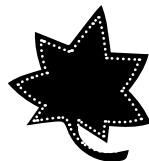


日系 Nikkei **NIKKEI**
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Marie Katsuno and Michiko Saito on General Meigs exile ship on way to Japan from Vancouver NMM 2001.5.1.6.5.a



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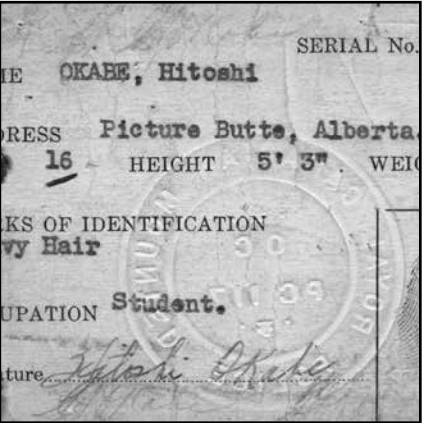
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Welcome to Nikkei Images



Nikkei Images is a publication of the Nikkei National Museum & Cultural Centre dedicated to the preservation and sharing of Japanese Canadian Stories since 1996. In this issue, we feature the resilience of Japanese Canadians through adversity, whether it be labor unions, fighting for voting rights, or internment and incarceration. We welcome proposals of family and community stories for publication in future issues. Articles should be between 500 – 3,500 words and finished works should be accompanied by relevant high resolution photographs with proper photo credits. Please send a brief description or summary of the theme and topic of your proposed article to Ireid@nikkeiplace.org.

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Kohei and Kimie Shimoszawa: Memories and Thanks (Part 3)

by David T. Shimoszawa

From the time that the war ended, Mom relentlessly sought permission for Atsuko to leave Japan and join her family in Canada but to no avail. Japanese Nationals were not on the list of allowed immigrants. Senator John Thomas Haig, was the Leader of the Opposition in the Senate. He was also a member of Knox United Church. Mom asked him to appeal on her behalf to the Minister of Immigration, to allow Atsuko to be reunited with her family for humanitarian reasons. With Senator Haig's assistance, Atsuko was allowed enter Canada as an immigrant and was finally reunited with her family in 1954.

Atsuko, by this time had met her future husband, Hisao Tsushima, an accountant. Atsuko promised Hisao that she would spend one year in Canada at her parent's home, then return to marry him. He promised to wait for her return. Atsuko arrived in the spring of 1954 and as she promised, returned to Japan after one year. It was an exciting time for all of us to meet the oldest sister that Mom had talked about so often. Atsuko was a trained seamstress and dress designer. Mom's friend, Mrs. Katsue Nagamatsu found work for Atsuko at Stall and Sons, a garment manufacturer where she worked. They were located near Perfecfit Glove where Mom worked, so she and Atsuko could commute together. Atsuko was well liked at her workplace.

Mom told her to save all of her earnings so that she could go back with enough money to start her married life.

Dad now owned his first car, a used 1951 Chevrolet that he had purchased a year earlier. Dad taught Atsuko how to drive, and before long she went for her test and received her driver's license. Dad and Atsuko became very close as father and daughter. When the time approached for her to return to Japan, Dad would

lament, asking Atsuko, why she could not stay for one more year.

Atsuko left for Japan in the spring of 1955. She married Hisao the following year, and they settled in the Hakusan district of Tokyo. Atsuko became a dressmaker/designer for wealthy women in Tokyo. Japan was rapidly recovering from the war and the wives of diplomats and corporate executives were beginning to travel abroad. For this, they needed fashionable western clothing that would look good on a Japanese woman. Mom would send her the latest issue of huge McCall's and Butterick pattern books. Atsuko would use these to create custom fit garments for her clients. Atsuko and Hisao built a house in the Hakusan district of Tokyo with a fitting room and a sewing room for the seamstresses that she hired. They bought a car, opened a fashion store, and had two boys. Atsuko then started buying condo apartments and parking spaces in Tokyo.

Mom and Dad's children were becoming adults and over the next few years, we would all leave Winnipeg. Carol became a flight attendant for CP Air in 1959 and was stationed in Vancouver. She flew the Vancouver – Tokyo run and would always visit Atsuko at her home. Carol and Atsuko became close siblings. She married Robert Genn in 1964. I graduated from Engineering in 1963 and left for Graduate School at UBC, followed by work in Toronto, where I met my future wife, Rita. I moved to Ottawa and we were married in 1971. Betty graduated with a B.A. in 1965 and like Mom, became a teacher. She moved to Toronto in 1966. We shared an apartment for a while until she married my friend, Ken Shinozaki in 1967.

In 1962, the foundry where Dad worked closed down. He was fifty seven years old, without a job, with little prospect at finding another one that paid as well. After much soul searching, he joined Mom at Perfecfit Glove



Winnipeg, Spring 1955, Family portrait as Atsuko is about to leave for Japan to marry her fiancé Hisao Tsushima (Shimoszawa Family photo)

as a cutter. Like most Japanese, Dad was a proud man. Losing his job and working for less pay must have been hard for him. He persevered, and over time, he came to enjoy driving to work and coming home with Mom. They were soon empty nesters and were able to save toward their retirement in 1975, when Dad was seventy and Mom was sixty five.

Long after he retired, I told him that I had a sense of relief when he left the foundry and stopped breathing in the fumes and coal dust. He agreed that if he had stayed at that job he might not have lived to enjoy a long retirement.

In 1979, Rita and I left Ottawa and moved to Delta, just south of Vancouver. Mom and Dad decided to move to Vancouver where their children lived, and was closer to Japan where Atsuko lived.

Mom and Dad arrived in Vancouver in January 1980 and stayed with us for three months. Their house in Winnipeg sold quickly and they had to move within a month. When they arrived, Rita recalls that Mom was

very happy but Dad, who did not adjust as easily to rapid change, was depressed. He told Rita that he had come here to die. They found a bungalow on 71A avenue in Delta, on a large sunny lot, only five minutes from our place and moved into it in April 1980.

Dad's outlook changed dramatically. Mom and Dad reconnected with old friends from Ocean Falls and Winnipeg. They joined the Fraser Valley United Church. The congregation was made up of many families with farming backgrounds. Mom said she and Dad, who came from farm families themselves, felt a kinship with them. When I visited them there was often a car in the driveway, belonging to friends who were visiting them.

Mom and Dad loved to go to garage sales. and would spend Saturday mornings cruising around Delta looking around for bargains. They had sold most of their furniture in their Winnipeg house, or had given it to friends. I think that part of their house in Delta was furnished with stuff they found at a garage sale. Dad finally had space for a large garden. Mom said he would

happily spend most of the day working in the back yard, only coming in when Mom called him for lunch or dinner.

About once a month, Dad would come by for his haircut. Rita would sit him down in front of our big bathroom mirror and set to work. When she had finished, she would tell him how handsome he now looked. This always brought a smile to his face.

Because they were now closer to Japan, they travelled there frequently and had relatives from Japan stay with them. Dad's blind brother Masashi and his wife Yukiko-san came, as did Mom's brother Masamitsu and his wife Okayo-san. Atsuko, and on separate occasions Atsuko's grown children, visited. They visited back and forth with Betty's family in Toronto. They were able to return to BC to spend eighteen happy years in retirement, and in so doing, helped their children in Canada reconnect with Atsuko and her family.

Dad stopped driving in 1995 shortly after reaching 90 years old. For the next three years, Mom and Dad were able to stay in their own home with our help. Carol saw them during the day. I came by after work to give Dad his bath. Rita did their shopping and our children helped us with their house cleaning. I did their banking and gardening.

By December 1997, it was apparent that Mom and Dad could no longer live safely at home. Dad had fallen many times and had been in and out of the hospital for serious infections. Mom no longer had the strength to cook or care for him, so in January, 1998 they moved together to Newton Regency Residence, now known as Amenida Seniors Community. Soon after, Mom was unexpectedly diagnosed with cancer and she passed away on March 4, 1998. She was 87 years old. Dad missed her very much. Carol visited him daily and I went in the evening, bringing his favourite *sushi*, *wonton* soup or *nabeyaki udon*. Dad succumbed to pneumonia and passed away on June 22, 2002 at the age of 96.

After Mom and Dad moved to Delta, they realized that this is where they would live out their lives. Around this time, Mom shared her thoughts with me about children and inheritances. I had my own family with children and she was probably telling me in her indirect way, how we should treat our children as we grow older.



Winnipeg, August 1967. David, Betty from Toronto, Carol from Vancouver, back home to visit (Shimozawa Family photo)

Mom told me that parents should always give equally to their children. Each child, whether they are rich or poor, will perceive a gift that they receive from their parents is a measure of their parents' love for them. I hope that our children will think about what Mom told me, when they give to their own children.

Atsuko lives modestly in Tokyo, but she is a wealthy woman. When she received her inheritance, she broke down in tears, saying that she thought that she would be forgotten and not included because she was a far away child, who was not around to help her parents in their old age. I think that she finally realized that Mom and Dad loved her as much as the children that they raised in Canada.

Whenever we visit Mom and Dad's resting place, we thank them for enduring so many hardships for their children and for the unending love they gave us, so that we could enjoy a better life than they had.



Delta, summer, during Expo 1986 Betty's two boys from Toronto visting grandparents back row L-R: David Shimozawa, Jeff Shinozaki, Mark Shinozaki. Front row: Rita Shimozawa and children (Shimozawa family photo)



1994, at Kohei and Kimie's Delta home. Carol, Mom, Betty and Atsuko (Shimozawa Family photo)



December 15, 1987 at Kohei and Kimie's Delta Home, celebrating Dad's 82nd birthday with David and Carol's family (Shimozawa Family photo)

Hanjian

by Joe Liao

What does it mean to be a Canadian? This is a question that I struggle to answer. This is also the reason for my interest in stories about exile, or ‘repatriation,’ the return to one’s supposed homeland. The term ‘repatriation’ is problematic when a government forcibly deports a group of people, especially when the deportees consider the place in which they are being deported their home and native land. In my quest to find an answer to the meaning of being a Canadian, exile stories of this kind fascinate me.

I searched the Nikkei National Museum collection database for stories about exile when I was given an opportunity to write a “Moment in History” for *Nikkei Voice*’s August 2018 issue. I eventually settled on writing about Marie Katsuno, a Vancouver *nisei* who was forced to go to Japan after the Second World War because of government restrictions. Katsuno had never been to Japan, but she had to follow her *issei* father, who wanted to leave Canada, to survive. As the only child, Katsuno later confided that she had the filial obligation to keep the family safe and close.¹

I chose Katsuno’s story because of its similarity to the account of a fellow exile of Japanese descent, Li Xianglan, who was a popular singer and actor in Japanese-occupied Shanghai during the Second World War. My fascination with Li’s exile story began after I had come across a section about her in a book while writing an essay about the 1940s Shanghai jazz scene for a Chinese history course.

Li was born in Northeast China, or what was known as Manchuria, in 1920. Both her parents had emigrated from Japan to the region more than a decade earlier. The Manchukuo Film Association, a studio controlled by the Japanese government, recruited Li to make various popular Chinese songs and films such as *Shina no yoru*, or *China Nights*, that promoted Japanese Imperialism during the 1930s and 1940s. Very few Chinese fans knew she was Japanese Chinese because she had grown up speaking only Beijing-dialect Mandarin in public.



Marie Katsuno wearing sunglasses in Vancouver, British Columbia, in 1941. NNM 2001.5.1.9.218

After Japan’s surrender, the Nationalist Government of the Republic of China led a court-martial against Li for her “treasonous crime” as a *wenhuahanjian* (文化汉奸), because of her alleged support of Japanese Imperialism. *Wenhua* means cultural while *hanjian* is a derogatory term to describe a person who has committed a treasonous crime against his or her own Han ethnicity, which is the largest ethnic group within the People’s Republic of China. The Nationalist Government often used the phrase to describe Chinese people who had allegedly “collaborated” with the Japanese government, because of their cultural consumption and production of songs and films that supported Japanese Imperialism.

Li fortunately survived the trial by proving that she was legally not a Chinese citizen: a copy of her family registry

from Japan had served as evidence in the court for her legal status as a Japanese citizen named Yamaguchi Yoshiko. Li had to publically abandon her ‘Han-ness’ to escape the legal consequence of being labeled as a *hanjian*. The Nationalist Government thus declared Li innocent of her *hanjian* crime on condition that she be exiled to Japan. Like Katsuno, Li had no choice but to sail the Pacific Ocean and go to Japan—a land that was completely foreign to her.

Not until I had finished writing the “Moment in History” article, however, did I realize a minor but peculiar difference between the stories of the two exiles. In Li’s case, the Nationalist Government had initially wanted to prove her *hanjian* crime by judging her as a Chinese person. Li had to fight for her legal status as a non-Chinese citizen against the court during her trial. The Canadian government on the other hand was more than willing to coerce Katsuno into exile by restricting her from living in British Columbia and promising to provide financial assistance for her journey to Japan. Despite this difference, self-preservation caused both Li and Katsuno to abandon their native lands and succumb to the role of being ‘Japanese exiles.’

Katsuno had initially viewed her trip to Japan as an exciting adventure, but her eventual hardship in a foreign land turned her original enthusiasm into a yearning to return to Canada. Li abandoned her successful stardom career in China when she left the Port of Shanghai for Japan on board the Unzen-maru in March 1946. Li then tried to restart her acting profession in Japan. She even had a brief stint as an actor in Hollywood with the English name “Shirley Yamaguchi” in the 1950s, but her new career sadly failed to match the success that she had once enjoyed in Japanese-occupied Shanghai during the early 1940s.

In an interview in 2004, Li confessed that “if citizenship had been granted by place of birth, as is the case in

Janie Lee, Olive Allen, and Marie Katsuno (right) in Japan after exile, Summer 1947. NNM 2001.5.1.6.6.a



America today, as someone born in Manchuria, I could have held Manchurian citizenship, and I think I likely would have gone about things a bit differently. But the rigidity of the situation was such that Japan was my homeland, and I was a Japanese.”² Her statement here resonates strongly with me as it shows that the definition of nationality can change depending on both time and place.

In a similar vein, I wonder how the court led by the Nationalist Government of China at the time of Li’s trial in the 1940s would judge me as a Chinese Canadian today. I guess the court would also label me as a *wenhuahanjian*. The following are evidence that the court could use against me:

Exhibit A: living in Vancouver.

Exhibit B: working as a summer student for the Nikkei National Museum.

Exhibit C: being an avid listener of rock music.

Exhibit D: liking Japanese anime

Exhibit E: enjoying both Japanese and Western video games.

Almost every aspect of my daily life would be solid evidence for the court to find me guilty of being a *wenhuahanjian*.



Marie Katsuno in Vancouver, British Columbia, in 1941. NNM 2001.5.1-8.315

As a Chinese Canadian, the stories of both Li and Katsuno resonate with me because of their transcending national identities. The two women's stories are tragic, but their endeavors to survive through their exile journeys are inspiring to me. Both of their stories do not necessarily help me answer the meaning of being a Canadian, but I have learnt to be proud of being a *wenhuahanjian* through their stories. I am fine with being a *wenhuahanjian* because I enjoy the multicultural lifestyle – a way of living that is enshrined in the Canadian Charter of Rights and Freedoms today. The tragic stories of the two women and their endeavors to survive have shown me that the multicultural aspect of Canadian society is something worth advocating and defending.

Endnotes

¹ Here is a summary of what I wrote about Katsuno's exile story in *Nikkei Voice*: Katsuno was born in Vancouver in 1923. The Canadian government uprooted Katsuno to Tashme, British Columbia, during the Second World War. The government then forced Japanese Canadians to either disperse east of the Rockies or sign up for exile and be deported to Japan at the end of the war. Katsuno left Canada for Japan because her elderly issei father was longing for his birthplace. As a Canadian *nisei*, her life was challenging in a foreign land on the other side of the Pacific Ocean.

² Onuma Yasuaki, Tanaka Hiroshi, and Utsumi Aiko, "Looking Back on My Days as Ri Koran (Li Xianglan)," trans. Melissa Wender, *The Asia-Pacific Journal: Japan Focus* 2, no. 10 (2004): 3.

Earth Pilgrim: a story of a second generation Japanese Canadian

by Terry (Terufumi) Futaba

Introduction

Kumar¹ defines "Earth Pilgrim":

We can relate to our planet Earth in two ways. Either we can act as tourists and look at the Earth as a source of goods and services for our use, pleasure and enjoyment, or we can act as Earth Pilgrims and treat the planet with reverence and gratitude. Tourists value the earth and all her natural riches only in terms of their usefulness to themselves. Pilgrims perceive the planet as sacred, and recognize the intrinsic value of all life. The living Earth, with all its grace and beauty, is good in itself. (p.12)

To be a pilgrim is to experience life as an endless and eternal process of being. Life is not a product, but an ever unfolding process. The moment I think of the word 'pilgrim' I imagine 'movement', 'process', 'unfolding', 'flying', and 'flowing'. To be a pilgrim is just the opposite of being a tourist! A tourist is traveling to arrive at a place, whereas a pilgrim finds fulfillment in the journey. A pilgrim embraces the unpredictable, the unplanned, the temporary, the ambiguous and the provisional. A pilgrim is an eternal guest. (p.16)

Kumar also explains that by experiencing life as an endless and eternal process of being, we can lead our lives from death to life, falsehood to truth, despair to hope, fear to trust and hate to love.²

I found Earth pilgrim in a story of an elder whom I interviewed at his residence between 2nd and 5th of October in 2013. His story consists of three parts: his youth, his work and his life after the retirement. In describing his story, the relationship between the story and Earth pilgrim is discussed.

His youth

His name is Hiroshi Kawaguchi.³ His nickname is Tom.⁴ Hereafter, in this paper, Tom is used to represent Mr. Kawaguchi's name. Tom was born in Vancouver, Canada on the 6th of June, 1924 to Japanese born parents who came from Shimizu, Shizuoka-prefecture in Japan to Vancouver in 1906. His father was a fisherman in Shimizu and became a salmon fisherman in Canada. Tom has an 18-year older brother who was born in Shimizu and came with his parents to Vancouver.

Before Tom turned one year old, he became seriously ill. No matter what kind of remedies his mother tried to give him, Tom got weaker and weaker. At the suggestion of one mother in his neighborhood, Tom's mother gave him squeezed juice of garlic as his last food. Miraculously, Tom got well. He also had two younger sisters. However, before Tom turned six years old, both of his sisters died and his mother got sick. His father decided to go back to Shimizu in Japan to give his mother a medical treatment.

Tom had spent six months studying at a nearby elementary school and waiting for his mother to get well. In 1930, his parents and himself were on a ship called Hikawa-maru coming back to Vancouver. On the ship, Tom this time got an infection on his left armpit and became ill. As soon as he arrived in Vancouver, he got treatment and became well again. He finally started his elementary school in Vancouver. He studied at a regular school studying subjects in English between 9am and 3:30pm. He also learned reading and writing of Japanese at a Japanese private school on Alexander Street between 4pm and 6pm, Monday to Friday. Although the tuition for this private school was expensive (\$2 per month: \$1 for an adult working for 10 hours a day), his father was able to pay because his father's fishing business for salmon in Skeena had been successful. During the school holidays in summer and winter, Tom worked as a delivery boy for a nearby Japanese-owned fish store called Union Fish on Powell Street.



Tent Housing in Slocan, BC where Tom and his family were interned. NMM 1996.178.1.15

On Sundays, Tom was suggested by his parents to go to a nearby Japanese Anglican church school with other children. When he was seven, he heard at the church that they should not drink or smoke. When he came home, Tom saw his father and father's friends were smoking and drinking. Tom asked why they did what the teacher at the church asked them not to. One man told Tom to challenge the teacher on why God created the evils of alcohol and tobacco in the first place. In the next class at the church, Tom asked the teacher exactly what he was told to. After school, the teacher came to Tom's home and told his parents what happened. Because of his disobedience at the school, he got a punishment from his mother who burnt moxa on his back and said that he should not go to the church anymore. He was sad about the punishment but happy about not going to the church. At the age of seven, Tom became independent from smoking, drinking, or believing in any religion.

As a young boy, Tom enjoyed watching games of Japanese baseball teams such as Mikado for the northwestern Japanese baseball tournament trophy.

The Mikado club even sponsored three baseball teams (major league, second league and third league). In 1935, he witnessed the pitching of Sawamura⁵ striking out many batters in the baseball game. What he saw was not only the baseball games but also training squadrons of the Imperial Japanese Navy and the admiral Togo⁶ in Vancouver. But his happy boyhood was turned upside down when the Imperial Japanese Navy attacked Pearl Harbor in Hawaii on December 7th, 1941.

Oiwa⁷ describes what had happened in Canada after that day:

Immediately after the Pearl Harbour attack on December 7, 1941, all persons of Japanese descent, even Canadian citizens, were identified as "enemy aliens." Within hours, about forty Japanese nationals suspected of being "dangerous elements" were detained. Other measures quickly followed, all in the name of security. The entire fleet of about 1,200 Nikkei-Canadian fishing vessels was impounded. Automobiles, radios and cameras were confiscated and a night-time curfew was imposed. All Japanese Canadians were required to register with the newly-

In his youth, Tom had seen the death of his younger sisters, experienced near "death" three times himself, experienced the "falsehood" of the Canadian government by treating Canadian born citizens as their enemies, felt the "despair" of losing everything that his family owned, felt the "fear" of moving to an internment camp, and felt the "hate" of non Japanese Canadians toward Japanese Canadians. Because Tom has experienced these extreme incidents, he has become aware of life as "an endless and eternal process of being."

established British Columbia Security Commission, in charge of all matters pertaining to the Nikkei, and they were required to carry special identification. By the end of February 1942, the government decreed that all Nikkei residing in the "protected area" of coastal British Columbia, that is about 21,000, or more than 90% of the entire Nikkei population in Canada, were to be removed. In the prevailing climate of hysteria, the War Measures Act was enacted and used to justify racism. (p.12)

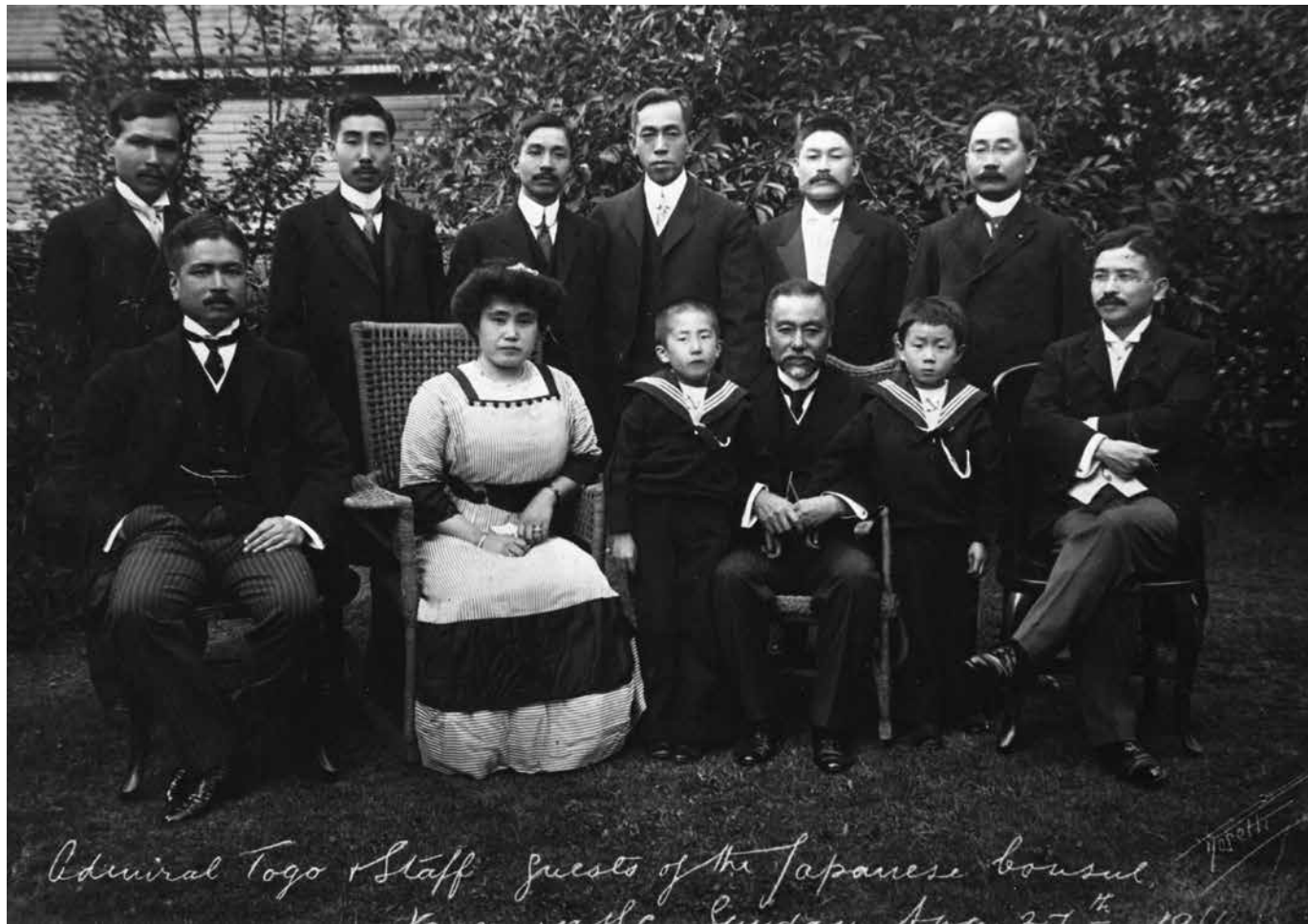
Considered an "enemy" by the Canadian government, every Japanese person in Vancouver had to move more than 100 miles (160km) east of Vancouver. Anybody who had children under the age of 16 was allowed to move with his family. Anybody older than 16 had to take a job provided by the National Selective Service Office during World War II. The Japanese Anglican church was the first group to organize the move to an internment camp in Slocan Creek. Through this Anglican Christian church that Tom's parents had been associated with, they chose to move to Slocan. The next group organized by the members of the United Church moved to the camp in Kaslo. The third group organized by the members of Japanese Buddhists moved to the camp in Sandon. Camps in Tashme and Lemon Creek were established later.

In the camp of Slocan, he remembered that there was the Suzuki family, including six-yearold David Suzuki⁸ and his sisters. When Tom turned 16 years old in June 1943, he was forced to move to Fort William in northern Ontario to find a job at the National Selective Service office. First, he started working as a washer-up in the kitchen as any newcomer would start at his new working place. But he wanted to get a better job. In order to find one, he had to move to a new place by taking a train.

On a snowy day, he wanted to go to a nearby railway station five miles on foot from his temporary lodge. A man at the lodge told him not to go because of the snow. But Tom left the lodge and started to walk. Having walked for about three and a half miles, he slipped and fell down on a hill. In order to make himself warm, he crawled his body into the snow. Another man who was walking behind him came to ask, "what are you doing?" Tom replied, "I rest here." The only thing Tom remembered next was that he saw his mother's image in front of him in the snow and became unconscious. The man who called to Tom arrived at the station and realized that Tom had not arrived. He walked back from the station to find Tom unconscious in the same spot and took him back to the lodge. It was Tom's third experience of near "death." He had to sleep in the lodge for more than four days.

The first job Tom found was working at a power house to generate power with diesel. Later, his job became locomotive train maintenance at a railway station. After working there for two years, the war was over in August, 1945. He returned to Slocan camp to discuss with his family the two choices given by the Canadian government for his family to take: go back to Japan or stay in Canada more than 100 miles inward of Vancouver. They decided to go back to Japan in the summer of 1946. Tom's older brother who was already married and had children, decided to stay in Kelowna.

In his youth, Tom had seen the death of his younger sisters, experienced near "death" three times himself, experienced the "falsehood" of the Canadian government by treating Canadian born citizens as their enemies, felt the "despair" of losing everything that his family owned, felt the "fear" of moving to an internment camp, and felt the "hate" of non Japanese Canadians toward Japanese Canadians. Because Tom has experienced these extreme incidents, he has become aware of life as "an endless and eternal process of



Group Photo of Admiral Togo (sitting center) and his staff outside the Japanese Consul. NNM 2010.23.2.4.64

being.” From there, he has been able to lead his life to “birth” of a new Tom, to “truth” of human dignity, to “hope” of new life with his family, to “trust” of the future, and to “love” of human beings.

His Work

Once Tom and his parents settled down in their home town in Shimizu, Tom alone went up to Tokyo to find a job. In September 1946, he started working for the Foreign Trade Division of the Economic and Scientific Section under General Headquarters, the Supreme Commander for the Allied Powers. His main job was as an interpreter for business negotiations on pulp and paper between Japanese merchants selling their products and foreign traders buying these products in Japan. For this purpose, he had traveled extensively in Japan by air and trains, such as to Hokkaido in the north and to Shikoku in the west. After receiving a parachute upon boarding a US air force aircraft, Tom was forced to sign a form to waive his claims for compensation in case of any accidents. Other than pulp and paper, there

were lumber, textiles and general merchandise dealt under the Foreign Trade Division. Through the Division, even invitations for famous Japanese movie actresses such as Kinuyo Tanaka to go to the United States was negotiated by the request of Japanese Americans.

While working for the Division, Tom met Emiko Watanabe in Yokohama. They got married in 1949 when Tom was 25 and Emiko was 21. In 1951, through W. E. Connors, the chief of Economic Scientific Section, Tom was introduced to Paul J. Tunkis who was looking for an interpreter for Tunkis’ trading business in Rio de Janeiro, Brazil. Tom’s first assignment was to be on a newly built battleship for the Brazilian navy from Ishikawajima ship building company. Once the ship arrived in Rio de Janeiro, Tom flew back to Japan with new Brazilian crews for the next ship delivery. Emiko joined Tom in Brazil in 1952. When Japanese immigration to Brazil restarted in 1953,⁹ Tom helped some new immigrants on his ship meet a group of Japanese Brazilians to welcome the new immigrants when they arrived in Rio de Janeiro.

His main job was as an interpreter for business negotiations on pulp and paper between Japanese merchants selling their products and foreign traders buying these products in Japan. For this purpose, he had traveled extensively in Japan by air and trains, such as to Hokkaido in the north and to Shikoku in the west. After receiving a parachute upon boarding a US air force aircraft, Tom was forced to sign a form to waive his claims for compensation in case of any accidents.

Tunkis suggested that Tom should get Brazilian citizenship to continue working in Brazil. But in August, 1956, Tom decided that it was time to go to Vancouver with Emiko. During the 30 day trip on a ship from Rio de Janeiro to Los Angeles in the USA, Tom was able to spend a lot of time not only with his wife but also with his lifetime friend Sadaya Otani whom he had met in Brazil. In Los Angeles, Tom and Emiko stayed at Tom’s uncle’s place and bought a used car for driving up north. They arrived in Seattle, Washington, but had to spend two months waiting for Emiko’s spouse visa from the Canadian government before entering Canada. Because of this, Tom had a good amount of time to spend to find a new job. The job he found was for C.T. Takahashi shipping iron to Japan from one of his company’s offices in Vancouver. Takahashi was a second generation Japanese American whose father was selling scrap iron to Japan from Seattle, Washington in the US. While Tom worked diligently for the Takahashi company for four years, he was recruited by the Itochu trading company to work as a local employee of its Vancouver office in 1961.

While he was working for a few companies, his wife Emiko had two miscarriages in the 1950s. In the movie *Hibakusha* a physician, Dr. Shuntaro Hida, testified that there had been a sudden increase in the number of still-births and miscarriages of only Japanese residents right after each nuclear test throughout the history of worldwide nuclear bombs explosions and testing since 1945.¹⁰ Cancers can also be caused by drinking radiation tainted water. In 1963, Tom suddenly had a symptom of Graves’ disease. He was quickly hospitalized and had 7/8 of his thyroid removed. This too might have been caused by him drinking water in Ontario between 1943 and 1945 during the Canadian government’s mining of uranium in Ontario. Although we are not able to prove the direct relationship between Tom and Emiko’s cases and radiation, at least we can say that Tom and Emiko had spent their youth in the era of uranium mining in Canada and worldwide nuclear weapon constructions.

In 1970, Tom turned 46 and found out that the retirement age for Itochu was 55. He thought he should become independent from a large corporation and start his own business. In 1972, Tom purchased 160 acres of a 640 acre farmland in western Canada and hired farmers to grow alfalfa for export. Later, he started exporting raspberries and blueberries. After becoming independent, Tom assisted a number of business representatives coming from Japan selling their products. One of them was Hideo Ikami, a representative of Danto, selling ceramics in 1974. After Hideo and Tom became good friends, Hideo asked Tom to assist his son and relatives who wanted to explore Canada. Tom and Emiko treated these young people as if they were their own nephews and nieces. In their home in Burnaby, they took excellent care of anybody travelling in Canada whom they were asked to look after. Because of hospitality and sincerity from Tom and Emiko, these young people called them “uncle” and “aunt” Kawaguchi with sincere affection. When Tom turned 60 in 1984, he retired from his business. Throughout his life, he knew what was enough. In other words, “he is rich that has few wants.”

His life after the retirement

It was the beginning of the third stage of Tom’s life. The main purpose of his retirement was to spend as much time as possible with his wife Emiko. Once a year since 1984, Tom had planned a trip to a place where Emiko had never been before. Sometimes, the trips were on cruise ships. Sometimes, they were on planes. Their trips continued for 20 years until they felt they had traveled “enough.” During this third stage, Tom had told Emiko what to do if Tom died first by contacting their durable power of attorney at law. In 2004 they sold their house in Burnaby, giving away a lot of memorable items to friends and relatives and disposing of unnecessary things. They moved into a two bedroom apartment where Tom could start his fourth stage. Financially speaking, Tom has



Group of students outside the Vancouver Japanese Language School where Tom attended. NNM 1995.142.1.6



David Suzuki (top row, far left) and classmates at the Pine Crescent School in Slocan, BC where Tom was also interned. NNM 1994.64.9.2

always thought of what he can do with what he has. He has never looked further than “enough” and from his point of view “what comes naturally.”

In 2006, Emiko passed away. After the funeral, Tom began to downsize his residence. In 2008, he moved into a one bedroom apartment and later he sold his car. In his apartment, he has decided which day of the week is for laundry, taking garbage out, taking a bath, etc. He cooks three meals a day and presents his meal in front of Emiko’s picture. Whenever Tom hears that his friends or relatives are coming to Vancouver, he rents a car or takes public transportation to welcome them. Throughout his life, he has never smoked, drunk any alcohol, or been associated with any particular religious institution. At the same time, he has willingly assisted any individual or organization in their needs. He has been helping Emiko’s older sister who lives in a nursing home in Los Angeles in the USA for her durable power of attorney at law. He was once the president of the Japanese Canadian association of people from the Shizuoka-prefecture in Vancouver.¹¹

I met Tom and Emiko in Burnaby for the first time in 1981 though my wife, a niece of Tom’s friend Hideo Ikami mentioned earlier in this paper. Since 1980, they have treated her as their own niece through correspondence. We have visited their home whenever we had opportunities to. They welcomed us after we got married and our daughters were born. We went to see Tom after Emiko passed away. A few years ago, in addition to my wife, Tom started corresponding with my younger daughter. When I visited his apartment to interview him this time, he even offered me his own bed by sleeping in a sleeping bag in his one bedroom apartment. I accepted his kind offer for two nights because he told me that he had already experienced sleeping in his sleeping bag for two nights in a row in advance and felt that he would be able to do so for another two nights. Because of his sincerity, I was able to both to listen to his honest stories and to see how he has lived.

Tom has never looked at the Earth “as a source of goods and services for his use, pleasure and enjoyment or valued all of the Earth’s natural riches in terms of

Tom has never looked at the Earth “as a source of goods and services for his use, pleasure and enjoyment or valued all of the Earth’s natural riches in terms of their usefulness to himself.” He has never said it in his words. But I have witnessed his principle through his everyday life by using water and cooking in the kitchen, walking in the woods, eating in their dining room or in restaurants together.

their usefulness to himself.” He has never said it in his words. But I have witnessed his principle through his everyday life by using water and cooking in the kitchen, walking in the woods, eating in their dining room or in restaurants together.

Tom is even different from the regular term of “pilgrim”. He has never craved for a pilgrimage to a particular holy place such as to Mecca or to Compostela. Tom traveled with Emiko to find fulfillment in his journey. Tom has embraced “the unpredictable, the unplanned, the temporary, the ambiguous and the provisional” wherever and whenever he has been in his life.

What is more, he has the wit to talk with a smile about any of the negative incidents that have happened in his life. Tom knows he is solely responsible for whatever he has chosen in his life therefore, he is satisfied with whatever he has received in his life.

He said he gained his knowledge from reading newspaper articles and by watching the news in English and the NHK Japanese national broadcasting news in Japanese on TV every day. But he has rarely read books. Tom is capable of retaining his knowledge in his head and his memories in his heart. All the stories I heard from him came out of his memories without referring to any written materials or photos. Tom is an Earth Pilgrim.

What we need to find out by ourselves is how we can act “as Earth Pilgrims and treat the planet with reverence and gratitude” instead of acting “as tourists and looking at the Earth as a source of goods and services for our use, pleasure and enjoyment.” Tom’s story has told us that unless we become aware that “I have enough,” we cannot lead our lives to happiness.

Endnotes

- 1 Kumar, Satish (2009), *Earth Pilgrim*. Green Books Ltd., Totnes, UK.
- 2 Natural World. *Earth Pilgrim: A Spiritual Journey Into the Landscape of Dartmoor* with Satish Kumar. 2008 BBC Worldwide Ltd.
- 3 I would like to express my sincere gratitude to Mr. Kawaguchi for his generous acceptance of my interviewing him for four days in a row.
- 4 The nickname of “Tom” was given by a supervisor in his first job at White River, north of Lake Superior in Canada in 1943.
- 5 Eiji Sawamura (1917-1944) was the legendary professional baseball pitcher for the Tokyo Giants and pitched for his team while touring in the USA during 1935.
- 6 Heihachiro Togo (1848-1934) was an admiral of the Fleet in the Imperial Japanese Navy and was considered one of Japan’s greatest naval heroes.
- 7 *Stone Voices: Wartime Writings of Japanese Canadian Issei*. Edited by Keibo Oiwa. 1991. Vehiculue Press, Montreal.
- 8 David Suzuki (1936-) is an internationally renowned geneticist and environmentalist and co-founder of the David Suzuki Foundation. He is the author of more than forty books and is a recent recipient of the Right Livelihood Award. He has been named a Companion of the Order of Canada, holds multiple honorary degrees, and has been adopted into three First Nations clans. Suzuki lives in Vancouver, British Columbia. (From the inside cover of *The Legacy* written by David Suzuki. 2010. Greystone Books, Vancouver.)
- 9 Japanese immigration to Brazil started in 1908 but had stopped between 1941 and 1953.
- 10 *Hibakusha at the End of the World (Hibakusha, sekai no owari ni)* (2003) directed by Hitomi Kamanaka, (also known as *Radiation: A Slow Death*).
- 11 In Vancouver, the largest prefectural associations among Japanese Canadians are of Wakayama and Shiga.

Celebrating Civil Courage

by Judith Anderson

The heroes of history remain relevant today, for we will always need stories that remind us of the best that human nature has to offer. Gathering and sharing such narratives, the Wallenberg-Sugihara Civil Courage Society is inspired by the actions of two diplomats, Raoul Wallenberg and Chiune Sugihara, who saved tens of thousands of Jews during World War II. Many of the people they saved eventually settled here, enriching Canada's multicultural mix.

Raoul Wallenberg was Sweden's special envoy to Hungary in 1944, at the height of Nazi persecution of Hungarian Jews. Wallenberg issued protective passports and sheltered people in buildings designated as Swedish territory, saving tens of thousands of Jews from deportation and death. He disappeared into Soviet captivity on January 17, 1945, and was never seen again.



Chiune Sugihara, the Japanese consul in Kaunas, Lithuania during 1939 and 1940, rescued thousands of Jews who had fled there from Nazi-occupied Poland. In Lithuania, their situation was still precarious. Therefore, against orders, Sugihara wrote visas that allowed the desperate refugees to cross the USSR and enter Japan. There they had respite to organize the support and money needed to emigrate to Canada or the US, where Jewish refugees were not then readily accepted. Sugihara was not the only Japanese diplomat to risk everything in order to help refugees. The Jews carrying Sugihara's visas couldn't stay in Japan indefinitely. Those who had no means to leave Asia were allowed to move to Shanghai, at that time a Japanese colony with a large international community

including over 20,000 Jews. There they were safe until 1942, when Josef Meisinger, a leading architect of the Holocaust, visited Shanghai with a proposal for murdering all its Jewish residents. The Japanese vice consul in Shanghai, Mitsugi Shibata, was horrified by Meisinger's proposal and immediately informed the Jewish community. Forewarned, the Jewish leaders requested and received protection from Japan's government for the remainder of the war, despite Japan's alliance with Germany.

Wallenberg lost his life, Sugihara and Shibata sacrificed their diplomatic careers, and Shibata was brutally imprisoned. But for them, there was no choice – risking everything to help others was a moral imperative. Their actions exemplify true civil courage.

The Wallenberg-Sugihara Civil Courage Society was formed in 2013 by members of the Swedish and Jewish communities in Vancouver. Our members include some whose relatives were rescued by Wallenberg and Sugihara. We define civil courage as an act of personal risk or sacrifice intended to improve or save the lives of others who suffer from unjust laws, norms or conventions. Our goals are to honour the legacy of Wallenberg, Sugihara, and other past models of civil courage, while recognizing and encouraging acts of civil courage in our midst today.

To that end, each January, we organize the Raoul Wallenberg Day event. When possible, we present the Civil Courage Award to a living person connected to British Columbia, and we screen a film intended to get

Mary Kitagawa, 2012 NNM 2013.5.2.1.2



Mary Kitagawa (middle) with her husband Tosh (right) and Mits Sumiya, who was receiving his UBC diploma in 2012 after being expelled in 1942. NNM 2013.5.2.2.17

the audience thinking about injustice and how people respond. We welcome new volunteers and nominations for the Civil Courage Award.

In 2019, we were pleased to present the Civil Courage Award to Mary Kitagawa, honouring her resolute efforts on behalf of UBC students who were unjustly prevented from completing their degrees by the 1942 internment of Japanese Canadians. Please visit our website, wsccs.ca, and stay tuned for news of the January 2020 event, when we'll screen the 2015 Japanese-produced film about Sugihara, *Persona Non Grata*.

Sources

In Search of Sugihara: The Elusive Japanese Diplomat Who Risked his Life to Rescue 10,000 Jews From the Holocaust, by Hillel Levine (1996)

The Fugu Plan: The Untold Story of the Japanese and the Jews During World War II, by Marvin Tokayer (2012)



Mary Kitagawa accepting the Wallenberg Sugihara Civil Courage Award for 2019. NNM TD965



Clockwise from top

Group of people carrying luggage and walking alongside the Vancouver Immigration Building on Burrard Street. NNM 1996.182.1.22

Vernon Ezaki with rabbit in Japan after exile. NNM 1996.182.1.24

The Izumi family, Ume, Basil, Megumi, and Emiko, waiting for a train upon arrival in Japan after deportation from British Columbia. NNM 2012.29.2.2.52

Two men and a boy posing on the General Meigs en-route to Japan from Vancouver. NNM 1995.106.2.4



-2-
DESCRIPTION
SIGNALEMENT

Profession } _____
Profession } _____

Place and date of birth } VANCOUVER, BRITISH COLUMBIA
Lieu et date de naissance } FEBRUARY 3, 1938

Residence } CANADA
Résidence } _____

Height } 5'4"
Taille } _____

Colour of eyes } BROWN
Couleur des yeux } _____

Colour of hair } BLACK
Couleur des cheveux } _____

Visible peculiarities } _____
Signes particuliers } _____

CHILDREN — ENFANTS		
Name Nom	Date of birth Date de naissance	Sex Sexe

-3-
PHOTOGRAPH OF BEARER
PHOTOGRAPHIE DU TITULAIRE



Signature of bearer
Signature du titulaire



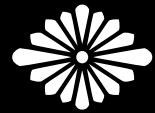


Top
Keishi Takemura's passport circa 1940s. He and his family were deported to Japan in 1946 despite him being a Canadian citizen. NNM 2010.9.1

Left
Across the ocean to Japan on the General MC Meigs – a scrapbook page 1946. NNM 2010.23.2.4.592

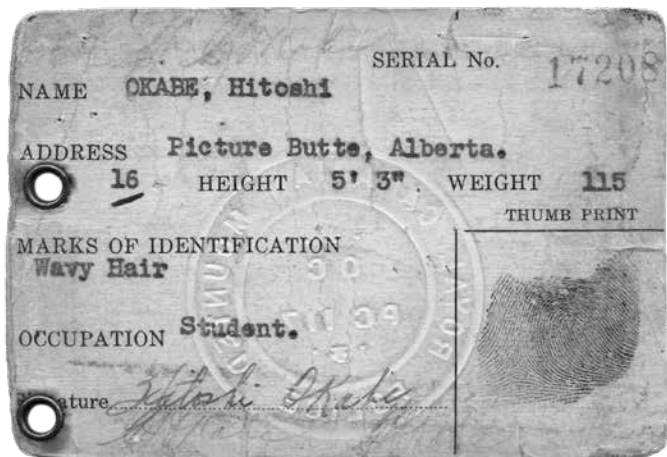
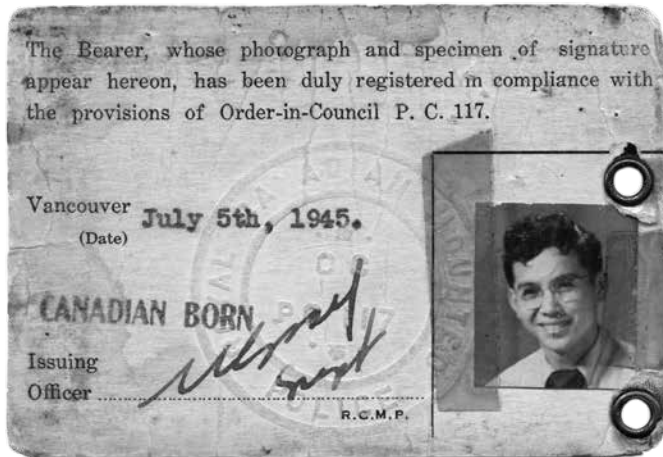


Treasures from the Collection



Hitoshi Okabe's registration card

by Elizabeth Weber



This registration card was issued to Hitoshi Okabe, nicknamed Curly, upon his sixteenth birthday. Donated to the museum in 1994, it belongs to the Setsuko Okabe collection. Hitoshi Okabe was the son of Genjiro Okabe and the husband of Setsuko. Setsuko grew up in Mission, British Columbia before moving to Alberta in 1942. In 1945 when this registration card was issued, Hitoshi was living in Lethbridge. Setsuko moved to Lethbridge in 1950 where she would have met Hitoshi. Hitoshi and Setsuko had three children together over their fifty-four years of marriage. Sadly, he passed away in 2010.

Everyone of Japanese origin or descent over the age of sixteen was required to register with the Royal Canadian Mounted Police and had to always carry their registration card during the Second World War. The registration cards contain a photograph, a fingerprint, and personal information such as address and occupation. An RCMP officer was required to sign the card and Hitoshi's card is stamped to show that he was Canadian born. There were three classifications and colours of Japanese Canadian Registration cards.

Canadian Born cards were beige, Japanese National cards were a yellow colour, and Naturalized Japanese Canadians were a light orange colour. The bit of text mentioning the Order-in-Council P.C. 117 is in reference to a legislative directive under the War Measures Act, which was extended until 1949, four years after the war ended, forcing all Japanese Canadians to register and only travel with an RCMP permit. It was put forth by Cabinet and signed by the Governor General, but was not discussed or presented to Parliament.

Forced dispersal for those on the West Coast resulted in families who wanted to stay together electing to work on sugar beet farms in the prairies. Hitoshi's family moved from Mission to a sugar beet farm in Alberta. Despite being born in Canada and therefore a Canadian citizen, Hitoshi was required to register once he was 16, even though he was living in Alberta at the time. He may have also faced discrimination in certain cities in Alberta such as Lethbridge, and other such restrictions under the War Measures Act, until 1949. However, residing in Alberta meant that Hitoshi would have had a different experience than if he had still lived in Mission.