

Edmonton

JAPANESE COMMUNITY CLUB

Editorial Address:

9104 71 St.  
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# MOSHI MOSHI

モシモシ

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JUNE-AUGUST 1983

## CAN IT HAPPEN AGAIN??

The World War II tragedy that struck the Japanese Canadians, uprooted them without charges and detained them under restriction in the ghost towns of the Kootenays or beet fields of Alberta and Manitoba was over 40 years ago. Why raise the issue now? We have recovered well. We live in a more enlightened era. Such a thing can't happen again. So let's forget it.

In the town of Eckville, Alberta, a social studies teacher by the name of Keestra (who is also mayor of the town) was recently exposed as teaching that the holocaust where 6 million Jews were exterminated by the Nazis is largely a myth and overblown. It couldn't have happened. Besides there is a huge conspiracy of the Jews to take over the world. (See the local daily newspapers of late April, early May).

How long would it be before Canadians will be saying that after all Canada is a democracy, we couldn't have uprooted all the Japanese on the west coast? If some were moved, they must have been guilty of espionage or sabotage. We were at war, you know. How long would it be?--Some are saying already.

It is not just in Canada. See the Los Angeles Times reprint of John Tateishi's cogent plea for remembering. And in Japan Susumu Hani, director of "Prophecy", which pieces together the on-the-scene footage of the Hiroshima and Nagasaki bomb destruction of property and human beings, made available by the U.S. Strategic A-Bomb Survey, states: "I wanted to make the film to look like 1982 because even in Japan people think of Hiroshima and Nagasaki as tragedies of the past. But Hiroshima and Nagasaki have a message for today and tomorrow. Today's nuclear bombs are not the peanuts that were dropped in Japan."

## EDMONTON COMMUNITY REDRESS SESSION

Wed. July 13, 7:30 PM, U of A

To prepare the Edmonton delegation regarding our community's feelings about the redress issue, a community-wide meeting will be held on Wed. July 13, 7:30 PM, on the U of A campus, H.M. Tory Building. The exact room of meeting will be posted at the door of Tory. Be sure to mark your Calendar, July 13, 7:30. Come and give your input to the shaping of Edmonton's position for the upcoming National Redress conference on Labor Day weekend, Sept. 3 and 4, at Toronto.

The July program will open with a video clip of CBC Journal coverage of the J.C. redress (about 15 minutes of historical and current highlights). This will be followed by a presentation of unique particulars by Ann Sunahara, author of *The Politics of Prejudice*, a definitive coverage of the Japanese Canadians and the war years. What's going on in U.S. on this issue will be summarized by Gordon Hirabayashi. Three personal experiences of the uprooting will be presented. After that there will be an open discussion.

Was there an injustice? If so, should there be direct personal compensation? Should there instead a trust fund for general community use? What should be Edmonton's input to the national meeting in September? See other pages of this issue. Come on July 13.

How much more is a tragedy likely to be repeated if it is forgotten? Who remembers the holocaust better than the Jews who suffered and survived? Who remembers the uprooting and the indignity of being labeled enemies in your own country than the Japanese Canadians? Who remembers what the nuclear <sup>bomb</sup> really means but the Hiroshima-Nagasaki victims? If these people do not speak out, how can others know?

--G. Hirabayashi

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Eligibility: a) Application is open to persons of Japanese ancestry;  
b) Application is open to full-time students enrolled at a high school or post secondary institution for the 1983-84 academic year;  
c) Applicants must have attained a minimum average of 70 percent (6.5 at U of A) during the 1982-83 academic year;  
d) The applicant or his/her parent(s) must have been a member of the EJCC for the past three years.

An impartial Club Scholarship Committee will carefully review and adjudicate the applicant files.

From ANN SUNAHARA

In any discussion of redress for the wrongs suffered by Japanese Canadians in World War II there is a natural tendency to overlook non-monetary redress; that is, redress in the form of legal reforms intended to prevent the recurrence of similar wrongs. The law under which Japanese Canadians were abused, the War Measures Act, remains unaltered. It still lacks the traditional safeguards of emergency legislation: a time limit and meaningful control by Parliament. It still rests on legal decisions in which the courts refused to question the validity of and necessity for the orders issued by the Executive under the War Measures Act. Most importantly it may not be altered in any real way by the Charter of Rights.



The War Measures Act is, however, about to be revised because of the Charter of Rights. There are those who want to exclude the Charter from applying to Orders-in-Council under the War Measures Act. Should that occur than everything that was done to Japanese Canadians between 1942 and 1949, except possibly their deportation, could be done again to any other resident of Canada.

Japanese Canadians, by virtue of their unique history, have both a right and a duty to demand that the laws of this country be changed to prevent the injustice they experienced from recurring. No amount of money, no recital of apologetic statements can truly redress the wrongs of the past if the means by which those wrongs were accomplished remain unaltered; if other innocent Canadians can also be made the victims of repressive policies under the War Measures Act.



# Redress to Japanese-Americans Will Be a Reminder to All

(Los Angeles Times, May 9, 1983)

By JOHN TATEISHI

Next month, the Commission on Wartime Relocation and Internment of Civilians is due to complete its congressional mandate to "recommend appropriate remedies" for what the commission describes as the "grave injustice done to American citizens and resident aliens of Japanese ancestry" during World War II.

In the Japanese-American community, "appropriate remedies" generally means monetary compensation, and whatever course the commission recommends is bound to be controversial.

In its report to Congress, released last February after 18 months of exhaustive research, the commission found that the wartime internment of 120,000 people in the United States "was not justified by military necessity," that it was the result of "race prejudice, war hysteria and a failure of political leadership." Not everyone agreed with that conclusion, and in the current economic climate it will be difficult to win approval for some form of compensation to redress a wrong, however unjust, of some 40 years past. But an injustice remains so until corrected, and the dispensation of justice should not be reserved only for times of economic well-being.

At the core of this controversy is the question of whether Japanese-Americans in 1983 deserve any compensation at all for the U.S. government's actions during the war—the loss of freedom during the years when we were taken from our homes and imprisoned by our own government. It is difficult for the general public to understand the insistence on compensation that has been expressed by most of the

Japanese-American community, especially in light of our current level of economic and academic achievement.

The answer is simple, and a matter of fundamental principle: whether the Constitution and the basic precepts of American democracy are applied equally to all citizens of this nation, regardless of ethnic origin, or whether they can be reserved for a privileged few. In our case, regional sentiments and political exploitation manifested as racism were given greater weight than our constitutional rights. We are determined that a similar violation of rights against one classification of citizens does not occur ever again in this country.

Unfortunately, an apology from the government today would not be enough to serve as a preventive measure in the future. Words are too easily forgotten, promises too easily broken, given the wrong emotional climate. Some form of compensation, however, would serve as a concrete reminder, for all time, that serious thought must be given to any consideration of violating the principles on which this country prides itself.

For Japanese-Americans, there is also a personal, individually felt stake in seeking redress. While any restitution would be symbolic at best, such symbolism would have great meaning in healing the scars that remain as a result of our experiences in 1942. The depth of psychological harm can be seen in the fact that until a few years ago Japanese-Americans were reluctant or unable to talk publicly about the internment.

For 40 years we have lived with the stigma of

"disloyalty" that was cited by our government, and accepted by the American people, as the reason for our internment. Just as a woman who is the victim of rape lives with the stigma and shame of the violence committed against her, we as a community have found it difficult to free ourselves of the stigma of having been prisoners of our own country. Seeking monetary redress is not an attempt to restore what we lost behind barbed wire, but in part is a challenge to the government and the American people to tell us whether we are considered first-class citizens of this country.

This question is especially acute in today's economic climate. The trade imbalance between the United States and Japan has forced us once again to face a rising tide of anti-Japanese sentiment, a subtle racism that shuts us out from full acceptance in our own country. Inherent in this is the inability—indeed, the refusal—of many Americans to accept us equally as Americans, despite our continuously demonstrated loyalty to the United States.

If our quest for redress is met with hostility, that in itself is a statement of attitude toward us. If it is denied, America will have denied the lesson of our experience four decades ago: that democracy is at once the best but perhaps the most fragile form of government in this world. If the principles of this nation are to work, they must work for all citizens at all times. This is the heart of the matter for those of us who believe so strongly in this issue.

*John Tateishi is the director of the redress committee of the San Francisco-based Japanese American Citizens League.*

The one paragraph that captures the essence of the 467-page report of the U.S. Commission On Wartime Relocation and Internment of Civilians entitled: Personal Justice Denied, Supt. of Documents, U.S. Gov't Printing Office, Washington, D.C. 20402, 1982 (\$8.50 U.S.):

*The promulgation of Executive Order 9066 was not justified by military necessity, and the decisions which followed from it--detention, ending detention and ending exclusion--were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria and a failure of political leadership. Widespread ignorance of Japanese Americans contributed to a policy conceived in haste and executed in an atmosphere of fear and anger at Japan. A grave injustice was done to American citizens and resident aliens of Japanese ancestry who, without individual review or any probative evidence against them, were excluded, removed and detained by the United States during World War II. (page 18)*

The second and final report, on remedies, by the CWRIC will be released in June 1983. Look for it.

## FREEDOM TO CHOOSE

Whenever I think about my cultural being, I find it to be an intense mental exercise. Many Sansei and Yonsei have opted not to think about their cultural roots while still others have, like me, come to Japan to 'find' their cultural selves. Our generation has the freedom to choose, a freedom I had taken for granted until just recently.

Sometime ago, I went to my grandmother's place out in the countryside of Japan. My grandmother is a Nisei, born and raised in Canada. She is now in Japan, a misplaced Japanese Canadian who is aging quietly and benignly, her face bearing little trace of the injustices she had suffered. And yet her Japanese surroundings betray her, hinting to me the type of pain she must have endured in trying to reconcile with her culture.

My grandmother was a Nisei at a time when her face said more than her words. And yet, she knew as her homeland the mountains and ocean of British Columbia. When the war came and she was interned, I cannot possibly imagine what type of emotional and mental hell she went through in trying to see what it was that was wrong with her. How could she possibly begin to understand that it was all due to the reflection she saw in her mirror? And just as she faced the cold mirror, she also had to face the cold realities of her cultural difference. There was no easy choice in this matter; she was forced to face her differences and to deal with them, however painfully, because it was those differences that had physically and emotionally stripped of her all that she had possessed. She had to deal with her cultural identity in the most desperate of terms.

Today, I face the same cultural dilemma as my grandmother <sup>had</sup> many years ago. Only this time, I deal with it in the ease of my home-stay here in Japan instead of in a cold shack in a ghost town of B.C. My 'whys' are ones of a cultural curiosity that must be satisfied. They are not ones riddled with bitter passion. And I can only add, that had it not been for my forefather's desperate soul-searching, I would not be able to enjoy the easy freedom to seek my cultural being today.

--Sally Ito

It is in appreciation of all his efforts that he is being remembered at this time.

George also added: I'm very proud of my mother, who rose to the occasion in spite of her children's strong admonition to "stay out of trouble."

--George Nakamura

## TIME HEALS ALL IRONIES

She's a rather slight woman,  
My grandmother is.  
Tiny like a grain of sand  
Swallowed unwillingly into the ocean.

She shuffles over to the garden shed  
Through blossoming cherries and dying  
maples  
With boughs of green protruding above  
her head,  
Weighing her down with its load.

In the shed, by a sprawling rice paddy,  
Grandma starts to work,  
Cutting useless new branches off to  
ready  
The main stems for replanting.

(She's done this every spring  
Even though she's an old woman  
Who needn't toil so willingly  
As if it were all necessary.)

By the old tractor, Grandma sits  
Upon an old black trunk that reads  
"Chiyoko Ito. Japanese Repatriate."  
And what am I? A Yonsei.

--Sally Ito



## MRS. HANA NAKAMURA'S INITIATIVE (recalled by son George)

It was around 1944-45. Mrs. Hana Nakamura became aware of the objections and resistance that was being met by Canadians of Japanese ancestry (CJA) from the west coast wishing to come to Edmonton. Fortunately at that time, the late Reverend J. T. Stephens was minister of our United Church, the Bissell Memorial Centre on 96th Street. He was in charge of an inner city network of church organizations, the others included the Buchanan United, the Beverly United and the Forest Heights United Churches. He was also the director of all the United Church summer camps at Lake Wabamun.

In his work he <sup>became</sup> known to and familiar with the many small ethnic groups that attended these churches. Rev. Stephens was of below average height, but what he lacked in height, he more than made up in his determination and fire.

Mrs. Nakamura approached Rev. Stephens to inform him of the problems confronted by the CJA's. The Reverend took up our cause, went to the Edmonton City Council and despite the opposition of some, he managed to obtain permission for the CJA's to come to Edmonton.

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in August: Mrs. KIYOOKA, Mrs. K. SHIMIZU,  
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#### BIRTHS:

Congratulations to TSUNEO and YUMIKO  
OKUMIYA on the arrival of a son, HISAYA, on  
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MIHO, TOSHIAKI and AKIKO.

GEORGE and RUBY TSURUDA are very pleased to  
announce the arrival of their granddaughter,  
JANET MARIE, on May 17, 1983, who weighed  
7 lbs. 2 oz. Proud parents are ROBERT and  
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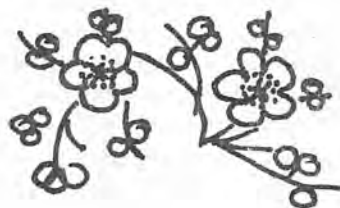
#### READ

In the June issue of the CHATELAINE  
MAGAZINE, don't miss MYRNO KOSTASH'S  
"JAPANESE CANADIANS, the Wartime scar  
that won't heal." A most relevant supple-  
ment to this issue of MOSHI MOSHI.

#### DONATIONS:

Our thanks to JAYNE and KEITH YAMAUCHI of  
Calgary for their generous Donation.

Our thanks also to MR. & MRS. S. SHIGIHARA  
of London, England for their generous  
donation.







MRS. KIMIKO SHIMIZU

Our "Spotlight on a Senior" features MRS. KIMIKO (nee TSUTSUMI) SHIMIZU. She was born in Osaka, Japan on August 16th, 1907. Her early schooling was received in Osaka, later, a High School run by Anglican Missionaries in Kyoto. They had English lessons but none of the students was enthused. On February 1st, 1926, this ojōsan became the bride of SHOTARO SHIMIZU of Nara. Here, Mrs. Shimizu smiled and said "This was where the honeymoon began." They went to stay at Mr. Shimizu's home city for a week then sailed from Kobe on the NYK Lines on the 7th. (She had obtained her Canadian Citizenship in Kobe). After being at sea for two weeks they arrived in Victoria. Her first glimpse of the cherry blossoms reminded her of Japan. An interesting lasting impression of this lady was the longshoreman's appearance! "Was this the typical Canadian?"--large, untidy with "well worn clothing." In Japan gaijin was always pictured in suits and ties. After touring

busy schedule the new wife had no time for loneliness. Then with pregnancy, the activities were halted.

When leaving Japan, Mr. Shimizu promised his parents-in-law that after five years he would send their daughter to them for a visit, but she went after three and half years. Their son was a toddler and with a second on the way they went. Their daughter was born there, and after three years mother and children returned to Canada. A year later a second daughter and another son arrived.

Mr. Shimizu operated a restaurant on the main floor of their building and the two upper floors were hotel rooms. There were 30 Japanese families in Prince Rupert and it seemed they had a very active social life. There were Japanese ships that carried wheat and when they came to port the local wives put on a fest for the crew. Visitors from the Foreign Ministry posted in B.C. and other dignitaries were treated equally well. On New Year's Day the Shimizus and the Nishikazes (business associ-



of communicable diseases, colds and 'flu.

At the end of September, they were moved to New Denver, but they lived in tents until the cabins were completed. They cooked on a bonfire while awaiting their stoves to arrive. Mrs. Shimizu related that the first meal cooked on the new range were potatoes and onions with eggs. It was gourmet fair, she said she would never forget how delicious the taste was! Water had to be brought from a distance so the job was given to the two eldest children. Mr. Shimizu was the gatekeeper, looking after the passes at the relocation centre.

In 1946, the Shimizus arrived in this city but life was still not easy. The family was all here but they lived separately. The parents lived in a part of a house, while working in a hospital kitchen and cafeteria. The eldest son and daughter were in a residence, while attending high school and working part time as elevator operators. The youngest two were in a convent and saw their parents only on weekends. This continued for 3 months, then they moved to 97 street where they could all be together again.

Once again the generous family opened their home to friends, new and old. Even friends or relatives of friends who came to this city were warmly welcomed. New Year's was always a day when we dropped into Shimizus for merry making and gochiso. In 1959 they moved to a large home, overlooking Victoria Park and Golf Course, 21 years later, to the apartment where Mrs. Shimizu still resides.

In the summer of 1976 the Shimizus celebrated their Golden Wedding Anniversary. All their children and grandchildren were in attendance, along with many friends, from far and near. Mr. Shimizu, who was blind for many decades, looked forward to the happy occasion. Although he was unable to see, the couple enjoyed travelling to: Japan, eastern Canada, the Holy Land, California and of course to B.C. In October of 1981, Ojisan passed away peacefully, he was predeceased by a daughter in 1964.

Mrs. Shimizu has two sons, DR. HENRY of this city, DR. KAIEN (Ph. D) of Coquitlam B.C., a daughter GRACE SAKAMOTO of Toronto, and a step son SHOJI also of Toronto. Obasan is looking forward to two weddings of the grandchildren this summer..first in Toronto then here.

Mrs. Shimizu is in excellent health, she is meticulous in her appearance, vibrant and much younger than her years. For her, there is no generation gap, she communicates equally well with the seniors as well as young people. Her hobbies include reading, ikebana (a lovely flower arrangement always catches your eyes as you step into her apartment). She appreciates the arts, ballet, plays and good movies. She is also a very important member of the Century Old Timer's Club.

The EJCC wishes Mrs. Kimiko Shimizu continued good health and much happiness!



FROM LONDON, ENGLAND (A FORMER CONSUL-GENERAL)

Thank you for the continued supplies of MOSHI MOSHI, which gave us the recent precious and interesting news on the activities of your Community Club, especially those of our old friends of the ISSEI and the NISEI.

As the membership fee of your Club and the postage of MOSHI MOSHI for three years as well as the small donation to your Club, enclosed herewith is a cheque for the amount of CANADA DOLLER 70.00.

We will be in London for another two and a half years as the Secretary of the Japanese School here, which has 1,500 pupils, and would be grateful if you would be good enough to convey our best regards to the members of your esteemed Club.

We hope the good health and happiness of you all.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'S. SHIBUHARA'. The signature is written in a cursive style with some flourishes. Below the signature, the name 'S. SHIBUHARA' is printed in a smaller, sans-serif font.

THE EDITOR, MOSHI MOSHI

The widely reported case of Jim Keegstra, an Alberta teacher who has for years been using his classroom as a podium from which to disseminate anti-Jewish hate propaganda, shows that racism is not dead in Alberta. Indeed, the fact that several organizations espousing racist causes are flourishing in Western Canada should give deep concern to all Canadians.

Japanese Canadians in particular cannot remain apathetic, because innuendo and unsupported claims of the same type were used to justify the internment of Japanese Canadians during the Second World War. In being vigilant to defend the rights of others, we are acting to preserve our own.

Accordingly, we call upon Japanese Canadian associations across the country to denounce in the strongest terms the spurious theories of Mr. Keegstra and his supporters. We also urge your readers to write to their Ministers of Education to call for the creation of units in the Social Studies curriculum exploring the historical and sociological roots of racism and its impact on minorities in our society.

Yours truly,

*Allan A. Hoyano*  
Allan A. Hoyano

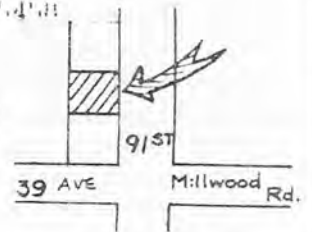
*Laura C. Hamson Hoyano*  
Laura C. Hamson Hoyano

This issue brings to a close Volume 7. We thank all who submitted articles and we look forward to receiving more for Volume 8 beginning September.

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*Individual*



日系人補償問題

この問題に対する意見交換のため七月十三日(水)七時半からアルバータ大学(ドリービルディング)部屋は未定ですか当日入口に部屋番号が提示されます)で集会が予定されています。この日にはCBCかヒデオを撮る予定もあり、アハラ氏、ゴードン、ヒラハヤレ氏による興味深いお話や説明があります。日時を慮えて御出席ください。



「箏コンサート」のお知らせ

来る八月下旬に当エドモントン市で(日時場所未定)宮城宗家の代稲古をつとめておられる本林千恵子さんの箏コンサートが開かれます。

本林さんは東京芸術大学邦学科の出身で大学以来宮城宗家の宮城毒代子氏(一九八一年三月)人間国宝に指示してこられました。古典から現代音楽まで中広い演奏経験を持て

おられますが本林さんの所属されている「琴」ニューアンサンブルのレコードはCKUA AM/FMやCBC FMで時折放送されておりますのでお聞きになられた方も多いと思います。この度のコンサートは尺八の上原伶豊氏も同行され宮城道雄作曲の「春の海」ゴードンの夜の雨や映画音楽メドレーで「ラヴストーリー」ゴードン「サー」など演奏されます。招待券を御希望の方は左記に御連絡ください。

- 岩料敏代(四三七一五九四六)
- 伊藤晶子(四六七一〇四五四)
- 川島道子(四八一〇九八三)
- 尚 本林さんは川島道子さんの妹さんです。



後記

第七巻はこの号で終りです。どうか良い夏休みをお迎えください。秋から編集をしていただきます。又御意見・御批判のある方御連絡ください。夏休みの楽しい記事、原稿をお寄せくださるようお願いいたします。

平塚 澄子  
(四五九八〇八九)



**COMMUNITY EMERGENCY COMMITTEE**

Formed recently to respond quickly to a family crisis--due to sickness, fire, death, whatever. Should there be any need for assistance or information, do not hesitate to call one of the following:

Miyako Okubo . . . 429-2381  
John Ito . . . . . 467-0454  
George Tsuruda . . 475-7147







御主人は日本を登つ前、五年後には里  
帰りをさせると御両親に約束されたそう  
ですが早くも三年半でヨケヨケ歩きの  
長男と二番目を身籠、て里帰りをされ  
ました。日本で長女誕生、三年を過ごして  
カチカチ度までこられました。そして次女  
次男と子供二人が増えました。

御主人は二階かホテルのレストランを  
経営しておられました。当時プリンスル  
パートには30位の日本人家族が住んで  
あり、楽しい色々な集りがありました。  
B駐在の政府関係の人達も訪問さ  
れたり、又小麦を積む日本館の入港  
する所には御婦人達は日本食を  
作って船員の人達と持成すのが習わし  
でした。お正月にはベートルの西風さんと  
御節料理でオムレツハウスが恒例となつて  
あり、独身の人達は先づ第一に御相伴  
にあずかったという事です。

戦争は言葉では表現できない程の  
悲惨な生活を持たされました。清水さん一  
家も他の六人の日本人と同様、一人一コの  
トランクを持つことを許されて一九四二年  
三月二十三日、ウヅンクバーに運ばれ、ヘイス  
タングの馬小屋に收容されました。見送りに  
来た長男のクラスメートに感激すると同  
時に、四人の子供達はこの絶望的な感情  
をどう受けとめようかと心配され

たそうです。六月間、ヘイスティングス  
の生活は年令性別に分けられ、病氣  
か流行り、何もすることがなく大変な  
ものでした。ニマーテンバーに移動させ  
られても小屋がま束子まではテント生活  
を余儀無くさせられ、食事の付度もた  
火でなければなりません。小屋が  
建ち、ストロブで、じゃいも玉おき、即ち料  
理とされた時は、少し振りの、大ゴキリ  
と感ぜられ生涯忘れられぬものにな  
っているとの事です。

一九四六年にはエドモントンに移って来  
られました。生活は引き続き大変で家  
族が疎く生活されるようになった。ま  
は相当に時間がかかったそうです。  
現在のアパートに引越された前にはサ  
カサワの川の眺めの良い家に二工年  
間住んでおられました。例のように  
お正月にはお節料理でオムレツハウスを  
続けられました。この時代には既に視  
力を失っておられた御主人と聖地とは  
いぬ、カサワの旅行と愉しまれました。  
御主人は一九八二年に亡くなられた  
が息子さん一人は整形外科医として御  
活躍のヘリ、清水でエドモントン在住す  
トロントには建築家の息子さん又娘さ  
も住んでおられます。娘さん一人はそ  
ろおられますがお孫さんか十一人  
居られ、そのうちの一人は、この夏

結婚されたことになり、喜んで  
おられます。

清水さんは相違なくお元気とい  
もきらんとした装いにとっても本当のお  
年は想像できません。老いも若さも  
別隔なく話のわかる方で、生け花  
をはじめ読書、テレビ、映画、演劇など  
を愉しんでおられます。又セニヤリ  
オムレツハウス、の重要な会員とし  
て活躍しておられます。

清水さんのこれからの御健康と御  
多幸を願ってやみません。

(フーレンスシカセ、H.Y)



私のおばあさん

伊藤幸子作

私のおばあさんは小さくて、かわい  
いです。いつも畑でいっひい、こ歩いて  
います。私のおばあさんは苦勞したんで  
しょう。にぶんそうです。

美しい国で、いっしょうけんめい、苦勞し  
て働いてたんでしょう。

すばらしい、音空の下に、山々高さを  
感じながら、子供のために働いてた  
んでしょう。

戦争と政府のことはいっさい、考え  
なくて苦勞してたんでしょう。

それは四十年前の話をす。

(P3につづく)



# もしもし

エドモントン

ピクニックに行きましょー!!

恒例のEJCSのピクニックがいつもの場所(ロリーエパーク)で行なわれます。六月二十六日(日)にはお弁当を持って家族友人知人も誘って参加しましう。昼食後一時頃からは愉快なゲームや福引などが計画されています。

本年度はヘリテイジ・デイ・フェスティバル不参加と決まりましたので日系人のよい交わりの機会となることをいしう。

## 北海道・アルバータ交流

年々盛んになつてきている交流は北海道からはホッケーチーム帯広の合唱団等統括して来訪。試合が各所で行なわれ又溜巻会があつて大勢の人達が愉しい時と過りました。十一回目になる農業交流も酪農だけに色んな分野の交流に発展し、今年度も九名の青年がアルバータ各地の農家で実習、又文化交流と活躍しています。

## 米寿の菊池キヨ子さん

おめでとーございます。二月五日、米寿をお祝いすため、トロントや南アルバータから御家族、友人が集まられました。統領事をはじめ多くの方々からお祝いのことばかり寄せられ、食事の後は歌や踊りもあつて、良いお祝いの会でした。白寿のお祝いも同じように出来ましょー願っています。



## ニッパレンテ、ズンの横顔

一九〇七年八月十六日、大阪生れの清水喜美子さんは京都の平安女学院を卒業され一九二六年二月一日に奈良出身、当時同じ州、プリンスルポルトに移住しておられた清水左太郎さんと結婚されました。二月七日には神戸でカナダの市民権を獲得、日本郵船の客となって二週間後にヴァクトリアに上陸されました。日本を想いおとせ、梅の花咲くヴァクトリアでは汚れた心れた作業衣の荷積みをして、人達を見てこれかカナダ人なのかと

驚かれました。日本で外人といえは

ホワイトカラーにネクタイを穿ちんとした人達ばかりでしたから。新婚旅行は更にヴァンクーバーにと続き、二月末にプリンスルポルトに到着されました。親切な御主人は早く花嫁さんかカナダの生活に馴れようとして十年間日本で聖公会の宣教師とされたことのあるレンセンさんに英語やその他の指導と既に頼んでおられたそうです。清水さんはこの方から言葉だけを教わらず、日本人であることと同時にカナダ人であることに誇りを持つこと、又ロレイトとしての装い、たしなみについても教えられたといふことです。

御自分の子供が生れてたくなる。七、日本人の幼稚園を教之たり又小学至、中学生に日本語を教之たり、淋しいと思つ、暇のない位たたくて定めた生活にたたくておす。

