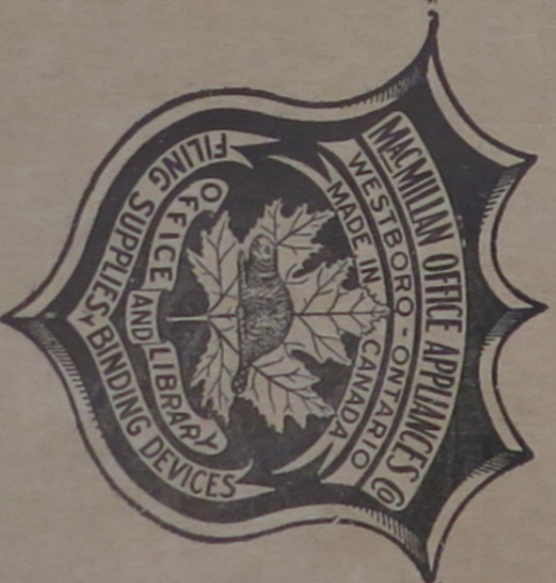


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JAPANESE - CANADIAN
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Vol. 1, No. 3

MARCH, 1944

HOW SHOULD WE DEAL WITH OUR JAPANESE CANADIANS?

By ANGUS MACINNIS, M.P.*

What to do with our Japanese Canadians is a question on which there seems to be some difference of opinion. It is a question, however, which should cause us very little difficulty if we were prepared to divest ourselves of our racial prejudice and look upon our Japanese Canadians as we look upon any of our other many racial groups. If, however, we insist, as some would have us do, of thinking of them as a race apart, as something evil and unclean as Hitler taught the people of Germany to look upon the Jews, the question may prove difficult and give us trouble for many years to come.

Canada is a country of many nationalities. They have all done their bit to build up our country. That is as true of the Japanese as it is of the Germans, Italians, Finns, Bulgarians, Hungarians and Roumanians. I have drawn attention to the people of these nations because we are at war with them as we are at war with Japan. But we do not treat people of German and Italian origin or the people of any of the other nations with which we are at war in the way we treat those of Japanese origin. With our population of Japan, we acted in an entirely different manner.

The whole population of Japanese origin was considered suspect. They were removed en bloc from their homes and their livelihood on the Pacific Coast to locations in the interior of the Province. Even today they are not allowed to move from Province to Province without a permit from the R.C.M.P. They are not allowed to acquire real property, or to lease property except for a limited period. The

State refuses responsibility for the education of the children beyond the primary school. In the circumstances following Pearl Harbour no great objection could be taken to the government's action of removing them from the Pacific Coast area.

Certainly no objection could be taken to the way in which the Department of Labour, which was charged with the evacuation, carried out the job. The evacuees themselves understood the fear of the people and the resentment against them, and gave almost complete co-operation. A great deal of objection can and should be taken to the way in which the Japanese Canadians have been treated since and are being treated now. They are all being treated as enemy aliens both as to person and property although only a minority are enemy aliens. If we are faced with a Japanese Canadian problem, it is largely of our own making and it cannot be solved unless we retrace our steps and deal with it on a basis of social justice devoid of race prejudice.

Before we decide how we are to solve

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*Mr. MacInnis is C.C.F. Member for Vancouver East in the House of Commons and is co-author of a recent pamphlet entitled, "Oriental Canadians - Outcasts or Citizens?" (See page 15)

WHAT THE GOVERNMENT HAS DONE

By W. R. McWILLIAMS*

The evacuation of some 20,000 Japanese from the coast of British Columbia, and the herding of most of them into detention camps in the interior, was possible first of all because their removal could not seriously upset the economic life of the Province. True, strawberries might cost more and even be impossible to obtain. The same might be true of small fruits and eggs from the Fraser Valley. The cleaning and pressing industry of Vancouver could be done by others, so also could fishing, the work of mill hands, and other easily replaceable forms of work. Then, too, security demanded it. Pearl Harbour lighted a fuse which had been already laid. Action was taken not only against persons of the Japanese race in Canada suspected of disloyalty to Canada's war effort, nor yet against sections of a people that had shown inability or unwillingness to assimilate, or who had treated our social institutions with lack of appreciation and contempt. This action was taken against the total group of Japanese origin residing in the coastal area.

It was obviously undesirable that so large a proportion of any immigrant group should be concentrated in one part of Canada, nor can there be doubt that had judgment was shown on both sides in the management of the Japanese language schools on the Coast. There were several solutions to the latter problem, had the Governments of Canada and Great Britain not been chiefly interested in avoiding friction where their policies came increasingly into conflict with those of Japan. The fact of population concentration can be explained on grounds of Anglo-Saxon exclusiveness, making necessary a more or less compact association among the Japanese as a race. The concentration of Chinese business in Vancouver, for instance, is even more concentrated than the Japanese was. The dispersal of the Japanese people has shown that we possess no group of non-Anglo-Saxon origin more capable of intermingling with the people of our country, or better qualified to contribute their share of work and effort, than is the group of second generation Japanese who have gone east of the Rockies.

*Rev. W. R. McWilliams has spent twenty-seven years in Japan, much of which time was devoted to organizing rural co-operatives. Since his return to Canada in 1939, he has been minister of the New Westminster Japanese-Canadian Church and missionary in the relocation centre at Tashme, B.C.

The removal of all Japanese from the Defence Area was in the process of time accomplished. About 6,000 were removed to sugar beet work in Alberta and Manitoba. Among these were many who had no fitness for this work, but who had volunteered solely in order to keep their families together. During the earlier stages of the transfer, all men between the ages of 18 and 60 were being sent to road camps in the Blue River-Yellowhead area, and the Steamons-Revelstoke section of B.C. It is noteworthy that these people who could not be trusted in the Coastal area, were thereafter situated astride the main lines of the two Canadian transcontinental railways. The plan of breaking up families in the interest of easier administration was later modified and the so-called Interior Housing Schemes (really internment camps), were substituted. Single men between 18 and 60, however, were not allowed to live in these camps save for a few men whose presence there was desirable as a temporary expedient. This in general is the picture up to this hour save for some few hundred who have gone East to reestablish themselves and obtain some measure of freedom from the close Police-Government supervision exercised everywhere in B.C.

DISCRIMINATION

The outstanding fact of the evacuation is the penalties that attach to the Japanese because of their origin, as distinguished from German, Austrian or Italian enemy persons. These penalties extend to types of work, location of residence and work, supervision, wages, living conditions et al. There is no escape from these restrictions nor has any control been relaxed for bidding persons of Japanese origin to rent or own land in any province east of the Rockies without first securing the permission of the Minister of Justice and of the Attorney General of the particular province involved. A very recent exception to this rule provides that persons of the Japanese race residing in areas outside B.C. may rent places for purposes of residence or the carrying on of small business, for periods of one month at a time, not exceeding a total period of twelve months. While insubstantial, this is certainly a relaxation which should be genuinely appreciated, since it is doubtless an attempt to discover public reaction to relaxation, and may lead to further re-

vision of restrictions in the direction of extending democratic rights.

In the Okanagan, where some 850 Japanese resided prior to the evacuation, no removal was authorized since the evacuation was declared to be on grounds of security. Some things that took place there were characteristic of the attitudes that were powerful in effecting the evacuation. Groups of representative people from the Okanagan came to Vancouver to insist on the evacuation of all Japanese from the Okanagan as well as from the Coast. At first they used persuasion to impress the authorities, and when it became evident that talk alone was bound to fail they resorted to other means and promised that Japanese in the Okanagan would be killed if the Government continued to ignore their contention. The answer they got was to tell the people of the Okanagan that for every Japanese so killed one white would pay the penalty. That ended this foolishness, but it did not conceal the fact that these groups understood the basis for removal to be a strongly organized campaign of opposition towards the Japanese.

Since the evacuation all Japanese property, personal and real, has been sold, although this property, stored with the Custodian, was entrusted to him on the condition that he was to exercise protective control only. This has simply resulted in a deepening of the suspicion that the reasons for the evacuation were first of all antagonism to the Japanese and secondarily but not really the problem of security. Else why do we not now act differently since security is no longer a problem? The argument used to explain the forced sale of property is deterioration or theft and, in the case of land, difficulties of administration. But since the owners of the property prefer themselves to accept the risks of storage and depreciation and since the sale of the farms to the Soldiers' Settlement Board leaves the same Government with the full responsibilities of administration, the argument fails to carry conviction. It looks as though it would be nearer the truth to believe that the methods in use are part of a program intended to prevent the return of the majority of the Japanese to the Pacific Coast of B.C. The serious and consequential interference with civil liberties is lost sight of in the interests of temporary expediency.

The reasons why the earlier restrictions over those who must dwell in the internment camps are maintained is also a cause for anxiety. To this hour there has been

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By W. R. McVILLIAMS*

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no increase in freedom in these places. Lacking any evidence of a prejudicial character against any individual of Japanese origin, such an attitude hardly carries conviction. No wonder that the Japanese generally feel a deep sense of frustration. The only explanation for this treatment would seem to be that we have got used to treating sections of our own people to semi-interment in what were called road camps during periods of depression.

Japanese-Canadian Background

(Continued from Page 5)

family, including comparatively distant relatives. The status of the woman in Japan is low and unquestioning obedience to the husband and father is expected of the wife and children.

CLASH OF CULTURES

While the adjustment to Canadian ways has, in the first generation Japanese, been only partial, it is on the second generation that the suffering resulting from the clash falls. Going to the same schools as other Canadian young people, it is not till they leave High School and seek work that the economic and social pressure is realized: as one said, "You think of yourself as Canadian until you come into competition for jobs." Then too, they come into conflict with their parents, when the Nisei demand the freedom which other young Canadians enjoy.

WAR AND RELOCATION

Following pressure from certain groups, the Government decided to move Japanese Canadians from the coastal areas. On February 27th, 1942 the British Columbia Security Commission was formed and given responsibility for carrying out the evacuation. The Japanese Canadians were moved to relocation centres in British Columbia and further east, and later the government allowed certain of them, mostly Nisei, to take up work across Canada.

Their property, registered with the Custodian of Japanese Property, was either operated by him or sold at his discretion.

AND NOW . . .

Thus the Japanese Canadians, first a labouring immigrant group, mostly with a very low standard of living, are now in the second generation coming more and more to accept Canadian ways, Canadian standards of living and modes. As they prosper, they want to maintain that standard of living and so the birth-rate falls. It may be that the distribution of the "Nisei" across Canada will effect the assimilation that has till now been largely lacking.

CITIZENS OR SLAVES?

By W. JARVIS MCCURDY*

Just suppose that Canada needed and wanted more citizens. How would she get them? — One way would be to shanghai them! — She can get better ones voluntarily. Now suppose that they ex-coming voluntarily. In the long run they would look as older Canadian immigrants looked for a very few simple things: we can name them: an opportunity to work under fair and free conditions like other citizens; to buy what they value with the product of this labor; to make friends, marry, make a home freely, to have the privileges of other citizens of education in school for their children and through libraries, radio, meetings, discus- sion for themselves; to play their part in the community as their abilities warranted.

These are very simple demands—indeed they are an offer. They are an offer to take their share in building the commu- nity and creating opportunity, for them- selves and others.

CIVIL LIBERTIES

That is the nature of Civil Liberties. They are the freedoms that citizens must be given if they are to be citizens and not just slaves. If a man is to find out and work heartily at the job he is fitted for, he must be allowed to try, to obtain, to move; if he is to use his mind creatively he must be given information, and so on. The list can be made long but it can be summarized very briefly. Civil liberties are those liberties which a man — every man or woman — must have to be a free citizen in a free state. Freedom of speech, freedom of the press, freedom of associa- tion are the ones most freely spoken of recently but they are not the only ones. Freedom from attack, when innocent, freedom to move and own property and use it as a citizen should are even more basic; we speak of them less frequently perhaps because they are more taken for granted. These are rights we have taken from a large number of Japanese Can- adians. Why are they so important?

They are important — indeed vital — to democratic society because they are both its roots and its fruits. Government can go on without them. Many govern- ments do and find it easier. But not dem- ocratic government, and Canada wants

democratic government. Canada wants government by the people and for the people. In that desire and resolve, the notion of Civil Liberties is born and bred. The reason is two-fold. First, such freedoms are what democracy wants to give people — government for the people. Second, by giving and using such freedoms can democracy work, for only with such people can government by the people be possible. Democratic states liberally exist for civil liberties and they as definitely exist by them.

OUR RESPONSIBILITY

Canada's government and people must face the problem then. Do we mean to be democrats? Do we want the fruits and are we willing to feed the roots? And whom do we mean to make citizens? Technically large numbers of the Japa- nese Canadians are citizens. Do we want them to contribute their part and receive their share or not? For they must be citizens or slaves, one or the other. In a democratic country individual kindnesses will not take the place of these civil rights; we must choose whether we wish to breed ignorance, incompetence and an- tagonism, or citizenship. Resentment of injury, fear and distrust cannot, however loudly we promise or command, build confident, eager learners and contributors to our democratic cause. At best they can only breed passive obedience; at worst they raise positive enemies. We must recognize further, that we are doing this not only for a little group of a few thou- sand, but that like the weeds allowed to grow in one corner of a garden, such evils spread and infect the rest. I cannot be confident about society's treatment of me if I see it treating my friend and neigh- bor unfairly, and without that confidence my worth to the society and myself are neutralized or negatived. We recognize even our enemies: "We must either exterminate them — and hope to forget our act — or we must make them into world citizens. We cannot continue to treat them as enemies and expect them to act as friends." How much more true is this of those who have not acted as our enemies, but by all the objective evidence, as our friends? An enemy expects to be treated as such. Peace may be made with him. A friend does not, and unless we make all possible haste to show by acts that we do not intend to treat him as an enemy, we cannot convert him; greater

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JAPANESE MADONNA

A Soliloquy

By ERNEST E. BEST*

Well, this is the day! My first Christ- mas away from home. It's such a cold, dreary, rainy, day too. The fog is hang- ing low on the mountain sides, obscuring the towering peaks. It seems to touch the very roofs of the little houses that stretch out row on row across the valley. I hear chimes! Yet how could they be here in this dreary place? I can hear them though, listen — Hark the Herald Angels Sing — and now "Silent Night", pealing out across the valley from a win- drow of the "apartments" or rather con- verted cattle barns. Ten o'clock, time for service.

The auditorium is full, there must be two hundred men, women and children here! How ironic that they should come to hear of the birth of One whom they had come to know through the white man; the same white man who has put them in this place. My God, such faith! Per- haps out of this group will spring a re- birth of the Christian faith; it took forti- tude to be an early Christian for it meant the catacombs; it takes the same forti- tude for these people to be Christian too, their Christianity may be as world shaking!

I don't believe I've ever heard the story of "The Other Wise Man" told so beau- tifully. They listen attentively too. Now they're drawing aside the stage curtain. What a beautiful creche, but more than that, what a beautiful madonna! It's a Japanese Madonna! Isn't it funny, sub- consciously I'd always thought of Jesus as white or at best an olive, for He was a Jew. Could have been a Japanese just as easily. I wonder whether it would have made any difference. It doesn't seem to have helped our attitude to the Jews at all. I remember seeing a Chinese ver- sion of the Christmas story where all the folks were Chinese. Why not? Rather shocks one's pride, doesn't it? I wonder if it isn't that very thing in us that makes our world so ill. It's very subtle, it's there and our action and thinking are sometimes guided by it when we are least willing to admit it. I suppose that's what really accounts for the way we've been treating these people so that they are afraid to move east to "freedom"; afraid because they don't know how to trust us any longer; afraid because they'll be the

*A conscientious objector now teaching school at the Japanese evacuation centre at Tashme, B.C.

*Dr. W. Jarvis McCurdy is Associate Professor of Philosophy at the University of Toronto and a member of the Council of the Toronto Civil Liberties Association.

LEI/BMW

Japanese Club

June 11th, 1949.

Mr. W.W. Scott,
1253 - 8th Avenue South,
Lethbridge, Alta.

Dear Wes:

I have raised with the advertising committee in Toronto the question of an advertisement in the Japanese Canadian newspaper "The New Canadian" and they tell me that we will probably have a half page ad in a pre-election issue. We could not afford to buy this advertising but it is being donated by the editors of the paper.

Regarding the Japanese Canadians, as you know a Royal Commission was appointed to deal with their claims arising out of the dispossession of land and property when they were evacuated from British Columbia. That Commission has been examining each individual case and will undoubtedly make recommendations of how much, if any, compensation each person is entitled to in respect of the sale of his property. The Royal Commission was appointed on July 25, 1947 and the Royal Commissioner is Mr. Justice Henry I. Bird of the British Columbia Supreme Court.

I am told by Department of Labor officials that the investigation of claims will probably be completed by the end of this year. Then the procedure will be to make recommendations to the Government who may or may not see fit to honour them. The payment of any such claims would probably require an Act of Parliament to authorize money for the purpose.

The only remaining restrictions that I know of with respect to the Japanese are on their obtaining of fishing licenses in the B.C. coastal waters. There are no further restrictions on their movement within Canada or on their settlement in British Columbia.

Your wife arrived this morning too late to permit me to get the exact information from Labor Department offices (which had already closed) on exactly what the fishing license restrictions are in B.C.

You want.

I am enclosing a copy of the Hansard I think

Yours sincerely,

Lorne Ingle,

Research Secretary.



McGILL UNIVERSITY
MONTREAL

November 13, 1945

Miss Billy Tamura,
O.C. F. Headquarters
58 Sparks St.,
Ottawa

Dear Miss Tamura:

Through Miss Hemmi I have received your note regarding the issue of the Canadian Japanese, and I hope that this reply will be delivered to you in sufficient time to be helpful for your purposes.

First of all, let me demolish one or two notions which both the Japanese and non-Japanese have about the methods of signing people up for return to Japan. There was not, as far as I have been able to establish, anything unfair about the way in which it was done. It would require too much time for me to lay out the evidence for that. What happened was that in any such psychological atmosphere, both the Japanese and hakujin, such as the missionaries and newsmen, would draw the conclusion that it was the government's intention to return all and send all to Japan. There was, I believe, some reason to suppose that administrators did not take sufficiently into account the depth and force behind the worries and suspicions of the Japanese and the willingness of some newspapers in Vancouver to interpret what was done in terms of their own goals.

I am of the opinion that Canadians would say that repatriation was unfair, not due to the way that repatriation was considered, on the basis that all of the conditions since December, 1941, have been weighed against the Canadian Japanese and that the Cabinet has been influenced considerably ~~more~~ by the anti-Japanese agitators. One of the reasons for this has been that the reaction which is now developing is a very badly delayed reaction, and if it had come several years ago, there is reason to suppose that the Cabinet would not have let itself in for what it has so far. A few points along this line will perhaps support this general point of view.

1. The government has tried to pursue a dispersal and resettlement program while at the same time political facts have made it follow a policy which has handicapped this. Thus, restriction on property rights, that is purchasing and leasing, on travel and so on have all held this up.

2. The government has been very slow and lax in settling the segregation and repatriation scheme. This should have been pursued more vigorously right after Aug., 1944, when the Prime Minister made his speech.

This has given an opportunity for bitter opposition to develop, just as importantly, it has kept all Japanese unsettled so that the resettlement scheme and those who have resettled feel very much unsettled. This is one of the factors which is definitely part of the conditions weighed against the Japanese.

3. The property issue has not been settled. This court case was heard by Justice Thorson on May 29-30, 1944. There has been no decision.

In these respects, it would probably be important for the government to appoint some kind of a commission for handling grievances, even if the decision is against the Japanese. But the delay very obviously looks political in character, and indicates clearly that even Canadian citizens cannot get any kind of action from a high court of justice. I should think that this delay is part of the overall situation which weighs things against the nihonjin.

4. It is true that a war emergency did exist and certain things are tolerable under such conditions, but there has been no effort on the part of the Canadian government to support and maintain the principles of Canadian citizenship. All orders in council have been in terms of "members of the Japanese race".

Thus the very serious condition of having local governments decide who may or may not reside within the city limits has come into operation. I note in the Edmonton Journal that Alberta-born Japanese, who were not evacuated and who have never lived in British Columbia, have to secure permission from the city council before they can attend any kind of school within the city limits. This whole procedure is contrary to Canadian law and the spirit of Canadian justice, but local administrators are becoming accustomed to such things, and it is very easy to slip over into other things with other peoples.

5. In view of the fact that conditions are as they are at the present time, I believe that the appointment of the loyalty commission is now too late. The Prime Minister should appoint a body with adequate authority for:

- a. Repatriating those who certainly need to be repatriated, such as some of the Issel and Nisei at Angler;
- b. Re-negotiations with Alberta for final settlement of those in the sugar-beet areas;
- c. Rescinding the rule of determining right of residence ~~for~~ local authorities;
- d. Planning for the unemployable but dependent;
- e. Dissolution of the Interior Settlements.

There are other items to be taken care of, but I think you will see that in general very few people understand why the repatriation issue is so serious. In addition to the above, it permits British Columbia to initiate a line of development which is contrary to fundamentals of Canadian life.

Sincerely yours,

Ernest E. Fa Vilette

What About the Japanese Canadians?



G. C. F. NATIONAL OFFICE
805 - 56 SPARKS ST.
OTTAWA, ONTARIO.

King George reviews Japanese-American Soldiers in Italy.

by

—Courtesy of "New Canadian"

HOWARD NORMAN AND THE CONSULTATIVE COUNCIL.
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Americans, as interpreters in Pacific combat areas. Obviously they are needed now in Burma and Malay by the British forces, for even if most Japanese soldiers commit suicide rather than surrender, one prisoner taken alive is sufficient to reveal valuable information.

In answer to a question by Mr. Angus McInnis, Mr. Mackenzie King revealed in the House of Commons that "Canadian-born Japanese have been recruited for war purposes at the request of Britain and other Commonwealth governments."¹⁴ Why are they being enlisted?

If the Canadian Army authorities are planning to participate in the war with Japan, they must be training white Canadians to use the Japanese language. But no matter how hard our boys may study, they cannot expect in a short time to speak fluently and understand readily so difficult a language as Japanese. The only reason Japanese-Canadians have not been taken into our army—with a few exceptions—is race prejudice: if we take them into the army, we have to give them full rights as citizens.

The military minds of Great Britain and United States are neither concerned at the moment with racial problems, nor are they obscured by race prejudice. They are intent on winning the war, and they are using Japanese-Canadian and Japanese-American soldiers because the results have been justified.

Incidentally, it speaks pretty well for the loyalty of those Japanese-Canadians who are entering British armies abroad that the treatment they have suffered the past three years has not made them unwilling to fight for the Empire.

THE JAPANESE-CANADIANS SINCE 1941

23. "Have we not treated the 'Japanese' pretty well since Pearl Harbour?"

No, we have not. We have evacuated them from the Protected Area of the British Columbia coast, and left other enemy aliens there. We informed them that their property would be protected by the Custodian, and then shortly after they had been evacuated, we started to sell it. In the United States the Japanese-Americans were evacuated, but their property was not sold. We passed Orders-in-Council prohibiting them from obtaining hunting licenses and sporting and commercial fishing licenses anywhere in Canada.

They must have police permits to travel unlike the yellow passports that Jews had to use of these restrictions has applied to other. Yet None of their children born in Canada. Council specify "persons of the Japanese race less their children born in Canada and second Council specify Japanese nationals and second Council specify Japanese stock.

24. "The greatest pains have been taken a fair price for their property."

Farms and houses deteriorate very rapidly Japanese-Canadian property was left in block of farms in Fraser Valley that was the houses were broken into and robbed block of farms in Fraser Valley that was Board—the property was bought up by whites have to hand over their property and it is expropriated and the owners are 1 by the government.

25. "We housed them well, built hospitals, dependent relief, and educated their children."

If housing two families that did in tarpaper houses, eighteen feet by 10 we did. (This has happened in many of our most industrious racial minority performance. The children have been the great of the relocation centres has meant a influence, and a minimum of contact children. For three years these children been denied chances that other Canadian Educational facilities have been unbearably expensive. In Grand Falls children were at first denied admission they were admitted on the payment of assistance lent by the British was withdrawn, and the fee has been had four children, and had to present 22nd the School Board presented a

Americans, as interpreters in Pacific combat areas. Obviously they are needed now in Burma and Malaya by the British forces, for even if most Japanese soldiers commit suicide rather than surrender, one prisoner taken alive is sufficient to reveal valuable information.

In answer to a question by Mr. Angus Melnis, Mr. Mackenzie King revealed in the House of Commons that "Canadian-born Japanese have been recruited for war purposes at the request of Britain and other Commonwealth governments."¹³ Why are they being enlisted?

If the Canadian Army authorities are planning to participate in the war with Japan, they must be training white Canadians to use the Japanese language. But no matter how hard our boys may study, they cannot expect in a short time to speak fluently and understand readily so difficult a language as Japanese. The only Japanese-Canadians have not been taken into our army—with a few exceptions—is race prejudice: if we take them into the army, we have to give them full rights as citizens.

The military minds of Great Britain and United States are either concerned at the moment with racial problems, nor are they obscured by race prejudice. They are intent on winning the war and they are using Japanese-Canadian and Japanese-American fighters because the results have been justified.

Incidentally, it speaks pretty well for the loyalty of those Japanese-Canadians who are entering British armies abroad that the fact that they have suffered the past three years has not made them unwilling to fight for the Empire.

THE JAPANESE-CANADIANS SINCE 1941

Why we not treated the 'Japanese' pretty well since Pearl

Hour?"
 We have not. We have evacuated them from the Protected Area on the British Columbia coast, and left other enemy aliens in the interior, and then shortly after they had been evacuated, we sold them their property. In the United States the Japanese-Americans were interned, but their property was not sold. We passed laws prohibiting them from obtaining hunting licenses and commercial fishing licenses anywhere in Canada.

They must have police permits to travel certain distances—not unlike the yellow passports that Jews had to carry in Tsarist Russia. None of these restrictions has applied to other enemy aliens, much less their children born in Canada. Yet most of the Orders-in-Council specify "persons of the Japanese race," making no distinction between Japanese nationals and second or third generation Canadians of Japanese stock.

²⁴ "The greatest pains have been taken to see that they received a fair price for their property."

Farms and houses deteriorate very rapidly if left untended, and Japanese-Canadian property was left untended. In many cases the houses were broken into and robbed. Then—except for a block of farms in Fraser Valley that was bought by the Veterans' Board—the property was bought up by speculators. But when whites have to hand over their property for government purposes, it is expropriated and the owners are paid the full assessed value by the government.

²⁵ "We housed them well, built hospitals for them, paid their dependents relief, and educated their children."

If housing two families that did not know each other before, in tarpaper houses, eighteen feet by twenty-four, is good housing, we did. (This has happened in many cases.) Making dependents of our most industrious racial minority is not a praiseworthy performance.

The children have been the greatest sufferers. The segregation of the relocation centres has meant a maximum of Japanese family influence, and a minimum of contacts with white, especially white children. For three years these children, born in Canada, have been denied chances that other Canadian children have enjoyed. Educational facilities have been inadequate and in some cases unbearably expensive. In Grand Forks, for instance, the Japanese children were at first denied admittance to the local school. Later they were admitted on the payment of fees. From 1944 the financial assistance lent by the British Columbia Security Commission was withdrawn, and the fee has been \$5 per child per month. If the fee were overdue, the child was not allowed back. One father had four children, and had to pay \$20 monthly. On December 29th the School Board presented a bill for \$185 for 37 public school

pupils only to the Japanese Parents' Group.¹⁵ Most of these parents are evacuees whose financial resources have been exhausted. In this matter I do not blame Grand Forks only; we are all to blame. Neither the provincial nor the federal government has assumed responsibility for secondary education. Three leading denominations have struggled to do this for high school children. They have had to use the "public school" rooms after the usual school hours.

26. "If life in British Columbia Relocation Centres is so unattractive, why do they not move east?"

It should be remembered that 8000 of the 24,000 formerly in British Columbia have moved east of the Rockies; most of these are fairly well settled. But they never will take roots in the east unless we allow them to purchase house and land.

Of the others, many are fearful under compulsion, and have had cause to distrust the government. They feel they have been made a political football, and that the Canadian government has no real concern for them as human beings, but yields to whatever political pressure is applied.

They are afraid of entering the unknown world of Canada east of the Rockies. When Lethbridge, Edmonton, or Chatham expels a dozen or so Japanese-Canadians who have been working there, or refuses to allow a Japanese applicant to enter, this is reported in the papers. The evacuees would "rather bear those ills they have, than fly to others they know not of." Living herded up against one another, the prey of the worst gossip-mongers, cut off from wider social contacts, unable to imagine a reasonable future, they are badly demoralized.

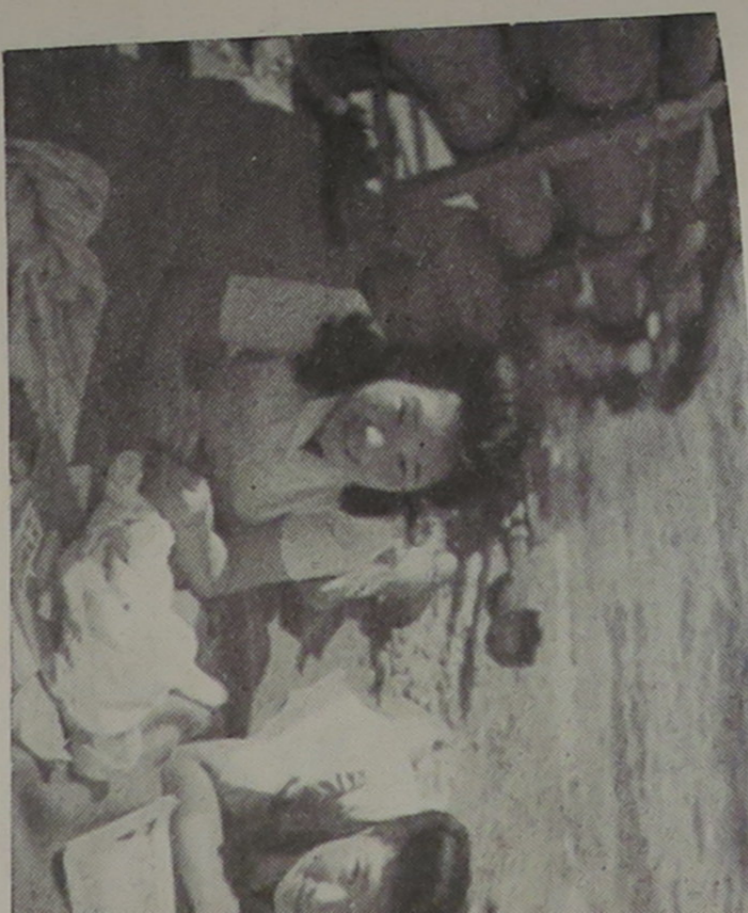
Many of them are too old to start life anew.

27. "Then why not send them all back to Japan, first, second and third generations?"

Canada's discrimination against them on racial grounds already sufficiently resembles Hitler's treatment of the Jews. To send them all back would indelibly stain Canada's name. By our law 75 per cent of them are Canadian citizens; 61 per cent were born here, and have citizenship as a birthright. We cannot legally deport Canadian citizens innocent of any crime. It would be unjust to deport the

nationals only, for many of them have been resident in Canada fifteen years or more, have applied for naturalization papers and been refused them. (There is the case of E. O. who has been with his parents when he was six months old. Canada in his late twenties, and is known to several occidental leaders among his people in assimilation to Canadian as a leader to secure his naturalization papers more than has succeeded). Only a few of the hundreds who applied for naturalization since 1923 have received it.¹⁶

It would be an act of social cruelty to send Japanese to live in Japan. Prior to the war those who visited for a short period, or with the intention of staying, returned to Canada. They were unhappy, and could not adjust themselves to Canadian ways, and could not adjust themselves to Canadian social and political freedom. Japanese are lacking in social and political freedom. Japanese are not hire them; Japanese police, suspicious of dan (cratic) thoughts, hounded them; relatives were an slips in Japanese language and thought their in



—Co
Two Kindergarten Helpers, Somewhere in B

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It would be an act of social cruelty to send Japanese-Canadians to live in Japan. Prior to the war those who visited Japan, either for a short period, or with the intention of staying, were usually unhappy, and returned to Canada. They were accustomed to Canadian ways, and could not adjust themselves to a life that was lacking in social and political freedom. Japanese employers would not hire them; Japanese police, suspicious of dangerous (democratic) thoughts, hounded them; relatives were annoyed at their slips in Japanese language and thought their manners boorish.



—Courtesy "Canadian Girl"
Two Kindergarten Helpers, Somewhere in British Columbia

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B. C. Japanese Houses, Stores Put Up for Sale by Government

From Our Own Correspondent

VANCOUVER.—Whether Canada will permit Japanese to live within her borders after the war is an issue that, probably will not be settled until Hirohito's empire has been defeated, but Canada meanwhile is taking steps to eliminate the Jap problem in British Columbia.

Acting through the custodian of enemy alien property, the government is disposing of all property owned by Japanese in the west coast province. The houses they occupied in Vancouver and other coastal areas, the stores they operated, and the farms they cultivated, are gradually being sold, just as several months ago their fishing boats were transferred to other hands.

In a few months, while British Columbia will continue to have some 18,000 Japanese within her borders, practically all of them in special camps and settlements far in the interior, they will be virtually disposed. They will, of course, receive payment for their property, but there will be no easy return to them to the

homes and occupations they had before Japan went to war with Canada.

A good many British Columbians, including outspoken members of the Legislature, hope that these steps will make it easier for Canada to ship all the Japanese back to the Orient after the war.

It is argued that the Japanese have lowered living standards, and that they have created a serious social, economic and political problem in British Columbia.

If the Japanese in Canada were scattered throughout the various provinces and not concentrated on the west coast, British Columbia would have less to worry about, but the majority of people here are determined to see that the racial issue is not permitted to rise again.

Regardless of this sentiment, there will obviously be a delicate problem for legislators and diplomats in finding a way of returning to Japan the thousands of Japanese in Canada who were born in this country and do not speak the language of their forefathers.

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