

January 1982

The JAPANESE CANADIAN CENTENNIAL PROJECT produced the historical photo exhibit "The Japanese Canadians 1877 - 1977", and subsequently published a catalogue of the exhibit "A Dream of Riches". It is a branch of the Pacific Community Self-Development Society, duly incorporated under the Societies Act of B.C. Donations are tax deductible.

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When we docked in Victoria (1899), I saw a lot of splendid houses. I was astounded that white people could build such great houses and I thought since I'm a man too, I should be able to build a house like that. I said to myself it's not impossible, and I did it ... And the white people would say, as soon as a Japanese makes money he goes back to Japan, you're all parasites. But I said I have children here so I'm going to live my life here and I don't look back to Japan.

ASAMATSU MURAKAMI

En accostant à Victoria (1899), je vis une quantité de maisons splendides. Je fus stupéfait que les blancs puissent construire de si grandes maisons et pensai que, étant moi aussi un homme, je devrais être capable d'en construire une du même genre. Je me dis que ce n'était pas impossible et j'y suis arrivé ... Et les blancs disaient que, dès qu'un Japonais a de l'argent, il retourne dans son pays; vous êtes tous des parasites. Mais je leur répondis que j'avais des enfants ici, que j'allais y passer ma vie et que le Japon était loin pour moi.

Japanese-Canadian Centennial

1877



1977

Centenaire japonais-canadien

What British Columbians want to know is whether the Japs can be sent out of the country and kept out. We don't want to wave them a pier-head farewell, only to have them turn up on our doorsteps a few months or years hence with a perfect legal right to admittance ... Japs who leave Canada under protest will be like cats that hopeful householders try to lose in the country.

THE VANCOUVER SUN, AUGUST 1, 1945, LE 1^{er} AOUT 1945

Ce que la population de la Colombie-Britannique veut savoir, c'est si l'on peut expulser les Japonais une fois pour toutes. Nous ne voulons pas leur dire adieu en agitant nos mouchoirs pour les revoir sur le pas de la porte d'ici quelques mois ou quelques années, admis en toute légitimité ... Les Japonais qui quittent le Canada contraints et forcés se comporteront comme des chats que leur maîtres essaient de semer dans la campagne.





1877 · 1977
The Japanese Canadians
A Dream of Riches

Un Rêve de Richesses
Les Japonais au Canada
 1877 · 1977

It was in 1877 that Manzo Nagano, the first immigrant from Japan, arrived on these shores. The shiploads of settlers that followed were to play an important role in the mining, logging, farming and fishing industries of the fledgling colony of British Columbia.

Today, Japan is Canada's second largest trading partner, and for a full century her people and heritage have enriched the 'mosaic' of the people termed Canadian.

Over the last two years, we of the Japanese Canadian Centennial Project have collected over 4,000 photographs, researched a vast body of historic material and taped over 100 hours of interviews across the country. *A Dream of Riches*, a photographic and narrative exhibition of the history of our people, is the result.

In May of this Centennial Year 1977, this exhibit, as a project of the National Japanese Canadian Centennial Society, began its tour of major Canadian cities with an opening at the Museum of Man in Ottawa. Three days later the tour schedule of centers in Japan commenced in Osaka with over 5,000 people attending the opening ceremonies.

Through this exhibit and its catalogue we wish to share our proud history with all people and to especially honor the legacy of courage, perseverance and sacrifice given to us by the first generation pioneers of our community, the Issei.

C'était en 1877 que Manzo Nagano, le premier immigrant japonais arriva dans ce pays. Les nombreux immigrants qui suivirent devaient jouer un rôle important dans les industries minière, forestière, de l'exploitation agricole et de la pêche dans la colonie naissante de Colombie Britannique.

Aujourd'hui, les relations commerciales avec le Japon arrivent à la seconde place quant à leur importance pour le Canada. Pendant un siècle entier le peuple japonais et son héritage culturel ont enrichi la mosaïque humaine que sont les canadiens.

Pendant les deux dernières années, en tant que membres du Projet Centenaire des Canadiens Japonais, nous avons rassemblé plus de 4.000 photographies, étudié une vaste quantité de documents historiques et enregistré plus de 100 heures d'entrevues à travers le pays. *Un Rêve de Richesse*, une histoire de notre peuple en est le résultat.

Au mois de mai de cette année centenaire 1977, l'exposition, un projet de la Société Nationale des Canadiens Japonais, a commencé sa tournée des villes principales canadiennes le vernissage ayant eu lieu au Musée de l'Homme à Ottawa. Trois jours plus tard la tournée japonaise a commencé à Osaka où plus de 5.000 personnes ont assisté à la cérémonie d'ouverture.

Au moyen de cette exposition et de son catalogue nous désirons partager notre noble histoire avec tous et, particulièrement honorer la tradition de courage, persévérance, et de sacrifices dont nous avons hérité des pionniers de notre communauté, la première génération, les Issei.

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It's not my usual experience to be so moved at an archival exhibit. The Project team have done an extraordinary job mounting their display with exemplary tact, courage and skill The juxtapositions of photographs and texts in this exhibit owe their remarkable emotional impact to the universality of the story they tell so simply and powerfully. Hope, prejudice, violence, struggle, pride are terms that apply to the Japanese experience specifically but to all peoples as well. Visiting this exhibit is a seminar in self-knowledge for anyone who lives in BC, Canada or the world.

What's past is present: reflections of Japanese British Columbians.

RUSS WODELL: *Victoria's Monday Magazine*;
 Volume 2, Number 26; August 29 – September 5, 1976.

Ce n'est pas normal que je suis si ému par une exposition d'archives. L'Equipe de Projet a exécuté un travail remarquable à monter son étalage avec un tact, un courage et une compétence modèle La juxtaposition des photos et des textes dans cette exposition doit son impact émotif à l'universalité de l'histoire qu'on raconte si simplement et si fortement. L'espoir, le préjudice, la violence, la lutte, l'orgueil, ce sont les conditions qui s'appliquent à l'expérience japonaise spécifiquement mais aussi aux tous les peuples du monde. Une visite à cette exposition, c'est une connaissance de soi pour tout le monde qui demeure à la Colombie Britannique, au Canada ou bien, dans le monde.

What's Past is Present (Le Présent, c'est le passé): Les Réflexions des Colombiens Britanniques Japonais
 RUSS WODELL, *Victoria's Monday Magazine*
 Tome 2ième, numéro 26; 29 août – 5 septembre

Sept. 3, 1977
Weekend MAGAZINE

Ottawa Journal



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Weekend MAGAZINE

Vol. 27 No. 36 - Sept. 3, 1977

Who's Who in Canadian Labor

What do a former coal miner, a man who makes collages, and the daughter of a Niagara Falls butcher have in common? Joe Morris, Dennis McDermott and Shirley Carr are among the most powerful figures in Canadian labor.

By Walter Ross

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The Case for Canadian Unions

One and a half million Canadian workers belong to locals of American unions, making Canada the only industrial country in the world without control over its own labor movement.

By Rick Salutin

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The Dream Transformed

Excerpts from *A Dream of Riches*, documenting 100 years of the Japanese in Canada.

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What's Wrong with Our School System?

Have we trapped our children in a system that shuts them off from society and each other? Two pleas for a more community-conscious system of education.

By Urie Bronfenbrenner and Sandra Shiner

PAGE 14

Meringues

This week you learn how to make them. Next week you'll learn what to make of them.

By Margo Oliver

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OH CANADA

Chain Reaction

By Gary Lennox

I still don't understand how I came to the decision but the more I think, the more I feel that it came to me. Last October I decided I would buy a 10-speed bicycle and in June try to pedal from Toronto to Vancouver. In October of 1976, you see, I realized that I too would soon be holding a BA in one hand and a bushel of rejected applications in the other. Most people will give someone in my position twin-pronged advice: take any job, and ride things out. I chose to take the latter prong literally.

Over the winter I prepared extensively, mostly by listening to the stories of friends who had undertaken long-distance bike trips and who had woven their sagas into cloth of an irresistible pattern. There is no lure like the lure of a well-wrought travel yarn and I daresay I listened too much. But I was hooked. If I had not properly considered the reality of what I proposed to do, I at least had more than a necessary dose of the romance. I began to tell others of my intentions on the premise that if you talk enough about what you're going to do you look pretty stupid if you don't do it.

In April the government obligingly refunded me \$500 on my income tax. This plus what I could glean from a part-time job provided me with enough working capital that I wouldn't have to dip into my savings, which were to be a bulwark against the job drought after I returned. An advertising agency heard of my venture and offered me a client's top-line bicycle and another \$500 expense money in return for exclusive rights to do an ad about the journey. Tempting, but I declined.

As winter melted into spring it remained to purchase my iron horse. The 10-speed market has become clotted in the past few years with a bewildering array of manufacturers. Esoterica among bike freaks is rampant. Campagnolo or Weinmann? Lightness or durability? Clincher tires or sew-ups? I bought adequately but not extravagantly. Actually any bicycle is a marvel and mine, with its lean lines and oil-smooth gearing, was the light of my life.

When assembling gear for bike camping all you have to remember is to buy little and buy light. A superfluous ounce in Toronto turns magically into a kilogram in Collingwood. I wound up with two bulging saddlebags draped on a carrier over the rear wheel. Suddenly my thoroughbred looked like a pregnant grizzly. The student travel service provided me with a cross-Canada bicycle route book, each day's ride chopped into

manageable segments (ha!) with the route's highlights spotlight.

I should have quit smoking and started training. Instead, I dreamed. I imagined the open road ahead of me, flowing like a channel of friction tape between the trees, and me, sinews popping, sweat running, thundering west like a modern *coureur du bois*, camping out on the lone prairie and soaking up impressions of my country like litmus paper.

I slated departure for June 1. On June 1 it rained. On June 2 it poured. On June 3 I started off from Woodbridge, near Toronto, to beat the commuter traffic. The reality of what I was doing crashed in on me like a flood on a prairie gopher. The bike wobbled unmercifully and it was hours before I could calm it down. I had to stop every 20 minutes to slake my thirst. I was so busy trying to keep myself on the road that I had no time or inclination to enjoy the bucolic charm of the countryside around me.

It was a learning experience. I learned that all dogs should be shot. I



learned that the wind is constantly in your face and should never be misread for signs of change. I learned that roads are made for cars and while most motorists give a bicycle every courtesy, a dangerous few regard the cyclist as a temporary aberration to be crushed like a roach. I remember resting on a hill near Caledon East watching a big rig crawl slowly up it. At the last minute he blasted his horn and swung onto the shoulder with his outside tires, spraying me with gravel and sand. He waved. And if I ever catch that guy who pitched a beer bottle at me outside Owen Sound I'll kill.

The first night I camped at Avening, my nerves tattered and my resolve at low ebb. Andy Warhol once remarked that he didn't like the country because there was nothing there to remind him of a city, whereas in a city you can go to parks and be reminded of the country. He had obviously never camped in Ontario. I found that roughing it at a campground includes running water, trail-

ers that are better equipped than some apartments I've seen and, astonishingly, a budgie in a cage suspended from the ridge pole of a tent. I was lucky to find myself with two ex-Newfoundlanders who fed me whisky and played Maritime songs on a harmonica until far too late at night. ("Of course we play good, b'y. Don't it say in the Bible that the wise men come from the East?")

The next day I managed to wobble into Collingwood, 20 miles distant. There was no sense, I thought, in pushing things. I treated myself to a hotel room for making it at all. The day after that brought me into Owen Sound. Miraculous things were happening. I'd made the distance I'd covered the first day with half the exertion. I had cut down to almost no cigarettes. Cars no longer frightened the wits out of me and I no longer had to stop for breath half-way up every hill. I was taking more of the countryside in and appreciating it.

After two days of rain in Owen Sound I started up the Bruce Peninsula to Tobermory where a ferry would take me across to Manitoulin Island. On the peninsula I caught sight of the rocks cracking through the veneer of the southern Ontario soil and I felt as though I was finally making progress. I was ready for Winnipeg.

Then it happened. I was outside Manitowaning and I had just seen a deer in the woods at the side of the road. It seemed a symbol of something. I was rounding a curve when a gust of wind hit me and threw me off balance. Swerving, I hit a patch of gravel and slipped over into the ditch. Five spokes were sheared and the rear rim was bent like a pretzel. When General George Patton was stopped at the Elbe on his push to Berlin in 1945 it is said that he cursed for 30 minutes without repeating himself. I beat that easily as I walked my crippled bike five miles into Manitowaning.

I gloomed in a restaurant for a while until Paul Rowe, a pharmacist on the island, put me up for the night. We spent the evening pouring lead ballast plates for the sailboat he was building. It was a lovely night, the chill wind coming off the lake as if in commiseration. There were no spokes to be found in Manitowaning, and besides, I felt like a pierced balloon. A lot of people have since given me a variety of "You could have," but I didn't. I shipped the bike home.

I am ambivalent about bike touring now. I would try it again, perhaps with a companion. It did get lonely and this is a huge country. The same raw experience that is the source of pleasure is too ready to reach out and saw at you when you're on the road. But better an aborted bike trip than, say, 18 European capitals in 21 days. On a bike, when you successfully breast a steep hill, you feel as though you've earned squatter's rights to everything you can see from its summit. That's a mighty fine feeling. ◀

Who's Who in Canadian Labor

On the state of the unions and the people who control them

By Walter Ross

John Kenneth Galbraith, Canada's most visible gift to the dismal science of economics, once compared the organizational structure of the U.S. Democratic Party to that of "a house of casual pleasure run by the girls." One is tempted to apply that description to the Canadian house of labor.

The basic unit of union organization is the local (sometimes called the branch, lodge, chapter or division). Locals are usually organized in one of two ways: to include all workers in a given trade or occupation in a specific area, regardless of employer, as in the building and printing trades; or to include all employees of one employer or industry in a specified area, as with the steelworkers and autoworkers. Locals vary in size from a mere handful to the 17,000 workers who belong to the Steelworkers' local at Inco in Sudbury.

A local may be independent or it may belong to a national union (one with all its membership in Canada) or to an international union (with members in both Canada and the U.S., and headquarters almost always in the latter country). There are about 12,000 local unions in Canada embracing some 3,150,000 Canadian members. The 12,000 locals are organized into 592 different unions, some national, some international and some independent. Eight of these unions have fewer than 100 members, 30 have fewer than 1000 members and only 18 have more than 50,000 members. The rest fall somewhere in between. In no other developed country do so few union members belong to so many unions.

Most but not all local unions belong to a central labor federation. There are four such central bodies in Canada. The Canadian Labor Congress (CLC) is by far the largest and includes two out of every three organized Canadian workers. Two of the other labor federations represent less than 10 percent of Canada's union members and the fourth represents less than one percent.

The CLC charts provincial federations of labor. These embrace all congress-affiliated local unions in their respective provinces. And the provincial federations charter local labor councils which include all congress affiliates within a city or region. Thus an employee of Stelco's works in Hamilton, Ontario, would belong to Local 1005 of the United Steelworkers of America (USWA). That local belongs to the Hamilton and District Labor Council, the Ontario Federation of Labor and to the CLC.

Local unions tend to be as individualistic as the workers who belong to them. With few exceptions, no superior body can order a local union to go on strike. Only the members of the local can decide that, usually by secret ballot. By the same

token no superior body can stop the local from going on strike, although the parent body may withhold financial and other support.

Only one in three Canadian workers belongs to a union. The Canadian labor movement, then, is neither as highly organized nor as strongly united as its opponents sometimes claim. It is weaker and more fragmented than its counterparts almost anywhere in the industrialized world. Evidence of that fact was the "Day of Protest" last October 14. After months of preparation and exhortation the CLC called a one-day work stoppage to protest wage controls. Only one union member in three responded: the rest went to work.

In recent years Canada has had one of the worst strike records of any industrial nation — not because the Canadian labor movement is strong, but for precisely the opposite reason (as Labor Minister John Munro recently noted). And even though Canada's record of time lost is far higher than that of most other countries, it is still less than one day a year. In 1976, Canada's worst year for strikes, time lost amounted to about one day in two hundred. Industrial accidents and illnesses cost the average Canadian worker about three days a year, and unemployment 17 days a year.

The largest union in Canada, the Canadian Union of Public Employees (CUPE), represents more than 200,000 municipal, school board and other public service employees across Canada. Next in size with about 190,000 members is the United Steelworkers of America with members in most of the steel mills and metal mines, smelters and refineries in Canada.

There have been three significant developments in the Canadian labor movement in the past decade. The first was the emergence of a small but determined group bent on severing all connections with international unions and creating a purely Canadian labor movement. The internationals refer to this as the breakaway group although those concerned prefer to call themselves Canadian unions.

The second development has been the growing desire by a diverse and growing number of professional and management (white collar) employees to taste the fruits of collective bargaining.

But the issue of paramount importance to all organized labor is that of wage and price controls and the Anti-Inflation Board. Never has the labor movement been so united over a single issue. Few labor leaders support controls or the AIB, despite the fact that almost all of the leaders in the CLC are supporters (and usually members) of the NDP and therefore might be expected to favor some measure of state control over the distribution of incomes. This duality poses a dilemma with which many leaders of organized labor are most uncomfortable.

This is the backdrop against which the following seven profiles may be viewed.



Joe Morris The undisputed king

Joe Morris was born in Lancashire, England, 64 years ago. He came to Cassidy, B.C., with his parents in 1929. At 16 he went to work in the mines and the woods where he stayed until he joined the army during the Second World War. At the end of the war he went right back to the woods and to Local 1-80 of the International Woodworkers of America.

He rose to the presidency of the local in 1948. Five years later he became president of the regional council for western Canada. In 1962 he was elected an executive vice-president of the Canadian Labor Congress, and was elected president of the CLC at the 1974 convention in Vancouver. He was re-elected in 1976 but does not plan to run again in 1978, even though he will be a few months short of the 65-year barrier the congress has erected for candidates.

In June Morris was elected chairman of the governing body—in effect, president—of the International Labor Organization. The ILO is the one agency remaining from the days of the old League of Nations and was the first agency ratified by the UN. It has headquarters in Geneva, a staff of 1600, and an annual budget of \$144 million. The ILO has 131 member nations and each has delegates chosen

from labor, management and government. Morris is the first union man ever to head the organization.

Joe Morris' primary concern is the Anti-Inflation Board and the controls it has imposed. He thinks controls are aimed at one segment of the community — the wage earner — and scoffs at the idea that wage rates are pricing Canada out of world markets. And he is particularly disappointed at the provincial NDP governments — traditionally labor's friends. "They didn't have to embrace controls so enthusiastically," he says.

At the same time Morris thinks that controls or some degree of government intervention will be continued indefinitely, and labor must play its part in the setting of these guidelines. He proposes a permanent tri-partite body consisting of representatives of labor, management and government to make detailed recommendations on the direction the economy should take. "We are never going back to free collective bargaining. The government is going to want to put its nose in. I believe in the parliamentary system: it's the reason we have the freedom we do. But we must provide for participation by those affected. There's no process for the government to get input from the participants."

Illustrations by Tony Kew

Dennis McDermott The man most likely to succeed

"I was born in England," says Dennis McDermott, Canadian director and international vice-president of the United Auto Workers, Canada's fourth largest union. "Of Irish parents, let me hasten to add. My father wasn't union or political — he was a seaman and a laborer — and he worked mostly at those jobs the English so thoughtfully reserve for the Irish, like digging ditches. I went to school in England but I got my PhD in the school of hard knocks. When I was a kid the teacher was showing us a map of the world with the British Empire all in red, explaining how India was the jewel in the crown of Empire. I asked if the Empire was so great, how come there were so many poor people in it. She wrote on my report card, 'This child has Bolshevik tendencies.'"

A cocky and combative Irishman with the gift of the gab, McDermott, 54, is the man who by common consent is likely to succeed Joe Morris as president of the CLC. He served throughout the war in Royal Navy destroyers then came to Canada and went to work in the Massey Harris plant in Toronto. He quickly became active in Local 439 of the United Auto Workers there and went on to a full-time staff job with the union in 1954. He was much influenced, he says, by Moses

McKay, president of Local 439 at the time; by Victor Reuther, brother of the late Walter Reuther, former president of the UAW; and by Harold Laski, brilliant left-wing economist.

McDermott wants a stronger and more centralized congress. He wants the CLC to have direct input into the NDP and he intends to push for that. "Hell, there they both are in Ottawa, stumbling over each other half the time, yet they hardly ever talk." But the biggest challenge of all, in his mind, is posed by the multinational companies. He talks about the assistance his union has given to auto workers in Mexico and about the work the CLC has done with trade unions in Spain. He looks for the emergence of a new kind of unionist — a true internationalist.

Although McDermott is never at a loss for words, the stream becomes a maelstrom when he talks about controls. "People were fooled initially, but the ordinary housewife is the best economist in the country and you can't fool her. We're off into another inflationary spiral with controls still in place and people realize this." Then he smiles and adds, "But controls *did* help the Canadian labor movement. They helped pull it together. When you drag out a million-plus workers it's an outstanding achievement."



Shirley Carr Critic of controls — and the NDP

Meeting Shirley Carr in Ottawa one might well believe she was an attractive and successful civil servant. In fact, she is a determined and ambitious member of Canadian labor's inner circle. She is an executive vice-president of the CLC and one of the best platform performers in the labor movement — personal, straightforward and highly dramatic. "She's cool, competent, polite and entirely trustworthy," Bryce Mackasey once said.

At 16 (apparently standard school-leaving age for Canada's labor leaders) Shirley went to work in the Niagara Falls department of social services. When casework was added to her other duties she asked for a raise from her \$3200 salary and was refused. A few years later the department was organized by the Canadian Union of Public Employees, the job was re-evaluated and the salary established at \$13,000. Of such lessons are unionists made.

From 1970 to 1974 she was the president of her CUPE local. She also became a general vice-president of CUPE in 1967. When it was obvious that retiring president Stan Little's probable successor was Grace Hartman, a lady of no little presence and considerable clout, Shirley de-

cided to run for an executive vice-presidency in the CLC. To the consternation of several male aspirants she won an upset victory at the 1974 convention and was easily re-elected last year. Her responsibilities within the congress include supervision of the research, legislative and government employees' departments.

How does she perceive the role of the CLC? It must reserve the right to be "constructively critical" of all governments. Parliament must be supreme, but "no matter what government is in power we're going to have to deal with it."

Although she is a supporter of the NDP (she was an unsuccessful candidate in the 1971 Ontario election) she is particularly bitter about those NDP provincial governments that supported the controls program. "They did not back Canadian workers in the most serious crisis those workers had ever faced," she says. She calls controls "the most traumatic experience ever for collective bargaining in Canada." More than \$300 million has been taken out of the economy through the rollback of negotiated agreements, she argues, and blames the present level of unemployment on that fact.

John Fryer A careful social democrat



"A hell of a lot of organized workers are safely ensconced in the middle class. They're not the sweaty sons of toil they once were." Unconventional words from a labor leader, but then John Fryer is an unconventional man for that role. He's general secretary of the British Columbia Government Employees Union, and at 38 one of the youngest and most articulate of the movers and shakers in Canada's labor movement.

Fryer attended the London School of Economics where he obtained an economics degree and decided on a university teaching career ("a jammy job"). At the

University of Pittsburgh he picked up an M.A. in labor economics but summer work in the research department of the AFL-CIO brought him into contact with two men who altered the course of his life: Stanley Ruttenberg, research director of the AFL-CIO, and Ralph Helstein, then president of the United Packinghouse Workers. He moved onto the CLC, becoming research director in 1967, and in 1969 was approached by the B.C. Government Employees Association to work for them. Sensing a challenge, he agreed.

Fryer changed the name "association" to "union" and made it act like one. For the first time wage offers were submitted for membership ratification and were frequently rejected. He raised the dues and surrounded himself with a young, bright and dedicated staff. The NDP government, elected in 1972, granted full bargaining rights to the union and Fryer proceeded to win a first agreement that other unions consider one of the best in Canada. With the stress on communication and participation he has created the most effective union of provincial civil servants in Canada. As well as being a general vice-president of the CLC he is a vice-president of the new National Union of Provincial Government Employees, which he helped found. But his influence goes beyond titles. He is widely seen as a future president of the CLC, though like the good politician he is, he denies any such aspiration. His real ambition, he says, is to retire at 55 and operate a pub.

Jack Munro Defender of the internationals

As vice-president-at-large of the CLC and president of the Western Canadian Regional Council of the International Woodworkers of America, Jack Munro is what his members would call a meat-and-potatoes guy — plain speaking to the point of bluntness, concerned with the bread-and-butter issues of trade unionism.

Munro was born in Lethbridge, Alberta, in 1931. His father, a butcher by trade, was stricken with tuberculosis when Jack was five and spent the rest of his life in a sanatorium. Jack lived with his mother and sister on welfare on a farm near Medicine Hat.

In 1949 he went to work as an apprentice machinist for the CPR and became active in the local union. When the Lethbridge shops closed he moved to the CPR diesel shop in Nelson, B.C., losing all seniority rights in the process. The next year he was laid off, his 10 years' service counting for nothing. He then went to work as a welder for Kootenay Forest Products in Nelson and plunged into the affairs of the IWA local there, first as shop steward and then as a plant chairman. In 1962 he became a full-time business agent, then president, of his local. In 1968 he moved into the regional office in Vancouver and rose through a succession of vice-presidencies until he succeeded Jack Moore in 1973 as president.

Munro regards the Canadian breakaway movement as little more than a bug on labor's windshield. His concern is that it acts as a barrier to what he sees as the logical merger between the IWA and the two unions in the pulp and paper industry, one



of which is a Canadian breakaway union. He thinks such a merger would be in the best interests of all concerned, but doesn't see it happening in the near future.

Nowhere is Munro's bread-and-butter nature more evident than in his view of the future. "I think we're going to be here only as long as we're determined to be here. We can't stop doing what the trade union movement is supposed to be doing. Sure, governments say, 'You're here and we recognize that fact and we're prepared to deal with you.' Just so long as we make sure that they know we are here and that they have to negotiate with us."

Geoff Holter White collar organizer

If Peter Cameron represents the breakaway element in the Canadian labor movement in his push for independence, Geoff Holter represents another new wave — the recently formed associations for white collar workers. A grave young man of 28, Holter doesn't fit the conventional view of a labor leader. He sometimes delivers the Sir Philip Sydney lecture to the fourth-year Renaissance English class at Simon Fraser University, drinks — in Methodist moderation — Glenfiddich malt whisky and Remy Martin cognac, and wears the neatly trimmed beard and dark suits reminiscent of Southern Baptist circuit riders.

About a year after the NDP was elected in British Columbia in 1972 it conferred collective bargaining rights upon its public servants. One of the three groups certified was the British Columbia Government Professional Employees Association (BCGPEA). They hired Holter, first as a consultant and then as executive director. Under his direction they proceeded to negotiate an innovative collective agreement that contained enough unusual features to merit the keen study given to it by other professional groups. In 1976 the Professional and Managerial Employees Association of British Columbia was formed with Holter as its first president. It now represents about 12,000 professionals and Holter anticipates a potential membership of well over 100,000.

Understandably Holter sees the question of professional organization differently from his counterparts in the CLC. He thinks that organized labor must be prepared to accept a parallel federation of professional groups. "I'm not sure that the special needs of professionals can be met within the mainstream of labor. Somewhere down the road there may be a merger."

He believes that management and professional employees who formally renounce the right to strike make a major



mistake. "Professionals enter collective bargaining expecting to find top management reasonable and responsive," he says. "Instead they find management arbitrary and unreasonable, and when they learn that — and only when they learn that — are they prepared to take other action. Top management is its own worst enemy. It forces an adversary posture on its own management and professional people that is inimical to the interests of both."

In principle Holter supports the congress in establishing tri-partism [consultation among representatives of government, labor and management]. But he is also very much a political animal and the NDP is his party. He fears that if the Liberal government accepts tri-partism it will undercut the NDP which has staked out the interests of working people as its own turf. "I think that the Liberals may be outsmarting us — and that's a political concern, not a question of where we should be going. But remember — the Liberals traditionally do outsmart us."

Peter Cameron Leader of the move for independence

Peter Cameron does not play a really major role on labor's national stage, but he is an exponent of an important recent development in Canadian labor: the emergence of the breakaway movement.

Cameron was born 34 years ago in Edmonton. He attended university at Simon Fraser and UBC but dropped out to take a year's course as an electronics technician. He then went to work at the Philips Cable plant in Vancouver, where he came into contact with the Canadian Association of Industrial, Mechanical and Allied Workers, which had recently displaced an international union as bargaining agent for the company's employees. CAIMAW is one of the two major Canadian breakaway or anti-international unions in the country. Cameron became active immediately in CAIMAW and now he's a regional vice-president in charge of organization and servicing in Alberta and British Columbia.

CAIMAW is small as unions go: it has about 7000 members of which almost 5000 have come from the ranks of other unions. Ironically, CAIMAW has made its largest gains from the ranks of the United Steelworkers of America, one of the first

unions in Canada to establish a separate structure, headquarters and provision for the interests of its Canadian members.

Despite the fact that in their publicity the Canadian breakaway unions make much of their nationalist bias, Cameron does not believe that nationalism is the only reason for union members deserting the internationals to join his union. CAIMAW is better structured to respond to the needs of its members, he claims, and he stresses that it provides a degree of direct participation not found in the larger internationals. As with the others, Cameron's job is his life. He claims no particular athletic interests, no hobbies, and his reading, he says, is "job-related." He is obviously a dedicated man. But there is a feeling among some segments of the labor movement that he is attempting to re-invent the wheel. Labor's problem is not one of dedication or participation, but the maintenance of those features in organizations which must be large to be effective. The same commitment to the welfare of others that led Cameron to CAIMAW led the Joe Morris and Jack Munros to the IWA and to the congress. ◀

The Case for Canadian Unions

"The height of absurdity was reached in 1962 when the CLC asked John Diefenbaker to ask external affairs in Ottawa to ask the state department in Washington to ask the U.S. government to ask the AFL-CIO to do something about the SIU's attacks on recognized Canadian unions"

By Rick Salutin

Once upon a time it looked as if Canada might at last (again) get its own trade union movement. Consider:

- In 1972 some 5000 Canadian communications workers set up their own fully independent union, Communications Workers of Canada.

• In 1973 the Canadian Union of Public Employees (CUPE) reached a membership of 210,000, surpassing the United Steelworkers of America (Canadian branch) as the largest union in the country.

•In 1974 the 52,000 Canadian members of an American paperworkers union voted 86 percent to become independent and separated. There were similar rumblings elsewhere.

- Delegates to the 1974 Canadian Labor Congress (CLC) convention in Vancouver arrived with sheaves of resolutions urging independence or at least far greater autonomy for Canadian branches of American unions.

But the convention watered the proposed guidelines for Canadianization of U.S.-based unions. Eventually included, for example, were separate Canadian research facilities, but omitted was the simple requirement that Canadians have the right to ratify their own contracts. Even this was too much for 15 of 18 U.S.-based unions in the construction trades who began withholding payments to the CLC in protest. "No way that a bunch of garbage collectors is going to tell us what to do," said a representative of one American union, referring to the fact that most Canadian unions operate in the public sector. Ten months later CLC president Joe Morris travelled to Washington "cap in hand," as trade unionists like to say, to assure the head offices of those unions that they had nothing to fear from the guidelines and to beg them to remit their dues. This concluded the most recent flurry of nationalism in the main body of our trade union movement.

Canada is the only industrial country in the Western world that does not have its own national trade union movement. Other nations know Coca-colonization in various forms: American movies, American corporations, American tourists, Ameri-

can slang. But no banana republic has American unions instead of its own. Nearly 1½ million Canadian workers — mostly in the crucial industrial sector — belong to Canadian branches of American unions. (Often called “international” unions, they are American with branches in Canada and their American members outnumber Canadians 11½ to one.) Now for the first time Canadians belonging to purely Canadian unions, both within and without the CLC, outnumber membership in the internationals. But the American unions in Canada have long controlled the drift of things and within the CLC they have a majority and effective control.

Americans are not running all these Canadian unions because they did the work setting them up. Au contraire, as the voyageurs who organized as early as the 18th century might have said. By the 1830s trade unions were common in Upper Canada, Lower Canada and the Maritimes. Not until the 1860s were there significant affiliations of Canadian workers with American unions — mostly skilled craftsmen who because of the undeveloped state of Canadian industry hoped that by joining up they would be allowed to work in the U.S. It was Canadians who did most of the organizing, and this was true right through to the great Congress of Industrial Organizations (CIO) drives of the 1930s and 40s. Canadians provided the work and money, American unions gathered in the members.

By the 1870s the first labor centres — groupings of a number of separate trade unions — were formed: the Canadian Labor Union in 1873, 13 years before the founding of the American Federation of Labor (AFL); then the Trades and Labor Congress (TLC) in 1886, which included a broader base than the solely craft-based AFL.

The crucial year was 1902. American unions with Canadian branches in the TLC forced a policy that denied membership to any Canadian union organizing in the same field as an American union — even if the American union did not have members in Canada. With American unions occupying most of the industrial sector, Canadians were left to pick up the pieces in such areas as public service and transportation — a division of labor, as it were, that continues to this day.

A number of Canadian unions left the TLC and grouped together. So began the long tradition of a multiplicity of trade union centres in Canada. Alongside the mainstream TLC [a forerunner of the CLC], through the years we have had the alphabet soup of a fractured trade union movement: the NTLC, CFL, OBU, ACCL, WUL, CCU, CCCL, CNTU and CSD — all Canadian centres. Today there are more than a quarter-million workers in independent Canadian centres and over half a million in unaffiliated Canadian unions.

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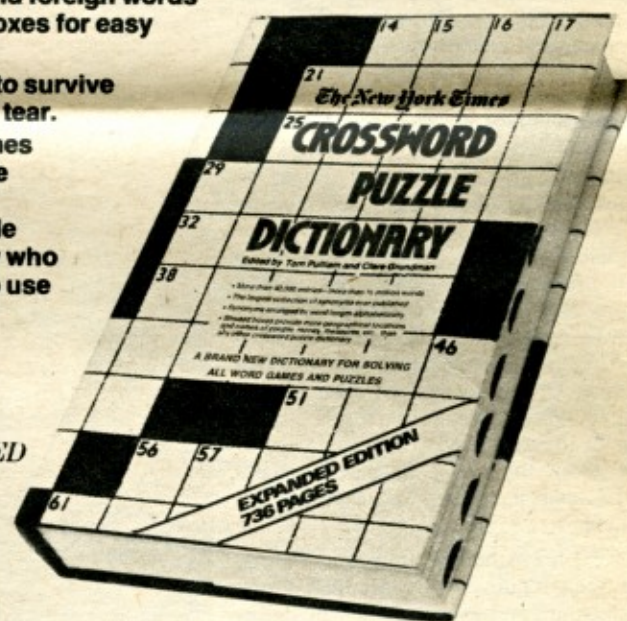
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What has a century of American trade unionism in Canada meant for Canadian workers? Control. In most Canadian branches U.S. headquarters have authority to approve agreements made in Canada, OK financial requests, revoke charters, hire and fire staff and put Canadian locals under trusteeship. Entire elected executives have been removed and new ones imposed. Headquarters controls strike pay, pensions, welfare benefits and most property and other assets of their Canadian branches. These can become weapons if Canadian sections attempt to break free. The former Steelworkers Hall in Kitimat, B.C., has stood locked and empty since 1972 when the workers at Alcan voted 1112 to 305 to leave the United Steelworkers of America (USWA) and establish their own independent union.

American control has meant regular interference by American leaders in Canadian union affairs. In the First World War, when most Canadian unions opposed conscription, AFL president Samuel Gompers addressed a joint session of Parliament urging Canadian workers to support conscription and the war. After the Winnipeg General Strike of 1919 Winnipeg workers were so incensed at the strike-breaking role of their own international leaders that they voted 8841 to 705 to leave the TLC and join the national One Big Union. American union leader John L. Lewis fought his Cape Breton miners through the early 1920s. McCarthyism, Cold War fervor and the witch hunt for trade union Communists were imported directly into the Canadian labor movement from the U.S. In the 1940s the Canadian Seamen's Union was destroyed and the Seafarers' International Union was imposed against the furious protests of the TLC leadership itself. "Co-operation yes, domination no!" thundered Canadian labor leaders for a heady moment in 1949, but within months they buckled. The height of absurdity was reached in 1962 when the CLC asked John Diefenbaker to ask external affairs in Ottawa to ask the state department in Washington to ask the U.S. government to ask the AFL-CIO to do something about the SIU's attacks on recognized Canadian unions. The approach got nowhere.

Since 1962 American unions in Canada have been required to report their Canadian incomes and expenditures (the difference between Canadian dues to U.S. headquarters and what Canadians receive back for services, salaries, etc.). The figures show a net (and rising) outflow to the U.S. of \$212,616,000 between 1962 and 1974. Despite the fact that these numbers have been the subject of a dispute similar to the current one over the financial benefits of Confederation, no amount of adjustment could totally wipe out that whopping profit.

American control also involves a number of smaller but galling matters. Canadian workers in the Newspaper Guild have to write to Washington for approval of their demands before they even start to negotiate. Canadian stage actors for years received questionnaires from the American Actors Equity Association asking how many shows they had done that year on

Broadway, off-Broadway and off-off-Broadway. Canadian Actors Equity has since become independent.

Finally, big international unions were supposed to provide protection against huge multinational corporations. But when the economic crunch came in the U.S. in 1971 the AFL-CIO sponsored a drive for trade policies intended to destroy jobs in branch plants and transfer them home to the U.S. Canadian members of American unions watched their dues dollars being funnelled into a campaign to deprive them of their own jobs and give them to Ameri-

strikes, for example, deal more with principles than so-called "bread-and-butter" issues:

- A CCU affiliate (CASA) in Kitimat, B.C., went out illegally in June 1976 to protest the arbitrary character of their company's support of Anti-Inflation Board rulings.

- At Griffin Steel Transcona in Winnipeg a CCU affiliate (CAIMAW) is in the 10th month of a strike for — believe it or not — the 40-hour week. At least that is what the issue of compulsory overtime amounts to. The strike has seen over 350 arrests,

That the CCU so consistently raises basic issues (it advocated a general strike against controls before the CLC took it up) is no doubt a result of not having to take into account the priorities set by U.S. headquarters.

The CLC leadership is aware of the CCU's appeal. At a closed meeting in 1973 the CLC executive council authorized a million-dollar fund, largely "to fight breakaways" — that is, the CCU. But some CLC members, especially the Canadians, balked and the project was abandoned six months later. As recently as this spring the *Western Steelworker*, an official paper of the USWA, the nation's leading international, devoted nine of its 12 pages to direct and indirect attacks on CCU unions. The tone of the Steelworkers campaign in the West borders on hysteria, and libel suits are currently flying in both directions.

For 75 years American trade unions have set the pace for Canada. Yet in its own country the American movement has organized fewer workers (about 25 percent) than any comparable nation. (Britain has approximately 60 percent.) Organization in Canada, most of it done by Canadian unions, is now 10 percent higher than in the U.S. and the gap is widening. The American trade union movement has shown little concern for the unorganized and in the past has actually opposed unemployment insurance and old age pensions. It is the only trade union movement not to spawn a social democratic or labor party to represent its interests. Many of its leaders make salaries in the \$100,000 range and feel more at home with other executives than with workers. The parent of the leading international in Canada, the Steelworkers, signed a six-year renunciation of the strike, labor's ultimate weapon, with no membership referendum or even ratification by a national convention.

American trade union leaders gave all-out support for the Vietnam war. They solicited and received CIA funds to influence foreign trade union movements, and staffed American embassies with people who spied on those unions. But only in Canada have American unions moved in lock, stock and barrel, knocked off local operations and set up shop.

Even if American unions were paragons of effective trade unionism, which they are not, and even if they provided more benefits to Canadian workers than Canadian unions, which they do not, there would still be another reason for becoming independent. "Nationalism has never put a penny in a worker's pocket," say the leaders of the Steelworkers. Perhaps. Perhaps not, but without independence the Canadian trade union movement will always take the back seat in controlling its own affairs. This is of special importance. For trade unionism is not the result of workers' greed and is not only concerned with the bread-and-butter issues. Most trade unionism is about a desire for dignity, respect and a voice. These will not be achieved by any trade union movement that is less than independent. While independence may not be enough for a trade union movement, it is an indispensable first step.

Only in Canada you say? Pity. <



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can workers.

The independence stirrings within the CLC of 1974 have subsided. For the moment the burden of carrying the flag has passed largely to the Confederation of Canadian Unions (CCU).

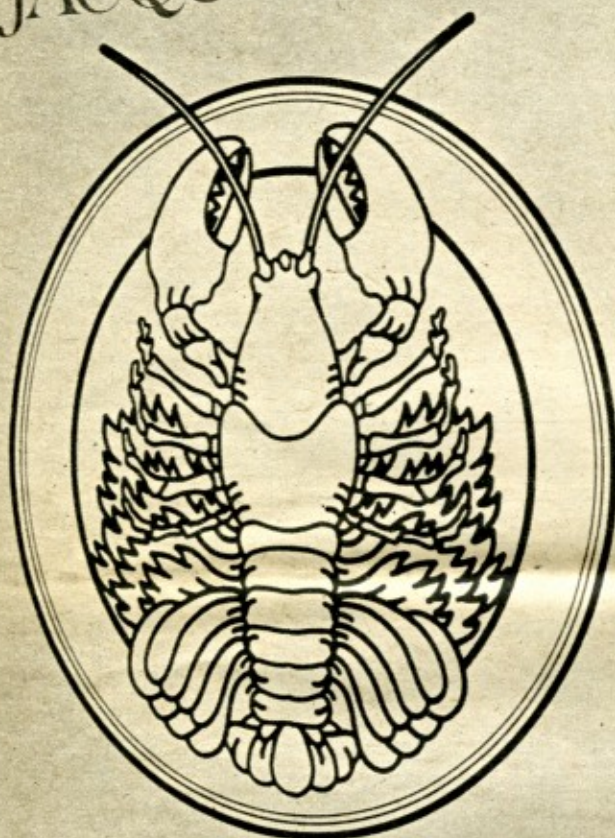
The CCU was formed in 1969. It groups independent Canadian unions, many formed after considerable bloodletting while breaking away from American parent organizations. Though small (about 30,000 members) the CCU has been influential beyond its numbers because of its generally militant stance. Many of its

has won widespread support and is considered a challenge to the credibility of the NDP government in the coming election.

- In Brantford, Ontario, the Canadian Textile and Chemical Union (CTCU), a CCU union, struck Texpack in 1971 on the issue of an American multinational corporation trying to convert a Canadian factory into a warehouse for distribution of its U.S.-made products.

- At Artistic Woodwork in Toronto in 1973 the CTCU fought a bitter strike over the right of low-paid immigrant workers to organize.

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The Dream Transformed

Nineteen seventy-seven is the centennial year for the Japanese in Canada. The Japanese Canadian Centennial group in Vancouver made up of three generations of Japanese Canadians — *issei*, immigrants from Japan; *nisei*, second generation Canadians; *sansei*, third generation Canadians — collected original photographs and accounts to produce a show entitled "The Japanese Canadians, 1877-1977" which is travelling across Canada this year. The photographs and text we have excerpted here are from the book *A Dream of Riches* assembled from the exhibit.



It was only at the end of the Tokugawa period in 1868 that emigration from Japan became possible. Prior to that, death was decreed for any Japanese who tried to go abroad.

Manzo Nagano (left, middle foreground), born in Nagasaki, is the first Japanese known to have landed in B.C. The year was 1877. After crossing and re-crossing the ocean, he finally settled and raised a family in Victoria.

From 1877 to 1897 there was only a handful of newcomers. After 1897, when the Canadian Pacific Steamships started a direct service to Japan from Vancouver, the flow of immigrants increased. By 1901 the population grew to 4738, mostly single men. Through the exchange of photographs, men arranged for brides to be sent from Japan. These "picture brides" began arriving around 1908. In 1913, a peak period, some 300 or 400 women arrived through this arrangement. The practice continued until 1928.

I came to Canada as a bride when picture marriages were common. In Victoria I asked the owner of the Japanese hotel to send a telegram to my husband. I waited every day, but he didn't arrive. I felt so helpless I



wanted to cry. A week later he finally appeared. It was in the middle of November and pouring rain. At the Port Hammond train station, his brother-in-law came with a wagon to meet us. Bouncing up and down, we travelled a brush road. At the end of it I noticed what to me were strange shacks. They looked like the houses of beggars. So even in Canada, I thought, there must be beggars. Then our wagon stopped before the smallest shack of all, and I was told, "This is your house."

Koto Kawamoto

Around 1883 Take-jisan, so the story goes, lived in Gastown while working for Hastings Sawmill. He began operating a boarding house for Japanese men. More Japanese continued to gather around Main





and Powell Streets and soon hotels and stores sprang up to meet their growing needs. By 1905 Little Tokyo, as this area was called, could be considered the first Japanese town in Canada. It was here that a number of significant institutions first emerged: in 1889 the Japanese Consulate; in 1897 the *Japanese Weekly*, the first Japanese newspaper; in 1906 the Japanese School; and in 1909 the Canada Japanese Association.

In 1907, as larger numbers of Japanese began arriving, antagonism toward them intensified. On July 24 the *Kumeric* from Hawaii docked carrying 1177 Japanese. Tension mounted as rumors spread that B.C. would soon be overrun by great masses of "little brown men."

Anti-oriental feelings surfaced fully on September 7, 1907, the day of the Powell Street riot. A crowd of some 5000 people — screaming "Down with the Japs" and demanding a "white Canada" — gathered in front of city hall. Someone threw a brick through the window of a Chinese store on Carrall Street and the crowd suddenly turned wild. They swept through Chinatown, shattering windows and breaking into stores. When they reached Little Tokyo, however, the Japanese were ready. With bottles and clubs, shouting "Banzai" [a battle cry meaning "May you live 10,000 years"] they met the whites head on. The whites retreated before this unexpected resistance.

As early as 1886 there was legislation denying the vote to Asian peoples in B.C. In 1900 Tomekichi Honma, a naturalized Canadian citizen, sued the B.C. government for refusing to put his name on the voter's list. Honma won his case at a lower court and the Supreme Court of Canada. However, in 1902 the hopes of Japanese Canadians were crushed when the Privy Council reversed the decision for Honma.

The only public support for the Japanese Canadian franchise movement came from the CCF which argued strongly for granting the franchise. In the 1930s the *nisei*, the Canadian-born Japanese, petitioned for the franchise.

The 200 men go not only as soldiers to fight in the Canadian war. They go to sacrifice themselves in the battle to achieve rights here at home. The question of franchise in British Columbia is still not settled. The sacrifice of these men is to break this barrier.

**Constitution of the
Japanese Canadian Overseas
Volunteer Soldiers, 1916**

Of the 196 Japanese volunteers in the First World War, 54 were killed, 93 wounded and only 49 returned home safely. This proof in blood was in vain. The surviving



Settling in: Facing severe discrimination in the early decades of settlement, many Japanese turned to agriculture, opening up the Fraser Valley to farming. Japanese boys (right) on a Mission, B.C. apple farm in 1926. A group of Vancouver Japanese children (far right) were invited to Shirley Temple's Hollywood birthday party in 1936.



Japanese Canadian war veterans were not granted the franchise by the B.C. legislature until 12 years after their return and then only by a narrow margin of one vote. For the rest of the Japanese in B.C. the barrier remained unbroken. In the two decades following the arrival of the first immigrants, the Japanese in B.C. who established themselves in mining, railroading, lumbering and fishing faced severe discrimination. The Mining Safety Act banned Japanese from working underground. Those on railways were allowed to do construction, maintenance and dining car service but were excluded from higher, better paid positions. Japanese could seek work as cheap labor in sawmills and shingle mills but were restricted from working on Crown land. Following the Duff Commission of 1922 licences issued to Japanese fishermen were cut by one-third. By the 1920s restrictive measures of either a *de facto* or legal nature had become so severe that many Japanese turned to agriculture as one of the few occupations left open to them.

We should not do what white people do not like. Before going to school we should wash our hands and faces well. And we should make sure that our necks and ears are always clean. If we eat tsukemono too much we will be disliked for our bad breath. It is also very bad to go out in dirty clothes. We should wear clean clothes but not too fancy. In the school playground it is better to play with white children. This way we can also learn English. In school we should listen to our teachers carefully and get higher marks than white children. Then white children and teachers will like us.

Excerpt from a Grade 6 essay, 1921



The expulsion: In February 1942 the federal government passed an order-in-council authorizing the evacuation first of men, then of whole families. Herded into cattle stalls in Vancouver and packed into trains (above), more than 22,000 Japanese were

taken to internment camps in the B.C. interior (right) for the duration of the war. Men who resisted were separated from their families and sent to a camp in Angler, Ontario (above right). The red targets branded them as dangerous.



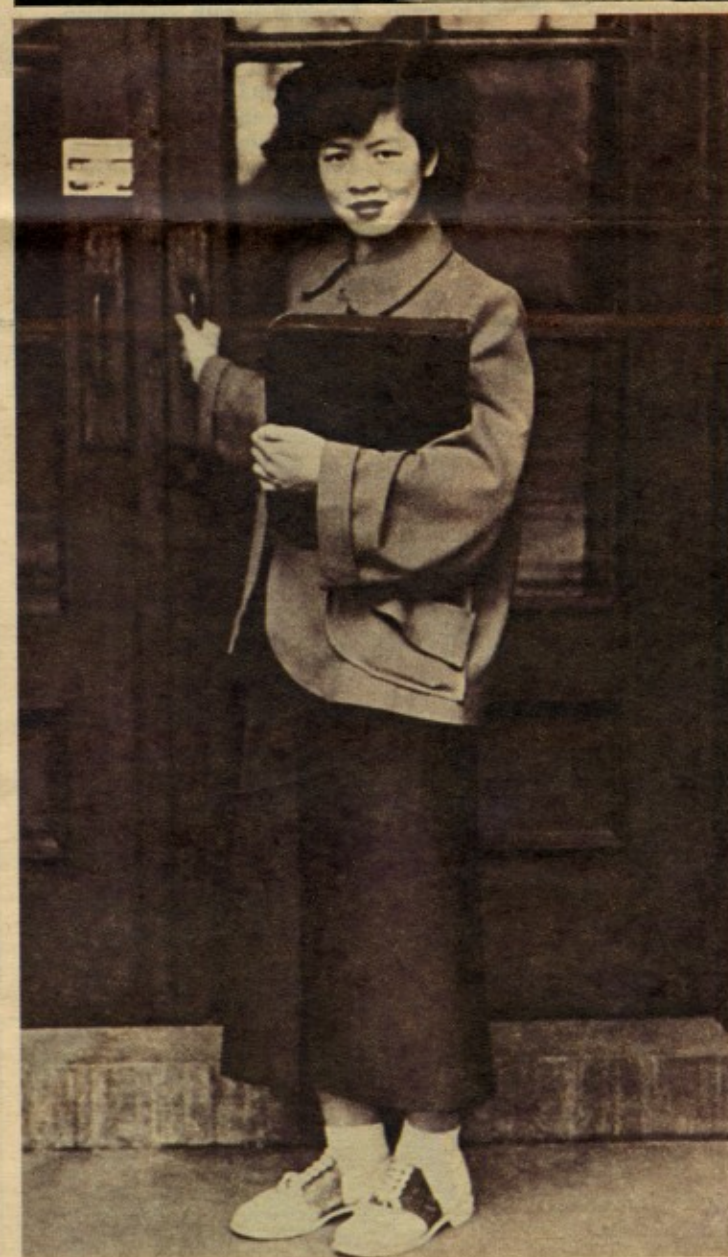
By the 1930s there were as many *nisei* as *issei* but unlike their parents, this Canadian-born generation had a difficult choice to face. They could maintain the heritage of their parents or break with it and become Westernized. Excluded from the mainstream of Canadian society, the *issei* could still look back to Japan. The *nisei* had no such security. Born and raised in Canada, they were Canadian citizens, yet their civil rights were denied. They were exiles in their own land.

The war started on December 7, 1941. That night Mr. Kajiro, Mr. Nakano and Mr. Mineoka were taken away by the Mounties like prisoners of war. Mr. Kajiro was the school principal and Mr. Mineoka was the *kanji* [manager] of Kumiai and Mr. Nakano was a barber, he didn't do anything in particular. I wonder how such people could have possibly looked suspicious to the Mounties? The school principal was sent to the Immigration Building and



And I remember how careful my parents were
Not to bruise us with bitterness...
And Tim flew the Union Jack
When the war was over but Lorraine
And her friends spat on us anyway
And I prayed to God who loves
All the children in his sight
That I might be white.

Joy Kogawa



then to something like a prisoner-of-war camp.

The schools and newspapers of the Japanese community were shut down. Fishing boats and automobiles were impounded, radios and cameras confiscated, and dusk-to-dawn curfew imposed. On February 26, 1942, the federal government ordered the evacuation of all male nationals between the ages of 18 and 45.

Many men resisted the evacuation order, hoping to remain with their families. Those who did so were sent to a concentration camp in Angler, Ontario. The Japanese from coastal villages were rounded up and herded into cattle stalls in Vancouver's Hastings Park which became a clearing centre for evacuation to the interior of B.C. By March 9 the buildings were already overcrowded. At one point there were 3886 people in the livestock buildings. Some families were stuck there for months before being sent to the interior. In July the B.C. Security Commission finally acceded to the request for evacuation in family groups, and eventually married men in the road camps were allowed to rejoin their families. Those in Angler, however, remained interned.

At the end of nine months, from February to October 1942, more than 22,000 people had been displaced from their homes, torn from their livelihoods and stripped

of all rights. Between April and June 1942 some 4000 Japanese were evacuated to Alberta, Manitoba and Ontario to what were called the sugar beet projects. Organized by the B.C. Security Commission to relocate the Japanese outside of B.C., this scheme was designed to solve an acute shortage of labor in the sugar beet fields. Three thousand six hundred and fifty Japanese Canadians were sent on special trains to towns in southern Alberta — Raymond, Picture Butte, Tabor and Lethbridge — the first group arriving in the Coalhurst-Diamond City area in April 1942.

Prime Minister Mackenzie King ordered a second uprooting in August 1944. This time, it was east of the Rockies, out of B.C. altogether. Those who did not move would be considered disloyal and "repatriated" or deported to Japan. The new policy of dispersal was designed to accommodate racism in B.C. <

"The *nisei* handed down to us a sense of responsibility and provided us with a reputation for reliability and intelligence. But what I'm missing is a connection between what I look like and what I am. What I miss is the richness of community that was lost in the struggle for acceptance."

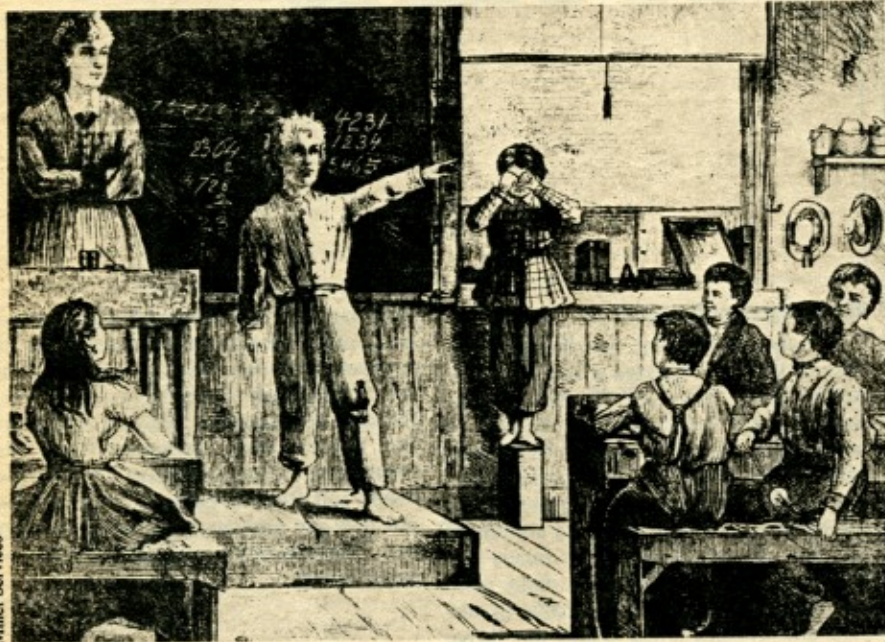


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What's Wrong with Our School System?



The Fourth R is Responsibility

By Urie Bronfenbrenner

Training a child for responsibility by giving responsibility begins in the family, but the institution which has probably done the most to keep children insulated from challenging social tasks is the school. For historical reasons rooted in the separation of church and state this system has been isolated from responsible social concern. Education in North America seems peculiarly one-sided: it emphasizes subject matter to the exclusion of a crucial aspect of the child's development. This area is so neglected, in fact, that we don't even have a word for it in our educational vocabulary. What the Germans call *Erziehung*, the Russians *vospitanie*, and the French *éducation* has no counterpart in English. Perhaps the best equivalents are "upbringing" or "character education" — terms which, if they have any meaning to us at all, sound outmoded and irrelevant. In many countries of Western and Eastern Europe, however, the corresponding terms are not only current but constitute what is regarded as the core of the educational process: the development of the child's qualities as a person — his values, motives and patterns of social response.

Our schools and our children are insulated from the immediate social environment, from the life of the community, neighborhood and the families that the schools purport to serve. Moreover, the isolation of the school from the outside world is repeated inside the school where children are segregated into classrooms that have little social connection to each other or to the school as a community.

During the past decade this trend has been accelerated by other forces of social disorganization. As a result schools have become one of the most potent breeding grounds of alienation in North American society. It is crucial to the welfare and de-

velopment of school-age children that schools be reintegrated into the life of the community. Above all we must reverse the trend toward the construction and administration of schools as isolated compounds. Many schools are becoming quasi-penal institutions in which teachers are increasingly forced to function as detectives and guards, with pupils being treated as suspects or prisoners for whom liberty is a special privilege.

Studies of other contemporary societies show that educational programs do not have to be carried out in isolation from the rest of society. The Soviet institution of "group adoption" provides a bridge between the school and the world of working adults. The Russians also apply this pattern within the school itself. Here groups of children do the "adopting." Each class takes responsibility for a group of children at a lower grade level. For example, a third grade class adopts a first grade class in the same school or a kindergarten in the immediate neighborhood. The older children escort the younger ones to school, play with them on the playground, teach them new games, read to them, help them learn. The manner in which they fulfil this civic responsibility enters into the evaluation of their school performance.

Nothing in this pattern would be incompatible with the values and objectives of our own society. Indeed, some of its elements are already present in the cross-age tutoring programs which have begun to spring up. But here again the focus is on the development of skills and subject matter rather than concern for the total child as an individual and a member of the community.

One way to translate this concept would be to establish in the school, beginning even at the elementary level, what might be called functional courses in human development. These would be distinguished from courses on "family life" as they are now taught in the junior high school, chiefly to girls who do not plan to go on to college. Their material is presented in

vicarious forms — through reading, discussion or role-playing, rather than actual role-taking. In contrast, the human development approach would have as its core responsible and active concern for the lives of young children. Such an experience would be easier if we placed daycare centres in or near schools, using them as an integral part of the school curriculum.

Older children would work with younger ones on a regular basis. In addition they could escort the little ones to and from school and spend some time with them out of school. They would become acquainted with the younger children's families and the circumstances in which they live. This in turn would provide a context for the study of services available to families in the community — health care, social services, recreation facilities and the schools themselves. Obviously the scope of responsibility would increase with the age of the child, but throughout there would be adequate supervision and clear delineation of the limits of responsibility carried by older children. The same pattern of responsible involvement could also be applied to other groups — the aged, the sick, the disadvantaged and those living alone.

Finally, children should be given an active part in defining the problems in their schools and communities and their responsibilities in the solutions to these problems. This implies involving children in the formulation and enforcement of codes of behavior and in the planning and development of classroom activities. The burden of maintaining discipline would not fall solely or even primarily on the shoulders of the teachers. They would then be free to perform the primary function of expanding the children's horizons.

Teachers Must Also Be People

By Sandra Shiner

With six children ranging from public school to university, I've seen a lot of classrooms and a lot of teachers. Many of my kids' educational experiences have been sensitive and encouraging. Like the teacher who realized when my four-year-old beamed a classmate with a building block that he was not an incipient juvenile delinquent but a child who needed individual attention. Like the principal who agreed that the kindergarten teacher who forced 35 boisterous five-year-olds to lie still on a mat for half an hour a day needed a rest more than her students. Like the teacher who agreed with my 12-year-old that finding out about the problems of the Indians today is more important than retracing their canoe voyages of 200 years ago.

But some experiences my kids have encountered in classrooms have been truly frightening. Like the teacher who scrawled "This is an ugly mess!" in red ink across my nine-year-old's labored handwriting and caused a usually happy boy to hide in bed with a stomach ache. Like the teacher

who accused my daughter of copying from a book when she showed him an original poem. Like the teacher who extolled the merits of the Hitler regime on an impressionable class.

Many teachers feel that the job of the schools is to teach the basics. The three Rs. Stuff for the mind, as if it can be disembodied from the feelings and the flesh. Yet in workshops I conduct for teachers, the content of their own learning is rarely mentioned. What they remember best about their education is the boredom, a stifling atmosphere, a crabby teacher, dull textbooks, creaky floors and bolted-down desks. Some things never change.

If education is to be effective for students of all abilities, backgrounds and interests, classrooms must become places where kids can use their natural curiosity and initiative without the hazards of frustration and failure. But few school systems have found ways to promote this idea effectively. Too few teachers seem able to make the shift from know-it-all pedagogue to concerned human being and lover of knowledge rather than pusher of facts.

The problem is not only that teachers have usually not been trained to be guides to knowledge. Most parents have never experienced that kind of schooling either. The current cry of back to the basics reflects the uncourageous stance of parents whose formal education trained them to accept the familiar and look backward to precedent rather than forward to change.

An increasing number of students aren't buying the good old ways. Kids know when they've got a good deal in school. And they don't want pushovers. Here's an 11-year-old boy's description of the best teacher he ever had: "He knew his stuff cold, but he tried to get us excited in it instead of pushing it at us. He worked us hard but made us feel good when we improved. We always felt our ideas were just as important as his. The thing is, he wasn't just a teacher. He was a person!"

It's not an easy job to draw the line between a creative learning environment and disorganization, to make the distinction between solid, relevant research and mindless textbook busywork. But they are distinctions worth making. The lessons my kid learns about himself during these formative years in school will be with him for life. Is he a "C" person or an "A" person? Can he risk stretching himself in new situations or will the teacher make failure too painful to endure? Will he learn to set his own standards of excellence and work diligently towards them, or will he only want to feed back what the teacher already knows so that he can escape through to the next year?

My reply to teachers who resent parental involvement is this: you can't do the job of educating my kid all by yourself. I want to know what's happening. I need your expertise, but I need to know that my kid's psyche matters as much as the subject matter. Working together we can share what we know about that personality you will live with for a few months, but whom I've known all his life. <



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LETTERS

Getting the Bugs Out

I feel obliged to point out the incorrectness of the title "Canada's Ten Most Unwanted Bugs" [July 30]. The bee and the wasp certainly do not deserve the abusive name "bug." They should not be grouped with fleas, blackflies and cockroaches. Their ability to sting, almost exclusively in self-defence, does not justify an attitude of fear and disgust. Bees give us honey and pollinate plants. Without them many valuable plant species would be unable to survive and orchard fruits would not thrive without the fertilizing task of the bee.

The sting of the wasp is unpleasant. But too many people are not aware that the wasp like the bee does not sting if left undisturbed. When being swatted or chased away, bees and wasps will plunge their stingers into their enemy's skin.

With a few exceptions we owe wasps our friendship, not distrust. They prey on plant-devouring caterpillars, diminish the crowds of spiders on our walls and trees, destroy the beetle larvae infesting our soil and destroy the numerous insects which descend on our flowers, fruits and trees. Every intelligent gardener's eye lights up when following the swift and purposeful flight of the wasp.

Werner Woelber, M.D.
Chateaugay, Quebec

It is unfortunate that the marvellous honey bee was included in "Canada's Ten Most Unwanted Bugs." The author's information on mosquitoes, black flies, ticks, fleas, etc., is quite authentic — they are pests of the first order. The honey bee is not. Without honey bees agriculture in this country would be in a sorry state. Our fruit and seed crops without the benefit of cross pollination by bees would be minimal, not to mention that they produce one of nature's finest natural foods — honey.

Henry Clegg
Chelsea, Quebec

Due Credit

In his letter [July 23] Peter Webb of Zeidler Partnership/Architects criticized Margaret Drury Gane's "Last of the Bigtime Builders" for implying that Bregman and Hamann designed the Toronto Eaton Centre. Mr. Webb states that the Zeidler partnership in conjunction with Bregman and Hamann were responsible. I should like to point out that this statement is unfair to another well-known Toronto architect, Mr. E.L. Hankinson, the chief architect for the T. Eaton Co., who designed the Eaton's store in this beautiful complex.

Another letter, from Mr. Allan Rae of

Bregman and Hamann/Architects, mentions other developments credited to his company, the last one mentioned being the Scarborough Town Centre. The idea for that development, like the design for the Eaton's store, stemmed from Mr. Hankinson. The comments of Messrs. Webb and Rae are perhaps not inaccurate but they are misleading in failing to credit Mr. Hankinson's accomplishments and contributions.

Valerie Carpentier
Peterborough, Ontario

Keeping the Faith

The article "Whither Scouting" has in my opinion insulted the movement. The ideas about modern scouting are 40 years out of date, painting the all-too-prevalent view of scouting which is used as an excuse by adults not to get involved. To pursue the ideals of scouting is to pursue a way of life which is essential to sustain the ethics that are the backbone of our civilization.

K. Woolnough
Montreal, Quebec

The world is full of neutral organizations. Pay your membership dues and you belong. That's where scouting is different. To be a scout one must decide to subscribe to a law and a promise. It is a commitment of one's thoughts and actions for the present and the future. For a boy of 12 or 13 to commit his rapidly developing mind and body to a promise made even one week ago is a serious thing. It can be a deeply personal decision, a true setting out on the road to maturity. At the same time the boy is embraced by the brotherhood of other similar seekers. He belongs.

There is nothing excessively grim about this. Look at the picture [July 23] of the boys from the First Wolfville troop. These are the boys I am talking about. Here are the committed, the seekers. These are the boys who meet on canoe and camping trips, who sit together spell-bound while a mother snapping turtle climbs up from the lake, who gather together at sunset around a campfire and who share the burdens of a long portage. To them life is fun and imaginative, full of zest and vitality.

Scouting as a movement has been annihilated by the corporate, impersonal mentality of those in charge. The membership crisis (a problem only to a corporation) has been solved by the initiation of the Beaver program. But this is not scouting. The child between the ages of five and seven is not old enough to approach life creatively and personally, to make the sort of decision bound up with the scout promise. The problems of the scouting movement have been reduced to a problem of



Margo Oliver's Cooking School

LESSON 41: MERINGUES

Meringues may be soft like the kind used on lemon pies. Or they may be hard, shaped into large rounds used for the bases of pies and tortes, smaller rounds for individual desserts or even smaller rounds to be used as cookies.

Either kind of meringue is defined as "the stiffly beaten white of eggs blended with sugar and usually baked." That's a pretty dull way to describe the delicate confections that make such good desserts.

About equipment

If you have invested in the large copper bowl and whisk so often recommended in French cookbooks for beating egg whites, use them by all means. There is an interaction between the copper and egg whites which makes the whites beat up very high. However I have made meringues for years using just my ordinary mixer and bowl. A hand mixer can be used successfully too if it is moved around the bowl during beating. Other than something to beat the egg white mixture with and a bowl to beat it in, not much else is needed. (Be sure the bowl and all utensils are completely free of fat and/or oil because even a speck of fat in the whites can prevent them from beating up. Some plastic bowls absorb fat and so are not good for beating egg whites.) A rubber scraper, a large spoon, cookie sheets, a pastry bag or cookie press and, if you are making hard meringues, some heavy brown paper are about all the other equipment you need.

About ingredients

Egg whites and sugar are the basic ingredients for meringues. Cream of tartar is usually added to the egg whites to help make the foam more stable as they are beaten. Fine granulated sugar is desirable because you want to be sure the sugar is completely dissolved in the egg whites. Eggs are easier to separate when they are cold but beat up faster and to a higher volume when allowed to warm up to room temperature. A small pinch of salt and some vanilla may be added for flavor if desired.

About soft meringues

This type of meringue is used to top pies, tarts and puddings. Its ingredients are the same as those for hard meringues but the proportions are quite different. Soft meringues usually use 2 tbsp. sugar to each egg white.

For 8-inch Pie

2 egg whites
Pinch salt
1/8 tsp. cream of tartar
1/4 cup sugar
1/4 tsp. vanilla (optional)

For 9-inch Pie

3 egg whites
Pinch salt
1/4 tsp. cream of tartar
1/2 cup sugar



Drawing by Maryann Kovalski

PREPARE a single crust pie with a cooked filling. Heat oven to 400°F.

BEAT egg whites with salt and cream of tartar until foamy. Beat in sugar about 1 tbsp. at a time, beating well after each addition. Continue beating until stiff and glossy and sugar is completely dissolved. (To be sure sugar is dissolved rub a small amount of mixture between the fingers. If you feel sugar crystals the mixture has not been beaten enough. If sugar is not completely dissolved there will be beads of syrup on the surface of the baked meringue. However don't beat so long that the meringue loses its glossy appearance. If it becomes dull-looking it will no longer be moist and tender when baked.) Beat in flavoring.

PILE meringue on top of hot pie filling. (The hot filling helps to cook the meringue from underneath.) Spread and swirl it over the top of the pie being sure to seal it well to the edge of the crust all around. This helps keep the meringue from shrinking.

BAKE 8 to 10 minutes or until peaks are delicately browned. (Do not underbake since this can cause weeping and shrinking. Overbaking however makes soft meringues tough and difficult to cut.) Cool at room temperature, away from drafts.

About hard meringues

This kind of meringue is usually used for shells and layers which may be filled

with fruit, pastry cream, whipped cream or ice cream. The proportion of sugar is much higher for hard meringues than for soft meringues — about 1 cup for each 3 egg whites is usual.

For Individual Meringue Shells

3 egg whites
1/4 tsp. cream of tartar
1 cup sugar

HEAT oven to 275°F. Cover a large cookie sheet with heavy brown paper.

BEAT egg whites and cream of tartar until frothy. Gradually beat in the sugar, about 1 tbsp. at a time. Beat well after each addition and continue beating until very stiff and glossy.

DROP 6 to 8 mounds of the mixture on the brown paper on the cookie sheet (about 1/2 cup each). Make a hollow in the centre of each mound with the back of a large spoon. Or, if you have a cookie press or pastry bag, pipe a spiral onto brown paper making a solid circle the size you want the base of the meringue to be. Then pipe sides on the base by piling one layer on top of another until the meringue shell is the depth you want.

BAKE 1 hour. Turn off heat and leave meringues in oven until cool.

STORE by wrapping loosely in waxed paper and putting in a cupboard. Do not put in airtight paper or an airtight box or they will lose their crispness.

FILL with ice cream and fruit or sauce at serving time. (Makes 6 to 8.)

About Italian meringue

This meringue is made with the same basic ingredients and similar proportions as hard meringues but instead of sugar being beaten into the egg whites the sugar is made into a syrup and the hot syrup is beaten into the whites, cooking them as it is added. The mixture is very much like a boiled icing. It is often used without baking to ice cakes, top pies and puddings and is sometimes added to sherbets to make them lighter.

Using the same principle but adding icing sugar to the cooked egg white mixture you can bake the mixture into fine hard meringues that seem to keep their dry crispness better than the regular hard meringues.

Hard Italian Meringue

1 cup sugar
1/2 cup water
4 egg whites
1 tsp. vanilla
1 1/4 cups sifted icing sugar

HEAT oven to 275°F. Grease and flour a large cookie sheet.

COMBINE sugar and water in small saucepan. Set over high heat and stir until sugar is dissolved. Boil hard without stirring until syrup forms a hard ball when a small amount is dropped into cold water or 250°F on the candy thermometer.

BEAT egg whites until stiff peaks form. Add the syrup to the whites in a thin stream, beating constantly at high speed on the mixer. Continue beating until mixture holds its shape. Beat in vanilla. Fold in icing sugar.

FORCE the mixture through a pastry tube or drop in mounds and shape with a spoon as directed in About hard meringues.

BAKE about 40 minutes or until lightly browned and firm to the touch. Lift off cookie sheet and cool on racks.

FILL with ice cream and fruit or sauce at serving time.

Soft Italian Meringue

1/2 cup sugar
3 tbsp. water
Pinch cream of tartar
1 egg white
Flavoring

STIR sugar and water with cream of tartar in small saucepan over low heat until sugar is dissolved. Bring to a boil over high heat and boil without stirring until syrup spins a thread or 242°F on the candy thermometer. Beat egg white until stiff. Pour the hot syrup in a thin stream into the egg white, beating constantly with a rotary beater until cool. Flavor to taste with an extract or liqueur and use to ice cake or top pie.

Next week: meringue recipes.<

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Alberta history

1976 SUMMER



- Scandinavian Homesteaders
- Japanese in Southern Alberta
- Minerals and Fur Trade
- Indian Raid
- Medicine Hat

Alberta history

Summer 1976

Volume 24, Number 3

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Cover Illustration: By the summer of 1921, when this photo was taken near Edmonton, the automobile had already become the king of the trail. In this instance, each vehicle shared the single rutted road.

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Effective Jan. 1, 1976, the annual membership fee of the Society is increased to \$6.00. This is the first increase in five years and reflects the growing expenses being incurred by the Society.

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Scandinavian Homesteaders

By

WILLIAM C. WONDERS

Nearly all authorities on Canadian Immigration concur in the opinion that the very best immigrants that have come to Canada from foreign countries are those from Iceland, Sweden, Norway, and Denmark, and it is a very gratifying feature of the tide finding its way to our shores that it still contains a substantial portion of these peoples, whilst a handsome contribution of this same fine stock is annually donated by the United States.¹

This quotation is taken from the *Wetaskiwin Times'* introduction to an article on "Scandinavians in Canada" over fifty years ago. Bearing in mind the large number of people of Scandinavian ethnic background in that part of central Alberta such laudatory phrasing is understandable - doubtlessly the newspaper's circulation showed an increase beyond normal with that issue! Yet it accurately does reflect two facts. Scandinavian homesteaders and settlers for

the Canadian West were very highly regarded by government and the Canadian public generally, and they have been particularly significant in Alberta.

The great stream of emigrants from the Nordic countries, once launched in the second quarter of the nineteenth century, was directed primarily to the United States. Its impact has been greatest in the American Midwest, where the states from Illinois northwestwards through Wisconsin, Michigan, Minnesota, Iowa, Nebraska and the Dakotas bear strong Scandinavian imprints to the present. The Pacific coast states and

Dr. Wonders is Professor of Geography at the University of Alberta, Edmonton. The photo above shows an Icelandic float in the Dominion Fair at Calgary in 1908.

many of the northeastern coastal cities such as New York, Boston and Worcester likewise include significant numbers of these latter-day Vikings.

The influences which led Scandinavian immigrants in the United States to take up settlement in the patterns of concentrations that they did have recently been examined by economists Vedder and Gallaway.² They have evaluated seven factors for the period 1850-1960: three are economic in nature - income levels, the availability of jobs, and the distance from New York (as the leading port of entry); four are non-economic variables - population density (land availability, etc.), the presence of a port of entry, the climate of the state (whether or not it is similar to Scandinavia), and the avoidance of the South because both of its physical and social climate. One would expect to find a positive relationship between the number of settlers and income levels and the number of jobs, and a negative relationship between the number of settlers and the distance from New York. From historical writings and biographical accounts, one would also expect to find Scandinavians settling in states with low population density where land was available, where there was a port of entry, where the climate was similar to the home countries, and that they would avoid the South.

Vedder and Gallaway's findings led them to conclude that "Scandinavian migrants have been quite responsive to interstate income differentials and differences in the demand for labour between states. Distance has been an unimportant consideration. Land availability (measured by population density) once was a factor in settlement patterns but has been declining in importance. Except in 1850, Scandinavians have not tended to stay in states with a port of entry. Also, Scandinavians have had, until relatively recently, a marked aversion to living in southern states and a persistent affinity for states which have climates similar to that in Scandinavian countries".³

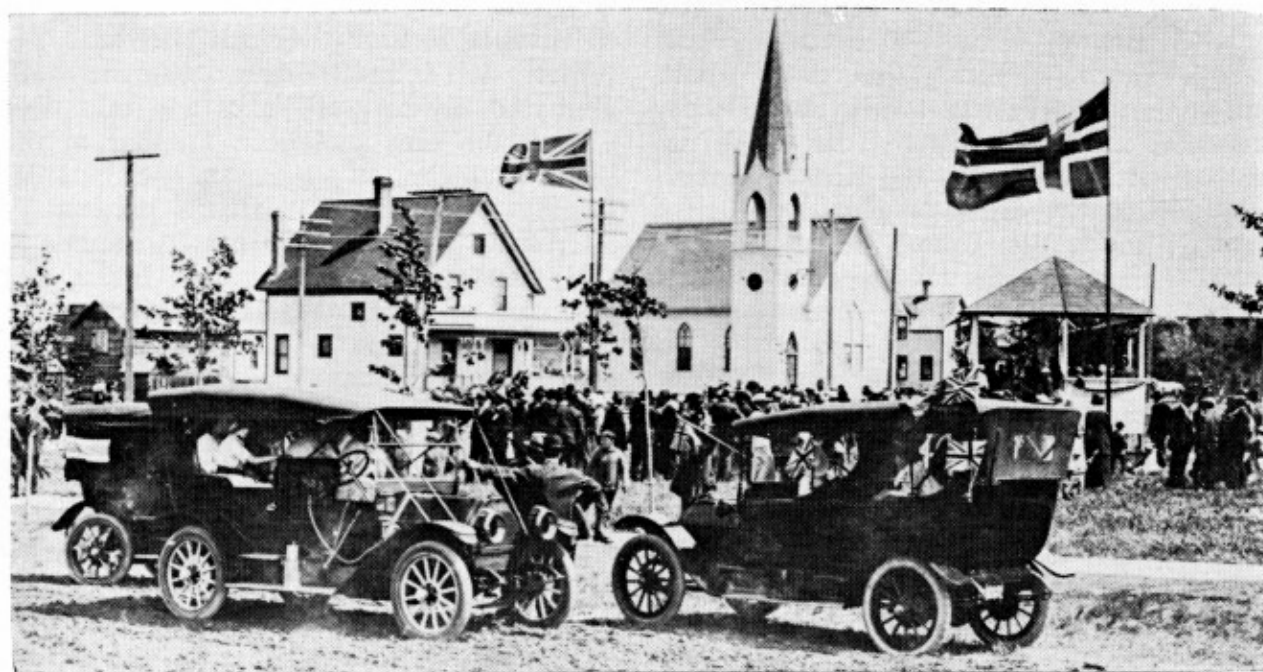
In Canada the Scandinavian element in the present national ethnic "mix" is a relatively minor one. Only about two percent of the total population is of Scandinavian descent, but it is two to three times higher than the national average in the four wes-

tern provinces.⁴ In Alberta the figure is 6.3 percent, only slightly less than first-ranking Saskatchewan with its 6.6 percent. Moreover, the contributions of Scandinavians to the entire spectrum of economic and cultural life of Alberta have been particularly noteworthy over the years, beyond what might be expected even from this figure.

In terms of the relative numbers of descendants of immigrants from individual nations amongst the five Norden states, by far the most numerous group in Alberta are the Norwegians. These 51,305 people make up 3.2 percent of the population of the province. In descending order the others are Swedish 24,380 (1.5 percent), Danish 20,120 (1.2 percent), Finnish 3,590 (0.2 percent) and Icelandic 2,620 (0.2 percent). Spatially they are widely distributed through Alberta but also have noteworthy concentrations. In the latter regard the smallest group, the Icelanders, are particularly associated with the central Alberta community of Markerville, south-west of Red Deer. Not only was this the pioneer Icelandic settlement in the province in 1888, but this too was the home of Stephan G. Stephanson who has been termed "the greatest Icelandic bard since the Middle Ages".

In the larger provincial scene the major concentration of people of Scandinavian background lies along an axis from Wetaskiwin eastwards through Camrose and beyond. Indeed, there probably are more people of Scandinavian ethnic origin in this area than in any other comparable area of Canada. Numerically, Vancouver is probably the most "Scandinavian" city, yet relatively, Scandinavians are most numerous in this part of central Alberta. This striking feature of the Canadian ethnic map was noted as early as 1933 when the Swedish geographer, Professor Helge Nelson of Lund University, visited the area while preparing his monumental work on Swedish settlement in North America.⁵

One of the basic questions which arises, of course, is why should there have been this noteworthy concentration of Scandinavian homesteaders in this particular geographic region? There are several factors involved rather than any single simple explanation. First, as noted previously, the major destination for Scandinavian emi-



Prominent during the Victoria Day celebrations in Camrose was the Norwegian flag, seen at right. This view was taken in 1915.

grants was the United States, rather than Canada, even if they actually landed in this country after crossing the Atlantic. As Ble-gen has phrased it, "To the Scandinavian immigrants who landed at the port of Quebec in the 1850's and 1860's, Canada was a corridor, not a place for permanent settlement".⁶ They came via Quebec because of the cheap emigrant fares available to them associated with the opening to Norwegian shipping of the lumber-carrying trade from Quebec, but they proceeded on to the American Midwest. The one significant attempt by Canadian authorities to deflect this movement to their own lands in the Gaspé area in the 1850's proved a disaster, and the Scandinavians continued their flow to the United States. A few did proceed directly from the home countries to settle in Canada but they were very much in the minority. Not until the Americans introduced quotas on immigration in the twentieth century was there a significant increase in the relative numbers coming to Canada compared with those to the United States. This was well after the homesteading period in central Alberta.

The majority of the Scandinavian homesteaders arrived in Alberta as a secondary movement from the United States. One of the interesting differences between the Nor-

wegians and Swedes involved, however, is that while only 14.4 percent of the Norwegians came to central Alberta directly from the home country compared with 65.3 percent via the United States, 37.5 percent of the Swedish homesteaders came directly from Sweden and only 48.5 percent via the U.S. Why this should have been the case is not known.

Completion of the Calgary & Edmonton Railway in 1891 made accessible an abundant supply of free homestead land and relatively inexpensive railway land at a time when these were becoming much less available in the United States at least in areas reasonably close to the districts of major Scandinavian settlement. Newly-arrived relatives and friends found that they could not afford to purchase farms and no more good homestead land was obtainable there. Some longer established families with maturing sons wanting farms faced the same problem, but appreciated that they could sell their improved farms and with the proceeds relocate in Alberta with free or comparatively inexpensive land and a cash "nest egg" with which to start.

Within the Minnesota-Dakotas area, from which so many of the central Alberta homesteaders came, environmental conditions in many cases further resulted in a

readiness to move. Earlier settlers in parts of the "cutover lands" of northern Minnesota were discovering that those would not support the best of farms. Surprisingly, the most important region from which the homesteaders came was the Red River valley, one of the areas of most productive soils in the entire United States. Here a major factor was the adverse climatic conditions which afflicted the region at that time, resulting in poor crops. Akerman in Sweden believes that once the Scandinavian migrant had uprooted himself and moved the first time, he was much more ready to move again.

Information on the availability of cheap land in western Canada was aimed particularly at the Midwestern U.S. farmers through massive propaganda programs by the Canadian government. The high calibre of men who were included as Canadian immigration agents scattered through the Midwest was a major factor in their success. Since the Scandinavians bulked so large in the populations of many of those states it was natural that this would be reflected in the ethnic nature of the homesteaders. A special effort was made to encourage Scandinavians as well, since they were considered particularly desirable homesteaders. To this end Carl O. Swanson, himself originally a Swedish immigrant to Canada, took up his duties as immigration agent concerned exclusively with promoting Scandinavian migration to Canada the same year that the Calgary & Edmonton Railway was completed. Being very favourably impressed with the central Alberta settlement possibilities he embarked upon a vigorous recruitment program amongst the Scandinavian community in the United States, first in the New England states and then in the Midwest. He personally conducted many of the migrants to Westaskiwin and assisted them in many ways in locating homesteads out from there. Newspaper accounts of the time contain frequent references to the comings and goings of this energetic man.

In seeking to discover the reasons for the decided Scandinavian nature of the homesteading of this part of central Alberta, one must recognize that many factors were involved, some which cannot be objectively

weighed. Many of the scouts who came on in advance to look over this new land, reported back enthusiastically about the availability of fish-carrying lakes and of timber with which they had been familiar in the home countries, as well as on the apparent fertility of the soil. The area is particularly interesting geographically because it lies in that transitional zone between forest and grassland originally. Was there any distinct preference for one or the other which influenced these Scandinavian homesteaders in selections of their land? Or was that selection based rather on the simple availability of land than on its inherent nature?

Was the process of settlement an orderly sequence of homesteading moving out from one or more initial centres, or was it a more erratic process — if the latter, what factors were involved in its extension? Did the Scandinavians impart distinctive features to the region in which they settled, different from those of other ethnic backgrounds, for it must be remembered that other groups also were represented in varying degree.

These are some of the questions which it is hoped that current research may answer. Some questions will forever remain unanswered since the essential information has been lost, even in as recently a settled area as Alberta. For the very reason that the Scandinavians have blended so readily into the general Canadian scene there is a considerable urgency in defining and acknowledging their significant contributions. To paraphrase one authority, "From the viewpoint of culture there is, strictly speaking, very seldom any second Scandinavian generation."

NOTES

1. *Wetaskiwin Times*, July 28, 1921.
2. Vedder, R. K., and Gallaway, L. E., "Settlement Preferences of Scandinavian Emigrants to the United States. 1850 - 1960." *Scan. Econ. Hist. Rev.*, XVIII (2), 1970, 159-176.
3. *Ibid*, 176.
4. Population statistics in this and following paragraph from Statistics Canada.
5. Nelson, H., *The Swedes and the Swedish Settlements in North America*, (XXXVII, "Skifter Utg. av Kungl. Hum. Vetenskaps-samfundet i Lund"), C. W. K. Gleerup, Lund, 1943.
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The Japanese in Southern Alberta 1941-45



By
DAVID B. IWAASA

Before the start of the Pacific war in 1941, almost all of the 22,837 Japanese in Canada lived in British Columbia, largely concentrated along the Pacific coast and Fraser River valley. With the exception of a few other scattered individuals, the only sizeable group outside of B.C. was centred in southern Alberta, where less than 600 Japanese Canadians were clustered around the two communities of Raymond and Hardieville. Four years later, fewer than 100 Japanese could be found along the B.C. coast while the Japanese population in southern Alberta had grown to more than 3,500.

Most of the Japanese settlers in Alberta

before the war had come to the province during the period from about the turn of the century to the early 1920's. Some racial discrimination had been exhibited in the early period when they had first arrived in southern Alberta, but by the late 1930's

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most Japanese and their children were beginning to be accepted, if not as equals, at least as good neighbours.

On Dec. 7, 1941 Japan attacked Pearl Harbour. The hysteria that followed jeopardized the acceptance that the Japanese in southern Alberta had won after many years. It was therefore not unusual that they were anxious to demonstrate their loyalty. On Dec. 8, 1941, the day after Pearl Harbour, a headline appeared in the *Lethbridge Herald*: "Many Alta. Japs are Naturalized Canadian Citizens".¹ The article stated that there were between 250 and 260 Japanese centred chiefly in Raymond, and that "some time ago the Japanese residents were registered and numbers of them fingerprinted by the Mounted Police."² The local correspondent commented that it was expected that the Japanese aliens would be interned, similar to the nationals of other enemy countries.³ A separate article in the same paper stated:

*South Alta. Japanese leaders have avowed their loyalty to Canada and the actual declaration of war and armed action by Japan came as a shock to them. A number of Raymond Japanese are in the Canadian army.*⁴

The same article chronicled briefly the history of the Japanese in the Raymond district. Harry (Yoichi) Hironaka was quoted as saying:

There are about 40 of the Japanese colony old-timers still living in the Raymond District. We have been here many years, raised our families here, own property here. This is our home. We are behind Canada one hundred percent and have supported the Red Cross and other war efforts. We will continue that support and if necessary fight for Canada.

Six days after Pearl Harbour another article appeared in the *Lethbridge Herald*:

Pledging their loyalty to Canada, Japanese residents of Lethbridge and district on Friday made a contribution of \$90 to the Canadian Red Cross. They expressed through George Higa, a member of the Canadian Reserve Army, whose brother Harry Higa is with the Canadian Forces overseas, their disapproval of the action of the Japanese militarists in bringing on the present war in the Pacific . . .

Even before the war broke out in the Pacific they state they heartily disliked the attitude of the Japanese military party in the Orient and they were hopeful of a peaceful settlement between

*the Japanese, American and British governments. The declaration of war took them by surprise.*⁵

This article went on to quote an assurance of loyalty given on behalf of the Japanese in the district.

*Each and every resident of Japanese descent pledge their loyalty to Canada and wish to cooperate with their fellow Canadians in any endeavour to achieve ultimate victory. Even before the Hawaiian episode some of the Japanese youths had enlisted in the active forces. Two of them, Harry Higa and Tom Matsuoka are overseas with the Canadian Army, the former with the Ordnance Corps and the latter with the Engineers. There are many who state they wish to enlist after Christmas and New Year's. Their ancestors were warriors in Japan, therefore these youths are expected to perform their duty with the same spirit of their ancestors they stated.*⁶

After the attack on Pearl Harbour, nearly every edition of the local press carried articles concerning the Japanese advance in China and in the South Pacific. December 10th saw the sinking of the H.M.S. Prince of Wales and the H.M.S. Repulse. Then on Dec. 25th, Hong Kong fell and some 2,000 Canadian soldiers who had been stationed there were either killed or captured. Although the general atmosphere in Alberta could not be described as one of panic, there was a feeling of anxiety and apprehension concerning the future of the war in the Pacific. The situation appeared to be going from bad to worse, and it seemed as if the Japanese had been preparing their moves long in advance. In the light of these incidents, it is not hard to see why white residents of southern Alberta had mixed feelings about the local Japanese residents.

Of all the areas, the attitude in Raymond appeared to be the most tolerant. On Jan. 2nd, 1942, a banquet was held there for three local Japanese youths, Toru Iwaasa, Scotty Oshiro, and Shin Takahashi. James H. Walker, M.L.A. for the Warner constituency, spoke at the meeting. He said that the Raymond Japanese "were the most honorable and law-abiding citizens. He paid tribute to the loyalty of Raymond's Japanese in supporting and cooperating in any civic project undertaken by Raymond. Mr. Walker reminded his naturalized Japanese listen-

ers that they were entitled to and would share equal privileges with other citizens of Canada, irregardless of creed or color.”⁷

Meanwhile, the Canadian government had impounded the fishing boats of Japanese Canadians along the west coast and, on the advice of the R.C.M.P., the leaders of the Japanese communities in B.C. had closed their Japanese language schools and newspapers. In January, 1942, Ottawa decided that all males who were Japanese citizens, 18 to 45 years of age, would be moved out of the so-called “Defense Zone” — a strip about 100 miles wide along the B.C. coast. In addition, the impounded fishing fleet was sold to other operators for immediate operation. At first it was hoped that these measures would be sufficient, but the mounting military and naval successes of Japan heightened already serious prejudices held in B.C. against the Japanese Canadians and there was agitation for even sterner measures. On Feb. 26th, the federal

government acceded to these demands and ordered a complete evacuation from the Defense Zone of all people of Japanese origin, regardless of their citizenship.

After the start of the war a Standing Committee on Orientals had been appointed, with Mayor Fred J. Hume of New Westminster serving as chairman. Lt.-Col. Sparling, Assistant Commissioner Mead of the R.C.M.P., Professor H. F. Angus of U.B.C., and Lt.-Col. MacGregor MacIntosh of the B.C. Legislature were members of the committee. On Jan. 5th, 1942, the press reported that, “the committee was recommending that all Japanese of whom there are some 24,000 be placed in camps, and where they possibly could be formed into labor corps . . . ”⁸

Possibly motivated by the potential of such a labor corps in solving the chronic labour difficulties experienced by the sugar beet growers, W. F. Russell, secretary of the Alberta Sugar Beet Growers’ Associa-



Japanese families gather at the railroad station in Slocan, B.C., in 1946 to say goodbye to friends and relatives leaving for Japan.

tion, wrote a letter to Mayor Hume inquiring about the possibility of employing Japanese workers in southern Alberta.⁹ On February 17th, A. MacNamara, Associate Deputy Minister of Labour, responded:

Unofficial advice has been placed in my hands to the effect that the Alberta Sugar Beet Growers' Association is somewhat interested in obtaining the assistance of Japanese labour in connection with the cultivation of sugar beets . . . Japanese Nationals, who are men born in Japan and enemy aliens, as well as Canadians of Japanese racial origin born in Canada are available . . . It strikes me that it might be possible for your Association to work out some mutually satisfactory arrangement for the employment of this surplus labour.¹⁰

Southern Alberta had always been plagued with a shortage of labour. The sugar beet fields were especially feeling the drain of manpower to war industries in the cities and into the armed forces. The beet growers' association was also confronted by other labour problems. A sugar beet workers' union, composed mostly of Hungarians, had been formed in the late 1930's and was utilizing the labour shortage to make demands on the growers to improve working conditions and wages. As a consequence, the farmers were quick to seize upon any opportunity to relieve this thorny problem. Besides, there really was not much choice and in many ways the Japanese were a "God-send" to the beet growers.¹¹

Some early sentiments were expressed in a telegram sent to the *Financial Post* by P. T. Rogers in Raymond.

This area in southern Alberta has been requested by Dominion Government to increase beet sugar production — surveys show widespread labor shortage for farms and especially for hand labor in beets — while there is widespread community sentiment against Oriental movement into our districts, farmers would be willing to use governmental supervised labor apparently available from other districts — if the Dominion Dept. of Labour organizes controls, assumes responsibility for and removes such labor at completion of employment — groups can be employed under labor contracts at good wages from May until Nov. District can use one thousand workers and these people should be selected from farm experience with disloyal elements and agitators eliminated.¹²

This early telegram expressed the first public concern of two items that were eventually to cause a great deal of contention — the degree of supervision, and the ultimate removal of the Japanese labour at the completion of employment. The seeds of controversy were present before the first Japanese Canadian evacuee arrived in southern Alberta.

On March 6th, the sugar beet growers decided to send a delegation to Vancouver to discuss the situation. Philip Baker represented the Alberta Sugar Beet Growers' Association; Frank Taylor, the Canadian Sugar Factories Ltd.; and A. E. Palmer, the Federal Department of Agriculture. The City of Lethbridge at first refused to send a delegate but Alderman J. A. Jardine, who was on vacation in Vancouver, finally was persuaded to join the committee.¹³ This group met with the B.C. Security Commission that had just been formed to take over the responsibilities previously held by the Standing Committee on Orientals. The three commissioners — Austin Taylor, a well-known Vancouver businessman; F. J. Mead, assistant commissioner of the R.C.M.P.; and John Shirras, assistant commissioner of the B.C. Provincial Police — were asked to be in attendance at the meeting. The Deputy Secretary of State was also there.

The meeting was a productive one, and members of the southern Alberta delegation came away more convinced than ever that the Japanese should come to the sugar beet fields. The need was tremendous and no other source of labour seemed in sight. Also, the delegation felt that if Ottawa deemed it necessary to evacuate the Japanese, then it was their duty to help remove them. Since the Japanese could be moved to the sugar beet fields as a family unit, the delegation was given the impression that it would be in the interests of the Japanese themselves if they came to southern Alberta. The only alternative given by the Commission was that the Japanese family units be split up, with the wives and children being sent to the interior "ghost towns". In addition, the police commissioners gave a very favourable report concerning the loyalty of the Japanese.

Undoubtedly the first consideration, that

of need, was the most overwhelming one. Nonetheless, the telegram of confirmation addressed to the Hon. Humphrey Mitchell, Minister of Labour, gave the following reasoning:

Regardless of considerable opposition we believe saner citizens for patriotic reasons would support policy of bringing Japanese families here under strict supervision of Security Commission in accordance with Commissioner's commitments to us if you as Minister of Labour would assure us that both Japanese Canadian citizens and Japanese aliens would be removed at close of emergency.¹⁴

"Removed at close of emergency" became an important issue in the later negotiations with the Alberta Government and added greatly to the insecurity of the Japanese.

On March 11th, Mr. Walker announced in the legislature that some 580 Japanese families might be brought into the sugar beet areas of southern Alberta. In response, Premier Aberhart said that the provincial government had no power to stop them, but they did not want to see Japanese "gathered in Alberta".¹⁵ From that beginning, provincial government opposition continued throughout the war. Its essential demands were summarized in a resolution of the legislature asking

that the Japanese be kept under constant federal supervision to prevent espionage or sabotage, that any costs involved such as health and education should be the responsibility of the Dominion, and that the Japanese be removed from the province at the end of the war.¹⁶

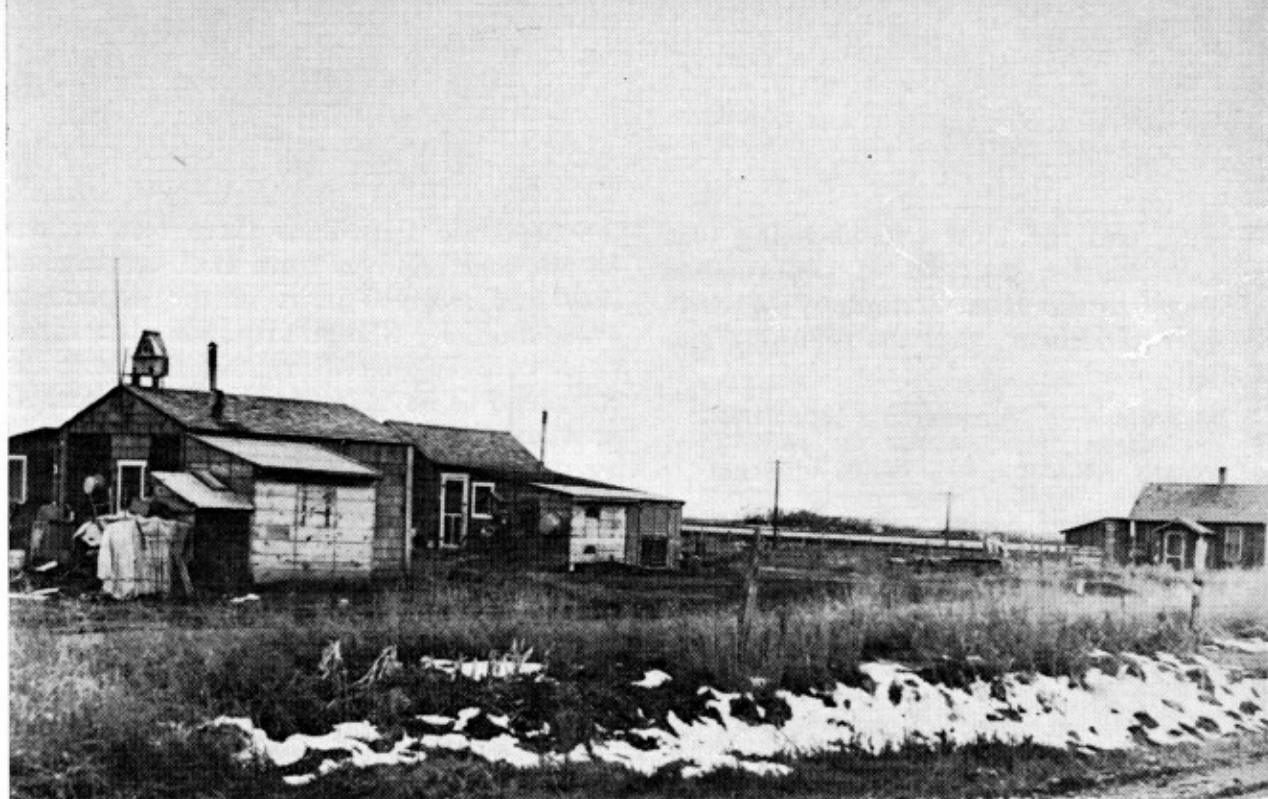
Public opposition to the movement of large numbers of Japanese into southern Alberta was immediate. Everyone was aware of the controversy raging in British Columbia concerning the Japanese question and many were afraid that the problem was simply being exported to southern Alberta. Many of the popular misconceptions and prejudices common in B.C. were being circulated and there was a real fear that these "Japs" might be fifth column workers.

The first movement of west coast Japanese into Alberta was probably into Raymond. A number of the "old timers" among

the Japanese Canadians there had invited friends and relatives from B.C. as soon as they had received news of the impending evacuation. By March 11th, some 45 Japanese were registered by the R.C.M.P. in Raymond as having arrived from the coastal province.¹⁷ These people came voluntarily by themselves and were not brought in by the B.C. Security Commission.

This arrival of Japanese caused some concern in Raymond, resulting in the Canadian Legion calling a meeting to discuss the situation. The *Herald* reported that "the Legion from the start has been strongly opposed to the movement of these enemy aliens to the district."¹⁸ In spite of the fact that Japanese leaders in Raymond gave assurances that the newcomers had been permitted to come by the Canadian authorities, the protests continued until the Taber branch of the Legion formed a committee to draft a protest concerning their arrival. "If the Japanese are needed then they should be under military supervision," was the cry.¹⁹ Similarly, at the urging of the Lethbridge Board of Trade and a committee from Raymond, Solon Low, the Provincial Treasurer, introduced a bill in the Alberta Legislature to "prohibit sales of land to any enemy aliens or Hutterites." This bill was intended to stop the acquisition of land by the Japanese and other aliens, with the intention of preventing them from permanently settling in the area.²⁰ The bill was passed, but was later disallowed by the federal government.²¹ Roy Lee, M.L.A. for Taber, was another individual who was quite vocal concerning the Japanese question and on March 20th, he stated in the legislature that "he opposed any Japanese coming into the beet fields and taking the place of other workers."²² This in essence was a repetition of the same arguments that had been made against the Japanese since they had first arrived in Canada.

The situation in Lethbridge was ambivalent. Alderman Rorie Knight declared, "I will have nothing to do with the Japanese — they are the most treacherous nation on earth. No word of mine will bring a Jap to this country."²³ However, Mayor D. H. Elton stated the opinion of the Council when he said, "We must subdue our per-



These three houses on the Zobell Brothers' farm in the Raymond district were occupied in 1945 by Japanese evacuees.

sonal feelings and cooperate with the government on this problem. There must be unity of sentiment."²⁴

However, not everyone was against bringing in Japanese to southern Alberta. Mayor P. W. Cope of Raymond, for example, was unexcited by the impending Japanese immigration. An exchange of correspondence between him and a local resident, printed in the *Raymond Recorder*, is indicative of his feelings:

Why in the name of God are you allowing the Mormons to bring in all them Japs, all they want to do is to get cheap labor. Why not give some of the poor people the same chance you are giving the Japs. Don't they think of their young people, the life of the cominity [sic] if they bring in all of those Japs . . . I think a few of those good Mormons who are trying so hard to get something for nothing (of course that is the Mormons anyway) had better go to Japan to live. Raymond has lots of poor people who could do with a little help. Is Japan doing the same by our boys, fighting for them, you and us. No. For God sake Mr. Mayor act before it is too late.²⁵

The mayor's answer was brief and to the point.

May I say that the accusations respecting the Mormons and the Japanese coming into Raymond are entirely false and without foundation.

Members of the Lethbridge Northern

Beet Growers in the Picture Butte District met to give unanimous approval for the use of Japanese workers in the sugar beet fields.²⁶ However, this type of approval seemed limited to the sugar beet growers and to a few individuals in Raymond and Hardieville who were familiar with the Japanese because of their contacts with the old-time residents.

In addition to the discussion in Picture Butte, meetings were organized by the Raymond and Taber locals of the Sugar Beet Growers' Association. In the Taber meeting, about half of the growers seemed in favour of bringing the Japanese into southern Alberta while the other half were vehemently opposed.²⁷ In the Raymond meeting the topic was hotly debated. Some sixty farmers were present and although the majority appeared to favour the move, there was a vocal minority very much against it.²⁸

Despite the controversy and debate over the matter, by April it was confirmed that more Japanese would be coming to southern Alberta. Some forty farmers had applied for more than 45 Japanese families, and fifteen farmers were ready to accept the first contingent.²⁹

In preparation for the move, W. Andrews of Lethbridge was appointed the B.C. Security Commission representative in southern Alberta and an office was obtained in the

Metcalf Building. Approximately one week later, the first contingent of Japanese evacuees from Mission, B.C., arrived and went to the Coalhurst-Diamond City region. The second group, consisting of 22 families totalling 124 persons, arrived from Whonnack, B.C., and took up residence in Picture Butte. The third group of some 73 persons in ten families from Steveston arrived the next day and went to Coaldale. The fourth group of 23 families from New Westminster was despatched to the Raymond-Magrath district. By the first week of June, 21 groups had arrived, bringing the total number of Japanese brought into southern Alberta from B.C. to approximately 2,250 or about 370 families.³⁰

Most of the first evacuees were from the Fraser Valley and had some farm experience. However, later groups included large numbers of fishermen and individuals with lumbering experience. As a result, many families experienced severe adjustment problems. Dr. F. La Violette listed five major problems immediately encountered by the evacuees: inadequate living quarters; lack of adequate water supply; the vast spaces between farms and neighbours; inadequate medical facilities; and insufficient acreage and extra work to allow most Japanese families to make an adequate living.³¹

Previous sugar beet labourers had been of the transient nature and so most living quarters were of a temporary sort, passable for the summer but terribly inadequate for winter. As a consequence, the B.C. Security Commission was forced to provide lumber in order to renovate some of the buildings and in some cases even to build homes to accommodate the Japanese. Some instances are reported where the Japanese families arrived to find that they were expected to assist in the building of their own accommodations.

The lack of adequate water was a source of irritation for many Japanese. Water often had to be brought by truck from long distances and cisterns with filters were not ready. The Japanese, known for their cleanliness, used a great deal more water than the other workers had, and the farmers were not used to this type of situation:

One farmer wrote to the Lethbridge office of the [B.C. Security] Commission, saying that the Hungarians used only five gallons of water per day while the Japanese used sixty. He asked if it was his responsibility to supply as much water as this because he had no water wagon with which to haul it eight miles.³²

The vast spaces in southern Alberta between farms caused a great deal of anxiety among the B.C. Japanese and they were constantly afraid of becoming sick and being unable to obtain medical attention. Medical expenses were high and in many cases the Commission was forced to assist in paying the costs. Originally, movement to the sugar beet fields was meant to allow the Japanese to be self-sufficient. But because of inexperience and the lack of sufficient workers in some families, many were not able to make enough money to sustain them through the first winter. Sugar beet work requires a great deal of hand labour; if only two people out of a family of five are able to work, it is almost impossible to make an adequate living. As a result, the Commission had to provide relief funds to an estimated 42 percent of the Japanese during the first winter.³³ Certain maladjustments were bound to occur, but generally speaking the Japanese proved to be excellent workers. Numerous reports during this period lauded the evacuees. The following comment by a sugar factory official is typical:

... reports from the Canadian Sugar Factory agricultural officials are that most of the Japanese are adapting themselves quite well to their new task of beet thinning. Moreover, the male workers are being assisted in the beet fields by their wives and children who seemingly enjoy, so far, working in the beets.³⁴

However, the work consisted of long hours of tedious, back-breaking labour. For those who had once owned their own farms, boats and businesses, to be reduced to menial labour in a strange land must have been humiliating. That they were able to adjust at all is a tribute to their fortitude.

One of the first problems to arise in 1942 concerned who would pay for the added school facilities necessitated by the influx of Japanese evacuees.³⁵ This was resolved

when the B.C. Security Commission paid an outright grant to the province, which in turn distributed it to the school districts for the education of the children of the evacuees through the first eight grades. This grant of \$65 per pupil was the highest in the Dominion.

Despite the controversy, the initial numbers of Japanese children that accompanied their parents were not as large as expected, as many of the school-age children remained in the interior housing projects in order to complete their school year.³⁵ However, as time passed and more children joined their parents, additional school rooms were built and some extra teachers were hired. Because the federal government had agreed to pay only up to grade eight, students wishing to go on to high school had to pay their own fees. Although the amount varied from district to district, the high school fee sometimes cost as much as \$70 per child a year. For the Japanese who had been deprived of their normal livelihood this was an unbearable imposition and was often resisted bitterly.

A second problem, concerning the supervision of the Japanese evacuees, was somewhat more complicated. The beet growers wanted to insure that the Japanese did not leave their farms to go to other more lucrative forms of work. At the same time, urban residents in Lethbridge did not want the Japanese moving into the city to take up permanent residence.

Lethbridge City Council was determined to enforce Article 10 of an agreement with the B.C. Security Commission which stated:

The commission further agrees to see that any Japanese so moved remain domiciled on the farms to which they are allocated and the commission further agrees that they will not allow them to move and reside in the City of Lethbridge or become a charge on any municipality in the Province of Alberta.³⁷

The Japanese could shop in Lethbridge during the day, but were not to live or work in the city.

Before long, however, a number of interesting cases developed that challenged this resolution. The first incident might be term-

ed the "beer parlor case". In July, the Union of Alberta Municipalities passed a resolution stating that Japanese persons should be barred from Alberta beer parlors. This motion was introduced by Alderman E. H. Star of Calgary and Mayor D. H. Elton of Lethbridge.³⁸ Subsequently, when Lethbridge City Council debated the reasoning behind the resolution, Mayor Elton explained that he feared the situation was not conducive for harmony when servicemen drank beer at one table and saw a group of Japanese at another. Alderman Jardine objected to the singling out of the Japanese, and in the course of the discussion Germans and Italians were also mentioned as possible candidates for exclusion. Further action was not taken until Aug. 4th, 1942, when Alderman J. A. Jardine introduced a motion:

That the Alberta Liquor Control Board be and is hereby requested to order all beer parlors in the City of Lethbridge to prohibit the entrance thereto of all Japanese and Hutterites.³⁹

Mayor Elton stated that "keeping these people out of beer parlors is a measure for their own protection." No complaints or disturbances had occurred during this period so the possible trouble appeared to exist only in the councillors' minds. On Sept. 1st, the resolution was effectively squashed when the Alberta Liquor Control Board informed Council that:

I have to advise you that our legal department offers the opinion that the board has no authority to undertake to deprive groups of any nationality from patronizing beer parlors in the Province of Alberta.⁴⁰

Nonetheless, the B.C. Security Commission ruled that Japanese "of all citizenship status or otherwise" be prohibited as of January 1, 1943 from frequenting beer parlors.⁴³ A month later, the Commission itself was dissolved, and in March the farce finally ended when the province rescinded the beer parlor order.⁴²

The second incident might be termed the "cannery commotion". Apparently in August, 1942, some Japanese moved within the Lethbridge City limits, 20 of them to work at the Broder Canning Factory. Advised of this breach of the agreement



Japanese on board a train in British Columbia say goodbye to friends and relatives.

with the city, W. A. Eastwood, general manager of the Security Commission, wired the city asking:

Does the action of Broder Canning Factory Lethbridge in employing Japanese within city limits meet with approval of Lethbridge city council? We must have approval of Council before Japanese can remain in the city.⁴³

The answer was "no" and plans were made to return the Japanese to the farms to which they had originally been allocated. However, E. J. Gordon, assistant foods administrator in Ottawa, requested that the Japanese be allowed to remain temporarily because of a shortage of labour at the canning factory. Mayor D. H. Elton cabled his reply:

If no other labour is available Council will acquiesce in your request to permit Japanese labour to remain here the next 7 to 10 days. This permission is strictly conditioned upon removal within the time specified in your telegram and also on the enforcement of the agreement entered into with the B.C. Security Commission.⁴⁴

Ten days after the original request, the Security Commission announced that the Japanese were being returned to their farms on that day.⁴⁵ However, on Sept. 1st, some 25 Japanese were still being employed by Broders and the Council expressed its disapproval.⁴⁶ At last, sensing defeat of its intentions, City Council finally approved the limited use of Japanese labour in the city. In January, 1943 it resolved:

1. That this Council consents to the hiring of male Japanese evacuees from the Province of B.C. by the Broder Canning Company.
2. That . . . housing of Japanese so hired shall be at a dormitory at the plant of the said Broder Canning Company or as closely contiguous thereto as possible.
3. That each hiring shall only be for the months of July, August, and Sep-

tember and Japanese hired as afore-said shall return to their domicile outside the city upon termination of such employment.⁴⁷

On June 6, 1944, when all semblance of observing the resolution seemed doomed, Council granted Broder Canning permission to employ Japanese evacuees until the end of the year.⁴⁸

Taber was embroiled in a similar commotion in August, 1942, when it was announced that Japanese were working in the canning factory there.⁴⁹ The Taber Branch of the Canadian Legion sent a protest to the B.C. Security Commission stating that they had been assured that the Japanese would be hired only on farms.⁵⁰ Nothing more was heard about the issue.

A third case involving supervision dealt with two individuals — a high school student and a chick sexer. On Oct. 14, 1942, Lethbridge City Council agreed after much debate to allow a certain Japanese youth to take up residence in the city to pursue his high school education. Aldermen Ed. Castles and Fred Smeed opposed the action, but in granting the permission council did so with the following stipulation:

That the youth alone be permitted to take up residence for schooling purposes. When he finished his schooling he must return to the farm to which his family was allocated. The family cannot take up residence here.⁵¹

A. E. Russell, the B.C. Security Commission representative, appeared personally on behalf of the boy and was reminded that this action was not to be taken as a precedence. However, despite Council's warning some 15 Japanese students eventually did attend high schools in Lethbridge during the war.

The other case centred around a poultry firm which desperately required the assist-

ance of a chick sexer. In February, 1944, after considerable controversy, a Japanese chick sexer from Taylor Lake Siding, B.C., was allowed to remain in the city with the provision that he was to be "returned to the neighbouring province by July 1st."⁵²

Perhaps the most lasting controversies stemmed around the employment of Japanese domestics in the city. In August of 1943, St. Michael's Hospital in Lethbridge requested permission to employ Japanese domestics to work within the hospital. The question was tabled⁵³ and later permission was denied. Yet in February of 1944, after the approval of the chick sexer, Charles O. Asplund wrote a letter pointing out the real situation:

*I should like to ask the City Council if it is not being a little naive in spending time discussing special permission to let a single Japanese individual domicile in the city? This question is asked in the light of the fact that there are now and have been for some time several Japanese domestics working in the city.*⁵⁴

Finally, in April of 1945, in the face of repeated and flagrant violations of the agreement, City Council asked the various local organizations if they supported Council on its stand concerning observance of the B.C. Security Commission agreement. The Trades and Labour Council strongly endorsed the city's stand, stating in a resolution:

*That this council will not countenance any Japanese evacuees being employed or domiciled in the City of Lethbridge unless they have first made application to the City Council and if application is granted that they must have the necessary permits from the B.C. Security Commission and the R.C.M.P.*⁵⁵

Soon after, in a joint statement, the Canadian Legion and the Army and Navy Veterans League urged City Council to "keep out the Japs".⁵⁶ Some individuals pointed out the inconsistencies in the Council's stand. Acting Mayor T. E. Brown commented that "Many of the Japanese are Canadian born and who are we to deprive them of privileges given to Germans?"⁵⁷ In a letter to the editor of the *Herald* one individual stated that if Council was really serious about its stand, why not pass a by-law and enforce it? The writer went on to state:

*Now it is proposed that anyone wishing to employ a Japanese maid should apply to the City Council. Since when has it been the business of the City Council to decide whether or not a person should have a maid and if so, whether or not she should be Japanese?*⁵⁸

Similarly, a letter from the executive of the United Church's Women's Missionary Society in southern Alberta pointed out that:

*The outcry against the Japanese girls who are honestly desiring to earn an independent livelihood in our city is the sort of racial discrimination adopted by the Nazis.*⁵⁹

Even two months after the war with Japan had ended in 1945, another request by St. Michael's Hospital to employ Japanese domestics was turned down.⁶⁰ By this time the B.C. Security Commission had been dissolved for more than two years, but the City Council learned that its agreement was still in effect and being administered by the Department of Labour. Despite the Council's firmness, the hopeless position was pointed out by Alderman Edward Castles who said, "that since the Department of Labour took them [the Japanese] over, lots of them have come into the city. The war is over and no one seems to care."⁶¹ This is a fitting epitaph to the controversy aroused by hiring Japanese domestics some two years before.

The farmers were also in favour of stringent supervision of the Japanese. As long as the evacuees were confined to the farms to which they were allocated, the beet farmers were assured of a permanent source of labour. But many of the Japanese families found they were unable to make sufficient money working solely on the farms to which they had been allocated. As a result many moved and changed locations, attracted by larger acreages and better conditions. This angered some farmers who felt that the Japanese were in the nature of indentured servants and had an obligation to remain on the farms to which they had been assigned. As the war progressed, and the labour situation became even more acute, very few Japanese families followed the first contingents from British Columbia. In July of 1943, Humphrey Mitchell, Minister of Labour,

stated that the Japanese "saved the sugar beet industry: but I do not see any chance of Southern Alberta getting any more."⁶²

The basic concept was that the relocation of the Japanese to southern Alberta was only a temporary measure and that at the conclusion of the war they would be returned to B.C. Contained in the agreement signed between the provinces and the Federal government was the stipulation that the Dominion government would remove the Japanese upon request, six months after hostilities had ceased.⁶³

Given the labour shortage it is doubtful that the farmers really wanted to see this occur, but the clause was there and it added to the insecurity felt by the Japanese evacuees. At meetings of Alberta municipalities in 1942 and 1944, resolutions were passed which in essence stated that they were opposed to the permanent establishment of Japanese in Alberta and that at the conclusion of hostilities they be removed "in order that our men and women serving in

the armed forces will be found room to re-establish themselves in occupations desirable to them."⁶⁴

Since those advocating removal were aware of B.C.'s opposition to the re-establishment of the Japanese in that province, one wonders where the federal government was expected to send them. It is not unlikely that a large minority favoured their repatriation to Japan as a possible solution. Opposition to the stand of the Provincial government did come from a variety of areas, but the strongest stand came from the United Church at a conference held in Calgary in 1945:

*Canada's handling of Japanese Canadians has been a blot on our record as a people . . . We strongly disapprove of Premier Manning's declaration that in any resettlement of B.C. Japanese throughout this dominion, Alberta would refuse the quota assigned to this province.*⁶⁵

This conference also came out against repatriation to Japan.



By 1945, the children of Japanese evacuees were being accepted into the community. Japanese students are seen here in a mixed class at Picture Butte.

Like many other controversies involving the evacuees, a firm decision on the removal was avoided, and the whole matter was allowed to lapse when the contract between the province and the federal government expired on March 31, 1948. Throughout this entire period, the Japanese could never really be sure if they would be requested to leave.

Lethbridge was not the only area where opposition to the Japanese had occurred. In 1942, the Medicine Hat City Council declined an application from King Hirano, a Japanese resident of the city for over 20 years, to permit his brother and family to come from Vancouver to Medicine Hat for the duration.

The Council decided it could not assist in any way in bringing Japanese into this area and reaffirmed its stand . . . that all Japanese should be kept under government supervision rather than be distributed across the Dominion piecemeal.⁶⁶

In Calgary, Hiroshi Kuwahara was refused permission to return to the city where he had grown up as a boy. He had been working in Vancouver when the evacuation order came, so he requested permission to return to Calgary where his family resided and owned a store. In a hotly debated Council meeting his request was denied. Nonetheless, the B.C. Security Commission allowed him to quietly slip into Calgary without permission, and nothing more was heard about the issue.⁶⁷

Edmonton similarly imposed restrictions against Japanese Canadians. An example occurred in September of 1945, nearly one month after the cessation of hostilities against Japan. K. Kenneth Hisaoka of Iron Springs requested permission to reside in Edmonton while attending university. However, the city fathers ruled that no Japanese student would be allowed to come to the city "until all applications by servicemen have been filled."⁶⁸

During the war years, there was a crying need for better communications between the Japanese community and the rest of the residents of the area. In Raymond, the Buddhist Church decided to have activities such as judo and kendo in order to provide

wholesome activity for their young people. This resulted in rumours being circulated that the Japanese were training the youth in various martial arts, preparatory for fifth column work. Some concern was expressed by members of the community and, as a result, a number of prominent citizens were asked to attend some of these so-called "subversive" activities. The group, including the mayor, bankers, and school principals, apparently was satisfied by what they saw and the controversy ended.⁶⁹ This pointed out how vital it was to have responsible Japanese leaders who could communicate with both Japanese and Caucasian residents. It was in this role that the "old-timers" among the Japanese in Raymond proved particularly valuable.

The B.C. Security Commission also recognized the necessity of having people close at hand who were aware of the problems and difficulties. William Andrews was their appointee in Lethbridge from April to August, 1942, when he was replaced by A. E. Russell. These individuals played a vital role in smoothing over difficulties between the Japanese and the growers.

During 1943, a problem arose when the beet growers wanted more workers, but the Japanese in the interior camps of B.C. were reluctant to come because of rumours concerning the poor housing, lack of water, and the inability of certain families to earn a living. The harsh climate of Alberta was another factor deterring the evacuees from coming to southern Alberta. In this instance, the Security Commission appointed T. Maruno as the Japanese spokesman to travel with A. E. Russell through the relocation camps to persuade more families to come.⁷⁰ He attempted to discredit some of the rumours but it is doubtful if he was able to allay many of the fears, because in many cases the rumours were true. Nonetheless, from this time on increasing use was made of Japanese spokesmen in negotiations with beet growers and Japanese workers.

As the Japanese became more and more a part of the local scene, individuals began to ignore discriminatory regulations. In the fall of 1943, some 250 evacuees were allowed to go to work in various saw mills and lumber camps in Alberta. These work-

These directives touched off a number of strenuous protests from prominent individuals, churches, and citizens' groups. In southern Alberta a citizens' committee was formed to voice its opposition to the deportation orders and other injustices perpetrated against the Japanese. Nonetheless, although the validity of the orders were in

1. Japanese nationals who had requested repatriation or who remained in internment on September 1, 1945.
2. Naturalized Canadian citizens who requested repatriation and did not revoke their requests in writing before midnight on September 1, 1945.
3. Canadian-born Japanese sixteen years of age or over who requested repatriation, if such persons had not revoked their requests in writing before the issuance of an order for their deportation.
4. The wife and children (under sixteen years of age) of any person in the above categories for whom the Minister of Labour made an order for deportation.⁷⁵

Individuals who were subject to deportation: these listed the following categories of inmates. Known as the "deportation orders", Council were tabled in the House of Commons, on Dec. 17, 1945, three Orders-in-Lines, in accordance with these general guidelines:

1. To avoid undue concentration with people of Japanese origin should be distributed more evenly throughout Canada.
2. Those found disloyal to Canada during the war should not have the privilege of remaining in this country, and those desiring to go to Japan voluntarily should be aided and encouraged to do so.
3. Any further Japanese immigration should be prohibited but without commitments binding indefinitely in to the future.
4. People of Japanese origin loyal to Canada should be treated fairly and justly.⁷⁴

In the summer of 1944, Prime Minister W. L. Mackenzie King outlined the government's policy in respect to the Japanese in Canada. Basically, the salient features were:

not immune to prejudices, but neither were they insensitive to the grounds well of opposition that was slowly building up on the country against the government's treatment of the Japanese.

Missionaries such as Miss Hedwig Bartling attempted to provide activities for the young Japanese Canadians and brought the plight of the evacuees to the attention of many prominent southern Albertans. Near the end of the war various religious groups such as the United Church began to cry out against the injustices that had been placed upon the Japanese. Albertans were

In Raymond and Hardieville the fact that an old and established Japanese population had lived in the towns prior to the war had a considerable effect in lessening suspicions against the evacuees. Although not completely free of discrimination, the evacuees found acceptance easier in those areas where Japanese had lived for many years.

Japanese beet workers, many of them speaking perfect English, are in the Taber district and are seen frequently on the town streets. Some of them have been members of Christian churches at the coast and attend Sunday services here.⁷³

Local residents sometimes appeared surprised that the Japanese could speak English and that many of them were Canadian born. An article carried in the *Herald* reflected this amazement:

At first, the R.C.M.P. were very diligent in checking on the evacuees, but later they became increasingly lax in enforcing the resolutions of the Security Commission. When individuals were caught breaking the regulations, they were usually reprimanded and let go, or punished very lightly. The just and humane handling of the situation by the R.C.M.P. did much to alleviate an otherwise intolerable situation and the police did much to gain the respect of the Japanese.

ed in Macleod, Burmis, Rocky Mountain House, and Lesser Slave Lake regions. They returned in the spring of 1944, demonstrating their trustworthiness.⁷¹ Although during 1943, the Japanese evacuees had to follow a special procedure in order to get their ration books, by the following year, they were asked to pick up their books at local distribution centres in the same manner as other residents.⁷² The same gradually became true of other restrictions.

doubt, some 3,964 Japanese Canadians were deported from Canada before the provisions were revoked on Jan. 23rd, 1947.

In Alberta, some 15.4 percent of the evacuated Japanese had registered their intention of returning to Japan. The percentage for all of Canada was 43.3 percent while the total for B.C. was 60.1 percent. In Alberta, this meant that only 176 of 700 Japanese nationals and 46 of the 432 naturalized citizens living in Alberta stated their intention to go to Japan. Their children who were under the age of sixteen also would go with them, and so these figures would be somewhat higher if it included them as well. Just the same, the statistics for Alberta were significantly lower than for the rest of Canada.

After a series of delays, only a small number of Japanese from Alberta actually departed for Japan under the repatriation program.⁷⁶ This is probably the strongest testimony to the fact that the evacuees had decided to accept southern Alberta as their new home, and that on the whole many people had been willing to treat the Japanese fairly.

In 1948, the evacuees were allowed to vote in the Alberta provincial elections, and thus were able for the first time to exercise a right that had been denied them in British Columbia. However, not until March 31, 1951, some five years and eight months after the war in the Pacific had ended, were the last Emergency War Measures Acts against them rescinded and full civil rights extended to all persons of Japanese ancestry throughout Canada.

Today, persons of Japanese ancestry can be found in nearly every occupation and profession in southern Alberta. Japanese Canadian farmers have played a significant role in the development of agriculture, particularly with regards to the potato and the sugar beet industry. A Japanese Canadian evacuee is co-editor and part-owner of the *Taber Times*, a newspaper that had once run a campaign to exclude the Japanese from the area. In 1967, Prince Takamatsu of Japan officially opened the Nikka Yuko Japanese Gardens, a combined centennial project of the City of Lethbridge and the



During the war, Japanese Canadians proved themselves to be among the country's most loyal citizens. Many served in the armed forces, such as Shin Takahashi, left, and Toru Iwaasa, with a comrade at army camp in 1942.

local Japanese community. Dr. James Oshiro, a local medical doctor and veteran of World War Two, was named chancellor of the University of Lethbridge, the first person of Japanese ancestry to be appointed to such a position in Canada.

But the Japanese in southern Alberta paid, through hard work and quiet forbearance, for the right to be accepted. The cost has also been high. In their struggle to be accepted and to become a success in their fields, many Japanese Canadians have forgotten their cultural heritage and the bonds that had sustained them through the hardships of the evacuation. The children of the evacuees no longer speak Japanese or identify with the land of their ancestors. To some, this is a measure of success in integration. To others, it is a measure of the sacrifice that had to be paid.

Nonetheless, the people of Japanese origin are now an integral part of the ethnic mosaic that makes up the population of southern Alberta, and their history is now a part of the history of the province.

NOTES

1. *Lethbridge Herald* (hereafter called the *Herald*), Dec. 8, 1941.
 2. None of the local residents recall this registration.
 3. As far as can be determined, no Japanese living in southern Alberta at the time of the outbreak of the war was interned.
 4. *Herald*, Dec. 8, 1941.
 5. *ibid.*, Dec. 13, 1941.
 6. *ibid.*
 7. *Herald*, Jan. 2, 1942.
 8. Alberta Sugar Beet Growers' Association Papers, Glenbow-Alberta Institute Library, Calgary, Alberta.
 9. *ibid.*
 10. *ibid.*
 11. Interview with Mr. A. E. Palmer.
 12. Alberta Sugar Beet Growers' Assoc. Pap-ers, op. cit.
 13. Interview with A. E. Palmer. See also *Herald*, Mar. 13, 1942.
 14. Alberta Sugar Beet Growers' Assoc. Pap-ers, op. cit.
 15. *Herald*, Mar. 11, 1942.
 16. *ibid.*, Apr. 1, 1942.
 17. *ibid.*, Mar. 11, 1942.
 18. *ibid.*, Mar. 9, 1942.
 19. *ibid.*, Mar. 11, 1942.
 20. *ibid.*
 21. Forrest E. Laviolette. *The Canadian Japanese and World War II*. Toronto: U. of T. Press, 1948. 122-125.
 22. *Herald*, Mar. 20, 1942.
 23. *ibid.*, Mar. 11, 1942.
 24. *ibid.*
 25. Raymond Recorder, Mar. 13, 1942.
 26. *Herald*, Mar. 18, 1942.
 27. Interview with A. E. Palmer.
 28. Interview with C. D. Peterson. Also Ray-mond Recorder, Apr. 3, 1942.
 29. Alberta Sugar Beet Growers' Assoc. Pap-ers, op. cit.
 30. *Herald*, Mar. 30, 1942.
 31. Forrest E. Laviolette, op. cit. 127-129.
 32. *ibid.*, 128.
 33. *Herald*, Jan. 6, 1968.
 34. *ibid.*, June 2, 1942.
 35. *ibid.*, May 7, 1942 and June 20, 1942.
 36. *ibid.*, June 17, 1942.
 37. *ibid.*, Mar. 13, 1942. See David Iwaasa,
- Medicine Hat has Calgary beat in one instance, for Medicine Hat can boast of a real live matrimonial bureau. It has its headquarters at the Police Barracks, and there is no fake about the way it does business. Last week a young man, who was supposed to have trifled with the affections of a girl to a serious extent, was locked up. Just before he was given a hearing, he voluntarily offered to compromise by marrying the young lady. Not much chance was given him to retract the proposition. The inspector dashed out for a minister, and you couldn't see the sergeant for dust as he hit the trail for a license. It didn't take very long to the Mr. Man up hard and fast, but the officials are all mum on the question of who gave the bride away. One had his ears boxed for his precocity in endeavor-ing to claim his privileges in the osculatory line.
- Calgary Herald, Sept. 13, 1906.
- MATRIMONIAL BUREAU**
- Canadian Japanese in Southern Alberta: 1905-1945. University of Lethbridge Re-search Paper, 1972, appendix #1.
38. *Herald*, July 17, 1942.
39. *ibid.*, Aug. 4, 1942. Hutterites were avowed pacifists and they were allowed 'consent-ious objectors' status. Since they were of German ancestry and lived in colonies, they were often the object of persecution.
40. *ibid.*, Sept. 1, 1942.
41. *ibid.*, Dec. 7, 1942.
42. *ibid.*, Mar. 5, 1943.
43. *ibid.*, Aug. 11, 1942.
44. *ibid.*, Aug. 12, 1942.
45. *ibid.*, Aug. 21, 1942.
46. *ibid.*, Sept. 1, 1942.
47. *ibid.*, Jan. 13, 1943.
48. *ibid.*, June 6, 1944.
49. *ibid.*, Aug. 25, 1942.
50. *ibid.*, Sept. 1, 1942.
51. *ibid.*, Oct. 14, 1942.
52. *ibid.*, Oct. 1, 1944.
53. *ibid.*, Oct. 8, 1943.
54. *ibid.*, Feb. 5, 1944.
55. *ibid.*, Apr. 6, 1945.
56. *ibid.*, Apr. 10, 1945.
57. *ibid.*
58. *ibid.*, Apr. 13, 1945.
59. *ibid.*, Apr. 21, 1945.
60. *ibid.*, Oct. 10, 1945.
61. *ibid.*, Sept. 25, 1945.
62. *ibid.*, July 15, 1943.
63. *ibid.*, May 6, 1944. See also Forrest E. La-violette, op. cit., 133 - 134.
64. *ibid.*, June 20, 1944.
65. *ibid.*, May 24, 1945.
66. *ibid.*, Apr. 7, 1942.
67. Interview with Hiroshi Kuwahara.
68. *Herald*, Sept. 11, 1945.
69. Interview with Mr. Masao Matsugi.
70. *Herald*, Mar. 9, 1943.
71. *ibid.*, Apr. 4, 1944.
72. *ibid.*, Feb. 16, 1943.
73. *ibid.*, Aug. 25, 1942.
74. Canada. Dept. of Labour. *Report on Re-establishment of Japanese in Canada*, 1944-46. Ottawa: 1947, 8.
75. *ibid.*, 13-14. See also 11-15.
76. Forrest E. Laviolette, op. cit., 133 and table V. in appendix E.

Minerals and the Fur Trade

By

R. S. YOUNG

FOR MORE THAN three centuries, the records and reports of the Hudson's Bay Company have furnished valuable information on the indigenous people, climate, geography, and fauna and flora of Canada. In a few instances, the observations of Company servants were remarkably perspicacious, foretelling in some measure the great developments in the nation's agricultural and forest industries.

Quite early in the history of the Hudson's Bay Company, the Governor and Committee in London also stressed the importance of mineral discoveries. In one of the letters outward from London in 1686, for example, the comment was made that "there is a stone and minerall sent us home last yeare out of a myne nere Cape Jones we wold have you fill up all our Vacant Tonnage with that Stone, digged as Deepe as can be out of that myne." Another letter outward, in 1689, referring to mineral samples previously despatched from Hudson Bay to London, stated "... some of which wee have cause to beleeve were very valluable because wee could have no account of them from those who undertooke to make tryall of them." The Committee evidently followed the theory that, if the composition of a sample could not be determined, it must be worth a great many pounds!

There were sound reasons for the admonitions of Head Office in London to the fur traders in Canada regarding mineral occurrences. In Britain, profitable mining operations already had a long history, dating from the days of Phoenician traders sailing to the Islands of Cassiterides. Scarcely a century before the formation of the Company, Spain had acquired great wealth by plundering the gold and silver accumulated over a long period by the American Indian tribes from Peru to Mexico. Established about seventy years before the Hudson's Bay Company, the East India Company imported, with considerable profit,

precious stones into England and the continent. Another factor fueling the interest of the London Committee in possible mineral finds in Canada was that from about the beginning of the 18th century, London was the centre of mining exploration and finance. Finally, the latter part of the 17th century heralded the beginning of a powerful surge of interest in science and technology in Britain, with the establishment of the Royal Society and the discoveries of Boyle, Newton, and other scientific pioneers.

Did the Canadian mineral industry then, owe its origin to the observations of the early employees of the Hudson's Bay Company? Were any significant mineral occurrences reported to the Company? Did the fur traders in Canada, or the Governor and Committee in London, display any strong and continuing interest in the discovery and exploitation of metals or minerals?

A study of Hudson's Bay records leads one to the conclusion that few, if any, significant mineral deposits in Canada owe their discovery to Company employees. The latter, with few exceptions, did not appear to be active in exploration or assiduous in reporting mineral occurrences. In the volumes of the Hudson's Bay Record Society, nearly all the references to minerals are to those of direct use to fur traders or Indians: salt springs, ochre or other pigments, flintstones, pottery clay, coal, or limestone which could be burned in a kiln to yield lime for mortar, plaster, or whitewash. Sir George Simpson in 1820 also mentioned the pitch springs along the Athabasca River.

Vague reports from the Indians around Hudson Bay of a huge source of native or metallic copper far to the north-west along a river flowing into the sea exerted a pecu-

Dr. Young, of Victoria, B.C., is a chemical engineer who has had a long and varied career in the mining and metallurgical industry in Canada and abroad.

One of the most common minerals used by fur traders was coal, which was often found exposed in river banks. The above view shows a coal bank near Edmonton at the turn of the century.



ed his scanty knowledge of these subjects. Although he did not discover any significant orebody, Black probably displayed a greater interest in mineral occurrences than did any other servant of the Company.

Another exception is Andrew Graham's *Observations on Hudson's Bay, 1767-91*, where a brief section on minerals describes limestone, red ochre, flintstones, pyrite, mica, lead, gypsum, and "transparent crystals". Graham had little formal education, but his communications reveal a remarkable knowledge of botany and zoology; presumably his observations on minerals were likewise the result of careful study and accurate description.

Many explanations can be advanced for the paucity of significant mineral discoveries by the men of the Hudson's Bay Company. First, in the 17th and 18th centuries, the indigenous people of northern Canada, unlike the inhabitants of Europe, parts of Africa, South America, and the Far East, had no tradition of mining or metal working. Also, the long Canadian winter was no bar to the fur trade, but during this season mineral exploration was impossible. Furthermore, long after the advent of spring, the high water in streams precluded an examination of gravel bars for alluvial minerals.

The Company employees, recruited mainly from Scotland, were not acquainted with the mining regions of Cornwall and Wales, nor with the small industries of England

that fascination on many early Company men. The first fort at Churchill was built in 1717 partly, if not primarily, to exploit this presumed great mine of copper to the northward. In 1772 Samuel Hearne left Churchill on his epic journey of exploration to the mouth of the Coppermine River, which took over eighteen months there and back. All the copper he and his party found was one four-pound piece; two centuries later there still is no commercial copper deposit in this area.

Some of the fur traders' reports on minerals were completely erroneous, obviously based on ignorance of the subject, on hearsay or on rumor. For example, Simpson, one of the ablest servants of the Company, in 1828 spoke of "the variety of its mineral appearances" on the Peace River, yet there are no significant mineral occurrences along this stream.

The correspondence of early employees is filled, not only with details of the fur trade, but also with descriptions of the weather, the Indians and Eskimos, rivers, lakes, plants, animals, birds, forests, and potential agricultural land. Only rarely is there mention of rocks and minerals.

One exception is Samuel Black's *Rocky Mountain Journal of 1824*, containing many descriptions of colored rocks, together with frequent references to granite, limestone, sandstone, mica, slate, talc, ochre, coal, and "fat or oily earths". Black was not trained in geology or mineralogy, and often lamented

which used imported ores. For them, a fur pelt was readily identified and its evaluation was an art rapidly acquired. Identification of a mineral, on the other hand, was frequently difficult and valuation of an ore was possible only when a thoroughly representative sample was comminuted and subjected to chemical analysis.

Similarly, it would have been difficult to interest the indigenous people in minerals rather than in the other commodities which were linked to hunting or food-gathering activities, items such as bear's grease, buffalo tongues, cranberries, goose quills, isinglass, labrador tea, salted or smoked salmon, walrus tusks, and whale oil.

In northern Canada there are few large outcrops of minerals which would be readily recognized as commercial sources of metals by fur traders or Indians. Even today, no producing mines exist within about 125 miles of Hudson Bay. Neither were the traditional routes of the fur traders from Lake Superior to the Red River, and from York Factory westward, heavily mineralized. Few significant outcrops occur along the other routes of that period, namely the rivers of the Nelson, Saskatchewan, Athabasca, Peace, Mackenzie, Columbia, Thompson, and Fraser systems.

There are, of course, exceptions to these generalized statements. The tar sands along the Athabasca River were noted by early explorers, and the writer remembers well, as a boy, narrow seams of coal in the banks of the North Saskatchewan River near Edmonton.

Today there are large mining operations in the Flin Flon-Thompson-Lynn Lake area of northern Manitoba, and in the Trail-Kimberley and Highland Valley regions of British Columbia. Although these are not far from early trade routes, the physical features of the ore deposits and their mineralogical characteristics would have precluded their discovery until comparatively recent times.

In spite of the directives from London emphasizing the importance of mineral deposits and the despatch of suitable samples to Hudson Bay, it is understandable that the Canadian employees in this harsh land

preferred to devote their time and limited resources to a known commodity, furs, rather than to the onerous collecting and despatching of heavy samples of ore of unknown value.

To the early fur traders, a valuable metal meant virtually one thing, gold, the yellow color of which was familiar to all. Almost invariably, however, the glittering yellow mineral grains in quartz and other rocks are not gold, but only pyrite, an iron sulphide. Probably the great majority of any samples, presumed to be gold, transported laboriously to London were found worthless; this would certainly have a depressing effect on the prospecting activities of the Company's employees.

A similar situation existed with silver. Only a very small fraction of the bright grey mineral grains, sometimes found in rocks, is silver.

When the Company was incorporated in 1670, the only economic chemical elements of Canada then known in the world were antimony, copper, gold, iron, lead, mercury, silver, sulphur, and tin. Zinc ores were later used in the production of brass, but the element itself was not isolated and identified until about 1746.

In the 18th century, eleven more elements were discovered: bismuth, cobalt, molybdenum, nickel, platinum, strontium, tellurium, titanium, tungsten, uranium, and zirconium. For most of these, a long period elapsed before their properties became commercially attractive and the recognition of their ores assumed importance.

The 19th century witnessed the isolation and identification of several more elements, including barium, cadmium, caesium, calcium, indium, magnesium, niobium, palladium, potassium, most of the rare earths, selenium, silicon, sodium, tantalum, and thorium. A similar time lag occurred with these elements between their discovery, and the realization of their importance.

If science be defined as systematic and formulated knowledge, the science of mining and metallurgy in Britain and Europe in the 17th and 18th centuries lagged well behind such subjects as astronomy, botany,

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Production of antimony, bismuth, cadmium, indium, and tin is derived from small quantities of these in lead-zinc ores; bismuth and molybdenum are by-products of some copper mines. Recognition of the ores

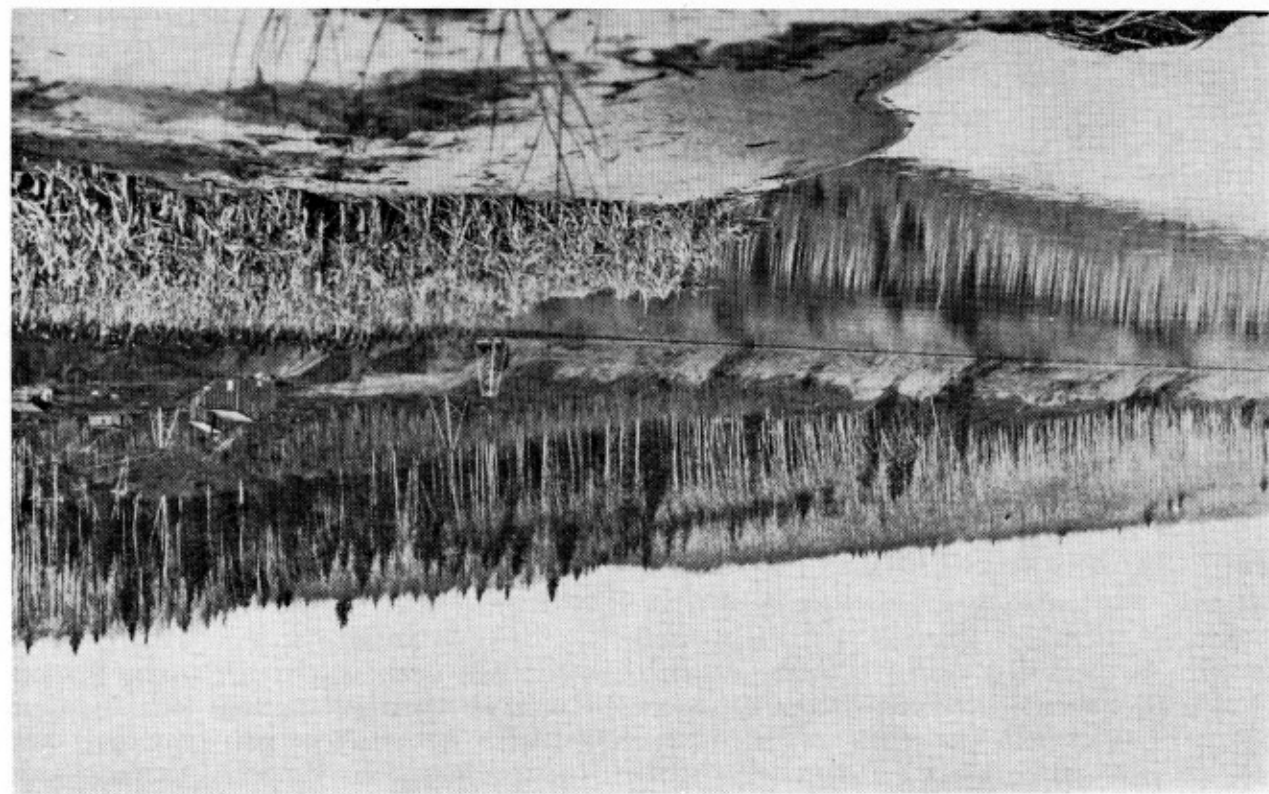
the fur trader's crystal ball. al gas and smelter gases, was also beyond tant output of sulphur, extracted from natural of this great resource. The current importing for oil and gas revealed the existence of Saskatchewan, hidden to all until drills Potash lies deep below the grain fields

smelting to metal.

Although this country is an important aluminium producer, fur traders would not have found aluminium ore for the simple reason that it does not exist in Canada; our low-cost hydroelectric power enables overseas aluminium ores to be imported for

duct of the copper-nickel mines, and occurs in a concentration too low for visual detection. Also associated in small quantities with copper and copper-nickel deposits are platinum metals, selenium, tellurium, gold, and silver; the latter two also accompany copper-zinc and lead-zinc ores.

An early use for Canada's oil was found by fur traders on the Athabasca River. Bituminous sands seeping from the banks proved to be excellent for caulking canoes and boats. Above is a section of these sands in 1929.



Asbestos would not be recognized by early Company men; only in this century has this silicate of calcium and magnesium become ubiquitous and familiar. Cobalt in Canada today is almost entirely a by-pro-

It may be of interest to briefly examine the possible influence of early exploration on the present status of the principal metals and minerals of Canada.

Turning from the fur traders in Canada to the Governor and Committee in London, it appears that the latter's initial enthusiasm for minerals as a supplement to furs for their income waned as the decades lengthened into centuries without any reward to the Company. Eventually the practical obstacles were doubtlessly appreciated in the board room.

of minerals and metals.

possess more than a rudimentary knowledge Bay men, therefore, would be unlikely to education than the majority of Hudson's a person who had received a much better the word metallurgy earlier than 1704. Even ford English Dictionary records no use of geography, physics, and zoology. The Ox-

of niobium, tantalum, titanium, tungsten, and zirconium had to await the alloy age; uranium and thorium minerals excited no interest before the radioactivity and nuclear developments of this century.

Rare earths are found in small quantities with ores of uranium, niobium, and tantalum. Metallic calcium and magnesium have been produced commercially only in recent times; magnesite would be unrecognized by, and valueless to, the early fur trader. Fluorspar had to await the aluminium industry and the developments in fluorine chemistry in this century before it became a known and useful mineral. Mercury has been known since ancient times, but it is produced in only one locality in Canada and is unlikely to have been known to the fur traders.

Because no significant use had then been found for them, a number of other minerals or metals would not have excited any interest from the Company or its employees. These include barite, bantonite, caesium, gypsum, quartz, shale, sodium sulphate, strontium, syenite, and talc. Well known to the fur traders were coal, limestone, pottery clay, and salt, but these commodities were abundant in England and no market existed there for Canadian exports. The uses of sand and gravel were familiar, but these materials are so common in all parts of the world that they would justifiably be ignored in Canada. Soapstone was carved into decorative or utilitarian objects by a few bands of Indians and Eskimos, but it would not be competitive in England with the products of local potteries.

This leaves only copper, iron, lead, zinc, and nickel for consideration. The first four have been produced in various parts of the world for many years and it is conceivable that a few of the Company's employees might have possessed some knowledge of their principal ores, though there is no re-

cord them having made discoveries of any important deposits in Canada. Most of the copper articles used by Indians over a wide area of central North America, came from the deposits of metallic copper in the northern peninsula of Michigan.

Nickel had been known since the middle of the 18th century, but an appreciation of its valuable alloying properties came only at the close of the 19th century. The great copper-nickel deposits in the Sudbury district were uncovered during the construction of the Canadian Pacific Railway, and similar ores in northern Manitoba have been known for only about thirty years.

Throughout most of its long history, the Hudson's Bay Company apparently showed little interest in the mineral resources of Canada, and made few contributions to the development of this industry. Strangely enough, in recent years it has acquired a substantial equity in mineral production. When the Company surrendered its sovereignty to the Canadian Government, it received more than four million acres of land distributed in a regular pattern across the prairie provinces. From the outset of its land sales the Company retained the mineral rights and with the discovery of natural gas and petroleum in Western Canada, the Company found itself in possession of an important mineral asset.

Today the Hudson's Bay Co. has a 21.2 percent interest in Hudson's Bay Oil and Gas Co. Ltd., and 34.9 percent interest in Siebens Oil and Gas Ltd. The market value of these holdings in 1975 was approximately \$121 million, or three times the capital stock of Hudson's Bay Company.

The view of the London Committee three centuries ago, that the Company might profit by mineral exploration, has eventually come true. The "minerals", however turned out to be not inorganic solids, but gaseous and liquid hydrocarbons.

BIRTH

At Fort Chippewyan, Athabasca, the wife of Robert Campbell, Esq., Honorable Hudson's Bay Company, of a son. It may be mentioned that this is the first child born of Scottish parents so far north in the Hudson's Bay Territories as the head waters of the Polar Sea.

— The Nor'Wester, Red River, July 28, 1860.

Indian Raid at Lac la Biche

By

GEORGE F. G. STANLEY

The details of what happened at Lac la Biche were told by Patrick Pruden in a sworn statement:²

"I, Patrick Pruden, of Lac la Biche in the North West Territories, trader do solemnly declare:-

"1. I was trading for Mr. Young last winter among the Beaver Lake Indians and when I heard of the Indian troubles in April last I went into Lac la Biche. When Mr. Young left for Edmonton, he asked me to remain and look after the place, and after he left I was the only person in the Post.

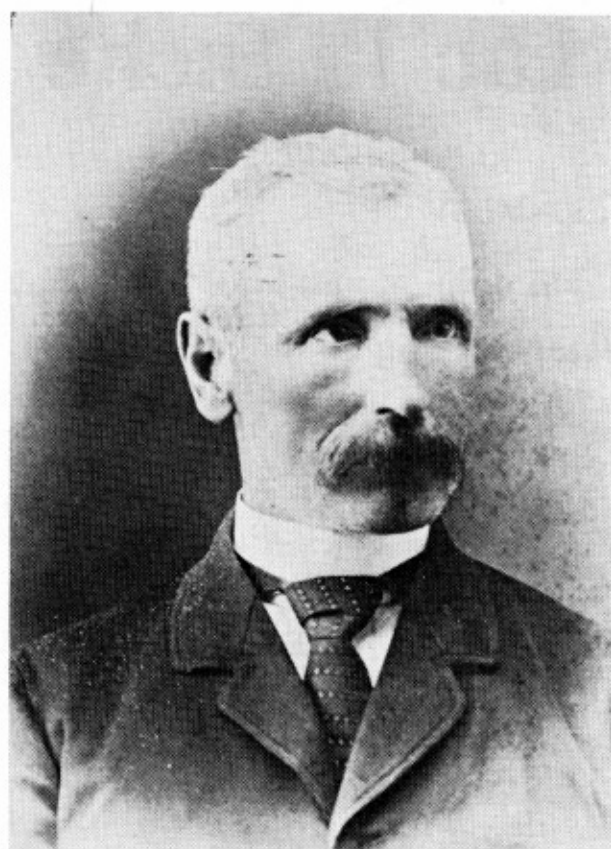
"2. The Indians about Lac la Biche were much excited by the reports they heard of the risings at Frog Lake and elsewhere and some of the Beaver Lake Indians were constantly about the place, and it was reported every day that Big Bear's Indians were coming to the Fort.

"3. On the Sunday morning after Mr. Young left,³ about 10:00 o'clock, Ka-Qua-Nam, the chief of the Beaver Lake band and eight of his men, most of them armed, came to the Fort. I met them in the square and they told me they were hungry and asked for something to eat. The chief said he was afraid I would think that by asking for food they had come to make themselves troublesome. I told him it looked like it; however I thought it best to give them a little and I went to the store and got them fifty pounds of flour and a few ounces of tea. They went off to the men's house to cook this, and after a while the chief came to me and said that some of Big Bear's

Dr. Stanley is Emeritus Professor of Canadian Studies at Mount Allison University, Sackville, New Brunswick. One of Canada's leading historians, he retired from his appointment as Director of Canadian Studies in 1975 and now maintains a study office in the university library.

In the spring of 1885 the Hudson's Bay Company post at Lac la Biche was in the charge of Harrison S. Young. As soon as rumours of the Indian and Métis rising in the Saskatchewan valley reached what is now northern Alberta, the Indians in the neighbourhood of Lac la Biche became restless, complaining of want of food and asserting that they had not been furnished with the usual supply of seeds for the spring. Young did his best to quiet them and offered to go to Edmonton to see what could be done in the way of getting the seeds and foodstuffs they demanded. In return he extracted a promise from them to remain quiet. Accordingly, on April 19th, Young set out for Edmonton along with Peter Erasmus, an English Métis who was in charge of the Company post at Whitefish Lake. Young left Lac la Biche under the care of Patrick Pruden, a well-to-do English Métis and old servant of the Company.¹

In Edmonton, Young was appointed Deputy Indian Agent and provided with seeds and provisions for the Indians. Meanwhile his freighters had been listening to the stories of Indian atrocities at Frog Lake, and when Young was ready to return to Lac la Biche, they refused to go with him. Young and Erasmus therefore returned alone. On their arrival they found that the post at Lac la Biche had been completely gutted; the furs had been carried off and the buildings wrecked. The Indians had destroyed all the books at the post; but Young was able to make a complete list of the goods lost by referring to the invoices and his Outfit List kept in Edmonton. Fortunately he had, prior to going to Edmonton, taken the precaution of making an inventory of the furs on hand. Erasmus's post at Whitefish Lake had also been raided, but some loyal Indians had saved most of his goods and cached them. The losses at Whitefish were therefore relatively minor.



Harrison S. Young was in charge of the Hudson's Bay Co. post which was looted by Indians in 1885.

men were coming that day to take the Fort, but that he and his men wanted to take the goods that were in the Fort before the other Indians came, and hide them, and save them for the Company. I did not know what to do, and before I said anything a Stoney Indian who was there asked me to give him a little "debt", that is to advance him some goods, as he wanted to get away before there was any row. I thought it advisable to give him something and I unlocked and went into the store to get what he wanted. Then all the Indians followed me in and at once began to take and carry away the goods that were there. I could do nothing to prevent them and I was afraid to say a word to them. The chief after a little while said to me that I had better get out of the way before Big Bear's men came for fear they might do something to me, and as I was afraid they might, I started off to Big Bay, about 6 miles distant, where I had sent my family for safety a couple of days before. When I left the Fort a man named Martel and a French

half-breed named Malaterre were in the place and I believe they were sent away at the same time.

"4. Towards evening on the same day, a Beaver Lake Indian and one of Big Bear's Indians came to Big Bay and told me they had come for the horses belonging to the Company, two of which I had sent there when I sent my family. I said I would not give them to them, but they replied they had been sent for them and would take them. The two horses were at the tent just beside us and they went and took hold of one of them. I took hold of the other and said, "You will not get this one". Then they said that I must go back to the Fort with them, and I went and reached the Fort after dusk. When I got there I found the place full of Indians and among them ten of Big Bear's men. The Indians had built two large fires and they spent the night dancing and singing and firing off their guns. All the buildings had been broken into, the doors and windows had been smashed, and everything there was in the Fort had been taken out, and what had not been carried away was lying scattered about. Everything that could be broken was broken and they had done all the damage they could to the buildings short of burning or tearing them down.

"5. The next morning a report was started among the Indians that the soldiers were coming from Edmonton and they all started off from the Fort. The only thing they left in the place was some furs which were lying scattered about.

"6. When Mr. Young left there were 13 oxen at the Fort waiting to be sent on to Portage La Loche. Fearing there was to be trouble, I sent these oxen a day or two after Mr. Young left, to the Big Bay to the French half-breeds there who had contracted to take them to the Portage. The oxen were still at Big Bay when the Fort was raided, and as I have been informed and believe, some of the Indians went to Big Bay and took three of the oxen from the half-breeds. Two of these were afterwards killed, but we got the other back. One of Big Bear's men took the horse above mentioned and nothing has been heard of it since. Four horses of my own

— Calgary Herald, Nov. 29, 1901.

A most amusing incident took place a couple of miles south of Red Deer on Tuesday afternoon last week when a stag belonging to Mrs. Jas. Whitworth, of Penhold, attacked the engine of a freight train and held the train up for about an hour, rushing the train hands on spurt dashes for the cab whenever they showed themselves, and making everything generally interesting. We certainly admire the brute's nerve but entertain grave doubts of his wisdom. After getting all the fun it could out of the train crew it proceeded to interview a couple of peaceable, law abiding farmers who were en route for Red Deer, their market town, one riding a pony, the other a mule. The scrappy animal selected the mule for a first encounter and proceeded forthwith to roll the mule over the dump to the discomfiture of the rider, Hugh McDougall. Hugh is slightly disfigured but still in the ring.

THE MIGHTY STAG

"And I make this Solemn Declaration conscientiously believing the same to be

Indians came on Sunday.

"9. After Mr. Young left and before the Indians came on the Sunday, the only goods I had disposed of was about fifty or sixty dollars worth of flour, which I traded for furs, and these furs were taken with the other furs. With the exception of this flour, everything else that was in the Fort when Mr. Young left was still in it when the

the Fort was pillaged.

"8. I believe it will take fully four hundred dollars to repair the buildings and put them in the condition they were in before

"7. When Mr. Young came back, the Beaver Lake Indians said they were very sorry for what they had done and they did it because they were afraid of Big Bear's men. They brought back some of the furs and goods they had taken and I saw what they brought back. They had had the goods for about a week and the most of what they brought back was so cut up and torn or otherwise damaged as to be worthless.

were also taken and have not been recovered.

NOTES

1. A detailed account of these and subsequent events may be found in Evelyn Rowand's "The Rebellion at Lac la Biche," in *Alberta Historical Review*, Summer, 1973, 1-9.
2. This document was copied from the original in the Hudson's Bay Company Archives in 1936, with the permission of the Governor and Committee of the Company. It is substantiated by Mgr. H. J. Farand in a letter to the Superior General of the Oblates, dated 6 June 1885. See *Les Missions des Oblats de Marie Immaculée*, Vol. XXIII, 1885, pp. 325-26.
3. Young left Lac la Biche, Sunday, April 19th, 1885. Although Pruden's account might seem to imply that the raid took place the same day, it took place on the following Sunday, April 26, 1885. This becomes clear in the later part of the statement.

true and by virtue of the Act passed in the 37th year of Her Majesty's reign entitled: An Act for the Suppression of Voluntary and Extra Judicial Oaths.

"Declared before me at Edmonton in the North West Territories this first day of August A.D. 1885.

"(Sgd) W. Anderson, J.P. for the North West Territories.

"(Sgd) Patrick Pruden."

Where the Weather Comes From

By

HUGH A. DEMPSEY

AS THE MOST NORTHERLY meteorological station on the prairies for many years, Medicine Hat was known to Americans as the place "where the weather comes from". Any storm bearing down from the Arctic was first recorded by Medicine Hat, convincing many people that the town was located somewhere near the Arctic Circle.

In 1899, a reporter was sent out from St. Paul, Minn., to visit the famous weather centre. When he arrived, all he found was a dusty ranching community amid the brown barrenness of an autumn prairie. However,

he had been sent out to get a story about the world's coldest town, so he proceeded to give his editors and his readers the story they wanted to read.

The delightful results — somewhere between folklore and wild hallucinations — were published in the Nov. 18th issue of the *St. Paul Globe*. Medicine Hatters called it "libellous upon the fairest climate in the temperate zone", yet it stood as an appropriate indication of what Americans thought of the weather town. Here is the story, reprinted in full.

Although all the signs indicate a hard winter at this point, none of the inhabitants of the town is seriously contemplating removal, for if there is anything which the 750 people of Medicine Hat have become inured to it is a hard winter. There is usually more weather at this town than any other place in the North-West Territory can boast of, and while the people of the States are getting in their fall crops and preparing for a big time at Thanksgiving, the residents of Medicine Hat are laying in an extra stock of firewood and looking for signs of the first snow. The weather observer's office, which is located in a strong stone building, is particularly well provided to withstand the rigors of the Medicine Hat winter, being stocked with coal brought a great distance over the Canadian Pacific.

The little town, surrounded by an almost perfectly flat country, is especially open to the sweeping blasts of the far-away Klondyke, which bring with them the blizzards which have made this place famous. To the north and northwest are the impenetrable forests of the great Territory, dotted with lakes and filled with game and not a great distance to the south is the boundary line between the North-West Territory and the State of Montana. This town is a collection of small houses with a few general stores, a church and a blacksmith shop. At the railroad station is an express office

and a telegraph office from which the residents telegraph home for money.

In the very centre of the town is the little structure from which go out the reports which have made the name of this place a household word throughout the country, the weather man's office. It is not supplied with all of the delicate and exact instruments which may be found in some of the large cities, but it will do. The hardest worked instrument in the place at this season of the year and from now until May 1 is the thermometer. This is constantly on duty and gets no respite from work. Colonel Beverly, the weather man, has often said he would be lost without it and has declared that if he retires from the service he will endeavor to take the thermometer with him and furnish a new one to the weather office, so greatly has the old instrument cheered his leisure hours.

Col. James Beverly is well known to the country, having been for years connected with the North-West Mounted Police, and also served in the militia. He was engaged in several brushes with the Indians in the wild country to the northwest of this place and was three times promoted for bravery.

Dr. Dempsey is Director of History for Glenbow-Alberta Institute and editor of Alberta History.

Several of the more prominent residents of Medicine Hat formerly lived at the town of Regina, about seventy miles east on the Canadian Pacific, and they assert that the winters in that place are only ordinary compared to those where they now are. In Regina the average temperature during December and January is only 12 below zero, and remembrance is still lively of what is known as the "warm winter" here when it went up to 18 below for two weeks.

He is allowed an honorarium of eight cents on each affidavit, and in a hard season the reports follow one another so rapidly that the man who puts his seal on them has what is known in the States as a "good thing."

and lucrative in the town. Her observer is one of the most important and the office of notary public to the weather sworn to as fast as they are made out. In appearance he is tall and commanding, with an iron gray imperial and hair wore rather long. He fears nothing on earth, and though he passed through many winters here, still insists that he will face more of them.

When the weather bureau was first established it was located in an upper floor of an elevator building in which wheat was stored, and the office was poorly equipped. The thermometers proved entirely inadequate for the work, being ordinary instruments which had been in the use of the provinces to the east. They had to be superseded by specially made instruments which could stand the rigors of the Medicine Hat climate. Col. Beverly found that the man who had preceded him in office was not at all careful to preserve the records of the office for the information of future generations, and that the story of the famous winter of '87, when the mercury dropped to 68

With such a record he was deemed the best equipped man to assume the hazardous post of weather observer at Medicine Hat, and his appointment by the Government was very generally commended. In appearance he is tall and commanding, with an iron gray imperial and hair wore rather long. He fears nothing on earth, and though he passed through many winters here, still insists that he will face more of them.

This winter view of Medicine Hat before the turn of the century provides a much different image from that painted by an American writer in 1899.



The correspondent of the Sunday Chronicle, en route from Minneapolis to Medicine Hat, stopped over in Regina and was warned by the townspeople that the residents of the little place where the weather comes from were prone to exaggerate things in regard to the temperature which had prevailed in the past. This, however, turned out to be based entirely upon sectional jealousy as a single examination of the affidavit records, as well as by the personal assurance of Col. Beverly, was enough to dissipate all thoughts of exaggeration or "stuffing" of the returns.

Just west of the town is a deep ravine, which was formerly the bed of the river and which attained a depth of nearly sixty feet. This place fills with snow early in November of each year, and its sides are not seen again until the break-up in the latter part of May. No man can say how many lives have been lost in this ravine, which is known as "death's hollow." Travellers across the prairie walking on its smooth but treacherous surface sink from sight almost instantly, never to regain their footing. The snow in this ravine has some mysterious force, similar to that of quicksand, which draws its victims down suddenly and engulfs them. Action has been taken repeatedly to bridge over the dangerous chasm, but each year that a bridge is built it is swept away by

one of the first blizzards of the season, which come on an average three times a week, and the solid beams and rafters are engulfed in the morass of snow.

No attempts at carrying on business are made in the town after the weather breaks for the winter. The residents of the place realize that any outdoor enterprise is liable to be cut short by a storm or a drop in the temperature, and therefore they keep closely to their homes from the time of the first snowfall until the warm spring sunshine and rains break up the blockade of ice and snow. The only man who works through the winter season is the weather observer, and he sends his reports to Regina by way of an underground cable carrying the telegraph wires. Overhead wires on poles were used years ago, but as the poles were carried away by the storm three or four times a month the telegraph company found that a cable service would be far cheaper than the repairs which it was constantly called upon to make.

The mail goes out semi-weekly after winter sets in properly, as trains make little or no attempt to keep schedule time. Col. Beverly, the weather man, lives with his family in the stone house the government has built him, and some years none of them see the outside world from Nov. 1 until late in May.

THE WINTER OF 1906-07

Medicine Hat—A public meeting of the citizens was held in the city hall last night with the mayor presiding, for the purpose of discussing the cattle situation which affects the city directly in so much as the cattle are following the trails into town, and the weaker ones are perishing on the streets, it was decided that the cattle which fell within the city limits should be shot as soon as they were down in order to put them out of their misery.

Those which show signs of being weak will be corralled in the C.P.R. stock yards and fed at the city's expense, and the stronger beasts will be allowed to roam about the city and rustle around the stables and manure piles for a living. It would be impossible to handle all the cattle as hay and straw are very scarce at present.

Ranchers will be asked to reimburse the city for the outlay involved in carrying the cattle through the cold spell. A committee, composed of Walter Huckvale, Eugene Starks, David Milne, A. C. Haythorne and Captain Ross, with the members of the city council, was appointed immediately after the public meeting and were given authority by that body to incur the necessary expense.

— Calgary Herald, Feb. 7, 1907.

BOOKS AND LETTERS

of the posts of "another large trading concern".

Except for acting as best man at the wedding of the interpreter at Wabasca Post, Milne does not admit to close association with the "natives", and reveals his discomfort when assigned to serve with Indians or Métis post managers or assistants. The warning never to "go native" was much in his thoughts in his early years in the fur trade. I had thought that writers had ceased making Indians - especially those of northern Canada - say "me need heap beeg debt, no come back for long time" (p. 68) or "you trot-um horse twenty-five miles" (p. 155) when *The Lone Ranger* went off the airwaves.

The book does not claim to be more than personal reminiscence but the reader gets the impression of a worm's eye view of the fur trade. This is unjust for Milne was no worm, as evidenced by his steady rise in the ranks of the Company. There should be a happy mid-ground between the works of Philip Godsell, who scattered personal names like confetti and could never be accused of underestimating his place in history, and Jack Milne's frustrating alternations between frankness and reticence.

Despite flaws, *Trading For Milady's Furs* is a better book than Godsell's *Arctic Trader*, which covers much the same time and territory. The author - or his editor - has done Jack Milne an injustice by so isolating the description of his adventures from any observations, beyond his immediate concerns. We are well entertained, but it is a measure of Milne's talent that we wish he had given us more than a good story.

BRIEF REVIEWS

For Friends at Home, edited by Richard A. Preston (McGill-Queen's University Press, 1974), is an interesting volume of letters from a Scottish emigrant between 1844 and 1864. During that time he was in Montreal, Panama, California, and finally, in the Cariboo gold fields. The 338-page volume sells for \$12.00.

Trading for Milady's Furs: In the Service of the Hudson's Bay, 1923-1943, by Jack Milne. Western Producer, Saskatoon. 250 pp. illus., maps. \$9.95. Reviewed by G. Pomahac, University of Alberta Archives.

Jack Milne describes his twenty years with the Hudson's Bay Company, from the time his doctor in Elgin certified that he was "free from all organic and functional disease, and quite fit to withstand all sorts of climatic conditions," to his retirement as a somewhat disillusioned Chief Trader. Milne was a good storyteller and in this personal history he reminisces about the strange, funny, frustrating and physically painful things that happened to him as a fur trader in northern Alberta, British Columbia, and the Mackenzie valley. He is explicit about his dissatisfaction with the workings of the Honourable Company. The book's informality, immediacy and openness make it a pleasure to read.

But - The openness has its limits. The author - or his editor - has excised every personal name from the text. Geographic names are given in abundance but we are not told, for example, the name of Milne's wife, nor that of the Indian clerk who shared his post for one year and rescued him from river ice (and who later tried to shoot him); nor even that of the young R.C.M.P. corporal who "later made a name for himself and became famous for his work in the interests of Canada."

Outside events in the country or in the Company are little noted. The depression and World War II occur but the first is ignored, the latter mentioned because special permits were needed for travel on the Alaska Highway during Milne's inspections of posts in northern British Columbia. The influenza epidemic of 1928, which killed so many Indians in the north, receives notice only because it delayed Milne's first holiday home to Scotland. The purchase of the establishments of Revillon Frères by the Company in 1935 is no secret yet Milne says only that he assisted in the transfer

Nisku, by Claire Shuler McKinnon. Red Deer College Press, Box 5005, Red Deer. 58 pp. illus. \$5.00.

This is a novel about a young Indian boy and has been designed for use in Alberta schools.

The Politician, by James G. Gardiner. Prairie Books, Saskatoon. 216 pp.

This curiosity item is a novel written by Canada's agricultural giant while still a college student in 1910.

Pincher Creek Memories. 96 pp. illus. hard cover. Available from Mrs. Mildred Beere, New Horizons Local History Committee, Box 1226, Pincher Creek. \$6.50.

This volume is a revision of a souvenir album published in 1958, but has so much material added that it is virtually a new book. It was published in honour of the late A. L. "Scotty" Freebairn, noted poet of the Pincher Creek district.

All Saints' Anglican Cathedral, by Jean A. Monckton. 104 pp. illus. Available from All Saints' Cathedral, 10035 - 103 St., Edmonton. \$2.50.

Added to the growing list of church histories is this excellent booklet on All Saints', in Edmonton. Marking the arrival of Rev. William Newton in 1875, the booklet traces a century of Anglican labours in the Edmonton area. The author is to be congratulated for her excellent research work and her well written history.

Editor, Alberta History:

I was interested to see the pictures on Pages 17, 18 and 19 of the Hunger March in December 1932 (*Autumn, 1975*). I was in the Mounted Troop in that affair, and was able to find myself in the pictures on Page 18.

As for the article, I must say that Mrs. Woywitka's sources have misled her rather badly. Although the bulk of the people who were in the March were in dire straits, and

suffering from the effects of the Depression, they were duped by Communists. The Communist organizers inspired them, and then most of them got out of sight, or out of town, before the March began.

There were no machine guns on the roof of the Post Office or anywhere else. No 150 men were brought from the R.C.M.P. Depot at Regina. Not one man on a horse drew his truncheon. No one was trampled by the Mounted Section, and I should know. I was in it. The police on foot had to use their truncheons when resisted.

We were pelted with stones and steel lathe turnings with jagged edges, from the roofs of buildings on the Market Square. Some of our mounted men were cut or bruised by them.

The mounted troop never moved faster than at a walk, with one exception. Four mounted men galloped across the square to head off reinforcements. They turned aside thirty or forty feet in front of the men and rode back to the troop. Not a blow was struck by any of the four.

Strict orders had been given to us to unload our revolvers before we left Barracks, and the weapons were unloaded there. We also had orders not to draw truncheons without a direct order. No such order was given.

There is no mention of the fact that after the attempted March from the Market Square, about 500 men marched to the Legislature, but we were there first and formed up in front of the building. Our inspector walked to the crowd and told them that the Premier would see a delegation, but the march could go no further. There was no further trouble.

I was a recruit with all of four months' service at that time, and was only in the ride because I had qualified as a Cavalry Lieutenant at the Royal Military College, Kingston. It was quite a day for us. It was a sad day for the farmers who were used by the Communists to cause trouble. I have always been sorry for them for they had legitimate grievances.

GEORGE MCCLELLAN

Commr. (Ret'd) R.C.M.P.

MEMBERSHIP

Membership in the Historical Society of Alberta is open to anyone for \$6.00 a year. Members receive the quarterly Alberta History, and are entitled to receive notices of meetings and tours of the Amiskwaskahagan, Chinook Country, or Whoop-Up Country chapters of the Society.

PUBLICATIONS

Men in Scarlet, 230 pp. illus. hard cover	\$ 7.50
The Badge and The Blotter, 157 pp. illus. hard cover	8.00
by J. H. Carpenter	
A Chronicle of the Canadian West, 36 pp.	1.50
The Pioneer West, No. 1, 36 pp.	1.00
The Pioneer West, No. 2, 36 pp.	1.00
The Pioneer West, No. 3, 36 pp.	2.00
The Battle at Belly River, 36 pp.	.50
Boats and Barges on the Belly, 48 pp.	1.00
Calgary in Sandstone, 29 pp.	1.00
by R. Cunniffe	
The Alberta Field Force of 1885, 53 pp.	1.00
by Col. F. C. Jamieson	
The Dominion Telegraph, 64 pp.	1.00
by J. S. Macdonald	
Calgary Eye Opener, reprint of March 9, 1912	1.00
Calgary Eye Opener, reprint of July 8, 1916	1.00
Alberta Historical Review, back numbers	1.00 ea.

HISTORICAL SOCIETY OF ALBERTA

Box 4035, Station C
Calgary, Alberta

**"When will this wide waste howling wilderness blossom
as a rose, and the desert become a fruitful field?"**

— John West

Jan. 1, 1821.



100 years ago next May, Japanese-Canadians first settled in Canada

They gave their lives in two world wars, were victimized by rioters, could not vote and suffered at the hands of the Asiatic Exclusionists' League. During the Second World War, they were dispossessed and sent to resettlement camps. Their homes and businesses were confiscated and sold by government order for minimal compensation. They are Japanese-Canadians.

Shirt of the
rising sun
So red and full
on my back
A moving
target

Takeo Nakano,
Angler internment camp, Ontario
—1944

By
Aileen Campbell

"The war started on the seventh of December, 1941.

"That night, Mr. Kajiro, Mr. Nakano and Mr. Mineoka were taken away by the Mounties like prisoners of war.

"They were the school principal, the manager of the Kumiai (co-op) and a barber... he didn't do anything in particular...

—Umanosuke and Moto Suzuki

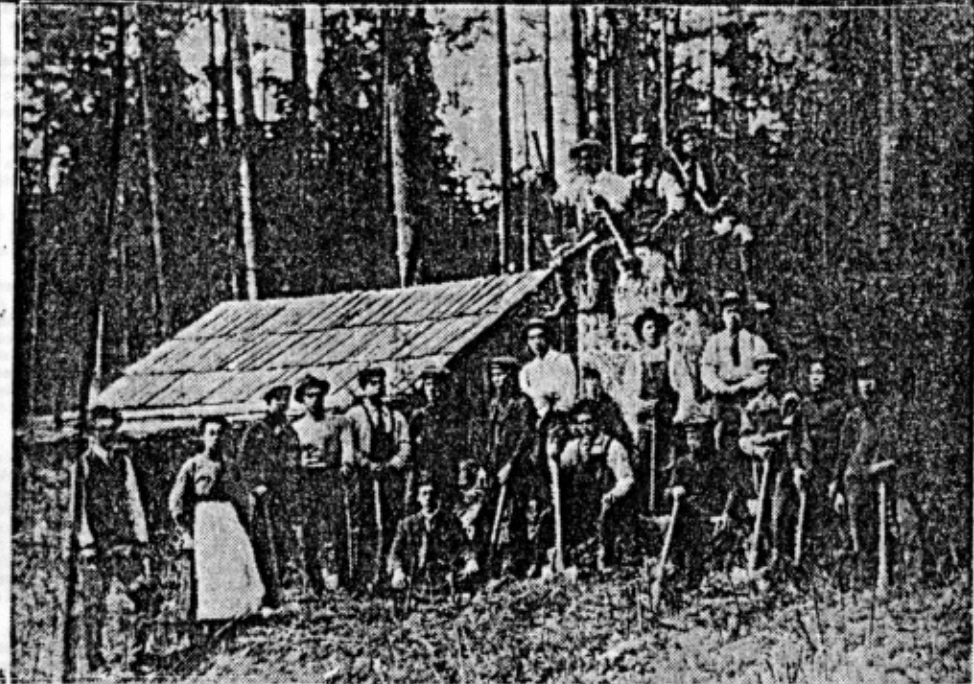
The retired Steveston fisherman and his wife were recounting a strange and bitter interlude — "the uprooting and destruction of the Japanese community" — in the history of the Japanese people in B.C. and their Canadian-born children during the Second World War.

Their accounts, and many others, along with more than 100 photographs, from archives, libraries and family albums and collections will tour the province during August in a special Japanese-Canadian Centennial Project exhibit.

The Japanese mark 100 years in Canada in May, 1977.

Manzo Nagano, a fisherman, born in Nagasaki was the first known Japanese to land in B.C., May 14, 1877. He settled at New Westminster, according to Tamio Wakayama, project co-ordinator.

Many hundreds were to follow, to play a large role in the province's primary industries of fishing, logging, mining and agriculture. Some worked on the railroad.



Japanese-Canadians played a big role in the primary industries of the province.



Burial of Masano Shirakawa at Angler internment camp. Circles on the men's backs provide rifle target marks against escape.

They were to endure riots; social, political and economic discrimination; disenfranchisement; and the Asiatic Exclusionists' League, before the First World War and mass evacuation, dispossession, internment in the Second World War with deportation of even Canadian-born Japanese, as a postscript.

In preparation for the centennial year, a group of first, second and third generation Japanese-Canadians have mounted an exhibit to "document the historical role of our people in the social, economic and cultural development of B.C.," said Wakayama.

"By sharing this rich and sometimes tumultuous history with all Canadians, we hope to promote a greater understanding and acceptance of the cultural diversity in contemporary society."

Maya Kotzumi conducted taped interviews in their own language with elderly Japanese. Others in the project group of 13 interviewed gathered photographs, researched personal journals, private papers and letters as well as government documents and other publications to provide textual material for the exhibit.

Wakayama, a professional photographer, was born in New Westminster April 3, 1941. He spent four years with his parents, two brothers and a sister at Tashme, an evacuation camp near Hope. "It's all gone now," he said. "It was near the Hope slide area."

Tashme got its name from the first two letters of the surnames of the three men of the B.C. Security Commission, in charge of the mass evacuation (Taylor, John Shirras and F. J. Mead), said Wakayama.

As the exhibit tours B.C., project members hope to solicit new material in each local community, he said.

"A bilingual research team will accompany the exhibit not only to mount the display but also collect or copy new material, conduct taped interviews of personal histories and photograph contemporary life situations."

These will be added to a comprehensive public exhibition to be available to all Canada in the centennial year, Wakayama said.

The project endorsed by the Japanese-Canadian Citizens' Association and Japanese Canadian Society of Greater Vancouver, is funded by the provincial secretary and secretary of state's department.

Wakayama, who is responsible for the project structure as well as design of the exhibit is currently working on a portfolio documenting the remnants of the original Japanese community in the downtown Vancouver East area.

Picture credits—
UBC Special Collections,
Vancouver Public Library,
Japanese-Canadian Centennial Project

Chronology . . . in six stages

The history of the Japanese in British Columbia has been divided into six stages, based on historical events and major policy changes in immigration, according to Tamio Wakayama, project co-ordinator.

- 1877-1900—background to the Japanese Community in B.C.; development of the fishing, lumbering and mining industries.
- 1901-1907—beginning of community.
- 1908-1935—development of the Japanese community (birth of Nisei) and reaction against the Japanese.
- 1936-1941-1948—the period of exclusion, mass evacuation, internment.
- 1949-1965—rebuilding the Japanese community; its growth and conflict.
- 1965 to present—Expansion and diversification.

A handful of Japanese worked on the building of the CPR into Vancouver, in 1877 (first train through May 23, 1877) according to the project team.

By 1899 the CPR had started to hire Japanese for maintenance and expansion jobs and there were 200 working in railways by 1906. The number was down to 110 in 1904.

Eight hundred Japanese were reported in the lumber industry in Vancouver in 1908 and another 800 elsewhere in B.C. By 1917, 2000 Japanese were in logging.

In 1891, 100 Japanese were hired for the Cumberland coal mine on Vancouver Island. Their were none in 1935.

The fishing industry saw 980 Japanese to 328 white and 382 Indian in the Fraser River area, 1908. Despite numerous recommendations over the year for reduction in the number of Japanese fishing li-

ces there were still 2000 Japanese fishermen working in 1932.

In agriculture, Jiro Inoue bought 20 acres of land in Haney in 1906.

Sixty Japanese in 20 households were reported cultivating 300 acres of land. They established a Haney Japanese Women's Club in 1910; Japanese Club in 1913; language school in 1915; farmers association, 1918 and completed a farmers' hall in 1928 and the Haney Buddhist Church, 1932.

Here are some way points in the first hundred years of the Japanese in British Columbia:

- 1877—First Japanese, Manzo Nagano, in New Westminster.
- 1887—Immigration on regular basis starts as CPR Far East shipping begins. They get reports in Japan of "Fraser salmon."
- 1889—Japanese consulate, first in Canada, opens in Vancouver.
- 1891—B.C. Legislature limits Japanese immigration; head tax upped from \$50 to \$200.
- 1895—Umejiri Yamamura established Christian church in Steveston.
- 1900—Fraser River Japanese Fishermen's Union organized.
- 1901—4,738 Japanese in Canada (97 per cent in B.C.)
- 1902—Province bans Japanese from voting. Japanese English School opens in Vancouver.
- 1905-06—Little Tokyo completed.
- 1907—Vancouver Anti-Asiatics Exclusionists' League formed; riot.
- 1908—"Gentlemen's Agreement" to limit immigrants to 400 a year.
- 1909—Canadian Japanese Association organized in Vancouver.
- 1913—Peak of "photo marriages": 1908-1928.
- 1918—202 volunteer soldiers start training here.

1929—Win Privy Council appeal over restriction of fishing licenses.

1939—Hallow'een—300 youths vandalize Little Tokyo.

1941—Dec. 7, war. Canada orders evacuation of all Japanese, who were classified as aliens, from coast. population of Japanese in Canada, 23,512; immigrants 9758, naturalized 1,101 and Nisei-Canadian born 6,727. Fishing fleet immobilized; 1337 boats impounded.

1942—War Measures Act, federal government decrees removal of all males 18 to 45; later expanded to include all Japanese. 3800 housed in Livestock and Women's Buildings PNE. Last trainload of evacuees leave for Slocan Valley Oct. 30. Total evacuated 21,079.

1943—Decision to sell all Japanese property except liquid assets (stocks, bonds). RCMP tour camps for volunteers for British army.

1944—Government policy to disperse Japanese across Canada and deport some, announced.

1946—Headline "Japs to be deported. Security Commission rules." 3,946 shipped to Japan. Camps at Greenwood, New Denver, Slocan, Roseberry, Sandon, Lemon Creek and Tashine closed, 1945-46.

1947—Under resettlement program 13,761 Japanese move East of Rockies. Orders-in-council re deportation repealed.

1949—War Emergency Powers Act revoked; 6,759 Japanese return to coast. Voting rights for Japanese March 31.

1957—Sponsoring system for immigration instituted.

1958—Point system comes into effect for immigration.

1966—Canadian visa office opens in Tokyo.

Of 196 volunteers who went to the First World War, 54 were killed, 93 wounded and 49 returned home safely. They didn't get enfranchised until 1930, and then it applied only to the returned men, according to the project team preparing material for the exhibit.

"They go to sacrifice themselves in the battle to achieve rights here at home . . . the question of franchise in B.C. is still not settled. The sacrifice of these men is to break this barrier."

—Constitution of the Japanese-Canadian Overseas Volunteer Soldiers, 1916

"They would struggle and work hard for two or three years, but then they could return to a life of ease in Japan," reads the text.

But that was the early dream of a few. There were more like Asamatsu Murakami who recalled docking in Victoria in 1899. He noted the great houses. "I thought since I am a man too, I should be able to build a house like that and I did it . . . I have children here so I'm going to live my life here and I don't look back to Japan."

As larger numbers arrived—the Kumeric landed from Hawaii July 24, 1907 with 1177 Japanese—local tension mounted. There were rumors of white B.C. being overrun by great masses of "little brown men." On September 7 a reported crowd of 5,000 yelling "down with the Japs" cut a swath through Chinatown en route to Powell and Main, and Little Tokyo.

"The Japanese were ready. With bottles and clubs, shouting banzai they met the whites head on—the whites soon wavered and retreated before this unexpected and fiery resistance," said the project team.

Mackenzie King, in his 1909 report, supported the "yellow peril" theory and called for a cut in Japanese immigration, they said.

Comments on the past

" . . . and the main thing was this lack of franchise. When you lacked franchise and the politicians were not interested in you, you had nothing to contribute, nothing to give them. At the time of election you were something nice to kick around."

—Buck Suzuki, Second World War veteran

"Many of us had volunteered for the Canadian Army but we had been refused . . . till finally the British got desperate and they sent a man out from England to see if they could recruit Nisei (Canadian-born Japanese) . . . a wrangle in Parliament . . . say they can't go overseas in those foreign uniforms (as British army corporals) . . . if they're going to go they're going to go in Canadian uniform . . . so right at the last minute they changed their mind and demoted us to privates in Canadian Intelligence and then we went overseas."

"They (the Japanese) said what's the matter with you, are you crazy? They've taken away everything you own, moved you by force out of the place that you lived at and insulted you in every way possible—and you are going to go and take some more of it."

—Buck Suzuki

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A worker at Woodfibre noted: "I got only 25 cents per hour while the white man on the same job got 35 cents . . . I work faster than many of them and just as efficiently . . ." The employer's reasoning? "Since the living standards of Japanese is lower than ours, it is not necessary to pay you more."

After the Powell Street riot, a gentleman's agreement cutting travel between Canada and Japan resulted in "picture marriages" which began about 1908 and continued to 1928 with 1913 a peak period. About 300 to 400 women arrived.

"I also came to Canada as a bride when picture marriages were common. In Victoria I asked the owner of the Japanese hotel to send a telegram to my husband. I waited every day, but he didn't arrive. I felt so helpless I wanted to cry. A week later he finally appeared. It was in the middle of November and pouring rain. At the Port Hammond train station, his brother-in-law came with a wagon to meet us. Bouncing up and down, we travelled a brush road. At

the end of it, I noticed what to me were strange shacks. They looked like the houses of beggars. So even in Canada, I thought, there must be beggars. Then our wagon stopped before the smallest shack of all and I was told, this is your house."

—Koto Kawamoto

At Steveston in 1895 the Japanese Fishermen's Hospital was founded, constituting "perhaps the first form of medicare on this continent."

"We paid membership. For a family it was about \$8 a month I think . . . if anyone got sick they could get medical treatment free . . . but an operation was special and you had to pay for that yourself."

—Rokuhei Kanishi

"We are firm in saying no to your last order which calls for the break-up of our families . . . we request you to remember that we are British subjects by birth . . . that we are law-abiding citizens."

—1942 letter from Japanese males to B.C. Security Commission

One group of men who refused to be separated from their families were sent to an internment camp at Angler, Ontario, where they wore special uniforms and did forced labor behind barbed wire, according to the project team.

They wore a large red circle on the back of their shirts—the target area for authorities should any attempt escape. Even after family group evacuation was allowed these remained interned.

"I was in that camp for four years . . . the temperature went down to as much as 60 below . . . The buildings stood on flat land beside a lake. We lived in huts with no insulation. At one time there were 720 people there, all men and a lot of them were old people."

—Hideo Kokubo

"What British Columbians want to know is whether the Japs can be sent out of the country and kept out. We don't want to wave them a pier-head farewell, only to have them turn up on our doorsteps a few months or years hence . . ."

—Aug. 1, 1945 newspaper editorial

The federal government's 1944 decision to move all Japanese east of the Rockies or repatriate them to Japan was followed in 1947 with repeal of deportation orders, said the project team. However 4,800, many Canadian born, had already been deported, they said.

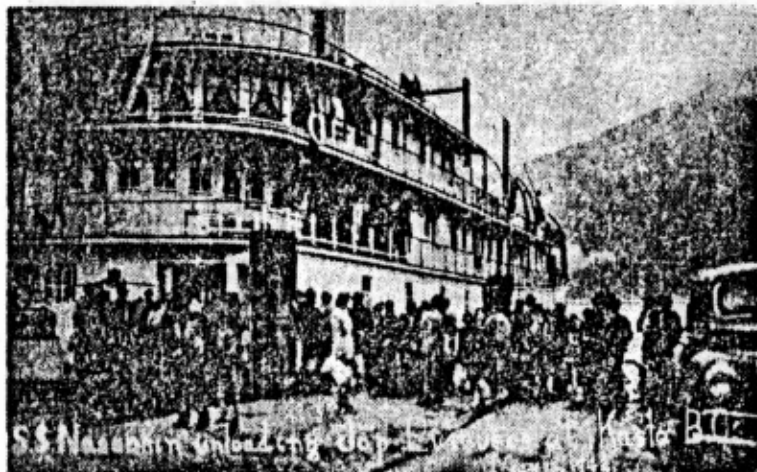


First World War R. Kobayashi



Second World War Buck Suzuki

SS Nesookin unloading Japanese-Canadian evacuees at Kaslo, B.C. May 13, 1942, en route to resettlement areas.



PROCLAMATION 4417

An American Promise

By the President of the United States of America

A Proclamation

In this Bicentennial Year, we are commemorating the anniversary dates of many of the great events in American history. An honest reckoning, however, must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant, but as a great philosopher once admonished, we must do so if we want to avoid repeating them.

February 19th is the anniversary of a sad day in American history. It was on that date in 1942, in the midst of the response to the hostilities that began on December 7, 1941, that Executive Order No. 9066 was issued, subsequently enforced by the criminal penalties of a statute enacted March 21, 1942, resulting in the uprooting of loyal Americans. Over one hundred thousand persons of Japanese ancestry were removed from their homes, detained in special camps, and eventually relocated.

The tremendous effort by the War Relocation Authority and concerned Americans for the welfare of these Japanese-Americans may add perspective to that story, but it does not erase the setback to fundamental American principles. Fortunately, the Japanese-American community in Hawaii was spared the indignities suffered by those on our mainland.

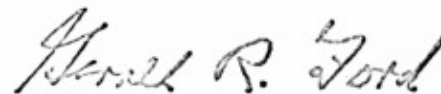
We now know what we should have known then—not only was that evacuation wrong, but Japanese-Americans were and are loyal Americans. On the battlefield and at home, Japanese-Americans—names like Hamada, Mitsumori, Marimoto, Noguchi, Yamasaki, Kido, Munemori and Miyamura—have been and continue to be written in our history for the sacrifices and the contributions they have made to the well-being and security of this, our common Nation.

The Executive order that was issued on February 19, 1942, was for the sole purpose of prosecuting the war with the Axis Powers, and ceased to be effective with the end of those hostilities. Because there was no formal statement of its termination, however, there is concern among many Japanese-Americans that there may yet be some life in that obsolete document. I think it appropriate, in this our Bicentennial Year, to remove all doubt on that matter, and to make clear our commitment in the future.

NOW, THEREFORE, I, GERALD R. FORD, President of the United States of America, do hereby proclaim that all the authority conferred by Executive Order No. 9066 terminated upon the issuance of Proclamation No. 2714, which formally proclaimed the cessation of the hostilities of World War II on December 31, 1946.

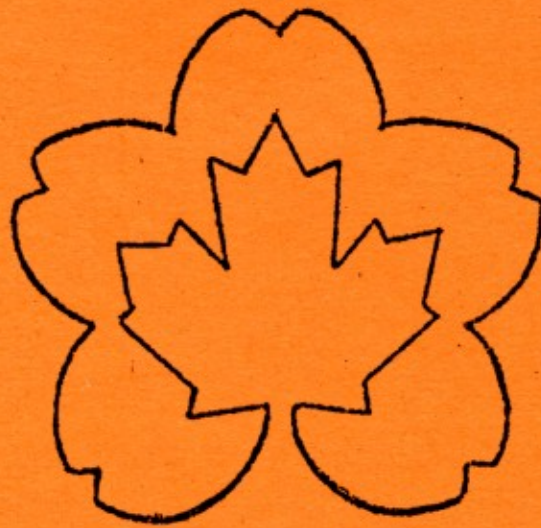
I call upon the American people to affirm with me this American Promise—that we have learned from the tragedy of that long-ago experience forever to treasure liberty and justice for each individual American, and resolve that this kind of action shall never again be repeated.

IN WITNESS WHEREOF, I have hereunto set my hand this nineteenth day of February in the year of our Lord nineteen hundred seventy-six, and of the Independence of the United States of America the two hundredth.



[FR Doc.76-5141 Filed 2-19-76;1:27 pm]

FEDERAL REGISTER, VOL. 41, NO. 35—FRIDAY, FEBRUARY 20, 1976



ALBERTA
JAPANESE-CANADIAN YOUTH
CONFERENCE

OCTOBER 28-30, 1977

Mount Royal College
And
The Four Seasons Hotel

Calgary, Alberta

SATURDAY - OCTOBER 29

Late Registration (8:30 am)

"Who Are We?" (9:00 am)

Dr. George Araki - San Francisco

State University

Discussion Period I (9:45 am)

Coffee (10:45 am)

Discussion Period II (11:00 am)

preparation for plenary session

Luncheon (12:00 noon)

Plenary Session (1:00 pm)
discussion group reports

Multi Media Presentation (1:45 pm)

"Japanese American: Inner Legacy"

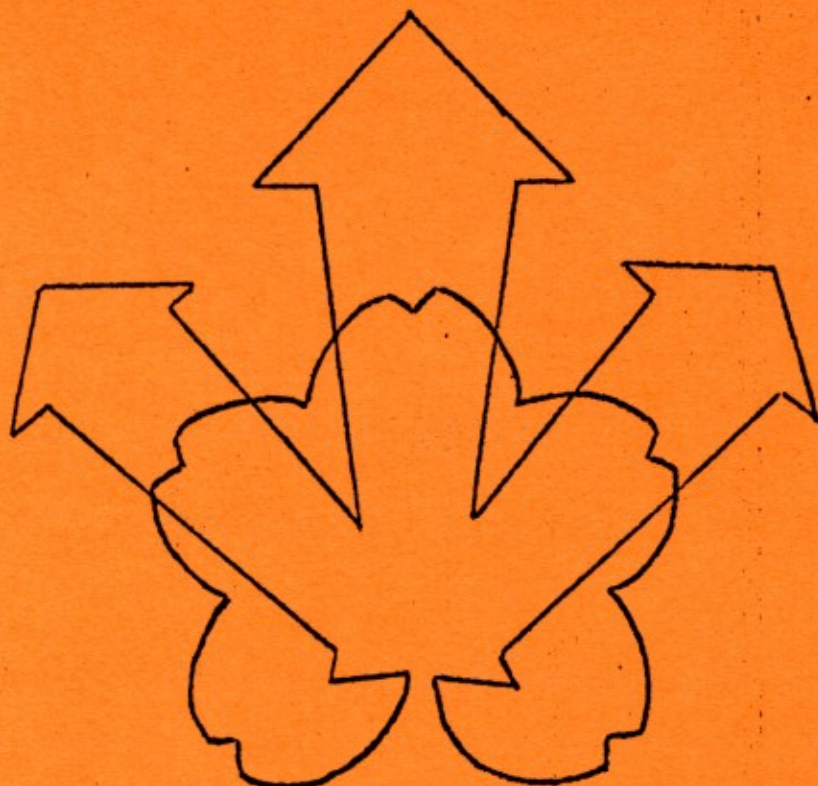
Nancy K. Araki, script & production

Coffee (2:15 pm)

Creative Open Period (2:30 pm)
various optional programs

Banquet (7:00 pm at Four Seasons Hotel -
Bar open from 6:00 pm)
Guest speaker - Dr. Ted Aoki, UBC

Dance to follow



"Should We Go On From Here?"

PROGRAM

FRIDAY - OCTOBER 28

Registration (7:00 pm)

Formal Opening (8:30 pm)
Keith Yamauchi

Panel Discussion (9:00 pm)
"Should we go on from here?"
Dr. Leslie Kawamura - Calgary
Joy Kogawa - Ottawa
Brenda Kosaka - Lethbridge
Amy Okazaki - Calgary
David Sunahara - Edmonton

Social to follow

SUNDAY - OCTOBER 30

"Where do we go from here?" (9:30 am)

Ken Ohtake - Kingston

Paul Isaki - Seattle

Coffee (10:30 am)

Conference Assessment (10:45 am)

Mike Murakami - Edmonton

Dave Murata - Lethbridge

Conference Closing (11:30 am)

Keith Yamauchi

Registration

will take place in

Lincoln Park Room (Room 3027)

Use West Entrance of Mount Royal College
and proceed to the third floor

Organized and Planned

by

the Alberta Sansei



Japanese
Canadian
Centennial 77
1877-1977

Japanese Canadian Centennial Society Calgary
ALBERTA JAPANESE - CANADIAN YOUTH CONFERENCE COMMITTEE
4220 - 5th Ave. S.W., Calgary, Alberta T3L 0C3.

JUST A REMINDER:

Date: October 28th to October 30th, 1977
Place: Mount Royal College, Calgary
Accommodations and Banquet: Four Seasons Hotel

Guest speakers will be from Toronto, San Francisco, Seattle and Vancouver.
Discussion areas will include:

- Intermarriage
- Sustaining a J.C. community
- Who will be the 5th and 6th generation?
- Multi-culturalism

with the basic theme "Should we go on from here?"

Come and join in our discussions and socializing.

For further information, please contact:

Jayne Takahashi
9652 - 69A Street
Edmonton T6B 1W3
Ph: 469-3260

Howie Shikaze
#7 - 6115 Bowness Rd.
N.W.
Calgary T3B 0C9
Ph: 286-6234

Brenda Kosaka
1601 - 2 Ave. A North
Lethbridge T1H 0G2
Ph: 327-6492

The Calgary Centennial Society Calgary invite you to their wind-up dinner to be held in conjunction with the Alberta Japanese Canadian Youth Conference.

This banquet and dance will be held on Saturday, October 29 at 6:00 p.m. at the Four Seasons Hotel. Tickets for the dinner and dance are \$15.00 per single and \$25.00 per couple. The deadline for the banquet and dance tickets is October 15th.

Tickets are available from:

Masaye Tanaka
#106 - 6424 Travois Pl. N.W.
Calgary T2K 3T2
Phone: Home 275-1823
Bus 267-2604

Janice Moriyama
5139 - 48 St. N.W.
Calgary T3A 0T2
Phone: Home 286-8464

ALBERTA JAPANESE CANADIAN YOUTH CONFERENCE

"SHOULD WE GO ON FROM HERE?"

Mount Royal College, 4825 Richard Road, S.W., Calgary

October 28, 29 and 30, 1977

Pre-registration Form

Please complete & mail to: Masaye Tanaka
Registration Chair-person
106, 6424 Travois Pl. N.W.
Calgary, Alberta, T2K 3T2
Phone 275-1823 - home
267-2604 - business

NAME _____

ADDRESS _____

Registration Package		
(conference, banquet & dance)	\$20	()
Banquet & Dance Only (Saturday evening,		
Four Seasons)	\$15 single	()
Banquet & Dance Only	\$25 couple	()
Extra Banquet & Dance Ticket	\$15	()
(deadline banquet & dance tickets Oct. 15)		
	Total	()

Hotel Accommodation - Four Seasons Hotel - Calgary
Convention Centre, 9 Ave. & Centre St. S., Calgary,
Alberta, T2G 2E1 - Phone 266-7331

Rate: \$31.00 single/double per room/night

Hotel Reservation Deadline: October 8, 1977

Reservation Required: Yes () No () Single () Double ()

No. in party _____ Sharing room with _____

Arrival date _____ Time _____ Flight _____ Car _____

Would you be willing to assist in car pool? _____

Payment must accompany registration.

Please make cheque or money order payable to Japanese
Canadian Centennial Society (Calgary)

Registration desk open: Friday - 1900 hours

Saturday morning 8:30 - 9:00



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Jayne Takahashi	Howie Shikaze	Brenda Kosaka
9652 - 69A Street.	#7 - 6115 Bowness Rd. N.W.	1601 - 2 Ave. A North
Edmonton T6B 1W3	Calgary T3B 0C9	Lethbridge T1H 0G2
Ph: 469-3260	Ph: 286-6234	Ph: 327-6492

On July 29th weekend, approximately 150 sanseis attended the National Youth Conference in Toronto. Guest speakers were:

T.K. Shoyama - Deputy Minister of Finance
Dennis Ogawa - Professor, University of Hawaii
Ron Tanaka - Professor, Poet - University of California, Berkely
Gordon Hirabayashi - Professor, University of Alberta

Several resource people conducted workshops in areas regarding J.C. roles in Business, Communications, Athletics, Politics, Arts, Education, Professions and Religion. The conference also provided us with an opportunity to discover what other sansei groups in Canada are doing, such as:

Vancouver's Powell St. Festival
Hamilton - War Measures Act Conference

The strong attendance and great enthusiasm of the Alberta Sanseis who attended the Toronto conference demonstrates a need for an Alberta seminar.
So let's get together and discuss "Should we go on from here?"



ALBERTA JAPANESE - CANADIAN YOUTH CONFERENCE COMMITTEE
4220 - 5th Ave. S.W., Calgary, Alberta T3L 0C3

9652 69A Street
Edmonton, Alberta
T6B 1W3
September 2, 1977

Mr. and Mrs. David Sunahara
318-155 Royal Road
Edmonton, Alberta

Dear Mr. and Mrs. Sunahara,

Thank you for your prompt reply. We are all so glad that you have agreed to participate in our conference.

I have enclosed a letter that we are distributing to all our contact centers in Canada. It gives a brief outline as to the topics to be discussed. Further information regarding the exact details of the program will be forthcoming as we are still awaiting replies from the other resource persons and speakers. I will continue to forward information as I receive it.

Again, thank you for your interest and support.

Sincerely,

Jayne Takahashi
Jayne Takahashi



Japanese
Canadian
Centennial 77
1877-1977

Japanese Canadian Centennial Society Calgary
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4220 - 5th Ave. S.W., Calgary, Alberta T3L 0C3

9652 69 A Street
Edmonton, Alberta
T6B 1W3
October 6, 1977

Mr. and Mrs. Dave Sunahara
318 - 155 Royal Road
Edmonton, Alberta

Dear Dave and Ann,

October 28 is certainly approaching quickly! All is going well in the preparation for the conference.

I have enclosed a copy of the program. As you will notice, we have reserved a spot for Dave on the discussion panel Friday evening. The format of this discussion and further information is found on the enclosed outline. Please do not restrict yourself to the suggestions listed.

In addition, we would like both of you to participate as resource persons at the discussion periods. Again the issues that may be brought forth are listed on the enclosed guidelines. I welcome any suggestions that you may have regarding areas of discussion.

I also wish to mention at this time that we will provide travel coverage for you. Upon arrival in Calgary we will reimburse you. Hotel reservations have been made for you at the Four Seasons Hotel. Conference fees will also be taken care of. Please let us know of your approximate time of arrival so that we may meet you.

I hope that this letter has answered all of your questions. I await any further questions that you may have.

Thank you for all your help.

See you in Calgary!

Sincerely,

Jayne Takahashi
Jayne Takahashi

9652 69 A Street
Edmonton, Alberta
T6B 1W3
August 22, 1977

Mr. Dave Sunahara
18-155 Royal Road
Edmonton, Alberta

Dear Mr. Sunahara,

As you are already aware, Alberta is presently preparing for a National Japanese Canadian Conference in Calgary October 28-30. Dr. Gordon Hirabayashi has informed me of your interest as well as Mrs. Sunahara's interest in such events. The Coordinating Committee would be very pleased if you and Mrs. Sunahara would favour us by participating as resource persons at the discussions throughout this conference.

Our Centennial Year has aroused interest in Japanese Canadian history and has stirred much individual concern for one's own Japanese Canadian identity. These two points were the foundations of the National Youth Conference held earlier this summer in Toronto under the theme, "Where do we go from here?" The Alberta Conference however, is designed to explore a more fundamental question, "Should we go on from here?" Consequently, we hope to open the conference with a debate over this very question. We would be very appreciative if you would consider participating as a member of this debate panel.

The conference discussion groups will be initially concerned with identity and one's inner qualities. Hopefully, from there the discussion will branch out to encompass a wide range of subjects. We are organizing a final group session at which time resolutions may be proposed.

I hope this letter has given you a general outline as to the nature of the conference. I welcome any further questions that you may have.

It is our sincere hope that you and Mrs. Sunahara will consider attending this conference. We're sure the experience promises to be a rewarding one.

Sincerely yours,



Jayne Takahashi
Coordinator
Program Committee



ALBERTA JAPANESE - CANADIAN YOUTH CONFERENCE COMMITTEE
4220 - 5th Ave. S.W., Calgary, Alberta T3L 0C3

Panel Discussion Friday, October 28 (9:00 pm)
Mount Royal College

Panel
Dr. Leslie Kawamura
University of Calgary

Joy Kogawa
Ottawa

Brenda Kosaka
Lethbridge

Amy Okazaki
Calgary

David Sunahara
Edmonton

Objectives

The objective of the panel discussion is to introduce issues that will be discussed in group discussion periods during the conference. We hope that the panel will express their various points of view which may serve as "springboards" for further discussion from observers.

Theme: "SHOULD WE GO ON FROM HERE?"

Suggested Guidelines

The advantages, disadvantages of maintaining the Japanese Canadian community.

Assimilation into the Canadian society vs. cultural individuality.

The rights, obligations, responsibilities of a member of an ethnic group.

The identity problem faced by an ethnic individual or group.

Considerations of the future generations of Japanese Canadians.

Inner qualities that distinguish us from other members of Canadian society.

Each panel member will be asked to present their views in a 5 - 8 minute presentation.



ALBERTA JAPANESE - CANADIAN YOUTH CONFERENCE COMMITTEE
4220 - 5th Ave. S.W., Calgary, Alberta T3L 0C3

Guidelines for Discussion Periods

Each discussion group (approximately 12 members) will be led by one Guest Resource Person and one Alberta Sansei. We rely on the conveners to initiate and maintain discussion. In addition, we ask that a discussion report be prepared and presented at the Plenary Session (refer to enclosed program). The report should include the views presented during the discussion as well as any resolutions or proposals brought forth.

Discussion Period I (Saturday - 9:45 am)

This full hour is for the discussion of issues that will be introduced during the panel discussion (Friday - 9:00 pm). The issues focus on the theme, "Should We Go On From Here?" We leave the method of presentation up to the individual conveners. Here are a few suggestions, however, to help you prepare your discussion format.

The importance of multiculturalism.

Assimilation into Canadian society vs. cultural individuality.

The advantages and disadvantages of maintaining the Japanese Canadian community; cultural identity; ethnic minority.

The rights, obligations, responsibilities of a member of an ethnic minority.

Is there an identity crises faced by the ethnic individual or group?

Considerations of future generations of Japanese Canadians.

Are there inner qualities that distinguish us from other members of Canadian society?

Where do we go, what will happen once the Centennial Year is over? Is it necessary to continue?

Discussion Period II (11:00 am - Saturday)

This hour is for the continuation and conclusion of discussion. It is during this time that we ask for the preparation of the discussion reports.



ALBERTA JAPANESE - CANADIAN YOUTH CONFERENCE COMMITTEE
4220 - 5th Ave. S.W., Calgary, Alberta T3L 0C3

Guidelines for Discussion Periods (cont.)

Plenary Session (Saturday - 1:00 pm)

All groups will assemble together for the presentation of reports by one convener from each group.

The themes for discussion are by no means restricted to the suggestions listed here. Please feel free to add or elaborate on these ideas. You may find intriguing topics will arise out of discussion spontaneously. We hope this will be the case.

We will inform you as to your co-convener and group number.

Thank you for your help.

See you at the conference!

T:1 , What objectives?

(a) Service Org - to whom? broader community

(b) Political

(c) Social

T:1 - advantages for whom?

(1) self — friends
social support
institutions the

(2) parents grandparents
— provide institutions for them

(3) larger community

T:2 - can it be prevented
doubtful

- individuality may not be a viable option

T:3 - Right

T:4 - Identity

T:5 - ?

T:6 - certain values - Protestant Ethic



Centennial 77 Update

JCCA CONFERENCE OCTOBER 1977

HISTORICAL PHOTOGRAPHIC EXHIBIT FROM THE MAYOR OF SCARBOROUGH

"I would like to extend my appreciation to the Japanese Canadian Centennial Society for arranging the excellent photographic exhibit 'The Japanese Canadians' at the Scarborough Civic Centre during August . . .

"It was a pleasure for me and members of Scarborough Council to officially open this exhibit and meet the members of the Centennial Committee. You are to be congratulated for doing such a fine job arranging the many Centennial celebrations in Toronto.

"The exhibit was very well received by several thousand visitors to the Civic Centre.

"Again, please convey my thanks to your committee."

Paul Cosgrove

Mayor of Scarborough

PHOTOS MOVE WEST TO WINNIPEG

After a successful, though short stay at London's Wellington Square Mall, "The Japanese Canadians: 1877-1977" moves west to Winnipeg's Hudson's Bay Centre for October 1-30. The exhibit's opening will complement the National JCCA Conference to be held in Winnipeg October 8-10.

If you have any questions or would like to participate in help, contact your local Centennial representative. Confederation College, Thunder Bay, will host the photo exhibit November 4-25.

CENTENNIAL JUDO MISSION

Judo is probably the best-known cultural contribution of the Japanese to Canada. Martial Arts, and in particular, Judo, have become extremely popular across the country. The inclusion of Judo in the Olympic Games attests to its widespread acceptance in the western world. While most of the teachers of the sport in Canada are of Japanese descent, the greatest proportion of students is Canadian of other ethnic backgrounds.

But the country where the principles and the art of Judo were perfected is Japan. There is a spiritual side to the sport, which is lacking among judo-ka not trained in Japan. It is hoped that the Centennial Judo Mission Clinics to be held across the country will help remedy this situation. Three Judo masters, Kawano Masahide, 7th dan, Yamamoto Yasuhiro, 6th dan, and Hara Yoshimi, 5th dan, will be demonstrating the latest techniques of the Kodokan Judo, including their own "waza" or specialty.

A fourth Judo master, Sato Yoshihiro, 5th dan is participating on the B.C. and Alberta demonstrations and clinics.

The main objectives of this national projects are three-fold:

1. To create an awareness with the public at large of our cultural impact to Canada in the form of Martial Arts, and in particular, Judo.
2. To publicize and promote the Centennial as being the occasion for sponsoring a national Judo Clinic involving outstanding Judo masters from Japan.
3. To improve the science of Judo in Canada by receiving expert coaching from these Judo masters, and thereby promote the interest in Judo among all Canadians.

This project has been made possible courtesy of the Japan Foundation, with the co-operation of the Consul-General of Japan in Toronto, the provincial judo associations in B.C., Alberta, Manitoba, Ontario and Quebec, and the Centennial Society.

NATIONAL LIBRARY PROJECT

Watch for Japanese Canadian displays in your local library. Public libraries across the country, particularly in the small towns and rural areas have been sent information on the Centennial and the Japanese Canadian community, a bibliography of books by or about Japanese Canadians, and order forms for purchasing books, display kits, and Centennial souvenirs. Ask your local librarian when Ken Adachi's *The Enemy That Never Was*, Shizuye Takashima's *A Child in Prison Camp*, or the Japanese Canadian Centennial Project's *A Dream of Riches* will be on the shelf. If your library has been missed out, or if you are interested in helping supplement a display in your library, please contact Kathy Pepper, c/o National Office.

CENTENNIAL ESSAY CONTEST WINNERS

Congratulations to the following winners of the Centennial Essay Contest sponsored by the J.C.C.A. and Japan Air Lines:

Eastern Region: "Shoots: A Centennial Essay" by Kathy R. Uyeyama.
Western Region: "On being a Japanese Canadian" by Sally Sae Nakauchi.

Honourable mentions: Miyuki Rei Real Akazawa-Eguchi; Josephine Yoshiko Tanami; Chieko Murasugi, Carol Ann Hanako Yamabe.

PHOTO CONTEST DEADLINE OCTOBER 31

Get your entries in the "Great Japanese Canadian Centennial Photo Contest" today. Photo amateurs only. YOU could be one of the big winners, if you've taken pictures that illustrate some aspect of Japanese Canadian Life, 1977. For a list of rules and prizes, write to the "Great Japanese Canadian Centennial Photo Contest". Fame and fortune may be yours.

All entries are eligible for the Centennial Souvenir Book, the Great Centennial Film, and other post-Centennial projects which will bring your name and camera fame and glory.



Three Sansei Chicks — photo entry by Mel Shimoda, Hamilton

MOUNTAIN NAMED FOR CENTENNIAL

As a special tribute to the Centennial year, a mountain southeast of Rivers Inlet in British Columbia will be named Mount Manzo Nagano. On October 7, at the Banff Springs Hotel, a representative from the B.C., Alberta, and National Committees will be present at the mountain naming ceremony to accept a map of the area on behalf of Japanese Canadians.

NATIONAL JCCA CONFERENCE

The annual JCCA conference will be held this year in Winnipeg, October 7-10 with delegates from local JCCA chapters across the country and representatives from Issei and Sansei groups. Some of the subjects on the agenda are: The War Measures Act, Reparations, Issei and Sansei Matters, Language Schools, Race Relations and Immigration.

OF INTEREST TO SANSEI

The Powell Street Revue in Vancouver, and the Cultural Centre Annex Committee in Toronto are starting up community educational resource - drop in centres in the downtown area of those two cities, both as a result of Centennial activities. Stay tuned for further details.

NATIONAL YOUTH CONFERENCE PROCEEDINGS - "YANCHA NEWS"

The first issue of "YANCHA NEWS" will be mailed out with conference proceedings to all attendees of the National Youth Conference held in Toronto in July. If you were not there, and wish to receive a copy of this interesting, informative and free Sansei newsletter, please send a self-addressed, stamped envelope to "YANCHA NEWS", c/o Centennial National Office.

MONTREAL PANEL DISCUSSION

"What is the Role of Ethnic Minorities in Canadian Society?" The objective of this project is to discuss positive ways for ethnic minority groups to participate in an influence the continuous development of the multi-cultural and - ethnic Canadian society. A bus will be chartered from Toronto (to reserve a seat contact Edy Goto, 861-1061), October 15, at Royal Victoria College, McGill University, 1:00-4:30 p.m. A post-panel discussion will be conducted by Montreal Sansei.

ALBERTA YOUTH CONFERENCE

Alberta Sansei will be further examining the question of: "Where do we go from here?" "Should we go on from here?" will be the theme of the Alberta Youth Conference to be held at Mount Royal College, Calgary, October 28-30. All Albertans and interested Sansei from out-of-province are invited to contact:

Jayne Takahashi
9652 - 69A Street
Edmonton T6B 1W3

Howie Shikaze
#7 - 6115 Bowness Road N.W.
Calgary T3B 0C9

Brenda Kosaka
1601 - 2 Avenue A North
Lethbridge T1H 0G2

B.C. CENTENNIAL CONCERT TOURS TO INTERIOR

What started out as two or three concerts to the Interior turned into a major project for the B.C. JCCS. The purpose of the concerts was to co-operate with the communities in the Interior by assisting in their Centennial Concerts. Dancers, singers, and performers from Vancouver have given their weekends over to travelling and entertaining in New Denver, Kamloops, Ashcroft, Kelowna (with Ogopogo looking on), Greenwood, Williams Lake, and Hope.

These concerts were not only celebrating and commemorating, but helped to create an awareness of the Japanese Canadians to other Canadians. An estimated 1700 viewed the seven concerts in seven different regions in B.C.

QUEBEC J.C. CENTENNIAL RAFFLE

Now on sale. In books of 10, at \$1.00 per ticket. Contact: Kim Nakashima, 4628 Melrose Avenue, Montreal. The draw will take place at the Chateau Champlain Ballroom, November 26, 10 p.m.

First Prize: Round trip Montreal-Tokyo (14-21 day excursion) air fare for two.

Second Prize: Round-trip Vancouver-Tokyo, air fare for two.

Third Prize: Hitachi 21" colour TV (Model CT-996 with remote control and electric tuning).

Fourth Prize: Hitachi micro-wave oven.

TO THOSE WHO ARE INTERESTED IN IKEBANA

October is an exciting month for Japanese Canadians in eastern Canada who are interested in flowers and the traditional art of flower arranging. At the Royal Botanical Gardens Headquarters in Hamilton on October 2 (1:00-6:00 p.m.) the local Ikenobo Ikebana School will be having their annual showing. On October 2 & 3 at the Chateau Champlain Salle Viger in Montreal, the Ikenobo, Sogetsu, and Takeya Schools of Ikebana will be presenting the Centennial Ikebana Show, and in Toronto at the Japanese Canadian Cultural Centre, October 29-30 the Toronto Japanese Garden Club will be holding their Centennial Flower Show.

CENTENNIAL FLOAT WINS FIRST PRIZE

Congratulations to the B.C. Centennial Society and Float Committee Chairmen Mak Ikuta and Kelvin Higo. The Centennial Float, with cherry blossoms on one side and maple trees on the other, joined by a wooden bridge, placed first in the Associations category in the PNE parade. Countless hours of technical assistance and manpower were put into this effort. Special credits go to the Vancouver Japanese Gardeners Association, the Steveston Judo Club, Powell Street Revue, Tad Wakabayashi, Bob McLeod, Johnston Terminal Ltd., Nika Motors Ltd., Art Knapp Garden Spot, and all others who helped out.

If you have any questions, or would like to participate or help out at any Centennial events in your area, please contact your local Centennial Representative.

BRITISH COLUMBIA

Jim Horiuchi
1409-6651 Minoru Blvd.
Richmond, B.C.
V6Y 1Z2

Roy Tanaka
2120 Benvoulin Road
Kelowna, B.C.
V1W 2C6
MANITOBA

Art Miki
621 Queenston St.
Winnipeg, Manitoba
R3N 0X6

Naomi Krasovec
43 Herron Road
Winnipeg, Manitoba
R2P 0S4
ALBERTA

Henry Shimizu
135 Quesnell Crescent
Edmonton, Alberta
T5R 5P1

Tom Mitsunaga
1243 St. Charles Road
Lethbridge, Alberta
T1H 4M3

ONTARIO

Mikio Nakamura
10 Marblehead Road
Weston, Ontario
M9R 3B4

Bryce Kanbara
138 Queen St. S.
Hamilton, Ontario
L8P 3S2

QUEBEC

Sachi Shimo
138 Brock North
Montreal, P.Q.

Bill Kobayashi
7-14th Street
Roxboro, Quebec
H8Y 1M1

CENTENNIAL UPDATE

published by JAPANESE CANADIAN
CENTENNIAL SOCIETY



news from National Headquarters
479 Queen St. W., Toronto, Ont. M5V 2A9
telephone (416) 861-1061

YANCHA NEWS!

TORONTO, ONTARIO, FRIDAY, SEPTEMBER 30, 1977

REPORT: SPONTANEOUS WORKSHOP ON COMMUNICATIONS

Following Saturday's Communication workshops, concerned participants discussed the establishment of a national communication system.

Areas of Debate: Why Communicate?
Communicate What?
With whom?
Communication Format
Problems of maintaining communication

WHY? Discouraged local Japanese-Canadian service organizers might gain support and comfort by communicating common problems and suggesting strategies; an exchange of local community information may also prompt opinion and debate that will promote community consciousness. Moreover, by facilitating the establishment of personal contact, national communication will compliment community development.

WHAT? Ideas and strategies are important topics to be communicated. Interest items, such as community sports, government policies and foreign expatriate Japanese community affairs could be included. Communication could also include creative writing and opinion articles.

WITH WHOM? The primary target group is the "young" J.C.'s: sansei and yonsei individuals and groups. But "older" J.C.'s and Shin-issei are not excluded.

FORMAT Despite its lack of "grabability", a newsletter format presently appears to be the only viable form of communication since it is economical and relatively easy to produce and distribute. But after a distinct identity can be established, a magazine type periodical can be considered.

PROBLEMS Input, distribution and financing are the major problem areas. Financing is likely the least difficult since individuals can identify and work towards it with definite objectives. However, input and distribution depend upon the responsiveness of the target group. Therefore, only by publishing what we feel is a worthwhile production can we test the target group's responsiveness.

--Ken Ohtake

* * * * *

Editor's Note: Welcome to the first issue of YANCHA NEWS! Our aim is to produce a series of newsletters which are representative of Japanese-Canadian young people across Canada.

There will be as little as possible written by the editors in Toronto. If we do not receive articles and letters, the newsletter will not be published.

The finished product should have a nationalistic flavor and is not to be thought of as a Toronto-dominated publication. We await your comments, suggestions, and general feedback.

--Nancy Moritsugu, Yancha News.

"BANANA" to "ORANGE"

In preparing this report, I have talked to several delegates and found that their opinions toward the Conference varied considerably, but their general tone indicated their disappointment in the Conference. First of all, they said that the Conference didn't really talk about the theme, "Where do we go from here?" Instead, most of the speeches and workshops in general were geared as if we, the younger generation, were living in the past.

Their second major concern was, oddly

enough, that no one spoke up. They were frustrated by the fact that only certain 'radicals' were able to speak soundly at the discussion settings.

For most of the delegates, this was their first opportunity to attend such a national conference. Most of them came to get something out of the conference without putting anything into it. In their naivete, they didn't realize that without input there is no output in this kind of a conference. In my opinion, this inability to equip the delegates with readiness for the discussions before the conference was the key mistake, if any, in the planning of the conference.

Personally, I felt the conference was a success. There is no doubt that a great deal of sweat and headaches went into planning and organizing the event. The organizers should be commended for the great job they did with it. Sure, there was no meaty, concrete resolution as such passed at the conference. Sure, there was no mind-boggling enthusiasm roared at this national meeting. But, no one should expect a miracle at any first event.

I believe that the Conference did provide us with the reality of being Japanese-Canadian. Most delegates with whom I've talked did agree with me that by being with three hundred other Japanese Canadians we felt a strange sensation of belonging. It was beyond the word 'togetherness'; it was a sense of belonging caused by some force greater than myself or any of us. This showed me, and many other delegates, a possible answer to what 'Japanese-ness' is all about.

In thinking about building the Japanese Community, my discussion group on the Sunday found out that by setting up the artificial bounds for the community, no solid and active community, will result. The 'bananeness' experienced by the younger Japanese-Canadian generation maybe is a result of this artificiality. To be truly a citizen of this country of immigrants, we as Japanese-Canadians must have the ethnic value of being 'Japanese' rather than just the radical value of being Japanese. Minority status is not to be thought as inferiority. It should be recognized as a strength. The role of the minority groups in Canada provides the binding strength of this nation. Japanese-Canadians should justly be proud of this special privilege. 'Banana', yellow out-

side and white inside, to the 'Mandarin orange' maybe is the next step for our generation.

--David Murata
(Alberta)

Did the conference succeed? With the central question "Where do we go from here? unresolved, one would be tempted to say no. However, there are a number of indications pointing to the contrary. With the initiatives taken, there is a promise of the community surviving, but only with increased participation. As one person said, "There is a distinct Japanese-Canadian culture, whether we like it or not." The challenge is to accept this culture and to help develop it.

--Larry Sasaki
(Toronto)

August 1, 1977

Ron Shimizu
Youth Conference Chairman
JCCC, 123 Wynford Drive

Dear Ron:

I know that you are pleased as were all of us regarding the nature and development of the Youth conference. I was pleased that the Communications subcommittee will be moving into action and the valuable ties will be maintained to some extent thru a monthly Yancha News.

The Alberta delegation was really enjoying the experience, and having their eyes opened--to new awarenesses, as well as to learn new contacts from other parts of Canada. The National Youth Conference has certainly become a springboard for the future.

It was a great conference, a tremendous seeding experience. As such, we will be hearing of developing events and ideas for months and years to come as a result of the July meeting. I was excited to be a part of it.

Warm regards.

Sincerely,
Gordon Hirabayashi
(Alberta)

His credentials are impressive: from his professorship in American Studies at the University of Hawaii to his writing of the book, "Jan Ken Poi."

In the Sunday workshop, Dennis treated us to his treatise on the Sansei male. In his words, "They're in Trouble." His analysis struck right at the home where the male ego is taught to be the one who gets served. When combined with an authoritarian style, also cultivated in the home, the Sansei male package begins to look increasingly unattractive to Sansei women. At heart, Sansei men are all Mama's boys, victims of the very love that made them. And speaking of love, the word is out that they make lousy lovers, because to be a lover, ya gotta give. However, the stream of stories was not completely a critique of the male ego. He commented that the biggest jump of Japanese-American women to marry outside occurred right after the war when so many of the men returned crippled or not at all. At times, he appeared to be a magician waving anecdotes and statistics before our eager eyes.

What makes him so effective as a speaker and valuable as a resource person is simply that he understands us and can help us look at ourselves a little more openly. But of the man behind the knowledge and style... there was too little time to learn. Perhaps at the next conference.

--Rick Shiomi
(Vancouver)

We regret that we could only attend two of the eight workshops because they were extremely informative and enticed us to head back home with a great enthusiasm to better organize the Manitoba JC Youth Group. As a result, we have arranged a large scale fund raising project and had a terrific bash which you will soon be hearing about.

We never had the opportunity to meet all the people, but the people we did encounter seemed to be very friendly and talkative. Perhaps if the host Torontonians Sansei would have gone a little out of their way and introduced us to other people attending the conference, we would have met more people. (But) we shall always cherish the friendship between those new faces we met at the event.

--Harvey Kaita, David Oye
(Winnipeg)

A banquet is a banquet is a banquet-- to say that about the JCCYC Prince Hotel affair would be screamingly untrue. I found everyone warm, friendly and bubbling with fascinating ideas, plans and opinions. The few communication problems caused by shyness or age differences were eased away by a spirit of camaraderie and kinship unlike any I have ever seen: a truly wonderful feeling that prevailed throughout the evening and the entire weekend.

Everyone had something of value to offer throughout the conference and this seemed to culminate on Banquet night. All appeared to be relaxed and comfortable and I for one was totally delighted with my experience. I will treasure it always.

--Mickey Shibata
(Montreal)

Meeting J.C.'s and listening to their viewpoints broadened my outlook on being sansei. We do have a Japanese heritage which shouldn't be ignored. The conference unearthed a lot of concern on the evacuation and seemed to dwell too much on the past. Perhaps these would be better left unsaid because what the parents went through can bias our outlook. Would it not be better to dwell on the present, so our heritage will not be undermined?

--Lillian Watanabe
(Montreal)

August 7, 1977

Mr. Ron Shimizu
Youth Conference Chairman
123 Wynford Drive

Dear Ron

One comment that I heard quite often and which I feel indicates the constructive effect of the conference is the exclamation "You too!", most often used as a rhetorical question. People would express their opinions and describe their experiences and have others in the conversation say "You too?" I think that this reaction is the best indicator that there remains a strong ethnic identity although it may often be subconscious. The consciousness comes about as a result of meet-

ing and sharing opinions and expressing feelings. This is what the conference permitted many of us to do for the very first time.

Yours sincerely
Ken Ohtake
North Bay

The ball is not in the court of a conference or ten conferences. It is in the hands of each of us. I hope this conference has motivated each of the participants, to ask himself or herself questions and to start looking for answers. It's going to take some time and a lot of work before we're going to be able to collectively answer the question: "Where do we go from Here?" but I'm confident we're heading in the right direction.

--Ron Shimizu
(Toronto)

CONTRARY to popular beliefs, YANCHA NEWS is not produced by magic. It comes from the voices of J.C.'s in many different parts of Canada.

NO VOICES, NO NEWS! It would, therefore, greatly appreciate any articles that would be of interest to the Japanese-Canadian community. Oh yes, and donations will not exactly be refused.

Additional copies may be obtained by sending a S.A.S.E. to the:

NATIONAL CENTENNIAL OFFICE
479 Queen St. West
Toronto, Ontario
M5V 2A9
(861-1061)

So PLEASE support your YANCHA NEWS, and pass it on!

