



Nisei

AFFAIRS

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Toronto, Ont.

CHANGE IN GOV'T. POLICY REQUIRED ← this

The Attorney General of Ontario has stated that no provincial or municipal government has legislative jurisdiction to restrict in any way the free movement of Canadian citizens whatever may be their racial origin. To us this came as a distinctive surprise, when for the past several years we have experienced pressure from the Federal Department of Labour to have us move out of British Columbia, and a blocking on the part of the same Federal Department of Labour to keep us out of Toronto on grounds that the city did not sanction our entry. We are wondering if the Federal Department has been playing the role of a Greek goddess. Mythology has two-faced Janus, the guardian of the hearth, who looked outwards with a scowl and inwards with a smile.

Whatever the past has been, the restrictions on entry into Toronto or any other city or municipality anywhere in Canada should be removed. A delegation from the Toronto Co-operative Committee on Japanese Canadians has waited on Mr. Trueman of the Department, and a change in policy is now anticipated.

Threats of arrest of persons who have no desire or intention of moving out to other points will have to cease. The ordering of persons to remote parts of the province have been entirely on the initiative of the Federal Department and, in the eyes of the public, they will have to assume all responsibility and criticism for their actions.

If any credence is to be given to the claims that denial of civil rights and discriminatory treatment were for the war emergency, the Government should have removed all ves-

tige of these measures long ago. Their continuance will serve as evidence that these restrictions were not for the emergency, and may at some future date boom-erang to the disfavour of the Government, should there be an investigation of its activities during the war years.

THE POT CALLS THE KETTLE BLACK ← this

Press reports on a Federal Department of Labour publication concerning persons of Japanese ancestry state that criticism is levelled at the British Columbia Government for not assuming the cost of the education of evacuated children resident in that province.

Should it be possible to conceive the nature of the criticism from these reports, we have a few comments to make. While there is no justification for the Provincial Government charges of seven dollars for correspondence courses for evacuee high school students, where the regular charge is two dollars, we would not expect the local municipalities to be burdened with the extra cost of education resulting from the influx of Japanese children, as some have done to the limit of their capacity at nominal rates.

It should be remembered that evacuation was carried out by the Federal Government as a supposed war measure, and stemming from that, we do not see how the Federal Government is able to avoid assuming all resulting responsibilities, and to attempt to shift any criticism for the sins of omission, for the inadequacies of the educational system and the absence of assistance to high school students, is a case of the pot calling the kettle black.

Nikkei AFFAIRS

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FOR DEMOCRACY

84 Gerrard St., E. Toronto, 2, Ont.
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Kinzie Tanaka.....Chairman
Irene Uchida.....Managing Editor

DEPORTATION - REFERENCE TO SUPREME COURT
OF CANADA....By K. Hidaka

The reference concerning the validity of orders in council authorizing the deportation of certain persons of Japanese ancestry was heard on January 24 and 25 by the seven* justices of the Supreme Court of Canada in their first case in the new Supreme Court Building. It was fitting that a case of such importance concerning the personal and civil rights of the people of Canada should initiate the work of the Court in their new surroundings, and it is hoped that they give an opinion of such unquestioned clarity that no subsequent case on this matter need be heard.

While the validity of the deportation orders in council was the central issue, the judgment will very likely have a bearing on many of the powers assumed by the Government during war years, and will, in all probability, provide a basis for the questioning of the legality of removal from homes, detention without trial, the sale of property without consent, and the continued restrictions on movement and the arbitrary ordering of persons to other areas.

This was a case which will be of primary importance in determining the personal and civil rights of the people of Canada, and will set the boundaries of Government powers during wartime.

Counsel for both the Co-operative Committee on Japanese Canadians who were questioning the powers of the Government and the At-

torney General of Canada who were supporting the orders, were of exceptional calibre, and traversed all possible legal ground in support of their arguments.

Counsel for the Co-operative Committee gave emphasis to the claim that the whole deportation scheme was inseverable and if one part were bad the entire scheme was ultra vires. The orders took away the common law right to habeas corpus, the War Measures Act did not permit the deportation or removal of citizens, and furthermore no provision of this kind was allowed in the new Transitional Powers Act, he argued. Revocation of nationality as provided in the orders in council was contrary to British statute applying to Canada, and could not be carried out, except under its provisions, he said. The Minister of Labour was never authorized by any statute to do any such thing. The Secretary of State was the only person with any powers over such matters and even he, could exercise these powers only under specified conditions. Deportation of civilian populations was against international law and the laws of humanity, it was contended.

Counsel for the Attorney General of Canada based his argument on the claim that after an emergency was proclaimed by the Government the War Measures Act allowed it to assume all powers of Parliament and any future provisions as well. The existence of the emergency was determined by the Government and was not a subject of investigation by the courts. Habeas corpus was not denied by the orders, he claimed, and all deportation orders of the Minister of Labour would have to conform to the provisions of the order in council. There was no danger of a Siamese being deported to Japan, as was argued by opposing counsel. Deportation, he said, could apply to both citizen and alien, so long as there was a place to send the people, and there was no problem here. International law did not apply in wartime, when the conqueror was supreme. This brought the retort from Co-operative Committee counsel that he hoped the statement would not be taken too seriously at Nurembourg.

Citizenship was not a civil right and the only loss was the right to stay which would
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CANADA'S NISEI SOLDIERS
By K. T.

Nisei Affairs is very glad to welcome home a group of eighteen Nisei servicemen who returned from duty in India on February third.

In the spring of 1945 when the war in Europe was drawing to a close and attention of the world was turned to the war in the Pacific, the Canadian Army and Government finally let down their barriers to Nisei enlistment. The need for interrogators and interpreters was urgent so Japanese Canadians were invited to enlist for this special work. Prior to this the policy of the government was not to accept Nisei enlistments although hundreds had repeatedly attempted and were rejected ever since the beginning of the war in 1939. It has been felt that the reason for this government policy was political rather than military.

In the fall of 1944 a Captain in the British Imperial Army was sent from India by Lord Louis Mountbatten to recruit a number of Canadian Nisei for intelligence work for the South-East Asia Command. Upon arriving in Canada he expected to request the Canadian army for certain number of Nisei soldiers for this work. However he was greatly surprised to learn that Japanese Canadians were not accepted in the army. This state of affairs made his mission very difficult for it meant that he would need to approach individuals and interest them to enlist in the British Army. This he attempted to carry out but the fact that any who enlisted would leave Canada as a civilian and return as a civilian and only be in uniform while serving in the British Army, made those who were approached very cautious and reluctant. The Captain was informed that the Nisei would be very glad to enlist and go to India if they were allowed to join the Canadian Army first. This seemed a reasonable request and so Ottawa authorities were approached, and there he struck a brick wall. Politics said no. For the following six months he repeated requests and finally after pressure from London, England, was brought to bear on Ottawa, consent was given. Six valuable months were lost just because of this unjust and senseless policy.

In the summer of 1944 just prior to the arrival of the British Captain, a Lieutenant in the Canadian Army Intelligence was working on a plan to influence the Ottawa authorities to accept Nisei enlistments. He was very interested in the Canadian Japanese and considered it very unjust that they were not accepted in the army. He learned that although hundreds had attempted to enlist, because the policy was no, no record of these attempts were kept. Believing this very unfair, he worked on a plan to have applications recorded so that they would be filed for future reference. Special application forms were printed for the specific purpose of recording the desire for enlistment by Japanese Canadians, hoping, of course, to influence the Minister of National Defense and others to have the policy changed.

With the collapse of Germany the Department of National Defense was required to consider Canadian Army personnel for the Pacific. Realizing that interrogators and interpreters were needed in the intelligence corps and with the added pressure from London, permission was given to recruit 150 Nisei for this special work. A portion of this group was immediately sent to India to serve under British Command while the remainder took their basic and advanced language training in Canada. While these boys were still studying in Canada, the atomic bomb violently blasted Japan into submission. The ending of the war with Japan did not mean that competent Japanese language personnel would not be required. On the contrary their services were very much in need for the difficult period of occupation.

This highly specialized training is conducted in Vancouver, B.C., the one-time home for many of these lads. They graduate as sergeants and hope for promotion. It is quite a coincidence that as these eighteen Nisei landed in New York after returning from India, a similar number of graduates from Vancouver were travelling across Canada to be sent to the far east for occupational duty. So Nisei Affairs finds it saying "welcome home" and "bon-voyage" in almost the same breath.

FAREWELL TO A FRIEND, OLIVE PANNELL

The Japanese Canadians lost one of their best friends in the east when Olive Jean Pannell passed away in Toronto on January 18th. She was the wife of Mr. Raymond Pannell, and both husband and wife, from the early days of 1942, did everything in their power to ease the lot of the evacuees, especially those who came to Toronto.

I did not know her until March, 1942, when she wrote me a letter full of friendship and hope. She had met my brother at the Carlton Street United Church, and through him heard of the confusion and tragedy of evacuation on the West Coast. Mrs. Pannell was Vancouver-born, and lived there for 16 years when her family moved east. Revealed in that first letter was a common ground between us in our love for the snow-capped Lions, for digging in the garden. She wrote to say we were welcome to take shelter in their home if and when we came to Toronto, that though the house wasn't large, they would manage somehow. That is how we came to depend on the Pannells until we actually arrived in Toronto.

As the train sped towards Union Station in the early hours of June 5, 1942, we were tense with worry. Then, who should come aboard at West Toronto Station but the Pannells. They introduced themselves in a most cheerful and friendly fashion, putting us at ease. Mrs. Pannell had a low, happy chuckle that I will hear every time I think of her. That morning she said: "We thought.....it might be better if we just rode into the city with you.....in case there are any nosy reporters around. Yesterday the papers made quite a fuss about the T's, and they reported that another family was coming in this morning.....that's you folks. You shouldn't be bothered by such things the moment you step off a train, so I thought Ray and I...that's my husband... would sort of....you know....pilot you past."

They they helped carry the infant Twins, and guided us down into the Station, where my brother was waiting with Mr. Finlay and the young Pannells.

Coming as we did from a West turned hostile, into a city that made it clear we were unwelcome, the thoughtfulness of these first friends warmed every worried cell in

our hearts. At once we were included into a circle of friends as casually as if we had known them for years. Then for almost four years we enjoyed a delightful and deepening friendship with one of the most intelligent and understanding women we had ever met.

In her passing we lost not only a dear friend, but the Japanese Canadians lost a fearless champion. I mention the Japanese in particular, but to Olive Pannell all races were one people. Discrimination of any kind or degree was a challenge she took up in the face of many obstacles.

When a few "prominent citizens" of Toronto met to discuss and deplore the threatened influx of evacuees, Mrs. Pannell tackled Mayor Conboy himself, then the Mayor of Toronto. Before this, both Mr. and Mrs. Pannell had roused the Carlton Street United Church to action by reading to the members of that church some letters I had written her describing the process of evacuation, the confusion in Vancouver, the state of Hastings Park Pool as I had seen it. Thereupon, with leadership and encouragement from the minister, Mr. James Finlay, a band of people stood ready to give help whenever we should need it.

That initial preparedness, spurred on by Mrs. Pannell, gradually became the spearhead of the protests against injustice arising all over the country. These separate voices, crying out in the wilderness independently of the Pannells, snowballed into the significant movement today when so many decent Canadians demand justice and the rest of Canada waits to see the results of the Toronto group's action against deportation.

Canada is now roused to action proving that the inherent love of justice in the people needed only a spokesman to be heard across the country. I know that once Mr. Finlay heard from Mrs. Pannell certain facts of the evacuation, he needed no further encouragement to cry out in thunderous protest against "man's inhumanity to man". He is the first minister to preach those challenging sermons concerning the plight of the Japanese in Canada, to bring out the crusading spirit in those Christians who heard him. For a long time it seemed

(Continued on page 6)

LETTERS TO THE EDITOR:

January 11, 1946

Dear Editor:

I should like to thank, through you, very sincerely the Japanese Canadian Committee for Democracy for the very welcome parcel which I have received today. It was very thrilling opening it and I appreciate its contents very much and perhaps more than that, the kindly thought that led to the sending of it - - it was like a warm handclasp over the seas.

It is nearly five years since I left Canada for I was the first Nisei to join up and I wonder very much what Canada will be like when I come back again. I suppose all soldiers wonder that, but it is not surprising that a Nisei should wonder more than most!

I am writing this letter from London, where yesterday the United Nations Organization held its first meeting. Let us hope that this time peace will be secure for all people and opportunities of service given to all mankind, irrespective of race.

Certainly in London one can find representatives, I should think, of nearly all nations. Many cartoons are found on the theme of a crowd in the heart of London, composed of all races, gazing with interest at the solitary Englishman walking among them! Things are not quite as bad as that though during the war, with all the refugee governments over here in London certainly was a cosmopolitan city. The West End seemed to be dominated mainly by the Americans, for there they had their "Rainbow Corner", which only last week was closed. Then in other parts were little colonies of Poles and Dutch, French and Belgians, Norwegians and Czechs, and all the other allies in our fight against dictatorship.

I spent last Christmas in Devonshire, one of the counties in the southwest of England. It is very lovely there and the southwest is the mildest part of the country: in fact it is known as the English Riviera. I stayed in the valley of the Exe, which is the richest farming land of the county. The red earth is very fertile and Devonshire cream and cider and the red Devon cows are very famous.

In the last few weeks I have experienced

some of the vagaries of the English climate. Last week it was bitterly cold with a northeast wind: this week it has suddenly turned mild, though at times there has been a gale blowing from the west and shipping has been battered around the coasts.

I have been hoping to take some snapshots while I am here, but unfortunately films are almost impossible to obtain like many other things over here. I think one of the things most people are missing is the shortage of fruit, though there are rumours that bananas may be coming in greater quantities: the first lot that came a week or so ago were for children only and the banana boat had an official welcome from the Mayor of Bristol when it arrived.

Mrs. Roosevelt, who is over here for the United Nations Organization, has written an article for a London paper, and in it she describes how a friend of hers gave an orange to a London child and was thanked for the "pretty ball".

With greetings to all on the Japanese Canadian Committee for Democracy and again very many thanks. I always look forward to getting mail from Canada and especially to know of any Nisei activities.

Yours sincerely,
C.S.M. F. Yamamoto, B-94983
C.M.H.Q., Canadian Army Overseas

Dear Sir: January 15, 1946

I want to thank you and your members for the wonderful time I had in Toronto. Never in my life did I enjoy New Year as this one.

When I returned to camp I was surprised to receive a grand leather wallet. You should have seen ~~the faces, when the boys~~ opened their gifts. Everybody agrees that it is a swell gift.

At the present we are busy getting ready to leave for overseas. Maybe tomorrow or the next day, who knows. Anyway, everybody is anxious to leave camp.

Sincerely,

Sgt. Tome Yamashita, B-123368
Canadian Intelligence Corps
Little Mountain, Vancouver, B.C.

TWO REVOLUTIONS IN JAPAN
Kakutarō Inoue

Part 1.

Only four months have passed since America occupied Japan. The new social and political adjustments initiated by America are to us Japanese really a revolution. Indeed Japanese in Japan call this a bloodless revolution or a revolution from above. However, it is neither a socialistic or communistic revolution. It is a democratic revolution.

I understand it is the intention of the Allied nations to eradicate from Japanese capitalism those feudal forces and ideas which lead her to become a fascist aggressor. If carried out to its logical conclusion, the Japanese people will have been helped to emancipate themselves from their oppression of thousands of years. You can realize the implications of this revolution by making a comparison with the results of another revolution in Japan.

In 1868, the old feudal government, the Tokugawa feudal rule, was overthrown, and the so-called Meiji government was established. Tokugawa's closed door policy to foreign countries broke down. A capitalism of a special kind was launched. It is interesting to note that the turning point of Japan's history was also initiated by foreign powers, including America.

However, unlike European democratic revolutions -- wherein feudalism was unseated to make way for capitalism, and peasants were emancipated with the emergence of new ideas, of liberty, equality, fraternity -- in the 1868 revolution of Japan, the Meiji government restored monarchy from its century-old obscurity to the political scene. The government was run by the Samurai of the several feudal clans which successfully revolted against the Tokugawa family. They revived and reformed senseless mythology into a state religion, Shintoism, so that the Emperor could become a mystical figure, an absolute ruler par excellence. Under this symbol these Samurai created a new peerage, police and military bureaucracy, war industries, subsidized a few big feudal merchants and users who were too backward to industrialize the country, for military purposes. In the 15 years following the revolution, Mitsui,

Mitsubishi, Sumitomo, and Yasuda made enormous fortunes. They represented the embryo state of the so-called Zaibatsu of today, which have developed into one of the staunchest pillars of feudal rule in Japan.

Meanwhile, the common people, i.e. the peasants, were terribly oppressed and exploited to finance the new government. Not a single agrarian reform was instituted towards their liberation: their conditions were worse than in feudal times. When the peasants took up arms and organized revolts all over the country, they were immediately suppressed by the newly created military and police forces. But these rebellions formed the seeds of a political movement called "the movement for freedom and people's rights". It was directed against the absolutism of the Meiji government and Zaibatsu -- they demanded a parliamentary system similar to the English and American systems. The leaders travelled all over the country arousing the people and enacted in agitation and propoganda theatrical performances. The Meiji government jailed and prohibited them from entering the Tokyo area. Assassination attempts on some leaders were made. When one Itagaki was attacked and seriously wounded, he cried, "You can kill me, but not freedom!" Despite the terrorism, however, the movement accelerated, until finally the government could pacify the people only by promising a parliamentary system. The people, however, were outmanoeuvred and given in 1890 a Prussian type of constitution wherein an absolute oligarchy muzzled their real desires.

Such was the content of the first revolution in Japan.

(to be continued - from J.A.C.D. News Letter)

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he preached into a void, but now, after four years of unceasing effort, Mrs. Pannell can know that her work was well done. While the fight is not over yet, still the people have been challenged to prove democracy.

Olive Pannell would be the first to laugh away any credit to herself. She would say: "It's no more than what any decent person would have done."

RELIGIOUS EDUCATION IN THE SCHOOLS.....tmk

When the provincial Department of Education inaugurated religious education in the grade schools, I didn't like it at all. I knew too well that catechism never accomplishes what it is supposed to do. Now, watching and listening to my daughters rattling off verses for memory-work with never a thought for the true meaning of what they were parroting, I realize that there is something basically wrong in our methods of handing down Christianity to the young.

Sometimes, when I hear a childish voice hurrying through the names of the books from Genesis to Revelations, and trying to remember if the number was 66 books (does it matter if there are 66, 46 or 106?) I laugh to myself at the ineptness of such teaching.

Wasn't this "religious" education undertaken as part of a program to counteract the rising rate of juvenile delinquency? It's like applying a patent medicine, instead of treating the trouble at the source. The Bible, instead of being the x-ray through which one can discern the truth, is used as an aspirin: it might do some good; it won't kill outright, but it might also induce a drugged headache.

Young children (and teen-agers) can't be expected to grasp and understand the profound truths that have survived the ages since they were first written down by the Hebrews. How can a seven-year-old evaluate properly the significance of well-known passages in the New Testament, when all she's asked to do is memorize chapter and number of verse, get it down correctly on paper, then go on to the next text? How can youngsters take in the mature interpretation of morals, ethics, sin, good and apply these to their own behaviour? They can't, But they can understand ethics if discussed on their own level. I mean ethics, not sectional Christianity. If they can understand cause and effect they can understand what will harm and what will help.

If, instead of getting chapter and verse with the message so heavily underlined that the context is lost, the children

should hear or read for themselves only stories and parables easily understood by them, as literature, they would remember them better. Then, as they grow in understanding, the more clearly they realize what the old prophets and what Jesus meant.

We take the Bible so much for granted that we forget that it is a unique collection of books. It is not one book but many, written by different people at different stages in the history of the Hebrews. Being as it is, a record of the spiritual struggle of a people, its present-day interpretation is as varied as the number of sects and denominations. I don't see how anyone can impose one set of interpretations on everybody. I'd prefer that my daughters were taught comparative religion, embracing all the divergent faiths that exist in the world (a monstrous task) than to be forced to learn only the Ontario version of the Bible. I would much rather prefer that they learned religion after they grew up and could judge for themselves. That way their convictions are stronger because they are more nearly related to their personal lives.

Too many of the younger people are repelled by religion. I don't blame them. They are repelled by the superstition and emotionalism attached to it. They rebel against the narrow rituals, the abstract threats, the vague mysticisms that are incompatible with the increasing knowledge in scientific fact and intelligent logic. Most of all, the young hate the emotionalism that pervert the original teachings contained in the Bible.

If the schools are to contribute in the fight against juvenile delinquency, then they must adopt a more realistic method than quoting a "golden text with a moral". They need to use expert methods of reaching the enthusiastic co-operation of each pupil in class discussions of social moral, ethical behavior, teamwork between the individual and the community. They need to use channels of physical activities, balanced and supervised by men and women who know the young. They need the vital backing of parents and state if they hope to accomplish those things now expected of "religious education".

(Continued from Page 2)

be part of the deportation action, was the reply to the claim that this was a violation of civil rights and a matter outside of Federal jurisdiction.

At this moment the opinion of the judges is not known. Whatever it may be, it will have to be studied and the course of future action will have to be determined. Should the decision be unfavourable, the Government should accede to the unequivocally expressed wishes of the people of Canada and abandon altogether the forcible removal plan. Should deportation be judged beyond the powers of the Government, then there should be an early removal of all restrictions and a concerted effort to have all persons of Japanese ancestry integrated into the general life of the community. This will require measures from a bolder imagination than the half-measures of the past. There will have to be some indication that the basic needs of persons who are essentially human beings, are understood. It will require nothing less than a drastic change, not only in policy, but also in personnel, particularly in the higher strata.

February 3, 1946

Nisei Servicemen who returned home from India via New York on the Queen Elizabeth

The following are the recent graduates of S-20, Japanese Language School in Vancouver who will be shortly taking up occupational duties in the Pacific:

Pte. HIGA, G.Y. Lethbridge, Alta.	Sgt. ADACHI, D. Toronto, Ont.
" HOITA, M. B. Toronto, Ont.	" HASEGAWA, G. " "
" IMADA, T. Taylor Lake, B.C.	" IMAI, S. " "
" KAGAWA, W.J. London, Ont.	" INOSE, J. Montreal, Que.
" KAYAHARA, T.S. Fletcher, Ont.	" ITO, K. "
" MAIKAWA, T. Toronto, Ont.	" KITAGAWA, K. Toronto, Ont.
" MATSUO, J.M. Newton Siding, Man.	" MATSUBUCHI, F. Montreal, Que.
" MIYASAKA, J.Y. Hamilton, Ont.	" NOBUTO, M. " "
" NISHIO, T. Montreal, Que.	" OBATA, R. Toronto, Ont.
" OIKAWA, K. Hamilton, Ont.	" OHASHI, G. " "
" SAITO, P.E. Brandon, Man.	" OKI, J. Hamilton, Ont.
" SASAKI, H.W. Winnipeg, Man.	" OMURA, S. Toronto, Ont.
" SHIMIZU, K.J. Toronto, Ont.	" SAKAMOTO, A. " "
" SUZUKI, G. Winnipeg, Man.	" SATO, J. Montreal, Que.
" SUZUKI, J. London, Ont.	" SHINTANI, G. Toronto, Ont.
" TAKEYASU, F.M. Hamilton, Ont.	" YAMASHITA, T. " "
" TAKEUCHI, R.A. Winnipeg, Man.	" YATABE, M. " "
" UCHIDA, M.D. Guelph, Ont.	

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