

An Overview of World War II Japanese Canadian Internment Sites in British Columbia

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During World War II the Canadian government forcibly removed to inland areas nearly 22,000 persons of Japanese ancestry living within 100 miles of the West Coast. Some 75 percent of the internees were Canadian citizens. Although the term “internment” is no longer widely used in the United States (US National Park Service 2021), in Canada it is the accepted term for the incarceration of Canadians with Japanese ancestry during and after World War II.

The British Columbia Security Commission (BCSC) was created on March 4, 1942, to oversee the forced removal and the confiscation of all the internees’ property. Men were the first to be removed and were sent to highway work camps. Those that resisted were sent to Prisoner of War camps in Ontario. Japanese-owned fishing boats, cars, and other property were sold to help finance the internment.

Many of the Canadians of Japanese ancestry spent weeks at the Hastings Park exhibition grounds while inland confinement facilities were being readied. These facilities included repurposed “ghost” towns, purpose-built internment camps, self-supporting projects, and highway work camps (Figures 1 and 2). About 3,500 Japanese Canadians opted to sign contracts to work on sugar beet farms outside British Columbia.

Those who had been exiled from the West Coast could not return until 1949. Until that time, the Japanese Canadians were told to “go east or go home,” meaning they could resettle east of the Canadian Rocky Mountains or go to Japan, which many had never seen. In most cases, their homes on the West Coast had been sold by the government to defray the costs of the mass internment.

In 1988, Canadian Prime Minister Mulroney acknowledged the Canadian government’s wrongful treatment of the Nikkei and reached a redress settlement with the Japanese Canadian community.

This report describes 25 of the World War II Japanese Canadian internment sites, all located in British Columbia. Field visits were funded by a National Park Foundation Albright-Wirth Employee Development Grant.

CLEARING STATION

Over 8,000 people passed through the Hastings Park Clearing Station between March 16 and September 30, 1942. The peak population was 3,866. The only clearing station on the West Coast, Hastings Park was equivalent to what were called “Assembly Centers” in the United States.

Hastings Park Clearing Station (Figures 3-22)

The Canadian government used many of the existing buildings at the Pacific National Exhibition Grounds in East Vancouver to detain Japanese Canadians prior to sending them to other facilities in the interior of British Columbia.

Livestock buildings were used to house women and children. Other buildings were used for men’s and boys’ dormitories, kitchens, dining rooms, and classrooms. There was also a 105-bed hospital, mostly for tuberculosis (TB) patients. Impounded vehicles were stored on the infield of the race track. Approximately 100 tuberculosis patients remained at Hastings Park until the sanitarium at New Denver was completed in 1943.

Today four historic buildings that were used during World War II for the internment remain. All four buildings are well-maintained and have their World War II appearance.

The Livestock Building, built between 1929 and 1939, is a large, single-story concrete and steel truss exhibition building with Art Moderne stylistic details. The Livestock Building was used as the women's and children's dormitory and as a hospital and clinic. It housed more than 3,100 people. The Japanese Canadian internment is commemorated in a marker on the building near its main north side entrance, and in two interpretive waysides near other entrances.

The Rollerland building, built in 1931 in the Art Deco style, was originally the Pure Food Building. For the interned Japanese Canadians, it served as a dormitory for boys (ages 13-18) and as a wash house for everyone. There is now an interpretive wayside sign at its east entrance.

The Forum, also in the Art Deco style, was built in 1933. It was originally the Automotive and Ice Rink Building. Over 1,200 men and boys over 18 were housed in this building in a sea of bunk beds. There is an interpretive wayside on the south side of the building, between it and the Garden Auditorium.

The Garden Auditorium was built in 1939-1940 in the Streamlined Art Moderne style. It was originally the Education Building. During the internment it was primarily used for education programs. Students received lectures while sitting on the bleachers in the sports arena and there were high school classrooms set up in the rafters. Information on this building's World War II internment history is included on the interpretive wayside at the Forum.

To the east of the Forum and Garden Auditorium is the Momiji Garden (Maple Leaf Garden), created in 1993 to commemorate Japanese Canadian Redress. At the garden entrance there are several commemorative markers, including one placed by the Historic Site and Monuments Board of Canada. The garden includes a large pond with a waterfall, a ramada, and walking paths.

In December 2024 the Vancouver City Council approved an interpretive center within the Livestock Building to be funded and built by the Japanese Canadian Hastings Park Interpretive Centre Society.

REPURPOSED TOWNS

Five of the internment sites were repurposed towns. Sometimes called "ghost towns," these towns were not abandoned, but had declined in population so that many vacant buildings were available to house the exiled Japanese Canadians. However, typically two families shared a room and kitchens and bathrooms were communal.

Greenwood Repurposed Town (Figures 23-34)

Greenwood was the first town in British Columbia to accept the exiled Japanese Canadians. Once a prosperous mining town with over 3,000 people, by the start of World War II it had fewer than 400 residents. The Franciscan Sisters and Friars promised to be responsible for both the welfare of the Japanese Canadians and the safety of the community. Most, if not all, of the internees who came to Greenwood were Catholic. Families moved into empty hotels, houses, and commercial buildings. Over 1,200 Japanese Canadians, including twelve veterans of World War I, were housed in Greenwood. A few families eventually moved to the nearby town of Midway attracted by employment opportunities there.

The Greenwood Museum has an exhibit about the internment. Many historic buildings remain in town, some of which have historic markers, including the church used by the Japanese Canadians. A park located on the outskirts of downtown was renamed Ohairi Park in 1998 to commemorate the internment. Chuck Tasaka, a Sansei and former resident of Greenwood, spearheaded the Nikkei Legacy Park Restoration Project, and Nikkei Legacy Park is the current name. It includes a ramada, exhibits, and a camp-

ground. Mr. Tasaka, working with Japanese gardeners from Vancouver, is currently creating a Japanese garden at the park. There is no known on-site interpretation at Midway.

Kaslo Repurposed Town (Figures 35-46)

Located on the west shore of Kootenay Lake in southeastern British Columbia, Kaslo was the second “ghost town” where Japanese Canadians were relocated. A prosperous mining, logging, and shipping town at the beginning of the twentieth century, the town’s population declined after World War I. Fifty-two abandoned buildings and 30 acres for a garden were leased. About 1,200 Japanese Canadians were interned at Kaslo, most of whom arrived via ferry.

The Japanese Canadian internment is described in a roadside exhibit at the south entrance to the town. Many historic buildings remain in the town including a few with historic markers detailing their World War II internment history. The reconstructed Kaslo Hotel on Front Street includes exterior panels telling the history: it had been abandoned by the beginning of World War II and acquired by the village government for non-payment of taxes. During the war up to 200 Japanese Canadians were housed in the derelict hotel. Since then, the hotel was razed and completely rebuilt but resembles its original historic form.

The Japanese Canadian Internment Museum at the Langham Cultural Centre tells the story of the internment. The Langham Hotel was built in 1896 during the mining boom of 1897-1898. The top two floors were used as a rooming house, the lower floor for offices and a bar. During WW II, it housed Japanese Canadian families (78 residents). In the 1970’s the building was abandoned but was rescued from destruction and renovated to become the Langham Cultural Centre. Its two art galleries and the Japanese Canadian Museum upstairs are open to the public. The Museum opened in 1993 and has an extensive self-guided display of archival material and a room furnished as it might have been when Japanese Canadian families were interned there. At the back of the Cultural Center there is a recently built Japanese garden.

New Denver Repurposed Town (Figures 47-79)

New Denver was the center of four small internment camps, and the BCSC’s administrative headquarters was at the Bank of Montreal Building in downtown New Denver, now the Silvery Slocan Museum. Relatively few existing buildings were available, so the internees had to construct their own housing. A skating rink was used for the first arrivals; it included a carpenter shop where prefabricated components of shacks were made.

At Orchard Camp, located in a field south of New Denver, the internees built 275 tarpaper shacks, which housed up to 1,600 Japanese Canadians. The internees also built a large sanatorium building for internees with tuberculosis. When the other internment sites were dismantled or evacuated after the war, Orchard Camp remained, operated by the BCSC until 1957. New Denver functioned as a holding area for internees sent from closed camps. Sanatorium patients and their families were allowed to remain in the Orchard shacks. In 1960, the Provincial Government deeded the homes and lots to the Japanese Canadian residents who had remained in New Denver after the forced internment ended.

At the 60-acre Harris Ranch, located 1.5 miles south of New Denver, the internees built 23 shacks and a bath house (called “Far Field”) and an old ranch house was used as the “Old Bachelors’ Home,” housing 50 elderly men. The families at Harris Ranch cultivated 27 acres of gardens. Behind the Old Bachelors’ Home, they built ornamental western and Japanese gardens.

Nelson Ranch was a small 2-acre site where a barn was converted into a men’s dormitory. Located just northeast of New Denver, the internees could access the town’s schools and shops.

Thring’s Ranch is identified as an internment camp near New Denver in the Nikkei Internment Memorial Centre in New Denver, but no additional information was found on the site.

At a roadside pullout in New Denver there is an interpretive panel detailing the New Denver camps and another panel highlighting historic sites and buildings that can be seen.

The Nikkei Internment Centre (established in 1994) is located in the former Orchard Camp and includes an in-place historic building and three relocated shacks, as well as a modern building and a modern Japanese garden. It was designated a National Historic site in 2007.

The in-place historic building is Kyowakai Hall, built in 1943 and used as the social, political, and cultural center for the Japanese Canadians in the New Denver community. Today it houses exhibits about the internment, including a temple and a tent similar to those used to house the internees before the shacks were built.

Of the three relocated shacks, one is used as the visitor center, one is set up to appear as it would have looked from 1942 through 1945, and one is set up to look as the housing was used from 1945 to 1957. The center also includes a replica outhouse, a vegetable garden, and a replica of the Peace Arch first built in 1940s. The modern building is Centennial Hall, built in 1977 and not open to the public. Heiwa Teien (Peace Garden), a Japanese dry garden, weaves around the buildings.

Also in the former Orchard Camp area is Centennial Park, which includes a public campground, recreation facilities, and the Kohan Reflection Garden, a Japanese-style garden built in 1989 to honor the Japanese Canadians interned during and after World War II.

The Sanatorium building built by internees remains and is used as part of a hospital. Some of the small houses within the Orchard Camp area were likely constructed for the World War II internment, and have since been modernized. Within New Denver proper there are many historic buildings, including the BCSC Headquarters, churches, and other buildings related to the internment.

The Harris Ranch site is a mostly open area, with some likely historic buildings. The old men's home is still there. The site of the shacks and bath house is an open field. There is no on-site interpretation. Nelson Ranch and Thring's Ranch were not visited.

Sandan Repurposed Town (Figures 80-85)

In 1942 Sandan was a mostly abandoned mining town with a population of 20. About 55 buildings were built or renovated to house 933 mostly elderly internees. Thirteen acres were used for growing vegetables. Work opportunities were limited.

Several historic buildings remain, including one that houses the Sandan History Museum. The museum has artifacts and a small exhibit about the internment. The building was used to house Japanese Canadians and has a historic marker with that information. The roadside panel at New Denver also includes information about Sandan.

Slocan City Repurposed Town (Figures 86-96)

Slocan City, located near the southern end of Slocan Lake, had over 1500 residents when the town was incorporated in 1901, but by 1941, only 177 people remained. By the end of 1942, 595 Japanese Canadians had moved into the town's abandoned hotels, buildings, and houses.

Three stops on the Slocan City's historic walking tour refer to the internment. First, the IOOF building, first used for housing and later as a community center, is still standing. Internment-era graffiti and the building's connection to the Japanese Canadian internment is explained in an interpretive sign on the side of the building. Second, the Slocan Buddhist Mission Society built a memorial at the city cemetery. An interpretive sign there explains that the memorial has been restored and is being maintained. Third, the internment is mentioned on an interpretive sign on Main Street at Lake Avenue, at the waterfront.

Japanese-Canadian author Joy Kogawa's childhood home during the internment period still remains, but it is unmarked.

INTERNMENT CAMPS

Three internment camps were established south of Slocan City: Bay Farm, Popoff, and Lemon Creek. Internment camps were also built at Rosebury, about 3 miles north of New Denver, and at Tashme in the Sunshine Valley 80 miles east of Vancouver (within the exclusion zone). Bay Farm, Popoff, and Lemon Creek are described on the roadside interpretive sign at Slocan City. Rosebury is included in the roadside panel at New Denver. Tashme has its own roadside interpretive panel.

Bay Farm Internment Camp (Figures 97-99)

Located just south of Slocan City, Bay Farm housed 1,376 internees. They were first housed in World War I-era tents, until the internees built their own shacks, each of which housed two families. There was no indoor plumbing. The area is now scattered homes, and the former railroad grade adjacent to the camp is now a bike path. There is no on-site interpretation.

Lemon Creek Internment Camp (Figures 100-109)

Built on leased land, the Lemon Creek Internment Camp housed 1,851 Japanese Canadians. The camp included a church, a Buddhist temple, and three stores. There is a wayside exhibit along a bicycle trail (Slocan Valley Rail Trail, a former railroad grade) overlooking the camp site, most of which is today a large open field. There is a small private campground and residences to the north. Residents report that all of the topsoil was removed from the open field and sold to farmers, but in the forested areas surrounding the field there are the ruins of a Japanese garden, rock alignments, rock steps, and other remains. Neighbors have found historic artifacts, including Japanese ceramics, while gardening.

Tashme Internment Camp (Figures 110-128)

Tashme was the largest of the internment camps, and the last built. Located 14 miles southeast of Hope on a livestock and dairy farm, it housed 2,636 people. First it was used for families of men working on the highway, then in 1945 the camp became a collection place for those being repatriated to Japan.

Existing farm buildings for a depression-era relief camp were repurposed, and the rest of the housing was built by internees. It included 347 small shacks along 10 north-south roads. A large barn was used for 38 apartments on two floors, with a communal kitchen on each floor. A sheep barn was used as a single men's living quarters. The camp included four bath houses, a store, BCSC offices, a warehouse, and gardens. Nearby were a Royal Canadian Mounted Police (RCMP) compound, a post office, a power plant, a bakery, a butcher shop, a mess hall, and a hospital.

The Sunshine Valley Tashme Museum is located in the original Tashme butcher shop. Next to the museum are replica shacks, outdoor exhibits, and a memorial garden. Exhibits showcase artifacts and photographs and a video is shown in its 25-seat theatre room. There is also a historic marker at the highway entrance to the settlement.

The area of the 347 shacks is now an open field with a developed campground. The barn that was used for apartments and an attached building that was used as an old men's home are now the Sunshine Valley Community Centre. A stable, silos, and the miso/soy factory are still present.

Popoff Internment Camp (Figures 129 and 130)

Popoff Internment Camp, created on the leased Popoff family farm, housed nearly 1,000 Japanese Canadians. The interpretive sign at Slocan City explains that it functioned as an initial holding ground for internees newly arriving from the coast. First housed in tents surrounded by snow, the internees eventually built small family shacks, large dormitories, and a school. The area now is a large open field. There is

a wayside exhibit along the Slocan Valley Rail Trail (the former railroad grade) west of the camp site, most of which is today a large open field. Reportedly, there is some butterbur (fuki) on the north side of the property remaining from an internment camp garden.

Rosebery Internment Camp (Figures 131-133)

North of New Denver, 365 Japanese Canadians (including 100 children), lived at Rosebery. Most of the adults were Japanese nationals. The internment camp site is located on private property and Rosebery Parklands. Now the area has scattered homes. The Nakusp and Slocan Railroad is now a bike path (Galena Trail). There is no on-site interpretation.

SELF-SUPPORTING PROJECTS

Some 3,000 more-affluent Japanese Canadians were permitted to leave the coast in groups and settle in so-called “self-supporting projects” at their own expense.

Christina Lake Self-Supporting Project (Figures 134 and 135)

The Alpine Inn at Christina Lake was used to house Japanese families interned away from the coast for the duration of World War II. Christina Lake housed 109 internees; the internees worked in logging and at a shingle mill. One family built fishing boats, as they had done before exile, and shipped the boats to the coast via rail. There is no known on-site interpretation. The Alpine Inn burned down in 1951. Parts of the old sidewalk still exist across the street from the modern Sunflower Inn. The Boundary Museum & Archives in Grand Forks, BC, has a display with Nobby Hamagami’s memories. In 2013, she was the last remaining resident of the Alpine Inn at Christina Lake.

Bridge River Self-Supporting Project (Figures 136-140)

Bridge River was a self-supporting project at an abandoned hydroelectric project company town. The cottages, hotel, hospital, and community hall of the former town were used to house 269 Japanese Canadians. Little remains from the World War II era, but there is a wayside exhibit at the Bridge River Public Library. Behind and uphill of the wayside exhibit there is a model-sized castle made of stones and cement that was constructed by internees. It has been restored.

East Lillooet Self-Supporting Project (Figures 141-153)

Located about 1.5 miles southeast of the town of Lillooet, the East Lillooet self-supporting project was built on 40 acres of leased land. The first arrivals built 62 shacks, flumes to provide water, and a perimeter fence. It eventually held 309 internees. They built a school and community garden and a tomato cannery.

Today there is a roadside interpretive panel and a Memorial Garden overlooking the internment site. The site is now modern homes, a church, and open fields. In the nearby town, the Lillooet Museum discusses the internment, and the Miyazaki Heritage House is set up as a memorial to Dr. Miyazaki. Dr. Miyazaki was interned at Bridge River, then moved to Lillooet in 1945 to become the town doctor. The house served as his home and medical office. He purchased the home in 1947 after the ban on Japanese Canadians owning property was lifted, and later donated the house to the town.

Grand Forks Self-Supporting Project

East of Greenwood, Grand Forks housed over 300 Japanese Canadians. They worked for local farmers. In 1943 girls from Greenwood were recruited to work at the local hospital. There is no known on-site interpretation.

McGillivray Self-Supporting Project (Figure 154)

This self-supporting project was located just inside the restricted zone but was not considered a risk because it was isolated and had no road access. It was located at a former railroad resort, with a lodge and cabins, and a nearby sawmill provided employment for at least some of its 70 internees. Original access

was via train and today requires a boat or a 5.5-mile hike along the railroad.

Minto City Self-Supporting Project (Figures 155-161)

Located 40 miles northwest of Lillooet, the Minto City self-supporting project housed a total population of 322. Internees lived in an abandoned mining town that had houses, a hotel, a post office, and stores. Minto City was the most isolated internment site, but notably it had electricity and indoor plumbing. Internees created flower and vegetable gardens and worked at local industries, including a sawmill.

In 1958 Carpenter Lake was enlarged as part of the Bridge River Power Project and covered the town. Ruins of the town can be seen at the edge of the reservoir. Structural remains and abundant artifacts (including Japanese ceramics) have been exposed by the fluctuating water level. There is an interpretive Wayside Exhibit at a nearby campground (Gun Creek Recreation Site).

Taylor Lake Self-Supporting Project

This self-supporting project was an “industrial project” located at a logging camp railway siding, with bunkhouses and a cookhouse as well as tarpaper shacks. The population of 180 internees worked at a pulp and paper plant. The internees built a two-room schoolhouse. Still remote, this internment site was not visited.

ROAD CAMP PROJECTS

Many men were separated from their families and sent to camps to work on highway projects. Three of these projects were within British Columbia and one was in Ontario.

Hope-Princeton Highway Road Camp Project (Figures 162-169)

With a total population of about 296, the Hope-Princeton Highway Road Camp Project included seven temporary camps: 11 Mile Camp, 15 Mile Camp, Summit Camp No. 4, Camp No. 2, Camp No. 3, Camp No. 5, and Camp No. 1 (west to east). Each camp held between 23 and 200 men. The internees built 13 miles of road. Originally, there was one camp at each end of the highway, and new camps were added as work progressed. Several depression-era relief camps with tarpaper-covered shiplap houses were repurposed. Today there is a roadside exhibit near 15 Mile Camp, but most of the Hope-Princeton Road is in a narrow heavily forested canyon. A Japanese garden in the town of Hope commemorates the internment. The garden includes a small pond and waterfall.

Revelstoke-Sicamous Road Camp Project (Figures 172-177)

This project, between the towns of Sicamous and Revelstoke, included six camps: Three Valley Gap, Griffin Lake, Taft, North Fork, Yard Creek, Solsqua, with a total population of 346 internees.

The camps were located on terraces and flats along the Eagle River. Today there is a roadside exhibit at the Rutherford Beach Rest Area overlooking Three Valley Lake. The nearby Three Valley Gap Heritage Ghost Town has over 25 historic buildings, most of them relocated from elsewhere, centered around a railway roundhouse. One of the buildings contains an interpretive exhibit about the internment. The camp sites are now a mix of developed and undeveloped areas.

Yellowhead Blue River Road Camp Project

The Yellowhead Blue River Road Camp Project was one of the first internee camps, with the first group of Japanese Canadians arriving February 23, 1942. It included 19 camps and housed up to 1,561 Japanese Canadian men. Internees constructed their own living quarters while housed in railroad bunk cars. They also built bath houses, rock gardens, and vegetable gardens, and built gardens and baseball fields at many of the road camps. Eventually married men were removed and interned with their families, leaving 294 men in five camps. The internees built over 32 miles of road and 7 permanent and 12 temporary bridges. Most of the camps were destroyed, some became rest areas. One of the rest areas includes a wayside exhibit. None were visited.

THE POWER OF PLACE

Nearly all the sites related to the Japanese Canadian internment during World II have on-site interpretation. The main sites that do not are Bay Farm and Rosebery, which could have interpretive signs placed along the bicycle trail that crosses them. Most of the major sites also have interpretive centers, and there's planning for an interpretive center at Hastings Park. The complex of sites around Slocan City could benefit from an interpretive center or at least a focal point for visitors. Potential locations include the IOOF Hall and Joy Kogawa's home in Slocan City, or the Japanese garden at Lemon Creek if it is determined to have been constructed by internees. The modern Japanese gardens that have been constructed at or near many of the internment sites show pride in heritage but also provide a place for contemplation and healing.

One common lament is that nothing remains at confinement sites, but there is almost always something left, from an archeological perspective. More detailed archeological investigations, which would include interviews with local landowners who would know the most about what is on their properties, would no doubt find many traces of the internment. Most of the camps have relatively little post-World War II development, which is conducive to both archeology and public interpretation.

The Japanese Canadian community and the British Columbia provincial government has done a commendable job of highlighting the sites of internment so that they are remembered, both for the personal, cultural, and societal toll the internment took in the past, and as a cautionary tale for the future.

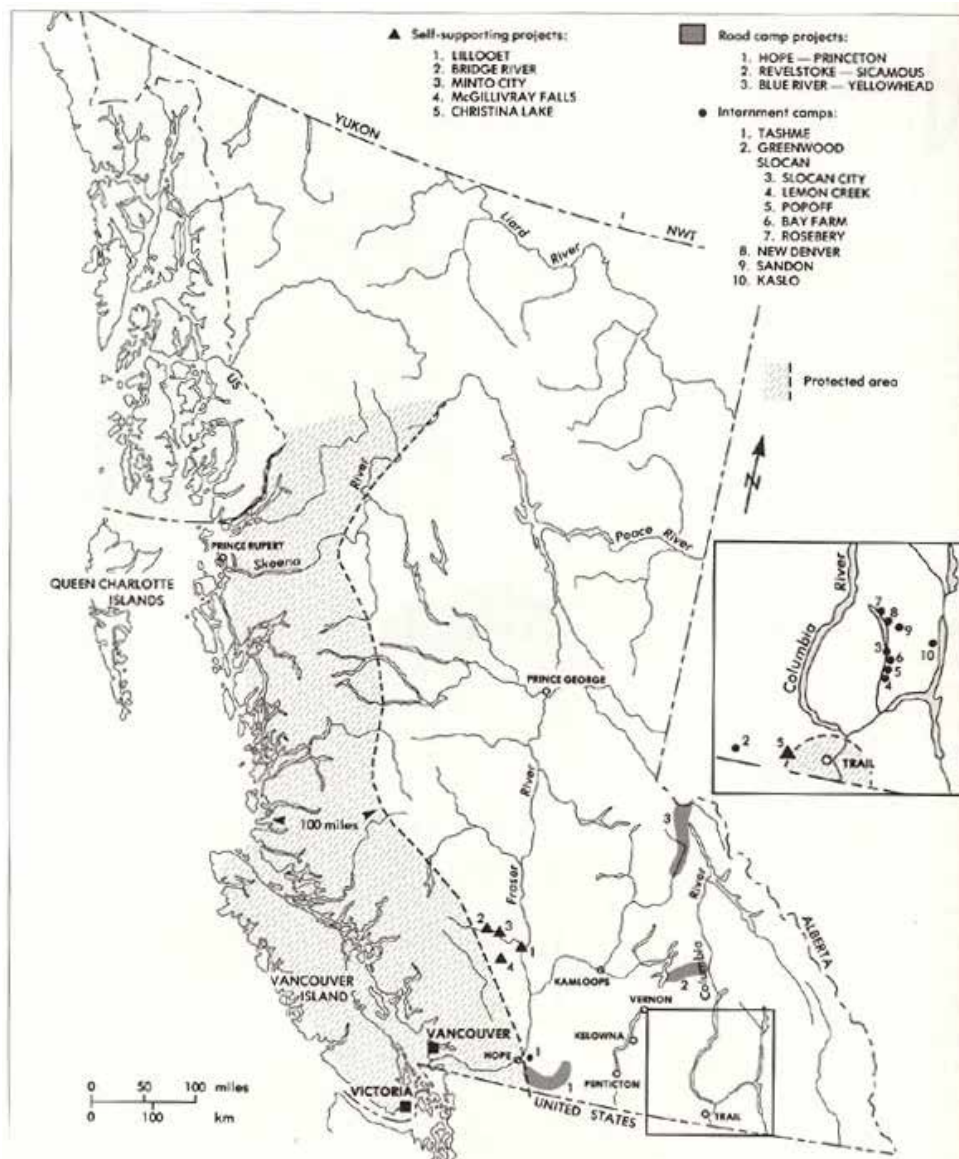


Figure 1. Japanese Canadian World War II Internment Sites in British Columbia.

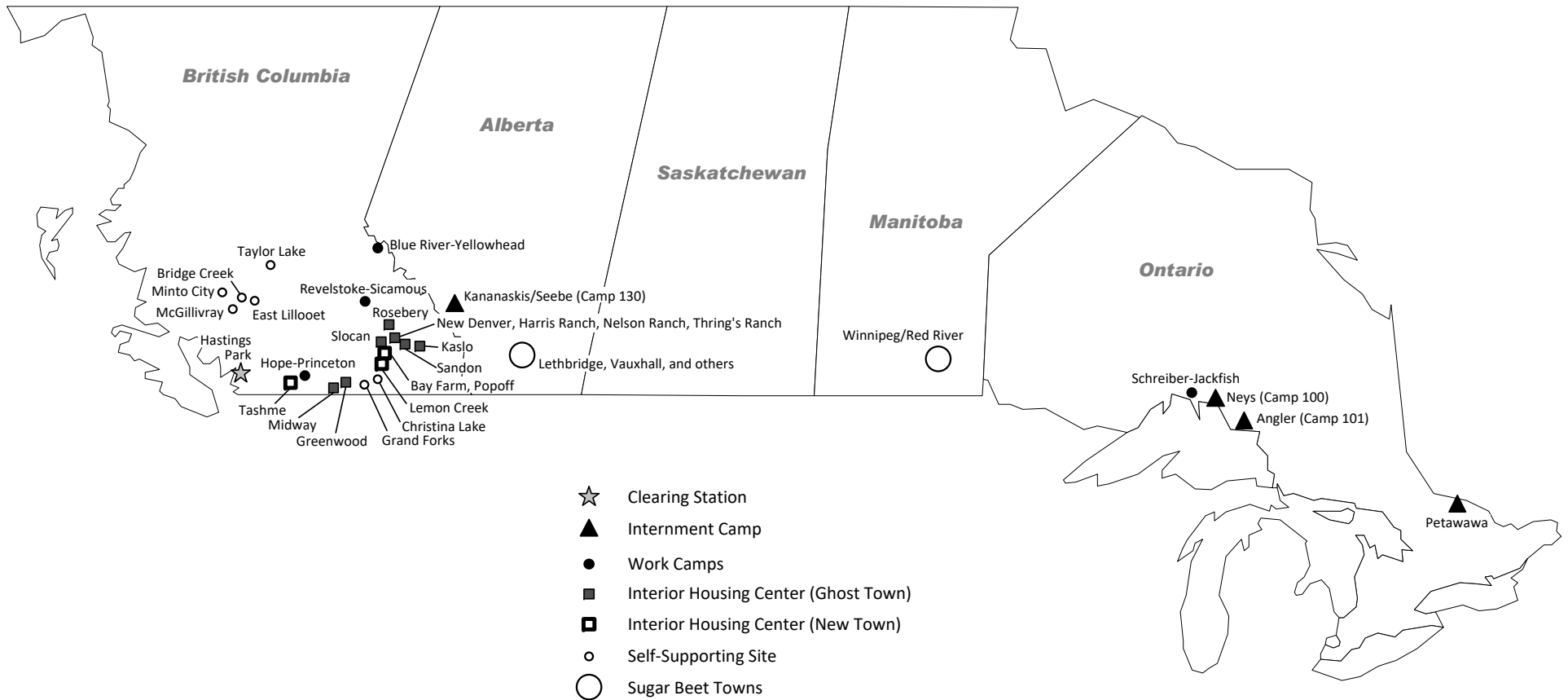


Figure 2. Japanese Canadian World War II internment sites.



Figure 3. Women's housing, Livestock Building, Hastings Park.



Figure 4. Men's housing, Forum, Hastings Park.



Figure 5. Livestock Building, Hastings Park.

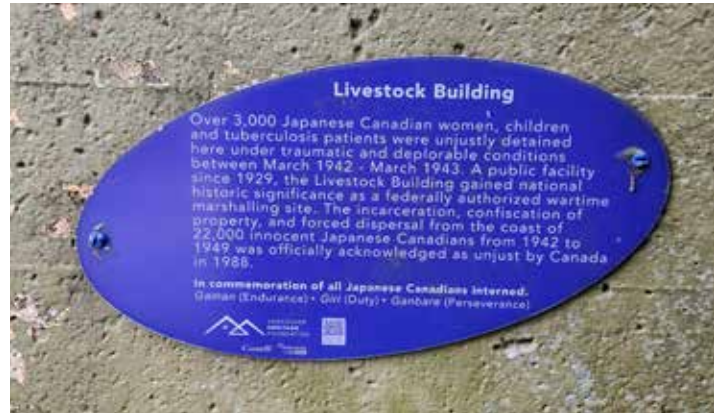


Figure 6. Livestock Building, Hastings Park.



Figure 7. Interior of Livestock Building, Hastings Park.



Figure 8. Interior of Livestock Building, Hastings Park.



Figure 9. South (back) side of Livestock Building, Hastings Park.



Figure 10. Interpretive panel on the south side of the Livestock Building.



Figure 11. Rollerland, Hastings Park.



Figure 12. Rollerland interpretive sign.



Figure 13. Forum, Hastings Park.



Figure 14. Garden Auditorium, Hastings Park.



Figure 15. Japanese Canadian Internment marker placed by the Historic Site and Monuments Board of Canada.



Figure 16. Momiji Garden.



Figure 17. Momiji Garden.



Figure 18. Momiji Garden pond.



Figure 19. Momiji Garden.



Figure 20. Ramada, Momiji Garden.



Figure 21. Momiji Garden.



Figure 22. Momiji Garden with Garden Auditorium in background.



Figure 23. Greenwood Museum.



Figure 24. Internment exhibit, Greenwood Museum.



Figure 25. Greenwood buildings that were used to house Japanese Canadians during World War II.



Figure 26. Pacific Hotel marker.



Figure 27. Sacred Heart Church.



Figure 28. Sacred Heart Church.



Figure 29. Nikkei Legacy Park.



Figure 30. Nikkei Legacy Park.



Figure 31. Roadside interpretative sign at Nikkei Legacy Park.



Figure 32. World War I interpretive display at Nikkei Legacy Park.



Figure 33. Garden building at Nikkei Legacy Park.



Figure 34. Garden building at Nikkei Legacy Park.



Figure 35. Steamboat unloading Japanese Canadians at Kaslo.



Figure 36. Back of Langham Building during internment.



Figure 37. Langham Building, Kaslo.



Figure 38. Langham Building, Kaslo.



Figure 39. Japanese Canadian Internment Museum.



Figure 40. Japanese Canadian Internment Museum.



Figure 41. Modern Japanese garden at back of Langham Building.



Figure 42. SS Moyie National Historic Site, Kaslo.



Figure 43. Historic building on Main Street, Kaslo.



Figure 44. Reconstructed hotel on Main Street, Kaslo.



Figure 45. Interpretive panel on reconstructed hotel, Kaslo.



Figure 46. Roadside interpretive panel, Kaslo.



Figure 47. Sanatorium, New Denver, 1940s.



Figure 48. Peace Arch, New Denver 1943.



Figure 49. Roadside interpretive panel, New Denver.



Figure 50. Nikkei Internment Memorial Centre, New Denver.



Figure 51. Nikkei Internment Memorial Center, New Denver.



Figure 52. Visitor Center, Nikkei Internment Memorial Center, New Denver.



Figure 53. 1942-1945 shack, Nikkei Internment Memorial Center, New Denver.



Figure 54. Interior of 1942-1945 shack, Nikkei Internment Memorial Center, New Denver.



Figure 55. Interior of 1942-1945 shack, Nikkei Internment Memorial Center, New Denver.



Figure 56. 1945-1957 shack, Nikkei Internment Memorial Centre.



Figure 57. Interior of 1945-1957 shack, Nikkei Internment Memorial Centre.



Figure 58. Kyowakai Hall, Nikkei Internment Memorial Centre.



Figure 59. First home exhibit, Nikkei Internment Memorial Centre.



Figure 60. Exhibits, Nikkei Internment Memorial Centre.



Figure 61. Temple exhibit, Nikkei Internment Memorial Centre.



Figure 62. Bathhouse exhibit, Nikkei Internment Memorial Centre.



Figure 63. Outhouse exhibit, Nikkei Internment Memorial Centre.



Figure 64. Heiwa Teien (Peace Garden), Nikkei Internment Memorial Centre.



Figure 65. Portion of Heiwa Teien (Peace Garden), Nikkei Internment Memorial Centre.



Figure 66. Replica Peace Arch, Nikkei Internment Memorial Centre.



Figure 67. Small house in the Orchard Camp area being renovated.



Figure 68. Former BCSC New Denver headquarters, now a museum.



Figure 69. Downtown New Denver.



Figure 70. Old Men's Home, Harris Ranch.



Figure 71. Sanatorium, New Denver.



Figure 72. Interpretive panels at Centennial Park, New Denver70



Figure 73. Slocan Lake at Centennial Park, New Denver.



Figure 74. Kohan Reflection Garden.



Figure 75. Entryway, Kohan Reflection Garden.



Figure 76. Kohan Reflection Garden.



Figure 77. Kohan Reflection Garden.



Figure 78. "Teahouse" at Kohan Reflection Garden.



Figure 79. Kohan Reflection Garden.



Figure 80. Sandan in 1942.



Figure 81. Baseball game at Sandan, 1940s.



Figure 82. Sandan, brick building on right is the museum.



Figure 83. City Hall, Sandan.



Figure 84. Historic buildings at Sandan.



Figure 85. Wooden bathtub made by internees, Sandan Museum.



Figure 86. Tents, Slocan City, 1942.



Figure 87. Slocan City during internment.



Figure 88. Roadside interpretive sign, Slocan City



Figure 89. Slocan City.



Figure 90. IOOF Hall, Slocan City.



Figure 91. Interpretive panel, IOOF Hall, Slocan City.



Figure 92. Wayside panel, Slocan City.



Figure 93. Buddhist Memorial, Slocan City.



Figure 94. Buddhist Memorial, Slocan City.



Figure 95. Slocan City Cemetery.



Figure 96. Slocan Lake at Slocan City.



Figure 97. Bay Farm Internment Camp, 1940s.



Figure 98. Site of Bay Farm Internment Camp.

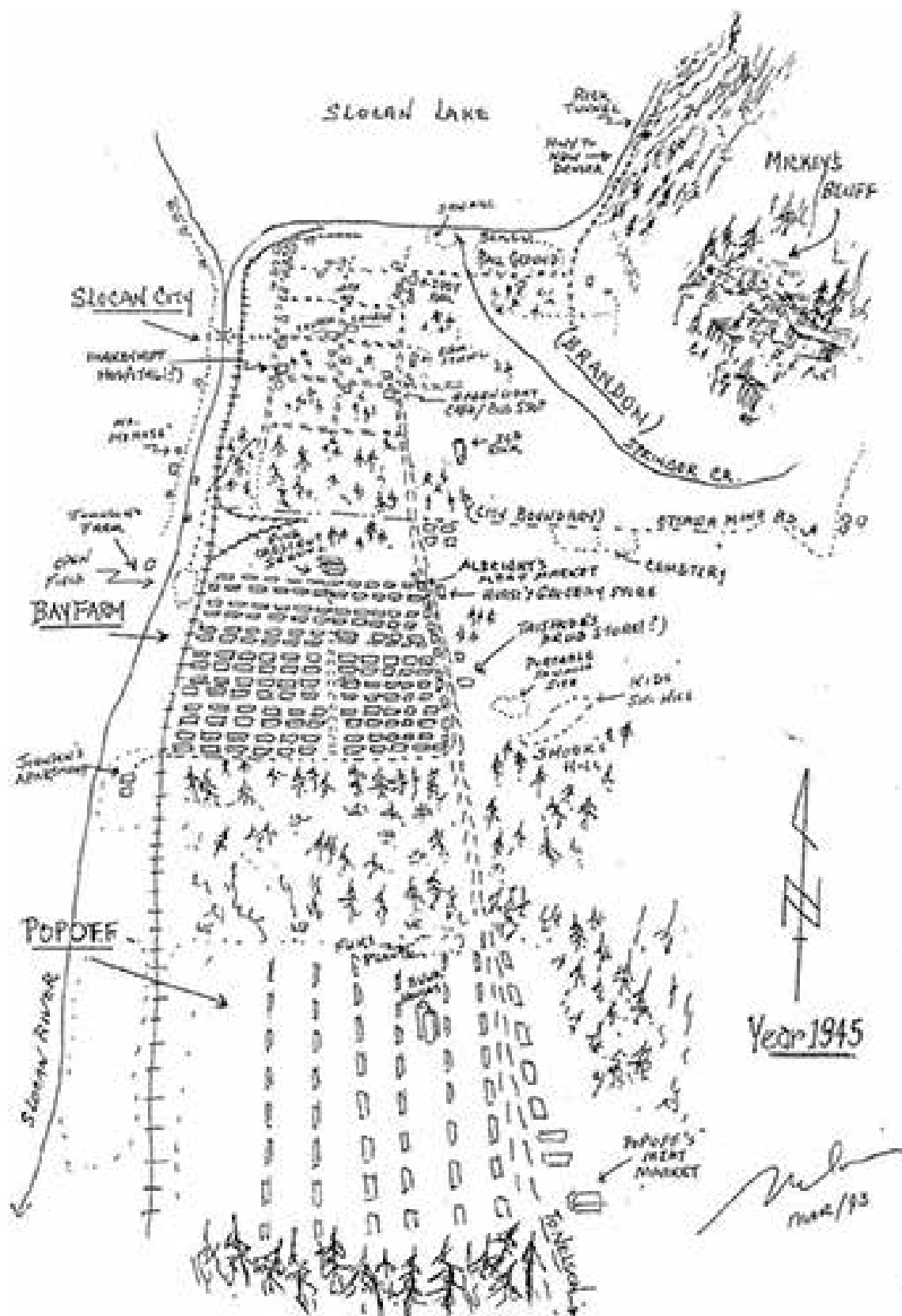


Figure 99. Sketch map of Bay Farm, Popoff, and Sloan internment sites.x.



Figure 100. Lemon Creek Internment Camp, 1940s.



Figure 101. Lemon Creek Internment Camp, 1940s.



Figure 102. Wayside exhibit, Lemon Creek.



Figure 103. Open field where much of the Lemon Creek Internment Camp was located.



Figure 104. Rockwork at Lemon Creek.



Figure 105. Rockwork at Lemon Creek.



Figure 106. Japanese garden at Lemon Creek.



Figure 107. Japanese garden at Lemon Creek.



Figure 108. Japanese garden at Lemon Creek.



Figure 109. Artifacts, Lemon Creek.



Figure 110. Tashme Internment Camp, 1940s.



Figure 111. Tashme Internment Camp, 1940s.



Figure 112. Sunshine Valley Tashme Museum, former butcher shop.



Figure 113. Replica shack, Sunshine Valley Tashme Museum.



Figure 114. Sunshine Valley Tashme Museum.



Figure 115. Sunshine Valley Tashme Museum.



Figure 116. Sunshine Valley Tashme Museum.



Figure 117. Shack interior, Sunshine Valley Tashme Museum.



Figure 118. Shack interior, Sunshine Valley Tashme Museum.



Figure 119. One of several plaque on benches at the Sunshine Valley Tashme Museum.



Figure 120. Roadside interpretive panel at Sunshine Valley Tashme Museum.

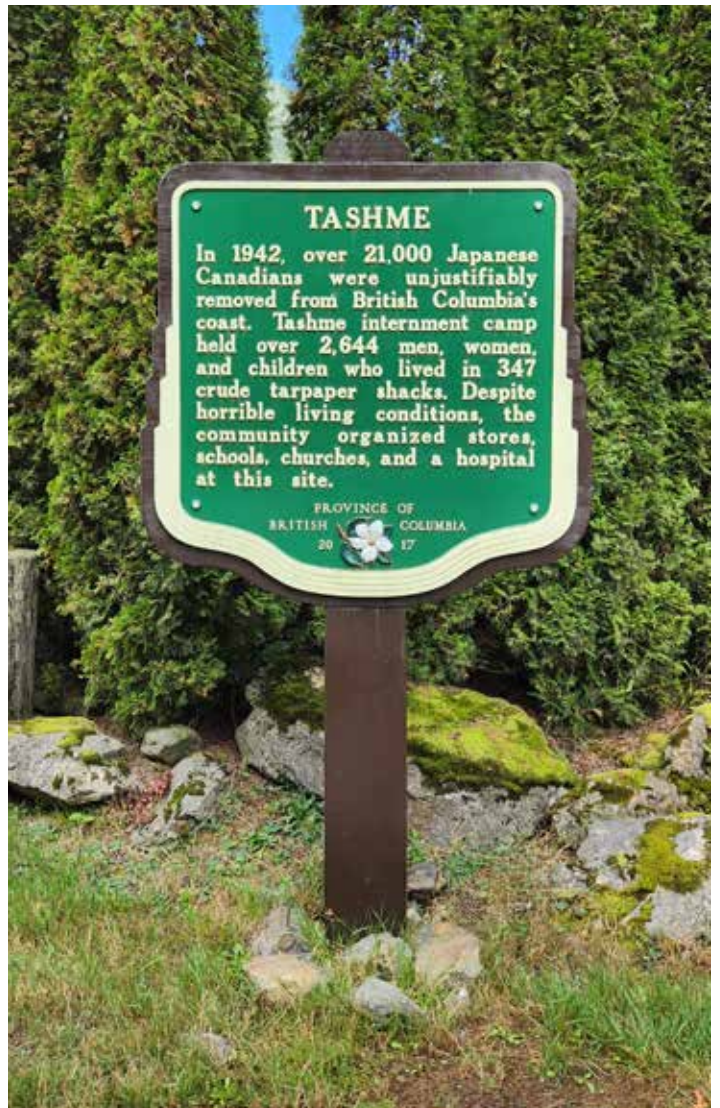


Figure 121. Historic marker, Tashme.



Figure 122. Housing area, Tashme.



Figure 123. Campground cabins at site of Tashme housing area.



Figure 124. Barn that was used for apartments, now the Sunshine Valley Community Centre.



Figure 125. Stable, Tashme.



Figure 126. Miso/Soy Sauce Factory, Tashme.



Figure 127. Silos, Tashme.



Figure 128. Site of school, store, and other buildings, Tashme.



Figure 129. Site of Popoff Internment Camp.



Figure 130. Popoff Internment Camp, 1940s.



Figure 131. Rosebery during internment.



Figure 132. Shack at Rosebery, 1940s.



Figure 133. Site of Rosebery.



Figure 134. Alpine Inn, Christina Lake.



Figure 135. Christina Lake.



Figure 136. Bridge River Public Library, interpretive panel located at parking area to left. .



Figure 137. Interpretive sign, Bridge River.



Figure 138. Castle, Bridge River.



Figure 139. Landscaping below Castle, Bridge River.



Figure 140. Interior of Castle, Bridge River.



Figure 141. East Lillooet, 1940s.



Figure 142. Tomato Cannery, East Lillooet, 1940s.



Figure 143. Overview of East Lillooet.



Figure 144. Kingdom Hall of Jehovah's Witnesses at site of East Lillooet housing.



Figure 145. East Lillooet historic marker.



Figure 146. Roadside interpretive panel at East Lillooet Memorial Garden.



Figure 147. East Lillooet Memorial Garden.



Figure 148. East Lillooet Memorial Garden.



Figure 149. East Lillooet Memorial Garden.



Figure 150. List of internees, East Lillooet Memorial Garden.



Figure 151. Interpretive panel, East Lillooet Memorial Garden.



Figure 152. Interpretive panels at Lillooet Welcome Center and Museum.



Figure 153. Miyazaki Heritage House, Lillooet.



Figure 154. View across Anderson Lake towards McGillivray.



Figure 155. Minto City interpretive panel at campground.



Figure 156. Minto City directional and warning signs.



Figure 157. Site of Minto City.



Figure 158. Rockwork, Minto City.



Figure 159. Building foundation, Minto City.



Figure 160. Foundation remains, Minto City.



Figure 161. Asian ceramic, Minto City.



Figure 162. Memorial at Camp 9, Hope-Princeton Road Project, 1940s.



Figure 163. 11 Mile Camp, Hope-Princeton Road Project.



Figure 164. Hope-Princeton Road Project roadside interpretive sign.



Figure 165. Hope Friendship Garden.



Figure 166. Hope Friendship Garden.



Figure 167. Hope Friendship Garden.



Figure 168. Hope Friendship Garden.



Figure 169. Hope Friendship Garden.



Figure 170. Japanese garden at Three Valley Gap Camp, Revelstoke-Sicamous Road Project.



Figure 171. Revelstoke-Sicamous Road Project roadside interpretive panel.



Figure 172. View across Three Valley Lake towards Three Valley Gap Heritage Ghost Town.



Figure 173. Railroad roundhouse at Three Valley Gap Heritage Ghost Town.



Figure 174. Relocated historic buildings, Three Valley Gap Heritage Ghost Town.



Figure 175. Internment exhibit, Three Valley Gap Heritage Ghost Town.



Figure 176. Site of Taft Camp, Revelstoke-Sicamous Road Project.



Figure 177. Solsqua vicinity, Revelstoke-Sicamous Road Project.

Japanese Canadian World War II Internment Interpretive Signs



Japanese Canadian Internment Highway Legacy Sign Project.

JAPANESE CANADIAN INTERNMENT SITES OF THE SECOND WORLD WAR (1942-49)

GREENWOOD: THE FIRST JAPANESE CANADIAN INTERNMENT SITE

Population: 3,000
Incorporated in 1982, Greenwood had a population of 1,000 in 1989 and became a first-of-its-kind town in the early 1990s. By 1991, the town was over and by the 1990s, Greenwood was in decline with only about 200 residents.



Greenwood, British Columbia, 1989. Photo by J. C. Davis.

Education and Community Life

By September 1942, the impact of 1,200 new residents was immediate and significant. The community was able to find solutions for housing, education, employment, food supplies and other goods. Immediate demand for food overwhelmed the town or those existing stores, so many planted their own vegetable gardens. The first Co-op supplied rice and soybeans. Second harvest and food-related jobs provided work for the men. The United Church set up a kindergarten, while the Franciscan Sisters set up the Sacred Heart School (SHS) for grades K to 8 in the vacant fire hall, which they partitioned into four classrooms. Established early, SHS in the Sisters and Franciscan, SHS, which was mostly ribbon students, organized many activities for children: tumbling and gym clubs, chess, concerts and games were extremely popular. Grace Hartley and Elizabeth Black organized CCF (Canadian Girls in Training) hockey, baseball and Shogi (Japanese) clubs also opening up. The Greenwood School (SHS) and the Greenwood School (SHS) was founded to make major adjustments to accommodate 400 new students. The City provided a 20-bed hospital in the old Armstrong Hotel, D. J. Bennett, D. N. Kunitashima and D. S. Johnson provided medical and dental care for the entire community, while the hospital provided jobs for young nurses' aides.



Sacred Heart School, Greenwood, B.C., 1942. Photo by J. C. Davis.



Association of Japanese Canadian Youth in Greenwood, 1942. Photo by J. C. Davis.

Grand Forks (Self-Supporting)

Population: 240
A self-supporting site 18 kilometers east of Greenwood, Grand Forks housed over 100 Japanese Canadians. Esamitsu Nakamura, a minister who moved to Grand Forks in 1939, helped his fellow internees move to work in the community. He negotiated with the local farmers to hire and house the newcomers. Many of these men were Dual Citizens sympathetic to the plight of the internees. The town and Grand Forks families arrived on May 6, 1942 and began working at Sunnyside Ranch. In 1943, many local citizens donated gifts from Greenwood were recruited to work in the local hospital.

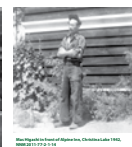


Sunnyside Ranch, Grand Forks, B.C., 1942. Photo by J. C. Davis.

Sunnyside Ranch, Grand Forks, B.C., 1942. Photo by J. C. Davis.

Christina Lake (Self-Supporting)

Population: 109
Another self-supporting site, 37 kilometers east of Grand Forks, Christina Lake housed some 100 internees in resort buildings and the Alpine Inn. Some men found work in logging and others worked at the local Sunnyside Brothers Shingle Mill. These local families (Coles, Lamberton and Gault) played games against teams in Grand Forks and Greenwood. The Kishi family, who had a successful boat building business in Greenwood before the war, continued that boat building business during the internment and transported the finished boats by rail to the coast. After 1945, when all government restrictions were removed, a few families such as the Hattagami family stayed on and became permanent residents in this beautiful resort community.



View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.

View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.



View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.

View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.

View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.

GREENWOOD AFTER THE WAR

While other internment camps closed following the end of WWII, Greenwood continued to thrive as a small town. Many internees continued to live and work there. The Greenwood Board of Trade and the City of Greenwood encouraged them to remain in the community. After 1945, when the restrictions were lifted, many planted their own, establishing businesses and shops in Greenwood, choosing to stay. Hagihara Plumbing, Ina-Jane Repair and Electrical, Nakagawa Dry Cleaner and Japanese Greenwood Bakery are some of the ribbon businesses that were established during or following internment. The impact of the internment of ribbon in Greenwood was huge; their presence revitalized the community and their influence on community life continued for many years after 1945, when the internment ended.



View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.

View of Christina Lake from the internment site, Christina Lake, B.C., 1942. Photo by J. C. Davis.

Back of Greenwood interpretive sign.

JAPANESE CANADIAN INTERNMENT SITES OF THE SECOND WORLD WAR (1942-49)

Historical Overview

Decades of discriminatory and racist policies against Japanese Canadians in British Columbia came to a head on December 7, 1941, when Pearl Harbor was bombed and Canada declared war on Imperial Japan. Citing an issue of national security and encouraged by many British Columbia politicians and racist groups who resented the hard-earned economic success of Japanese Canadians, the federal Government forcibly removed nearly 22,000 persons of Japanese ancestry outside a 100-mile (approximately 160 kilometers) Restricted Zone along the West Coast of B.C. to internment locations in the interior of B.C. and beyond the Rocky Mountains.

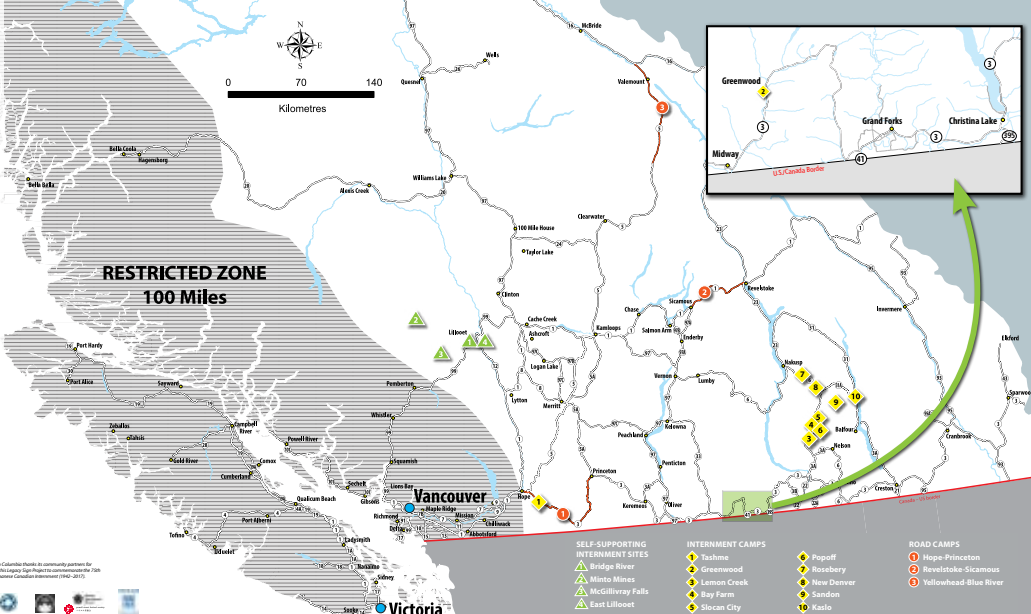
In Vancouver and detained there for several weeks to await forced relocation to the internment camps that were being constructed around the province. Although initially promised that their homes, businesses, and properties would be returned to them after the war, in 1943, the Office of the Custodian of Enemy Property sold everything in order to finance the internment.

Some groups who refused to remain together as families were forced to work in the sugar beet fields of Southern Alberta and Manitoba. Some families who had financial means were approved for relocation to self-supporting camps in the Lillooet area. However, the largest proportion of the group, about 14,000 people, were interned in isolated and declining former mining towns and hastily created camps in the West Kootenay and Boundary regions of the province. As the internment camps were made ready, Japanese Canadians were moved to these camps through the summer and fall of 1942. Ten internment camps and four official self-supporting sites were established for Japanese Canadians who were who were forcibly uprooted, dispossessed and incarcerated during the Second World War.

After the War - Ongoing Exclusion and Displacement

When the war ended in 1945, the B.C. slogan at the time was "Go East or Go Home," and still willing to cooperate, Japanese Canadians took up the offer of a free ticket to other provinces and cities that would accept Japanese Canadians. Influenced by racist sentiment in B.C., the government of the War Measures Act were extended under the National Transitional Emergency Powers Act until 1949. In 1946, about 4,000 Japanese Canadians were sent to Japan, but over half were Canadian citizens or born in Canada. This was unconstitutional and a violation of civil liberties and human rights. In contrast to the USA, although incarcerated, Japanese Americans returned to their own land once the war was over and their internment was paid for by the US Government.

In 1947, mainly as a result of the Universal Declaration of Human Rights by the United Nations, the Canadian Government rescinded the deportation order. In the same year, the Canadian Citizenship Act came into effect, allowing all Canadians to become for the first time, citizens of Canada, no longer British subjects. Finally, after seven years of internment, in 1949, Japanese Canadians were granted the right to vote, live wherever they wanted, and were free to come and go as they wished. Some returned to the coast, many to fishing in B.C.



Highway Legacy Sign Project.

JAPANESE CANADIAN INTERNMENT SITES OF THE SECOND WORLD WAR (1942-49)

KASLO INTERNMENT SITE

Internment population: 1,200

Shuttled on the headful Kootenay Lake, Kaslo was once a thriving mining town. Kaslo was the second ghost town after Greenwood where Japanese Canadians were forcibly relocated. Prior to 1942, Kaslo had a population of 300. The BC Security Commission leased 23 abandoned buildings and 30 acres for a garden. In May 1942, the first of the internees arrived on the paddlewheel Nootka on Kootenay Lake. In total, about 1,200 Japanese Canadians were interned in Kaslo, in the ratio of Japanese Canadians to local residents was almost 1:1. The historic Langham Hotel housed 78 residents. It is currently owned by the Langham Cultural Society, and has preserved a few rooms as part of a Japanese Canadian Museum.



90 Internees standing in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



Internees standing in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010

Education & Faith

"The BC Security Commission evacuated the people by church groups. For example, the Catholics went to Greenwood. Members of the United Church and Baptists both came here to Kaslo. We all lived together harmoniously. This was good, but families were still separated." (Iga Higashi, Kaslo Internee, "My Story" Virtual Museum Canada). "To the adults, the children were the first concern. The war might be over in a matter of months, or it might continue for years. Their English education must continue. They must be prepared to proceed with their lives when it was all over. But there was no provision for their education. Racial segregation prevented the children from enrolling in the local school."

"For the little ones, kindergarten was started by a United Church missionary, Miss Sadler, and two young Japanese Canadian church workers. Classes for elementary-aged children were started by untrained high school graduates and a few university students (whose education had been interrupted by the war) as teachers. The first summer, the children were gathered in small groups. Classes were taught in the park and in empty Michlens, vacant rooms or buildings, whenever space was available. There were no books, blackboards or chalk at first." (Iga Higashi, Kaslo Internee, "My Story" Virtual Museum Canada).



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



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Employment

Life was tough for parents and breadwinners who had to provide for the family. The BC Security Commission and Provincial Game Department stocked the lake with fish for fishing, and provided work in wood cutting, construction, maintenance and gardening. As much as they could, the internees established community organizations, organized education for their children and held community events to rebuild their lives.



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010

THE 'NEW CANADIAN' NEWSPAPER

Kaslo was the home of the New Canadian, a power English only community newspaper (1938-2001) published and circulated in Vancouver. It was the only Japanese Canadian newspaper that the authorities did not shut down. The local Kootenay newspaper allowed the New Canadian staff to use their printing press. It started publishing on November 25, 1942. Tom Shogawa served as the New Canadian editor from 1939 to 1945. It became the main source of community news and government policy directives within the Japanese Canadian community.

The authorities realized that communication with the least first generation Japanese speakers would require Japanese language media, so the decision was made to turn the New Canadian into a bilingual publication. It is one of the most important primary sources of documentation of the Japanese Canadian wartime experience. Through step by step wartime injustice, forced removal, internment, confiscations, deportation and upheaval of the wartime experience of 22,000 Japanese Canadians, its editorial stance never wavered. Anti-racist, pro-justice and pro-Canadian. The Kaslo years of the New Canadian provided a comprehensive look at "ghost town" life and was the vehicle for emergent first second generation Japanese Canadian literature and eventually championed the postwar fight for justice and redress." (Iga Higashi, Kaslo Internee, "My Story" Virtual Museum Canada).



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



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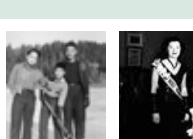
AFTER THE WAR – ONGOING EXCLUSION AND DISPLACEMENT

When the war ended in 1945, the B.C. slogan at the time was "Go East or Go Home," and still willing to cooperate, Japanese Canadians took up the offer of a free ticket to other provinces and cities that would accept Japanese Canadians. Influenced by racist sentiment in B.C., the power of the War Relocation Act was extended under the National Transitional Emergency Powers Act until 1949. In 1946, about 4,000 Japanese Canadians were sent to Japan, but over half were Canadian citizens or born in Canada. This was unconstitutional and a violation of civil liberties and human rights. In contrast in the USA, although incarcerated, Japanese Americans returned to their own land once the war was over and their internment was paid for by the US Government.

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In the decades following the war, the former community of Japanese Canadians in British Columbia, once numbering over 22,000, was spread across Canada and as far away as Japan. Rebuilding a sense of trust and acceptance took years, but by 1977, the Centennial anniversary of Japanese immigration to Canada, there was a renaissance of Japanese culture and efforts to take place across the country. The effects of this renewed sense of community strongly influenced the 1988 redress and formal apology by the federal government for all wrongs committed against Japanese Canadians during World War II.

Kaslo's contribution to a politically charged historical event, the Internment, is significant and well documented in the Langham Museum. Hosting the first post-war New Canadian during a black mark in Canadian history, it is a story worth telling.



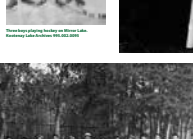
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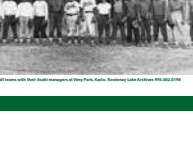
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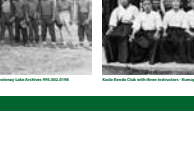
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JAPANESE CANADIAN INTERNMENT SITES OF THE SECOND WORLD WAR (1942-49)

New Denver Area Internment Camps

The New Denver camp was particularly important in the history of the Japanese Canadian Internment, because it was the BC Security Commission (BSCC) administrative center for the camp system in the BC Interior. From this base, the BSCC issued to representatives and programs or other camps for which it was responsible. This office was in the former bank of Roseberry building downtown – today this is the Library Square Museum. The camps in New Denver included the Nelson Ranch, as well as some leased private homes throughout the community and the Orchard area south of the creek. The Harris Ranch, Sandon, and Roseberry camps were also situated down by.

The Orchard Camp

Internment population: 1,000

Under the BSCC plan, a total of 275 internees (all Japanese) were built in the Orchard – a large parcel of land south of Carpenter Creek, formerly used to grow fruit and vegetables. Japanese Canadian internees were paid money to go to build the sheds and later to build the Sanatorium nearby to house internees with tuberculosis. The first internees arrived on May 21, 1942 approximately 1,000 people were interned in the New Denver Orchard camp site park.

New Denver internees were primarily adults with young children, the elderly, the disabled or sick who were unable to work and support themselves, or families of patients at the Sanatorium. Despite the harsh conditions amidst the grand natural beauty, the internees made great efforts to build community life, ensuring that children went to school, putting on community events such as sports, teas, and community celebrations. Despite the upheaval of opening education was always a priority for the internees. The "Orchard" Elementary School and Lakelse College High School were run by the United Church. Notre Dame des Anges High School was operated by the Catholic nuns of Quebec. Though most Japanese Canadian students were not Catholic, they were not obliged to take the religious classes, and they were grateful for the chance to obtain a higher education.



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



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Community Hospital and set up a medical clinic in New Denver to look after both the Japanese Canadian and local. Dr. Kumagai was the dentist and Henry Kawanishi was the optometrist. At the beginning of 1945, the government began the second forced uprooting, leaving deportation to Japan or to relocate west of the Rockies. New Denver then became a holding area for internees sent here from other closed camps. It was the last internment camp to be closed in 1947. Following the closure of the camp, the dwellings in the Orchard were rearranged in a standard city block layout. In 1948, the Provincial Government donated the homes and lots to the Japanese Canadian residents who remained in New Denver after the internment ended.



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010

The New Denver Orchard is the only internment camp where a visible reminder of the internment is still clearly evident. The Nakai Internment Memorial Centre, a National Historic Site, is located in the heart of the Orchard and includes some of the original buildings, period artifacts, interpretive displays, and the Harris Treen garden – all chronicling this extraordinary episode in Canadian history. Other historic places within the community such as the Nakai Reflector Garden and Turner Memorial United Church, serve as reminders of the impact of the internment on the community – a meaningful legacy that lives on today.



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010

Roseberry Internment Camp

Internment population: 365

Roseberry camp was located about four kilometers north of New Denver. 365 Japanese Canadians, mostly Japanese nationals, lived in this camp. Of all the camps, it had the smallest number of children in school – only 100. Nevertheless, the United Church Women's Missionary Society made sure that education reached the children living in Roseberry. Conditions, though not ideal, were made as comfortable as possible with no electricity and almost no insulation. One little girl recalls her mother saying not to move to the morning because their bedding was frozen onto the sheet of ice on the wall.



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



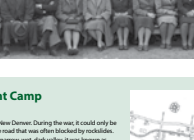
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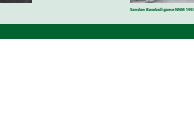
Sandon Internment Camp

Internment population: 933

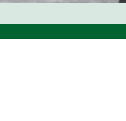
Sandon is an isolated valley east of New Denver. During the war, it could only be reached by a two-hour 14-kilometer road that was often blocked by rockslides. Situated between two mountains in a narrow, wet, dark valley, it was known as the "Sunken City" as abandoned silver mine town, with a population of only about 20 in 1942. Sandon once again came to life by November of that year when 933 Japanese Canadians were sent here to live. Some 33 buildings were built or renovated, bathrooms were installed, and 13 acres of land were leased for growing vegetables. Employment was scarce, but most people who relocated here were elderly. The Sandon school, which opened in December 1942, was the second of the internees in the interment camps in the area. Sandon was the first interment camp to be closed by the BSCC in 1944 when the leaves ripened.



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



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Harris Ranch

Internment population: 10 elderly men

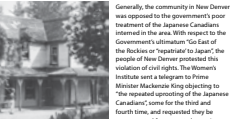
Harris Ranch was a 40-acre site located ten kilometers south of New Denver, leased by the BSCC from local residents J.C. Harris. Some 21 sheds, an office, Japanese bathhouse and outbuildings were built, but water was not piped to the houses until the summer of 1943. It was also the site of the "Old Bachelor Home," where the BSCC housed about 10 elderly men. The families at Harris Ranch had some 27 acres under cultivation. But the plot was deemed too small for commercial enterprise. In general, Harris Ranch was picturesque, but located too far away from schools and shopping in town. J.C. Harris, who remained in the area, publicly said that the Japanese Canadians had "many noble qualities that would eventually enrich Canada's life."



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010



Japanese Canadian children in front of the Kaslo internment site. Kaslo, May 1942. Kootenay Lake Archives 1942.001.010

Generally, the community in New Denver was opposed to the government's poor treatment of the Japanese Canadians interned in the area. With respect to the government's ultimatum "Go East or the Rockies or 'repatriate to Japan,'" the people of New Denver protested this violation of civil rights. The Women's Institute sent a telegram to Prime Minister Mackenzie King opposing the "repatriation" of the Japanese Canadian, "come for the third and fourth time, and requesting they be compensated for property losses. It called the government's policy 'barbaric, democratic, Christian nor consistent with war aims.' J.C. Harris, the group's secretary, told about Minister Humphrey Mitchell, "We have found them to be friendly and desirable neighbours."



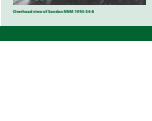
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Nelson Ranch

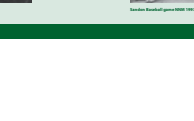
A new area internment site was established on Nelson Ranch, along the northeast boundary of New Denver. The site contained a barn that was converted to a main dormitory and had fruit trees and a large vegetable garden. The ranch was divided into the interment camps in the area. Sandon was the first interment camp to be closed by the BSCC in 1944 when the leaves ripened.



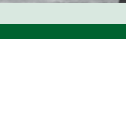
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Highway Legacy Sign Project.

Slocan Extension Internment Sites: Slocan City, Bayfarm, Popoff, Lemon Creek

Slocan City

Lemon Creek

Education

Popoff

Community Life

Bayfarm

TASHME - JAPANESE CANADIAN INTERNMENT CAMP 1942 - 1946

Highway Legacy Sign Project.

YELLOWHEAD-BLUE RIVER HIGHWAY ROAD CAMPS



"The greatest worry of the men is the future of their families...or if they will ever see them again for the duration of the war."
— Kinzie Tanaka

JAPANESE CANADIANS DURING THE SECOND WORLD WAR

In 1941, the 23,499 people of Japanese descent in Canada, 22,099 were living in British Columbia, with the majority located in the coastal areas. After the bombing of Pearl Harbor by Japan on December 7, 1941, Canada declared war on Japan. With this, restrictions were imposed on Japanese Canadians and anti-Japanese sentiment increased, especially by some members of the Canadian government. With the creation of the War Measures Act, fishing boats were rounded up, all Japanese language schools were closed, and Japanese language newspapers were shut down.

By the Federal Order-in-Council PC 127, all Japanese Canadians were registered as "Enemy Aliens", fingerprinted and photographed, and were required to carry registration cards. By February 1942, a shut to down curfew was imposed, and radios, cameras, cars and trucks were confiscated. And on January 16, it was announced that able-bodied males ages 18-45 were to work on road-building projects. In fact, the groups of Japanese Canadians sent to the road camps included some men not physically fit for hard labour and men over the age of 60.

WORK CAMPS FOR MALE JAPANESE NATIONALS

There were four major road projects located in B.C., Alberta, and Ontario: the Yellowhead-Blue River Highway, the Revelstoke-Sicamous Highway, the Hope-Princeton Highway, and the Schreiber-Jackfish project. Those who resisted being sent to these work camps were sent to Prisoner-of-War camps in Petawawa and Angler, Ontario. By November 1942, 699 people had been sent to POW camps. These men were not reunited with their families until 1946.

Blackspur, Gosnell, Lempiere, Pyramid, Thunder River, Red Sands, and Blue River (project headquarters from late 1942, warehouse and hospital).

Men had to construct their own camps and until then slept in railway bunk cars. At some locations cabins were built while at other places the men lived in canvas tents. Bathhouses, rock gardens and vegetable gardens were also built by the men. Four armed Royal Canadian Mounted Police guards (including First World War veterans) were present at each camp, and the Japanese Nationals were not allowed to leave without permission.

While general labourers in the B.C. interior usually earned about 60 cents per hour, those sent to road camps were paid 25 cents per hour. From that wage, \$22.50 a month was taken for room and board. If you were married another \$20 was taken out for family support, leaving very little money for necessities such as the replacement of worn-out work clothes.

THE SCOPE OF THE HIGHWAY PROJECT

In July, it was reported that there were 2,122 men working at road camps with 1,237 on the Yellowhead-Blue River project. At its peak, in April 1942, there were 1,416 Japanese Canadians employed in the project, along with 85 Canadian men. Following a change in policy, by October 31, married men had been removed from the project, leaving 294 men left in five camps. By the end of the year, only the Lempiere, Thunder River and Pyramid camps remained. At the end of 1942, there were 694 men, and in October 1944, 89 men.

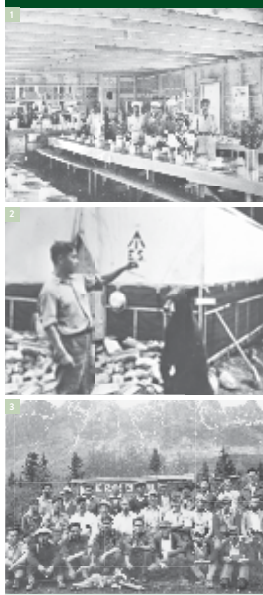
When the project opened the objective was to construct a proper highway between Jasper and Blue River. Ultimately the project scope was reduced to building a passable truck road. In May 31, 1946,

when the project was halted and closed, there were only 35 Japanese Canadians employed. In total, Japanese Nationals provided 290,237 days of work. Japanese Canadians contributed their labour for the following work on the Yellowhead-Blue River Highway project (as given in a report in 1947 by Garney, Assistant Engineer): 8.5 miles of abandoned railway grade cleaned up and made suitable for truck travel; 32 miles of pioneer road constructed; 1.5 miles of standard highway grade constructed; 13 spans king truss bridge; 2 single-span king truss bridges; 4 permanent stringer bridges; and 12 temporary stringer bridges.

www.najc.ca/roadcamps1942

www.bcparks.ca

YELLOWHEAD-BLUE RIVER HIGHWAY ROAD CAMPS



STRIKES AND UNREST IN CAMPS

In May 1942, Kinzie Tanaka, who was working at the Lempiere camp, wrote a letter to the B.C. Security Commission stating that if something was not done to address the low spirit of workers, trouble would break out in the near future. He indicated that the low spirit was due to the discontent of the men, especially because married men had been separated from their families. Consideration was then made to reunite the families.

Several strikes and cases of unrest followed at other camps. In June 1942, 275 men from Grantsbrook camp marched to Rainbow, 3.5 miles away. They were angry about the stoppage of visiting privileges to other camps. A strike at Geikie the same month was in protest against the separation of families and the late delivery of pay cheques due to postal

delays. Also in June, a labour strike at Gosnell lasted more than a week. The agitator was removed and no acts of violence occurred.

In some cases, the Japanese Nationals asked for the removal of the Canadian foremen who were unwilling to listen to their grievances. Occasionally, foremen had problems with what they called "troublemakers" and left the Japanese Nationals had no ground for their strikes. Despite all the troubles, Kinzie Tanaka noted that W.J. Wishart, Superintendent of Camps and Warehouses, Department of Public Works, at Red Pass Junction, did all he could to control the encountered problems.

WHAT HAPPENED TO OTHER JAPANESE CANADIANS?

A few days after the departure of Japanese Nationals to the Yellowhead-Blue River project on February 26, Ottawa announced the mass removal of all Japanese Canadians regardless of their citizenship, from a 100-mile "protected zone" along the B.C. coast. The B.C. Security Commission was established to manage and carry out this plan. Those removed from their homes included First World War veterans.

After the forced removal of Japanese Canadians from their homes was completed, their properties were sold at low prices, by the Custodian of Enemy Alien Property, without the knowledge or consent of the owners. It was through these forced sales the government paid to keep Japanese Canadians in the camps.

On March 16, the first Japanese Canadians from the coastal areas, who were allowed to bring only one suitcase each, arrived at Hastings Park on Pacific National Exhibition grounds in East Vancouver. This location temporarily housed women and children in the low-cost buildings and men in the forum building, until the long-term family incarceration camps in the interior of B.C. were ready for them. In the meantime, families that wanted to stay together moved to work on sugar beet farms in Southern Alberta and Manitoba. In total, 4,564 Japanese Nationals, 13,309 Canada born, and 3,223 naturalized Canadians were expelled from the B.C. coast.

At the end of the Second World War, Japanese Canadians were given the choice to "repatriate" to Japan or to move east of the Rockies. Half of the approximately 4,000 who went to Japan were Canadian-born. Many had never been to Japan. Japanese Canadians were prohibited from returning to the west coast until April 1, 1949.

On September 22, 1988, the Japanese Canadian Redress Agreement was signed by the National Association of Japanese Canadians and Prime Minister Brian Mulroney, acknowledging the injustices suffered by Japanese Canadians during the Second World War.

ACKNOWLEDGEMENTS

The National Association of Japanese Canadians and BC Parks gratefully acknowledge support from:

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Our sincere appreciation and thanks to the dedicated individuals who completed the original road camp signage in 1995.

We acknowledge the Yellowhead - Blue River Highway Project takes place on the traditional and ancestral territories of the Stl'ineq First Nation and the Fort George Carrier (Lhokli T'menhi) First Nation.

www.najc.ca/roadcamps1942



1. Alberta road camp mess hall and rock shack, 1942. The camp was built a mile away from the railroad station, and the kitchen staff lived in a 20' x 4' log house. Masao Yoshitake collection. Nikkan National Museum, 1992.40.25.

2. Grantsbrook road camp, 1942. Boys were quite often seen in the camp areas and the men became used to them. Canadian Centennial Project fonds. Nikkan National Museum, 2000.23.4.4.407.

3. Lucerne road camp, circa 1942. Baseball was a popular pastime and most camps built baseball fields. Even men over 70 years old preferred vigorously. Camps played against each other or played other local teams. Toshitiro Uyeda fonds.

4. Thunder River road camp, circa 1942. Japanese Nationals had to build their own bunkhouses, mess halls, bathhouses and other permanent buildings and bridges. Fumiko Yamada (now Kowada). Nikkan National Museum, 2000.21.1.1.5.

5. Red Pass road camp workers, circa 1942. Japanese Nationals had to clear both manually, with pick-axes and shovels. Only the Canadians were allowed to use heavy machinery. Masao Yoshitake collection. Nikkan National Museum, 1992.40.1.

6. Yellowhead road camp, circa 1942. In gardens built gardens at many of the road camp locations. A typical garden included a bridge, a body of water, a rock garden and a tea house structure with a table and benches. The men also created vegetable gardens. Toshitiro Uyeda fonds.

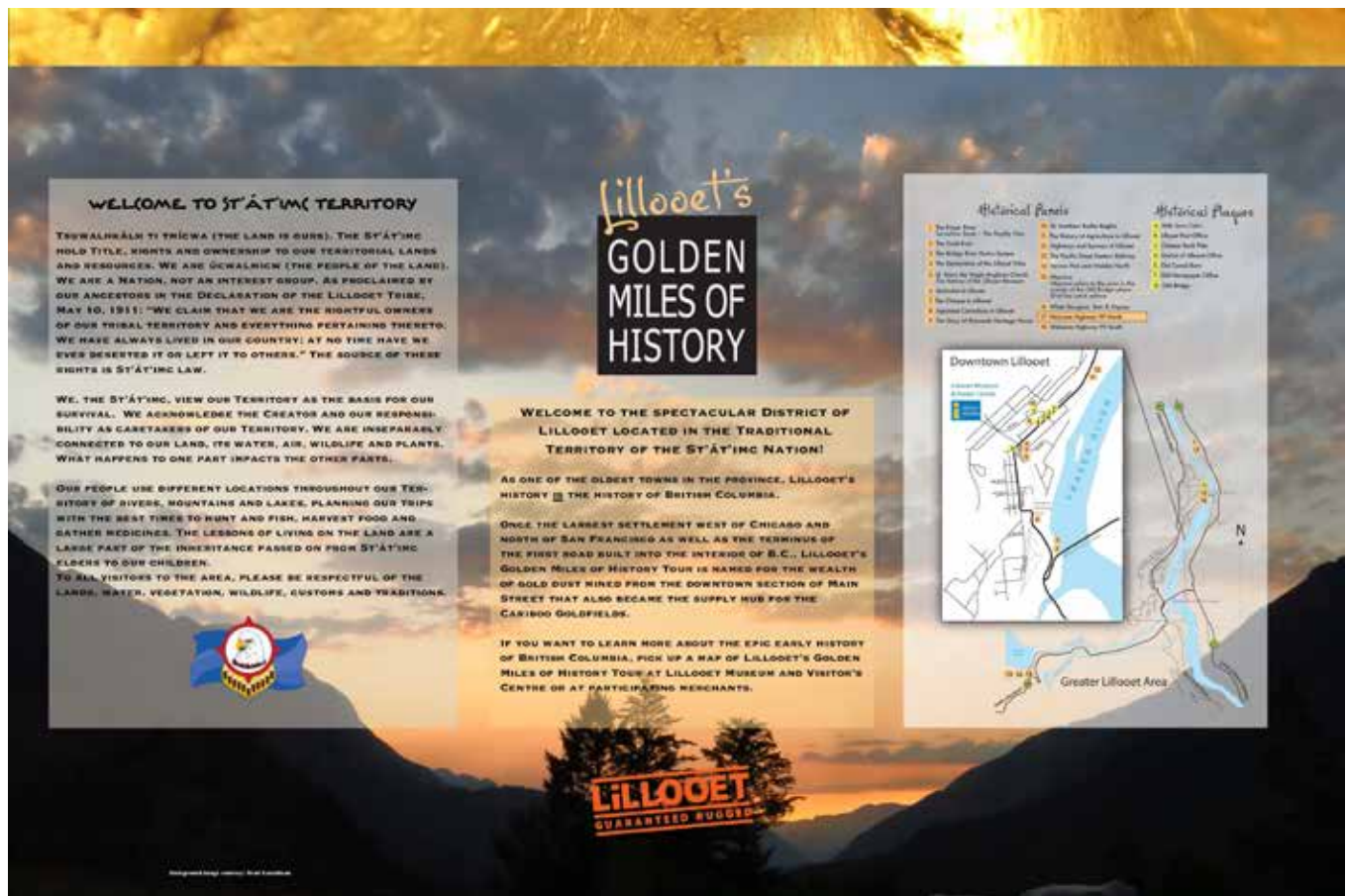
7. Yellowhead road camp, circa 1942. Men lined up to pass full buckets of water to each other in order to bring water up to the camp. Toshitiro Uyeda fonds.

8. Thunder River road camp, circa 1942. Japanese Nationals were removed from the Town of Cumberland on Vancouver Island. Men taken from their homes to work at road camps were supposed to be of military age, but in reality they ranged to about 70 years of age. In some cases, after special requests were made, men were able to join their fathers at the road camps. Fumiko Yamada (now Kowada) collection. Nikkan National Museum, 2004.20.1.1.6.



www.bcparks.ca

Highway Legacy Sign Project.



District of Lillooet.

The Story of Miyazaki Heritage House



Dr. Henry Miyazaki, Lillooet, British Columbia



Sketch of Lillooet House, Lillooet, British Columbia



Sketch of Lillooet House, Lillooet, British Columbia



Sketch of Lillooet House, Lillooet, British Columbia

In 1877, Irish immigrant Caspar Paul hired the CARIBOU ROAD FROM TALE TO ACCEPT THE POSITION OF SCHOOL TEACHER IN LILLOOET. THE SAME YEAR, CASSIE ARMIT EYRE GRADUATED FROM FISHING SCHOOL IN ENGLAND AND ARRIVED TO JOIN HER HUSBAND & STEPFATHER ON A FARM NEAR FIVELION LAKE THAT IS STILL A WORKING CATTLE RANCH TODAY.

CASPAR & CASSIE WERE MARRIED IN 1879 AND THE FOLLOWING YEAR, THE FIRST OF THEIR TWO SONS, ARTHUR WILLIAM ARMIT "ARTIE" PAUL, WAS BORN. CASPER SAID TO HOLD ALMOST EVERY OFFICIAL POSITION IN THE AREA INCLUDING GOVERNMENT AGENT, GOLD INSPECTOR, MAGISTRATE, CHIEF CONSTABLE, CHURCHMAN, FIRE CHIEF AND BANK MANAGER.

CASPAR Hired MASTER BUILDER WILLIAM DUBOIS TO BUILD HIS FAMILY A FINE HOME IN THE SECOND EMPIRE STYLE FEATURING A HANDBUILT ROOF, BELL-CAST EAVES AND FOUR IMPROVE WORKING WINDOW SHUTTERS. THEY NAMED THEIR HOME LILLOOET HOUSE. IN 1887, CASSIE BOUGHT A GABRIEL STONE ON MAIN STREET AND THE PAULS SETTLED INTO A PROSPEROUS AND REFINED LIFESTYLE IN THE HEART OF A WILD FRONTIER TOWN.

BY AGE EIGHTEEN, ARTIE WAS RUNNING THE FAMILY STORE BUT THE PAUL FAMILY PREFERRED HIDE AND PELL WITH THE BOON AND BUST OF LILLOOET.

CASPAR & CASSIE PASSED THREE MONTHS AWAY IN 1893. LIKE HIS FATHER, ARTIE CAME TO FILL MANY OF THE TOWN'S OFFICIAL POSITIONS INCLUDING CHURCHMAN BUT DISAPPOINTED THE TOWNSHIP BY LETTING THE HALLUCINATED GARDENS OF LILLOOET HOUSE BECOME OVERGROWN AND UNKempt WHILE HE ROAMED THE PUNCHED MOUNTAINS SURROUNDING LILLOOET TAKING PHOTOGRAPHS AND COLLECTING BUTTERFLIES AND CURIOS. WITHOUT AIL, MUCH OF THE AREA'S HISTORY WOULD NOT HAVE BEEN DISCOVERED.

IN 1944, ARTIE WAS TAKING PICTURES IN BRIDGE RIVER WHEN HE MET DR. MASAOKI MIYAZAKI WHO WAS INTERVIEWED THERE WITH HIS FAMILY AS THE RESULT OF WW2 POLICIES THAT REMOVED JAPANESE CANADIANS FROM THE WEST COAST. THE TOWN WAS WITHOUT A DOCTOR AT THE TIME SO ARTIE GRANTED A POSITION KNOWN BY MANY OF THE TOWN'S LEADING CITIZENS THAT ALLOWED THEM TO MOVE INTO LILLOOET.

ARTIE MOVED UPSTAIRS TO THE MIYAZAKI COULD MOVE INTO THE GROUND FLOOR OF LILLOOET HOUSE AND SET UP A MEDICAL OFFICE IN ONE OF THE FRONT ROOMS. AFTER THE WAR, ARTIE MOVED TO LIVING QUARTERS BEHIND THE FAMILY STORE AND DR. MIYAZAKI BECAME THE LEGAL OWNER OF LILLOOET HOUSE IN 1947.

WITH A PRACTICE COVERING OVER 8000 SQUARE MILES OF SOME OF THE MOST RUGGED COUNTRY ON KART, DR. MIYAZAKI WAS KNOWN FOR HIS OPTIMISM AND GENUINE PERSONALITY. HE WAS A TRUE COUNTRY DOCTOR WHO ALSO ACTED AS A DENTIST, VETERINARIAN & HORTICULTURIST.

TO REACH ACCIDENT SCENES, ATTEND ILLNESSES AND DELIVER BABIES HE WADED THROUGH BRUDDLETS, TRAVELLED ON HORSEBACK, BY TRAIN AND SPEEDWAGON, ON HIS WAY THROUGH RUBBER, CHIPPED FALLEN TREES, ATTACHED HIS HORNS TO HIS HORSE TO CLIMB UP STEEP HILLS AND CROSSED THE PRAIRIE IN A CATTLE CAR. HIS EFFORTS TO GET TO REMOTE RESOURCES TO ATTEND FIRST NATIONS PATIENTS WERE OFTEN HONORED AND HE IS CREDITED WITH SAVING MANY LIVES.

AS A POLICE DOCTOR AND JUDGE, HE AND ARTIE PAUL OFTEN TRAVELLED BY TRAIN AND MIYAZAKI RECORDED THEIR ADVENTURES TOGETHER IN HIS AUTOGRAPHY. BY SIXTY YEARS IN CANADA.

During HIS TIME IN LILLOOET, DR. MIYAZAKI CONTRIBUTED GREATLY TO THE COMMUNITY INCLUDING DONATING AND OPERATING HIS FIRST AMBULANCE SERVICE, SERVING THREE TERMS ON THE TOWN COUNCIL (THE FIRST JAPANESE CANADIAN TO DO SO), FOUNDED AND BEING AN ACTIVE MEMBER OF THE VOLUNTEER FIRE DEPARTMENT, SERVING THE TOWN'S HISTORICAL SOCIETY, SERVING AS PRESIDENT OF THE HISTORICAL SOCIETY AND BEING A CHARTER MEMBER OF THE LILLOOET CLUB. HE WAS A DEVOUT MEMBER OF THE UNITED CHURCH AND ACTIVE WITH THE BOY SCOUTS WHO MET IN HIS HOME. USED HIS SKILLS FOR BUTTERFLY DRIVERS AND BUILT CHRISTMAS TREES IN THE TOWN.

FOR HIS PUBLIC SERVICE, DR. MIYAZAKI WAS MADE PRESIDENT OF THE VILLAGE AND AWARDED THE ORDER OF CANADA.

IN 1963, RECURRENT HEALTH PROBLEMS FORCED DR. MIYAZAKI TO MOVE TO KAPLOOET TO LIVE WITH HIS DAUGHTER. BEFORE HE LEFT, HE DONATED HIS HOME TO THE VILLAGE OF LILLOOET AND HIS OFFICE REMAINS AS HE LEFT IT.

WANT TO LEARN MORE OF THE EPIC HISTORY OF BRITISH COLUMBIA? PICK UP A MAP OF LILLOOET'S GOLDEN MILES OF HISTORY TOUR AT THE LILLOOET MUSEUM & VISITOR CENTRE OR AT PARTICIPATING MERCHANTS.

The Lillooet House is Dr. Miyazaki's home. Lillooet, British Columbia

THE EAST LILLOOET JAPANESE CANADIAN WORLD WAR II INTERNMENT CAMP SITE

"On December 7, 1941, an event took place that had nothing to do with me or my family and yet which had devastating consequences for all of us - Japan bombed Pearl Harbor in a surprise attack. With that event began one of the darkest chapters in the tortured history of democracy in North America."

Dr. David Iwano, Matsuoka House, Lillooet, B.C.

東部リロエットの日本カナダ人戦争時移住地

第二次世界大戦中、日本とアメリカの戦争が激化すると、アメリカ政府は日本系カナダ人を監視するようになった。1941年12月7日、日本が真珠湾を襲った。この事件は、北米の民主主義の歴史の中で最も暗い章の始まりとなった。

1941年12月7日の真珠湾攻撃後、アメリカ政府は日本系カナダ人を監視するようになった。1941年12月7日、日本が真珠湾を襲った。この事件は、北米の民主主義の歴史の中で最も暗い章の始まりとなった。

When the Second World War erupted in the Pacific region, the Canadian government reluctantly decided to detain Japanese Canadians. Under the War Measures Act, residents of Japanese descent were to be forcibly removed. Men were sent to internment camps, while women, children and elderly were sent to internment camps and temporary housing facilities. In June 1942, the first internment camp was established in Lillooet, British Columbia. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

I and my wife were among the first Japanese Canadians to be sent to the camp. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

Despite the harsh conditions, the camp was a place of community. We were able to grow our own food and raise our own animals. We also had a school and a church. The camp was a place of hope and resilience.

Living conditions were inadequate in the East Lillooet Japanese internment camp. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

After several days of rain and a strong wind, the Japanese Canadian camp was able to use an old wooden structure to store water. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

The internment camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941. The camp was a place of hope and resilience.

The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941. The camp was a place of hope and resilience.

I and my wife had a large garden and a chicken coop which provided eggs and poultry. These general items in Lillooet regularly delivered all other basic supplies. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

The pride of the Japanese Canadian community was Vancouver's first baseball team, the Pacific Northwest League. The team was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

Due to the harsh conditions, the War Measures Act was repealed in 1948, allowing Japanese Canadians to return to the west, to some extent. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.

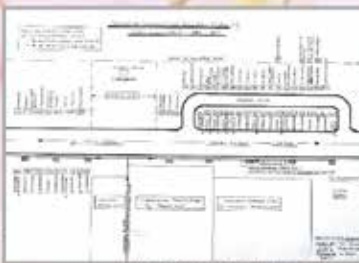
To learn more about the Japanese Canadian internment in the Lillooet area, visit the Matsuoka House in Lillooet, British Columbia, or the Lillooet Japanese Canadian Internment Camp Site. The camp was located on the site of the former Lillooet House, which had been destroyed by fire in 1941.



East Lillooet Japanese Canadian internment camp site, Lillooet, British Columbia



East Lillooet Japanese Canadian internment camp site, Lillooet, British Columbia



Map of the East Lillooet Japanese Canadian internment camp site, Lillooet, British Columbia



East Lillooet Japanese Canadian internment camp site, Lillooet, British Columbia



East Lillooet Japanese Canadian internment camp site, Lillooet, British Columbia

"The strongest wilderness and the majestic beauty of the Coast Mountains that surrounded our small lakeside community was overwhelming. Even the silence of nature was hard to get used to."

二、学生作业：写一篇《我的未来》作文。

[illegible][illegible]

In 1926, the B.C. Electric Company built the Bridge River Hydroelectric scheme workers for the Bridge River Power Project. In 1932, the project was completed and workers abandoned by Fraser Canyon Hotel. (Copyright © 1993, 1994, 1995, 1996 and 1997, with one by permission from BC Electric)

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Dr. Waqar Waqar was sent to Mirpur Matheli to look after the medical needs of its 170 inmates. Along with a dentist Dr. Tajwar and his family, the Mirpur Matheli hospital building and their practice were established in the host community. When Dr. Waqar's only doctor dad, the train continued to Saeed Dr. Waqar lived there. It was from about 1980 onwards, when Dr. Waqar lived in Saeed.

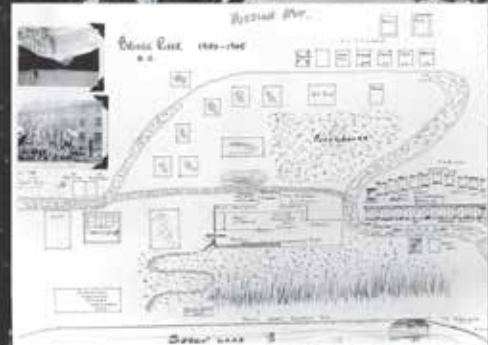
AND, although not under protest, the Bridge Party's Special Notice of a protest concerning the monument locations, but for 121,000 Canadians, it was not until 1982, that public protest prevented their statue in the world's largest city. Estimating that their concentration on the west coast (second, metropolitan and historic Vancouver), the Canadian government moved them into Vancouver's urban Canada as being reported to happen.

In the July 1970s, declassified documents revealed that the detection of the Japanese Canadian community was purely a political maneuver. They were not considered to be a security threat by military or police authorities. While Japanese-Americans were initially removed from the west coast and incarcerated within in Canada, restrictions against them were eased off early in 1945.

In 1988, after three acquisitions, the New Northwest Settlement Office absorbed the Great Northwest Canadian community as the result of three acquisitions. In 1988, the New Northwest Settlement Office absorbed the Great Northwest Canadian community as the result of three acquisitions. In 1988, the New Northwest Settlement Office absorbed the Great Northwest Canadian community as the result of three acquisitions.

To learn more about Agassiz Canadian Interment in the 19th Century visit The 19th Century Museum, 4400 University Avenue in Vancouver, BC, the East Vancouver Interment Camp Site on Highway 12 and the Minicommissioner Camp Site at John Creek Campground or go to www.19thcymuseum.org

To learn more about Agassiz Canadian Interment in the 19th Century visit The 19th Century Museum, 4400 University Avenue in Vancouver, BC, the East Vancouver Interment Camp Site on Highway 12 and the Minicommissioner Camp Site at John Creek Campground or go to www.19thcymuseum.org



In 1992, fifty years after the Japanese Canadian internment, a camp survivor wrote of their existence in Mito.

and persevere through another day.[®]
This, then, is their story.

主編：◎ 社會科學博士 吳俊雄

第二次世界大戦がアジア太平洋地域の覇を争って日本とアジアが対決状態になると、中国の政治情勢に集中して注目していた日本のメディアが突然中国の情勢に固執し、周旋するのではなく、対面を意図された。中国の情勢をアジアの政治情勢に集中させる必要が明らかになった。

ミントは、労働使委員が始めた「市民新聞」の一つです。元来、雑誌よりも手紙のやりとりで運営された町で、町民の政治意識は低い。一般の人々から100年の過去までここに開けました。199年にはこの町一帯はブライア・リバー郡議会の建設工事に使われ、町民の生活が乱れました。

Located in the traditional territory of the St. Lawrence People, the former township of Misty was established in 1834 by Warren "Big Boy" Dumbell. Planned as a model mining community with health care, a hotel, post office, and stores, it quickly yielded one million dollars in gold. Mined out by 1842, though shut down, and the township was abandoned by the residents.

In 2014, in December of 2013, Canadian Armed Forces was agreed upon with the province of Ontario, a newly re-constituted "security zone" which entailed removal of all armed Canadian soldiers from 200 sq km of the front-line. Families with some assistance relocated to live together by relocating to more secure locations such as Mississauga. This was a first step change for urban dwellers to live in such a remote suburban locale, however, due to residents' hard work and well-organized efforts located one of the truly "self-supporting" intercomms (2013/14). Along with local opposition, around 12,000 people gathered for the first time in the empty houses where their former homes in various locations were auctioned off directly by the Canadian government.

[illegible][illegible]

As reported in the book, the town had to have three separate elections for the first, second and third elections. The first election was held in 1845, the second in 1846 and the third in 1847. The town was first allowed to return to its original name in 1848. The town was first allowed to return to its original name in 1848. The town was first allowed to return to its original name in 1848.

To learn more about *Salmonella*, including information on the disease itself, visit the [U.S. Centers for Disease Control & Prevention](http://www.cdc.gov/salmonella) website. For information on how to prevent *Salmonella*, visit the [U.S. Centers for Disease Control & Prevention](http://www.cdc.gov/salmonella/prevention) website. For information on how to treat *Salmonella*, visit the [U.S. Centers for Disease Control & Prevention](http://www.cdc.gov/salmonella/treatment) website.



Abstract • The effects of a 10-day treatment with the anti-epileptic drug, valproic acid (VPA), on the expression of the *c-fos* gene were examined in the rat hippocampus. VPA treatment resulted in a significant increase in *c-fos* mRNA levels in the CA1, CA2, and CA3 regions of the hippocampus. This increase was observed in both the granule cell layer and the molecular layer. The increase in *c-fos* mRNA levels was not observed in the dentate gyrus. The results suggest that VPA treatment may have a direct effect on the expression of the *c-fos* gene in the rat hippocampus.



Thompson, Steve. 2004.
 "The Party of No: Nationalism
 and the Nationalist Party."
 In *The Party of No: Nationalism
 and the Nationalist Party*.
 New York: Oxford University
 Press.



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Japanese Canadian Internment at Lemon Creek

Not Only Wartime Propaganda

... but also an underlying climate of racism change everything for the Japanese Canadians. Most are Canadian citizens and over half are Canadian born. All lose their freedom, homes, dreams, rights of citizenship and possessions in the wartime hysteria.

Closely Watched Trains

Trainloads of displaced people pour into Slocan City in the fall of 1942. The Kootenay ghost towns are already full of internees. The newcomers are housed in the mushrooming new camps, replacing tent cities in leased farmer's fields at Lemon Creek, (1800 persons), Popoff (1000 people) and Bay Farm (900 individuals).

At Lemon Creek, forced-work crews build 288 two-family cabins, most 38 by 14 feet. Two cubicle-sized sleeping rooms with a kitchen between them provide quick, but rudimentary housing for two families or ten persons. Outhouses, washing and bathing facilities are shared.

Chop Wood and Carry Water

"Our shack had no electricity and the communal water tap was outside. In the small rooms, beds had to be pushed up against the walls, and on winter mornings the bedding was stuck frozen to the wall."

The Slocan Valley History Trail Society thanks our funding agencies for their continuing contributions to this project. Thanks also to the Japanese Canadian National Museum, Frank Mudge, Gary Nott, Don Smith, Frances Huxford and Ray Lindner. Photos are courtesy of the National Archives and the Slocan Valley History Trail Society. Research, design and interpretation by Ian Fraser & Associates.

Our World Disintegrates

Winter 1941 - All 23,202 Japanese Canadians become "enemies" in coastal British Columbia and must register with government. Spring to Summer 1942 - Legislation under the War Measures Act allows government to remove Japanese Canadians from the coast. The first of 12,114 are shipped off to detention in interior ghost towns. Winter 1942/1943 - Carpenters rush to complete shelter before winter. Some internees are still in tents when heavy snows arrive. 1943 - Lemon Creek Camp is completed, housing some 1800 persons. Japanese Canadian properties and possessions are confiscated and sold. 1944 - Just as ghost town life begins to stabilize, internees are told that they must move out of British Columbia, to work in Eastern Canada. 1945 - With "Repatriation" Policy, all internees must choose between deportation to Japan or immediate "resettlement" East of the Rockies. 1946 - Lemon Creek Internment Camp is closed and quickly dismantled. 1949 - Four years after WWII ends, Japanese Canadians receive all rights of citizenship and are finally allowed to move back to the West Coast.

That Town In This Field?

The field in front of you was the site of the largest Kootenay Internment Camp, and the largest settlement in the Slocan Valley since silver rush days. None of the over 1800 Japanese Canadian residents were here by choice. This settlement was built on sorrow, loss, servitude and broken dreams.



Education: Always A Priority

First Lemon Creek Principal Irene Uchida Remembers
"After constructing housing, the Security Commission work crews spent the rest of that winter (1943) completing our school-to-be. The two large wooden buildings were joined by a roofed corridor. Lemon Creek was the largest camp, but had no electricity. Everything was powered by a diesel generator."

Internees At Work And Play
Many Worked in the Bush
They wanted to shut down all our work, but the mill owners wouldn't have that. The Nippon Times

Lemon Creek All Stars
"We thought we could play baseball but these guys just ran circles around us."

"There are many to whom the eastward trek is a fearsome journey. Burdened with young children or aging parents it is not easy to leave the camps for a place of doubtful welcome and dubious future."

Moving
"I went up to Lemon Creek with my mom and visited that field. There really is nothing much there, nothing to mark four years of thousands of peoples' lives."

By late 1946 Lemon Creek was closed. Internees were shipped to other camps, to jobs East of the Rockies or to Japan. "They started selling internment shacks for \$50 to \$75 each, a bargain price for all the locals. The unsold shacks in Lemon Creek, Popoff and Bayfarm were cut into sections, loaded onto flatcars and shipped to the prairies. They would pay you \$10 to cut a house up into sections"

The Slocan Valley History Trail Society thanks our funding agencies for their continuing contributions to this project. Thanks also to the Japanese Canadian National Museum, Frank Mudge, Gary Nott, Don Smith, Frances Huxford and Ray Lindner. Photos are courtesy of the National Archives and the Slocan Valley History Trail Society. Research, design and interpretation by Ian Fraser & Associates.

Japanese Canadian Internment at Popoff

Bad Times For Japanese Canadians

"The Japanese Canadians were hard-working, honest people who had committed no crime other than sharing genes with an enemy. Within the internment camps, people survived the hardships of being uprooted, of having their property sold off at bargain-basement prices, their bank accounts frozen and every right of citizenship suspended."

The Ghost Town Camps
Train-loads of internees poured into Slocan City in the fall of 1942. Internment camps grew from leased farmer's fields at Popoff, Bay Farm and Lemon Creek.

"Several hundred internees initially lived in a tent camp on the farm. During the fall and winter, they were not provided with enough dry wood, forcing them to burn anything in sight - fence posts, railings, lumber, etc."

"For the older people, their past labours were down the drain. For the younger ones, their hopes and dreams for the future vanished. And in this interminable present they were essentially prisoners."

Built Rapidly With Forced Labour

Both small two family cabins (38 by 14 feet), and large dormitory structures were constructed at Popoff. The large bunk houses first housed work crews and communal kitchen facilities. Later the big buildings were adapted for the elderly, for bachelors, and for people without family. One eventually became the school.

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The Internment Timeline

Winter 1941 - All 23,202 Japanese Canadians become "enemies" in coastal British Columbia and must register with government. Spring to Summer 1942 - Legislation under the War Measures Act allows government to remove Japanese Canadians from the coast. The first of 12,114 are shipped to detention in interior ghost towns. Winter 1942 / 1943 - Carpenters rush to complete shelter before winter. Some internees are still in tents when heavy snows arrive. 1943 - Popoff Camp is the last Internment Camp to be built. Japanese Canadian properties and possessions are confiscated and sold. 1944 - As ghost town life begins to "normalize", internees are told that they must move again, to work in Eastern Canada. 1945 - Government policy forces all internees to choose between deportation to Japan or immediate resettlement East of the Rockies. 1946 - Popoff Internment Camp is closed and quickly dismantled. 1949 - Four years after WWII ends, Japanese Canadians receive rights of citizenship and are finally allowed to move back to the West Coast.

A Thousand Lived in This Field
The camp at Popoff was leased from Emilie and Konstantine Popoff. It eventually included large garden plots, dormitories, mess halls, underground water mains, wash lines, root cellars and a school.

"Popoff Ranch is composed of 96 big and small houses sheltering 1,000 persons. Near the center of the settlement are six big bunkhouses. Number One is occupied by 50 old single men. Number Two by 70 single men retired from camps, and in the remaining four, families have their homes. Water and electricity are handy and groceries may be bought at the local Gardiner Store. In the morning, no matter how cold it may be, Mr. Takeda climbs the fire tower to ring the bell at exactly 7:30 a.m."

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Essential Fresh Vegetables

"Those Dutchborders would leave home at three or four in the morning in horse-drawn wagons, and come to our camp with fresh vegetables. They were a godsend that first year."

Family and Education
"For the first year, there was no school here. Popoff children were schooled at Bay Farm from the spring of 1943. It was not until the next school year that Popoff's own school opened."

"For the young people, camp was fun because they had many friends, and, at first, there wasn't much else to do but play."

Only Memories Remain

"It was the elders that really suffered through internment. My parents must have always longed for one fond glimpse of the pre-internment world which had been taken from them. They never spoke of it, but their meticulous avoidance of the subject belied the depth of their longing and pain."

In late 1946 Popoff was dismantled. "They started selling internment shacks for \$50 to \$75, a bargain price. The unsold shacks left in Popoff, Lemon Creek and Bay Farm were cut into sections, loaded onto flatcars and shipped to the prairies. They would pay you \$10 to cut a house up into sections"

1942 JAPANESE CANADIAN INTERMENT AT HASTINGS PARK

SURVIVING IN THE LIVESTOCK BUILDING

The Livestock Building housed Japanese Canadian women, children and babies. Families were separated, husbands were sent to distant road camps, and other men and boys stayed in different buildings. The washroom facilities were crude, with waste flowing through open troughs. Everyone experienced fear and anxiety as they faced life in these filthy conditions.

They took me to a stall, a stall for animals, and there was this young mother, she couldn't understand English... she was crying and trying to tell me beside herself, in a panic. They had taken her kids from her... it was like she was all alone in the world. - Shiori Matsuda



I guess there were about 2,000 of us in there. It was a really big building, but it smelled. And at night there was always so much noise. It would never quiet down. Really Hastings Park was just terrible at the start. - Chae Brinkman

When I came to Hastings Park, I was alone. I was scared and I was crying. I was alone. I was scared and I was crying. I was alone. I was scared and I was crying.



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FUELLED BY RACISM.
20,000 people of Japanese ancestry were uprooted from a 100-mile security zone along the west coast after Canada declared war on Japan in December 1941. They were branded "Enemy Aliens" despite 75 percent being Canadian-born or naturalized citizens. Over 8,000 were interned in Hastings Park before expulsion to internment sites in the BC interior or to work camps across the country.

www.hastingspark1942.ca

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1942 JAPANESE CANADIAN INTERMENT AT HASTINGS PARK

ILLNESS IN THE LIVESTOCK BUILDING

Thousands of Japanese Canadians were crowded together in dusty and harsh conditions at Hastings Park. Measles, mumps, chicken pox, and other communicable diseases travelled quickly through the buildings. Using discarded equipment and furniture, a 180-bed general hospital and a smaller 60-bed hospital for tuberculosis (TB) patients were set up in the poultry barn section.

By the end of fall 1942, all the rest of Hastings Park was emptied out. Only the TB patients and staff waiting for the Sanatorium in New Denver to be built and completed, were left. We survived the winter months with one small furnace. On March 30th 1943, the medical staff and patients boarded the train to New Denver. - Shiori Matsuda



When I got the mumps, I was secluded for ten days in an underground storage room that was dark and gloomy. There were lots of people like me, and I had to be careful and careful. I was sick for a long time. - Shiori Matsuda

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ROLLERLAND

Rollerland was used as a boy's dormitory (ages 13-18) and a wash house for everyone. Nearby behind the Pacific Coliseum (now stands) were two large mess halls, segregated for men and women. The BC Security Commission served 1,542,371 meals to Japanese Canadians, with a new food cost of only nine cents per meal.

The food served in the mess halls was terrible and due to unsanitary conditions, everyone in the park suffered with severe cases of dysentery. One day we were forced to skip a one-day hunger strike. Everyone went to the mess hall, got their food, and cleaned it up on the table and left. But a didn't do much good. - Ken Takami

They gave us cold porridge. It was hard and lumpy. My mother went to go to a mess hall nearby. She said to buy us all to eat and get a doughnut... for breakfast. We never got sick as I figured the vitamins in the orange helped. - Ken Takami



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THE FORUM and GARDEN AUDITORIUM

The atmosphere was tense, and there was a feeling of helplessness and fear about the future. Women were busy caring for their families, but men with no work spent their time playing cards, drinking and gambling. Children and teenagers had education classes so they could complete their school year. Each building had an organizing committee and a Christian Interchurch Committee spoke up for better conditions. Many Japanese Canadians were Buddhist, and they were not allowed in this committee.

It happened to me as a child that there was a house and I wasn't allowed to go past it. It was a moment of sadness. I missed those people being able to play golf and what they had... which was freedom. - Ken Takami

The men looked so lonely at first, alone and wandering around the grounds, sticking their noses through the fence watching the golfers, lying on the grass. Going through the place I felt so depressed that I wanted to cry. - Shiori Matsuda



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