



# THE WAY OF THE WARRIOR:

## The Japanese-Canadian Veterans of the First World War and the Russo-Japan War

### **Abstract**

Report prepared at the request of Nikkei Nation Museum, in partial fulfilment of Geog 429: Research in Historical Geography, for Dr. David Brownstein. This report is a compilation of eight biographies of the Japanese-Canadians who fought in both WWI and the Russo-Japan war. Military records and passenger lists of ships have been collected to construct details about the soldiers' lives prior to the first world war and afterward as well. The argument explores what it means to be a soldier in Japanese culture. This essay argues that these men display elements of the Japanese warrior code known as bushido.

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## **Introduction:**

The purpose of this research is to collect biographies of Japanese-Canadian war veterans, who fought for both Canada and Japan in two different wars. This report further, will contextualize their war service within a broader scope of their Japanese cultural identity. This research, in addition, will directly contribute to the Nikkei Centre's museum exhibit titled "Warrior Spirit".

The goal of this research is to convey the spirit and courage of the Japanese-Canadian veterans who fought in WWI and the Russo-Japan war. It is necessary then, for this research, to analyze what it means to be a warrior in Japanese culture and tradition and how these principles and beliefs had influenced the Japanese soldier. With this approach, I must examine a broad range of diverse topics such as samurai ethics, the Russo-Japan war and WWI. I will argue that samurai ideals have contributed greatly to a belief in military service as a civil duty and that the actions of the 1900s Japanese soldier display the c.1200-1800s samurai ideals. This is exemplified by the veterans repeated military service in two different nations. The two key conflicts that will be examined are the Russo-Japan War (1903-1905) and World War I (1914-1918) to gain an understanding of these conflicts and to contextualize this unique Japanese veteran war service. This paper has selected eight Japanese-Canadian veterans, that fought in both conflicts, and provides their biographies henceforth.

## **The Samurai:**

The earliest appearances of the concept of bushido trace back to samurai retainer *Yamamoto Tsunetomo*, who wrote in the early 1700s his classic text "Hagakure", about the ideas, beliefs and practices of the samurai. The word "bushi" translates into warrior and "do" into way or path. To *Tsunetomo*, bushido was the way of the warrior, the way of the samurai. What is

central to understand is that not all samurai were fighters, moreover, the term samurai literally means “to serve”. This is, in fact, a central precept of samurai culture: To serve the lord or state to one’s utmost capacity.<sup>1</sup>

As *Inazo Nitobe*, wrote in 1900, in his work “*Bushido*”, bushido is a moral and ethical code that was the child of Japanese feudalism, and its source likely comes from Shinto Buddhism.<sup>2</sup> *Nitobe* explains that the term bushido literally translates into “military-knight-ways” and was considered the “precepts of knighthood” that taught principles of “man’s innate goodness and purity of the human soul”. *Nitobe* undertook his writings in an attempt to explore and explain the ethical and moral values that he saw in Japan at the time, which he traced back to samurai and bushido ethics. To both authors, *Nitobe and Tsunetomo*, bushido was an honourable and distinguished way of life.

*Nitobe* elaborates that bushido taught rectitude, to act unwaveringly in accord with love guided by reason which is enabled by teaching courage.<sup>3</sup> It was clear in *Nitobe and Tsunetomo*’s teachings of bushido that there was a constant attempt to instill a comprehensive morality and sense of duty based on the cultivation of character and virtue. Further, important ideas of nationalism, community and service were instilled. *Nitobe* concludes that the teachings of bushido have not faded from modern Japan even though Japan was transitioning. Bushido is constructed on an interpretation of the “Ako incident” where the lord of 47 samurai was executed by the shogunate, the 47 samurai then proceeded to exact revenge on those involved and then awaited their execution.<sup>4</sup> This example is now a famous Hollywood movie (*47 Ronin*), which

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<sup>1</sup>Y. Tsunetomo, *Hagakure*, Japan, circa 1700.

<sup>2</sup> I. Nitobe, *Bushido*, Shokabo, Tokyo, 1900

<sup>3</sup> Ibid.

<sup>4</sup> Benesch, Oleg, and Oxford Scholarship Online. 2014. *Inventing the way of the samurai: Nationalism, internationalism, and bushido in modern japan*. First ed. Oxford, England; New York, NY; Oxford University Press.

goes to show how influential and persistent the tale has been. It is this devotion and service to the lord and a nostalgic view that constructed the idea of bushido in its modern form at the time of the Russo-Japan war. I argue that the principles taught in bushido are exemplified by the Japanese-Canadians, who fought in the Russo-Japan War and WWI.

### **The Russo-Japan War, 1903:**

Of the 220+ Japanese-Canadian veterans who fought in WWI, 24 had also fought for Japan in the Russo-Japan war.<sup>5</sup> The Russo-Japan War began on February 6, 1904, and ended September 5, 1905, with the treaty of Portsmouth.<sup>6</sup> The Russo-Japan War is often overlooked because it occurred a mere decade before WWI and is what historian *John Steinberg* calls world war zero because it was one of the first conflicts with modern industrial weaponry.<sup>7</sup> *A.N. Sakharov*, a military historian reports on the developments of battle, and the political scenarios that unfolded and he states that two decisive battles were fought, the battle of Tsushima and battle of Mukden.<sup>8</sup> The battle of Mukden was a grinding assault by the Japanese, who sought to take Manchuria, but as *Sakharov* reports, the Russians had Northern Manchuria well-fortified and it developed into a battle of attrition. Both sides experienced high casualties as well as domestic problems and so quickly sought to forge a peace treaty.

*Yoji Koda*, Vice Admiral of the Japanese maritime fleet, writes that this conflict was largely due to a number of political factors at the international level.<sup>9</sup> *Koda* argues that one factor was a new modern Japanese government who had very recently assumed power after 250

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<sup>5</sup> Library and Archives Canada, Soldiers of the First World War: 1914 – 1918, Database.

<sup>6</sup> K. Yoko, What Caused the Russo-Japanese War – Korea or Manchuria?, *Social Science Japan Journal* 10(2007) 95-103.

<sup>7</sup> J. Steinberg, Was the Russo-Japanese War World War Zero?, *The Russian Review* 67(2008) 1-7.

<sup>8</sup> A.N. Sakharov, The Russo-Japanese War of 1904-1905: Reality and Concoctions, *Herald of the Russian Academy of Sciences* 77(2007) 124-130.

<sup>9</sup> Y. Koda, The Russo-Japanese War: Primary Causes of Japanese Success, *Naval War College Review* 58(2005) 10-44.

years of *shogunate* rule (a samurai class system) and was attempting to catch up to the new rules of international diplomacy that were quickly taking place. This era was a time of rapid change for Japan as well as the rest of the world. Changes in political relationships with the world, a change of regimes, and modernization of industrialized warfare all served to radically change Japan. It is said in the introduction to *Nitobe's* "Bushido" that the soldiers in the Russo-Japan war were avid readers of "Bushido". The fact that many soldiers were choosing to delve into the traditional martial teachings speaks volumes about how influential the ideas of old were. Further, the Russo-Japan war happened not long after the Samurai were around (c. 1870) it is quite understandable then that the samurai ways of war and soldiering would remain quite influential during the Russo-Japan conflict.

### **WWI and Japanese-Canadians:**

*Lyle Dick* details the struggles of Japanese-Canadian soldiers and their WWI service. *Dick* illustrates that the soldiers were first generation immigrants who were struggling to gain political rights within Canada.<sup>10</sup> Their service was a sacrifice and a duty to their Japanese-Canadian community at home in Canada. Again service and sacrifice are central concepts of bushido values and values that the Japanese-Canadian soldiers were displaying. As *Dick* details through his biography of *Sergeant Masumi Mitsui*, the struggle to establish a Japanese culture in Canada was a long and arduous effort.

*Roy Ito* in his book, "We went to War", provides a detailed story of public sentiments towards Japanese-Canadians and the struggle to gain acceptance into the Canadian Army. *Ito* provides a telegram of rejection from the Canadian government that states, "Your patriotic offer

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<sup>10</sup> L. Dick, *Sergeant Masumi Mitsui and the Japanese Canadian War memorial*, *The Canadian Historical Review* 91(2010) 436-463.

therefore must be declined but I am to express the personal thanks of Sir Robert Borden who recognizes and appreciates the high motives which actuated...the Japanese Canadian Association".<sup>11</sup> *Kaye Kishibe* writes about the efforts made by Japanese-Canadians to serve in WWI, she states that at first due to long standing racism in British Columbia, Japanese-Canadians were denied the ability to fight for Britain, but after a few years and due to recruitment shortages the Canadian Forces eventually enabled the men to enlist.<sup>12</sup>

### **The Soldiers:**

I have compiled a list of soldiers and obtained data for each such as what unit each Japanese soldier was in, and when each individual was enlisted through the national archives.<sup>13</sup> By cross-referencing battalion deployment with soldier enlistment dates, I am able to place the veterans in key battles of WWI. There is evidence that:

- 1.) Nine [9] of the Russo-Japan war veterans who were in the 10<sup>th</sup> battalion, fought in the battle of Vimy Ridge and;
- 2.) A further seven [7] who served in the 50<sup>th</sup> and 175<sup>th</sup> battalions fought in Passchendaele, with;
- 3.) Five [5] who served in the 52<sup>nd</sup> fought in the battle of the Somme.

I must also state that there is some uncertainty regarding the above information because troops often switched battalions and it is difficult to determine in all instances specific dates.

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<sup>11</sup> R. Ito, *We Went to War: The Story of the Japanese Canadians Who Served During the First and Second World Wars*, Stittsville, Ontario, (1984).

<sup>12</sup> K. Kishibe, *Battlefield at Last: The Japanese Canadian Volunteers of the First World War, 1914-1918*, Toronto (2007).

<sup>13</sup> Library and Archives Canada, *Soldiers of the First World War: 1914 – 1918*, Database.

Notably, these battles were of a scale that the world had never seen before. For example, over 600,000 men died at the battle of the Somme.<sup>14</sup> Further, the battle at Vimy Ridge was a defining moment of Canadian independence as a nation and also where Japanese-Canadians gained recognition for fighting valiantly.<sup>15</sup> Vimy Ridge was a defining moment for Japanese-Canadians because in this moment, the Japanese-Canadian soldier was directly contributing to the construction of Canadian national identity. To have fought in these battles required an unparalleled sense of courage, duty, and honour. Every man present was worthy of the title of Samurai. I now turn to the biographies of the men to commemorate their brave service.

**Private. Kiyogi Migita, 10<sup>th</sup> Battalion:**

Kiyogi was born on April 13<sup>th</sup>, 1882 in Tohoku, Japan.<sup>16</sup> He served 3 years in the Japanese Imperial Army and would have been just 21 years old during the Russo-Japan war.<sup>17</sup> On September 8<sup>th</sup>, 1907, Kiyogi, now 24, and his wife Toyo (also 24), left Japan and immigrated to Canada taking the vessel *Indiana* from a port in Honolulu.<sup>18</sup> On May 18<sup>th</sup>, 1916, a now 33-year-old Kiyogi enlisted in the Canadian Army. At the time of enlistment, Kiyogi worked as a labourer and lived in Coleman,



Figure 1- Kiyogi, From Roy Ito, *Stories of My People*

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<sup>14</sup> The Battle of Vimy Ridge, Canadian war museum, [http://www.warmuseum.ca/cwm/exhibitions/vimy/index\\_e.shtml](http://www.warmuseum.ca/cwm/exhibitions/vimy/index_e.shtml)

<sup>15</sup> L. Dick, Sergeant Masumi Mitsui and the Japanese Canadian War memorial, *The Canadian Historical Review* 91(2010) 436-463.

<sup>16</sup> Library and Archives Canada (hereafter LAC), *Soldiers of the First World War: 1914 – 1918* (hereafter SFWWI), Migita, Kiyogi, 898439, RG 150, Accession 1992-93/166, Box 6160 – 51.

<sup>17</sup> Ibid.

<sup>18</sup> LAC, *Passenger Lists, 1865–1935*. Microfilm Publications T-479 to T-520, T-4689 to T-4874, T-14700 to T-14939, C-4511 to C-4542. Library and Archives Canada, n.d. RG 76-C. Department of Employment and Immigration fonds. Library and Archives Canada Ottawa, Ontario, Canada. (hereafter LAC, CPL, 1865-1935...). (Immigration of Kiyogi on vessel *Indiana*, 1907).

Alberta. Of note, it is unclear why but his wife Toyo was living in Prince George, BC. I believe the reason Kiyogi travelled to Alberta was because British Columbia would not allow Japanese people to enlist.<sup>19</sup> Kiyogi was in the 10<sup>th</sup> battalion that fought at Vimy Ridge which began on April 9<sup>th</sup>, 1917. Tragically, on April 11<sup>th</sup>, 1917, Kiyogi succumbed to shrapnel wounds in his back.<sup>20</sup> He was 35. His death occurred after Vimy began so it is reasonable to assume that he was present at that battle. Kiyogi is buried in the Bruay communal Cemetery two and a half miles north of Houdain, France.<sup>21</sup>

**Lance Corporal. Saburo Sato, 175<sup>th</sup>/50<sup>th</sup> Battalion:**

Saburo Sato was born January 8<sup>th</sup>, 1883, in Miyagi, Japan.<sup>22</sup> He fought in the Russo-Japan war and was 20 years old when it began. Saburo left behind his father, Shinjiro, and life in Japan to live in Canada in December of 1907. Saburo was a self-reported Christian, and worked as a fisherman while living in Calgary, Alberta at the time of his enlistment. On August 2<sup>nd</sup>, 1916, at the age of 33, Saburo enlisted in the Canadian Army. Saburo fought in the 175<sup>th</sup> battalion which was at Passchendaele, and the 50<sup>th</sup> which was also at Passchendaele and Vimy Ridge. It is unclear when he switched battalion units, but since both fought at Passchendaele, it can be assumed that Saburo fought in that battle. Saburo survived WWI and was even able to return to Japan to visit his brother in October of 1919.<sup>23</sup> His trip lasted 3 months, and he then returned to his residence on Powell Street in Vancouver, British Columbia, on February 20<sup>th</sup>, 1920, via the vessel *Manila Maru*.<sup>24</sup> Saburo like many others went home to Japan which shows

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<sup>19</sup> LAC, SFWWI, Database. 6160 – 51. (Military file of Kiyogi Migita).

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> LAC, SFWWI, Sato, Saburo, 697037, RG 150, Accession 1992-93/166, Box 8652 – 80.

<sup>23</sup> LAC. Form 30A, 1919-1924 (Ocean Arrivals). Ottawa, Ontario, Canada: Library and Archives Canada, n.d.. RG 76. Department of Employment and Immigration Fonds. Microfilm Reels: T-14939 to T-15248. (hereafter Ancestry, OA, 1919-1924...). (Immigration of Saburo Sato on vessel Manila Maru, 1920).

<sup>24</sup> Ibid.



that many Japanese-Canadian veterans maintained a strong connection to their homeland, and further that they returned shows that they considered their new home to be in Canada.

**Private. Nuinosuke Okawa, 192<sup>nd</sup>/10<sup>th</sup> Battalion:**

Nuinosuke Okawa was born on July 24<sup>th</sup>, 1884, in Wakayama, Japan.<sup>25</sup> He served 6 years in the Japanese military, 3 of which were in the Russo-Japan war. It is unknown when Nuinosuke left Japan for Canada, but his enlistment records state that he had a wife, Tei Okawa, who remained in Japan.<sup>26</sup> He arrived in in Canada in 1906.<sup>27</sup> Nuinosuke lived in Calgary where he worked as a carpenter and on August 7,1916, he enlisted in the CEF.<sup>28</sup> Both the 10<sup>th</sup> and 192<sup>nd</sup> were at the battle of Vimy Ridge and so it can be assumed that Nuinosuke was present at this important moment. Nuinosuke survived WWI and was able to return to Japan and on April 2, 1919, he returned to Canada on the vessel named *Canada Maru* with a new wife named Taku who was 16 years old when she immigrated.<sup>29</sup> Later, in 1929, Nuinosuke and Taku returned to Canada again after another visit to Japan via the vessel *Empress of France* and they now made the trip with their son Yadashi (6) and daughters Fumiko (5) and Florence (infant).<sup>30</sup> Fumiko, Florence and Yadashi were among the first Nisei, which means the first Japanese people to be born in Canada.

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<sup>25</sup> LAC, SFWWI, Okawa, Nuinosuke, 898536, RG 150, Accession 1992-93/166, Box 7438 – 31.

<sup>26</sup> Ibid.

<sup>27</sup> LAC, CPL, 1865-1935, (1929, Empress of France, lists children and first date of immigration).

<sup>28</sup> LAC, SFWWI, Okawa, Nuinosuke.

<sup>29</sup> LAC, CPL, 1865-1935, (1919, Canada Maru, Immigration of Wife Taku).

<sup>30</sup> LAC, CPL, 1865-1935, (Nuinosuke Okawa, 1929, Empress of France, lists children and first date of immigration).



Figure 2- Nuinosuke 2nd from right, top row. Roy Ito, "We Went to War" (Photo by Yutaka Kobayashi)

**Sergeant. Fumio Kunisuke Tatsuoka, 50<sup>th</sup> Battalion:**

Fumio Kunisuke was born on January 21, 1888, in Sendai Kagoshima, Japan.<sup>31</sup> He volunteered for one year in the Japanese Army. Fumio left behind Japan and his father, Seino, to move to Midnapore, Alberta.<sup>32</sup> He arrived in Victoria, British Columbia, on October 24, 1912, and he was a self-reported 25-year-old, single student when he boarded the *Tamba Maru*.<sup>33</sup> Fumio enlisted in the CEF on July 24, 1916, at just 28 years old. He fought in the 50<sup>th</sup> battalion at Vimy Ridge. He was reported killed-in-action (KIA) on June 20, 1917; he is buried at the Vimy Memorial.<sup>34</sup> Through his courage and leadership, Fumio was among three Japanese-Canadians promoted to the rank of sergeant.

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<sup>31</sup> LAC, SFWWI, Tatsuoka, Fumio Kunisuke, 696993, RG 150, Accession 1992-93/166, Box 9509 – 28.

<sup>32</sup> Ibid.

<sup>33</sup> LAC, CPL, 1865-1935, (Immigration of Fumio Kunisuke Tatsuoka, Tamba Maru, 1912).

<sup>34</sup> LAC, SFWWI, Tatsuoka, Fumio Kunisuke.

**Private. Kichimatsu Sugimoto, 52<sup>nd</sup> Battalion:**

Kichimatsu was a Buddhist and stood at 5ft 2 in. tall and was born on July 5, 1885, in Miye, Japan.<sup>35</sup> He was conscripted into the Russo-Japan war and would have been just 18 years old when the war began. Kichimatsu left behind a family, along with his mother, Kimi, who stayed in Japan.<sup>36</sup> Kichimatsu arrived in Canada in October of 1904. He also briefly returned to Japan in 1913, but came back to Canada on September 24, 1914, on the vessel *Sado Maru* with the stated intent



Figure 3- Kichimatsu, from Roy Ito, "Stories of My People".

of working on a farm as a labourer.<sup>37</sup> Kichimatsu lived in Raymond, Alberta, working as a labourer and on June 9, 1916, he joined the CEF by enlisting in Lethbridge.<sup>38</sup> The 52<sup>nd</sup> fought at Vimy Ridge and at the battle of the Somme. On October 24, 1917, Kichimatsu was killed while assaulting a German fortification. Given the date of his death, it is likely that he died while fighting in the battle of the Somme. He is buried at Aix Noulette Communal Cemetery in France.<sup>39</sup>

**Private Mokichi Sakiyama, 143<sup>rd</sup> Battalion:**

Mokichi Sakiyama was born on May 15<sup>th</sup>, 1880, in Wakayama, Japan, and he served two years in the Russo-Japan war while living there.<sup>40</sup> At the age of 28, Mokichi moved to Canada on January 28, 1908, travelling on the *Iyo Maru* from Yokohama to Seattle with the stated intent

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<sup>35</sup> LAC, SFWWI, Sugimoto, Kichimatsu, 228469, RG 150, Accession 1992-93/166, Box 9410 – 4.

<sup>36</sup> Ibid.

<sup>37</sup> LAC, CPL, 1865-1935, (Immigration of Kichimatsu Sugimoto, Sado Maru, 1914).

<sup>38</sup> LAC, SFWWI, Sugimoto, Kichimatsu.

<sup>39</sup> Ibid.

<sup>40</sup> LAC, SFWWI, Sakiyama, Mokichi, 826495, RG 150, Accession 1992-93/166, Box 8613 – 49.

of residing in Vancouver.<sup>41</sup> His wife, Kinu, at age 17, moved to Canada on September 16, 1910, to join Mokichi at his Steveston residence, she landed in Victoria, British Columbia, on the *Tamba Maru*.<sup>42</sup> However, on his military records in 1916, he records as living back in Wakayama.<sup>43</sup> On May 13, 1916, Mokichi joined the CEF and was fortunate enough to survive WWI.<sup>44</sup> Interestingly, another record shows that Mokichi returned to Japan on October 1, 1931, and returned on December 11, but upon returning he had a new wife named, Fuki, a British citizen of Japanese descent and they had a new address in Port Haney, B.C.<sup>45</sup> They boarded the *Yokohama Maru* out of Kobe, Japan.<sup>46</sup>

**Private. Tokuji Sato, 10<sup>th</sup> Battalion:**

Tokuji was a Buddhist man born on October 23<sup>rd</sup>, 1879, in Miyaga Ken, Japan, where he also had a brother, Masao Sato.<sup>47</sup> On May 29, 1906, Tokuji boarded the *Empress of Japan* and headed for Vancouver at the age of 26.<sup>48</sup> Tokuji was a very skilled worker. When Tokuji enlisted in the CEF on September 15<sup>th</sup>, 1916, he reported on his CEF files that he had served in the Japanese Navy and also that he was an engineer. It is possible that Tokuji could have fought in the battle of Tsushima in the Russo-Japan war. Of note, Tokuji was a very skilled worker



Figure 4- Tokuji, from Roy Ito, "Stories of My People"

<sup>41</sup> LAC, CPL, 1865-1935, (Immigration of Mokichi Sakiyama, Iyo Maru, 1908).

<sup>42</sup> LAC, CPL, 1865-1935, (Immigration of Kinu, Mokichi's wife, Tamba Maru, 1910).

<sup>43</sup> LAC, SFWWI, Sakiyama, Mokichi.

<sup>44</sup> Ibid.

<sup>45</sup> LAC, CPL, 1865-1935, (Immigration of Fuki and return of Mokichi, Yokohama Maru, 1931).

<sup>46</sup> Ibid.

<sup>47</sup> LAC, SFWWI, Sato, Tokuji, 898569, RG 150, Accession 1992-93/166, Box 8652 – 81.

<sup>48</sup> LAC, CPL, 1865-1935, (Immigration of Tokuji Sato, Empress of Japan, 1906).

which was rare for most immigrants at that time. Tokuji was in the 10<sup>th</sup> battalion during the assault on Vimy Ridge and at the age of 38, on April 28, 1917, Tokuji was killed during the “attack and capture of Arleaux-En-Gomelle” and he is now buried at Vimy Memorial.<sup>49</sup>

### **Private. Yonesaburo Kuroda, 175<sup>th</sup>/50<sup>th</sup> Battalion:**

Yonesaburo was born on September 15<sup>th</sup>, 1882, in Shiga, Japan, where he lived with his father Zenhichi.<sup>50</sup> Yonesaburo reports in his file that he also fought in the Russo-Japan war.<sup>51</sup> At the age of 26 on March 15<sup>th</sup>, 1908, Yonesaburo boarded the *Monteagle and Moana*, and headed to Canada with just \$30 in his pocket.<sup>52</sup> Yonesaburo made a living as a watchmaker while living in Vancouver, British Columbia, on 240 Alexander Street.<sup>53</sup> Yonesaburo enlisted in the CEF on September 1<sup>st</sup>, 1916, where he fought at Passchendaele and Vimy Ridge with the 50<sup>th</sup> and 175<sup>th</sup> battalions.<sup>54</sup> On May 16<sup>th</sup>, 1962, Yonesaburo died at the old age of 79 in a hospital in Trail, British Columbia, and he is now buried in Greenwood, British Columbia.<sup>55</sup>

### **Conclusion:**

After the war, the Japanese community continued to face challenges of prejudice. Even after serving in the war, the Japanese-Canadian war veterans were still not given full voting rights until 1931 and the rest of the Japanese community until 1949.<sup>56</sup> *Ken Adachi* author of “The Enemy That Never Was” a book that details the hardship of Japanese-Canadians during WWII writes that at the outset of WWII, the Japanese were displaced and sent to internment camps, dispossessed of their land and also separated from their possessions, communities and families

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<sup>49</sup> LAC, SFWWI, Sato, Tokuji.

<sup>50</sup> LAC, SFWWI, Kuroda, Yonesaburo, 697079, RG 150, Accession 1992-93/166, Box 5264 – 14.

<sup>51</sup> Ibid.

<sup>52</sup> LAC, CPL, 1865-1935, (Immigration of Yonesaburo Kuroda, Monteagle & Moana, 1908).

<sup>53</sup> LAC, SFWWI, Kuroda, Yonesaburo.

<sup>54</sup> Ibid.

<sup>55</sup> Ancestry.com. *British Columbia, Canada, Death Index, 1872-1990* [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2001. (Death record of Yonesaburo Kuroda).

<sup>56</sup> Elections Canada, *A History of the Vote in Canada*.

despite the men offering to fight once again for Canada.<sup>57</sup> *Pamela Sugiman* writes, “These wartime experiences are not easily forgotten... [d]ecades later, many Japanese Canadians reveal a persisting vulnerability, one of many psychic scars left by a history of racial persecution”.<sup>58</sup>

In Stanley Park there is a memorial lantern that honours and commemorates the service of the Japanese Veterans who served in WWI and sometime during WWII the lantern was shamefully extinguished. Sergeant Masumi Mitsui, who served in WWI, played a symbolic role when he relit the Stanley Park veteran’s memorial lantern after it had been extinguished during WWII.<sup>59</sup> Sergeant Masumi stood with tears streaming as he saluted the WWI memorial at the age of 98.<sup>60</sup> Masumi was not only remembering the years of struggle, hardship, and war but also the courage, loyalty and honour of his fellow Japanese-Canadians. I ask that next Remembrance Day we remember the men from this essay. They are shining examples of the way of the warrior and show us the path forward. When adversity faced their people, they led. When enemies faced their countries in both Canada and Japan, they fought, giving everything they had. This is what it means to serve one’s people, and this is what it means to truly be a samurai. Each and every veteran is worthy of this honourable title.

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<sup>57</sup> K. Adachi, *The enemy that never was: A history of the Japanese Canadians*. McClelland & Stewart, 1976.

<sup>58</sup> P. Sugiman, “Life is Sweet”: Vulnerability and Composure in the Wartime Narratives of Japanese Canadians, *Journal of Canadian Studies* 43(2009) 186-218.

<sup>59</sup> L. Dick, Sergeant Masumi Mitsui and the Japanese Canadian War memorial, *The Canadian Historical Review* 91(2010) 436-463.

<sup>60</sup> *Ibid.*

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