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SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947

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REPORT OF ITINERARY OF
REV. W.R. McWILLIAMS

REVELSTOKE-SICAMOUS CAMPS: There has been a significant shift of Nisei from the Revelstoke-Sicamous Camps to the East, or to private industry in British Columbia. The total number of those going east, is not large. Tie mills, railway maintenance work and small lumber mills have claimed the majority. The hesitation to go east is due to the fear of inability to succeed, and this is due to the lack of any special training for industrial life, and most of all, to the unwillingness of parents to have the young men leave British Columbia.

My observations lead me to say, that those in private industry are much happier than the men who remain in the road camps, though living conditions are worse. For one thing, life there is freer from police supervision. Then too, the boys earn more, though they do not save more. There is a spirit of slovenliness and carelessness among them. They lack any aim that prompt carefulness or that looks beyond the present uncertain circumstances. With the exception of a very few of the older men who have gone to live with their children, none of this group, that is, the older group, have gone out of the camps, and no one intends to go. If anything, the talk of closing camps only makes this group of men the more resolved to stay on. They are fishermen for the most part, and while all are naturalized, they do not have the technical equipment or the urge to go into any other form of work. They are splendid workers just where they are, but they will not shift from the present occupations, apart from the necessity to do so. The men in the respective camps at present are located as follows:- Solsqua: 33 men, half older men. Yard Creek 24, also about half older men. Taft 17, all older men but three or four. Griffen Lake 17, only a couple of Nisei. Three Valley 37, nearly all old men. One wonders sometimes what is happening to these men; for one thing the best of them have gone, but when men habitually eat supper at 5.15 o'clock in the afternoon, take a bath and get into bed WITH hours of daylight yet to go - even though they make a feeble pretence at reading light magazines or writing the occasional letter - something has gone wrong, and most of them do that.

GRAND FORKS: During the year 8 families have left the farming business for other places. Most of them have gone to Slocan. They did not stay because they couldn't make it go. That so many remain is a testimony to their determination to support themselves, and the wonder is that more do not go. On the whole there is more evidence of the acceptance of inevitable circumstances than there was a year ago. There is less complaining, but also much unhappiness.

School fees remain a major problem. There is an attempt to keep all the children in primary school, but this costs$2.50 per month per child, in addition to a similar amount paid the Grand Forks School Board by the B.C.Security Commission. High School fees are the same, but with this difference, the Commission pays nothing. The parents of the children have to shoulder the entire $5.00 per month per child. The result of this is that in some cases the children of high school age who ought to be in school - children who are eager to study - have to remain at home. If it proves possible, in the future, for the workers of the W.M.S. in Greenwood to do something in Grand Forks in high school education, it will be a great benefit to the high school age children. It would contribute to an acute economic situation in the community and would also help our church work.

The harvest is better this year than a year ago and the people generally, have done something to increase the amount of comfort they enjoy. Most of them have a garden and chickens, but the fact remains that they are working for wages, or on terms for farmers who find the going from year to year very difficult. In special years they get by, but the lean years for various reasons outnumber the good ones. I talked with one group of people here who are harvesting a splendid

crop of Onion Seed. This seed sells for $1.75 per pound - they do all the work of production and grading, and for that effort receive 10¢ per pound.
The Carrot seed crop is a failure this year, it is the onions that have saved the situation. Then there is the straight six months when there is no work. If the income for the working period could apply to the twelve months instead of six there would be general satisfaction, but the farmers are in no position to employ help on this basis, and the Japanese who are unwilling to accept the living standard of the Doukhobors in the district, are nevertheless forced into something comparable to that living standard. The houses where they live are far from good - it is the sugar beet set up of Alberta and Manitoba transferred to British Columbia. My impressions are that these people are about as bad off as the lower bracket farmers in Japan, were it not for the strength they possess to supplement their livelihood by using up the earnings of other days. I have not heard any cases where the farmers are trying to avoid payment of the Japanese for the work they have done this year, though there are many cases where payments are very greatly in arrears.
The chances of doing anything by way of church support in Grand Forks are so dim as to be negligible. I do not think it would do us any good to make the suggestion.
If one were to attempt to estimate conditions for the future among the Japanese in this district, he would probably say that apart from the actual tenure of the land in their own right, either by possession or the right to rent, there can be no significant improvement in their status or their well-being, certainly not before the war ends. When normal livelihood again becomes possible, and as restrictions due to the war are removed, and the living conditions of our own people - and more peacetime freedom is restored, it might happen that a lessening of the present restrictions on the Japanese in Canada may result. This cannot happen too soon.

GREENWOOD. The B.C.Security Commission, here as elsewhere, has required all single men over 16 years of age not in school to find employment outside the town. This has led to the search for work in British Columbia, apart from the necessity of going east. At Midway there is a small saw mill, to which several men have gone, and have found employment. Some 25 others have gone as maintenance men on the C.P.R. Tracks east of Greenwood. In both cases they report their work as congenial, and affording standard rates of wages. A number of Nisei have gone east, some to school, but the majority to take their chances on what offers.
There is a lot of feeling against the Japanese people in Greenwood on the part of the whites, and more or less criticism of them. It looks like a case of denying people the right to live as others do and then crucifying them because they do not live in the ordinary way.
There were some 12 students, led by Miss Bock in part time studies, all during the Summer. All of these have been taken into the Greenwood High School. This has come about due to the recommendation of the school inspector, that unless they got more students, the high school would be closed. The result was they welcomed this group of Japanese students into the School, and instead of one room school they now have two rooms with two teachers of reputation. The primary school run by Miss Bock fortunately came to a similar ending, and has been included in the primary school at Greenwood. The process here was different. The B.C.Security Commission had paid Miss Bock $1.00 per month for each of the children - 40 in all - as they had been doing in the case of the Catholics. The Mayor of the town, working with Mr. Morrison, the Security Commission supervisor, succeeded, after much consultation, in getting the Security Commission to pay $2.00 per child per month, a fee that the school board accepted as adequate to meet all educational expenses, and this closed the matter of handling the education of children not in the hands of the Catholics. In the High School, the fee required of each student is $4.00 per month. These fees are paid by those who can pay them, and in the cases of those who cannot, by contributions and various work schemes directed by Miss Bock and Miss Namba.

I spoke to a group of 43 Japanese people in the church on the night of the 14th September - a fire in the vicinity is blamed for there not being a larger attendance. The housing conditions here are those of a year ago - generally clean but cluttered. It is nothing short of amazing to see how these folk have adjusted themselves to the physical necessities of evacuation. Anyone with a human interest for their welfare would certainly go so far as to hope that the present circumstances will not last long.

CHRISTINA LAKE: Two families of this community returned to Japan on the "Gripsholm" recently. By comparison with other places Christina Lake is not crowded. The hundred population of the place is eased by the fact that two groups of young men are out in separate places to work - one group works in the bush, where they have enough timber to keep them cutting for four years. The other group is away from Monday to Saturday each week, and operates a saw and planing mill, about six miles distant. Their output of lumber yields them a satisfactory wage and they have the marks of being a happier community than the people of Grand Forks. Certainly their living conditions are much more suitable, and as in the case of the Grand Forks people, they deserve much credit for making so splendid an effort in times like the present.
They have the regular set up for primary school. There are 19 children here and they employ a Nisei to teach them, and another to teach the nine Middle School students who are here. We are doing a better job in Tashme, and in our other church schools than they can do here. The young men employed here are fairly well equipped to do their work, but they are alone and lacking in experience.
We had about 40 at our meeting in the afternoon.
The saw mill is cutting about 1½ million foot of lumber a year. They follow an arrangement that would not be accepted by a large community. In order to maintain their group livelihood intact, they make large concessions in the interests of families. Living expenses are pooled. First of all a flat wage rate of 35¢ an hour has been established. Then with the balance of their income, which they estimate at 50¢ an hour, they pay for food, rent, light etc. Children under 2 years are charged nothing, those under seven, one quarter of the charge for adults. Up to and including 16 years of age pay one half of the adult figure. From 17 on the full expense per adult is required.

LEMON CREEK: In Lemon Creek and the Slocan Valley, the housing has been done a little better in one regard than in Tashme, they left sufficient space between these temporary shacks to give a measure of privacy to family life. This is general in all the Slocan Valley district as far as Roseberry. For another thing the Police are not as much in evidence in the community as in Tashme. Tashme has regular patrol, and I am informed that there is nothing like this in any of these towns, at least it is not observed if there is. The physical element in these valley centres does not contribute so much to barbed wire sickness as those of Tashme.
Lemon Creek is 90% Buddhist, and those who are incensed at the Canadian Government policy regarding the treatment of Japanese, find their connection with Buddhism very natural. I found that in the Slocan Valley meetings are freely held and notices posted in either Japanese or English. In Tashme no notice may be posted that has not first received the approval of the Supervisor.
Our Church in Lemon Creek is small. I talked to 32 persons on Sunday, and this was, for them, a record audience, but the activities and the actual work being done by the church is considerable. The church building 28 x 28ft - really a combination church and kindergarten building, is finished, and only lacks seats for the Sunday services. It was recently doubled in size, the lumber was given by the Commission, and the labour was paid for in part by the General Board and the W.M.S., though it turned out that much of the work was a contribution. The complaint is real that the

Nisei do not find very much interest in the church. This is unfortunately a much wider phenomona than just in Lemon Creek. It is estimated that some 25 persons have gone east from Lemon Creek. Listening to conversations it became obvious that there exists a considerable feeling that life in Lemon Creek has not only few rewards, but many limitations, and that it becomes increasingly precarious. A livelihood may easily become dependent on relief grants, since nothing in the form of permanent employment is on the horizon. Considerable cordwood cutting is going on in Slocan and New Denver to supply Vancouver needs, but no extension of this plan has been made to Lemon Creek, and may not be, though it has been promised. The policy of the Commission to move families, as well as single men, east, is becoming increasingly a pressure policy, which the Japanese are not slow to understand. The facts of the situation are cumulative, and to me it was nothing less than remarkable how generally this policy is being accepted and a spirit building up which tends eastward. I am informed that this tendency is recent, but in any case it is real, particularly in the case of the younger men and of young men with families. Lemon Creek has just had a visit from one of its Nisei, who has been doing work for a year in Hamilton. She did a good job in representing the situation in the east, both in its negative and in its positive aspects and I am told that her statements left a deep impression. The future of the Slocan Valley may be different next year from the year that is gone.

The High School here is very well organized with some 75 students in attendance. Miss Hamilton is in charge and under her is Mr.Don Ewing, a man fully equipped as a teacher. He is a graduate in Arts, education and music. Rev. Tak Komiyama gives time to teach Social Studies. Two or three of the Nisei, trained in Commerce and Mathematics give instruction in their lines. The equipment in Lemon Creek, is, by comparison, superb. The Commission has erected two fine buildings for primary school work, and rooms in these are available in hours when the primary school work in not being carried on, hence the High School problem ranges from 5.30 p.m. to 9.30 p.m. every evening. The rooms are easily heated - badly lighted when I was there, but that I was told was a temporary situation. The friendliness and co-operation of the Commission is shown for this work, not only by its provision of equipment for the High School work, but also in the fact that Mr. Don Ewing is being housed with the other staff members in the staff house.

I am told that the commission farm at Lemon Creek has not been a success, and the land will be rented to Japanese in small plots from next Spring. It would look as though an earlier Commission statement to the effect that the Slocan Valley project would be a source of revenue to the country, has already been disproven by the hard facts of the situation.

The Primary School in Lemon Creek is, as has been said housed in splendid quarters. The Principal, Miss Uchida, a Nisei, is well equipped for her work, and very capable. She talks no Japanese. Her father was repatriated recently, and two other members of the family are in Japan. There are some 530 students in the school.

At Bay Farm, we visited some homes and held a meeting in one of the houses at which 16 people were present.

SLOCAN: The Catholics are here in force. I talked with Anglicans in Slocan and they have about 44 High School students in their school, managed by one of their former missionaries, assisted by two of the Nisei. The Catholics have far better equipment and about 150 students, and this makes a great appeal, though the Anglicans said that they themselves were equipped to give better courses, being linked with the Department of Education, which meant that educational standing would result from taking Department examinations.

NEW DENVER: In New Denver, the Roman Catholics also have a school, but our people have beaten them by a margin in the number of those who attend - we have 45, they have about 40. At present our people are HAMPERED by lack of equipment. They are working

in the United Church building and in the Recreation Room provided by the Commission for general community use. The Catholics have purchased a house here and do their educational work there. So far as staff is concerned our school is very genuinely equipped, under Miss Suttie. There are three persons at present working as teachers - Mrs. Fahrni, John Rowe - recently sent us by the Dept. of Labour, and Miss Lawson from Hamilton. In New Denver, our people carry on their Kindergarten in the basement of the Presbyterian Church. The use of this basement unfortunately does not extend to Sundays, consequently our Sunday School has to be held in the Japanese Community, near the Tubercular hospital by the lake, in some of the cabins used for primary school work.
Our Church has a kindergarten in Roseberry.
There are five Christian groups doing work in New Denver - the Catholics, Presbyterians, Anglicans, the Japan Evangelistic Band, and the United Church. The Buddhists are here too in force and now fully organized.
Personally, I would say Nomoto has done excellent work; he is quiet, unassuming, not swift, but he is a religious man, and no one asks a question about his character. In spite of the confusion due to the presence of so many sects, and also to the quarrels between the community and the Commission, Nomoto gathers a weekly congregation of about 35. He has strong support in the W.M.S., and their work is very harmonious, and I believe, effective. I spoke to a group of 45 persons at a night meeting in the church.
There is a movement here, similar to the one in Lemon Creek, as regards going east. It is mainly among the Nisei where the subject recurs - "The best ones have gone east" is what they all say.
The Commission Head in New Denver has been removed recently, and a successor appointed. There have been accusations on the part of the Japanese, that the former man withheld certain materials intended for their use, and necessary for their livelihood, and recently one of the number reported definite information regarding the conduct of this man, which led to his being arrested. There is to be a court case later to deal with the offence.

KASLO: The Sunday Service in Kaslo on the 26th September, was attended by about 60 people. Mr. Shimizu had not returned from the east, and no knowledge of my visit had been given out. Kaslo is about 20% Christian. The old guard of the United Church is here so far as membership goes. There are a group of men and women here to be found no where else, and this in spite of the amazing fact that one-third of those who have moved to the east are from Kaslo. The population is now slightly under 800. Several others are planning to go east soon. The Commission say that in the Spring there will be a great exodus to the east. This of course is the policy of the Government, but like many former Commission prophecies, this one also may prove more accurate in prospect than in retrospect. The reason is simple. The number of people who can go east is always confined to those who are single, or whose family life is more or less flexible and adjustable, to those who know English, and to those who have some kind of technical knowledge. Under this head fully 75% of the people in the "Ghost Towns" cannot qualify, which means that they cannot do other than remain where they are from sheer inability to fit into contacts in the east. As their livelihood is at present constituted, it is obvious that every person who goes east must work for some White person and that is out of the question for very many. Then again, as has already been mentioned in another connection, many of the Ghost Town Nisei are against their parents, going to Ontario. This accounts for the hundreds of them in small industries in British Columbia. If the Japanese could buy land and be on their own in the east, then the livelihood of the older family groups would become possible on the land. The great majority of these people have no special technical training or equipment for industrial life and were they to go east could only depend on semi-serf labour on farms, and in regard to this, they are wisely unwilling to undertake it. There will be a considerable movement of Japanese people east, but it will hardly exceed from

15 to 25% of those who are at present in the Ghost Towns.
In Kaslo, the High Schools look after all secondary education above grade 9. The fees required are $4.00 per person per month. Miss Sadler, is trying, with some help, to take care of the educational needs of some 28 grade 9 students, but this effort is only temporary. She needs help, and the Roman Catholics are waiting, like the "Loathly Bird" to do their bit if she does not succeed. The Buddhists are showing their hand, and it will likely be very soon that they will have a priest and all their church organization in Kaslo. The old fallacy of Kaslo for the United Church, Sandon for the Buddhists and Greenwood for the Catholics, has been broken up. The United Church had had its way till now in the Kaslo community, but a competitor is already eager to contest the field. When I was in Kaslo, they had a Fall Fair of vegetables and hand made flowers. It was a sight. Each person entering produce had to contribute five cents for each entry, and this was returned to the people in prizes. The enthusiasm was great and the conduct of the show was of a high order. Kaslo has gone forth along this line than any other place. They have a better climate for one thing, and they do better work for another. Kaslo has also the most natural and most adequate equipment, room space and buildings of any of the towns. This is more conducive to a normal life, yet for all this, many complain of the ill effects and the influence of the Kaslo community on their children. It cannot be otherwise, but it is true that in the social life of this evacuated people the artificialness is less in Kaslo, and most in Tashme. There is no mention now of their property being sold or misused, as was the case a year ago. This is not because they have got used to this kind of treatment, but rather due to the fact that the wounds left are so deep that it is painful even to refer to the matter.

ALBERTA BEET FIELDS: Over a year ago, the Government evacuated above 3,000 Japanese to the summer beet fields of Alberta. The district is roughly that stretch from Magrath to Taber on the east and from slightly south of Raymond to the area lying around Picture Butte. Raymond is a large Mormon centre, 95% of the population belong to this religion and they have two large tabernacles. From former times there has been a Japanese community at Raymond, and latterly a Buddhist temple, but up to the time of the evacuation, the United Church had done nothing definite by way of work among and for the Japanese people of Raymond. Since evacuation, Mr. Kabayama, formerly of Ocean Falls, has been stationed at Raymond. He has just finished the first year of his work and reports having travelled on his bicycle 4,000 miles in visiting homes and conducting meetings. Most of these meetings, with the exception of Raymond where they have used the United Church, have been in homes of Christians, or those in sympathy with the Christian Church. His work has been entirely among the older Japanese. What has been done for the Canadian born has been done by other hands - the United Church ministers in Taber, Magrath and Coldale, and Miss Bartling, who serves the W.M.S. in Lethbridge have done considerable work for the young group of Japanese.
I found some concern on the part of the minister and his church relative to the fact that Kabayama holds his meeting in the town hall in Coldale, when the minister and his church are eager to have the Japanese use the United Church. Kabayama seems to feel that since most of the people who attend these services are not Christian, there would be hesitation on the part of many to enter a Christian Church. In Magrath, the Japanese community, on one occasion borrowed the church for a community meeting at which they smoked and showed moving pictures. The Church was once more requested for the use of the Japanese community, but refused, on the grounds that Christians would not use the place dedicated to worship for the ends that the Japanese people had used it. The facts are, increasing over-sensitiveness of the one hand and insensitiveness on the other. Then there is the general complaint that Kabayama does not call upon the ministers and does not consult them, and apart from knowledge of his travels no one knows what the

result of his work really is. I could not help recalling how in Japan we were very conscientious in carrying out all the rules regarding methods of work and consultation before venturing to make mistakes on our own. However, in spite of these minor matters I would say unhesitatingly, after talking with both Japanese and Whites, that Kabayama is doing a good job among the older generation, and need in no wise be ashamed.

The Buddhists are a formidable obstacle to our work and to the assimilation of the Nisei. They are organized, and here again is a recurrence of the dominion of the Nisei by the older group, which is accompanied by the serious disregard of the feelings of the people of this country who are the best friends of the Japanese, namely, the members of the Christian Church. It would seem that those of the Nisei who are immediately interested in assimilation find their way very easily into the Christian Church.

At Taber, where the smallest Japanese Community is found, the most conspicuous success has been achieved through the second-generation. At this point the minister in co-operation with Miss Bartling has held a splendid group of Nisei throughout the year, excepting the busy period, and carried on social and cultural group meetings. At Raymond similar success has been made, and Mr. Marsten of Magrath speaks very well of it, though Mr. Kabayama thinks that it has very little value. Here again is another evidence of the inability of the old type of Japanese to appreciate either modern youth or assimilation trends.

The housing conditions among the Japanese farm-serfs are not good. They are living in the quarters temporarily occupied by the Czechko Slovakians and others who use them only during seasonal work periods in the beet fields. True they have been winterized and in many cases enlarged, but it is also true that they remain the positive minimum for habitation. There are exceptions, but these are too rare.

Then too there is considerable disatisfaction with the beet work on the part of the Japanese. It is seasonal, and does not afford, except in special cases, a livelihood for the people who do the work. Harvesting and seeding afford some additional income, and in the case of several young men they have found work in lumber camps in the Rocky Mountains. Several young men who have the ability to do skilled work are unhappy, and would leave for the east if the Government would allow them to do so, but up to date the Alberta Beet Farmers are not free to move. The older group, on the other hand, who have no ability to adjust themselves in other forms of work contemplate nothing but beets till the war ends. The opposition to the Japanese in Alberta has become very vocal. The farmers who have themselves become accustomed to hard times, see no reason why the Japanese should not submit mildly to difficult circumstances. The fact is that the Japanese do not take willingly to the serf labour status, and offer objection to it just as we would ourselves. They are not sufficiently humble and not easy to satisfy, on the only terms available at present. It is really a wonder that men of their make-up hardly conceal their displeasure at having to live under so undesirable circumstances. Our people are too accustomed to using others to perform work for them who do not complain when they are ill treated, or even abused. There are several cases of misunderstanding which I discovered and I believe that these misunderstandings give rise to the attitudes that are expressed. How can it be otherwise when cultural backgrounds are so different, when patience is wanting on both sides, and when the necessity for discussion - a necessity that ordinarily requires calmness and adequate presentation - is impossible through the language in which more frequently than not the Japanese (and perhaps both parties in question) have no facilities whatver. It would be far better frequently if contracts between Whites and Japanese could be made between themselves and Canadian Born Japanese who do understand, and who in most cases would be anxious to avoid serious unpleasantness.

Primary education among the Beet workers goes on about the same as in ordinary Alberta communities. A few make the effort to continue High School studies, but it is doubtful whether the majority go that far. It is easy to find excuses for staying away

from school, or to find work which keeps them away from school - and this applies both to girls and boys. Then again in many cases it is necessary for the young people to leave school and work out in order to make secure the family livelihood. There is a measure of truth in the contention of the B.C.Security Commission that the youth in the Interior projects who attend the church high schools are better provided for than those in the beets, but the Commission is wrong in its contention that this fact is a deciding element in the decision of the Japanese not to go to the beet fields.

From my contacts with the ministers and church members in Lethbridge, I would say that we have within our Church two groups of people so far as their attitude towards the Japanese is concerned - one group parrots cheap arguments against the Japanese, whom they do not know, and I do not think that this group is a difficult group to answer; the other group takes the truly Christian position that we should treat these people as we would want to be treated. Naturally, it is this latter group that is doing the work at Taber, Raymond, Coldale, Diamond City and Shaughnessy. During the past year, significant beginnings have been made, the work will go on this year with better results than last year. At Magrath there are indications that something can be done. The area about which one would be tempted to be anxious is Picture Butte. Doubtless mistakes have been made, but there has been unfriendliness on the part of some of the church members and also of the minister of the church at this point. There is however, a group of people among the Christian Japanese Community and it may prove that something can be done for them and through them for others in the coming year. It is a place where Buddhism is strong and where work will not be easier than a year ago.

At Taber there is an evangelistic sect whose moving spirit is a man by the name of Hall, a key man in the Taber Cannery. They have built a church in Taber, and this place is the centre for another man by the name of Wilkinson of the Japan Evangelistic Band, formerly a resident in Japan.

TASHME: The Tashme Interior Camp was the last of the evacuation centres to be projected. It is located on the old Trite Ranch, 14 miles in from Hope, on the Hope-Princeton Highway. It is now called the fourteen mile ranch, and so expressed in all transactions with the B.C.Security Commission. There are in all some 600 acres of land, hemmed in closely by mountains, where it was planned to produce extensive garden crops and thus contribute to the maintenance of this sizable community. The altitude is 2,220 ft. The summer this year has been cold, and crops are very limited. Potatoes, the main crop, were partly lost through blight - no spraying was done to protect against this possibility.

The earliest plans for setting up at Tashme were made through consultation with the infamous Morii Gangster Group - just as the United Church were in the lead at Kaslo, the Roman Catholics at Greenwood, so Morii was the centre of the community organization at Tashme. Because of this fact, there was strong opposition on the part of many to settle there, while many others forthright refused to go. The result was that a strong group of nationalistic minded Japanese assembled in Tashme. On the whole it is true that the mature Nisei who were from the first terribly opposed to the Morii gang, kept out of Tashme, and those who got in, did so, because they were taken there by parents who belonged naturally to the Morii group. For a long time it was thought that a number of the houses constructed for evacuation would not be used, and a few buildings begun, were never completed. Then the final solution of it all, was to place all the Fraser Valley farmers who had been left on their farms until the last hours before the deadline for removal from the defence area, at Tashme. In all some 3,600 people were deposited on the Trite farm, some in first and second stories of one of the barns, but mostly in cabins 24 x 16ft made to accommodate on the average two families each. Today there are more people in, and around Tashme, than there were following the evacuation. This is so, because a considerable number of unmarried men with relatives, or family in Tashme, have moved from outside areas into 11 mile road camp, 12 mile lumber mill and 15 mile road camps. These men, while not

resident at Tashme, are nevertheless able to come home week ends, a fact which adds to the size of the actual community.
The Primary School, is carried on the Commission according to the usual standard for such work among the evacuees. The facilities for this are inadequate. They use the second floor of one of the Trite barns and temporary partitions separate the class rooms. There are some 600 pupils. A few rooms have been improvised for classes in another barn, that is impossible to heat in cold weather, so that when the use of this building becomes impracticable they have to stagger teaching hours in the main school building in order to accommodate the entire group in the primary grades. It has been the plan of the Commission to move about 80 men from the half of this last mentioned barn and do some work on it to make it usable throughout the winter months, and add to the space that is sorely needed for school work. Up to date however, every effort to crowd these men by ones and twos into houses already occupied by families living under real tension, has been resisted and all orders of the Commission for re-adjustment have been ignored. Few people from Tashme go east, very few, perhaps less proportionately than in any of the other towns. It would be correct to say that the attitude of the strongest men of the Tashme community is to set itself mildly, but definitely against any policy the Commission presents. Early in the Spring, when the work on the beets in Alberta and Manitoba was prospectively a means of employing further Japanese manpower, an order was given for a certain number of persons to be ready to move at a fixed date, and it is reported that penalties for failure were also mentioned. No one heeded the order, no preparations were made, the people simply sat still to see what the Commission would do. They did nothing, because nothing could be done, but in the process they gathered some knowledge for dealing ineffectively with their fellow men. The Japanese offered no opposition, they simply did not respond but they did something else. Upwards of 800 of this community applied for repatriation, and when the storm had subsided the great majority cancelled their applications. I have this information from a Government Authority not in Tashme. The most brainy of the Japanese community live in Tashme, and they know very well the conditions in other parts of the country where there are Japanese communities, and among them there is no indication up to the moment that any sizable movement is likely to take place as regards re-location among the people of Tashme.
Most of the people are families with small half grown children.
The High School here was begun by our Church from February last, and carried on by Miss McLauchlan till last summer and latterly by herself and Mr. Ernest Best, a Pacifist released from Forestry work for church education in Tashme. One would be ungrateful not to say what is true, that nothing that has been done by our church in Tashme is more necessary for the church to do than has been this work among approximately a hundred high school students. Equipment is as bad as the staff is good. Grades 9 and 10 have to be carried on in one room of the barn that is not habitable in winter. Grade 11, is housed in the place given by the Commission for Mr. Best as living quarters, because there is no other available place for this purpose. This group of seven students meets every morning, afternoon and evening from Monday to Friday. Grade 12 meets only evenings and in rooms used in the day time by the Primary School.
The Youth Organization in Tashme was effected before we got there. We were late in our appointments to Tashmen and Lemon Creek. This organization has set out to provide all the leadership and direction of extra-school activity, sports, reading material, and cultural interests. The Church was not included in its plans, perhaps one should say, it was even excluded. But our school work has changed that appreciably, as has our weekly English Service and Sunday School, and C.C.I.T. groups. If we had the staff and the facilities to carry on an English Night School for older Japanese, we would further extend our province and do an inestimable service for ourselves and for many of the older generation anxious to equip themselves better in the use of the English language.
The equipment in Tashme from the standpoint of the management and the hospital is

splendid, nothing has been spared to make this aspect of life in Tashme outstanding. The staff house is steam heated and lighted with electricity. A plant for the production of electricity has been installed, using for power a large diesel engine. Electric lighting is general in the offices of the Commission, the staff houses, the hospital, and in the barns inhabited by the Japanese, all other lighting is by kerosene.

Two doctors, one dentist, and two nurses, with a staff of nurses aids look after the health of the community. The supervising doctor is a United Churchman, and under him is a Japanese doctor who formerly had a practice in Vancouver. Cases of illness requiring special treatment are sent to Vancouver.

The Anglicans are strong in Tashme. Mr. Gale their missionary, goes in each week. They have three women missionaries, all of them trained in Japan. We tried to secure co-operation in our school work; they did not come in, preferring evidently to do kindergarten work, with our church as a contributor in that effort.

The popular occupation of the people in Tashme is woodcutting eight hours per day. Farming occupies a few men, and a large number of hogs are raised for the market, as is the case in some of the other towns. There is a small lumber mill in Tashme, which cuts lumber for market needs, and a small group of cabinet makers are producing furniture for sale in Vancouver, but the main job continues to be woodcutting for local and Vancouver needs.

Baseball is almost a disease. The community literally forgets itself and every other thing between May and October. For one thing the weather is good then, and good weather, to be enjoyed, has to be used in this way is their conception. Judo - a Japanese sport, equivalent of Shinto as a religion, is the standby for Fall and Winter, and would occupy more time if there were facilities. It is a competitor with Basketball, but it affects a wider section of the community, and its encouragement must be regarded as a natural and inevitable sequel to the treatment we have chosen to meet out to a people whose only crime is Japanese ancestry. The evacuation business has uncovered the most unlovely page of our history, and whatever our people think of it, the day will come when we will be a lot less secure in it than we are at this hour.

Vancouver, B.C.
October 19th 1943

W. R. McWilliams.

Mabel Lake, B.C.,
July 22nd, 1944.

Rev.W.P.Bunt, B.A., B.D.,
807 Dominion Bank Building,
Vancouver, B.C.

Dear Mr.Bunt,

You will find it very hard to forgive the way in which I have replied to your letter of the 4th instant, but I hope somehow that you will. I dont usually letthings like this happen. In the interests of the party concerned I hope in fact I am sure that no harm has been done. The day I got your letter I was in court with her while Judge Archibald sympatheically heard and disposed of her case, Crown versus Toshiko Ahara; Attempting to Commit suicide by drowning. Toshi plead guilty and a kinder father could not have considered her position than Judge Archibald. When she plead before him the judge then called on Mr.Dredge who had asked for the privilege of speaking for her. Rev.Savary was there at the same time. She was given suspended sentence for six months and bound over not to make any further attempts. Teh the judge spoke to her as a member of the United Church and what in times of crisis that should mean to her in the future. The last Sunday I was in Church Toshi came and thanked me very much for the support we gave her then and I have an idea she was also saying thanks to the Church as a whole because now that we have stood behind her in this she sees there is something more wonderful in its fellowship to be realized as she lives.

The main points leading up to this ~~pwi~~ situation were in the first her family. Her father and mother and all her brothers are Bhuddists and as near as I know unsympathetic to the Christian devotion of Toshi. All her life because she is a girl her father had made a slave of her. It is the custom of the Japanese the congratualate a family having a daughter first because she will raise the sons to come. And this was the case in the Ahara or Abara family. The one name is the same as the other in Japanese.

Secondly Toshi had refused several arrangements for marriage set up by her father because they were not of her own choosing and not Christian. The father did not like this.

Thirdly, Toshi was able to give excellent service to RCMP during evacuation from the coast. For this she was suspected by other jealous people.

Then came her meeting with and love for Nobuo Aoki another Canadian born Japanese of West Summerland. There was a betrothal ceremony in New Denver at the girl's parents when both families entered into the solemn rite and each party, Nobuo and Toshiko promised to wait for each other because Toshi being an evacuee could not enter Summerland area because the Legion had passed a resolution with far reaching effects in the district. It now appears that the chief opposition to Aoki bringing in his bride has been brought down to one ~~party~~ whose name has been given to me. This barrier had been maintained and gave leeway to the gossips who tried to tear the girl's caharcter to pieces in order to break up the engagement. This became so overwhelming at one time that it seemed as though the family of Ahara was in the eyes of all Japanese about to lose face. Apparently the hara kiru

tradition is strong in the race for the girl thought to do for her father what she knew he would be morally abligated to do for his family. So she went to the river. While there she realized what a wrong thing she was doing and of her own decision and will recovered herself and got back to shore froma most treacherous spot in the river and not herself able to swim. Actually she is not a criminal and should never have come to trial. The responsibility for this suffering is due in the main I think to unjustifiable race hatred and the gossip of jealous unscrupulous girls.

Now, these in the main are the chief points. You can use this letter anyway you wish to. The Legion at West Summerland has the reputation of being one of the finest organizations of its kind. For instance they have never allowed liqour into their organzation. That is to me most commendable. There has to be a measure of racial discrimination but that does nto have to beon the basis of hatred.

Nomoto

Death was a happy release for Hyuichi, I am sure. God could not call home a more faithful soul. I am sure what happened to him ought to be one kind of an answer to those who say such unkind things about our Japanese Christians. We were ordained to gether ten years ago the 18th of May in St.Andrews Wesley. Lloyd Harvey was ordained at the same time. The second Sunday in July was the tenth anniversary of my induction as a Minister in the U.C. zand I mentioned Nomoto and his fine life.

This camp stationery is not all that it ought to be and this lettered written under the speed of catching the mail to town will leave lts to be desired.

With kindest regards,

Yours sincerely,

W. J. Sellers

P.S. Young Dennis four(yr old) caught five rainbow yesterday. Like to have some?

18-10

File Copy

Crescent, September 16th 1947.

Dear Miss Murray:-

Would you be good enough to send copies of the following to the various members of the Committee on Japanese Relations as my reason for asking at the last moment that the Committee should not meet. Thank you.

Dear Members of the Committee on Japanese Relations:-

I feel that a word of explanation should be sent to you offering the reasons for asking that the Committee be not held on the 16th as was announced to you a few days ago. How many of you have followed the proceedings in Ottawa relative to the Commission set up for examining claims for losses on the part of the Japanese following the removal from their property in 1942, I do not know and it may be that a word here is necessary. Machimery has been set up as most of you know for carrying out a survey of claims, but the basis of reference on which it was announced made it into face saving effort on the part of the Government to justify what had been done by the Custodian. I quote the terms,"That by reason of the failure of the Custodian of enemy property to exercise reasonable care in the disposition of the real and personal property vested in him, the amount he recieved from such property was less than market value at the time of the disposition." and "That by reason of the failure of the Custodian to exercise reasonable care in the management of personal property, such property was lost, stolen or destroyed, but no claim shall be considered in respect to property lost, destroyed or stolen while under under the custody, control of management of any other person, other than the custodian, appointed by the owner of the property."

Obviously it would be difficult for anyone to prove that the Custodian had not exercised reasonable care, and moreover the Fraser Valley lands were to be excluded from the survey. I will not quote comment from various sources on this decision of the Government. Clearly it was a violation of the promise of the Prime Minister on January 24th 1947 to the effect that, "The Government is prepared in cases where it can be shown that a sale was made at less than a fair market value to remedy the injustice". There was no reference to the point as to whether the Custodian had acted in good faith or otherwise.

Now it transpires that the Government has yielded to pressure and announced, (the announcement appeared in the Province last Friday) to the effect that the basis of reference for the investigation would be widened to include the recommendations of the Public Accounts Committee in reference to the proceedings. That recommendation was substantially what the Prime Minister had promised,"That a Commission be appointed under the provisions of the Inquiries Act to inquire into and report upon the alleged loss which resulted from the amount recieved by him being less than the fair market value of his property at the time of the sale or loss." This"In view of the evidence adduced and in order that more information may be obtained as to the desirability of adjusting any apparent discrimination or loss which may have resulted from the taking over or sale of property of any kind".

After consideration of the new position announced by the Government it did seem to me that the necessity for protesting the proposed proceedure of the Government relative to the investigation, had changed so materially as to relieve our committee of immediate action or discussion of the terms of the investigation of property losses. I therefore asked Miss Murray to tell you by phone that the committee would not meet. Action may be necessary later but it does not seem to be the case at the moment.

Yours very truly

W. H. McWilliams

01-81

REPLACEMENT OF JAPANESE PASTORS: 1942

Name:	Field	Date of Arrival
Akagawa, Rev. Y	Southern Manitoba Morris, Man.	June 24, 1942
Kabayama, Rev. J.	Southern Alberta Raymond, Alta	August 8, 1942
Komiyama, Rev. T.		
McWilliams, Rev. W.R.		
Nomoto, Rev. K. *died June 30 1944.*	Road Camps Revelstoke, B.C.	June 1, 1942
Ogura, Rev. Y.	Grand Forks, B.C.	June 29, 1942
Ono, Rev. Y.	Not placed	
Shimizu, Rev. K.	Kaslo, B.C.	May 16, 1942
Yoshioka, Rev. Y.	Kelowna, B.C.	No change

TRUST FUNDS OF JAPANESE CONGREGATIONS: HELD BY TREASURER IN TORONTO.

Fraser Valley Japanese:	Rev. Y. Akagawa:	$612.01
Powell St. Vancouver:	Rev. K. Shimizu	1000.00
Steveston	Rev. K. Nomoto	342.45
Victoria	Rev. Y. Ogura	69.55
Westminster	Rev. W.R. McWilliams	662.92

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Vancouver, B.C.
January 3rd 1946

The Right Honorable W.L.Mackenzie King,
Parliament Buildings,
OTTAWA, ONT.

Committee on Japanese in B.C.Conference United Church of Canada, unanimously urges delay sending Japanese to Japan in view statement General MacArthur regarding food shortage immediately imperilling millions of lives in that country. stop Humanitarian principles forbid aggravating conditions in Orient by sending more people to certain death.

H. H. Rae, Chairman,
3524 W. 24th Avenue, Vancouver, B.C.

Chgo W.P.Hunt, 807 Dominion Bank Bldg., Vancouver, B.C.

01-10

April 20, 1945

Rev. W. H. H. Norman,
6464 Chester St.,
Vancouver.

Dear Mr. Norman,-

The Conference on Rehabilitation which followed immediately after the Board of Home Missions, took three additional days of our time, and that accounts for the delay in writing you.

The Board is going to do its utmost to assist in the placement of the Japanese, but it has decided against bringing any individual down from B.C. to do that work. With Mr. Shimizu coming, and with Miss Bird here,and others who are deeply interested in the Japanese, it was felt that it would be unnecessary to go to the additional expense of bringing anyone such a long distance.

May I express my sincere sympathy with Mrs. Norman and yourself in the death of Dr. Roberts. While she and you have lost a loved one, the Church at large has lost a great servant, whose contribution as a Christian minister to the furtherance of the Kingdom of God was indeed large.

With kindest regards I remain,

Yours very sincerely,

WPB/EB

SHIMIZU Correspondence and Documents Regarding
18-10

P.S. I have re-opened this letter to add that Mr. Cleland will leave Canada for the States, under present plans, about the middle of April.

St. George United Church

FORTY-SEVENTH AVENUE AT FRASER
VANCOUVER, B. C.

MINISTER: W. H. H. NORMAN, B.A., S.T.M.
6464 CHESTER STREET

March 23, 1945

Rev. Percy Bunt,
Supt. for Home Missions for the B. C. Conference
of the United Church of Canada,
807 Dominion Bank Bldg.,
Vancouver, B. C.

Dear Mr. Bunt:-

Yesterday at the Committee for Japanese Church Affairs two motions were passed: That a man be set aside for two or three months to visit towns and cities in eastern Canada in order to create a better understanding of the Japanese-Canadians, and in order to help find openings for them; and second, that if theHome Mission Board of United Church, meeting at Toronto early in April adopt this suggestion, Rev. W. R. McWilliams ~~and~~ or Rev. W. H. H. Norman be considered for this task.

On returning home last night I felt that such an effort would not be able to achieve a great deal in placing Japanese from B. C. in the east. It is too late for that. But it comes to me that we should not on that account drop the project. Hostility to the Japanese appears to be scattered right across the Dominion. It is the hope of the Government, and our hope also, that the Japanese stay where they are in the provinces east of the Rockies. In order that this hope may be realized, there must be willingness on the part of the white citizens of these provinces to let the Japanese stay among them, and a man coming from B. C. and speaking on this problem can deal with it with authority, and with a courage which many local ministers may not feel prudent were they to speak themselves. Therefore I am still strongly of the opinion that the project should be undertaken.

But I see many difficulties in my going. (Of course Mr. McWilliams may be selected, and the Board may not even adopt the plan.) I think I should mention these briefly.

Last June we started a Credit Union at St. George Church. It is not a part of the church set-up, it functions quite independently, but naturally most of the members of the Credit Union are members of the church. At the moment we are in the middle of a drive to raise money for a member who is trying to buy ~~his~~ a house. Over $400 came in last Wednesday night. However the deal is hanging fire, as the owner of the house is still deliberating - though at first he agreed - whether he wants to sell the house for the down payment which the buyer can put down. This is a perfectly normal undertaking for a Credit Union, and can be handled quite easily, but I have taken the initiative in forming the credit union, in suggesting the loan to the member, and in asking the Credit Union to finance it, and unless things come through satisfactorily, and unless the Directors of the C. U. are confident that

18-10

they can handle things successfully in my absence, I feel I should not go.

The second is linked to this, To course, and is just as important. It is my responsibility to my church people. I do not like to be cavalier with them. One or two, as is inevitable in any congregation of my church size, are seriously ill at the moment. There is not more than usual on during the next three months, but my absence would involve dislocation of plans. Our anniversary, for instance, comes the first Sunday of May. There is the whole matter of their willingness to allow me to go.

Indeed this point is so important that my going is out of the question unless I can get a satisfactory substitute. The only one I know of is Rev. George Cleland. Whether he could do it or not is a serious question. He is due at his church in Kansas the first of June, I believe, and he and his wife were expecting to spend May with his parents. Perhaps I should explain that Mr. Cleland is a young American Methodist minister who has been studying the last year at Union College; he has been my assistant since the middle of January. If he comes, my hope would be that he would stay till the end of June at least, and preferably the first two weeks of July. To ask Mr. Cleland to stay is asking a sacrifice from him and his new church in Kansas, and of course could not be done without the cooperation of his bishop.

All of this, as my father would say, is crossing a lot of bridges before we come to them, but I thought you should have this letter for reference in any case. I am going to send a carbon to Mr. Cleland to send it on to his bishop if he deems advisable, but in the meanwhile it should be kept secret, and I would particularly like my church people to be ignorant of it, because it all may never happen.

For my own case, the issues are quite simple. If it is the will of God that I should make this trip, He will make it clear to me, and I will go. I think we can obtain the cooperation of the other parties on this basis. I am sure it is God's will that someone should be set aside on a special mission to try to bring Christian pressures of grace on this problem of the Japanese in Canada. Almost every day the newspapers tell of the same bitter attitude - some city council expelling a dozen Japanese who have been working in the city a year or two; a group circulating a petition for the expulsion of everyone of Japanese race from Canada at the end of the war, and so on. This stiff-necked generation gives me a pain in the neck.

With hopes for your pleasant trip to the east, and God's blessing on the counsels of the Board,

Sincerely,

W. W. Normane

SHIMIZU Correspondence and accompanying material regarding

60 [illegible] original in Minute Book

GIST OF REPORT OF REV. W.R. McWilliams

June 11th and 12th

In camps between Sicamous and Revelstoke, contacts with Rev.R.W.Hibbert, and K. Nomoto, Dr. Gordon Wilson and Mr. Willett (who is Engineer in charge of all the camps:- only Canadian-born and Naturalized Japanese.

OBSERVATIONS:

Sag in morale of the men; on average not doing more than from two to four hours work a day; men feel very keenly work they are doing not only futile but demoralizing; policy re road camps creating indigents; from this arises the opposition among the Japanese to the splitting up of families, although the majority of cases men are submitting;in the minority is to be found "dynamite" which may blow up at any time.

June 14th to 16th

Alberta Beet Growing Area: Points visited Raymond, Magroth, Taber, and Kipp. Contacts with Andrew, Magowan, Shirras, Marsden and Collett; P.W.Cope, Mayor of Raymond.

Observations:

1. Housing of families: - lack of adequate accommodation a serious problem in almost every community.
2. The problem of idleness will be a big one once the beet-growing season is over.
3. Beet growing, due to weather etc., is delayed.
4. Spirit of people is good, leaving little to be desired: Employers of the Japanese farmers well satisfied with the spirit and work of Japanese.

June 18th to 21 st

At Kaslo, Sandon, New Denver, Slocan.

Contacts: Rev. H.J.Armitage and K. Shimizu. Miss S.Tait, Miss N. Sadler, Mr. Lougheed representative of B.C.Security Commission, and many Japanese.

Observations:

1. Kaslo too crowded: more so than any other camp.
2. Social welfare better developed than in any other place: In fact only place in which social welfare machinery is in motion. B.C.Security Commission has done its utmost to make Japanese comfortable and happy.
3. The opinion of Mr.Shimizu, Mr.McWilliams and Miss Tait, is that some representatives of the B.C.Security Commission (e.g.Mr.Boultbee) make the work of the Church more difficult - apparently they do not think the work of the church is necessary.

FOLDER NO. 18-10

4. The problem of securing adequate facilities for church activities is very difficult. The difficulty does not lie in the attitude of Mr. Shimizu or the W.M.S. workers.

5. Re Sandon:
Least desirable location of any of 'ghost' towns, but more old buildings available and adaptable for residential purposes. Buddhists will probably dominate; but United Church should not fail to minister to its people here.

6. Re Slocan: Anglican.

Most satisfactory place of any for building camps, and for establishing Japanese as families in self-supporting activities.

7. Hospital:
600 bed T.B. Hospital will probably be erected at Silverton three miles from New Denver.

June 23rd and 24th:
At Grand Forks & Greenwood:
Contacts: Rev. T. Keyworth and Mr. Moryson of B.C.Security Commission.
Observations:

1. About 150 to 175 people working for local farmers at $2.00 per day; pay rent for their houses; these people self-supporting.

2. These people and those in suger beet industry are much higher in morale, and much more contented than those in road camps or 'Ghost Towns': In 'Ghost Towns' spirit much superior to that in road camps.

3. Greenwood:

(a) People here have best living conditions of those in any other place.

(b) Roman Catholics are in nominal leadership, but here the Security Commission's representative very friendly to us, and evidently desirous of having our church do work in Greenwood.

(c) No more Japanese will be taken to Greenwood; about 1100 there now.

GENERAL RECOMMENDATIONS:

1. Owing to the break between first and second generation Japanese, which still prevails, the utmost in co-operation between our Canadian Ministers and the Japanese Pastors must be encouraged.

2. Wherever possible the English Speaking Canadian-born Japanese should enter into the life and fellowship of our Canadian Churches.

3. Night Schools - in English - for the Young People should be set up to provide constructive activities during the idle months of the year:

SHIMIZU Correspondence and Accompanying Material Regarding the Japanese Committee 1944-1944
UCCA 18-10

applies particularly to suger-beet workers and to those at Grand Forks. <u>This is urgent.</u>

4. That our Church give its best effort to bringing into the road camps if possible, a nightly programme in order to stimulate morale, and to prepare the men in a concrete way to undertake whatever avenues of work are open to them after the war is over. Situation in these camps is now serious and will probably get worse.

5. That our Church continued to urge upon Ottawa, the only satisfactory solution to the evacuation process be the rehabilitation of the family life of the Japanese. This conviction is held by the B.C.Security Commission.

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1944
FOLDER NO. 18-10

December 23rd 1943

Rev. W.H.H. Norman, B.A.,
6464 Chester Street,
Vancouver, B.C.

Dear Mr. Norman:

Mr. Horton brought in a copy of the report of Mr. McWilliams, and I am enclosing it herewith for your perusal. May I suggest that you go through it as soon as you conveniently can, and then give it to Mr. Rae, so that he may study it also.

If there are any recommendations which ought to arise from the report, I would like to have them considered by the full committee, not later than January 15th.

With the Seasons Best Greetings.

I remain,

Yours most sincerely,

WPB/AM
Enc.1

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1944
18-10

January 6th 1942

Rev. W.R.McWilliams,
1716 -49th Avenue W.,
Vancouver, B.C.

Dear Mr. McWilliams,

I have taken the liberty of making some changes in the Minutes of our last meeting of the Committee on Japanese Relations. If you will accept this as a corrected copy and compare it with yours you will see where the changes were made.

I have thought on a good many occasions, that it is hardly fair to ask you to be secretary of this committee when we have to be asking you so frequently for statements on various aspects of the Japanese work, and while you are answering our questions and making your statements, it is very difficult to keep an accurate record of the Minutes of the meeting.

Trusting that you will approve of what I have done,

I remain,

Yours most sincerely,

WPB/AM

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1944
FOLDER NO. 18-10

January 6th 1943

Rev. G. Hayden Stewart,
1455 West 15th Avenue,
Vancouver, B.C.

Dear Mr. Stewart,

At a meeting of our United Church Committee which has had the responsibility for the oversight of our Japanese work, and expression of appreciation of the work done by the Consultative Council was recorded on our Minutes. Through some oversight we failed to communicate this expression to you.

Our Committee feels that in the representations to the City Council and in other efforts put forth on behalf of fair and decent treatment for the Japanese, your group rendered a very worth while service.

I trust that we may have your pardon for the delay in transmitting this word of appreciation to you.

Yours most sincerely,

WPB/AM

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947
FULLER INC. 18-10

Nakusp, B.C.

April, 3rd., I946.

Rev. J. P. Bunt, B.A., B. D.,
807 Dominion Bank Bldg.,
Vancouver, B.C.

Dear Mr. Bunt;

Mr Kusutaro Kusumoto, a Japanese business man, who foremly resided in Victoria, but who is now in New Denver, asked me to write you concerning his desire to move to Nakusp. He says he knows you personally and he thinks you might be able to help him. I told him that you were busy and often out of town, but that I would write you concerning the matter.

Mr. Kusumoto had a dry-cleaning business in Victoria before the war. He now has an opportunity to take charge of a dry-cleaning business here. He wants to get permission to move with his wife and nine year old boy from New Denver to Nakusp. He is a National, and did not sigh for repatriation. Mr Lougheed, chairman of the Commission in New Denver, has promised to contact Vancouver to secure permission, but Mr. Kusumoto thinks if you spoke to Mr. Pickersgille, Supt. of the Dept. of Labor, Japanese Division, Vancouver, it would help a great deal. I believe the office is at 506 Royal Bank Bldg., Hastings and Granville Streets. Mr. Kusumoto tells me that he held executuive positions in the United Church he attended in Victoria, and that he contributed liberally to the M. @ M. and the ministers salary. He would attend our church and do the same here. I am sure anything you can do for him will be greatly appreciated.

Yours very sincerely,

W. Dorey,

P.S. Please let me know what success you have as soon as convenient.
W.D.

PA. 7531

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1944
FOLDER NO. 18-10

April 8th 1946

Rev. W.E.G.Dovey,
Nakusp, B.C.

Dear Mr. Dovey:

Your letter of April 3rd to Mr. Bunt is hereby acknowledged. I regret he is at present in Toronto, but I expect he will be home early next week for a few days. I 'phoned the content of the letter to Mr.Rae, who is chairman of the Japanese Relations Committee, and he said, that the Committee will probably be meeting as soon as Mr. Bunt gets home, as there are one or two similar matters to this one, which will have to be considered. I trust this will not be too late for Mr. Kusumoto's purpose. It is possible of course that permission may be given for him to move meantime.

I have made a copy of the reference you enclosed with your letter, and am returning the original, in case Mr. Kusumoto may have occasion to use it again.

With kind regards, to Mrs. Dovey and yourself,

Yours sincerely,

Office Secretary.

AM

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947
KOWEN INC.
18-10

SLOCAN, B.C.
December 15, 1944.

Mrs. C. V. Booth,
B. C. Security Commisiion,
360 Homer Street,
Vancouver, B.C.

Dear Mrs. Booth:

I acknowledge receipt of your letter of November 23rd and the two memorandums with regard to the improvement of school facilities. On behalf on the B. C. Security Commission Interior School P.T.A., I wish to express our sincere appreciation for your kind effort to fulfil our requests.

Regarding the appointments and transfers of teachers, I wish to express our point of view again that we knew that the Education supervisor made personal contacts with the teachers concerned and the majority of the teachers complied with her request, but we have reason to believe that in sôme cases, she had not taken into consideration the wishes of the teachers. We have no intention of interfering with the Education Department's course of education, but we would appreciate it greatly if the supervisor confer with the P.T.A. of the school concerned when any transfers are made. We believe that in this way, we would be able to avoid unnecessary trouble before hand.

Thanking you again for your kind attention to the above matter and hoping for your co-operation in the future, we remain,

Sincerely yours,

Interior Town School P.T.A. Secretary

SHIMIZU Correspondence and accompanying material regarding The Japanese Committee 1944-1944
18-10

1050 West Fifteenth Ave.,
Vancouver, B.C.
November 29, 1944.

Mr. J. K. Kinoshita,
Sec. P.T.A. Conference,
Lemon Creek, Slocan, B.C.

Dear Mr. Kinoshita:

I received your letter on November 18, and would reply as follows: Medical Inspection of pupils. This matter has been referred to the Medical Supervisor, and I understand that he is arranging for some type of suitable inspection. Physical Education under adverse weather conditions. Few, if any, of the B.C. Government schools (Elementary Schools) have a school gymnasium; in bad weather physical exercises are carried on in the class rooms or in basements where available. Had larger class rooms been built in the first instance at the Interior Schools (as had been done with the latest school building at Tashme) the difficulty would not have arisen. I have reported the matter to the Security Commission and an effort will be made to meet the difficulty as local conditions permit.

The Education Department is, I understand, arranging for First Aid kits to be supplied where schools are located too far from hospital or medical clinic. In the transfer of teachers to localities where the teacher-supply cannot be met locally, care is taken to appoint those who are best fitted for the work. The appointment and allocation of teachers is the responsibility of the Education Department and not of the P.T. Associations.

Thanking you for bringing these matters to my notice, and assuring you that every effort is being made to secure the smooth and effective working of our schools.

Yours very truly,

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947
18-10

The Federation of Parent Teacher Association
of Interior Towns.

Slocan, B.C.
February, 1945

Mr. T.B. Pickersgill,
B.C.Security Commission,
360 Homer Street,
Vancouver, B.C.

Dear Sir:

Having been informed of Dr. Maxwell Cameron, who is gathering data for the Department of Education regard to various educational problems of British Columbia, we though it appropriate to furnish him with a brief, presenting the case for the education of our children. We have, therefore drawn up a brief to be forwarded to Dr. Cameron, a copy of which is herewith enclosed.

We felt that it would be proper to first get your approval, but we also felt that the brief should be sent as soon as possible and correspondence takes so long these days, and that the content of the brief would be certain to meet your approval.

Yours sincerely,

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947
FOLDER NO. 18-10

Miss Hayashi Nov 13/42

Please hand over enclosed copy of letter to Mrs Shimizu of Kaelo Esp

J Kennedy

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947

FOLDER NO. 18-10

COMMISSION FOR INQUIRY

EDUCATIONAL FINANCE

Room 119, Court House,
Vancouver, B. C.,
March 8, 1945.

Mr. J. W. Kinoshita,
Secretary of the Parent-Teachers'
Assocaition of Interior Towns,
Slocan, B. C.

Dear Sir,

I have a brief of your organization regarding the education of children of Japanese origin in British Columbia. I wish to compliment you on a carefully organized and well expressed brief on this matter.

I have not as yet decided that this problem comes within the order of reference of this Commission. However, I will do what I can to see that it receives sympathetic consideration.

Yours very truly,

M. A. Cameron,
Commissioner.

MAC/PD

SHIMIZU Correspondence and accompanying material regarding the Special Committee 1944-1947

FOLDER NO. 18-10

BRITISH COLUMBIA SECURITY COMMISSION

360 Homer Street,

VANCOUVER, B.C.

10th March 1945.

The Secretary,
Federation of Parent-Teacher
Association of Japanese Housing
Centres in Interior Towns,
SLOCAN CITY, B. C.

Dear Sir,

I have for acknowledgment your letter of the 28th ultimo in which was enclosed a copy of the brief to be submitted by your Federation to the Cameron Commission on Education in British Columbia. Although it was not quite clear from your letter as to whether you had already submitted the brief, or whether you are waiting for my approval, I am pleased to advise you that I see no reason why it should not be presented in its present form. However, in submitting a statement of this nature it is wise to cover all points concerned with as much accuracy as possible and I believe that if you were to go into this matter more thoroughly you might find that there are some mis-statements in your brief.

For example, Section I, Paragraph A - The School Teachers' salaries are mentioned as $40.00. Salaries are $40.00 and $45.00.

Paragraph B (b)- It is understood that there are some schools in British Columbia which are not charging fees to the Japanese children attending and it would therefore be advisable for you to have accurate information concerning this before making a general statement.

Paragraph C - Your reference to the rate paid for education of Japanese children in elementary schools in Alberta is inaccurate. You also state that in all other provinces children are admitted to the schools on an equal basis with other children. This statement is also inaccurate as there are certain school districts in Manitoba charging a fee for Japanese children attending schools.

Paragraph D, Section (b) - You state that Japanese children are paying a rate four times as high as non-Japanese students for the same correspondence course. Does this apply to all correspondence courses taken or just certain ones?

In Section II you state that the time has come to return to normalcy. I should like to know what attempt is being made by these parents whom you describe as Canadian by birth or naturalization, to attain this end? I believe you are aware that the Housing Centres operated by the Commission were designed for repatriate and unemployable Japanese. It was never the intention of this Commission that the Japanese Canadians

SHIMIZU Correspondence and accompanying material regarding the Japanese Committee 1944-1947
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whose aim it is to return to normal Canadian life, should remain in these centres. They have been given every encouragement to relocate East of the Rockies.

In Section III your statement that the parents are engaged in necessary industry is not borne out in fact as far as the projects are concerned. The great majority are engaged in work relative to the maintenance of the camps, which work would be non-existant if they were to pursue the proper course and seek employment East of the Rockies.

Opportunities of employment in provinces other than British Columbia are availalbe to all physically fit Japanese Canadians, who are quite free to leave the projects and are constantly being urged to proceed to provinces in Canada where there will be no discrimination against them in the matter of education.

If, therefore, the persons responsible for the sending of this brief are sincere in the statement that it is their desire to continue as Canadian citizens and to obtain Canadian education for their children, then it would be wise for them to act upon that idea at the earliest date possible and re-settle permanently East of the Rockies where all the facilities of the educational system will be available to them. Their children will have an opportunity to enjoy constant contact with the English language and to become assimilated into normal Canadian communities.

Yours truly,

T. B. Pickersgill,
Commissioner.

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