

*Jane Tanaka Diary*  
*MB31 H-70*

The attached is a copy of a diary I had kept of the few days centering on the momentous day the B.C. Security Commission finally agreed to reverse its policy of separate removal of the Japanese, i.e., of sending the men away first to road camps and the women and children to an unknown destination later.

At the time we were living in a vacated dwelling behind a shop on Powell St., the center of the Japanese business section, my husband, two children aged 7 and 5, my mother and I. We had disposed of a store, a brand new car, our belongings at a fraction of their cost, stored some valuables in a warehouse, and had moved to a rooming house prior to moving here. It was at this house that the R.C.M.P. came to search. It may well have been one of their last attempts at picking up those connected with the Nisei Mass Evacuation group, for after this we heard of no more searches. We began to think perhaps they were beginning to see its futility.

My husband, who had been a salesman for a wholesale tobacco firm, was at first on the periphery of this group, but as one by one the leaders were taken into custody, he was pulled in closer, and by the summer of that year he was at the core. With S. Uchibori or sometimes alone, he went almost daily to keep up the petition and to see if there was anything new with the Security Commission office which was located in the Marine Building, seeing mostly Mr. Debrassay who was assistant to Mr. Eastwood. My diary follows.

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Further to the Slocan evacuation -

The settlement at "Slocan" later comprised Slocan City, Bay Farm, Popoff and Lemon Creek. Our family left for Slocan by train in September, leaving behind my husband who continued to help in the safe evacuation of the remaining Japanese. The houses were not ready, and some were still living in tents. The four of us stayed in a small partitioned room of a bunkhouse in Popoff, going to a mess hall in a tent for our meals. My husband joined us still in the bunkhouse in October. By then he was one of the very last Japanese to leave Vancouver, and the New Canadian carried a news item of his departure from the coast.

We were finally given a "house" in Bay Farm in November with another family, an aged couple with whom we shared the kitchen. My husband worked in the accounting department of the Security Commission office in Slocan City, getting 35¢ an hour, a little better than the standard 25¢ which most of the evacuees received. We stayed here three years where two more children were born. I hope one day to be able to write on this part of my life in Slocan.



Vancouver, B.C. 1942

- June 29 - Notice received that Mr. Meade wants to meet the "leaders of the Nisei Mass Evacuation Group."
- June 30 - Meeting takes place in the presence of Messrs. Taylor, Shirras Meade and Eastwood. From the Nisei group: H.H. Tanaka, S. Uchibori, E. Yoshida. Also present C. Tanaka (brother), I. Nishio representing the Isseis (1st generation & Japanese nationals). The Security Commission wants the group's assurance that they would evacuate peacefully if family evacuation is passed. The group return to confer, and this night draw up a list of requisites, which, if met, they will cooperate with the Commission.
- July 1 - Nisei Mass Evacuation demands granted! All six terms accepted by the authorities. The group is given full power to help evacuate the remaining Japanese in the defence zone. Project: Slocan, B.C. (Slocan Valley) Office set up at 567 East Hastings St., working committee formed to handle different problems. *(also suggestions still to road camp)*
- July 4 - The "New Canadian" <sup>English Section (JCN)</sup> who has been unsympathetic to the Mass Evacuation group, are surprised at the turn of events. The paper mentions "changing their attitude of non-cooperation to cooperation," and remarks in their editorial that family evacuation would have been granted anyway as it was the government's intention, giving the impression of bad boys going good all of a sudden. They do not know... Our group promptly meets with them, makes them see their errors, and hereafter all articles pertaining to them must first be seen by the committee before publication.
- July 12 - Investigators sent by the committee return from interior "ghost towns" with their reports. Some of the remaining Japanese become unreasonable. Now that the government has reversed its original policy and grants family evacuation, they want more. They criticize the Nisei M.E. group, saying they should have stuck for better conditions. They won't move until the houses are built (tents at present). If they themselves have to build they want more pay, etc. etc. They try to stir up trouble at the Immigration shed. Committee secures permit to go in and explain to those detained there; they fully understand the situation. Wire sent to Petawawa and Angler (internment camps in the east) to inform good news. The majority were sent protesting against family separation, and they have not gone in vain. They may make application individually to come out and join their families. *(few) families had to get out to join released protesters*
- July 15 - A group of 31 leave for Slocan to build accommodation for the evacuees to follow.

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DATE RECEIVED  
JUL 15 1942

JUL 15 1942

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June 12 - Notice received that Mr. Keady wishes to lead the "leaders of the Black East Expedition Group."

June 13 - Meeting takes place in the presence of Messrs. Taylor, Smith, Keady and Eastwood. From the Black group: H.H. Tanaka, S. Hattori, E. Iwamura. Also present: G. Tanaka (brother), Hattori representing the local East Expedition & Japanese Nationalist. The Security Commission wants the group's assurance that they would evacuate peacefully if finally evacuated. The group returns to Keady, and this night draws up a list of regulations, which, it was, they will cooperate with the Commission.

June 14 - Black East Expedition demands granted. All six letters accepted by the authorities. The group is given 1000 yen to help evacuate the remaining Japanese in the Black East. (London: E. C. (London Valley) Office set up at 207 East Hamilton St., Toronto, Ontario, to handle all matters.

June 15 - The "New Canadian" has been unprepared to the Black Expedition group, are surprised at the turn of events. They expect to see their attitude of non-cooperation to "cooperation" and remarks in their editorial that "Black East Expedition would have been granted anyway as it was the only means of escape, giving the impression of a 'back door' exit all at a sudden. They do not know... Our group greatly needs with them, makes them see their error and therefore all articles pertaining to them must be removed by the committee before publication.

June 16 - Investigation sent by the committee return from Keady, 'about 1000' with their reports. Some of the remaining Japanese from Vancouver, B.C. that the government has returned the original policy and status. They would have to leave. They would like to stay in Black East, saying they would have to leave for better conditions. They don't move until the houses are built (Keady, Eastwood, etc.) They themselves have to build they would have to build. They try to stir up trouble at the International War Commission. Keady wants to go in and explain to them. Keady says they fully understand the situation. They want to go to Vancouver and make arrangements to go to follow good news. The subject was not discussed until finally evacuation, and they have to go in with them. They can take application individually to come out and their last list.

June 17 - A group of 21 leave for Keady to build accommodation for the evacuees to follow.

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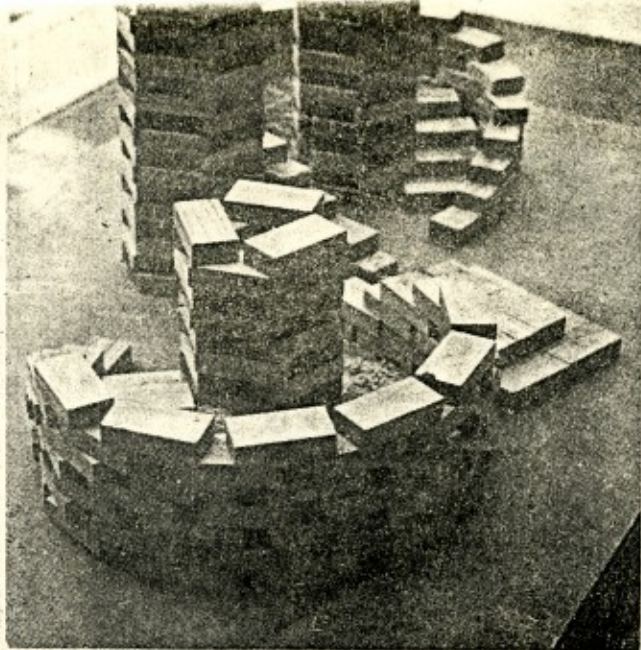


Why  
an? He is not active in any  
political organization and has  
never before been in any conflict  
with the law. One McGill  
student remarked after the last  
trial, "He's such a nice guy  
and getting harassed for no  
reason at all - just like any other  
student you'd meet at McGill.  
He's really a good person."  
But Ismail Haridy does have  
enemies against him. First,  
he is black, and in this current  
economic situation of inflation  
and unemployment, minority  
groups are first to be attacked.  
More importantly, Ismail  
refused to cooperate with  
police attempts to cover up his  
crimes. He has spoken to the  
press; several magazines and  
newspapers have carried his  
story. He has refused police  
offers to pay for damages in  
exchange for his silence. Further-

more, Juanita Westmoreland, a  
prominent Montreal lawyer, has  
taken his case. Ismail has  
become a painful thorn to the  
police department and they are  
very aware of his presence.

Perhaps, the police have  
strengthened their case with  
new witnesses. Perhaps, they  
will charge him with further  
crimes as they have already  
threatened to do. But whatever  
the eventual outcome, Ismail  
Haridy is an innocent Canadian  
citizen and a student of McGill  
university who deserves more  
than he has received at the  
hands of the Canadian judicial  
system. Students who wish to  
obtain further information or  
who wish to help by attending  
his trial on February 21 should  
please contact Rob Long at  
843-3441.

Robert Long



Dana E

We can be sure that the weather can warm up just in time to melt the real version of the Winter Carnival Ice Palace. This model, designed by Carol Scheffer, portrays the structure that will soon rise on the lower campus.

## MONTREAL DAILY

FRIDAY, FEBRUARY 11, 1975

3 CENTS

### Ste on

that have necessitated a  
division of the classes. While  
Canada has made great industrial  
gains, and has many signs  
of material affluence, over two-  
thirds of her population current-  
ly live under the world level of  
subsistence, Sharma

to suppress the dissent,  
he said, "Right-wing fas-  
cists groups and communist  
organizations in Calcutta  
have been equipped with police  
forces and been allowed to  
move up their neighbourhoods  
door to door, dragging  
out and slaughtering

lawyers, magistrates and  
other figures who speak out  
against the brutality are beaten  
while the commissions  
are never enacted,"  
he said.

Canada's penal code, based on  
19th century British law,  
has many laws supposedly  
for national defense such as the  
War Measures Act, but are  
used for internal suppres-  
sion, Sharma said.

#### Meeting with Jack Scott

Jack Scott, labour organizer,  
leader and author still  
active in the workers' movement  
in B.C. will be giving a  
lecture on "The History of the  
Canadian Working Class,"  
at 8 p.m. in Union 307.  
Sponsored by the Workers'  
Education Committee.

## Canada's concentration camps

by June K. Tanaka

Discrimination, says J.D. Rose, is the  
behavioral expression of intergroup  
prejudice, most of which can be reduced  
to cognitive and affective forms. He also  
says that prejudice may be not so much  
a cause of discrimination as an effect of  
it. Whichever the case may be, such  
behavioral expression in its intense and  
organized form was experienced by the  
Japanese minority that lived on the west  
coast of B.C. before the 2nd World War.

The prejudice and discrimination  
began early, were constantly fanned  
during the depression years, and, with  
the outbreak of war, flared into hysteria,  
resulting in government action for the  
wholesale uprooting and dispersal of the  
entire Japanese population, an act  
without real parallel in the history of  
Canada.

One might argue that it was wartime,  
when people tend to become irrational  
with fear and suspicion. But the roots of  
hostility were already there when war  
broke out, and though there were voices  
raised urging fairness, they were  
drowned in the louder and insistent  
voices of the racists who saw the ideal  
opportunity to expel the Japanese. Even  
now, some people are unaware that such  
a thing could have happened in a land  
which prides itself on democratic  
principles.

#### Japanese settle in B.C.

In order to see how this came about it  
is necessary to look briefly at the earlier  
years.

The first Japanese came to B.C. in

1875 and took part in the settling of the  
west as railroad workers, miners,  
lumbermen and fishermen. They  
gradually settled into rural and urban  
areas, hacking out farms in the Fraser  
Valley and venturing into small  
businesses in the cities. The Japanese  
were hard working and law abiding  
people, but as early as 1891  
anti-Japanese forces were at work  
aiming at their restriction. These forces  
succeeded when in 1902 a bill was  
passed which disenfranchised the  
Japanese.

Shortly afterwards, an "Asiatic Exclu-  
sion League" was formed which charged  
that the Japanese were "extremely  
aggressive, and unless checked would  
ultimately control B.C." In 1907 a mass  
parade held by this group marched into  
Powell St., a Japanese business  
section, and mob violence devastated  
the area. After the riot a series of laws  
were passed which gradually reduced  
the entry of Japanese into Canada until  
in 1928 it was 150. The quota system has  
since gone, but a glance at the 1946-1968  
Immigration Statistics still shows a  
selective process against Japanese  
immigration:

Japan — 4147  
Morocco — 8522  
Hong Kong-10555,  
India — 29670  
Australia — 31056

In 1942 there were 22,000 people of  
Japanese extraction living in B.C., 8000  
of whom were in greater Vancouver  
engaged in various small businesses

Continued on page 4



# "Send 'em back to

## Camps....

Continued from page 1

such as confectioneries, groceries, service stations, etc. Unable to vote, (though they all paid taxes) excluded from employment in provincial and municipal services and in professions like teaching, law, pharmacy, they were at the mercy of politicians who wanted to take advantage of prejudice against the Japanese.

In contrast to the Chinese, who at that time were mostly men and were allowed to work all over the country, the Japanese raised their families and stayed mainly along the coast and in the lower Fraser area.

Here we, the second generation (hereafter called nisei) were born and grew up. We spoke Japanese at home and English outside. Most of us went to Japanese school after public schools, though by high school age very few continued. Our parents' expectation of traditional obedience, restraint and conformity sometimes clashed with our Canadian spirit of freedom of expression and individualism, but we tried to be good Canadians by absorbing the best of both cultures, as our Japanese teachers often told us.

As we grew up we sensed, saw and felt the sting of discrimination in the larger society. Some theatres practised segregation. Once, my English classmates and I went to a public swimming pool where I was refused admittance. Outraged, my classmates protested, but it was "management's policy", and though the man had nothing against me personally, "he didn't want to set a precedent"—the convenient platitude of the B.C. "Fairweather liberal," more of whom I was to meet later.

From time to time we would see anti-Japanese articles in the daily papers. An alderman of the City Council proposed segregation "as 'they' are filtering into the best residential areas of the city", another: "B.C. must be kept white..."

Adding to discrimination was the depression, which further made it difficult for the nisei to get decent employment. University and high school graduates worked in logging camps and menial jobs. Despite these hardships, the Japanese persevered in whatever was available and gradually thrived. They had their own boats along the coast from Vancouver to Prince Rupert and some people noted that the Japanese had the "best lands" in the Fraser Valley, forgetting that they were made so by tireless work. These began to cause envy, later turning to hate and agitation for restrictive measures. This was the rough background when World War 11 struck.

### War with Japan

Pearl Harbour was like a spiritual bombshell to us nisei. The shock, disbelief and bewilderment were like a nightmare. At first the Vancouver papers carried articles assuring the white populace of the loyalty of the Canadian Japanese. But the attacks and successes of Japan's military forces (Alaskan coast, Singapore) served to reinforce the already existing prejudice and make the



whites jittery, causing them to ask "What if the invaders came to B.C.?" or to make wild statements like: "Some of the fishermen are disguised naval officers."

Restrictions came one after another. Curfew was declared for all person of Japanese ancestry. The RCMP confiscated weapons, cameras, radios; motor vehicles were banned. Such had not been the case with German or Italian born citizens. All Japanese language schools and newspapers were ordered closed. 1100 fishing boats were impounded and brought down from the upper coastal ports under naval escort to be anchored near Vancouver. This was not only an economic blow to the Japanese, but affected the whole industry as there were not enough fishermen to harvest the requirements. Nevertheless, the Fishermen's Union opposed the renewal of Japanese licenses.

But this was not enough. Daily letters to the press urged the detention and removal of all Japanese. Here was the ideal opportunity to get rid of unwanted competition. Various labor groups clamored for speedy action. Local councilmen and some members of Parliament urged removal for personal political advantage and presented demands to Ottawa for action against the Japanese.

The Federal Government had on different occasions declared that, as a result of investigation by the Special Committee on Orientals in B.C., none of the Japanese had been found guilty of any offense against the security of Canada. In order to prove their loyalty to Canada, niseis like my husband had applied for enlistment in the Canadian army, but were refused.

Thus, the industrial and political pressures from B.C. forced the Federal Government to set in motion the removal of "all members of the Japanese race," whether Canadian born or not, without hearing or trial.

### The Evacuation

The B.C. Security Commission was formed to look after the evacuation, and all movement of Japanese were brought under the control of this body. 100 miles of the coastline was declared a "protected zone" from which all Japanese were forced to leave. The

Vancouver exhibition buildings were expropriated as a clearing station at which evacuees from different areas were received, registered and then sent to interior camps. The first arrivals from remote coastal areas received only 24 hours notice to leave their homes and left with the barest necessities.

Originally the plan was to first remove the men inland to road projects and the women to interior towns. When the order came, some men went, others refused, objecting to the low wages, separation from their families and concern for the property. These recalcitrants were rounded up by the RCMP and sent to internment camps. Family groups were relocated to the Alberta sugar beet farms where there was a labor shortage. They were mostly farmers, but others with farming experience also went so they could stay together as families. Single people and those with financial resources to re-establish themselves went directly to their destination in eastern cities.

But the evacuation was not going to well. Growing resentment among the niseis led to "sit down strikes" and petitions to the government showing their willingness to cooperate with the general government policy, but their refusal to have their families broken up. They urged others not to move. The RCMP picked up the leaders of the group and sent them to eastern internment camps at Angler and Petawawa, but others kept taking the places. My husband was one. After selling our possessions at a fraction of their value and storing a few valuables in a warehouse, we moved to a vacant house, and here the "Mounties" came to search for him. He was out at the time but since then I thought each day may be our last day together for a long time as he prepared his favorite meals.

With racists impatiently urging speedier removal on one side and others urging resistance on the other, the Security Commission had to change its policy of "men first", and on July 1, 1942 it sent word to the leaders that it would meet with them. Families would be moved together if the leaders would assist in the relocation. This was agreed, and the mass exodus began.

### The Relocation

Relocation was mostly to interior



# ...k to Japland"



"ghost towns", former mining towns in the interior of B.C. The able men went first to build and prepare lodging and hospital facilities, etc. and the women and children followed as these became available. Our temporary quarters was a bunkhouse shared with many other evacuees. My husband joined us in October. Eventually housing, medical care and primary education were provided free, but no one could visit other centres without a permit from the RCMP.

The many hardships suffered in hastily built accommodation in Slokan coupled with a record cold winter need not be mentioned here. In 1945 the government ordered the separation of Japanese into two groups: those wishing repatriation to Japan and those intending to remain in Canada. If staying, further relocation east of the Rockies was required. Slokan was to be the clearing place for repatriates, and Kaslo for the others, and thus we moved to Kaslo, a small town on Kootenay Lake.

A few of the towns had welcomed the Japanese, as they provided economic stimulus to the area, but many had strongly objected to the influx. There was much newspaper propaganda on the "cunning and savagery" of the Japanese, and prejudice in its cognitive form had preceded their arrival. Fearsome caricatures and cruel line "Once a Jap, always a Jap" caused some residents to demand barbed wire fences around their homes.

Once the Japanese came, the residents were surprised that they were harmless people that spoke English, and were soon proving themselves decent citizens. The former distrust and aversion turned to trust and neighbourliness.

The war ended while we were still in Kaslo. My husband had found an accounting job in Montreal, but because of the housing shortage at that time we came nine months later in 1946.

### Resettlement

Our first home was in the eastern French sector. The flat was filled with junk furniture for which we had to pay \$1000 in cash (key money) before we could rent it. Whenever I went out to shop, surprised faces would stare and voices whisper "les chinois", but there was no animosity. Proud as I was of Japanese descent there was no need to correct them. The children made friends in no time and were soon speaking French just like them, fast and unintelligible to me.

Other evacuees were finding the same lack of discrimination in their new environment. Especially in the larger cities, the Japanese-Canadians were proving their capability and being completely integrated in their respective communities. Inter-racial marriages, a rarity in B.C., are now common across Canada, according to the Japanese papers. Half of my own relatives have Anglo-Saxon spouses and seem happy. Our youngest son recently married a fine English girl. He was only a baby when he came to Montreal. We have come a long way.

I am not implying that assimilation is the happy ending or answer to racial prejudice and discrimination, although it certainly is one way. I think that prejudice in many cases is largely ignorance which melts in the light of

own resistance to change. Learning something of the other's culture helps in lessening the social distance of prejudice. Judo, karate, ikebana (Japanese flower arrangement) are typical examples.

Here in Montreal, although there is the French versus English factor, as far as we are concerned it is the place that gave us back our self respect, our dignity as Japanese-Canadians. My husband is in business with men working for him. Son No.1 was picked from among McGill graduates to help set up a branch of an American company and is with them still, in control of engineering and automation. He is a speaker at various conventions, and is chairman of a committee for vocational training study for the Protestant School Board. Son No. 2, president of the engineering graduates of McGill, is a civil engineer in Toronto studying for his MBA. The youngest is an architect and a McGill fraternity member. Our only daughter was for many years a notarial secretary and is married to a busy dentist whose clients are Caucasian.

I mention the above with the natural pride of a fond parent, but also to illustrate the complete lack of racial prejudice here. Such positions would have been unthinkable in pre-war B.C. with its deep-rooted hostility. In recent years, the upsurge of trade with Japan has inevitably added towards creating a favorable climate for the Japanese-Canadians.

Our children, known as sansei (3rd generation), do not have the Japanese consciousness of their parents, though we too are less conscious now. Never having known discrimination, they regard racial origin as incidental, and see people of any nationality simply as another person, and I think this is a wholesome attitude.

In Toronto there are over 8,000 Japanese, and in Montreal about 1,000. On June 7, 1964 at the opening ceremony of their newly built Cultural Centre, former P.M. Lester Pearson declared: "The action of the Canadian government of the day, though taken under the stress and fears and irrationalities of war, was a black mark against Canada's traditional fairness and devotion to the principles of human rights. We have no reason to be proud of this episode nor are we....."

The evacuation with its pain and turmoil is now a memory. The isseis (1st generation) have lost much,<sup>1</sup> but the niseis (2nd generation) were at least able to rebuild, and when I think of the sanseis with their unlimited opportunities to become whatever they want, free from bigotry and discrimination, then I believe that the enforced removal and dispersal of all persons of Japanese ancestry across Canada was actually a blessing in disguise for this minority.

<sup>1</sup> "Japanese property was entrusted to the Custodian of Alien Property for protective control only, but after evacuation an order in council authorized the Custodian to "liquidate, sell or otherwise dispose of" them and were sold without the consent of the owners. In most cases the sums received were far below market values for which the Japanese demanded some compensation. After the Claims Commission's investigations it was agreed in 1950 that \$1,222,829 to some 1,300 Canadians of Japanese origin would be paid."

Treatment of the Japanese in Canada  
During the 2nd World War  
by Blake E. Frisby

by Sa  
Norman Bethune  
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