葉は、ただ「哀しいことです」とだけ語った。あとは皇国少女が球体テストで風船の中に入った時の忘れられない話をしてくれた。10メートルのバルーンは、やはり夢の世界だった。青い空を飛ぶバルーンが一番似合う。つらい仕事を忘れてしまっていた。決して戦争の道具ではなかったという。老婦人は80歳を元気に乗越えていた。

私の追跡は、更にバルーンの発射基地まで続いた。関東、常磐の太平洋沿岸、一ノ宮、勿来、大津の三カ所にあった。すでにどの基地にも、なにも残っていない。海の向こうは北米大陸、サーフィンの若者の歓声だけが浜に響いていた。当時小学生で、父が基地用地として畑地を軍に貸していた三代目は、その体験を思い出しながら教えてくれた。「目の前が太平洋以外何もない。風船作戦が始まった頃から風船基地探しの米潜水艦が、夜には浮上して恐ろしかった」「風船打ち上げ失敗で木に引っかかり大爆発し、兵隊が犠牲となった」と当時の少年は、バルーン基地跡の畑に立って、負け戦の虚しさを語ってくれた。

8000キロを飛んでいった白いバルーン

何故か哀しい球体を見送った九十九里浜の人たちも

足場のコンニャク糊で水虫をつくった少女たちも

水際の竹槍突撃を心に決めた 愛国婦人たちも

飛んで行ったバルーンのことは誰もが忘れてしまい

また知らないままに 時は過ぎてゆく

バルーンは平和の空を飛びたかった
細菌弾が投下される 毒ガス弾がバラ撒かれる

そんなことを考える人間がいたという
その先 人間は 人間はどうなるのだろう
地球は 地球はどうなるのだろう

恐ろしくて考えられないけど 考えた人間

がいた

自分だけが生きるために 考えた人間がいた

日本人の中にいたということがコワイ

それをバルーンは教えてくれる

アメリカ カナダに飛んだバルーン

きっと平和の空を飛びたかった

そのことを私たちは 忘れないでいよう

資料図書

高校生が追う

陸軍登戸研究所

陸軍登戸研究所の真実

陸軍登戸研究所

教育資料出版会

芙蓉書房出版

青木書店

Please Note: The English translation of this article will be published in Nikkei Images at a later date.
All photographs provided by Mr. Sugawara.

風船爆弾カナダ着弾記録一覧 JAN—JUL 1945

76 Balloon Bombs fell in western Canada between January and July 1945. They were found in the following locations:

British Columbia - Tekla Lake, Nanaimo, Galiano Island, Nicola, Kunghit Island, Coal Harbour, Port Hardy, Gambier Island, Williams Lake, Chase, Baker Creek, Fort Babine, Alexis Creek, Cedarvale, Denman Island, Ashcroft, Barrier Lake, Britain River, Hanson Island, Whitewater, Merritt, Boundary Bay, Morice Lake, Vedder Mountain, Chilliwack, Kitchener, Chilliwack, Vanderhoof, Chilanko River, Skukuma Creek, Mahood Lake, Yahk, Dease Lake, Albern, Salmo, Lillooet

Alberta - Provost, Edson, Baril Lake, Manyberries, Fort Chipewyan, Olds, Wimborne, Foremost, Delburne, Athabasca, Strathmore, Stettler, Milo, High River, Whitecourt

Saskatchewan - Stony Rapids, Minton, Moose Jaw, Porcupine Plain, Camsell Portage, Consul, Ituna, Kelvington

Manitoba - Nelson House, Oxford House, Marie Lake, Williams Lake, Waterhen Lake, Southern Indian Lake

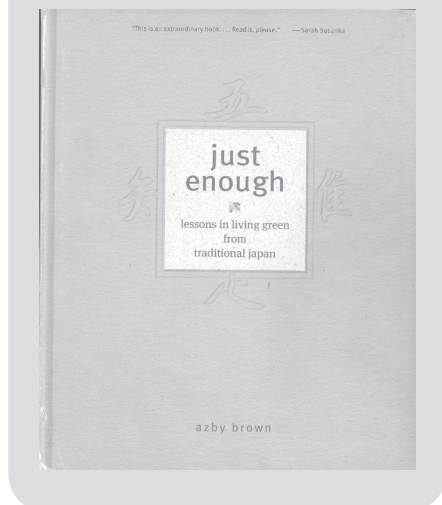
Yukon Territory - Canol Road, Watson Lake, Mayo, Old Crow River, Aishihik

Northwest Territories - Fort Simpson, Marie River, Hay River

'Just Enough'

By Azby Brown, 2009. Kodansha International Ltd., Tokyo, Japan. 231 pages.

Reviewed by Mitsuo Yesaki



The population of Japan at the beginning of the *Edo* era (1603 – 1868) was 12 million. At the time, Japanese society was on the verge of collapse from environmental degradation due to extensive clear-cutting of mountains, resulting in wide-spread erosion and damage to watersheds. For the first time in its history, the *Tokugawa Shogunate* gained control of the entire country and decreed ownership of the forests, preventing the general populace from cutting trees in the government reserves. The *Shogunate* also obliged farmers, who comprised eighty percent of the population, to forfeit one-third or more of their harvest to support the warrior classes. These measures stabilized the environment and forced the farmers to become ever more efficient in eking out a living. As a consequence, the population of Japan increased two-and-a-half times to 30 million by 1800.

In this book, Brown describes the daily lives of Japanese in 1800 when the traditional technology and culture was at the peak of development, and before Japan opened up to the west and became industrialized. This book is divided into three sections, which are further sub-divided into two parts. The first part of each section describes the topics under discussion with numerous line drawing illustrations while the second part consists of short essays (without illustrations) of the sustainability of the traditional Japanese way of life.

In the first section titled, 'Field

and Stream,' Brown describes a typical village in the Kai Province of central Japan. The village is in mountainous terrain, with steep passes and narrow river gorges. It is situated at the base of a mountain bordered by cultivated fields on the relatively level valley floor and by a lower bamboo/broadleaf forest and an upper broadleaf/conifer forest on the mountain slopes. The village is completely self-sufficient. All work in the village is accomplished by man-power except the plowing of paddy fields by oxen. Other than a few oxen, there are no other animals in the village because of insufficient land to support both humans and animals. Large projects, such as the maintenance of the irrigation system and building houses, are completed by the communal effort of the entire village. The villagers grow rice/vegetables in summer and wheat/barley in winter. They supplement their diet by growing fruit trees, foraging for mushrooms (*shitake*), chestnuts (*kuri*), bamboo shoots (*takenoko*) etc. throughout the year in the forest and catching fish in the rivers. They also grow cotton which the women weave into cloth and fashion into clothing.

All building materials required for the villager's daily needs are obtained from within the jurisdiction of the village. Lumber for construction projects is obtained either with permission to cut trees from the government reserve forest or the community's lower forest. They scavenge dead trees, branches and twigs from the forest for use as fuel in clay stoves (*kamado*) for cooking and for heating bath water. Local clays are used to make the *kamado* and are mixed with chopped straw to construct the walls of the houses. The villagers use rice straw to fabricate sandals, raincoats, hats and numerous other everyday objects. Bamboo is fabricated into cooking and eating utensils, baskets, bales to store rice, charcoal, etc. 'Yoshi,' a ditch reed growing in the communal field, was used to thatch the village houses. The field usually produces enough reeds to thatch a single house so the community decides which house to re-thatch. A thatch roof needs replacement every 20 years or so.

The villagers re-cycled everything. Water used for washing and bathing, and washing vegetables, dishes, floors, etc. was channeled to ponds for watering the vegetable garden. Clothing was repaired, then passed down from one generation to the next and eventually ended up as cleaning rags. Broken tools and utensils were either repaired or made into other things. Unwanted metal objects were sold, smelted

and re-forged into new tools.

The villagers maintained the fertility of their fields through centuries of continuous cultivation by adding organic compost. Human excrement (night soil) and urine were collected in separate containers and mixed with vegetable waste, leaves gathered from the forest and any discarded organic objects.

In 'The Sustainable City,' Brown discusses the general layout of Edo, the largest city in the world at that time, and the distribution of the various classes. Edo is situated on a plain of undulating hills accessible by five major roads. The 650,000 *samurai* and *daimyo* occupy 63 percent of city land primarily on higher ground adjacent to the major roads. On the other hand, the 600,000 commoners are confined to 18 percent of the land, mostly reclaimed waterfront. The 50,000 persons of religious persuasion are allocated 13 percent of the prime city land. The author describes the layout of a typical city block, tenement complex and one-room apartment. He also comments on the variety of peddlers plying their trade with portable stands on the streets including all manner of fast-food outlets, repairmen (crockery, umbrella and lantern, shoe, tobacco pipe, tinkers, barrels, locks, furniture) and recyclers (paper, clothing, furniture, metal). Everything was refurbished, and eventually recycled then ultimately burned for fuel.

He also outlines its various infrastructure systems. All city roads are unpaved and used predominantly by pedestrians, and occasionally by horses ridden by *samurai* and ox-carts transporting heavy loads. Therefore, the roads and especially the streets of the city are not fouled of manure. Also, the unpaved streets absorb rainfall and allows for evaporation to cool the air.

Edo had a highly organized system for the disposal of human excrement. Brokers or villages negotiated with landowners of tenement buildings, *samurai* and *daimyo* families for their night soil. Night soil from *daimyo* commanded higher prices than that of *samurai* and higher still than that of commoners residing in tenements, because of their richer diets. Villagers visited the districts where they had contracts to collect their night soil every couple of months. They scooped the night soil from the urinals and toilets into lidded buckets and then were transported to their villages by either pushcarts or special barges.

The water system of Edo was the most complex and technologically advanced

of the infrastructure systems. Four aqueducts supplied water by gravity to much of Edo except in the low-lying southern Fukagawa district and sparsely *samurai* populated higher ground districts. The water from these aqueducts flowed through outlying areas of the city in open canals and in buried wooden, watertight pipes within the city. The pipes were connected at regular intervals to equalization tanks with the inlet joined lower than the outlet pipe to facilitate gravity flow of the water. The equalization tanks had removable lids for regular cleaning of sediments that accumulated and to repair damages. Wells were also connected at regular intervals to supply people living in the immediate neighbourhood, so everyone in the city living within the confines of the aqueduct grid was provided with clean potable water.

The wastewater system of Edo for the disposal of sewage was relatively simple as it did not have to remove human excrement. Shallow, stone-lined gutters ran down the center of tenement complexes and wider gutters lined the main streets surrounding each block. Wastewater from the kitchen, laundry and bathing, as well as rain runoff, were flushed down the gutters and into the nearest streams and rivers.

Almost all the transport of goods throughout Japan was by coastal ships and river crafts. There was a multitude of vessels,

many designed specifically to transport a particular item. Numerous passenger ships also plied the coast of Japan ferrying people from town to town.

Canals were dug in the low-lying Fukagawa district dividing the area into islands. This area was populated by warehouses, work sites and lumber yards. Timber and goods were transported through the canals by vessels to these commercial places.

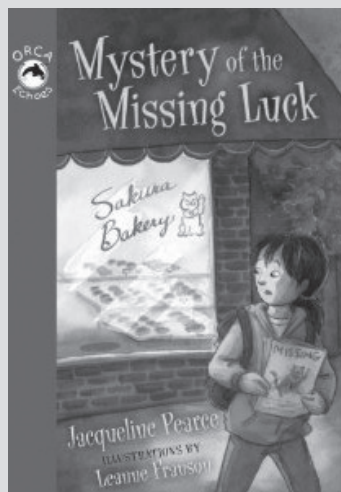
The third section ‘**A Life of Restraint**,’ deals with the residential areas, estates, houses and life styles of the *samurai*. They were allocated relatively large tracts of land, so the districts where they lived were well forested with various fruit and decorative trees. The estates were enclosed by walls with a main gate. A stone walkway bisects a Japanese garden and leads from the main gate to a standard indigenous house. A bamboo fence separates the formal Japanese garden from another utilitarian part of the garden containing the well, kitchen garden and outdoor latrine. The Japanese garden extends over the remaining front of the estate and in front of the *zashiki* of the house for the occupants to enjoy. A large vegetable garden, numerous fruit trees and garden sheds occupy the back of the estate. The size of the estate and the elaborateness of the wall/main gate and house depended on the rank of the *samurai*.

After years of peace under the *Tokugawa shogunate*, the inadequate stipends awarded the middle and lower class *samurai* forced them to grow much of the vegetables and fruit they consumed. They also increasingly turned to cottage industries to supplement their incomes. These included umbrella-making and repair, basketry, lantern-making, letter-writing and calligraphy. Others engaged in intellectual pursuits: teaching, writing, plant-breeding, bonsai and the martial arts.

Brown shows in this study that all classes of Japanese society in 1800 lived frugally and sustainably, existing on the proceeds of the land. The Japanese were able to attain sustainability for a number of reasons. These included an autocratic government that imposed laws regulating the cutting of trees, thereby preserving forests and stabilizing watersheds. This in turn ensured a clean supply of water and promoted the intensification of farming. Farmers were able to maintain the fertility of the land by adding night soil mixed with organic materials. The Japanese also maintained very few animals for food, transportation and warfare. All classes of Japanese lived sustainably by shunning extravagance and recycling everything they used.

‘Mystery of the Missing Luck’

by Jacqueline Pearce.
Illustrations by Leanne Franson.
Orca Book Publishers.
61 pages.
Reviewed by Mitsuo Yesaki



In this novel for children, *Obaachan* operates the *Sakura Bakery* in the Japantown district of Vancouver before the war. Sara visits *Obaachan*, her grandmother, frequently to help her and to be spoiled by many samples of her tasty pastry. During one of her visits she finds *Obaachan* depressed and the *Maneki neko* missing from the front display window. *Maneki neko* was the lucky clay cat statue that she had brought from Japan. Sara was worried the missing good luck charm would further aggravate *Obaachan's* worries of declining sales. Sara makes up her mind to find the missing charm and to increase demand for *Obaachan's* pastries. She comes up with a plan to make posters describing the missing cat and convinces her grandmother to bake her tasty animal-shaped pastry to serve as a reward. She draws a poster and asks a classmate, Jake, to help her putting them up throughout Japantown. The novel ends with the lucky charm found and the many people assisting in the searching for the charm being rewarded with the delicious cat-shaped pastry.

The novel has a few historical errors including the photocopying of the posters and an Italian Laundromat in Japantown. Photocopy machines were invented and Laundromats became popular only after the war. Also, as far as I am aware, there were no Caucasian businesses in Japantown before the war. Except for these historical errors, the novel was well crafted with an interesting story line and a reasonable conclusion to the mystery of the missing lucky charm.

ROYAL CANADIAN ARMY SERVICE CORPS UNIFORM

Worn by Peter Yamauchi,
ca. 1941
JCNM 2011.69.2

This standard issue RCASC jacket was worn by Peter (Shoji) Yamauchi. The woolen jacket is decorated with service ribbons, and RCASC identification and rank patches. The complete uniform comes with matching wool pants, suspenders, a matching belt and a lanyard.

The **Royal Canadian Army Service Corps** (RCASC) was established in 1903 as the administrative and transport corps of the Canadian Army. At the start of the war with Germany in 1939, the Canadian Government decided to establish the Canadian Military HQ (CMHQ) in London, England for the purpose of controlling units and supplies arriving from Canada.

Peter (Shoji) Yamauchi was born March 17, 1917 in Welling, Alberta, just south of Lethbridge. His father Sanpei and mother Kon (nee Akahori) immigrated to Canada in 1905 from Shizuoka prefecture, Japan. His family was engaged in mixed farming and sugar beets. In a 2005 article, Peter remembered the community being fairly multicultural, with many Polish and Ukrainian kids. He encountered little racism.

Pte. Peter Yamauchi first joined the Reserve Army and received training in machine shop and welding. He later joined the Royal Canadian Army Service Corps in November 1941. He

was sent to London in May 1942 as a machine operator and driver. After several months, he found out that the British Army required Japanese language teachers. Even though he had little formal training in Japanese reading or writing, Peter was fluent in conversation. Starting in January 1943, Peter started work at the School of Oriental and African Studies (SOAS) in London. His job was to teach conversational Japanese, and focus on pronunciation and usage. Peter returned to Canada in 1946

after 5 years of active duty. He continued to serve 17 years in the reserves. In the 1950s, he joined his brother-in-law, George Kazuta, in the business of *Nikka Industries*, importing Japanese fishing equipment. Two of his sons are still active in the Richmond business.

The RCASC was deactivated in 1968 with the integration of the Canadian Armed Forces and the birth of the Canadian Forces Logistics Branch.

