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Peter Wakayama: Henry, could you kinda explain why you made these paintings in the first place?
Henry Shimizu: Well, to begin with, the reason why I started painting the, the internment story was basically because back in April of 1999, I was in Toronto at a business meeting and while I was here, Grace had arranged a dinner in which she had invited about a dozen former residents of New Denver, former internees from New Denver. So we, after dinner, we sat around and talked about our experiences and the, our memories of New Denver. Overall, when we talked about it, generally the feeling was that it had been a bittersweet experience. Following that, I thought, you know, there might be something in this of telling my story by using paintings rather than writing about it because I'm not a writer. Anyhow, the first painting I did write, did paint was the one called Cool Cats because those guys were on the bridge and I happened to have a personal photograph with them. They looked pretty good and I did that and that's how I got started. I then did a painting there later on of the city, of the orchard. As I did these paintings, I thought, you could almost have a series of paintings. I had been painting in oils for some time so it was no problem to start thinking about doing more than just one painting and I went back again to tell the story of the internment from the perspective of a teenager because that's what I was when I was there. And to start off with, I thought well I should start it all off by showing you why were in the internment camp and this is picture number one, is the notice that went up and that was to tell us that the people of, as they said, people of Japanese race had to leave the west coast. Had to be at least 100 miles from the west coast of British Columbia and that was the beginning of the internment, of our movement, and finally our return, and of our internment in the internment camps.
PW: What this series is going to do is Henry is going to walk through all the paintings that he painted and give an explanatory explanation really of these photographs or the paintings that he did. So, Henry can you go to the next one?
HS: So, this is painting number two. This is actually taking a painting of, what was really using the episode of leaving Prince Rupert. You can see there the [travisse?] or the walkway that went across the tracks, on top of the tracks which is in that area where the, how you walk down to the tracks. This is the scene of the, of us getting on the train and I remember at that time when I came there to leave Prince Rupert, a

few of my classmates from grade seven and my grade seven school teacher were down there to see me off. Somebody, asked me one of the girls asked me where I was going. I really didn't know so that's what I said, "I didn't know". They actually thought maybe we were going on a vacation.
PW: How old were you when this happened?
HS: This happened when I was 13.

[5 minutes]

PW: And then, who went with you in your family?
HS: My whole family. My father, people over the age of 18 had to move, had been taken away to the working camps by that time and this was what, March the 23rd 1942. The men, they had left earlier, and the families, mostly women and their children, were on this train and there must have been over 600. As a matter of fact, they went along the tracks, down the tracks going up the [Skinu?] River towards Prince George. Along the way, they picked up other families from fishing villages along the way.
PW: And, what did your father do in Prince Rupert?
HS: My father was and his partner, [George Ishikaze?], they ran a restaurant and a hotel. It was called the New Dominion Hotel, right on the Main Street of Prince Rupert. We had to abandon it of course. He tried to sell it but was not successful and in fact, he eventually rented it to a neighbor. In a way, he was to look after it but in fact, it turned out that it really did not function very much as a restaurant or hotel after we left. Within a couple years, it was sold by the BC Security Commission.
PW: And how many in your family went with you?
HS: Well, at that time, there would have been the four children. We had four children and my mother who was-. So, there's five of us in our family.
PW: And how old would your mother have been?
HS: She would have been in her forties by that time.
PW: Yup.
HS: This is a picture of the orchard area of New Denver and this is where the internment camp was placed. You can see the sanitarium and the small houses within the trees. All the trees were not cut down. In fact, there were, this was an orchard and there was still orchard, apple trees and prune trees still present which were between the houses. You know, when the workers started building these shiplap houses, they tried to preserve as many of the trees as possible. Later on, of course, it became obvious that they were great to have around because they provided shade and as well in the beginning, there were still some fruit on the apple trees and prune trees. Eventually, they did disappear. However, the orchard, this

orchard area was the internment camp of Japanese Canadians during the years of 1942 beyond, almost into the 50s.
PW: And what was your experience living at New Denver?
HS: We looked at it like, the interesting thing was it didn't affect us as much as our parents. We were young enough at that time that we revelled in the idea of living in a community that was friendly and safe and at the same time, we were able to still go out into the mountains and go for explorations. Even go up well into the hills. There were no fences around this internment camp. It was not like the experience of the American internment camps. There was no barbed wire.
PW: Did you have any security people or mounted police in there?
HS: There were a few. There were apparently, if I remember rightly, there were about a half a dozen Mounties in the whole valley. And in New Denver itself, there was at least three or four Mounties and there were also BC Security personnel called commissionaires and they were World War One veterans. They acted, sort of like a guard house. They had a little guard house at one end of the camp. But you know, it didn't deter people from moving around and going out into the mountains because you could just walk across the highway and then you were right away into bushes and trees. So, it was, it was you might say guarded but only lightly so.

[10 minutes]

PW: Next one.
HS: This is a painting about a, about building the camp itself. Building the shiplap shacks that were, became the part of, became the housing of the internment camps. They were started early in the late spring of 1942. In fact, by this time, many of the men that were sent to working camps were then transferred back to these camps to do the carpentry work to get the shacks built. My father and Mr. [Ishikaze?], both of them who were not what you might call handy with a hammer however, became amateur carpenters for a few months. That is until after the sanatorium was built then both my father and Mr. [Ishikaze?] started to work in the internment, in a sanatorium in the internment camp.
HS: This is the painting I did of Main Street. Main Street, being the main street of the orchard area, which was the actual internment camp, and it shows you type of houses that were built and made out of shiplap. In the far, at one end, you see the one with the smoke coming out, that was actually the bathhouse. This was a larger building and it is still being preserved in the memorial center that has been left, built in New Denver at the present time. The road you see is made up of gravel and that was the way that these were built. They had a gravel road going through almost every part of the camp and all the houses did have an access to the road because that's the way you could supply them with, with fuel which was wood because they

were all, we were all using wood burning stoves and heating systems which need wood.
HS: This is the map of the, of the, of British Columbia showing you where the camps were located in the interior BC. The internment camps were located in the Kootenay Valley between, between, along Slocan Lake. Slocan Lake lay as a lake that went north and south. As you can see, it was to the east of the Columbia River basin, which included the Arrow Lakes, upper and lower Arrow Lakes. Then on the east side was backed by the large lake, Cooper Lake, which was actually the lower end of Cooper Lake. There were actually ten internment camps in that area but there were two other small camps. One is Greenwood, more or less self-sustaining. Although there was an internment aspect in that some of that was being paid by the BC Security Commission. And then there was an area called number five, that was the town of Grand Forks in which quite a few Japanese families were looking after themselves moved to outside the 100 mile prohibited area-
HS: The list of the internment camps is on the righthand side. Here you see, Tashme was the first and earliest one of the internment camps. And then the ones from Greenwood down were in the Kootenay area. And the last two were Sandon, which was on the road going to Kaslo, which was on the Kootenay river, Kootenay lake. Kaslo was actually the principal administrative centre for the internment camps. That's where the new Canadian newspaper was relocated because they happened to have a printing press right in that town.

[15 minutes]

PW: Can you explain what the shaded area there means?
HS: The shaded area is representing the 100 miles from the west coast. This is the protected area. It was designated as the protected area and was used as an area of national security and this was presumably the reason why the Japanese population was moved out of the west coast into the interior BC. The government reason for national security on the West Coast, apparently their main concern at that time in 1941 and then in '42 was the threat of invasion from Japan or the Japanese imperial army and navy. Of course, this never did happen. This was very far-fetched. In fact, the national defense, the military organizers in the West Coast suggested that there was no need for evacuation of the Japanese or general Japanese population. The RCMP itself found no reason for removing Japanese because there was very little security risk, that they knew who they might have to keep an eye on but other than that, there was very little risk of the national security in the west coast from Japanese invasion. I don't think it now. Looking back on it, they do know there was never any intention of the Japanese military thinking of going over to invade North America.

PW: How many Japanese Canadians were relocated?
HS: At the time when the internment, when the removal was carried out, there was about 22-23,000. People of Japanese ancestry or as they called people of Japanese race, they did not but mind you, they did identify everyone by giving us an identity card and mine was a blue card that said I was an enemy alien but I was Canadian born. A Canadian born enemy alien, that was an oxymoron.
PW: Ok.
HS: Hunter Sighting is the title of this painting and it shows where the, where the internees, the men at the internment camp would bring their logs. They became loggers and woodcutters and here, they would be getting some of the logs for fuel for the camp. Of course, all of our stoves were wood-burning and we needed, we needed wood for heat as well as cooking and so it became a major industry to log the area and this is the area from which it was done. Down here, it was called Hunter Sighting. Hunter was an enterprising businessman at the turn of the century when the mining was going on in this area of this valley. At this time, he set up a sawmill as well as a lumber mill at that time and that provided the wood for building boats and as well as providing wood for fuel. Is that okay?
PW: Yep, that's fine.
HS: I used this painting, Cash and Service Store, as an example of the lifestyle in which the internment camp internees used as their way of obtaining goods. We needed, we still had to have dried goods. Like cloths, blankets, clothing, and this shows the cash and service store that was run by a Mr. Clark.

[20 minutes]

HS: On the side, you can see his assistant who was, I think his name was- I think he was Larson or, or, or something like that. Anyhow, he was both the delivery man for Clark's store and at the same time, he was the, an undertaker. And you can see the three young ladies were Japanese Canadian young ladies and became his clerks. They were both not only clerks but also, they were the liaison for Clark to understand the internees. This is just one of the examples of a store that lined the Main Street of New Denver, which also had a grocery store which was, which was called [Greer and Teddies?] and it had a hotel, it had a bank, and it had a hospital. It even had Bob's Ice cream shop where we would go for ice cream and sodas. So, the little town, our little village of New Denver was really well-supplied with all the amenities for living a normal life.
HS: I call this painting Vegetable Gardens because one of the first things people began to do once the houses, once people entered their shacks, were beginning to dig the areas around the houses and growing vegetables and so everybody had a vegetable garden around their house. Some of them had two or three, around the

front and back and to the sides. And that's the way we got most of our vegetables. During the first year of course when we arrived, in the summer of '42, we didn't have, some people did get a chance to start the vegetable garden but on the whole, there wasn't ability or time to develop any gardens for vegetables. And so, the people that actually owned the land in the centre of this orchard area called the Watson, an Italian family, and they did supply vegetables to a lot of the internees in the orchard or the internment camp. Because of the orchard within the camp, once the camp was really well-developed, they began calling this area or the camp itself the Orchard, the Orchard designated internment camp. We didn't want to talk about it being an internment camp so it became the Orchard.
HS: This painting of the internment camp shows in the center of the camp of the picture, you can see the lady in yellow who is actually carrying a pail of water. At the beginning when the shiplap houses were built, they did at the same time lay pipes for water taps to supply drinking water for each of the houses. The only tap at that time, when they first started was made to give the houses themselves their own water supply. In the beginning, there was a communal tap. One of the jobs that someone like myself, the boys, sons, and even the daughters was to carry buckets of water to their house to supply both for drinking, washing, and whatever as well as water for their vegetable gardens. In the background, off the side, you can see the water tower that supplied the water to the whole orchard area. It was at the beginning, a bit of chore to have all of us be carrying water every day to do your normal daily living.

[25 minutes]

HS: However, by the second year, pipes were being laid and within the period of about a year after we were in the camp itself, actually most of the houses began to have taps right into the kitchen areas of the each of the houses. At the same time, you can see on this left side of this picture, you will see a telephone booth. A black wire telephone, not a telephone pole but it was more for bringing electricity into this area. Soon after the water had been supplied to the houses, the houses were then supplied, wired to give each of the houses ability to have electricity and so we began to be able to use lights. Prior to that, most of our lighting was done by lamps: [colon?] lamps, kerosene lamps, and candles
HS: Also, followed was one of the major activities carried out the community. Bosun Hall itself was a large building, wooden building, had been built in 1898 by W. A. M. Harris. He had, he was the one who found a large silver strain and became very rich from silver, from the mining in the area. This would be in the late 1800s and early 1900s, he built this hall and in actual fact, it was an opera house. In the background, in the backdrops, you can see paintings of Europe. They had an area in the back for

their cast and they did apparently hold operas in this building. When we arrived, it had become dilapidated due to the fact of course that the whole mining industry in that whole valley collapsed due to lack of ore and eventually, the mining disappeared except for a small area that still goes on. The Bosun Hall became the activity centre for most of the activities carried out in the internment camp in New Denver. And this was a scene taken from a New Year's party and it would be around 1945 or '46 when they had a New Year's party with dance as well as [unclear] and you can see in this picture that there were not only members of the internment camp but also members of the white population in the village of New Denver that were taking part in this party. New Denver, Bosun Hall became also the community hall in a way for the camp and was used for bazaars, school presentations, concerts, teen town dances, movies. It became a real active place and it was a place we all look back with fond memories when we think about the internment camp in New Denver.
PW: Did Japanese movies come into, did Japanese movies being shown here?
HS: Japanese movies did come in but not very often of course because there was very little ability to get movies from Japan other than those already in Canada in the internment. Some of these movies did show up in the internment camp but we did have a few of these Japanese movies. We also saw the regular movies from the distribution of movies in the interior BC. It came here. This became not only the dance hall and party hall but a movie theatre that came from the regular round going through BC.
HS: First winter that we spent in the internment camp was a bad winter.

[30 minutes]

HS: It was bad only in the sense that it became very cold, a lot of snow. And the problem was the shiplap houses that were put up for that fall. We got into our house itself in November of 1942. Shiplap of course is, has that little groove, interlocking grooves between boards however when the [unclear] which was relatively green began to shrink from the decrease, as the humidity became lower, began to shrink and twist and the little chinks began to form between the boards and you would get the cold coming into the house and especially into the bedrooms. At that time, our insulation was very poor. Only one layer of paper type insulation and many of the walls would become coated with ice. This first winter was bad because of that. It turned out to be because of the cold, there was a lot of sickness that winter. By the next summer, next spring and summer, people began to tar paper and reinsulate the walls and then sealing the walls with cedar shakes. By that next summer, by '43, most of the houses had been re-shingled and this seem to have alleviated the

problem so that the houses became warm again and quite habitable. We did not however ever have as severe an episode as that winter of '42.
HS: We began right way getting involved in winter sports. We all came from the west coast where in Vancouver or Victoria, skating and winter sports was not a big thing because of the scarcity of snow and as well of course, in places like Victoria it seldom snowed. However, we came to New Denver and the whole area of the internment of the interior BC, snow was plentiful, it was cold in the wintertime. I had never, lots of the lakes and ponds would freeze and pretty soon we were learning to skate. Skating became a major sport in winter time. Then, the next thing we knew, we were going into hockey.
PW: And where did you get the equipment for your sports activities?
HS: The equipment, many people did have some old skates that they brought with them. Most of the time, the skates were bought through [Eaton's?] catalogue. We got our hockey sticks that way. But also, soon after, dry good stores like Clark's Cash and Service began to bring in skates and hockey sticks. We didn't have any things like skis. Skis were difficult to get. However, we began building our own skis. You can build a nice ski from cedar, cedar lumber and they had cedar lumber that was about four inches wide. Using this as a basis, we were able to build skis and using bits of inner tubes of tires, you could use the inner tube to form a good, a good type of binding which you could actually hold your foot on and go down the slopes as long as you didn't do too many maneuvers. At the same time, within a few years, people were buying small sleds and using the sleds as a basis, we build toboggans and there were a lot of hills, to go down hills. We would put a ten foot, a ten by six boards would be used as a seat and you could form using two sleds, a nice toboggan that would hold about a dozen people to go down the hills, around the town. Of course, these hills would be the highway which was seldom used, of course even in the winter time. They would be full of snow and not have too many cars going by. Tobogganing, skiing, and skating, and eventually-

[35 minutes]

HS: This next picture being the picture we call Hockey because we all began to learn how to play hockey. That is the boys that is and even girls I think took part in it but mainly it was the fact that because they had ponds that would freeze over, you could skate over them quite nicely and using wooden scrapers, we get these areas quite clean. Either [scrub?] games or organize games that would be played on these ponds. The, in New Denver, there was small skating rink. This happened after '45, we began to actually organize games of ice hockey. As you can see, in this case, our gang of six, seven would have, play hockey together. More of a [scrub?] game and there was one fellow, Terry, that would often wear his Canadian jersey that he

bought from [Eaton's?] catalogue and he was the one Canadian fan. Of course, the rest of us in those days were Toronto Maple Leafs fans but we would listen to the broadcast from [Foster Hewitt?] that would be on Saturday night, that was hockey night in Canada. On illegal radios, we would listen to those games. In those days, Toronto Maple Leafs fans except for Terry who rooted for the Montreal Canadians and Maurice 'The Rocket' Richard.
HS: Cool Cats is a painting of four young guys who were a few years older than I was and certainly older than our little gang. These fellows were on a bridge, on the bridge that connected the Orchard Area across Carpenter Creek which you can see in the background to the town or the village of New Denver. In the background, you can see a building which was a curling hockey building which was used, to begin with as a mess hall and a carpenter's shop. Later on, it became a carpenter's shop for building tables and chairs and drawers and boxes for, for the internees in the orchard and they could build, they eventually began building crates for them, for some to send their goods for some would return to Japan and also move to Eastern Canada. The four fellows, I call them Cool Cats because they thought they were cool. As you can see, they were wearing [unclear] pants with the keychain and the porkpie hat and all smiling away as if they were on top of the world. Of course, they had lost sight of the fact that they were actually prisoners.
HS: The business of education of the young people in the camp became much more prominent and there was no high school that was available for the internees, the children, the young people internees of the internment camp. Because although the BC Security Commission were cognizant of the fact that they had to have compulsory education for the younger people, that is under the, up to grade eight. They didn't seem to feel they had to provide anything more.

[40 minutes]

HS: In the beginning of 1943, Catholic nuns and a priest visited the camps and suggested they could build a kindergarten for the orchard. However, the ladies in the orchard said they didn't need a kindergarten, what they need was a high school. They were already providing a kindergarten in the camp. So, they went back, rethought the idea, came back buying two buildings right at the edge of the village of New Denver. They bought these two houses and they actually, you see here four sisters and a priest, [Father Clemens?] became the teachers and principal of the Notre Dame High School. These nuns were from eastern Canada, from Quebec. They were not all French Canadians. Two or three of them were French Canadians, the others were Americans from Eastern Canadian. They converted these two houses into classrooms and developed a high school called Notre Dame High School because that's where they came from. They were the sisters of the Notre Dame [unclear],

Quebec. They provided schooling for us as high school students and they provided us with a very good basic education. So much so that certainly the young people that went to this high school got a very sound basic education. We didn't have any labs or field trips. We didn't need them I guess but we did get a basis of education, reading, writing, and arithmetic. And this certainly helped me a great deal so when I came to Edmonton in 1946, I was, immediately found that my education was up to par with any of the big city high schools that were present in Alberta.
PW: How many years were you at that school?
HS: We were, we, I was in the internment camp for four years. First year, I was in a elementary school, grade eight because I did leave Prince Ruper midway through grade seven. When I went to New Denver in fall of '42, I became enrolled into elementary school, I was in grade eight. In '43, they opened the high school in the fall of '43 and I graduated into grade nine. Grade nine, ten, and eleven, I was at the Notre Dame High School in New Denver. There's no doubt that the education we received did a lot of good background for most of the Japanese community and young people that were sent from here we went to eastern Canada or like myself who went directly to Edmonton who went into the mainstream. When we went into the mainstream, I think most of those people who were in the internment camps were able to continue on with their education without too much of a gap or being left behind as far as schooling was behind.
PW: What would be the student population in that school?

[45 minutes]

HS: The student population of the Notre Dame High School in New Denver was somewhere in the neighborhood of a, somewhere between 100-150. At the very beginning, because there was only one high school to begin with there must have been about 200 of us there. Nevertheless, the United Church then realized they should set up a high school as well. They did set up a high school in New Denver, right on Main Street and it was called Lakeview. Part of the population of students went to Lakeview. We stayed in Notre Dame High School. The interesting thing about this Notre Dame High School was all of the, despite the fact that this was run by a Roman Catholic organization, the sisters and priest were Roman Catholic of course. The number of families in the internment camp that were Roman Catholic were very few. In our high school, there were only two families that were Roman Catholic and their children came to this Notre Dame High School. All the rest were other religions, some Christians, Buddhist, and etc. Majority of students were not Roman Catholic and there was one of the stipulations that the ladies of the camp sought to mention to them, that they didn't want religious studies in the school in an attempt to try to convert people. The sisters followed that rule and in no time, when

I was in the Notre Dame did I [camera falls]-. No time when I was in the Notre Dame High School did I receive any Roman Catholic education or religious studies. Of course, there were other students who wanted to find out more about Catholicism. After school, there were some who went to the sisters to find out about the Roman Catholic religion but they were very few. The majority of the students like I said were not of Roman Catholic faith and the sisters certainly kept to the word that they would not try to convert us into Catholicism.
HS: The nuns had, the nuns actually felt they would like to do something for all the people in the internment camp. They first thing they needed to do was approach the women of the camp and one of the things that they did was to put on lessons in cooking and in other fields like-. I think they were also into sewing and discussions about life for the women of the camp. And here's a picture showing a French cooking lesson. This is a sister, Saint [Kenna?]. There were actually six sisters that arrived from Eastern Canada. One was the cook that stayed in the, in their [unclear]. As well as the head sister who was the Sister Superior who would be in the main house and the other four were teachers. Here's Sister [Kenna?] was teaching how to cook French desserts. And you can see all the women arrived with Sunday best, fur coats, collared coats and they were here to hear how to make French desserts. It was ironic though because there was very little butter available or even eggs or even milk to carry out this kind of cooking, to carry out cooking French desserts. Of course, the business of desserts was not a big deal in Japanese meals. Despite the fact that it was somewhat bizarre for them to teach us French cooking, yet they did it with great sincerity. They did many of their activities but it was sometimes, it was a bit naïve in their undertakings to try and show the ladies and the students of the internment camp about life itself.

[50 minutes]

HS: The nuns themselves tried to teach us how to do dance. They wanted us to become more socially adept and felt that we needed to learn to dance. And of course, we took to dancing and moved to jitterbug and jazz to their dismay. Anyhow, in the concerts, they tried to teach us things like the French minuet and other activities which were a little bit far-fetched from normal life.
HS: This is [George Iskikaze's?] rock garden which became a very famous rock garden. There were postcards in the Nelson showing a picture of the Rock Gardens called the Japanese Rock Garden. Course this was not a Japanese garden. George himself, he was not a gardener but a cook, an excellent cook. He used to do cooking for the sanatorium and he was always finished by noon. After lunch, he would be out in the bush looking for rocks, interesting rocks. As well, bushes and flowers and he would add them to this rock garden which became larger and larger. Had not only a

little dry river bed but houses and monuments. Course you can see his Welcome sign and the little bridge across the river. The river would run based on when he brought in a pale of water and poured it into the garden so that there would be a river. George however kept working on it for all the time he was at the internment camp. He spent every day doing this so for a major period of his five years in the internment camp was spent working on this large rock garden. Many people used to come from the other camps and in fact, people arrived from all over, even from the white population in the area to come to see this garden. It became quite large, became several acres and eventually, he built it so it was about ten to 12 feet high. George himself was probably never as active or as healthy as he was in the internment camp because of all the packing and walking he had to do to get the ingredients and materials for this rock garden. He left with his family to Montreal in 1947. Soon after, that garden went into disarray and it was bulldozed away as they started to build roads into the orchard area and developed the new area after the internment camp was closed. Understand maybe someone still has that welcome sign in their garden in the internment camp, in the former internment camp.
HS: This shows [Texy?], one of the girls of the camp. She was the [unclear], vivacious active young women who found a niche in the camp community and they became the organizers of that teen town dances, [coughs] picnics, sports activities, and here she is sitting on the center epitaph having her picture taken. The young girls were very active while in the camps. They also became very good friends so that the camp, the closest of people in the camp and the fact that we were all Japanese Canadians did foster long time, lifelong friendships so that this friendship would carry on many years after leaving the camps.

[55 minutes]

HS: In the background, you can see the administration building in the little town, the little village of New Denver. Here's where, this little administration building for the town of New Denver also at one time or another, housed some of the Mounties as well. Before that, it had been a mining company and there was still a vault door inside this, without a vault inside this building.
HS: Because of the girls who were at this time, practicing their odori or dance. Because of the nature of camp life, everyone being of, it was a homogenous Japanese Canadian neighbourhood, many of the Japanese arts started to flourish. One of them was the business of Japanese dance or odori. When the chaos of removal from the coast occurred, one of the things that many of the families did preserve and bring with them was their Japanese kimonos and even our own family, my mother preserved several kimonos to bring with her to the camp and our daughter became a member of the odori group. Large odori groups were formed in many of the

camps. This was an outlet for some of the young ladies in the camp and it also provided entertainment because they would be prominent during the period of Obon, which is in the beginning few weeks of August. There would be festivals and the odori would become a prominent part of the festivals that were a part of the Obon ceremonies.
HS: A picture of the sanitarium and the mountain in the background which is across the lake. And across the lake, on the hill, on the top of the mountain was New Denver Glacier. This lake was very cold and this little bay was in the orchard area became-. Because it was sort of more isolated and shallower, it was an area where we could go swimming. We could go swimming quite and in the summertime, we could get into warmer water. The lake itself was very cold and it did have fish. Some people tried fishing. There wasn't very much chance for a lot of fishing to go on since fishing tools were scarce and there was always the problem of people, of the guards making comments if you went out onto the lake. They would then wonder what you were going to do. The other thing, however though, the area across the lake was often used for timber. They did go across the lake to get timber. People also did go across the lake in the fall to get mushrooms, matsutake. It was a source of activity for many people in the camp itself. The area around Slocan Lake. Slocan Lake itself was you would consider an alpine lake, 20 miles long and New Denver sat about halfway at the midpoint of Slocan Lake. In the north end about five miles from New Denver was Roseberry, another camp, a satellite camp. South, if you went to the very south end was Slocan City which became one of the first internment camps formed in the Slocan Valley. At the same time, the further south along Slocan River, they developed three more camps. That was Bay Farm, Popoff, and the largest camp which was Lemon Creek.

[60 minutes]

HS: In the summer time, we always, the boys and even the girls, took part in either baseball using either a hardball or a softball. I call this baseball because this is a, this picture is called baseball because we have our gloves with us and we would sit, congregate behind [Suzuki?] who happened to be right there and he happened to have an illegal radio and during the world series, he would have it on full blast. We could sit there playing catch, throwing the ball back and forth. At the same time, listening to the World Series. Those were the years, the Yankee era where they were dominant and every year, they would win the world series. So, we didn't like the damn Yankees and always rooted for the other teams which was often the Saintly Cardinals. The types of summers we used to have were great for growing vegetables and other things like that but also conducive for us to develop baseball as a sport.

There was baseball in the summer with the world series. Skating and hockey and the Stanley Cup and Hockey Night in Canada.
HS: This shows a baseball game in New Denver. Oh sorry.
HS: This shows a baseball game in New Denver. The backstop, a backstop chicken wire had been built prior to our arrival. We did move it from the north side of the field to the south side of the side. You can see the administration building in the background. At the same time, the baseball that was developed, that was developed by former Asahi players who organized baseball games also were very prominent in coaching and teaching us how to play baseball. The Japanese Canadian boys took to baseball so much so that, one year, think it was the year of '46, the last year I was there. The [battery of Tiny Shin and Catcher?] were so effective that they held the baseball team that came from Trail [Trail Smoke eaters?] were stymied by this [battery?] so much so that at the end of this game, the score was still tied between the Japanese Canadian team of New Denver and the Trail Smoke eater team from Trail. I think in the last inning, the Trail Smoke eaters got one run. They did win. I did receive a letter from that team because he forgot who had won the game. But he was very impressed with the quality of the team between the Japanese Canadian team and theirs. There was a, amongst the team of people who arrived from Trail, there was a scout from the Brooklyn Dodgers in those days. They were called the Brooklyn Dodgers in '46 and after seeing this, he approached them [unclear], approached them and asked them seeing if they would be interested in coming down to Portland to the farm keep of the Portland Dodgers. Of course, they both [unclear] had to tell they couldn't leave because technically they were still prisoners despite the war being over for one year.

[65 minutes]

HS: Japanese baths, or bathing or bathhouses it was called ofuro. It might be considered a hot tub but a different type of hot tub and they were communal type hot tubs. We had two of them in the New Denver, in the internment camp, in the Orchard and most of them had women on one side and men on the other side. As Japanese [unclear] were concerned, you washed yourself outside the tub, cleaned yourself and then washed off all the lather from your washing. After you clean, you went on into the hot tub and they were hot. And these, they were begun first thing in the morning and gradually heated. By noon or little afternoon, the tub would be hot. Then, they would go on until nine o' clock at night and various groups would come, various bathers would come according to usually age and activity. As schoolkids, we would arrive about three in the afternoon or four in the afternoon and we were usually finished by five o'clock or so. Then, working men later then after that and others would arrive later at night. This hot tube was not only a business of bathing

but also a social gathering and a period in which men would talk amongst each other about gossip as well as news. And the same thing would happen on the women's side. It was almost like a social club. I think back, it would be the equivalent to Roman baths in the ancient era. Ofuro and the concept of ofuro or Japanese bathing was very engraved in the community and was to be found in all the internment camps.
HS: This picture of the swamper. A swamper is a helper usually on logging trucks. The swamper idea went beyond just logging trucks, it can be used in any kind of helper for trucking and purposes. We were, we were working on trucks to load them and the big push for moving people came in 1945 and '46 when movement was from internment camps and some people were being returned to Japan. The majority of Japanese Canadians were being moved out of BC into eastern Canada. That was always the intent of both the governor of BC and also the government of Canada, was to remove the Japanese population from the West Coast. If you think about it for a second, you might consider this a form of ethnic cleansing. This was what they were trying to do. They were never successful although they tried very hard to convince people that they should leave BC. But many of the people did still have the feeling that when things died down, they could still return to west coast. My father decided that we would go to Edmonton because he found that Edmonton was the closest largest city to the West coast and he still had visions of returning to Prince Rupert. Of course, we were never able to realize that dream.

[70 minutes]

HS: I think this was in the back of the minds of many of the people who were in the internment camps and that's why they were in the internment camps. They did not move east of the Rockies until they were coerced into doing so. The business of movement did involve finding a job. Of course, you couldn't move until you found a job in a new area, on the Eastern side of the Rockies. At the beginning of the removal of the Japanese Canadians from the west coast, there was a number of them, about half did move east to Alberta and Manitoba and some to Ontario directly from the west coast. They took residence in the, in the other parts of Canada. One of the incentives was the fact that if you did move out east, you could move as a family. At the beginning there was a question of whether or not, when we were moving to the internment camps, whether the menfolk would be allowed to return and the families reunited. Because of the need for men to run the camps because we had to have the men to do building, maintenance and all the activities to do with keeping the camp going. They relied on the menfolk. Eventually most of the families had the menfolk come back to their families before they moved out east. The decision to move east of the Rockies did require as I mentioned, you had to have a job or someplace to go to

look after yourself. While we were in the camp, we worked to some degree, were looked after by the administration in the internment camp and people did get paid doing work there. If you were working to cut wood or make lumber or clean the camps or to do any of the work, you did get paid. So, there was this, some ability to raise some money to keep yourself in food and be able to do your normal life in the camp. Because the camp itself, you could build your own vegetable garden and you could actually live quite comfortably with a small amount of money and not really move. Eventually, a good number of the, at least a hundred or more people stayed and did not move but stayed in the camp and retired there. Many of them were older and they felt that they didn't want to start all over again and life was simpler but the cost of living much cheaper to live in the camp itself. You had a house, you had a nice garden and when you became a senior, you got your old age pension and your disability and some relief money to keep yourself carrying on living. So, this camp like New Denver, which was, became a manning depot for other camps. Other camps were beginning to close down in '40-'45 and they were transferred to New Denver and from there, they would move out east, out east of the Rockies or some would return to Japan. By the 1950s, the camp in New Denver was still open and eventually, the administration or the government decided to deem those that were still in New Denver their houses and that became-.

[75 minutes]

HS: Even today, there are still quite a few of the inhabitants of New Denver who were originally the internees of the internment camp. I wondered however, how the government was able to justify keeping the camp open after 1946. Cause originally, the idea was that the Japanese population was removed from the west coast because of security risks. When the war was over, the risks should have been negligible or at least finished since Japan surrendered in '45. Nonetheless, the camp and its restrictions continued for another four years. And today if you look in the camps, many of the houses, many I mean, a number of the houses in the New Denver in the internment camp are still there, still being lived in, and are still habitable.
HS: As the, as time went on, the internment camp continued to change and you can see here someone had built a birch tree fence with special pine trees in his yard. What I'm showing here are two men with boxes and a cart they would go around the camp selling tofu. At the beginning, many of the Japanese amenities like tofu and shoyu and Japanese rice was not available. However, they did, a shipment of shoyu and Japanese rice did arrive between '42 and '46. And then of course later on, it became getting rice from the States in California. Nevertheless, these houses became, were renovated as time went on and the houses although small were comfortable and people especially those who decided to stay in the area renovated

their houses so that they could withstand or at least weather the changes in climate and as well, the living in the camp as I mentioned before were really quite- The living in the camp areas like New Denver was quite healthy and cost of living was low. And as a result, a lot of these people, fair number of people stayed as they did not want to start a new life elsewhere. Tofu vendors would go from house to house selling tofu and it became a little industry in the internment camp in New Denver.
HS: Bob's ice cream parlor, it shows two things. At shows the edge of Bob's ice cream parlor. This, was a small shop at the lower end, you might say the west end of Main Street in the village of New Denver where Bob had a shop with bar stools and other tables. One of the things that did happen was a jukebox and the jukebox with the latest hits would be available for, for people from the camp. This was an area where the young people from the camp would congregate to either have a coke. Also, they would listen to the jukebox. Invariably, when it got, as the music became more lively, jitterbug would, jitterbugs would break out and of course, Bob was very upset about this but nevertheless, it would go on.

[80 minutes]

HS: It became a hangout, might call a hangout, for the young people from the internment camp. It also shows Japanese Canadian soldiers who were visiting friends and their families prior to their, on leave, before they left for overseas service. It was very ironic that people, these people who were supposed to be fighting the enemy were there to see their relatives and friends in the internment camps before they went to fight for Canada.
HS: It shows my sister Eva dancing at the Obon odori in August of 1946. To begin with, Obon odori festivals were first held in the playground in the internment camps but eventually came to the area of the lawn just in front of the sanatorium. And they, it became the usual area where festivals, where odori festivals would be held. Eva, my sister was an exceptional dancer, Japanese dancer and here she is wearing a kimono which my mother had carefully preserved at the time of the evacuation. At this point, she would have been about 13 or 14 years old. This was a, Obon odori was a festival for our ancestors. It was a kind of a celebration of ancestry. It was also for us, it a farewell to our episode of being in the internment camp in New Denver. Soon after this Obon odori in 1946, we then moved to Edmonton, back into the mainstream of Japanese community life.
PW: That was great.

[Interview ends]