Hayashi, Rintaro (Harry) 35:1

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Researcher: Kathy Stewart

Interviewed: January 14, 1976 (no tape)

FISHERMAN: Rintaro (Harry) Hayashi,
323 Garry Street,
Steveston, B. C.

277-7863

- Born in Japan 1901.
- Father emigrated 1895; returned to Japan and married, family came 1915.
- Mr. Hayashi lived 64 years Steveston, Father fished in Victoria.
- 1877-1977 Centennial of first Japanese immigrant (Hanzo Nagano), to Canada, New Westminster.
- Before him many other Japanese were landed before immigrancy rules established.
- At 12 years, he started fishing with his father.
- Carpenters and boat builders were from Japan.
- Nets came from Ireland chiefly, ropes from England, Japan & U.S.A.
- In Japan many kinds of fish were gillnetted.
- B. C. salmon mainly gillnetted for 100-120 years.
- In 1919 Japanese-Canadians were restricted to fishing (Shaded part of District #1 (see map), other Japanese are restricted to Inlet. They were fishing, i.e. if fishing in Skeena River, Japanese-Canadian couldn't fish Rivers Inlet.
- These restriction enforced til 1941, after WW II, had same fishing rights as Whites.
- 1920 number of Japanese-Canadian licenses reduced, by 1924 were cut down 40%.
- A Japanese-Canadian contigent went to Ottawa to protest, but Ottawa was indecisive. They then went to court in England about the restrictions and were told the same thing (1929) about licenses.
- Government didn't pay for gear or boats of persons who lost licenses, these people turned to working in sawmills or farming.
- Japanese-Canadian also could not fish outside the 3 mile Canadian limit.
- Japanese-Fisherman's Society from 1900-1941 (to gain prices for fish).
- He joined Fisherman's Co-op in 1927; except for two months seasons when sold to canneries; sometimes sold fish to U.S.A.
- Couldn't sell fresh fish because canneries wouldn't make money and

...../2

workers too; but if sold canned or frozen cannery could make money.
- December 8, 1941, Japanese-Canadian boats confiscated by Navy.
- Mr. Hayashi has written two books on the fishing industry in B.C. The books are in Japanese but one will be translated in March or April of this year at U.B.C. in Dept. of Asian Studies.
- One book is called Kuroshio-no-Hateni (Beyond the Black Current)
- He is in process of writing a third book.

This interview is from the RICHMOND ARTS CENTRE COLLECTION

Other interviews in the collection by accession number are:

231-237, 239-242, 252-256, 447, 2025, 2030, 2039-2063, 2066-2068, 2070-2097, 2099, 2100, 2104, 2313.

For further information about the collection see Dummy File 4055 and the Richmond Arts Centre Inventory.

Peterson Baff 12048

/ #35

RINTARO HIYASHI

In old days there was sort of a chain of connection. Now we don't have it, we live in our own ways. We still have a community center where we have meetings from time to time but I wonder how many Japanese Canadians participate in the activity. In old time we had a community of the Japanese people only. Nowadays community is not that of the Japanese. Steveston For example, Buddhist church is different but our church, Steveston United church, the minister is a Japanese but the preaches are in English. So this is the world, so there is nothing consisting only of the Japanese.

M: Was there the church only for the Japanese before?

Yes: the preaches were given in the Japanese and Sunday school was taught in Japanese.

M: Where was the United church before?

On the corner of No1 Road and Churum. The center for the Japanese was around that area, Steveston center it was. There was a church there, a kindergarden in front of it, the Japanese language school near there, the Dantai office and hospital, etc. So the things were all there in a bundle.

The Japanese school, at the beginning there was a building of the Japanese Language school, but gradually the students increased, and the public school building was getting too small,

So the school board send a teacher to the Japanese school, where the English language was taught to the Japanese students. Later, this place became too small. The residents decided to build a new school building. They bought a land, there, I wonder it was as large as 15 acres or so. They were going to build a school but they found they didn't have enough money. Now Richmond is a rich place, but those days, people were poor, it was impossible to collect money from tax payers, so they told the Japanese to pay half of the cost of building, the other half would come from the Provincial government, so the school was built by the money from the Japanese and the provincial government. That is Lord Bing school, and the Japanese was taught there.

M: Was the majority of the students the Japanese?

Majority ... not just the Japanese students.

M: The white people were much less than now?

Much less as a whole, but the teachers were all white except Mrs. Shimizu in Toronto now. She used to be Miss Hyde the

M: Was she the first Japanese teacher in BC?

Yes yes; About 40-50 years ago the general public of Canada had a very narrow view.
My friend Martle Thomas, a girl who used to sit in front of me in the school,

a little younger than me, she graduated a normal school and wanted to become a school teacher she had a little bit of Indian blood, Mama was an Indian so she could not become a teacher.
Such was the world then
Our Young Mens Society gave English lessons so we asked her to teach us the English
Because of a little bit of Indian blood she could not become a teacher
Miss Hyodo, she was a Japanese and could become a teacher of public school, that is because there were many Japanese in Steveston.

M: So was it special permission?

Yes, yes

M: Couldn't she become a teacher in other places?

No she couldn't
So, such time existed in the history of Canada.

M: Not too long ago

That's right. It was like this until recently
It is only after the war that things started to change
The policy of Canadian Government used to Anglosize everything.
Was very difficult though, because among the same white people, Slavs are Slavs, Germans are Germans.

they are all different it is impossible to Anglosize everybody.
After the war Pierson's policy was Canada consists of different ethnic groups, so each ethnic group put their good things together to make Canada.
This change happened just recently, not long ago.
Before CCF, now NDP, Mr. Woodsworth, The Japanese people supported Hardwitch, etc. They were great men, we don't have such great men any more.
After the war I became a member of Liberal Party. I hardly go to their meetings, but I still keep the membership. Probably only Japanese member in BC (smile).
Why I belong to the Liberal Party?
Because of Pierson, his way of thinking, I didn't find such man in any other party. That is why I became a member, because I respected Pierson.

M: Is the Liberal Party practising Pierson's policy?

(Smile) It would be fine if they do so but the Liberal had its own line.
I met Paul Martin who was the Minister of Foreign Affairs in Pierson Cabinet. I liked him. I hoped that he would become a successor of Pierson, the head of Liberal Party, but it didn't happen in that way.
I think, Liberal, Conservative and NDP are not too different.
When I went to Ottawa two, three times or

as though
木で鼻をくくる — tie a nose with a piece of wood

I paid the visits to our MP who gave me just empty gestures, so now I don't care.

M: You visited them to discuss the matter of fishery?

Yes, if we have the MP's recommendations, it is easier to discuss the problems on fishing with the people in the Department of Fishery. So I went to see those MPs but most of the time they only said, I am busy (laugh), busy in the House, busy in the community, not in the office, something like that. Politicians are like that. Before they are elected, they come to us and flirt but after being elected (laugh).

(RACISM)

Fishermen, on the fishing ground, everybody is rival, fathers, brothers, everybody around are disturbing. So they quarrel when they see each other, "you put the net too close" "You put the net before your turn" etc. You don't quarrel with only your mouth. (Smile) Sometimes white man against white, sometimes japanese against japanese, sometime white against japanese. Many many cases like that. So white fishermen find the japanese fishermen the most disturbing and say that the Japanese fishermen should be eliminated. The regulations are made by the MPs, The Government structure, three areas of jurisdiction.

The Japanese could not have franchise, that is we could not send our representative to participate in making regulations.

An officer of one fishing district complained to his boss that he wanted a raise. His boss said to him "Don't you have some Japanese fishermen in your district in charge? Use your brain".
If there were some Japanese fishermen in the district if he took some measure, he could get some extra income, so it did not matter if he got a little raise or not.
We were taken advantage of like this.

Tape 2

R. HAYASHI Feb. 1, 1973.
or battle

In Kendo there is a trick that while pulling a man,
one side (of) the rival, beats the other side.
Of course, in shogi too you can use such trick.
Even though you play that trick, at the end
maybe you can get points at one time
but you cannot last
So it is better to remain a fool than to
try to be clever. If you stay a fool
knowing that you are fool, people may call
you a fool but a fool can win at
the end. I think so
Even though I think so, but I cannot
quite become a fool, ...
I swing SHINAI (wooden sward for
Kendo practice) with kids, so people call
me a teacher. I become such a fool to
be called a teacher. (laugh) In such
way I really become a fool. (laugh)

getting his attention (pulling) on one side you strike him on the
other side he's forgotten about it.

R HAYASHI Feb. 1 1973

K What does it mean? (writing on the wall)

H I think it says "Work hard and please your heart". (mind/heart)

K Who wrote it?

H It was written by Mr. Arima, who was a General in the Navy, General Togo's man.

K ~~Did he come to Vancouver?~~

H No.

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1972

Rintaro Hayashi -- born 1901 Japan. A United Church Member.
-- Kendo teacher, highly respected in Steveston
self-educated, lean physique, well-discliplined
conservative
-- 72 at time of interview

H: Usually fishermen belong to one cannery so houses along the river are bunkhouses that belong to the cannery. They caught the fish according to price agreed between fishermen and company. Buyer set the fish price -- they smart guys became buyers in Steveston and they fixed the price. A lot of people started to realize that system is not good, so they started to form a cooperative. So instead of using buyers they decided to elect members who dealt with the fish price for that season. This the original reason for forming the Coop. Coop thing already existed but what we did was form it into a company.

In the fall we salted chum salmon and after that salmon roes, and brought spring salmon to Seattle to sell. And then we had a membership Coop shop for the company people. After that, we had a credit union. (He's talking about the developement of the Coop).

1 [Japanese came into North America, took jobs away from workers here, so racism comes out of working class (they say.) The truth that exists behind the general belief, is that in 1908 there was a war between Japan and Russia. Japanese won the war, Japan raised her head. Fear, suspicion, and Jealousy resulted -- & that was directed against the Japanese on the North American continent. The white people said Japanese fishermen don't cooperate with white fishermen or Japanese fishermen are making themselves slaves of the company and selling their fish cheap to the company, or Japanese workers work for cheaper wages or Japanese farmers work even on sundays and in general people talk as if those are the reasons for racism against the Japanese. But that's not true. Of course these reasons excuse racism. But the real cause of the racism is related to the power Japan itself was getting as she rose in the world.] So ~~the~~ racism has existed sine 1909-10, around then. Because during the Sino-Japanese war, which Japan ~~also~~ won, people didn't think Japan was a threatening power, they thought Japan was a little country at the end of the Far East.

H: (on difficulties between white & Japanese fishermen) It's natural that fishermen fight each other...[A fisherman thought the fishing's slow today, he was in the fog fishing, wondering why the fishing's so bad. When the fog cleared he found there was another boat near him fishing and catching more fish. So he thought it's because of that boat in front of me that I'm not doing so well. So he went to the boat and they had a big fight. ~~So~~ even between Japanese who have to help each other there are such fights-- so with fishermen of different nationalities, you could imagine how it ~~can~~ would be. Even fishermen were competing among brothers or intimate friends. So that was one reason why white and Japanese fishermen couldn't get along. The other reas on is that they have different life philosophies. The Japanese put the goal in the future, he

works hard, sacrifices the present for future peace or security so he doesn't mind having a hard life in the present. But the Westerners place the importance on the present life. Whatever future he will have, he tries to enjoy the present life. So maybe they will think about the future, but they put more emphasis on the present. In the Bible it says that the present should be respected. About 1900 there were strikes and the white people already had the idea of destroying the capitalists. Trotsky was here in America. But the Japanese at that time didn't think about capitalists or capitalism. The fishermannhas a fishing season--best season for a certain salmon is 2 weeks, so within that time he has to catch the fish. So the white fisherman must know that but they don t think about it. If they have a strike, the price of the fish goes up maybe 2¢. But if they have a strike they lose the salmon -- it doesn't make sense. So a fishermens' strike is different from a coalminer's or railroad workers' strike. Cannery sets the price just before fishing starts so if fishermen want more and cannery says no, they have to decide if they are going fishing, or accept the price. The white people when they have a strike are happy and walk around with placards, but Japanese are different. Before the war, when white people had a strike, the Japanese were against it. Because if they couldn't get the fish what would they do in the winter? and what do they do next year?

(3) During the war there was no movement to chase the Japanese out of fishing. But after 1918 then the government decided not to increase Japanese fishermen anymore. But in 1921-22 they started a movement to decrease the number of licenses-- only for Japanese. So Japanese fishermen decided they had to do something about it and went to talk to them but nothing happened. Government decided to eliminate all Japanese fishermen in 10 years -- there were 2 groups in Ottawa, one said in 7 years, one in 10 years. A committee decided in 1926 to get rid of all Japanese fishermen in 10 years. So according to their plan by 1937 there wouldn't be any Japanese fishermen in B.C. At that time in Steveston there were more than 500 fishermen. At the end of this court case there were only 200 fishermen left. So about 1923 a lot of Japanese agreed the only way is to file a court case. So they went to the Japanese Consulate to consult with him. ~~At that time, Japanese Fishermens' Union didn't belong to Fishermens' Compensation Board.~~ ... The Japanese didn't have the vote, but that didn't mean anything to the politicians. The Consul said that the Japanese fishermen are responsible for the problem because they didn't cooperate with white fishermen. Then a new consul came in after him. 1926 and 27, we filed a suit in the SupremeCourt. Our lawyer was Newcome. The Japanese leader's name was Takahashi. He was 24 years old then. Mr. Takahashi gave all the material to the lawyer... One clause of Fishermens' Act said the Minister may request license and the lawyer took this 'may' to mean that this limited the Minister's decision-making power. If Act had been written "Minister requests license" then we couldn't have won. Lawyer said that it's against the Canadian Constitution

request

that Fisheries Minister takes away the Japanese Canadians' fishing license. That decision came in May of 1927. So the conclusion was the Fisheries Minister doesn't have the right to take away Canadian Japanese license. But after that Parliamanet eliminated that Act, so Japanese fishermen filed their case with the ~~Dominion Court~~ -- if we hadn't done that Japanese fishermen would have been eliminated. The case was tried in England in 1929 -- lawyer for Japanese side was Sir John Simon. He was one of the best in the legal world at that time. The reason we could hire such a famous lawyer was because the Japanese Embassy in London helped us. He became Minister of Finance in Baldwin Cabinet later. John Simon said it's against international mutual agreement and also against the Japanese-British accord to discriminate one from another in one country where all are supposed to be British subjects. So we won the case. In BC half of the fishermen survived by the time this court case was over.

Privy Council in London

1937 ?

appeal to London プライヴィー カーンシル院. Privey

"The Japanese Canadians or Japanese from Japan in Canada now, seeing and hearing about the Canadian situation, conclude that there is nothing like discrimination now. But at this moment Japan is on good terms with Canada politically, so the Japanese in Canada do not feel discrimination. Whether this will last permanently or not... If the Canadian-Japanese relationship gets worse, will the Japanese in Canada not be affected by such a change in the political situation? Nobody thinks about it.

For example, the relationship between Canada and China. The Republic of China has been recognized by Canada and Taiwan doesn't have anything to do with Canada now. The Chinese in Canada, Canada-Kakyo, how are they doing? That is, they were the ones who didn't support the Mao Tse government, who raised the Blue-Heaven-White-Sun flag. Now that the Canadian government has recognized the Republic of China and cut off relations with the Taiwan government, what has happened to the Canadian Chinese? Once it seemed that there were various troubles, but now it seems they don't feel against the Canadian government's policy.

How about in the case of the Japanese? I don't know if such a thing could happn, but suppose the Japanese Emperor system falls and the Communist Party takes over the government, and Canada recognizes the Communist government in Japan, whether the Japanese in Canada recognize that government or not. I strongly doubt that they could accept it.

Speaking for myself, it seems that people think I am too old-fashioned but ~~even~~ as far as I am concerned, even though Japan went through such a change, I still would like to maintain my consciousness and pride as a Japanese. I don't think Japan will get like that, I don't think it should get like that.

On the surface I am a Canadian citizen, not a Japanese, but if the whites in Canada feel against Japan, ~~the~~ we won't think ~~as if~~ there is something burning on the other side of the river. For example, we are fishermen. We hear that Japan is sending fishing groups ? into the northern seas and ~~the~~ Canadian fishing is being damanaged by them, since the Japanese catch ~~the~~ so much fish in the northern seas ~~so~~ the Canadians can't find ~~them~~ any there. The fishermens' union speaks out loudly against this ~~here~~. Suppose fishermen speak like this among themselves-- of course the Japanese and Canadian experts tell us that ~~the fact that~~ the Japanese ~~are~~ catching fish in the central ocean doesn't affect Canada's fishing, and I believe it -- but if others say such things, then we feel responsible as Japanese. In this situation I would say, if you say so why doesn't the Canadian government protest to the Japanese governemtn on this issue? Then they would say, But you are Japanese, aren't you? I would say, Well I am a Canadian, I'm not any different from you. Suppose ~~her~~ he ~~were~~ was a Yugoslavian: You are a Yugoslavian, suppose a Yugoslavian boat comes to the center of the Pacific Ocean to catch salmon which pertains to Canadian fishing, do you think you would be responsible for that? You would not, maybe. Well I am in the same boat as you.

I say this but somehow I don't feel good. That is, subconsciously I feel that I am a Japanese, a Japanese-Canadian. Some will say, You don't have to feel like that. But I do feel like that, and when others say such things I feel responsible. If you don't feel responsible, some will say it is fine not to feel responsible, that is fine, but still, if somebody says it to me, I feel angry. It means that I am a Japanese. Maybe in the third generation, fourth generation, etc., this kind of feeling will go away and they will say, What is a Japanese? Maybe such a day will come in the future, but I doubt if ~~such a day~~ it will come within a hundred or two hundred years.

In the meantime, if the relationship between Canada and Japan is smooth, as it is now, everything will be all right, but if someday it isn't smooth anymore, if they get into a war situation--whatever nationalities we are, Japanese, Chinese, Yugoslavian, I think someday ~~we~~ or other we have to be at war. We can't help it. But when it comes, when a feeling like "Goddamn Jap" is stirred up all over Canada, are the Japanese-Canadians not affected by it? Some used to say and still say this now that to become a Canadian is to be completely integrated with Canadian society, to forget the Japanese language, to give up Japanese customs, to give up everything. Are they right? This is a problem.

Going back to the problem of fishing: is Canadian fishing affected by the Japanese catching fish? The different kinds of salmon, pink salmon usually don't go outside, but chum (?) salmon go to as far as the central area of the Pacific Ocean. In the 1958 records, as far as chum salmon is concerned, in that year the amount of chum caught in BC was 38 million pounds, with 62 million pounds in the U.S., 61 million in Russia and 230 million in Japan, which is almost twice as much as what Canada, the U.S. and Russia caught. ~~Exx~~ An even severer case is, in B.C. the average weight of a chum was 11 pounds, but the average weight of the chum caught by the Japanese is only 6 pounds, almost half. So the records sy that after 1960 there was a striking decrease of chum salmon observed. On the basis of these records, we can say that it isn't necessarily true that fishing in the central Pacific Ocean doesn't affect ~~xxx~~ Canadian fishing.m This doesn't necessarily refer to other kinds of salmon. Only it's true for chum salmon. ...the International Salmon Commission was renamed the International Fishery Commission which has its office at UBC. Such things should be studied in cooperation. Now the problem of herring will be the same. Herring are traded by contracts between the big fishing companies of Canada and the Japanese firms. Japan doesn't fish for herring here, so it is not an international problem. Anyhow, in the event that anti-Japanese feeling arises in Canada, it's impossible that the Japanese in Canada will not be influenced by it, they will be influenced. So as I have said repeatedly, the Japanese in this country got a by-blow(?) It could be explained by saying the Canadian Japanese might have done something to cause white discrimination against them, but fundamentally it was not the case. The other day I saw an article in a Japanese weekly magazine which said why the

not? —

(over)

Japanese are hated. They describe such and such a case of people attaching the Japanese who live abroad....

Hayashi, Rintaro 35: 2

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HAYASHI Tape 2 - 1. 1.

The Japanese Canadians or Japanese from Japan, in Canada at moment, see and hear about the Canadian situation conclude that there is nothing like discrimination now, but at this moment Japan is in good terms with Canada politically, so the Japanese in Canada do not feel discrimination. Whether such age lasts permanently or not, if not, if Canada and Japanese relationship gets worse, will the Japanese in Canada not be affected by such political situation?
Nobody thinks about it.
For example, the relationship between Canada and China, China Republic has been by Canada and Taiwan doesn't have anything to do with Canada. The Chinese in Canada, Canada KAKO, how were they doing? That is, they were those who didn't support Mao Tse Government, who hoisted the Blue-Heaven-White-Sun flag. Now that Canadian government recognized the Republic China and cut all the relationship with Taiwan government, what has happened to the Canadian Chinese?
One time, it seemed that there were various troubles, but now it seems that they are not feeling against the Canadian government policy

How about in case of the Japanese? I don't know if such thing can happen, but suppose the Japanese Emperor System fall and the Communist Party takes over the government and Canada recognize the Communist Government in Japan, whether the Japanese in Canada recognize that government or not, I am in a strong doubt if they accept it.

Speaking about myself, it seems that people think I am too old fashioned. But, as for me, even though Japan has such a change, I still like to maintain my consciousness and pride as a Japanese. I think that Japan will not become like that, or that Japan should not become like that.

I am a Canadian citizen, not a Japanese on surface, but if something happens to make the white in Canada feel against Japan, they will not think like that there is something burning on the other side of the river. For example, we are fishermen, we hear that Japan is dispatching the northern seas fishing groups, the Canadian fishery is damaged by them, the Japanese catch the fish in the northern seas so the Canadian cannot find them here. The fishermen's union speaks loud about this here. Suppose fishermen speak like this among themselves, of course

the Japanese and Canadian specialists tell us that the fact that the Japanese catch fish in the central ocean does not affect the fishing of Canada and I believe it, but if others say such things, then we feel responsible as the Japanese. In this case I would say, if you say so, why not the Canadian government protest to the Japanese government on this matter. Then they would say, Yet you are a Japanese, aren't you? I would say, "Well, I am a Canadian, I am not different from you". Suppose he were a Yugoslavian; You are a Yugoslavian, Suppose a Yugoslavian boat comes to the centre of the Pacific Ocean to catch salmon, which is relevant to the Canadian fishing, do you think you will be responsible for that? You will not, maybe. I am in the same boat as you.

I say this but somehow, I don't feel good, that is, subconsciously I feel that I am a Japanese, a Japanese-Canadian.

Some will say, you don't have to feel like that. But I feel so, and when others say such thing, I feel responsible. If you don't feel responsible, some will say it is fine not to feel responsible, that is fine, but still if somebody says so to me, I feel angry. It means that I am a Japanese. Maybe in the 3rd generation, 4th generation, etc. this kind of feeling will go away and they will say What is a Japanese, maybe such day will come in the future but I doubt if such day will come within

hundred or two hundred years.
In the meantime if the relationships between Canada and Japan is smooth like now, everything will be all right, but if it is not smooth anymore, someday if they go into the war situation, whatever nationality we are, Japanese, chinese, ( ) I think someday we have to be in a war, ( ) We cannot help it. But when it comes when the feeling like "God Damn Jap" is stirred all over in Canada, are the Japanese-Canadians not affected by it? Some used to say and still now say to become a Canadian is to be completely integrated into the Canadian society, to forget about the Japanese language, to give up the Japanese customs, to give up everything. Are they right? This is a problem.

Going back to the problem of fishing, is Canadian fishing is influenced by the Japanese catching the fish?
The kinds of salmons, pink salmon usually do not go outside, but chum salmon go to as far as the central area of the Pacific Ocean. In the record of 1958, as far as the chum salmon is concerned, in that year the chums that were caught in BC were 38,000,000 lb 62,000,000 lb in US, 167,000,000 lb in Russia and 230,000,000 in Japan, which is almost twice as much

as what Canada, US and Russia caught. Even
Severer case is, in BC the average weight of
a chum was 11 lb, but the average weight of
the chum caught by the Japanese is only 6 lb,
almost $\frac{1}{2}$.
So the record says that after 1960 there was a
striking decrease of the chum salmon observed.
As the result of these records, we can say that
it is not necessarily true that fishing in the
central Pacific Ocean does not affect the Canadian
fishing. This doesn't necessarily refer to
the other kinds of salmon. Only chum salmon.

As far as salmon is concerned, at present, the
International Salmon Commission was renamed as
International Fishery Commission which has the office
in UBC, such things should be studied in
cooperation; now the problem of herrings will
be the same. Herrings are traded by the contracts
between the big fishing companies of Canada and
the Japanese firms, Japan does not fish herrings
here, so it is not an international problem.
Anyhow, anti-Japanese feeling arises in Canada
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will not be influenced by it, they will be influenced.

So as I have said repeatedly, the Japanese in this country got a by-blow, it would be explained by saying the Canadian Japanese might have done something to cause the white discriminate them, but fundamentally it was not the case.
The other day I saw an article in a Japanese weekly magazine which said why the Japanese have hatred. They describe like, there was such case, such case, attacking the Japanese who live abroad.

On operation of the Hospital

1896. July 3. TATSUGORO NOSE. Consulate General of Japan
FRASER RIVER JAPANESE HOSPITAL.

"This hospital was built two years ago for about 2000 dollars. Before that all the Japanese had to go to the white people's hospital to experience not only handicaps caused by lack of knowledge of language, customs, etc, but also humiliating treatment. Therefore it is more than abundant the profit that the Japanese invalids have received from this hospital.
Since last year we have been having numerous difficulties such as 500 dollar head tax on each Japanese immigrant, restriction of Naturalization Law, restriction of railway, mining, coal-mining employment, etc. This is a part of anti-Japanese movement. I went to Ottawa several times to explain to the ministers of various bureaus, members of the Parliament and the newspaper-people that the anti-Japanese movement was caused by the petty BC politicians to be profited by exploiting the Japanese population and that the result of such anti-Japanese movement would never be of advantage of BC province. Thus I tried to stop the fire of anti-Japanese movement and this hospital was one of the valid evidences of my belief. Besides the hospital, the strong evidences of the Japanese achievement are the Japanese Christian churches in Vancouver, Victoria and Union. Without such strong Japanese

associations, my explanation would have been meaningless. Therefore this hospital is our important guardian and it is the most honorable for us Japanese to have built it, to have a Japanese doctor to cure to have the Japanese Christians to nurse and to maintain it. I said to the racists, "If you are suspicious of us, please come to the FRASER area to look at the achievement done by the Japanese". Thus this hospital and churchs are the only things to protect the Japanese and will contribute a great deal for out development. The influential politicians of the Canadian government realized for the first time by my explanation that this hospital gives the treatment to the sick in summer and becomes as the church and school in winter.

The problem that we are facing now is how to maintain this hospital. The building, instruments and machines need repair, we need more supplies of these things, and we will have to give at least living expense to the employees who are now working as volunteers. So I would like to ask you fishermen for your heartily support for maintenance of the hospital, appealing to your noble spirit and spirit of unity.

The debt of the hospital amount to $ two [illegible] from last year to this year and since it is owned by the whole Japanese people, the debt should belong to them too.

Therefore here I would like you to take into considerations the following problems: how to pay off the debt as soon as possible; how to prevent shortage of the expense; how to accumulate the stock money for the emergency; how to collect such money; the possibility of setting up a committee to deal with such problems; possibility of increase of the patients caused by the bad weather of this year; how to finance the expense of the patients; whether patients themselves should share the cost of treatment or not.

Unless we do reach to the difinite basic policy, this hospital may fall apart within this year. On the contrary if we can establish such difinite policy, this enterprise will be in the radiant success as a symbol of the spirit of unity of our colleagues.

This year will be the fifth best fishing year so I beseech each of you to contribute as much as possible to help the operation of the hospital. Those who are willing to leave behind the great achievement of the Japanese people, please give your full support to this matter.

After Mr. NOSE's speech when the meeting was over, Mr. NOSE was appointed as a chairman who held the special meeting with H. OYAMA, G. KABURAGI and the other 24

people to reach to the following decisions.

1. Each boss should collect 50 cents or more from each fisherman as hospital contribution on the pay day.
2. If possible a Japanese doctor should be employed.
3. The expenses for medicines and treatment should be paid to the hospital through the guardians.
4. The hospitalization procedure should be decided.
5. Those who are absent today should be informed of this meeting by those who are present to get their consents.

Taylor

Feb 1, 1973

1. Kendo ~~[illegible]~~ or battle ... a man,

2. Kendo there is a trick that while pulling the rival, beats the other side. I play shogi, in shogi too you can use such trick. Even though you play that trick, at the end maybe you can get points at one time but you cannot last

So it is better to remain a fool than to try to be clever. If you stay a fool knowing that you are fool, people may call you a fool but a fool can win at the end. I think so

Even though I think so, but I cannot quite become a fool, ...

I swing SHINAI (wooden sward for Kendo practice) with kids, so people call me a teacher. I become such a fool to be called a teacher. (laugh) In such way I really become a fool. (laugh)

getting his attention (pulling) on one side you strike him on the other side he forgotten abt it.