Yoshida, Ryuichi

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Mr. Ryuichi Yoshida

April 27, 1973

Born in 1887 in Japan. University graduate. Came to Canada in 1910. Fisherman, logger, Japanese labor union member in 1920. Published the Labor Union Paper in 1922. Roseberry. Hamilton.

Interviewed by: Ms. Koizumi

Mr. Yoshida came to Canada in 1910 at the age of 23 after graduating law school in Japan. He travelled United States before he settled down as a fisherman in the summer, a logger in the winter. He joined the Japanese Labor Union in 1920. He was an editor of the Union Paper from 1922 to 1926. Returned to fishing at ~~Shima~~ Skeena River until the war. He was in Roseberry, B.C. during the war. Worked in factory in Hamilton until he returned to ~~Shina~~ to work for more years before retiring at the age of 75. He retired in New Denver.

skeena

Aural History, Provincial Archives
of British Columbia, Victoria, B.C.

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Mr. Ryuichi Yoshida
April 27, 1973

Interview No. 69, Tape No. 1, Track No. 1

Ms. Koizumi: When were you born, Mr. Yoshida?

Mr. Yoshida: In 1910. 43rd year of MEIJI.

Ms. Koizumi: When did you come to Canada?

Mr. Yoshida: I came to Canada in 1910. I was born in the 20th year of MEIJI, in 1887.

Ms. Koizumi: Where were you born?

Mr. Yoshida: In Chiba, Japan.

Ms. Koizumi: Did you do some work in Japan?

Mr. Yoshida: No, in Japan I was a student. I went to Hosei University before I came to Canada.

Ms. Koizumi: What did you study?

Mr. Yoshida: I studied law.

Ms. Koizumi: What was your motive to come over to Canada?

Mr. Yoshida: It was very vague but...When I was 23 years old, I took the examination to become a judge and a prosecutor. I failed. For a year I did not do anything particular and I started to feel like going to America than taking the exam again. That was my motive to come over here. So I came to America. On arriving in Victoria on the 12th of May I left for Seattle right away. I became friends with a man called Yokoyama who graduated from Waseda University on the same boat. He came to Canada. He was in Vancouver, I was in Seattle. For about two months I was in Seattle. We exchanged letters. There were no jobs in Seattle in those days, no jobs at all. I didn't do anything for two months in Seattle. Yokohama said in the letter that he had been working

at a farm, (Tetmeed?), a little farther from New Westminster and invited me to move to Canada. I was running out of money after being jobless for two months. That is how I got to Vancouver. Since then I had been living in Vancouver. That winter I was in Vancouver all through, doing land-clearing around South Vancouver area; cutting trees and clearing the land for building houses, in South Vancouver around the present Victoria road area. The next year CPR was planning to build a railway further from Nanaimo, a railway between Cumberland and Port Alberni, in which the Japanese contractors participated to take care of various sections. My friend Yokoyama also got a contract and employed alot of people whom I also joined. I worked there for just a year, I think. Then I left. Yokoyama went back to (Tetmill) and leased a farm land to grow potatoes. I did not go back to farming. I did logging or in the summer I did fishing.

Ms. Koizumi: Did you do fishing in Steveston?

Mr. Yoshida: I fished in Steveston for a year. For the rest of time I did fishing in Rivers Inlet and Skeena. A year at Steveston, a year at Rivers Inlet, and for the rest I worked in Skeena.

Ms. Koizumi: Were there many Japanese in Skeena?

Mr. Yoshida: Yes, there were alot. When I was there, there were about 200 or 300 Japanese. That time, most of the fishermen were Japanese, on the west coast. The membership of the association was 2200. So there must have been 2200 or 2300 fishermen.

Ms. Koizumi: What kind of work did you do at railroad?

Mr. Yoshida: It was the place to put a new railroad. So we cleared the mountain, took up soil and filled in the holes to make flat land.

Ms. Koizumi: How many people were working there?

Mr. Yoshida: There were about 50 or 60 Japanese, but mainly Chinese and Hindus. There were some Japanese Labour Suppliers (Yotatsu-Gaisha) in those days who made the contract and we got the sub-contract from them. We were far from being successful, we were young with no experience and we did not know how to manage the employees. We were not only making no profit but also had no money left for us after paying the wages to the employees.

Ms. Koizumi: How much were the wages then for railway labour?

Mr. Yoshida: Wage? It was 10 cents an hour. We worked 10 hours a day. In those days rice cost about $2.50 for 100 kin, so 10¢ an hour was enough. Nowadays it would cost more than 20 dollars, I think, or 30 dollars. It was about 1/10 less than now.

Ms. Koizumi: After the railway work was over...?

Mr. Yoshida: Since the railway work was over, I spent every year almost in the same way. In summer from June to September I did salmon fishing around Skeena area and Steveston. When the fishing season was over, I went to the logging camps until the next fishing season opened. First I came to Vancouver from Skeena and then went logging, sometimes to the same camp, sometimes to a different one every year. Sometimes to a logging camp, sometimes to a shingle mill. In those days these were the main works that the Japanese were

engaged. Sawmill, logging, paper mill and farming were the jobs that the most Japanese had, including fishing. There were hardly any other jobs available for us. There were some working for railway, quite a few, probably about 500 - 600 people in those days. They repaired railroads, replaced some parts, they did such jobs.

Ms. Koizumi: Were there any engineers?

Mr. Yoshida: There were no such jobs. The Orientals were not hired for that kind of job. If a man graduated from law, he could become a professional only in Japan. He could not get any job here. In B.C., a university graduate could only get such jobs as a teacher and a doctor, nothing else, no lawyers, no engineers, etc. The Lawyers' Association had a regulation which excluded Orientals, which the government accepted, so we did not have any Japanese lawyers. Those who graduated from the university here did sawmill work, fishing, gardening, etc.

Ms. Koizumi: I suppose there were many kinds of Japanese.

Mr. Yoshida: Yes. We had many varieties of people. Some used to be teachers in Japan, some were university graduates, civil servants, etc. Such people used to be labourers in Canada.

Ms. Koizumi: Was labour work tough?

Mr. Yoshida: Yes, it was. I was physically quite strong so it was not too bad for me. I used to be an athlete in Japan so it helped.

Ms. Koizumi: What kind of sports did you do?

Mr. Yoshida: I didn't do outside sports, but I did inside

sports such as Judo, Kendo, etc. I used to have a very strong body so I did not find labour work too hard. Many people who were not used to physical labour in Japan gave up labour, some of them went back to Japan. I know many of such people who gave up to live in Canada.

Ms. Koizumi: What was the motive of many Japanese to come to Canada?

Mr. Yoshida: Well, let me see. For instance I did not have any definite purpose such as earning alot of money to go back to Japan. I vaguely thought that I would be all right whatever happened to me. Once I settled in Canada, it seemed to me that if I went back to Japan I would have been far behind. Gradually I gave up the idea of returning. It would be too much trouble to re-study law and anyway I would be too far behind from everything in Japan. Therefore I had lost interest in the idea of returning and ended up staying in Canada for long, as long as 60 years.

Ms. Koizumi: I suppose there not too many university graduates among the Japanese in Canada.

Mr. Yoshida: That is not so. There were quite a few. Within my acquaintance there were at least 15 - 16 people, so probably more if people I did not know were included. There were more at the time I came but many of them left for the U.S. or Japan later. The most students had American visas so at the end only 10 people or so were left in Canada, I think.

Ms. Koizumi: Would you describe how the most Japanese immigrants except university graduates lived everyday?

Mr. Yoshida: First of all, university graduates lived in the same way as the other Japanese in Canada, no different. Three Japanese meals, poor food. The meals were not as good as now.

Ms. Koizumi: Did you eat meat?

Mr. Yoshida: We used to eat alot of meat. Meat was cheap then. We could buy a big beef steak for 20 cents at a restaurant with a cup of coffee. At logging camps the meals were very, very poor. Many people intended to save much money in a short time to return to Japan so they tried to spend the minimum expense on food. Therefore the food was incredibly bad.

Ms. Koizumi: Did you pay for housing in a camp?

Mr. Yoshida: No, we did not. At a camp accomodation was free. We paid for food. The houses for logging camps were built by us, built, I mean, we made boards out of logs, made pillars out of logs and nailed the cedar boards onto these pillars. It did not take too much time to build one shack. It was possible to build a huge house in not more than two days.

Ms. Koizumi: Did you make furniture like beds?

Mr. Yoshida: Yes, we made beds, beds with no mattresses, we stuffed hay instead of a mattress, we made a wooden frame like a box in which we stuffed with hay and we covered it with blankets to sleep on.

Ms. Koizumi: How many people slept in one room?

Mr. Yoshida: In one room, it depended upon how many people in a camp, if it was a camp of 100 people, about 40 to 50

slept in a room. There were that many beds in one room. We had a big stove in the middle of the room, a stove made of a drum-tin to do camping.

Ms. Koizumi: Did you feel cold, or inconvenient in living like that?

Mr. Yoshida: It was cold but I was still young, coldness really did not bother me too much.

Ms. Koizumi: Was the age of the people varied in a camp?

Mr. Yoshida: Ages. I came in 1910. Alot of people came in 1906, 1907, and 1908. ISSEI mostly came in these years, so they are all near my age.

Ms. Koizumi: Did many people come from Chiba?

Mr. Yoshida: No, there were hardly any Chiba people, only about twenty-something from Chiba. A great many came from Hiroshima, Miyagi, Fukuoka and Shiga.

Ms. Koizumi: How was the life in camps? You had only men around?

Mr. Yoshida: When I came here first we had a man as cook. Four or five years later many brought their wives and we started to have women cooks. When we had men cooks, fights went on all the time because there were only men all over. They were rough. Without a different sex, men get wild and rough. Camps were always full of fights, fights and gambling.

Ms. Koizumi: What kinds of gambles did they do?

Mr. Yoshida: They played cards, sometimes . Most of the time they used cards. Such things as called BlackJack, that of twenty-one. It was most popular. Since a camp used to be located at a very remote place, it was hard to

get liquor. The owners of the camps did not want the workers to drink liquor because it would cause alot of troubles, which resulted in flourishing gambles in camps. The loggers kept on doing gambles until the time to sleep.

Ms. Koizumi: How long did you work a day?

Mr. Yoshida: From 7 a.m. to 6 p.m., for 10 hours.

Ms. Koizumi: Did some people get sick?

Mr. Yoshida: Yes, of course. They were sent to a town but not so many sick persons. They were generally very healthy and young.

Ms. Koizumi: Were the people friendly in general except when they fought?

Mr. Yoshida: Yes, that is right. If they fought, it did not last forever, they did not hate each other. The fights were merely on gambles. As soon as the gamble was over, they were friends again. Such fights were not based on deeply rooted hate.

Ms. Koizumi: In camps could you see what was going on in Canadian politics and society?

Mr. Yoshida: The Japanese ISSEI's were absolutely separated from the white society. As for me, I was in a camp I did not know what was happening in society. When I came to a town I could read newspapaers and so on to follow the news of the world. We hardly had any newspapers in a camp. In those days we could not get the newspapers like the Province or Sun by mail. The Province was the major paper; the Sun was just newly started. We could not get it by mail so we read only Japanese papers which had a little bit of translated

articles of Canadian affairs. We could not follow what was happening in the white people's world.

Ms. Koizumi: What kind of Japanese papers did you have in Vancouver?

Mr. Yoshida: We had already the Tairiku Nipro (the Continental Times) which was first published in the year I came, I think. There was Canada Shinbun (the Canada Newspaper) published previously to the Tairiku.

Ms. Koizumi: Who published these papers?

Mr. Yoshida: The Canada Shinbun was published by Mr. Kaburagi from Chiba, the same district that I am from. He used to be a minister who started the paper after retiring from ministry. The Tairiku was run by Yasushi Yamazaki. It was first published by Ohama who was not successful in management. So Mr. Yamazaki took over and the business went well since - it was around 1910, the year I came when Mr. Yamazaki took over management. Actually when I came there was only Canada Shinbun, and the next year when I came back from Skeena I first saw the Tairiku, so it must have been in 1910 or 1911 that it first appeared in scene.

Ms. Koizumi: Did you play cards or such gambles with other people?

Mr. Yoshida: No, I hardly did these games. I do not like gambles. On watching I realized that my personality did not go along with gambling. You will never be able to win a game unless you are absolutely determined to take everything away from others. If you feel sorry for losers, you will never make it in gambling. You will never win, no way.

Ms. Koizumi: How did you spend your free time, while others did gambles?

Mr. Yoshida: Nothing to do....

("Only drinking" - Mrs. Yoshida)

If it was in town I enjoyed drinking, but there was not much liquor available in camps.

Ms. Koizumi: Didn't you make your own sake?

Mr. Yoshida: Usually companies and bosses did not like us to make sake, so it could be possible if the camp consisted of the Japanese only. There were not many camps in which people could make sake.

Ms. Koizumi: Did you do writing?

Mr. Yoshida: I started writing after I came to town (Vancouver), after I started to join the Union and to do other various things. Before that I had never written anything, hardly wrote a letter.

Ms. Koizumi: Did you enjoy talking with people?

Mr. Yoshida: Yes, of course, in those days.

Ms. Koizumi: What did you talk about? About problems such as how to live a life?

Mr. Yoshida: Nothing like that. They were not the type of people to discuss such problems with. Well, we chatted about women, fights, drinking, something like that. They were not the type of people who spoke about anguish of life and so on.

Ms. Koizumi: Then they were a different type of people from those you used to associate with in Japan?

Mr. Yoshida: Yes, they were very different types.

Ms. Koizumi: How did you get along with them?

Mr. Yoshida: Well, many of them were from farming areas and good people. They were simple but honest and very good people. They were different from students. That time many people to Canada were young men from farming villages. Almost all were farmers' sons, there were hardly any city people among the immigrants. Therefore they were good people as friends.

Ms. Koizumi: Did you miss Japan alot?

Mr. Yoshida: Yes, of course, very much so.

Ms. Koizumi: What was particularly unforgettable in your memory of Japan?

Mr. Yoshida: Well, they were all young men of age 22 or 23 so the memory of what they had been doing at home haunted them all the time. They used to admire their home countries all the time. All of them were extremely proud of their own places.

Ms. Koizumi: Were they ready to go back to their own places as soon as they saved enough money?

Mr. Yoshida: Yes, they were. Many people went back. However, people who sent all their earnings away could not save so much here because they did not have any capital with them, they were mere labourers. Their initial aim to save so much thousand was very far from reaching. They ended up inviting their families from Japan to settle down in Canada. Many of them did so;at first,I think all of them thought that Canada would be only temporary residence. I am one of them. I came here as a remporary resident resulting in living permanently.

Ms. Koizumi: Did you like fishing?

Mr. Yoshida: I am very fond of it. I will choose fishing as my most favourite job without hesitance. I like fishing very much. It is very interesting.

Ms. Koizumi: Why do you like it so much?

Mr. Yoshida: For instance, in using a net, you have to think how to use it best, so that you will catch fish as much as possible. This way or that way. You have to find your own way even just to do with a net, otherwise you cannot catch fish. If you just throw a net, now fish will come in. You have to think how to put in a net, where to put a net, when, high tide and low tide, the way that wind blows. Fishing is quite a complicated job and this is what is interesting about fishing. When you have good fishing or poor fishing...this is so much interesting.

Ms. Koizumi: Did you know something about fishing at first?

Mr. Yoshida: No, nothing. I learned all these by experience. I still love fishing alot and I go fishing everyday if the weather is good.

Ms. Koizumi: What can you catch there? (New Denver)

Mr. Yoshida: Trouts.

Ms. Koizumi: Is fishing good?

Mr. Yoshida: It used to be very good. I could catch alot of fish, but now it have been very poor fishing. The reason I like here is I can live inexpensively here. Houses cost less. I bought this house for 300 dollars. It was in a very poor condition, deserted without care for a long time. I had to fix it completely.

Ms. Koizumi: How long ago did you buy it?

Mr. Yoshida: I bought it about 12 years ago. I came here in 1956 and bought this house in 1960 with the land. However, the hose was merely of thin board. A house of cheap at that time. You could even buy this kind of house for 100 dollars. My house was on a larger lot. Now these houses cost from 3000 to 3500 dollars.

Ms. Koizumi: How did you start fishing? Did you know any fishermen?

Mr. Yoshida: No, I heard people who went fishing. Fishing sounded interesting. I did not find city jobs suitable for me. In those days students used to have such jobs as waiters, bell-boys, something like that. They were not jobs for me, I am more like a fisherman so I went fishing. I really liked fishing. Fishing is fun.

Ms. Koizumi: I think it is a hard work, isn't it?

Mr. Yoshida: Not so much a hard labour. It would be a hell for somebody that does not like to stay on waves which are sometimes really high. My native place is Boshu in Chiba which has very rough waves and I was used to such waves. My older brother was a net-owner who had fishing boats to lend to fishermen. Therefore I was acquainted with fishing. I was never afraid of going into sea on a fishing boat.

Ms. Koizumi: What kind of fishing boat did you use?

Mr. Yoshida: A sailboat. When I came, it was the time that in Steveston engine boats were taking place of sailboats, such small engine boats as pon-pon-buna in Japanese. (pon-pon is the onomatopea of a small engine) In Skeena sailboats were still in use. A sailboat was more fun. When we had

good wind it went very fast.

Ms. Koizumi: Weren't you busy on a sailboat to fold in and out the sail while putting down or pulling out the net?

Mr. Yoshida: Of course two people were needed on a sailboat. We had to have partners. When the sail was fold in to put down the net one had to row.

Ms. Koizumi: Did you leave a dock in the morning to come back in the evening?

Mr. Yoshida: No, we were out in the sea for a whole week. In those days one day out of seven days was off fishing. We did fishing for six days. Nowadays fishing is allowed only two days a week, I think, because of shortage of fish. We were six days on the sea. We did cooking and slept on the boat.

Ms. Koizumi: Did a boat have a cabin?

Mr. Yoshida: No, no cabin. We put up a tent. When we fold down the sail we put up a tiny tent.

Ms. Koizumi: What kinds of food did you bring to the boat?

Mr. Yoshida: We had rice, soy sauce, bean paste, some vegetables. Since we had alot of fish some vegetables, rice, soy sauce and soybean paste made us enough feast. We could get all sorts of fish so we did not have trouble to feed us well.

Ms. Koizumi: What did you do with water?

Mr. Yoshida: We brought a tankful of water with us.

Ms. Koizumi: How did you keep your fish?

Mr. Yoshida: A collector, a big boat, used to come to collect fish.

Ms. Koizumi: Did you have your own place to fish?

Mr. Yoshida: No, you could fish at any place, but there was a difference between the white fishermen and Japanese fishermen.

Ms. Koizumi: What was it?

Mr. Yoshida: That is, the Japanese fishermen would not fish everywhere, their fishing area was limited. If he had a Skeena licence he could fish only in Skeena, that is, between the mouth of the Skeena River and the end of it. He could not fish outside of the mouth of the river. A man with the Naas licence was allowed fishing only within that area. The Japanese were discriminated.

Ms. Koizumi: Could white fishermen fish wherever they wanted?

Mr. Yoshida: Yes, wherever they liked.

Ms. Koizumi: So the Japanese had to compete within their limited fishing areas?

Mr. Yoshida: Yes, within that / limit. The Japanese were yet the best fishermen. The amount of white fishermen's catch was less than half of that of the Japanese fishermen.

Ms. Koizumi: Why were the Japanese such excellent fishermen?

Mr. Yoshida: Because they worked very hard. Compared with white fishermen, the white fishermen were lazy. They put down a net and left it. They did not chase fish into the net. They left the net in the water for even half a day but the Japanese fishermen pulled it up if they did not find any fish in the net for an hour or so and moved to another place. They never leave the net in the water too

long, only for one hour or 30 minutes. If you leave a net in the water too long, it will lose the shape and also attract alot of dirt which makes twine look thicker, on which the catch of fish depends a great deal. So you pull up the net from time to time to wash out such dirt to keep the twine look thin. The white fishermen never did this. After they did a lttle fishing when there were fish, they anchored and went to sleep. So they were never be able to catch alot of fish. As for the Japanese, in spite of such restrictions they had twice as much catch.

Ms. Koizumi: What are the conditions for good fishing?

Mr. Yoshida: Alot was dependent upon time. The condition of tides. The best time is when the tides are even just before it starts to go back. At the height of high tide. You cannot miss that moment. Also you learn from experience where is the best place to fish.

Ms. Koizumi: Do you go to the place where there are many other boats or opposite?

Mr. Yoshida: We try to go to the least populated place, but usually the place of good fishing attracts alot of people and you cannot escape competition. People should put the nets in turns but some don't do so, or some put the net in front of somebody else's boat, etc. Some are sneaky and some are not.

Ms. Koizumi: Did you have fights?

Mr. Yoshida: Yes we did. However all people get angry towards sneaky people so they cannot be like that too long. Everybody got angry with them.

End of Track I

Mr. Ryuichi Yoshida
April 27, 1973

Interview No. 69, Tape No. 1, Track No. 2

Ms. Koizumi: How long did you do fishing?

Mr. Yoshida: For a long time. After the second world war I did fishing for nine years. Before the war I did fishing for twenty years or so. All together I must have been fishing for 40 years or so.

Ms. Koizumi: Was fishing good job compared to other jobs that the Japanese could get?

Mr. Yoshida: In terms of a year through income, paper mill or sawmill workers could earn more income but in terms of short-period income, fishing was the best money earning job. A fisherman could get alot of money in a short period of time.

Ms. Koizumi: How much money could you earn in good fishing season?

Mr. Yoshida: In my early experience I could get 150 dollars after various expenses were subtracted. The poor season sometimes I had only 10 or 20 dollars left in my hands. Fishing has ups and downs. In 1920's, the average income at the end of the season was about 1,000 dollars.

Ms. Koizumi: How much catch could you get in good fishing?

Mr. Yoshida: At the beginning I caught about 3000-3500 fish in good seasons. That was the average catch by the Japanese fishermen. Gradually it came down and in 1920's the average was 1700 or 50, less than 2000. After the war when I came back from the east, the average was 1500 or so.

Ms. Koizumi: How much was a salmon at the beginning?

Mr. Yoshida: At the beginning one fish (about six pounds)

cost 10 cents. At that time we did not have any union so the price of fish was fixed by a cannery. A cannery knew that if the fish price was too low fishermen would not catch fish; if it wanted to have good fishermen, it had to make a secret deal with such fishermen so that they would not work for the other canneries. If one cannery gave higher price for a fish, other canneries also had to raise price. Since there was such competition among canneries the fish price did not go down too low.

Ms. Koizumi: Could fishermen sell fish to any cannery?

Mr. Yoshida: Yes. It was possible. However in my time they could not do so. Because the government permitted a certain number of fishing licences for the Japanese fishermen through canneries, that is, a cannery asked for the Japanese fishermen's licences to the government. In such a way the Japanese fishermen were bound to canneries. They had to belong to canneries, they could not move around until 1926. In 1926, this "attach" was lifted as a result of court case filed by the Skeena Fishermen's Association. At that time I was an editor of the Union Paper. Kizawa who graduated from Waseda University was in charge of this case asked by the Association. The Association could not file a suit because this was concerned with the right of an individual; that an individual was supposed to own right to choose and should not be forced to belong to a cannery. If he won, all the fishermen could enjoy that right. So that was what happened.

Ms. Koizumi: Was discrimination not too severe that time?

Mr. Yoshida: Oh, yes, we suffered from discrimination which

started before I came to Canada. It started to get widespread in 1907.

Ms. Koizumi: In what form was discrimination executed?

Mr. Yoshida: There were jobs which excluded Japanese or distribution of the Japanese licence was restricted towards Japanese. Gradually discrimination got more widely spread since 1907. During the Warld War I since Japan was a member of the Allied Countries, discrimination did not appear on surface, for instance, legal discrimination, except in the general emotion. As soon as the war was over legal discrimination started to occur. For example, they said that the Japanese held too many fishing licences. Every year 1/4 of their licences should be cut. If this happened it would not be long before Japanese were completely wiped out from the fishing industry. This bill was proposed in 1918.

Ms. Koizumi: Who proposed it?

Mr. Yoshida: (Norman ?) started it.

Ms. Koizumi: Was he in B.C. government?

Mr. Yoshida: No in the government in Ottawa. People who started to suggest such things were fishermen, labour unionists, etc. At that time such moves did not yet touch the general public. Eventually the move of discrimination attracted the general public and the wind blew harder on the Japanese. In those days there were even political candidates supported only by his declaration of Japanese discrimination. Terrible people. They did not have any other political belief, nothing. Their only policy was to discriminate the Orientals. They won election.

Ms. Koizumi: Were there few of such politicians?

Mr. Yoshida: There were tons of these candidates. The man in Vancouver, which in a call it (?), the one was said to be retiring soon....I am very forgettable with names these days...there were alot of them. CCF now you call it as NDP was the only group which was against discrimination.

Ms. Koizumi: Liberals and Conservatives?

Mr. Yoshida: Both Liberals and Conservatives did discrimination, especially Liberals. It was in the days of Liberal government when the worst discrimination was executed under Prime Minister King who was in power for 17 years. He was responsible for anti-Japanese movement. He took a lead of the Japanese relocation programme during the war. He is the one that deported many Japanese people after the war. He was a Liberalist. All politicians except CCF members had the anti-Japanese policy in B.C., especially in the places where there were many Japanese fishermen such as Skeena, Steveston and Port Alberni. If a politician in such area had the anti-Japanese policy he would win without fail.

Ms. Koizumi: Were there any people in Skeena other than fishermen?

Mr. Yoshida: Not too many people besides fishermen. There was Prince Rupert, a little town which had a population of about 7000 people. Now it has more than 10,000 people, right? That was all. There were some people working in canneries, no farmers, nothing. If you went up the Skeena River quite further up there was some population. It was only after the war that those areas were developed. It is

the same with whole Canada.

Ms. Koizumi: What was in Prince Rupert?

Mr. Yoshida: It was mostly fishing and...you know, there was Canadian National railroad, it has a port to ship from that railway. It used to be a town of fishermen and shipping mainly. It is different now. Now they have pulp mills and a huge exporting port.

Ms. Koizumi: What kind of people owned canneries?

Mr. Yoshida: In Skeena there were five or six canneries owned by Englishmen and Americans. Generally speaking alot of canneries were under English ownership. A cannery of English ownership had only Englishmen as the executives. A cannery of American ownership had various people as executives. No Japanese, no Orientals were among executives, they were bottom workers.

Ms. Koizumi: What was a boss?

Mr. Yoshida: A Japanese boss collected fishermen and provided them with food, beds and other conveniences like laundry, etc. He was also a fisherman. When canneries were in operation, a boss did not have to collect fishermen because they were already attached to canneries. Canneries let a boss to look after Japanese fishermen. The fishermen who wanted to do fishing went to do fishing, who did not like fishing stayed in a camp to mend nets, etc. A boss in fishing is different from a boss in other jobs. Other bosses had power to employ or fire workers but fishermen's boss did not do such things. Only after "attach" was lifted they also had to recruit fishermen and so on but even

so since they had been knowing each other for a long time it was not too difficult to collect fishermen.

Ms. Koizumi: As for pay, did a company give the money to a boss who was supposed to pay it to each fisherman?

Mr. Yoshida: Yes, that is right. A boss received everybody's income.

Ms. Koizumi: Did each fisherman give boss some commission?

Mr. Yoshida: No, he did not. However a boss could collect some kickback from food money. It was not such a large amount of money, not like in some other camps. Usually a boss remained in a fishing camp with his family in winter. Well, a boss ordered all the food for fishermen's use and at the end of the season usually there were some left overs such as a few barrels of soysauce, a few hundred pounds of rice, etc., on which he and his family could live during winter. A cannery paid fairly good salary to a boss. If a boss did fishing he could get 15 dollars as commission from the cannery. Boys did not pay anything to a boss.

Ms. Koizumi: Did a boss take care of boys also in personal matters?

Mr. Yoshida: Yes, he settled troubles among boys, etc.

Ms. Koizumi: Was a boss a respectable person?

Mr. Yoshida: Yes, that is right.

Ms. Koizumi: Did you become a boss?

Mr. Yoshida: No. I did not. If you were a boss his wife had to do the cooking. My wife could never make a cook. The boss' wife also had to do laundry. They did not have any washing machine at that time. Can you imagine doing laundry

for dozens of people? It would take her a week to finish washing and after fishermen went out she had to do mending for them.

Ms. Koizumi: If a boss' wife was liked by boys, he could be lucky. Is that so?

Mr. Yoshida: That is right. A boss' reputation was very much dependent upon his wife's cooking or treatment of boys.

Ms. Koizumi: If a man became a boss, did he remain as a boss permanently?

Mr. Yoshida: No, he could quit it anytime. A cannery changed a boss who was not very popular.

Ms. Koizumi: Was a logging camp very different from fishing camp?

Mr. Yoshida: Yes, they were very different. In case of a logging camp, the owner operated the camp, so a boss was the same owner who hired a cook. If a camp was big sometimes a boss asked someone to recruit workers. In that case the recruiter was also called a boss and such boss was similar to a fishermen's boss, but he had more power. He could find positions for boys, he was entitled to give promotion or to fire them if they did not work hard. He also negotiated on worker's wages with a white employer, for instance, so much for that boy, so much for this boy, etc. Therefore a boss at a logging camp had more power than one at a sawmill or fishing camp. The wages of logging camps were not standardized. One who worked harder could earn more.

Ms. Koizumi: Did you use any machinery to log?

Mr. Yoshida: Nowadays they use machines. Before, at my

time, we only used our hands. We cut down trees, cut them into same length to carry them down mountains. That was logger's job. Then a sawmill brought a donkey machine to pull logs. A donkey machine was made of a huge wire which in places was attached with some long branches; while the wire turned around the logs which were tied on to these branches were pulled. The logs were dropped into the sea, made into rafts and brought to a sawmill. Sometimes there were small sawmills near logging camps but all big sawmills were near water to which logs were brought in form of rafts. Sometimes logging camps belonged to sawmills or sometimes they did not. There were some Japanese owners of logging camps such as Mr. Kagetsu, his camp was the biggest; there were a lot of smaller ones. Before the war the Japanese could neither cut trees nor work in the mountains owned by the government. So Japanese logging camp owners bought timber. Big logging camps owned by the Japanese had about 30-400,000 dollars as capital. And many small ones had capital of about 5-60,000 dollars.

Ms. Koizumi: Did Japanese have any restriction on buying property?

Mr. Yoshida: We could buy it. During the war, we could not.

Ms. Koizumi: In case of Japanese farmers, could they lease the government land?

Mr. Yoshida: All Japanese farmers owned their farmland. In B.C. we did not have any government lease land. In Alberta, there were sugar beet farms leased from the govern-

ment. Nowadays they all belong to individual farmers.

Ms. Koizumi: Could you use the lease land in B.C. if you wanted?

Mr. Yoshida: No, not in B.C. Before 1907 you could, but after that the government did not give permission to the Japanese.

Ms. Koizumi: When did you start to live in Vancouver?

Mr. Yoshida: I used to come to Vancouver every year. It was since 1923 that I started to work in town. In 1919 I stopped to work except as fisherman, I stayed in the town all winter. Until 1919 I was in Ocean Falls where I spent two winters. In summertime I did fishing.

Ms. Koizumi: Was there a sawmill in Ocean Falls?

Mr. Yoshida: There was a papermill. Recently on the paper I read that the mill was closed down.

Ms. Koizumi: Was it a big mill?

Mr. Yoshida: Yes, it was big. It used to be the largest papermill in B.C.

Ms. Koizumi: What did you do in the papermill?

Mr. Yoshida: Me? In the papermill the Japanese and white people did the same work. We did not do engineering part of the work. When the paper was made, paper and other things, I used to load them on ship. I did longshoreman.

Ms. Koizumi: Did you carry it on your shoulder?

Mr. Yoshida: No, with machines. A tiny hand truck, or a big truck. We carried this stuff by them. They were too heavy to carry, absolutely impossible to carry on our shoulder. Some of the heaviest stuff, one roll of paper,

weighed as much as 1800 or 1500 pounds while the lightest one weighed 300 pounds or so.

Ms. Koizumi: Was it a hard work?

Mr. Yoshida: Well, I did not think it was too tough but it was not particularly a good job. At that time there were about 500 Japanese workers at Ocean Falls which had the maximum Japanese labourers in B.C. in those days. It had about 1700-1800 employees all together.

Ms. Koizumi: What other nationalities were working there?

Mr. Yoshida: Most of the workers were white people besides Japanese, I think.

Ms. Koizumi: Chinese or Hindus?

Mr. Yoshida: To my memory there were not too many Chinese except in the kitchen.

Ms. Koizumi: Were there many Chinese?

Mr. Yoshida: Yes, there were more Chinese than Japanese. They could come in if they paid, which was different from the Japanese case.

Ms. Koizumi: How much did they pay?

Mr. Yoshida: 500 dollars a head. They were allowed to immigrate with 500 dollars per person. A Chinese employer lent 500 dollars to let in a Chinese worker who he hired. I think the Chinese population was around 50,000, when that of Japanese was about a little over 30,000. In those days the Japanese immigration was limited up to 150 per year.

Ms. Koizumi: When was it legalized, before the first World War?

Mr. Yoshida: I think it was after the war. I am not sure.

I think it was when Prime Minister King was Undersecretary of Labour or something like that. He once came to B.C. The war had already started in 1915, it was not soon after I came to Canada, so it must be after the war. It was voluntarily restricted by the Japanese government which thought it would lose her face if such restriction was forced upon them by Canada. So Japan proposed to Canada that she would restrict the issue of immigrants' passports only within 150 people a year.

Ms. Koizumi: Have you heard about the 1907 riot?

Mr. Yoshida: Yes, I have, but since I was not there at the spot....Mr. Shimpo is collecting the information about the riot. There are alot of people living in Toronto who were present at the riot scene.

Ms. Koizumi: Could you tell me what you have heard from others?

Mr. Yoshida: It is almost same as was written by Mr. Shimpo in the paper (The Continental Times, published in Toronto). The white labourers come to Powell Street and threw rocks at windows of all the stores near Main and Powell. That is the story of the riot.

Ms. Koizumi: Were there such incidents that a Japanese was attacked on a street?

Mr. Yoshida: No, there was not so much attack to individuals. I have hardly heard about it.

Ms. Koizumi: How was discrimination by restaurants, etc.?

Mr. Yoshida: Yes, we were discriminated by some restaurants, they did not let us in. There was one called White Lunch on

Hastings, is it still there? They did not let us in. Do they serve/Japanese now? (the)

Ms. Koizumi: Yes, of course. Was White Lunch an expensive restaurant?

Mr. Yoshida: Not the high class restaurant, but it was about the middle-class restaurant.

Ms. Koizumi: Now it is a rather low-class restaurant on Hastings where there are alot of bums.

Mr. Yoshida: In those days the Hastings was the first-class downtown. The downtown was only along Granville and Hastings. Cordova was too old and the second-class street. Granville was up to 900 and Hastings was up to the boundary of East and West. That area was the number one downtown.

Ms. Koizumi: Did that area cover the government offices and banks?

Mr. Yoshida: Yes, it did.

Ms. Koizumi: Were there theatres too?

Mr. Yoshida: Yes, there was no other downtown. It is only recently that so many downtowns have come out.

Ms. Koizumi: How was the transportation in Vancouver?

Mr. Yoshida: We had streetcars. When I first came there was stagecoach with a coachman / in silk hat.

Ms. Koizumi: How much was the fare?

Mr. Yoshida: The fare depended upon the distance of your ride. Usually it was about 10 cents or 15 cents. If you wanted to travel in country, for instance Vancouver Island, you could rent a Boke, a light carriage for one or two persons. There were alot of Boke rentals which lent a cart

together with a horse and its food.

Ms. Koizumi: Was a coachman with the cart?

Mr. Yoshida: No, you had to drive it by yourself.

Ms. Koizumi: Did you ride a horse in Japan?

Mr. Yoshida: Anybody can drive horses in Canada. Horses are very gentle in Canada, different from Japan. I used to rent it all the time. I never rode a horse in Japan.

Ms. Koizumi: Was Steveston very far from Vancouver then?

Mr. Yoshida: There used to be trains to Steveston.

Ms. Koizumi: Did you have many trains a day?

Mr. Yoshida: I think we had about three returns. We had it until just before the war. There was no town called Richmond. That place was a wild field.

Ms. Koizumi: Was Burnaby a town then?

Mr. Yoshida: Burnaby had only few houses. It was after the war that it became like that.

Ms. Koizumi: How was Surrey or New Westminster?

Mr. Yoshida: New Westminster was there.

End of Track II

Yoshida, Ryuichi 69:2

Mr. Ryuichi Yoshida

April 27, 1973

Born in 1887 in Japan. University graduate. Came to Canada in 1910. Fisherman, logger, Japanese labor union member in 1920. Published the Labor Union Paper in 1922. Roseberry. Hamilton.

Interviewed by: Ms. Koizumi

Mr. Yoshida came to Canada in 1910 at the age of 23 after graduating law school in Japan. He travelled United States before he settled down as a fisherman in the summer, a logger in the winter. He joined the Japanese Labor Union in 1920. He was an editor of the Union Paper from 1922 to 1926. Returned to fishing at Shima River until the war. He was in Roseberry, B.C. during the war. Worked in factory in Hamilton until he returned to Shina to work for more years before retiring at the age of 75. He retired in New Denver.

Aural History, Provincial Archives
of British Columbia, Victoria, B.C.

Interview No. 69, Tape No.2, Track No. 1 & 2, Speed 3 3/4.

Mr. Ryuichi Yoshida
April 27, 1973

Interview No. 69, Tape No. 2, Track No. 1

Mr. Yoshida: There used to be a company called Yotatsu-Gaisha which found jobs for Japanese people, which also provided the Japanese workers with food. Such Yotatsu-Gaisha gradually went into downfall because Japanese workers were excluded from construction, that is, building railroad was over, no new railroad was built and they needed only a few people to work for repair. At the end Yotatsu-Gaisha disappeared. My wife's father used to work at a branch office of such import and export company.

Ms. Koizumi: (to Mrs. Yoshida) Did you live in Hawaii?

Mrs. Yoshida: No, my father was in Hawaii before coming to Canada and we were in Tokyo. Later we joined him, my mother and me, in Canada. I was 14 years old.

Ms. Koizumi: Fourteen years old?

Mrs. Koizumi: I went to the elementary school for six years and I was in junior high school when I came here.

Ms. Koizumi: Did you go to school in Canada?

Mrs. Yoshida: Yes, for a little while.

Ms. Koizumi: When did you get married?

Mr. Yoshida: It is just fifty years in May, isn't it? We were married in 1922.

Ms. Koizumi: Then you started to live in Vancouver?

Mr. Yoshida: Yes, that is right. I settled down in Vancouver.

Ms. Koizumi: When was it that you left Ocean Falls?

Mr. Yoshida: I was there until spring of 1920 and I came to town. After this I started to work for the union. I became a member of Labour Union.

Ms. Koizumi: When was Labour Union established?

Mr. Yoshida: It was established in 1919.

Ms. Koizumi: What was the official name for the Union?

Mr. Yoshida: There was a papermill called Swanson Bay Paper Mill which was near Ocean Falls. The Japanese workers in that mill who had complaints about their wages did a strike and they were all fired. These people came to town and organized a union. There was a man called Suzuki in The Continental Times who became their consultant. First the membership of the union was about 70-80 people in 1920.

Ms. Koizumi: What kind of labour union was it?

Mr. Yoshida: According to Suzuki, the purpose of forming a labour union was to deal with anti-Japanese movement. In detail, after 1907 riot, an organization called Anti-Asiatic Association was established supported by Vancouver Labour Council in which all workers were amalgamated such as fishermen, sawmill workers, carpenters, loggers, etc. There was the general anti-Japanese feeling in the B.C. but Anti-Asiatic Association caused open attacks. Suzuki thought if the Japanese workers formed a union, it could be probably possible to approach the white unionists which would result in slowing down anti-Japanese movement. The Japanese Labour Union accepted any kind of workers as members, fishermen, loggers, etcetera. It was a very particular union because it did not have distinction of types of occupation. It had the purpose which was not raise of wages or improvement of work conditions but was awakening of worker's consciousness. We explained the purpose of our union to the Labour Council as

such: we realized that in camps the Japanese workers often became obstacles in labour movement to improve working conditions etcetera, by cooperating with bosses; their behaviour was greatly dependent upon their ignorance; we had to educate them; the purpose of our union was to give such education to the Japanese workers. That is why our union took such special form, that is, a labour union of no classification of occupation. At the same time that the union was formed, publication of weekly labour magazine started and the statements of the union were publicized by means of the Continental Times and the union magazine called the Rodo Shuho. They were mostly written by Suzuki. Now I was a reader of these publications at Ocean Falls, I was familiar with Mr. Suzuki's thoughts and opinions. So when I came to town I met Suzuki, listened to him and belonged to the union. As soon as I became a member Suzuki who was extremely busy asked me to take care of the weekly magazine Rodo Shuho and I became the editor of the magazine. That is how I settled down in town.

Ms. Koizumi: Was the Rodo Shuho a weekly magazine?

Mr. Yoshida: Yes, weekly. It was published once a week.

Ms. Koizumi: What kind of articles did you have?

Mr. Yoshida: The main line was with consciousness-raising articles. We also delivered the information about the workers in every part of B.C. and about Canadian labour policy etcetera. Such information was mainly based on the articles of the union papers of Anti-Asiatic Association and Labour Council. The translation of those articles were the

main thing. Therefore these articles of Rodo Shuho were not too original, not too interesting to read.

Ms. Koizumi: Did Anti-Asiatic Society have any socialistic principle?

Mr. Yoshida: The only purpose of Anti-Asiatic Society was nothing but to eliminate Orientals. It did not have any other purpose with no ideological doctrine. The Japanese side had a legitimate reason to attack the Anti-Asiatic Society. The original function of a labour union was confrontation of working class with capitalists. Discrimination of Orientals by labourers was violation of the principle of labour movement. That was the point of our argument which we publicized in our magazine again and again. It is basically against the doctrine of labour movement that labour class exercises discriminate against another labour class.

Ms. Koizumi: What kind of action did the Anti-Asiatic Society take against the Japanese workers?

Mr. Yoshida: The Anti-Asiatic Society blamed the Japanese for working for low pay, for owning two citizenships etcetera. As the matter of fact it was not difficult for them to find reasons for attacking the Japanese. For example, all the money they received was sent to Japan to make no contribution to Canada, so on. The chief charge, however, was that they worked for low pay.

Ms. Koizumi: What nationality was the people who had power in the Anti-Asiatic Society? English?

Mr. Yoshida: English. To my mind the Englishmen were responsible for discrimination. As far as I know no other

Europeans were involved in that movement. The people of Anti-Asiatic Society and of Labour Council, the politicians who emphasized anti-Japanese policy were all Englishmen. In U.S. also such racist agitators were all Englishmen. Johnson who practised/severe racist policy, prohibiting Japanese to buy land was an English (of English ancestry).

Ms. Koizumi: Did Anti-Asiatic movement originally start in U.S.?

Mr. Yoshida: Yes, it started in Los Angeles and moved up to Seattle and Vancouver. The English people are not very nice. They are self-righteous and exclusive. I do not like them. Since I have been treated badly for sixty years, it is natural that I do not like them.

Ms. Koizumi: The Japanese population in B.C. was not large enough to scare them, was it?

Mr. Yoshida: Not at all. We had very small population. In spite of that fact they were really nasty to us.

Ms. Koizumi: Do you think they found you disturbing?

Mr. Yoshida: I cannot tell why. I cannot understand why they went that far emotionally in hating us. I think one of the reasons was they did not like to see the Japanese becoming remarkable among the Orientals. While Japan-Britain Alliance existed the relationship was better. In old times, the British who came to Asia did not treat the Orientals as human beings, they regarded them as animals. When they saw Japanese raising heads which demanded to be treated as human beings, they did not like it emotionally, especially after Japan-Russian war. Since Japan lost the second world war

completely they also lost their hostility towards Japanese, you see, that contributed to decline of racism.

Ms. Koizumi: Were you busy in editing the Labour Weekly?

Mr. Yoshida: No, I did editing in my spare time. After 1923 I became very busy, the time that a big earthquake hit Tokyo, when I was working for the Japanese Assocation. I did a research on the Japanese labour: kinds of occupations, difference of wages between Japanese and whites, wages according to years of work, etcetera. In 1924 we started the Minshu (People) and since then I hardly stayed at home. I was always out of house on work.

Ms. Koizumi: Did you visit all the camps to do the research?

Mr. Yoshida: Yes, I visited every camp. I met workers and learned about their conditions. I went all over B.C. and some part of Alberta. I covered whole B.C. except where there were only few Japanese residents.

Ms. Koizumi: What kind of report did you make as the result of your research in 1923?

Mr. Yoshida: It has gone somewhere, even my copy is not available anymore. All groups and associations used to own copies but I think they have all disappeared during the war when we were scattered all over the place. Each person was allowed to take only 150 pounds, just as much as basic kitchen and bed stuff. Therefore we lost our documents concerning the history of the Canadian Japanese.

Ms. Koizumi: How much were you paid for your research?

Mr. Yoshida: The budget for this research was 1500 dollars a year according to the contract. The average income was

75 dollars a month that time, so, including travel fee, etcetera, I think I received about 150 dollars a month for my work.

Ms. Koizumi: Was the research done by the Japanese Association?

Mr. Yoshida: Yes, that is right. The research was sponsored by the Japanese Association not by the labour union. By that time the union was practically controlling the Japanese Association. In 1921 the Japanese Association went through structural revision by the hand of Suzuki and me. The Japanese Association was re-organized.

Ms. Koizumi: What kind of association was it before you re-organized?

Mr. Yoshida: The association used to be controlled by Japanese government officials, merchants, interpreters, etcetera. They were in executive positions. All the Japanese in Canada belonged to the association. All the groups or associations were the branch organizations except Steveston Fishermen's Association which existed previous to establishment of the Japanese Association. For instance, Skeena Fishermen's Association was a branch organization of the Japanese association. All the matters concerning the Japanese were handled by Vancouver main office of the association. For example, an owner of fishstore in Vancouver was in charge of looking after affairs of the fishermen in Skeena, etcetera. Loggers and their affairs were in the hands of a logger's boss in Vancouver and agricultural matters were in hands of a fertilizer merchant. Already in Skeena the problem of

fishing licence reduction started in 1920. People in Skeena were requesting the Japanese Association to do something about it, while the association was incapable of doing anything. The main job of the association was to cooperate with the Japanese Consulate in legal proceedings concerning the Japanese immigrants: on applying to invite wives and children to Canada one needed the association's approval: on applying to invite farmers' helps or household helps to Canada, one needed the association's approval: (approval = Hosho-Ken) applications for postponing draft was handled by the association. The association owned such power over the life of the Japanese in Canada. We used to operate a hospital in Skeena with a white doctor during the fishing season. We were in need of financial support for the hospital, at least 4,500 dollar a year for expense cost. Many people who came here arond 1907-1910 were given draft postponement. Whenever we went to the association to ask for draft postponement we were required to pay fee. Now some Skeena people refused to pay membership to Skeena Fishermen's Association on a basis that they already paid fee to Vancouver Association and that they did not want to pay twice. The Skeena Association had a difficulty to collect enough money to keep up with the hospital, although some people were understanding enough to pay the double fee. At the time the Skeena association were meeting such difficulty I came to Vancouver to join the union as a representative of the Skeena association. I had to make some deal with the Japanese Association which did not listen to me at all. I asked them to return the fee paid by

Skeena people for draft postponement but they did not pay attention to my request. I did not have any better hand. I kept thinking that it was absolutely necessary to do something about the association but I did not have any good idea. In 1920 I visited various camps to increase membership of the union. Since I worked at many logging camps for over 10 years I knew alot of people and I thought it would not be difficult to collect three dollars or so as membership fee. However it was not so easy. All of them who paid the membership of the Japanese Association did not want to pay again, saying "I will be going back to Japan soon," something like that. I was optimistic to expect that 100 membership would be easy to get. I travelled for three months with no success. When I came back to Vancouver Suzuki and I discussed about the problem, reaching a conclusion that it was absolutely necessary to destroy mandatory membership of the Japanese association. We discussed how to do it. The labour union did not have any power. All it did before was to lay a charge against the association on the paper and magazine, which did not change anything. The Skeena Association had about 2200-2300 membership. The Steveston Association had about 1500-1600 membership. At that time the total number of the Japanese fishermen was supposed to be about 5000. Therefore we reached the conclusion that we could do something about the association if the fishermen's associations gave us hands. That year I went to Skeena earlier than anybody else. I visited all the canneries in order to convince fishermen that it was necessary to have an independent

union which would be able to negotiate with canneries or the white fishermen's union on various matters without control of the Japanese Association. Also I told them about the financial problem that the Skeena branch could not get any membership fee back form the Japanese Association and that only an way to make the branch self-supporting was to make it/independent organization unless the association gave up the mandatory membership. We made a reorganization proposal in which under the liaison council the Japanese Association existed as executing function. We abolished branches but made many occupational groups as independent associations to stand side by side with the Japanese Association. The general meeting at Skeena supported my proposal unanimously and invested me with full powers. I came to Vancouver with this result. I went to Steveston next. The people in Steveston were not willing to be convinced. They were very conservative. They were already independent. They blamed us for causing troubles among the Japanese association. At this time Yasushi Yamazaki, the owner of the Continental Times just came back from Japan. He was originally a fisherman. I went to see him and explained our proposal: we had to reorganize the Japanese association from various reasons; that the Skeena association would fall down without fail if it was bound by the Japanese Association: if the Japanese association was not reorganized separation of Skeena branch would be inevitable: but it would be very difficult for Skeena branch to manage its operation without support from the other groups. All the influential people in the

Japanese society were controlled by the Japanese Association because of the "authorized approval." (Merchants and businessmen were required to get the authorized approval on application for bringing employees from Japan). They would not be cooperative. The idea of a fishermen's liaison council would be the best one. As Steveston people were not interested in our movement, I went to the people of No. 3 district, that is the fishermen around the Vancouver Island. (No. 1 district was Steveston and the adjacent area. No. 2 was Skeena and the north of Skeena). No. 3 district fishermen said they would give their hands. So Yamazaki who was well-known in the Japanese society held a meeting where the influential people in Steveston met some representatives from Skeena resulting in establishment of the fishermen's liaison council. Although Steveston was still in opposition, the liaison council agreed on reorganization of the Japanese association. Now our side had power. We had many people on our side. We had regular meetings of the liaison council in which I was one of the representatives. I was also a member of the union and attended the union meetings. At one of the meetings I presented a proposal of reorganization of the Japanese association. Before presentation of the proposal at the union meeting I notified the Japanese Association about my proposal so that they could be ready for discussion. It took us three days of argument before we reached a conclusion that the association would be reorganized. My friend Suzuki was an excellent speaker. I have never seen anybody that could speak as well as Suzuki. He defeated

everyone of the opponents in argument. He kept speaking for three days. As the result all the branch organizations would become independent from the Japanese Association as was proposed by Skeena. At this point the original board resigned which was replaced by the union members.

Ms. Koizumi: The original board members must have been really upset?

Mr. Yoshida: Oh yes, very much so. They claimed that we were all reds controlled by Suzuki. However they could not swim against the tide. Anti-Asiatic movement was getting in higher pitch and anybody could not ignore the fact that the Japanese were suffering from discrimination policy and that we had to find some way out. Therefore a local man like me could have some power to destroy the Japanese association which existed in city for a long time. In this way the association went through reconstruction. After that the members of the union increased. It was not compulsory anymore to pay for processing of draft postponement. Alot of people seeked for membership of the union. On starting the union paper the Minshu, when we asked for contribution, that is, membership of the union, it was increased enormously.

Ms. Koizumi: Was Mr. Suzuki with the Continental Times when the Minshu was starting?

Mr. Yoshida: Yes, he joined the Minshu after it started.

Mr. Koizumi: What was the object that the Minshu tried to achieve?

Mr. Yoshida: The Minshu belonged to the union. The main objects were elimination of anti-Japanese policy and

consciousness raising of the Japanese workers. It took a form of a regular paper into which the characteristics of a union paper were woven.

Ms. Koizumi: Was it a daily paper?

Mr. Yoshida: Yes, it was a daily. At first we intended to make a weekly paper because we did not have enough money. It was a weekly until 1923. In those days we had three printers on the Powell Street, the Canada Shinpo, the Continental Times and another Japanese printer (Job Print). Our weekly used to be printed by this small printer. Well, the Japanese board of trade started to complain about this printer based on the articles of the weekly which put charges against the Japanese bosses and merchants for exploiting the workers in such a way that they received so much percentage of commission on a deal of supplying food resulting in rising of living cost. Many bosses shared this charge. The customers of Job Print were members of the board of trade who told the printer that they would not give jobs if he continued the relationship with the Rodo Shuho. So he stopped our printing. We went to the Continental Times printer at the end of 1922. In 1923 I became a researcher of the union and travelled all over B.C. to do research on the workers' condition. I discovered that Furuya company, one of Yodatsu-Gaisha (labour food supplier) was receiving 30% as commission of the prices of merchandise. The railroad workers were paying much higher price for food than the other workers. I thought it was funny that their food cost so much. I compared their food bill with the prices at

a store and found that they were charging more than 20%, almost 30% higher than what it should be. I thought it was too much. The workers themselves came to me and requested the union to take some action to reduce their food price.

End of Track I

Mr. Ryuichi Yoshida
April 27, 1973

Interview No. 69, Tape No. 2, Track No. 2

Mr. Yoshida: I reported the result of my research on the Rodo Shuho and the Continental Times. Yamazaki did not know that Osada gave me the permission to put the article on the paper. I think he hardly read his own paper. The board of trade and Furuya complained to Yamazaki about the article. The general manager of Furuya company in Seattle, Taihachi Matsumi and Tarohachi Yamagata who was the editor of the Hokubei Jiji (the North American News, a Japanese paper in Seattle) came to Vancouver to ask Yamazaki to cancel the article. Yamazaki was surprised to read that article in his own paper, came to me to say, "Don't write it. I am in trouble. Mr. Furuya and me are friends. I have done something good for you before, you remember. So please refrain from continuing that article." I said, "I cannot leave the article unfinished." He said, "Why don't you continue it in the Rodo Shuho? I will not let you to write in my paper." So I put my article in Shuho. Then Yamazaki stopped printing of the Shuho. There was no Shuho available to write the article in. We asked Seattle to carry my article where Taroichi was keeping his eyes on not to let it printed. We finally decided that we would mention Fukuya so that we could get our Shuho printed in Seattle. We had to go through a trouble to send the draft to Seattle where it was printed, which was sent back the next day. The process was too troublesome, including censorship.

Ms. Koizumi: Do you mean censorship by Canada?

Mr. Yoshida: No, by Americans. They did various checking because it was the Japanese union publication. It took so much time that Suzuki and I discussed about possibility of operating our own printer. It was difficult to keep printing business going without support of the board of trade who were the main customers of the Japanese printers. They would not give us jobs. A printer could not survive only by printing a weekly magazine. Then we thought of publishing a daily newspaper. We formed an estimate; about 1500 subscribers, we would start on about 10,000 dollars of contributions and some advertisements, etcetera. We were quite optimistic when we started the paper. At that time the union had 150 dollars in cash. The general meeting agreed on publishing a paper on condition that someone should be responsible for it. I became in charge. In 1924 in February I started to collect contribution in city which was quite successful, I guess the bad guys' faces were well-known, maybe people were afraid that if they did not make contribution they would be threatened. We could get quite alot of money. We bought a machine, ordered prints to Japan, and started publishing in May. In the meantime I was not in city, I was travelling countries to find subscribers of the newspaper. It cost 700 dollars to operate newspaper publishing business besides the cost of prints and printing machine. We had to make 700 dollars in the time when you could go to Japan to bring back your wife and children for 300 dollars. The average monthly wage was about 50-60 dollars. Seven hundred dollars of that time will be now worth about 5000-6000 dollars. We needed

at least 700 dollars. So I was extremely busy. I could not stay in the house one minute. All our belongings were under confiscation. My wife's new sewing machine was also confiscated. We used to share the apartment with Suzuki and we were behind with rent all the time. His wife, you know, Toshiko Tamura, a writer, she used to be Suzuki's wife. You have heard about Tamura Toshiko award. That famous woman writer was Suzuki's wife. In 1917 she eloped to this country with Suzuki. She used to be Shoen Tamura's wife. Suzuki fell in love with her. Suzuki used to be a newsman in Tokyo Asahi newspaper. They both escaped to Canada. He was with the Continental Times.

Ms. Koizumi: What did Mr. Yamazaki do before he started the Continental Times?

Mr. Yoshida: He used to be a fisherman.

Ms. Koizumi: Why did he become in charge of the paper?

Mr. Yoshida: Because the original owner was not successful in the business.

Ms. Koizumi: Did Mr. Yamazaki have university education?

Mr. Yoshida: No, he went to some small private school in Japan. He was about 17 years older than me.

Ms. Koizumi: Was he bright?

Mr. Yoshida: Yes, he was. He did not like argument, but he had quick mind. He was quite reasonable.

Ms. Koizumi: What kind of characteristics did the paper have?

Mr. Yoshida: After Yamazaki took over the paper it started to become popular. He had good ideas. First a man called

Ohama used to run it together with Mr. Iida.

Ms. Koizumi: Was it just an ordinary paper in Japanese?

Mr. Yoshida: Yes, it was a Japanese newspaper, but management did not go well so Mr. Yamazaki took over management. He was competent. The present Continental Times (Tairiku Jihd) is managed by Mr. Yamazaki's niece.

Ms. Koizumi: Did all the Japanese subscribe for that paper?

Mr. Yoshida: Yes, most of them used to be subscribers of both Tairiku Nippo and Canada Shimbun. After the Minshu came out Minshu subscribers took only Minshu. Actually in city many people subscribed for both Tairiku and Canada, while in countries we had alot of Minshu subscribers.

Ms. Koizumi: What were the characteristics of the three papers?

Mr. Yoshida: The Canada Shimpo was very conservative. The Tairiku was fairly progressive. The Minshu was an ideological paper. When Mr. Suzuki was with the Tairiku it was more or less like the Minshu. The Tairiku could increase alot of subscribers owing to Suzuki who was a real competent journalist and wrote very interesting articles. He was a skilful writer. He graduated from English Department of Waseda University and was with the Asahi newspaper before coming to Canada.

Ms. Koizumi: How old was Mr. Suzuki when he came to Canada?

Mr. Yoshida: I think he was about thirty or so, he was one year older than me.

Ms. Koizumi: Was Mrs. Suzuki the same age as Mr. Suzuki?

Mr. Yoshida: She, Toshiko was about two years older than Mr. Suzuki.

Ms. Koizumi: Did they both have broad viewpoint?

Mr. Yoshida: Oh yes. They were very progressive people. Toshiko-san came about a year later Suzuki-san came.

Ms. Koizumi: Did Toshiko-san write in the paper?

Mr. Yoshida: She wrote in the Minshu. She was a novelist in Japan. She was very famous and popular in the MEIJI ear.

Ms. Koizumi: Was she writing novels in Vancouver?

Mr. Yoshida: No. She was not. She could no longer write novels.

Ms. Koizumi: Then she started writing when she was really young, didn't she?

Mr. Yoshida: Yes. She was already writing in her teens under guidance of Rohan. She was quite talented. Even a letter, she wrote a very expressive letter.

Ms. Koizumi: Did you share an apartment?

Mr. Yoshida: Yes, we did.

Ms. Koizumi: How far did we go....

Mr. Yoshida: We were talking about the Minshu. As I said before it was a hard start but gradually it was established even though we were very poor.

Ms. Koizumi: Were you paid?

Mr. Yoshida: Only enough for food. The only difference in opinion between Suzuki and me was....the paper was almost established by 1925....I disagreed with him concerning whether we should enlarge operation or not... We also had emotional crash, my family lived with them. Toshiko-san was a celebrity, my wife was like a child, it was inevitable to have some emotional problems between two pairs of couples.

I think that was the basic problem, seeing that after we moved to our own place, we reconciled without difficulties. The surface disagreement was caused by the problem whether we should exclude bosses or not. I insisted that we should not exclude bosses. There were hardly any workers in those days without supervision of bosses. Some bosses had power, some not, but more or less Japanese workers were taken care of by bosses. Since such was the circumstance it was obvious that we could not increase membership of the union if we attacked bosses too hard. Mr. Suzuki loved to attack. Certainly there were sometimes really vicious bosses who exploited workers in alot of kickback or abused his power in such a way that he gave better jobs to his favourites, etcetera. Mr. Suzuki knew alot about these bad bosses. On the other hand there were good understanding bosses too. Therefore I said it was not right to attack bosses in general, discriminate and antagonize them. You know, the Japanese could not speak English. The only requirement to become a boss was ability of the English language. The Japanese workers could not become independent because they were not capable of understanding the English language. If a Japanese could understand the English like a whiteman and could find a job by himself, he did not have to ask for the boss' assistance. Under such circumstances it was necessary to have bosses. Nowadays everybody speaks some English so there is no need of a boss but at that time, I know well because I visited all the camps in countries, no Japanese would have been able to find jobs without bosses. I knew

this fact better than Mr. Suzuki because I was quite familiar with what was happening in those camps. Therefore I insisted that we had to be careful about attacking bosses; we had to know the limit. If we went too far we would not only lose our membership but also give harm to the Japanese workers by decreasing their job opportunities. The executives of the union did not agree with me; they were for attacking bosses because most had had experiences with bosses. I was isolated from the rest of the union members, resulting in my resignation from the Minshu. My place was taken by Mr. Tsuji, very competent man. I was still supposed to help the newspaper when I was not too busy with fishing. I continued my visits to the working camps for free, just for my travel expense which covered my transportation fare, nothing else. I could stay in the camp for free meal and bed. I did this every year until the war broke out. I did not have any time to save money. During the war, I had a hard time with no money. It was really difficult.

Ms. Koizumi: So how long were you the editor of the Minshu?

Mr. Yoshida: It was only for two years but after that I was always helping them. If they were short of editors from sickness I helped editing or I sometimes attended the union meetings with or without Suzuki on weekends, Saturdays or Sundays when the other editors were not available. Mainly I went to the countries to give lectures and recruit members. I continued working without pay.

Ms. Koizumi: When you say consciousness-raising, what was the point of your argument?

Mr. Yoshida: I explained to the workers about the principle of labour movement in a simple way so that they would be able to understand: the relationship of employers and employees; how white workers' labour movement was going; how their unions were organized, etcetera. Among our union there were various types of young people with various thoughts. They were by no means united. There were communists, anarchists, labour unionists, anti-racists, etcetera. We had wide range of ideologies. Therefore we had incessant arguments within the union by those who argued without working. Some people were reds who only read books and argued for argument's sake.

Ms. Koizumi: Did you have any contact with the union movement in Japan?

Mr. Yoshida: No, no contact. At the end the Japanese union was admitted membership of the white labour council; Campbell union. Then Labour Council quit ed Anti-Asiatic League. However it does not mean that anti-Japanese movement was over, it even became more intensive. Instead of workers, politicians started to agitate racism which intensified the general anti-Oriental feeling. Our expectation that belonging to the white union would put a brake on discrimination policy did not come true. It was in 1926 that our union was amalgamated with the white union. In spite of this amalgamation Japanese fishermen were decreasing a great deal and Japanese were excluded from sawmill work, that is, the government did not permit a licence of building a new sawmill unless a company agreed upon excluding

Japanese workers. In this way discrimination became intensive. Now discrimination was caused by not unions, but by the general public. We could no longer spot anyone as our target of cause of discrimination, only either the government or Christians. We did not know what to do. The main house was already on fire. Discrimination towards fishermen was intensified rapidly. In 1927 the fishermen's union filed a suit which was lost in Canada. It was appealed again in Britain in 1928 which was won. It became known then that discrimination towards the Japanese was violation of the Constitution. However, the King Cabinet of the Liberal Party passed the bill in which Ministers of respective department had authority to handle their affairs at their own discretion. Well, what could we do about it now? I think the King Cabinet did not want to offend the Constitution too openly, that is why the major restriction of fishing licence came to halt except concerning some general licences. I guess there was a little bit conscience left with them, they stopped pushing too hard.

Ms. Koizumi: Was there any Japanese groups which was negative about filing a suit against the government?

Mr. Yoshida: Yes, there was but it was good that we did it.

Ms. Koizumi: How was the relationship between the Japanese government and the Japanese in Canada?

Mr. Yoshida: That was, in another word, a relationship between the Japanese Consulate and the Japanese in Canada. Before the union reorganized the Japanese Association, the Japanese Consulate used to be the leader of the Japanese

community. The Consulate held the practical leadership. The Japanese Association gave a signed statement to the Consulate, on receiving the authority of guarantor, that the association would entrust supervision of its affairs to the Consulate General of Japan. This fact was kept secret from the public except the president of the association. We came across this fact when we were trying to reorganize the association, which brought us to say that if the Consulate tried to hold on privilege of supervision of the association affairs, we would discard the authority of guarantor. Our refusal put him up to the wall, that is, since it was a custom that all the Japanese associations on the West Coast were entrusted with the authority of guarantor, if we refused it, the Consul would find himself in an embarrassing situation in view of other Consulates. Finally the Consulate yielded to say that they would give up supervising the Japanese association. Such problem was originally caused by the imperialistic education of the Meiji era that the Issei's (the first generations) received in Japan, which was "Be faithful to the Emperor and love your country." This principle was given to them to such extent that it became their bones and blood. I was one of them. All Meiji people were trained with such "Be faithful to the Emperor and love your country." This teaching became a little less intensive at the end of the Meiji era, the beginning of the Taisho era. By that time, we were stuffed with the nationalistic teaching, military training etcetera. It was very intensive. Therefore, the people in Vancouver all shared this trend, "Faithful to the

Emperor" principle and nationalism. Only few minority had a little of such trend. Such situation continued until the war started. At the beginning of the war various troubles divided the Japanese group, due to nationalism and imperialism of the Meiji people, the Issei's. The Nisei's (the second generations) were not involved in these troubles.

Ms. Koizumi: I suppose these people were not sympathetic towards the union which was against Imperialism. Is that right?

Mr. Yoshida: Yes, that is right. Therefore people were hostile and called us reds. Nobody would have hired me or supported me in business if I was not a fisherman. Especially people like me whose names were known came across alot of hostility.

Ms. Koizumi: Did people have hostile feelings towards the educated?

Mr. Yoshida: No, I don't think so. The educated men used to be respected. In 1910 when I came over here there were quite a few people who graduated from universities and senior high schools. They were respected by the Japanese pioneers, those who landed here in really early times. People used to pay a great deal of respect towards them calling them as "students." These pioneers did not come by passports. They were shipjumpers. At that time Canada was very generous towards immigrants with the loose immigration law. Canada was still a territory of Britain. Many people came by a Rakko-sen.

Ms. Koizumi: What is a Rakko-sen?

Mr. Yoshida: The first business was fur trade by the British in Victoria, selling furs in Europe. In all over North America fur trading was the first European business, like the Hudson Bay which was followed by gold mining and other mining. A Rakko-sen was a boat to bring North American furs to Europe. Many fur boats left Victoria in dozens to Hawaii to the trade wind, from Hawaii to Yokohama. They were sail boats, you know. In Yokohama they hired crew. They could not hire crew in Canada because it was too expensive. Crew were oarmen. Hunters were white skilled men. So in those days more than half of ship crew used to be hired in Yokohama. The ship went to the Bering Sea to hunt seals and came back to Victoria where all the crew were off board. Some of them stayed in Canada by doing salmon fishing in summer or becoming a cook, etcetera. Some went back to Japan. These people did not carry any passports, of course. We used to wear a shirt whick looked like a tortoise shell with hard collar under the jacket and we put on a silk hat. I heard a story that a Japanese worker once went to a town and came back in such outfit. His camp mates thought that he looked funny and they scribbled all over on his new tortoise shirt. You could not find anyone in such gentleman-like outfit among the Japanese workers in those days. They were all in overshirt and acorn pants which were something like Chinese wore, you don't see them anymore, those clothings were Japanese uniform in towns and countries. The people from a Rakko-sen were all like that. They would be surprised to see somebody who could read. They would

call him a student.

Ms. Koizumi: When you were working in camps, did people ask you to write letters for them?

Mr. Yoshida: Yes, certainly. For instance I wrote love letters for them, letters for their fiancees. When one of them came to Canada she was embarrassed to find the man who read and answered her letters. She was in such a blush.

Ms. Koizumi: What kind of things did they want you to write in their letters.

Mr. Yoshida: Well, they were just same as other love letters of young men.

Ms. Koizumi: Did they say that there were alot of good things in Canada?

Mr. Yoshida: Yes, that was one thing. Unless they said that the life in Canada was good their fiancees would not have come. In those days they could have picture brides.

Ms. Koizumi: How was it?

Mr. Yoshida: A man could select a bride by pictures and could invite a picture bride. He did not have to go to Japan. They exchanged the pictures and if they decided a marriage, they could marry on document. Then the husband invited the bride to come over to Canada. Later a picture bride became illegal. Men had to go to Japan to get married, otherwise they were not allowed to bring over brides. A picture bride is not a white man's custom. Their marriage is based on love. Also a picture bride used to cause alot of troubles. For instance the Japanese prostitutes used to be invited by use of picture bride system. A picture bride

did not marry in Canada. A prostitute who was sent for as a picture bride was sold to an agent and on the paper she was divorced. Divorce was frequent in Japan at that time. In the Meiji era a husband could divorce his wife anytime he wanted.

Ms. Koizumi: Could a woman divorce her husband?

Mr. Yoshida: No, never. Only a man could divorce his wife at his will. So an agent could send for another prostitute as a wife after divorcing the first one.

Ms. Koizumi: Were there many professional agents like that?

Mr. Yoshida: Oh yes, many of them. A writer of the Tairiku Nippo once wrote a book called "Investigation of Gamble and Prostitution" in about 1915 or so. The article was published in series in the Tairiku Nippo. There were many prostitutes in this area, in mining towns like Sandon. I heard that once there were about 20 Japanese prostitutes in Sandon.

Ms. Koizumi: Were their customers Japanese men?

Mr. Yoshida: No, no, their customers were white men. They did not take Japanese customers because they often got in troubles because of the Japanese men, for example emotionally involved and so on.

Ms. Koizumi: Did they make alot of money?

Mr. Yoshida: Certainly they did, but not prostitutes. Those who employed them made a fortune. The girls were all dead at work except some. I used to know an old lady in Kaslo who lived alone. After resigning from prostitution she was still alive at the early days of forced movement. She used

to work as a prostitute in Kaslo. There were about 20 or so in Sandon and quite a few in Nelson. There were alot of them in deeper mountains.

Ms. Koizumi: They must have been lonely?

Mr. Yoshida: They were all brought from Japan as picture brides. You could bring many picture brides; you invite one and divorce her immediately after arrival, invite another bride and divorce as before, like that.

Ms. Koizumi: Didn't women know about it before they came?

Mr. Yoshida: They usually did not know about it. They came without knowing and were sold.

Ms. Koizumi: Weren't they poor?

Mr. Yoshida: Poor people. They are American Karayuki-san. (Karayuki-san was the general calling for Japanese prostitutes in South East Asia like Malay etcetera in 19th century)

Ms. Koizumi: Do you know any woman who escaped such place?

Mr. Yoshida: I think there were some strong women who could get out. I used to know a woman in Winnipeg who I heard used to be a prostitute and escaped together with a Japanese man to become his wife. She was a strong woman.

Ms. Koizumi: If they found good men they could escape like that lady. Is that so?

Mr. Yoshida: That is right. That is why they were never allowed to have any Japanese customers.

Ms. Koizumi: Did your labour paper write about women too? For instance, prostitution is one of women's jobs. Did you write about exploited women like prostitutes?

Mr. Yoshida: No, I do not think we did.

End of Track II

Yoshido, Ryuichi

69-3

Mr. Ryuichi Yoshida

April 27, 1973

Born in 1887 in Japan. University graduate. Came to Canada in 1910. Fisherman, logger, Japanese labor union member in 1920. Published the Labor Union Paper in 1922. Roseberry. Hamilton.

Interviewed by: Ms. Koizumi

Mr. Yoshida came to Canada in 1910 at the age of 23 after graduating law school in Japan. He travelled United States before he settled down as a fisherman in the summer, a logger in the winter. He joined the Japanese Labor Union in 1920. He was an editor of the Union Paper from 1922 to 1926. Returned to fishing at Shima River until the war. He was in Roseberry, B.C. during the war. Worked in factory in Hamilton until he returned to Shina to work for more years before retiring at the age of 75. He retired in New Denver.

Aural History, Provincial Archives
of British Columbia, Victoria, B.C.

Interview No. 69, Tape No. 3, Track No. 1 & 2, Speed 3 3/4.

Mr. Ryuichi Yoshida
April 27, 1973

Interview No. 69, Tape No. 3, Track No. 1

Ms. Koizumi: Would you tell me about the things after 1926?

Mr. Yoshida: In May of 1926 the Consul, Mr. Gomyo was replaced by Mr. . Mr. Gomyo was very understanding about the union and he had progressive thoughts. The new Consul was very conservative and imperialistic. He tended to think that he should convert some less nationalistic Japanese in Vancouver to become ardent nationalists. As soon as he was transferred to Vancouver he started to investigate ideological tendencies of the Vancouver Japanese of from 30 to 40 years old. There were only few who were above 50 at that time. He intended to intensify nationalist education to the Nisei's and gave various advices on curriculum to the Japanese Language Schools. Under such circumstances, the union started to suffer from pressure given by the Consul, for instance, he did not give permission to the union-sympathizers for inviting their family or employees from Japan. The worst of all, the Consul refused to process draft postponement of the union members. The only way to cope with this problem was that the union asked the Immigration Office to issue residents' identification for the members which were sent to Japan with application for draft postponement. He sure gave the union a great deal of problems. At the end of 1926, when the general meeting was near at hand, the Consul requested us for the accounts book of the Japanese Association which was not returned on the day of the General Meeting. We asked the Consul to return

it immediately in the morning of the General Meeting day. The Consul asked us to show up in his office. Suzuki and I went to see him at the Consulate General. We were told that they had not finished checking the book and we should be subservient to the Consul. We said to him, "The Japanese Association is a registered association in Canada which does not have to be subservient to the General Consulate of Japan. We would not like to have advices from the Japanese Consul." After this the Consul brought a signed document from his safe in which the ex-president of the Japanese Association agreed that as long as the Japanese Association was committed with the authority of guarantor it would be under supervision of the General Consulate of Japan. The Consul showed it to us and said, "You did not know about this agreement, did you?" We had never heard about it before. It was absolutely unknown to us. We did not know what to do but we had to hold the General Meeting anyway. So we asked him for our account book. We agreed upon having future meetings with the Consul to discuss on the matter. Suzuki was such an impatient man that he could not wait to make the problem public until the meeting was over. In the middle of the general meeting Suzuki started to reveal the problem. I stopped him but it was too late. The audience wanted to hear all about it and Suzuki made the whole thing public. Owing to this incident, the relationship between the Japanese Association and the Consulate General was completely cut off. The members did not want to have anything to do with the Consulate, neither

did the Consulate with the Japanese Association. The Consulate gave an instruction to the old members of the Japanese Association that they should try to regain executives' seats as many as possible by every possible means. So I heard. These appointed people did their best at election, resulting in only one vote difference between the union and the others, that is, the union side won one vote more than the other side. The union used to occupy two thirds of the seats before. Now the situation was, at every executive meeting local members who had the equal right with the city ones were invited to oppose to the proposals by the union members. With the local members the non-union side could win 3 or 4 more votes than the union side and the union proposals ended up defeated all the time. Finally in August 1927, all the union members resigned whose seats were immediately replaced by temporary executives. No union members became candidates at the election of the next year so since then control of the Japanese Association was in hand of the pro-Consul group. In such a way the union broke with the Japanese Association completely and the sympathizers of the union, that is, local influential people like local group leaders, etcetera, were all replaced by non-union sympathizers, resulting in separation of local groups and the union. The Consulate did not let sympathizers invite Japanese to join families or to work in Canada by refusing the Consul's approval on the application forms. The union was completely isolated in the Japanese community wtih exception of the fishermen's association of No. 2

district which was continuously cooperative with the union. The union was put in such position that did not allow it to join any kind of communal activities in the Japanese society. On eliminating the union influence from the association Morii and his gang did a great service to the Consul's group. Because of this Morii and his gamblers in the Showa Club became powerful in the Japanese Association, which in the end of the 1920's and in 1930's was almost operated only by Morii. Since Morii started to lead the Japanese Association the general public became less inclined to keep membership, resulting in such financial difficulty that it could not pay to its manages. They had the General Meeting by name which was attended by the executives alone, no other members. The Association went downfall. Now on the other hand, what was happening to labour movement and fishermen's associations?

Speaking about the union, our expectation that joining to the white union would help to make racists' agitation less intensive did not come true. Not only that the general public became more involved in racial discrimination but also the politicians took advantage of it to let themselves win the elections. In general discrimination became more intensive.

Ms. Koizumi: Do you mean individual white persons by the general public?

Mr. Yoshida: Yes, individual persons shared racism in their minds. It became a habit that racist-politicians won elections.

Ms. Koizumi: Were there many racist-politicians?

Mr. Yoshida: Certainly, all politicians were racists except CCF members. They made racism as their policy.

Ms. Koizumi: How did CCF oppose to racism?

Mr. Yoshida: They opposed officially, they did not defend Japanese because they liked Japanese. They opposed to racism in view of their ideological principle, from socialistic viewpoint. CCF was supported by the unions, won seats in the parliament all the time. CCF was particularly strong in B.C. CCF was the strongest in B.C. where racism was the most intensive. There were alot of labourers who hated Japanese but supported CCF and socialism. Speaking about fishermen's problems in 1927 the fishermen's association filed a suit against the government that restriction of fishing licences of the Japanese fishermen was violation of the Constitution. Twice they lost in Canada. In 1928 in spring they filed an appeal to Privy Council in Britain which they won. The decision was made that it was illegal to restrict fishing licences to the fishermen of Japanese ancestry. The government announced that it should be dependent upon each Minister's discretion to make a decision on the departmental affairs. After 1928 we had no more restriction.

Ms. Koizumi: Did you have much less licences by then?

Mr. Yoshida: Yes, the licences already cut to a great deal, but not quite to a half yet.

Ms. Koizumi: How many licences were left?

Mr. Yoshida: Let me see. Originally about 3000 licences used to be permitted to the Japanese fishermen and before the war they had about 1500 or 1600 licences.

Ms. Koizumi: You did not increase of licence?

Mr. Yoshida: We did not have any decrease, that was all we could have. After 1928 the government passed the regulation that a fishing industry owned by Japanese such as herring plants or salmon plants had to employ equal number of Japanese and non-Japanese workers (white or Indian). There was no other great discrimination in fishing after 1928.

Ms. Koizumi: Did Japanese and non-Japanese fishermen have any fights sometimes?

Mr. Yoshida: In fishing ground; yes, sometimes they had. I did not hear too much about such conflicts in Skeena area but in No. 1 district there were more troubles.

Ms. Koizumi: Do you mean Steveston?

Mr. Yoshida: Not in Steveston. When fishermen went to local places where no Japanese lived, the local fishermen caused troubles to exclude Japanese fishermen. I heard that it happened at a few places. Not too many places like that. There is a place called Pender Harbour on the way to Powell River which was habited with alot of English fishermen. You had more troubles in places where there were alot of English fishermen. Anyway they did not let Japanese come close to Pender Harbour.

Ms. Koizumi: Were there Japanese fishermen in the West Coast of the Vancouver Island?

Mr. Yoshida: Yes, certainly. In Ucluelet, Tofino and Victoria.

Ms. Koizumi: They are not in these places any more, are they?

Mr. Yoshida: Yes, but not so many as before. They do not live there. They go from Steveston, those who own big boats which cost more than 20,000 dollars. Quite a few go there now. They live on their boats, they don't land on the Island. If the wind is calm, they anchor the boats far from the shore.

Ms. Koizumi: Do fishermen have ghost stories?

Mr. Yoshida: No, there are no ghosts in Canada.

(Mrs. Yoshida interrupts - Yes, there was one. Don't you remember? About the lighthouse....)

Mr. Yoshida: What kind of lighthouse? What? I have never heard of it. There are not many ghosts in this country. I have never heard of a ghost in Canada.

Ms. Koizumi: Did Japanese work in mines?

Mr. Yoshida: Yes, they did. They worked in Cumberland. They used to have a Japanese Language School in Cumberland.

Ms. Koizumi: What kind of mine was in Cumberland?

Mr. Yoshida: It was coal mine. I cannot think of any other mine.

Ms. Koizumi: When you discover a mine, you put a claim, right? Did Japanese claim for such right?

Mr. Yoshida: I don't think so. Well, let me see. Mr. Ikeda did. That's right. Mr. Ikeda in 1905 or so discovered a copper mine including a lttle bit of gold on the Queen Charlotte Island. I think he ran that mine until 1920 or so; he was financially sponsored by a certain company in Osaka. He did not make too much money and sold it to a white man for 30,000 dollars or so. He was the only person who claimed and operated a mine.

Ms. Koizumi: Recently Japanese Companies are operating various mines in Canada?

Mr. Yoshida: That is right. They put money and operated many mines. Sometimes they revive abandoned mines. Before the war there were many mines but no big markets for distribution. As for mines, you cannont just claim when you discover one, you have to dig it. You have to investigate how much content the mine has, how big the mine is, etcetera. Unless you make proper esteem of the mine, you will not have a right of claim. Many Japanese companies picked up such abandoned claims, put money in to operate those mines in recent years. They are not old mines like the mines around here, they are almost new ones.

Ms. Koizumi: How was banking or trade in old days?

Mr. Yoshida: We used to have one bank called Nikka Ginko. It was owned by Tamura trading company in Kobe and had a building on Powell Street, which is now New World Motel. The bank was at the corner of Powell and Gore. That was the only Japanese bank. There was also a trust company owned by a white man on Powell Street for Japanese customers. The owner was a Swede but it went bankrupt. My wife's sister's husband was a manager of the trust company but it went bankrupt.

Ms. Koizumi: Why did it go bankrupt?

Mr. Yoshida: The company gave too much loans to the Japanese and could not recruit money.

Ms. Koizumi: What happened to people who had saving accounts there?

Mr. Yoshida: Some people lost all the money. Some who had time deposits could get some money back when the government settled the matter.

Ms. Koizumi: Were people upset?

Mr. Yoshida: Certainly they did. Many Japanese had accounts there. It was in 1922, no in 1921 it went bankrupt. The Nikka Bank lasted until opening of the War. With the war the bank was closed and clerks, etcetera went back to Japan by the repatriation ship.

Ms. Koizumi: What happened to the customers' accounts?

Mr. Yoshida: They got money back. As soon as the war started they withdrew their savings. There was no troubles. The bank made an arrangement with Canadian banks. The bank had enough reserve fund. After pay off debts it still had 180,000 or 190,000 dollars left which it could not take back to Japan. Someone was entrusted with that money when the bank was closed up. The manager and clerks all died and Tamura Company disappeared after the war, I think. This person who was entrusted with the money filed a suit in Japan claiming for the right as owner of the money but he lost and the money returned to the company.

Ms. Koizumi: I believe there used to be three newspapers in Vancouver. Is that right?

Mr. Yoshida: Yes, that is right.

Ms. Koizumi: How big were they?

Mr. Yoshida: For example the Tairiku printed about 2400 or 2500 copies. I think it had about 14 or 15 employees. The Canada Nichininci (Shinbun)printed about 1500 or so. It was

the most conservative paper. Don't you know a person called Mr. Suzuki? He was visiting here for a while, just recently went back to Japan. He was the owner of the paper. That paper went bankrupt once. Mr. Suzuki (Bogetsu) had been in this country for a long time. When Mr. Kaburagi started the paper Mr. Suzuki was a writer. After a while Mr. Kaburagi sold his paper to somebody who could not keep it going and it went bankrupt. In the meantime a union was formed and the world was getting noisier. The Tairiku did not give enough protection to rich and merchants. With my friend Suzuki as writer the Tairiku did not defend them. So these people sent for Mr. Suzuki (Bogetsu) from Japan, bought the machine and sponsored the paper.

Ms. Koizumi: Was the Canada Shinbun supported by merchants?

Mr. Yoshida: By merchants and Mr. Kagetsu who I told you about before. He owned mountains of about 500,000 dollars worth. 500,000 dollars of that time will be as much as two million dollars now. He bought the machine for the paper. He was the leader of our opposition party. Even though he was in the opposition party, I used to talk to him. He was opposing to the union. He did not like it.

Ms. Koizumi: How was distribution of three papers?

Mr. Yoshida: Some people subscribed for both the Tairiku and Minshu but no Canada subscribers took the Minshu.

Ms. Koizumi: Were the major Canada subscribers merchants?

Mr. Yoshida: Merchants and some people of very conservative ideas, including workers. There were alot of workers opposing to the Minshu.

Ms. Koizumi: Did the Tairiku have similar line with the Minshu?

Mr. Yoshida: Well, more or less same opinions. We both shared less conservative thinking.

End of Track I

Mr. Ryuichi Yoshida
April 27, 1973

Interview No. 69, Tape No. 3, Track No. 2

Mr. Yoshida: In 1933 Mr. Iwasaki took over the Tairiku who is the husband of Yamazaki's niece. He is now publishing the Tairiku Jiho in Toronto. Mr. Yamazaki went back to Japan. He handed the Tairiku to Mr. Iwasaki.

Ms. Koizumi: What did Mr. Iwasaki do by then?

Mr. Yoshida: He ran a drugstore on Powell Street. There used to be a wooden building in front of the New World Motel. It might have been torn down now. Mr. Iwasaki used to own a drugstore at that corner under joint management with a white man who was a licenced pharmacist. Mr. Iwasaki was not a pharmacist. He quit the job and entered the Tairiku.

Ms. Koizumi: How did it affect the policy of the paper?

Mr. Yoshida: It had been changed, not so much as opposing to the union, but, well, it became a popular kind of paper like Aka-Shinbun in Japan. It started to carry different kinds of articles.

Ms. Koizumi: Do you mean it became softer?

Mr. Yoshida: That is right. It became much softer. You see, now the Tairiku is very soft (easy), the old one was even softer than that. Therefore it had different type of readers from the Minshu. Because of the change of quality, it lost some of its old subscribers but gained new ones. When the war broke, it had the largest subscribers. There were more of that type of readers in Canada. They preferred that kind of paper to decent serious paper. I think that now the Tairiku Jiho has more readers than the New Canadian.

The New Canadian is too hard. I think the Tairiku with that softness has wider range of readers.

Ms. Koizumi: Was the Minshu the hardest paper?

Mr. Yoshida: Yes, it was a hard paper. A labour union paper could not become soft. The Minshu was a labour union bulletin after all.

Ms. Koizumi: When pressure from the Consul became stronger, what kind of attitudes did the other papers take?

Mr. Yoshida: The Minshu lost many readers. The other papers were profited by it, especially the Canada, it was helped by the Consul. Mr. Bogetsu used to receive alot of help. The Minshu was treated as the most hateful enemy.

Ms. Koizumi: Did three papers take different approaches towards an incident in the Japanese community?

Mr. Yoshida: They were very different. For instance, if there was a strike, the Canada even did not mention about it; if written only criticism was given, such as "delinquent workers started a strike" etcetera. The Tairiku usually gave a plain information and the Minshu was the only one that made thorough coverage of the incident. Well, it depends upon incidents, of course. For instance if it was a murder case, three papers wrote the similar articles. If a problem was concerning work three papers wrote completely different articles.

Ms. Koizumi: Do you remember any remarkable problems after separation of the union from the Japanese association?

Mr. Yoshida: Not really. I don't think so.

Ms. Koizumi: Didn't the Japanese people get together to

form another association in replacement of the one which was taken over by the gangs?

Mr. Yoshida: They did not. It was impossible to form so many associations anyway.

Ms. Koizumi: What did people besides workers belong to?

Mr. Yoshida: There were hardly anybody except workers. Truth was there were alot of people who belonged neither to the union nor to the Japanese association. They did not pay either membership. Before the war alot of people were in this position in the city. Almost all of city people were like that. The Union had only very few membership in the city.

Ms. Koizumi: Were such people uninterested in the community?

Mr. Yoshida: Well, probably they were not sympathetic with the union but also they thought the association was nothing but name. They were not interested in memberships of the both organizations.

Ms. Koizumi: Did shop owners have their own group?

Mr. Yoshida: They paid for membership of the Japanese Association. At the end they were sponsors of the association. In general it seems that people were uninterested in any kind of organizations. In the city alot of workers did not want to belong to the union even if we tried to persuade them. The union would have had 5000 or more membership if all the workers joined the union. The total number of loggers and sawmill workers except fishermen and farmers was at least 6000. Therefore you will see that majority of workers were uninterested in the labour movement.

Ms. Koizumi: Was it impossible to organize all workers?

Mr. Yoshida: It was impossible. If you tried to increase members in the same way as the Japanese Association did, it might have been possible. However, the union could not attract people. They did not understand the union. If our union had the power to raise wages, people would have been more willing to join. Our union was nothing but a consciousness-raising group. Membership did not bring a penny to workers. Therefore they did not join the union. We used to tell workers that if they joined they would get the paper free. We gave free copies of the Minshu to our members. Most of the people paid for membership as subscription.

Ms. Koizumi: Wasn't it possible to strengthen the union?

Mr. Yoshida: No, it was impossible.

Ms Koizumi: Why?

Mr. Yoshida: Because we could not have any direct profit-loss relationship. The union consisting of Japanese workers was too small to achieve any improvement concerning work condition, raise of wages, etcetera. Without cooperation with the white union we could achieve nothing. The white unions were organized according to occupations. In order to join them the Japanese had to form unions based on different occupations, like loggers, carpenters, gardeners, etcetera. The Japanese union included workers of all occupations so it was impossible for the union to do any activity related with everyday life. The purpose of the union was a kind of self-defence against discrimination as

well as education of socialism. Those who were interested in labour movement or who had high socialistic moral were out only supporters.

Ms. Koizumi: Did you think of forming professional union?

Mr. Yoshida: We thought about it but could not do it. Even if we formed such union, without white unions we would not have been able to do anything.

Ms. Koizumi: You joined Labour Council with such intentions?

Mr. Yoshida: Yes, we expected to work together with the white workers. We agreed that the Japanese union would support strikes of all professions as long as a member of the Japanese union was involved in that profession.

Ms. Koizumi: Were there any strikes that your support was needed?

Mr. Yoshida: No, no such strikes. The white labour movement was very quiet too. There were hardly any strikes in B.C. except fishermen, not in other professions. Once in No. 2 district fishermen had a strike and we lost half of the season fishing. It was in 1932. The whites, Indians and Japanese fishermen all joined that strike. The white fishermen had a small union, actually it was rather a fishermen's club, in Prince Rupert. The only powerful association was the Japanese fishermen's association. In that strike the Japanese fishermen's association took an initiative. The white and Japanese fishermen were united to the last minute, while the Indians stepped out. The Indians had a weak point. They did not have any money. They used to buy food from store by coupons given by a

cannery which they paid back by fish at the end of fishing seasons. That was the only way for them to get food. The Japanese could get food by another way. Bosses used to buy food from the Japanese stores in Vancouver. So were the white fishermen. That is why both white and Japanese fishermen survived in the strike but the Indians,refused coupons, had to go fishing disturbed by the Japanese and white fishermen as strike breakers, (the boats at the picket line scared the Indian fishermen) and they were in a trouble.

Ms. Koizumi: Did Indians speak English?

Mr. Yoshida: Yes, they did. They were mostly the second generations. When I first started fishing there were not too many Indians who could speak English. Only their children could speak English.

Ms. Koizumi: Did Indians have their own organization?

Mr. Yoshida: Yes they do now. In those days Indian fishermen did not have any union but a kind of association. After the war they formed a native fishermen's union which is a part of the fishermen's union.

Ms. Koizumi: Did the white Labour Council have political power?

Mr. Yoshida: Yes, it had but after the war the union became much more powerful. The white fishermen had small union in Prince Rupert and in Nanaimo. They were rather weak. Also they had various groups which negotiated with canneries when necessary but they were too small to be called as union. For instance in Fraser River area there were about three groups like that, they had one in Pender Harbour,

Victoria, Nanaimo, etcetera. They were like groups. In Fraser River area a group at Sun Valley, the other side of New Westminster was the most organized, I mean, it was a communists's group. After the war they formed a union which is the strongest union in B.C. It has the communist tendency but the most effective because it takes a firm position. Canneries are afraid of it.

Ms. Koizumi: Did you have Communist's party before the war? It was not illegal, was it?

Mr. Yoshida: We had the party but nobody was elected. The party was not illegal, but nobody could win an election so it did not exist actually. In Canada unions can be communistic but there is no Communist's Party as a political party. There are two communist's unions in B.C. and several in the east.

Ms. Koizumi: Did the Labour Council have communist members?

Mr. Yoshida: No, it was against communism so it did not accept communists in the Council. Recently, last year or this year when it approved the fishermen's union was the first time that the Council was open for communist unions. The fishermen's union was regarded as a communist union and its entry to the Council had been refused for a long time. The Council is very right.

Ms. Koizumi: What political party did the Council support?

Mr. Yoshida: It supported CCF.

Ms. Koizumi: Was CCF right wing?

Mr. Yoshida: Well, I would say that CCR tended to be rather right as a labour party, but I do not necessarily mean that

all members of CCF were right. CCR consisted of left wing groups right wing groups like Japanese Socialist Party. Now I think, right wing group is controlling the young left wing people so as a party it takes the right wing policy.

Ms. Koizumi: Did the Japanese union do something about enfranchisement?

Mr. Yoshida: We thought about it but never took an action because we thought it was impossible. The only methods we could think of were either appeal or suit. It was obvious that appeal was no good. Filing a suit against the government was done once long time ago by Mr. Kaburagi, the owner of the Canada Shinpo. Mr. Kaburagi let Mr. Homma file a suit against the government for refusing enfranchisement. The case was taken up in England but Mr. Homma lost at the end.

Ms. Koizumi: What was the reason for defeat?

Mr. Yoshida: It happened before I came so I don't know much about it. Anyway he lost and it became permanent that Japanese could not be enfranchised. I have heard such story regarding cancellation of Oriental's enfranchisement. There was a big mine called Banff near Kamloops where a great number of Orientals including about 500 Chinese used to work. In those days at every election if Chinese bosses instructed the workers to vote for so and so in that district, that so and so could easily win an election. The workers followed all the instructions given by their bosses. Then candidates were angry with the fact that they had to flatter Chinese bosses to get elected and they made a protest to amend the election regulations. The government took up the issue and

passed the bill that Orientals should not have the right of voting since they did not understand the English language, they did not understand the candidates' speeches and they could not exercise proper woting. I have heard that was the original incident which caused deprivation of Orientals' enfranchisement. If that was the reason it would have been impossible to lift that law at that time because even one out of ten Japanese could hardly understand the English language. They could neither read English not understand English speeches.

Ms. Koizumi: As a part of your consciousness-raising movement did you encourage people to learn the English language?

Mr. Yoshida: Of course we did but people were not interested in learning. They did not care. Some did but alot of them did not. We told them that if they learned the English language they did not have to pay commission to their boss, they would not need him. "Why don't you learn English?" Yet they did not study. It was a difficult problem.

Ms. Koizumi: Did joining to the Labour Council bring any profit to the Japanese Labour Union?

Mr. Yoshida: I don't think so. The only good thing was that after their white unions stopped to cause discrimination openly. Yet discrimination never came to an end.

Ms. Koizumi: By that time Anti-Asiatic League disappeared?

Mr. Yoshida: It was not existing. It was established before I came to Canada. In 1907, the year of the riot, Anti-Asiatic movement was imported from U.S. After the riot the League

was formed for a purpose of discriminating Orientals. I don't know the details of the history and structure of the League. It was well-known that the League was very closely related with the Labour Council. They had the same members. Therefore we thought that if our union joined the Labour Council, discrimination would become less intensive, but as soon as our entry was realized the League was dissolved.

Ms. Koizumi: Did the League discriminate only Japanese?

Mr. Yoshida: No, it discriminated Japanese, Chinese and East Indians.

Ms. Koizumi: Was Japanese union the only one that joined the Council?

Mr. Yoshida: Yes, only Japanese did. It seemed that its actual target of attack was focused on Japanese. It is shown in the fact that the League was dissolved at the time that our union joined the Labour Council. Of course the truth might be that existence of the League was no longer necessary because Anti-Asiatic feeling had been widely spread among the general public. I don't know what the real reason, I just don't believe that dissolvement of the League was due to our union.

Ms. Koizumi: Was any opposition within the League against entry of the Japanese union?

Mr. Yoshida: Sure, there was opposition. We had been trying to join for a long time. So soon as the union was formed we started to work for joining the Council in 1920. You will see that it took us six years to realize our wish.

Ms. Koizumi: How did you demonstrate your intention?

Mr. Yoshida: We constantly filed appeals, interviewed the executive members, or visited the president and expressed our ardent desire to belong to the Council. Every year we filed application. They never let us come in. We asked for a chance in their general meeting to express ourselves, we went to their every meeting to ask for that opportunity. Finally in 1926 our application was accepted.

Ms. Koizumi: What kind of people had power in the Council?

Mr. Yoshida: People who used to be labourers stayed long enough to become executive members. Managers were not labourers, they were university graduates or something who were trained to do office work.

Ms. Koizumi: Were executive members racists?

Mr. Yoshida: No, they cannot be racists, they cannot violate the principle of labour movement by discriminating one labourer from another. That is why at the end they had to accept entry of the Japanese union to prove that they were not racists themselves.

Ms. Koizumi: When you appealed them for a long time what kinds of excuses did they say for not letting you in their Labour Council?

Mr. Yoshida: We explained why we wanted to join their Council like this:

Since we are the same workers as you are, we would like to improve our wages and to do labour movement by joining your Council. So far we have been standing in between of capitalists and white workers, and owing to such circumstance sometimes we caused some troubles to white workers'

unions. The only way to prevent occurrence of such incident is to let us join your council and to give us guidance as well as education.

Ms. Koizumi: How did the Council answer to you?

Mr. Yoshida: They did not oppose to us. They usually said they would consult with the members. They could not disagree with us. They had no reason to refuse our application: a labour union cannot refuse an application for membership owing to the colour of a face. Many times they dismissed us saying they would consider about it.

Ms. Koizumi: You had been patient for a long time.

Mr. Yoshida: Yes, it was a long time, for six years. I think we owed alot to CCF. We also asked CCF like Mr. Winch or Mr. MacInnis, to give us a hand. In those days they gave us alot of advices. They gave us various instructions. Mr. MacInnis was really helpful to the Japanese union. Mrs. MacInnis is still a member of the Parliament from Collinwood. After her husband's death she took over his ground. She is doing very well in the Parliament, even better than her husband.

Ms. Koizumi: What happened to these anti-Asiatic politicians after the war?

Mr. Yoshida: After the war they stopped talking about discrimination.

Ms. Koizumi: Are they still in power?

Mr. Yoshida: Most of them were retired. Green alone was in politics until recently, Green from south Vancouver. He was a Liberal. I think he was still running until two years ago

or so.

Ms. Koizumi: Now the Japanese have the right to vote. How did they get it?

Mr. Yoshida: After the war, Ottawa decided to give that right to everybody.

Ms. Koizumi: Did somebody apply for it?

Mr. Yoshida: No, the government made that decision.

End of Track II