



Frank Haley diary



A Southeast Asian Diary, 1946	2
A New Plan for the Future, by Beth Carter	3
The Rogers Pass Avalanche, by Tomoaki Fujimura	4
The Taiji Whale Museum, by Mitsuo Yesaki	10
In memory of Misao Fujiwara, by Frank Kamura	13
Grandfather Kenjiro – an addition, by Laurie Dinsmore	13
Four years in Hell, book review by Mitsuo Yesaki	14
Remembering the “Forgotten War”- Japanese Canadians in Korea, 1950-1953, by Roy Kawamoto	16
The Gardeners' Association and the Nikkei Centre's <i>Mochi-Tsuki</i> , by Stan Fukawa	20
Misty Skeena River (a short excerpt), by Tom Sando	21
Nikkei Place: Rebuilding a Sense of Place in the Nikkei Landscape, by Michael C. Wilson	22
Treasures from the Collection, by Alexis Jensen	24

CONTENTS



A Southeast Asian Diary, 1946

Frank Haley Collection
JCNM 2010.27.1.2

Sergeant Frank Haley was one of eighteen members of the South East Asia Command, attached to the British Army that was drafted in October, 1945. Trained in the S-20, the Canadian Army Japanese Language School, along with other Canadians and Japanese Canadians, he was sent to South East Asia mainly Burma/Myanmar, Thailand, Singapore and India under the SEATIC (South East Asia Translator Interrogator Centre) department. There, SEATIC screened over 150,000 surrendered Japanese soldiers. The surrendered troops provided a complete list of personnel and a history of the unit throughout the war. As they passed by a table, one by one, stating their name, rank and number, SEATIC would check the wanted list. Haley was mainly involved with translating documents for the War Graves in New Delhi.

Sergeant Haley kept a daily diary of his activities – and it is a unique mix of work information, personal insights, and accounts of his recreational activities. This small photograph was attached to the page for July 23, 1946 in Bangkok, Thailand. The diary states “Evening – Ferdie, Eyi et al had a spot of this & that & danced & sang with the best. Even did the Russian dancing... [Later] Drake fell through a jetty & into the klong. Almost lost the truck looking for his shoe using the truck lights. Retired in good order.”

A NEW PLAN FOR THE FUTURE

by Beth Carter

Over the last year, the staff and Board of the National Nikkei Museum & Heritage Centre have developed a new Strategic Plan to guide our work over the next 3-5 years. The NNMHC just celebrated our 10th Anniversary at Nikkei Place. With input from the community via an online survey, workshops and interviews, we have examined our progress over the last ten years, and looked at where we want to grow in the future.

Our new mission is **“to preserve and promote Japanese Canadian history, arts and culture through vibrant programs and exhibits that connect generations and inspire diverse audiences.”**

Our new goals include: defining our identity and launching an awareness-building campaign to attract visitors of all backgrounds and to position us as a national museum, looking at the feasibility for expansion of our programs, expansion of the museum; new programming and activities for people of all ages and especially youth, financial sustainability, and human resource leadership.

The National Nikkei Museum & Heritage Centre was built through the hard work and dedication of many community members who wanted to see Japanese Canadian history and culture preserved for future generations. With our new plan in place, we have lots of exciting opportunities to expand upon the excellent work that is already being done at the NNMHC. In the museum, the chance to develop a permanent museum exhibit on Japanese Canadian history will be an essential step forward in our educational and artistic mandate. Thank you to the many community members who have supported us through the years. We look forward to working together into the next decade.

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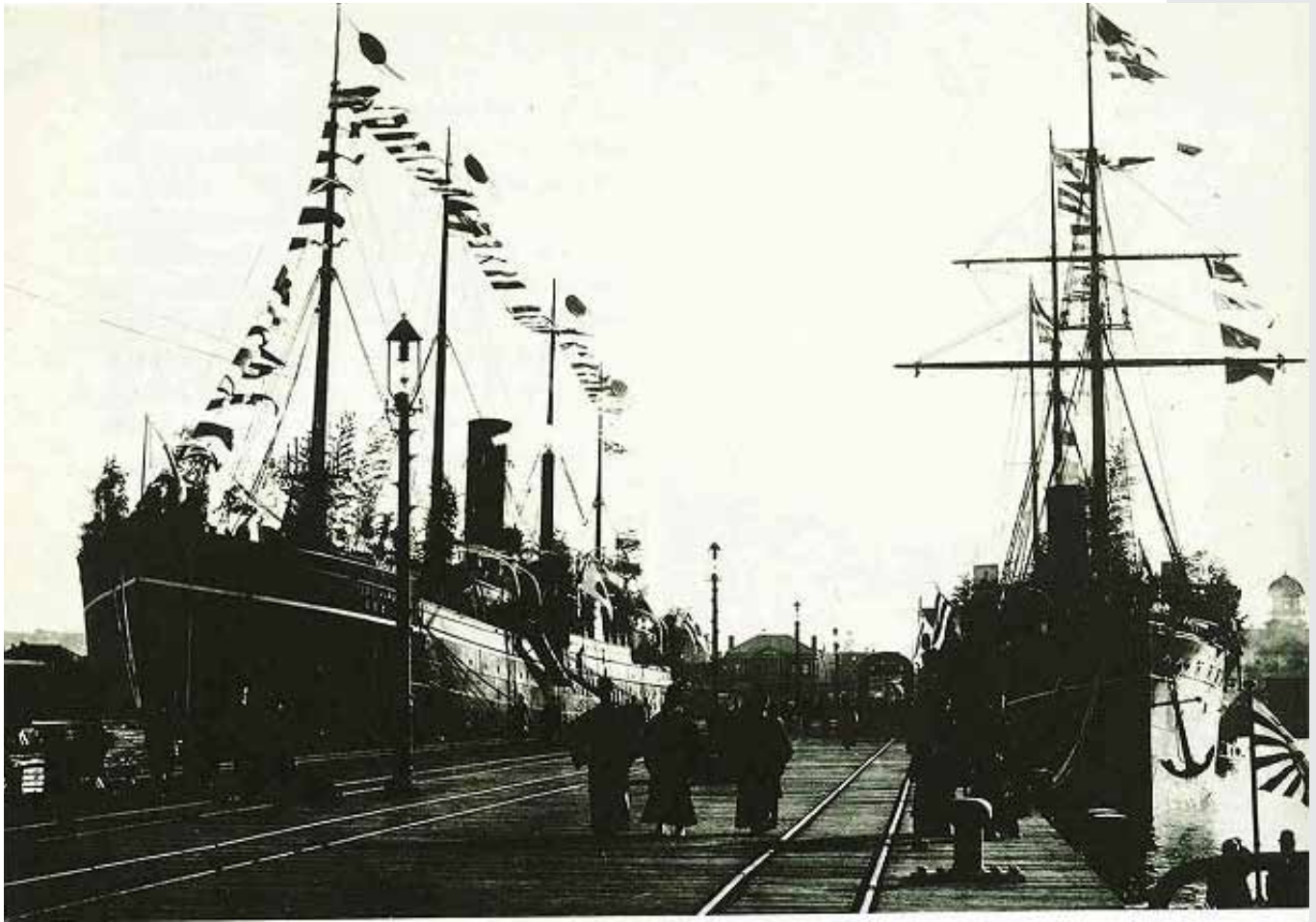
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The Rogers Pass Avalanche

100 years have passed by - what have we learned and what haven't we learned?

by Tomoaki Fujimura (藤村知明)

Japanese involvement with the CPR

After completion of the Pacific Railway on November 7 1885, the Canadian Pacific Railway Ltd (CPR) required more labour for maintenance work. In December 1906, the Nippon Supply Company (日加用達株式会社) of Vancouver (500 Burrard Street) was formed by Mr. Gotoh Saori (後藤 佐織氏) from Fukui and contracted with the Tokyo Immigration Company (東京移民合資会社) (5-88 Benten-dori) Yokohama-city on July 24 1907 for railway workers from Japan. The association of these two labour supply companies supplied approximately 1,000 contracted railway workers and 500 mining workers from the beginning of 1907. Contracted workers arrived on different vessels, such as SHINANO-MARU, EMPRESS OF INDIA, TOSA-MARU, TANGO-MARU and so forth, each ship travelling about 2 weeks to get to ei-

ther Vancouver or Victoria. The railway workers each had 3 year contracts for C.P.R. track maintenance. Among these workers, there were several Japanese leaders who had English abilities learned in Japan or in high schools in Vancouver who translated and communicated with the Caucasian gang leaders.

PHOTO on page 4:

TOSA MARU.
Photo courtesy of
the NYK Maritime Museum.

58 railway workers killed at Rogers Pass on the 10th day of a 16 day storm in western North America

After spending two years investigating the different perspectives of this March 4th 1910 snow slide incident, we now know that the storm swept western North America from the end of February to early March 1910. During the 16-day long storm, at least 180 people were killed in Canada and the U.S.A. including 96 people in Stevens Pass on March 1st. It is also interesting to find out that this storm, now known as the Pineapple Express, had three pulse waves and warmed temperatures into the positive digits from minus 27 degrees Celsius within 10 days. During this storm, many avalanches occurred throughout the Selkirk, Purcell and Rocky Mountains in Canada.

In the late afternoon of March 4th, an avalanche came down from Mt. Cheops and buried the railway track on the west side of the Rogers Pass summit. Due to this slide, the east-bound passenger train, No. 97, was stranded near Rogers Pass Station. In order to rescue this train, 43 Caucasians and 68 Japanese were dispatched from Rogers Pass, Glacier, Field, Arrowhead, and Revelstoke Stations to clear the avalanche debris from the railway tracks. They were foremen, bridge men, engine crew, and labourers, some as young as 19 and as old as 48, from Canada, Denmark, England, Ireland, Japan, Poland, Scotland and Sweden. They used only shovels and lanterns since it was impossible for the locomotive rotary to plow through the debris of rock and timbers. Before midnight, a second deadly avalanche came down from the opposite slope on Avalanche Mountain. The railway workers that were digging a 6 metre deep snow trench were caught and that trench became their tomb. There were only a few survivors. The final death toll was 58 brave men.

According to Revelstoke historians and local

documentation, apparently only three Caucasians survived. According to the Continental Newspaper (大陸日報) published in Japanese in Vancouver, the three survivors were Japanese buried up to their hips in snow. There were also two lucky Japanese workers on that day: one walked away from the site to get one of his gloves at Rogers Pass Station when the second avalanche came down, and another was sick so he did not work. As described, the slide happened so quickly that some people having cigarettes looked like they were having a conversation. One Caucasian worker grabbed two Japanese workers in his arms, then dove sideways and they all died together.

58 workers were killed of which 32 Japanese dead were shipped to Vancouver and buried at Mountain View Cemetery

Right after this incident occurred, it was confusing how many people had been involved. Over 1,000 Revelstoke people (Revelstokians) carrying shovels and blankets joined with other rescuers from Golden, Calgary and Salmon Arm taking trains up the mountains to rescue the railway workers in the early morning of March 5. It took until April 19, 1910 to recover all 58 bodies. Most of the bodies were brought to Revelstoke for a joint Memorial Service held at 3p.m. on Sunday March 20.

However, none of the Japanese bodies were at the ceremony. As soon as the Japanese were brought down to Revelstoke, they were shipped to Vancouver by CPR. Each funeral service was held by their siblings, each Kenjin-kai (県人会) and the Buddhist bishop, Senjyu Sasaki, in Vancouver. We now know that the 32 men buried at Mountain View Cemetery were from the Prefectures of Miyagi, Nagano, Shizuoka, Fukui, Shiga, Hiroshima, Okayama, Yamaguchi, Fukuoka, and Kagoshima.

..... Continued on next page

A century later, Revelstokians wish to host the 100th commemoration and include all nationalities

In December 2008, Cathy English, from the Revelstoke Museum and Archives, Dr. John Woods, a Revelstoke historian, and Roy Inouye from Kamloops brought up the idea to host the 100th Commemoration along with Parks Canada, Canadian Pacific, Revelstoke Railway Museum, Canadian Avalanche Centre, Friends of Mt. Revelstoke and Glacier and the City of Revelstoke to be held on March 4, 2010, in Revelstoke.

Yuko and Tomoaki Fujimura were invited to join this volunteer commemoration committee in February of 2009. Through several meetings, Tomoaki Fujimura found out that there was not enough financial support for the commemorative ceremonies and the hosting of the bereaved families from Japan. Therefore, he took the initiative to do an avalanche charity tour in Japan. Tomo visited 10 cities from Sapporo to Fukuoka and raised money from 420 people along with several Japanese companies toward this ceremony. Along the way he built awareness of this avalanche accident. In the meantime, Yuko and Parks Canada undertook another innovative project with local students, seniors and avalanche workers. These volunteers were trained to each fold 1,000 cranes and promoted the initiative throughout the world. Amazingly, Parks Canada received 13,000 cranes for the March 4,

2010 event and another 4,000 for the August events.

In addition to these projects, Professor Norifumi Kawahara (河原典史准教授) undertook extensive research to find the descendants of those 32 men and collected many stories of the Nippon Supply Company. He had wonder-

ful support from the University of British Columbia Asian Library, the Ministry of Foreign Affairs Archive, the Consulate of Japan, the Tohson Memorial Center (藤村記念館), the Nippon Yusen Kaisha Maritime Museum (日本郵船歴史博物館) along with many other libraries and individuals.



Rescuers at the Rogers Pass Avalanche, March 5, 1910.
Photo courtesy of the Revelstoke Museum and Archives.



Japanese Railway workers, ca.1900.
Photo courtesy of Fumio Abe.



Masatora Abe's funeral procession, Vancouver, March 26, 1910. Photo courtesy of Fumio Abe.

1910 Rogers Pass Snow Slide Centennial Commemoration at Revelstoke

On March 4, 2010 at 7p.m., about 800 people gathered in downtown Revelstoke for the 1910 Rogers Pass Snow Slide Commemoration Memorial Service that marked the 100-year anniversary of the disaster. Decorating the gazebo were 58 white cranes that represented the 58 lives lost. An additional 13,000 cranes from the Banff Japanese Christian Church, the Japanese Canadian Association of Yukon, the Revelstoke community and from across North America formed an arched bridge between the past and the present.

Karen Tierney, Superintendent of Mount Revelstoke and Glacier National Parks and Rogers Pass National Historic Site, opened the ceremonies and other speakers included the Mayor of Revelstoke, a Canadian Pacific representative, a Canadian Avalanche Centre representative and the Consulate of Japan. Julie Lawson, the granddaughter of Roadmaster John Anderson who survived the 1910 avalanche, and the Yamaji family, who lost their great uncle, Mannosuke Yamaji, were invited to recite the names of the 58 victims of the slide after Rev. Orai Fujikawa from the Buddhist Temples of Canada gave a chant. This special service created a unique opportunity for both Canada and Japan to share their cultures and allowed many people and attendees

to pause, to reflect, to commemorate and to learn from this tragic moment in Canadian and railway history. The historical events of 1910 have led to a century of advances in avalanche control, and this knowledge contributes to safe travel throughout the mountains that we all enjoy today.

1910 Rogers Pass Snow Slide Memorial Service at Vancouver Mountain View Cemetery

On August 12, 2010 at 10 a.m., Glen H. Hodges, Manager of the Vancouver Mountain View Cemetery, opened this special commemorative ceremony. About 200 people from Vancouver and Japan attended this service. One hundred years ago, in March and April 1910, 32 Japanese and 2 Caucasians were buried here after being transported from Rogers Pass to Vancouver by CPR train. A century later, the Abe, Imamura, Kumagai, and Yamaji families visited Mountain View Cemetery and met their ancestors for the first time. Since only seven grave markers were installed in the past, the Mountain View Cemetery decided to plant 16 cherry trees to delineate the 32 Japanese, also installing 2 *toro* (lanterns) along with 34 bronze crane markers to honour the lives. Mr. Raymond Louie, the Deputy Mayor of Vancouver, addressed this important day to recognize the history of Vancouver and the multi-national involvement. Mr. Hideki Ito, Consul General of Japan, expressed

Reverend Orai Fujikawa and the folded cranes, March 4, 2010. Photo courtesy Rob Buchanan, Parks Canada.



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his deep sorrow for the young lives that were lost, and recalled his own experiences driving through the deep valleys of the Selkirk Mountains. Rev. Orai Fujikawa and Rev. Tatsuya Aoki from the Buddhist Temples of Canada also recited sutras.

1910 Rogers Pass Memorial Garden revealed at Rogers Pass and Toro Nagashi on Columbia River

On the morning of August 15, 2010, Canadian Pacific provided the event attendees with a rare opportunity to ride to Rogers Pass aboard the steam engine "Empress 2816" built in 1930. Over 300 visitors gathered at the summit to celebrate the triumph of laying the tracks for the Transcontinental Railway through Rogers Pass, and exactly 125 years ago, to remember also, the tragedy of Canada's worst avalanche incident where 58 railway workers lost their lives on March 4, 1910.

An opportunity was also given to the bereaved families to pay their respects. Naofumi Kumagai

whose grandfather was one of those 32 Japanese lost, gave a speech and choked back tears while reading the following poem:

"Dreams, didn't you let my grandfather,
Shokei Kumagai,
who was sleeping after hard work,
feel the warmth of his little children's soft hands
reaching his body
and touching his cheeks gently?"

Then, Bill Fisher of Parks Canada revealed the Rogers Pass Memorial Garden exhibit that was designed like a Zen garden with *Byobu* panels and a steam train bell.

At twilight on the Columbia River over 150 people gathered to hold the last event called *Toro Nagashi* (灯籠流し) - a Japanese Buddhist ceremony that guides the spirits back to the otherworld. While the flute played, attendees and the bereaved families released 58 *toro* (lanterns), decorated with writing from their loved ones and many other people.



Mountain View Cemetery, Vancouver, August 12, 2010. Photo courtesy Mas Matsushita.

A special thank you goes out to Parks Canada, Canadian Pacific, Mountain View Cemetery, National Nikkei Museum & Heritage Centre, the Vancouver Japanese Language School and Japanese Hall, University of British Columbia Asia Library, Revelstoke Credit Union, Columbia Basin Trust, Valhalla Pure Outfitters, Ava Terra Services Inc., Knights of Columbus, Kawakubo Japanese Restaurant, Regent Hotel, Powder Springs Inn, 1910 Rogers Pass Snow Slide Commemoration Committee, and the citizens of Revelstoke who supported these events.

Tomoaki Fujimura is a member of the Revelstoke Mountain Resort, Mountain Pro Patrol and also a Professional Member of the Canadian Avalanche Association.

Rogers Pass Memory Garden, August 15, 2010.
Photo courtesy Rob Buchanan, Parks Canada.



Toro Nagashi on Columbia River, August 15, 2010. Photo courtesy Krista Stovel.

The Taiji Whale Museum

by Mitsuo Yesaki

While sight-seeing the neighbouring village of Taiji on one of my previous trips to Shimosato, Wakayama-ken, I serendipitously came across a large building with a painting of a female and young whale on one side and a mosaic of a traditional depiction of a whale on the front. Intrigued, I paid the admission fee to see what curious artifacts were on offer.

On entering the building, there is a small gift shop selling the usual souvenirs: various keepsakes advertising the museum, whale-shaped toys and preserved foods prepared from whale parts. Beyond the gift shop, there is a large central space with five articulated skeletons of cetaceans suspended from the ceiling. The largest is a right whale that extends diagonally across the entire central space. Around this are smaller skeletons of a gray whale, a killer whale, a rare ginko-tooth beaked whale and an immature bow-head whale. This species rarely seen in Japanese waters was found stranded on a beach near Yokohama.

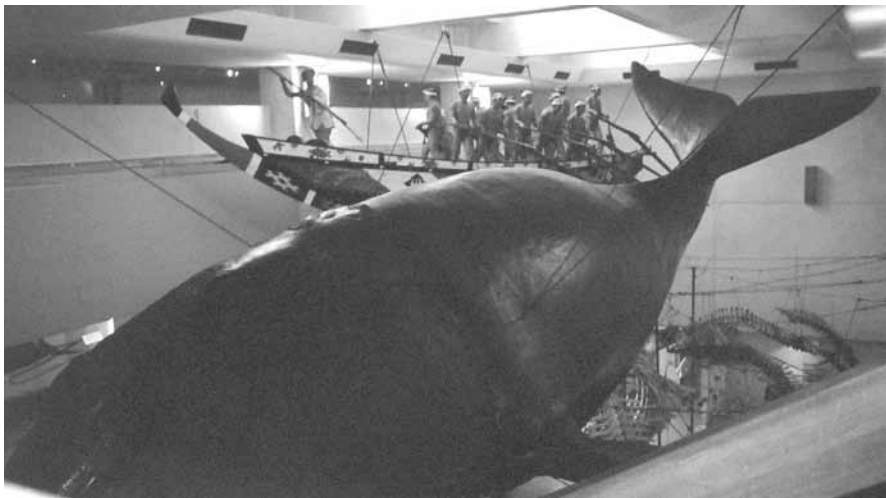
On the opposite side of the gift shop is a large model of the coastline with the town of Taiji and two scenes of the Taiji fleet whaling. One scene between Kandori Zaki-yama-mi and Tomyo Zaki-yama-mi shows two pairs of 7 net-boats with their nets set in front of a whale, five



Taiji Whale Museum with front wall of mosaic and side wall of swimming whales. (M. Yesaki photo, 2010)



Model of Taiji Harbour with whale boats returning with captured whale under tow. (M. Yesaki photo, 2010)



Third floor view of models of baleen whale and harpoon-boat ready for the kill. (M. Yesaki photo, 2010)

chase-boats ahead and another five boats behind the whale and three harpoon-boats in various stages of thrusting their harpoons at the whale. The other scene shows 25 whale boats with flags raised on the sterns towing a harpooned whale into Taiji harbor.

A staircase to the right of the model leads to a second-level corridor surrounding the central space, providing a spectacular bottom view of a 15-metre model of a baleen whale in full-flight and a harpoon boat in hot pursuit suspended from the ceiling above the whale skeletons. Another staircase leads to a third-level corridor around the central space, showing the top view of the whale model and an eye-level view of the boat with harpooner ready to strike and the crew manning the four sculls on each side and helm at the stern.

On the inside ledges of the second and third corridors are showcases with illustrations of important whale species, a scroll showing the different Taiji whale boats with their distinctive colour patterns, and cedar planks from traditional

whale boats tinted with mineral paints. Other inside ledge showcases exhibit preserved specimens of whale parasites.

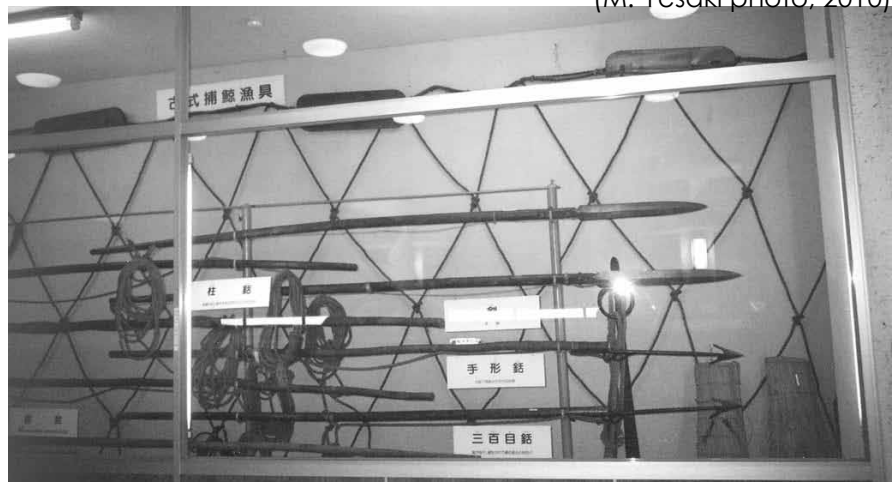
On the outside walls are displayed models of eight traditional whale boats and various types of harpoons, butchering knives, and nets used in the Taiji whale fishery. Other wall displays are devoted to the different pennants and flags used in signaling between the boats and to shore, and to various harpoon guns ranging from rifle-sized ones fired by a person to huge ones mounted on the prow of a vessel.

Additional exhibits include food items found in whale stomachs, embryos of whales and porpoises, and skeletal parts including the lower jaw of a sperm whale and baleens of different species.

When I first saw the museum all the exhibits were labeled in Japanese, which I can't read. However, I had an appreciation of how the various artifacts on display were used, such as the big-mesh nets, as I had previously read the novel *Harpoon*. In this book, C.W. Nichol recounts how Taiji chase boats herded whales into nets set by net-boats and harpooners in harpoon-boats killed the entangled victims.

The Taiji Whale Museum is part of a marine-land entertainment complex that includes a dolphin display pool, two other pools inside buildings with live dolphins and an enclosed bay. A killer whale and a false killer whale free-swim in the bay, whereas other porpoise species are kept in anchored pens. Shows of dolphins performing various tricks are held 3 times daily at the display pool and a killer whale show is held in the enclosed bay when there is a large crowd.

Display of fishing gear used in the Taiji whale fishery. (M. Yesaki photo, 2010)



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The marine-land entertainment complex was built in 1969 by the Town of Taiji. The exhibits in the Taiji Whale Museum were installed at that time and remained unchanged until the spring of this year. In 2006, Hayato Sakurai was hired as Curator of Maritime History and set out to have periodic exhibitions on specific topics for display in the museum. Consequently, an exhibition titled, 'The Last Harpooner. The End of Old Whaling and an Introduction of American and Norwegian Whaling,' opened on February 15, 2010 on the front side of the third-story corridor of the museum. This exhibition was organized with funding from the Nippon Foundation and the corroboration of the Curators of the New Bedford Whaling Museum, Sandefjord Whaling Museum and the Vestford County Museum. This exhibition traces Japanese attempts to modernize the Taiji whaling fleet after it was destroyed by a violent storm in 1878. It also traces the development of the American whaling industry from the early 18th Century to the early 20th Century. The evolution of the factory ship for processing whales by the Norwegians in the 19th Century and their subsequent domination in the whaling industry is traced. It also traces the transfer of Norwegian land-based whaling operations from Newfoundland and Labrador to Japan and the stories of Newfoundlanders who were engaged in these operations.



Dolphins performing in the display pool.
(M. Yesaki photo, 2010)



Enclosed bay with holding pens and free-swimming killer whale. (M. Yesaki photo, 2010)

In Memory of Misao Fujiwara (1915-2010)

by Frank Kamiya

I first met Misao when her husband, Dr. Wes Fujiwara joined our JCCA History Preservation Committee in 1993. She often came with Wes to our meetings which were held at the Powell Street offices. In January 1994 she & Wes joined 5 other history preservation committee members as we visited the Japanese American Historical Society in San Francisco and the newly opened Japanese American National Museum in Los Angeles. Our committee was looking at how our newly formed Japanese Canadian Archives was to evolve in the future. We also took in some sites and I got to know Misao a little better. As Wes was telling his many stories, Misao would correct him on some facts and we would have a good laugh.

In November of 1994 the Japanese American National Museum invited the members of the Japanese Canadian Archives to participate in their International Symposium and Family Expo. A contingent of twelve Canadians from across Canada attended and Wes & Misao joined us. We were given a booth to display our Japanese Canadian historical photographs and the Fujiwara's were there to assist us. Over 15,000 visitors attended the Family Expo and we all had a great time meeting old and new friends.

In June 1995 the Japanese Canadian Museum & Archives Society was established and Wes Fujiwara was a founding director with Misao always closely beside him. They were always together whether at our committee meetings, Christmas parties, Powell Street Festival booth or other events. These were the happy moments I cherish of Misao and Wes, now they are together again. Sayonara Misao.



Wes and Misao Fujiwara

Grandfather Kenjiro

By Laurie Dinsmore



Kenjiro Okada

In the Summer 2010 issue about Grandfather Kenjiro, the following paragraph was overlooked:

Grandfather Kenjiro owned and operated a hardware business between 1915 until 1926. He went on buying trips to the United States in 1919 and 1920, travelling as far as New York. He owned the Powell Hardware Company at 230 Powell Street in downtown Vancouver from 1923 until the end of May 1926. My mother had memories of visiting the hardware store and told me that due to extending too much credit to his customers, the business failed. After that, grandfather worked for many years as a book-keeper for a private organization. In 1928 back in Japan, Kenjiro's sister Yasu's only daughter Tetsu died.

Nikkei Images apologizes for the oversight.

'Four Years in Hell: I Was a Prisoner Behind the Iron Curtain'

By Tomomi Yamamoto. Reviewed by Mitsuo Yesaki

In this memoir, Tomomi Yamamoto (a pseudonym) recounts his experience during three years and eight months spent in various Soviet prisoner-of-war labour camps. He states in the preface that he delayed writing this memoir for fear of reprisals for reporting events as he saw them and not as he was told to report them under implied reprisals from brain-washed Japanese agents sent back with the repatriates.

Tomomi Yamamoto describes majoring in Russian language studies for four years at the Foreign Language Institute in Tokyo. After graduation in 1944, he and the majority of his class from the Institute were drafted into the army. Those graduates majoring in English were immediately dispatched to hard-pressed war fronts in Southeast Asia. On the other hand, Yamamoto, with his training in Russian, underwent a special course before being sent to Harbin in northern Manchuria as a newly-commissioned second lieutenant in the counter-intelligence corps of the Kwantung Army of the Special Military Mission. He spent the last six months of the war analyzing dispatches from the Soviet Union during office hours and exploring the city on his own time. After the Soviet Union's declared war on Japan and the Emperor broadcast the surrender speech on August 15, 1945, Yamamoto deserted and went into hiding in the Chinese quarters of Harbin before the Soviet invasion. He lived for three months in a pre-arranged hide-out during the Soviet occupation of Harbin, masquerading as a Chinese. He took to wearing a long Chinese fur-lined robe over a civilian suit and traditional felt slippers. In this guise, he found work as an interpreter for a group of conscripted Japanese citizens loading booty from all parts of Manchuria onto Russian barges on the Sungari River. After Japan's surrender, looted Japanese army supplies flooded the Harbin markets, including pure-wool overcoats, tunics, trousers, and shoes. These goods were of much better quality than anything available to the ordinary

citizen, so everyone took to wearing them. Yamamoto knew the sturdiness of the army boots and with the advent of winter indulged in a pair of brand-new army boots. It was these very same army boots that betrayed him!

He was taken in for questioning during which he took the identity of a cousin on his mother's side who had been in Manchuria and had died the previous year. He was asked to sign a confession stating that he was a member of two fascist organizations and therefore guilty of participating in plans for aggression against the Soviet Union. After a few days of harassment and realizing that nothing could be done as he had been caught, he signed and was sentenced to Russia's prisoner-of-war labour camps. The background given in this memoir is probably that of this alias as he was born in British Columbia and graduated from the University of British Columbia.

Yamamoto was imprisoned for two years and four months in Alta Ata, Kazakhstan, about three months in Karagandah, Siberia and a year in Nahotka, on the east coast of Russia. Yamamoto and hundreds of thousands of Japanese, Germans, Romanians and White Russians toiled at these camps constructing infrastructure to rebuild an improvised and war-ravished Soviet Union. He allocates only about two pages in describing the factories in Alta Ata and their suspected purposes, possibly because of fears of divulging state secrets. But almost the entire memoir is devoted to detailing the inadequate food rations, poor quality of clothing, the long and back-breaking working hours and the appalling living conditions under which the prisoners had to survive.

Yamamoto also comments on the dismal living conditions of the Russian people whose diet and clothing were little better than that of the prisoners-of-war and whose domiciles were generally hovels without running water. He notes the Soviet economy was oriented to producing consumer goods at levels insuffi-

cient to keep the general populace fully fed and clothed. Instead, the economy was geared primarily to producing warships, airplanes, tanks and armaments for the Soviet Union to become a super-power. Soviet propaganda brainwashed the populace into believing that war was inevitable. Russian workers were paid starvation wages so they stole and demanded bribes at every opportunity, which leads Yamamoto to conclude that, "petty corruption was a necessary evil in an authoritarian rule. It provided a substitute for the incentive of profit in free society. It was, in essence, the lubricant that oiled the ponderous wheels of the despotic machinery of Communist tyranny."

This was a depressing read with a non-stop stream of monotonous meals, maltreatment from guards, inadequate clothing, poor working conditions and primitive living quarters. A surprising revelation of this memoir was the extreme oppressive nature of the Soviet regime that forced the Russian people to eke out a living little better than that of the prisoners-of-war. It is also surprising, considering what the Russian people had to endure, that it took until the 1980s for the Soviet Union to collapse.

This memoir was published by an unknown Asian Publisher and we are not sure if it is still in print. A copy is available in the reference library of the Japanese Canadian National Museum.

"Tomomi Yamamoto" was the alias adopted by Peter Shinobu Higashi

by Stan Fukawa

The Higashi family has appeared in a Nikkei Images article written by Sakuya Nishimura who describes them briefly (in English Vol. 11, no. 4, Winter 2006 pp. 25-26, and in Japanese Vol. 10, no. 4, Winter 2005 pp.23-24). The first generation immigrant was the Rev. Zengo Higashi, an Anglican priest who worked in Prince Rupert and the Skeena area. His son, Peter Shinobu Higashi, a graduate of the University of British Columbia, was the first editor of the New Canadian but resigned that position to go to what was at that time a better job in Manchuria. Peter's son, Mikio is a well-known musician and essayist in Japan, who has come to Canada to explore his family's Canadian roots but with meagre results.

Online research shows that Peter was born in Japan and graduated from UBC in Honours English in 1938, an unusual major for someone whose mother tongue was not English. He was heavily involved with the university's undergraduate publications which he credits with teaching him journalism--a field which he loved and provided him with a lifelong career.

He was at UBC at the same time as other now prominent names in the history of the Japanese Canadian community. In the year that Peter Higashi was president of the Japanese Students Club, the vice-president was Roger Obata, the treasurer was Shuichi Kusaka, and one of the secretaries was Thomas Shoyama. It is an indication of the position that he held among the Nikkei intellectuals of the day.

Shortly after he went to Manchuria to work at the Manchurian Daily News, the Second World War began and he was drafted into the Japanese Army. After the horrendous experiences in the Russian slave labour camps described in the novel, Higashi returned to Japan and in 1950 was hired as the business manager for Associated Press at its Tokyo Office. He served in that position for 34 years. He died on Dec. 13, 1992.

Sources: 1936, UBC Totem Yearbook section on the Japanese Students' Club; 1959 Autumn UBC Alumni Chronicle, vol. 13, no. 3, p. 7; 1985 UBC Alumni Chronicle, vol. 39, no. 1; 1987 UBC Alumni Assn "The Way We Were" pp 81-83 "The Ubyyssey was my school of Journalism" by P.S. Higashi; 1992 Desert News Dec. 14 reports death due to stomach cancer at age 77; 1994 UBC Alumni Chronicle obituary section p. 25.

REMEMBERING THE “FORGOTTEN WAR” - JAPANESE CANADIANS IN KOREA, 1950-1953

by Roy Kawamoto with
the assistance of Linda (Kawamoto) Reid

There have been many books and articles about soldiers of Japanese descent in both the First and Second World Wars but very little about those who fought in the Korean War.

World War 1

We have acknowledged the valiant service of Japanese soldiers from Canada who served in the Great War. Some 222 volunteers of Japanese origin enlisted in Canada. No enlistments were allowed from the City of Vancouver as the “city fathers” feared that the returning soldiers would then want to lobby for voting rights that the politicians of the time did not want. So, the bulk of the soldiers who were from British Columbia went to Alberta to enlist. With the shortage of volunteers, by early 1917 this discriminatory direction was lifted by the passage of the Military Service Act in April of that year. This Act allowed for conscription into the armed forces.

The contribution of the Japanese Canadian soldiers in that war was acknowledged by the erection of the Japanese Canadian War Memorial in Vancouver’s Stanley Park, their being allowed to have their own branch of the Canadian Legion and their receiving the franchise in 1931.



Aki Fujino and Don Yamane, Korea, August 1953.
Photo courtesy of Roy Kawamoto.



Jim Nishihara, Korea, 1952.
Photo courtesy of Roy Kawamoto.

World War 2

In the Second World War, a true test of loyalty to Canada did not materialize. A special committee was selected by the War Cabinet to report and make recommendations on the general problems of Japanese and Chinese in British Columbia. From the results of the investigations, the reports and recommendations were handed to the War Cabinet on December 2, 1940. The most damaging of the ten recommendations was the one that stated, “That at least for the present, Canadians of Japanese race should not be called up for military training.” In spite of this recommendation 37 (31 army and 6 RCAF) served in various theatres throughout the war and 4 lost their lives.

It is ironic that it was the British Army’s threat to recruit Japanese Canadians that pressured the Canadian forces to do so. In February 1945 the War Cabinet issued a directive that recruiting of Japanese would be carried out without announcement or written directives. It is interesting to note that Prime Minister Mackenzie King tabled a report in the House of Commons on August 18, 1945, three days after Japan surrendered. A total of 120 Japanese Canadians had been recruited by the end of August.

Korean War – 1950-1953

On a hot summer day (June 25, 1950), the North Korean Army attacked South Korea. Thousands of soldiers marched southward with very little opposition. The United Nations requested assistance from member nations. Canada was not prepared for another war, but agreed to dispatch a brigade of 5,000 troops consisting of infantry, armored artillery and supporting elements. A recruitment drive was organized in Canada and a good number of WW2 veterans and eager young Canadians flocked to the recruiting centers. In less than four months, the Canadian Forces set sail for Korea. Mas Arikado, Mas Kawanami and Yasuhiro Takashima served in the Canadian Army during WW2 and in Korea. Robert Cato was the first to enroll in the Royal Canadian Navy followed by Yeiji Inouye. They were also the first to serve in the coastal waters of Korea. Inouye did two tours between 1951-53 and 1954-56. Inouye also served as an Assistant Military Attaché at the Canadian Embassy in Tokyo.

Mas Kawanami joined the Princess Patricia's Canadian Light Infantry (PPCLI) and set sail for Korea within 4 months. The PPCLI started to move forward to the front lines and encountered a number of obstacles, though nothing like the one they encountered when the North Korean soldiers pushed men, women and children into an open field ahead of their advance. To make matters worse the field was also planted with anti-personnel mines. Kawanami was called forward to deal with the problem at hand. He sized up the situation and moved into the minefield staking probable locations of mines with markers. He explained to the elders by hand gestures that the area was mined, and stepping on a mine would blow them up. With these hand signals, he gingerly walked out with 10 or 12 persons. He made a number of trips back and forth through the mine field and survived to tell this story. For this heroic action, Kawana-

mi was Mentioned-in-Dispatches and awarded an Oak Leaf sewn on the Canadian Korean War Medal ribbon.

After this harrowing experience it was decided that he should be sent to Japan for rest and recuperation. On arrival in Camp Hiro in Japan, the Officer-in-Charge requested that Kawanami be transferred to the unit for employment as his ability to speak Japanese would be

an asset. The request was granted, but little did he realize what was in store. A week after his arrival his younger brother, who was shipped to Japan from Canada in 1946, appeared at Camp Hiro looking for his older brother. After he was brought to the office, Kawanami could hardly believe that this was the little boy he last saw in 1943. The following day Kawanami asked his superior about the possibility of his brother joining the Canadian Army in Japan. A message was sent to the Canadian Embassy, and a telex was sent to External Affairs in Ottawa for a decision. Within two weeks an affirmative reply was reached. Kiyoshi Kawanami was duly sworn in on March 25, 1952.

Once he was enrolled, word got around to other *Nisei* in Japan and by the time the war ended 30 more *Nisei* had been enrolled. One of these was Henry (Tamotsu) Tanaka. His family decided to return to Japan from Tashme on the GENERAL MS MEIGS, arriving at the Kurihama Reception Center on Aug 14, 1946. After some time in Yanai and Iwakuni, Yamaguchi-ken, not far from Hiroshima, Henry at age 23 finally was able to enlist in the Royal Canadian Army Service Corps on October 1, 1952. He drove a transport truck supplying the front with arms and supplies, and subsequently became a Private, First-Class. Discharged on Aug 24, 1954, he was able to return to Canada. Like many others, he felt a stranger in a strange land in Japan and found a living and his way back through the armed forces.



Hank Yamamura, Don Yamane, Shoji Katsumi, Aki Fujino, Korea, September 1953. Photo courtesy of Roy Kawamoto.

..... Continued on next page

On another occasion a Japanese gentleman arrived at Camp Hiro to see Kawanami. He was wearing a Canadian Army uniform from WW1. The man was Ryoichi Kobayashi who served with the 10th Battalion in the Canadian Expeditionary Force. A man of few words, he wanted to enroll his three sons in the Canadian Army. After being assured that they would be looked after, he saluted and marched out of the office.

Hiroshi Ohori was born in Vancouver, BC on February 18, 1927. After completing public school in 1939 he was sent to Japan to study Japanese language for three or four years before returning to Canada. Unfortunately, Japan entered WW2 on December 7, 1941 and, therefore, he was stranded in Japan for the duration of the war. The strategic bombing by the American Air Force was starting to take its toll in 1943. The country was running out of food and he felt the way to survive was to join the Japanese armed forces. He was inducted into the Imperial Japanese Navy and sent to a training center. On completion of the first phase, he was sent to an air base for training as a pilot. He was then sent to an operational unit in Korea.

The arrival of fresh pilots created problems due to shortages of planes. In between flying, they were given practical training on how to serve in the jungles of South East Asia. Ohori thinks that he may have contacted dengue fever during the survival training. Without medication, for all intents and purposes, the war was over for him. He returned to a war-torn Japan, still suffering from his disease. Being bilingual he was able to find employment on a US military base. He was the last Japanese Ca-



Henry Tanaka, Royal Canadian Air Service Corps, Korea ca. 1952. Photo courtesy of Henry Tanaka.



Don Yamane (at the 38th Parallel where the Korean War conflict all started), Korea, April 1954. Photo courtesy of Roy Kawamoto.

nadian to join the Canadian Army in Japan.

The repatriates were not treated well in Japan for a number of reasons such as discrimination, shortage of food and their inability to speak proper Japanese. Most of the families lost their possessions in Canada, which contributed to their inability to purchase fares to return to Canada. By joining the Army, they were well paid, well fed and could return to Canada with their units.

2010 marks the 60th Anniversary of the outbreak of the Korean War. A total of over 27,000 Canadian Navy, Army, RCAF personnel served in Korea (the third largest army among the UN forces). The Princess Patricia's Canadian Light Infantry made a brave stand at the battle of Kap'yong on April 25, 1951, repelling the enemy for good. Japanese Canadian enrollment in Canada was 20, and 30 enrolled in Japan. A number of military personnel (officers and other ranks) commented on the reliability of Japanese Canadian soldiers. They were well disciplined, well trained and very reliable.

Takashi Takeuchi, the only Japanese Canadian fatality of the Korean War, passed away on November 13, 1951 in Japan, and was buried in the British Commonwealth Cemetery in Hodogaya, Yokohama, Japan. He was a gunner with the Royal Canadian Horse Artillery, and had enlisted in Montreal. The death toll of Canadians was 527.

Let us not forget the sacrifices that were made by our fellow Canadians in the Korean War, and let us acknowledge the bravery of our fellow Japanese Canadians who enlisted for Canada in spite of the upheaval of their families during WW2.

Enlistment in Japan

Fujino, Akira
Fujino, Shigeru
Fukushima, Minoru
Fukushima, Shigeru
Ido, George Shigenori
Ikuta, Ichiji (Benny)
Imamoto, Tomoma
Ito, Harumi James
Katsumi, George
Katsumi, Shoji
Kawanami, Kiyoshi
Kobayashi, Arthur Shogo
Kobayashi, Hiroshi Harry
Kobayashi, Isamu
Kobayashi, Takashi
Kobayashi, Yutaka
Konishi, Kaoru
Konishi, Misao Fred
Matsumura, Takayuki (Tak)
Nakamoto, Ray Roy
Ohori, Hiroshi
Sato, Arthur Hiroshi
Sumida, John Tatsuo
Takayama, Shigeru
Tanaka, Tamotsu Henry
Uyeyama, Kiyoshi
Uyeyama, Mutsumi
Yamada, Kazuo
Yamamura, Minoru Samuel
Yamasaki, Tsuneo

Enlistment in Canada

Arikado, Mits
Baba, Takashi Tony
Cato (Kato), Robert Alan
Hayashi, Kunio Tony
Inouye, Yeiji "Lanky"
Irizawa, Masahiro
Irizawa, Takao
Kawanami, Masao
Kobayashi, John Akimitsu
Matsubara, Tadayoshi Henry
Miya, Robert Tatsuro, Dr.
Murakami, Teruji Terry
Nakamura, Richard Yoshio
Nishihara, James
Noguchi, Ayao, Dr.
Shirakawa, George Yoshiki
Takashima, Joe Yasuhiro
Takeuchi, Takashi
Yamane, Don Mamoru



Boot camp, Korea, ca. 1952. Photo courtesy of Henry Tanaka

The Gardeners' Association and the Nikkei Centre's Mochi-Tsuki

by Stan Fukawa

The Nikkei Centre *mochi-tsuki* or rice-pounding festivity takes place annually at the end of December and is very well-attended. It features a team of Vancouver Japanese Gardeners Association (or VJGA) members in their colourful happi coats—uniforms traditionally worn to identify groups at festival times—who demonstrate the proper way to pound the mochi (rice cakes) as it has been done for centuries. After the first few sets of pounding, people from the crowd may choose to take a turn at wielding the heavy wooden mallets (called *kine* and pronounced "key-nay") or have their children take a turn at the children's *usu* or mortar, pounding smaller batches of steamed sweet rice (mochi-gome) that is more dense and sticky than the regular meal-time rice.

The VJGA have been regular volunteers at the Centre for all of the ten years since the Centre was built in 2000 A.D., meaning that this 2010 mochi-tsuki will be their eleventh Centre mochi-pounding performance. At the beginning, in the year 2000, the mochi making and eating event was organized by the volunteers of the Japanese Canadian National Museum. Shortly thereafter, the museum volunteers joined together with the newly organized Centre volunteers and took on the latter's name of The Auxiliary. The Gardeners had been pounding the mochi for the Museum Society from the mid-1990s at 511 East Broadway, currently the home of the Tonari Gumi society.

At the front of the Nikkei Centre is the beautiful Japanese garden that was designed and installed by the VJGA whose members donated their labour

and materials as a gift to the community. They have similarly donated their labour and their expertise to a number of other Japanese Garden projects in the Greater Vancouver area and beyond. The largest is the Momiji Commemorative Garden in Hastings Park (1993) that was built in memory of the location where the Japanese Canadians were gathered and their belongings possessed prior to being dispersed for internment at the start of the Second World War. Other gardens include Zuikoen, the New Westminster Friendship Garden (1987), the Hope Friendship Garden (1991 - see the Nikkei Images article, Fall 2008, vol. 13, no. 3, pp. 16-17), and most recently, the garden walk at Vancouver's City Hall (2010).

The VJGA is a social club for local Japanese gardeners, a gardeners' cooperative for bulk purchases and a professional development agency as well. They have instituted workshops and competitions to augment and hone members' skills, and encourage members' exchange visits with counterparts in Japanese American Gardeners' groups in Seattle, the Pacific Northwest, and in California. In 2009, they celebrated the fiftieth anniversary of their organization. Every year, as part of their community service, they send a team of men to the Nikkei Centre, the day after their own mochi-tsuki event, to assist the Nikkei community to get in touch with its heritage. Young and old are taught about the making and the eating of a simple, traditional Japanese food staple. Thank you, VJGA.



Mochitsuki 1998: Volunteers at the 511 E. Broadway location of the JCNM forming the cakes after the mochi was pounded. Judy Inouye is looking up. JCNM photo.



Mochitsuki 2002: Gardeners pounding the mochi: L to R: Motoharu Ueyama, Minoru Wada, Hideki Arai. JCNM photo



Mochituki 2002, Gardeners preparing the mochi for pounding. L to R: Minoru Wada, Shoichi Harada, Hideki Arai, JCNM photo.



Gardeners taking a break from building the Nikkei Centre Garden in 2000. L to R: Roy Harada, John Harada, Akira Tamura, Nick Sueyoshi, Tsutomu Omoto, Eizo Hayashi. JCNM photo.

Misty Skeena River: The Stories of a Japanese Canadian before the Second World War (A short excerpt)

by Tom Sando

This is the untold story of a young Japanese Canadian *Nisei* (Canadian born second generation) and his father who worked as a fisherman in the northern British Columbia before the war.

To the Native Place

On the sunny morning of May 2nd, 1938, a 22,000-ton ocean-liner S.S. ASIA sailed into beautiful Vancouver harbour. From its sundeck, a slim 16-year-old Tamio Kuwabara watched the superb scenery of the harbour tirelessly. The cobalt sky and the snow-capped mountains behind, the picturesque Vancouver city-line appeared in front of his eyes, as the liner approached Burrard Inlet. Eleven days had passed since Tamio and his five companions left turbid and crowded Yokohama harbour in Japan, and the long voyage crossing the rough Pacific Ocean finally came to an end. He was about to step onto a foreign land, his native soil, and his father's beloved country, Canada! His young heart pounced wildly with excitement, as the liner approached the Canadian Pacific dock in the harbour. He glanced at his companions from Japan. They were all excited too. Vancouver was a very familiar place for their party leader, 53-year-old, Tatsu Kuwabara, as he had lived in Canada for almost 27 years. But for the rest of the five young boys, including Tamio, Canada was a very strange and foreign country. Although they were all born in Canada, the boys had been brought up in Japan with their relatives since they had been very small. Therefore, they hardly remembered any-

thing at all about Canada. The youngest of the five boys was 14-year old Tamio's brother, Shig. Twin brothers, Yoshi and Kazu Tani, were 15 years old. Tamotsu Mayeda was 18-years old. Tamio's mother had died in a fishing village in northern British Columbia when he was four years old and his younger brother was two years old. Soon after their mother's death, their father Tatsu had taken the two boys to Japan and had left them with their grandparents' in north central Japan, Niigata Prefecture. Tamio neither remembered anything about Canada or even his parent's face, except for a faint memory of his red tricycle, which he was riding on the pier.

(The continuation and complete version of this story can be found online at www.jcnm.ca/nikkei-images)



Tatsu Kuwabara's halibut fishing boat, HOKUI No. 1, beached for repairs and painting. (Drawing by Shig Kuwabara, date unknown)



Michael Wilson and Ineke Dijks at the NAJC Conference in Lethbridge, 1996
Photo by Terry Yasunaka

Nikkei Place: Rebuilding a Sense of Place in the *Nikkei* Landscape

by Michael C. Wilson

With great pleasure I applaud the ten-year anniversary of the opening of Nikkei Place, which has become a beacon in the Canadian *Nikkei* landscape. Nikkei Place grew first in the minds of people dedicated to the proper recognition of the long heritage of Japanese Canadians. It grew from the pen and brush of a great architect, then to a scale model, and then to a beautiful building that more than lived up to those early thoughts. It grew from the dedicated efforts of fund-raisers and yet others who could only give moral support. Within its walls we find education, artistic performance, cultural reaffirmation, communication, and much more.

As the first executive director of the Japanese Canadian National Museum and Archives, I witnessed those early steps. Like many others I marveled that such an ambitious plan could ever come to fruition, yet it did: a project carried on the shoulders of an entire community. At the Museum and Archives we busied ourselves with the necessary – but tedious – development of collections, accessions, and display policies for the facility that was to come. Volunteers did their best to pursue other projects as well, recording the reminiscences of older members of the community and keeping a watchful eye for things that might belong in such a museum. At one time, together with my now late wife, Ineke Dijks, we traveled to an NAJC conference in Lethbridge and to the NAJC office in Winnipeg, reporting on our slow but nevertheless encouraging progress.

And we began to see vestiges of a former *Nikkei* cultural landscape: place names here and there, old monuments

on the west coast, the standing and destroyed buildings at Britannia Heritage Shipyard in Steveston, and other tantalizing hints. Ineke, as a geographer, was interested in cultural landscapes and in the ways in which people are portrayed in (or omitted from) “local history” books. When we had lived for a few months in Japan, Ineke and I found that scholars there, too, were interested in preservation of the Japanese Canadian story. I shared Ineke’s geographical interests and, having been as a child part of Timothy Nakayama’s Anglican “flock” in Calgary, I knew that the story of wartime displacement was also a story of attachment to new places. Just as there was an urgent need to collect the stories told by community elders, there was also a long-term need to document and in some way reclaim the Japanese Canadian cultural landscape.

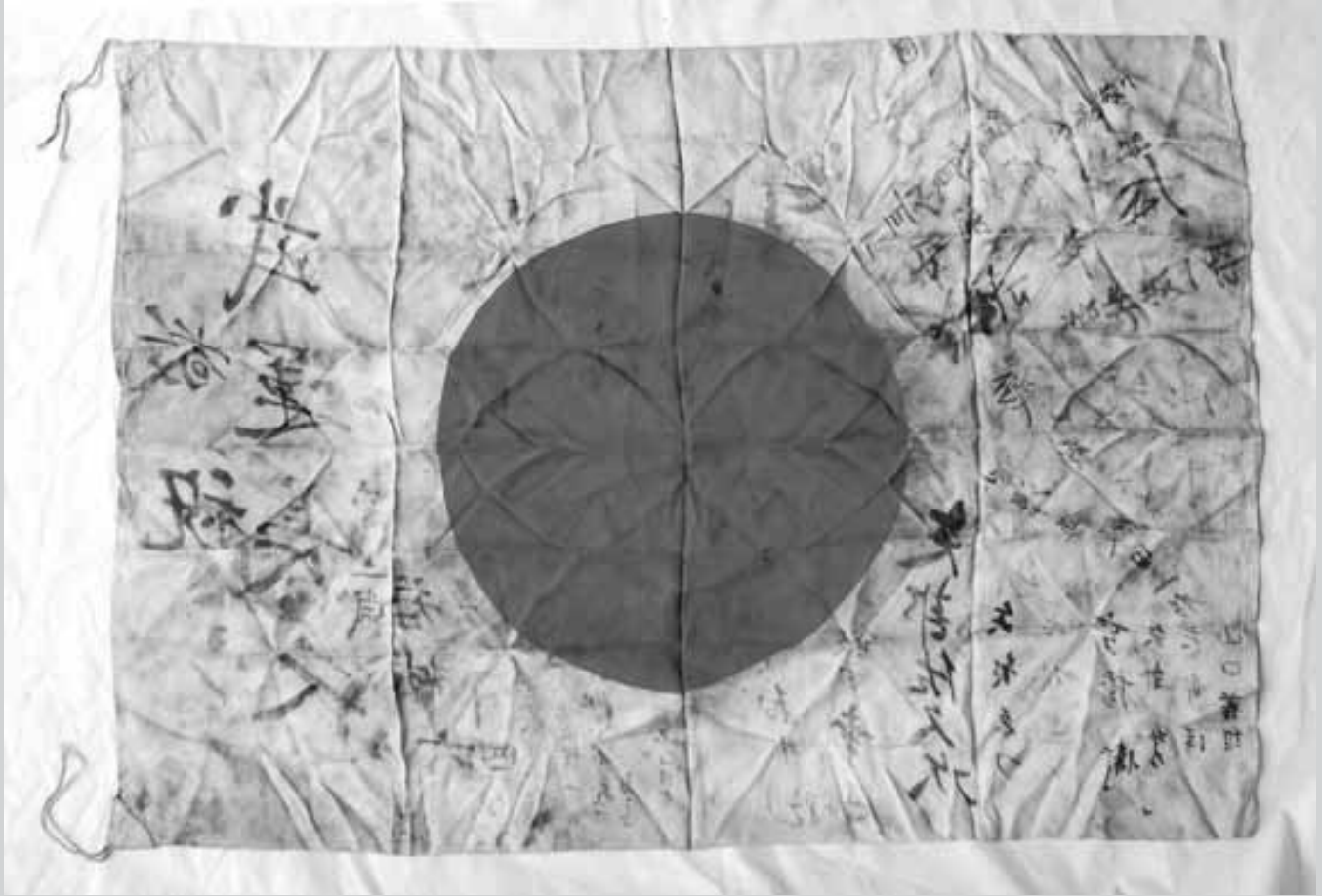
Community pride and self-confidence are closely tied to a sense of place. People are tied to places through birth, experience, memory, and death. A community binds its memories to specific places in the landscape, which become in themselves memory devices – powerful reminders of things that happened. Such places can include homes, workplaces, cemeteries, named roads, and named landscape features such as mountains and streams. Displacement from such a landscape can result in the direct loss of history when these memory-links are broken, and geographers and psycholo-

gists have written books about “placelessness” and the loss of community cohesion. These losses can be countered through recovery of some of the old sites, as happened at Steveston, and through the creation of new places.

Nikkei Place is new, but it sits within a landscape that has more than a century of Japanese Canadian history, from Manzo Nagano’s arrival at New Westminster to the many decades of fishing on the Fraser River, in the Gulf of Georgia, and onward up the coast to Alaska. Nearby Vancouver saw the early growth of the Japanese Canadian business district along Powell and nearby streets; just as Richmond, to the south, supported a vibrant fishing community. And there were many more places in this cultural landscape. Nikkei Place has therefore become a new centre for that landscape, bringing a renewed sense of place and a new sense of cultural identity. In housing the Japanese Canadian National Museum it is already a residence of cultural memory, and over time the building itself, its grounds, with the surrounding district will become powerful links in the minds of people to the growing history of Japanese Canadian culture. These links must not be lost.



National Nikkei
Museum & Heritage Centre,
Burnaby, BC



Flag (*Hinomaru Yosegaki*)

Frank Haley Collection

JCNM 2010.27.1.7

During World War II in Japanese culture, it was a popular custom for friends, classmates and relatives of a deploying soldier to sign a *Hinomaru* (sun disc flag) and present it to him. The autographed flag was used as a good luck charm or a prayer to wish the soldier back safely from battle and once signed was referred to as a *Hinomaru Yosegaki* (*Hinomaru*: sun disc flag, *Yosegaki*: gathered writing). One tradition states that no writing may touch the sun disc. Most flags contained the name of the deployed soldier, followed by the well-wishers names. Some well-wishers included good luck slogans along with their names, the most popular being: *bu-un-cho-kyu* (eternal good luck in war). The flags were kept close to the soldier at all times and were usually found folded into pockets or tucked into helmets. After battles, and particularly after the Japanese surrendered, American, Canadian and British soldiers began collecting the flags as souvenirs and were often exhibited in photographs displaying them prominently.

This *Hinomaru Yosegaki* was acquired by Frank Haley while posted with the South East Asian Translator Interrogator Centre Department of the Canadian Intelligence Corps in South East Asia from 1945 to 1947. Some *Nisei* who served with Frank were more fluent in Japanese and became friendly with the Japanese Army liaison people. As a result they obtained Japanese Army souvenirs including a *katana* and this flag.