

A GUIDE TO
THE EARLY JAPANESE STUDENTS

AT HOPE COLLEGE:

Ryōzō Tsugawa

Kumaji Kimura

Motoichirō Ohgimi

J. Douglas Braat
Independent Study
under Professor G. Larry Penrose
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Annotated version, May 2024

Preface to the Annotated Version

The present paper that I researched and wrote more than 50 years ago is being revisited now on the occasion of the Japanese Legacy Celebration for Motoichiro Ohgimi and Kumaji Kimura being held at Hope College where bronze reliefs of these two 1879 Hope graduates from Japan were unveiled near the front of Van Vleck Hall, their residence for at least some of the eight years during their stay at Hope from 1871. My aims were to respond to comments from my mentor Larry Penrose, clarify some of the content, address errors, and to improve some of the English. Some of the Notes have also been revised. Rather than adding new information, which I reserve for future papers, I've mostly retained the existing information and added comments [in brackets] where I deemed them to be useful for researchers. Most of the quotations from referenced sources have been copy-pasted from the original paper, and bracketed additions within these quotations appear as they did in the original paper.

The aim of the annotated version is for its content to be digitized and made more easily available to researchers via the website of the Joint Archives of Hope College. The original paper (without mentor's comments) remains at the Archives in its physical form.

More complete stories of Ohgimi and Kimura and other former Hope students from Japan are naturally a work in progress. It is hoped that the digitized version of my early study will be of value to further forays into this remarkable history and perhaps bring us some lessons to be learned from it as well.

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May 2024
Hokkaido, Japan

INTRODUCTION

From the 1860s on well past the Meiji Restoration in Japan [1868], there has been a steadily increasing flow of Japanese students, mostly from the samurai classes, into the United States and Europe. This particular exodus of students out of Japan was generated largely by the enormous desire among the Japanese of the day to seek “Western Learning” in order to strengthen their country so it could meet the challenges that the countries of the West were presenting Japan. Later, after the Restoration, the [erstwhile] samurai sought knowledge of the West in order to find positions in the new Japanese government and to improve the decaying prestige of their class. Out of the several hundreds of students that had been arriving in the United States since 1866 ¹ came three students who found their way to Hope College [not necessarily by design]. By the turn of the century, six Japanese students had studied at Hope, and three of them [stayed] long enough to earn [B.A.] degrees.

The Japanese who entered Hope in the nineteenth century are:

1. Ryōzō Tsugawa* of Iwakuni [Chōshū], 1869-1874.

Graduated from Hope’s Preparatory Department in 1874.

2. Kumaji Kimura of Shizuoka, 1871-1879.

Graduated from Hope in 1879.

3. Motoichirō Ohgimi of Shizuoka, 1871-1879.

Graduated from Hope in 1879.

4. Tametsune Matsuda of Kagoshima [Satsuma], 1875-1882 [1883].

Graduated from Hope in 1882 [1883 is the correct year].

5. Boonzō Hashiguchi of Kagoshima [Satsuma], 1875?-1877?

[In the Circular of 1875-76 (labeled 1876-77), Hashiguchi is listed in the “D” class for 1875.]

6. Yasuharu Katō [of Tokyo], 1892-1893.

[This information is from Circulars and Catalogs of the respective years.]

Four of these students stayed long enough to gain a substantial experience, including becoming baptized [Tsugawa, Kimura, Ohgimi, Matsuda], and the three who graduated from Hope College returned to Japan and became outstanding figures in their fields [of education, and also the ministry in the case of Kimura and Ohgimi].

The purpose of this research is to write biographical sketches of the three

earliest students, Tsugawa, Kimura, and Ohgimi, in an historical setting. However, due to the lack of sufficient information and access to some sources, this was not immediately possible. In turn, I have written an extensive bibliographic essay describing the sources that were available, what they contained, and suggested where other sources may be found. I have organized the essay in chronological order, and am discussing each of the students within their relative time periods. It is hoped that this will become an informative guide for other students who wish to pursue this study.

A number of people in the Holland community have been of enormous help to me in the process of doing the research for this paper and without them this project could not have been carried to completion. My sincere thanks go to Mr. Vander Zee, the archivist of the Hope College Archives, and Mrs. Grace An Toon, archivist at the Netherlands Museum Archives, both of whom spent a good deal of time going through files and making inconvenient trips to archival vaults to gather material for me. My thanks are also due to Dr. Elton Bruins, chief archivist of the Netherlands Museum Archives, and to Dr. Paul Fried, who have helped me considerably in suggesting many materials available in the community which have been indispensable. Finally, but not at all least, I wish to express my deepest thanks to Mr. Larry Penrose, the originator and my advisor in this project, for the faithful guidance and the many invaluable suggestions he has provided so generously. His personal enthusiasm for the project particularly has been a primary source of inspiration.

*) NOTE ON JAPANESE NAMES: In this paper, Japanese names appear in the anglicized form with the surname following the given name except in the case of title transliteration where the Japanese practice of placing the surname before the given name is retained.

I

THE EARLY LIVES

Virtually nothing is available in Holland, Michigan, on the background history of these students before their arrival in the United States. Other than what may be available in the Archives of New Brunswick Theological Seminary in New Jersey, which I have not checked, it is likely [i.e. possible] that further information could be found nowhere outside Japan.

A. TSUGAWA

All that we know about Tsugawa is that he was from the samurai class of the *tozama han* [independent domain] of Chōshū.¹ The Hope College Bulletins [Circulars] of 1871 and 1872 list him as being from Iwakuni, a city of the modern prefecture of Hiroshima. (The new government of Japan in August 1871 formally abolished the old feudal *han* system and established the more centralized prefectural *ken* system that exists today.) Further information, if any, is probably [i.e. perhaps] only to be found in Iwakuni City at such places as the Town Hall (*Shiyaku-sho*).

B. KIMURA

By far the most complete account of Kimura's early life is in Professor [Eiichi] Kudō's "Meiji shonen ni okeru shizoku no Kirisuto-kyō juyō: Kimura Kumaji no baai" ["Acceptance of Christianity among the samurai class in the early Meiji period: the case of Kumaji Kimura"]. His "Hōpu Karejji no Nihonjin" is a shorter article and is translated anonymously into English (unpublished) under the title of "Japanese People in Holland". These two sources say that Kimura, born in 1845, was a samurai from a Confucian family of a *han* [domain] that was loyal to the Shōgun before the restoration of imperial rule [in 1868]. He was under pressure by the turmoil of the Bakumatsu era (1853-1868) to join the Shōgi-tai, a group of young "lower" samurai who opposed the Satchō [Satsuma and Chōshū] forces. After the Meiji Restoration in 1868, he was being "chased by the police authorities"², a factor that prompted him to board a ship and come to the United States. [Parts of the original sentence were erroneous and therefore deleted.]

C. OHGIMI

Almost nothing is mentioned anywhere [in Holland] about Ohgimi's background. The Hope College Bulletins [Circulars] of 1871, 1872, 1876, and 1878 list him as being from Shizuoka, and by having two ages [94 and 97] at which he was living in the 1940s, it can be calculated that he was born in 1844 or 1848 [1845 is Ohgimi's correct year of birth]. There is no evidence [in Holland] that indicates whether or not Ohgimi was even born into a samurai family.

II

ARRIVAL IN AMERICA AND ENTRANCE TO HOPE COLLEGE

A. TSUGAWA

Ryōzō Tsugawa arrived in the United States in August 1869,³ and within six weeks had arrived in New York City. Frances Phelps Otte, in her article "Reminiscences of Early Japanese students at Hope College" (*Intelligencer Leader*, June [12], 1935), reports that her father, Dr. Philip Phelps, the first president of Hope College, "went to New York City on one of his usual college business trips" and met Tsugawa there by chance. [Quote below is from Otte's article]

His [Dr. Phelps] headquarters were Synod's Rooms then on Vesey Street, and one day the secretaries there told him that a Mr. Sugiwarra, a Japanese student from New Brunswick, and several others, had brought a Japanese student to them only hours before. The story was that they all did not know what to do with him. He had been in the country only six weeks. They had happened upon him and he was without friends or means. Immediately my father said, "Leave the matter to me." He went to the hotel where they were staying and found that the [Japanese] government had ordered this young Japanese back to Japan. My father made a quick trip to Washington, and interviewed the Japanese legation there--the first Embassy to be sent from Japan to the United States. He succeeded in persuading those high Japanese officials that he was able and willing to assume the entire responsibility for this youth. A letter soon followed to my mother and filled my childheart with the deepest awe and curiosity which was only strengthened when finally he arrived and took his first meals with us in the College Halls.

He then arrived at Hope College in the Fall of 1869 and began to take classes at the Preparatory Department where he also studied the English language.

B. KIMURA

Professor Kudō's "Meiji shonen . . ." contains the most comprehensive

account available of Kimura's arrival in the United States and his entrance to Hope College. He briefly outlines on pages 10–11 Kimura's itinerary from his arrival in San Francisco to his arrival in Holland:

Dec. 27, 1870: Arrival in San Francisco.

Jan. 1, 1871: Left San Francisco by train and headed for New York.

Jan. 8, 1871: Arrived in New York and stayed for four days.

Jan. 12, 1871: Moved to Brooklyn.

Jan. 17, 1871: Headed for Washington.

Jan. 18, 1871: Arrived in Washington.

Jan. 20, 1871: Left Washington and arrived in New York the following day.

Jan. 22, 1871: Met Dr. Phelps, President of Hope College.

Jan. 24, 1871: Left New York and headed for Albany.

Jan. 27, 1871: Kimura left Albany together with Ohgimi.

Jan. 30, 1871: Arrived in Holland.

[The above dates, also given in Kimura's Diary, are Lunar calendar dates.

Solar calendar dates would be about 6–7 weeks later than the Lunar dates.]

Professor Kudō, in his other article, "Hōpu Karejji . . .", says that Kimura came to America as a student, but he does not indicate whether he was on government support or whether he simply came here on his own with visions of becoming a student to learn all he could about the West. The latter is more likely. Kudō reports that "because of his difficulty in the English language and in finding a guarantor, he was at a loss in New York and wondered what school to attend".⁴

Frances Phelps Otte's article [of 1935] brings her side of Kimura's experience [⁵]:

The spring of '71 brought Messrs. Ohgimi and Kimura to Holland. They, too, [like Tsugawa] were at first under government support, but wishing to receive a Christian education, they concluded to remain longer in this country, and again [as they had done for Tsugawa] Hollanders came to their help and friends from both West and East put them through the eight years of the Preparatory and College Courses.

This brings out some confusion as to the question of whether any of these students were in fact under government support and if so, what kind of support this was. (It is unlikely that the American government was doing any of the supporting.) In another article, in 1908, Mrs. Otte recalls that "they [Kimura and Ohgimi] had found their way to this country, as so many hundreds of Japanese had, at that time. [This quote continues below:⁶]

Though belonging to aristocratic [samurai] families, (as their three swords and rich costumes indicated), they did not seem to possess much money, and some friends in New York were about to raise a sum sufficient to send them back. Providentially, my father heard of this, and asked if they could be given into his charge. Consent was obtained and, raising some money and pledges from friends in the East, they were brought to Hope College. But unexpectedly, an edict went forth from Japan, that all students in America, under certain conditions, must immediately return. Not to be daunted thus, Dr. Phelps travelled to Washington, interviewed the first Legation Japan

had just been sent to this country, and some arrangement was made, by which these two students were allowed to remain....

C. OHGIMI

[I was not able to find] information about how Ohgimi arrived in the United States. He met Phelps in New York about the same time as Kimura had as they went out to Holland together from Albany, according to Kudō. It is also likely that he arrived in the United States in about the same conditions as Kimura had, but again, direct evidence to this effect is lacking. [Ohgimi and Kimura traveled together.]

Frances Phelps Otte, in 1908, quotes a letter she had just received from Ohgimi in which he described why he came to the States [7]:

My sole object of going to America was, to study something that would give me distinction and honor in my future career. This worldly ambition made me decidedly disinclined towards religion, but, since I came to Holland, I was struck with the happy state of the Christian homes--something I had never found in Japan. At last I came to the conclusion, that Christianity was what made them so different from others. I began to study the Bible more earnestly.

This leads me to believe that Ohgimi too stemmed from a samurai background as this account sounds typical of many other samurai of his day who were seeking Western knowledge through Christianity. [Recommended reading on this topic: Scheiner, Irwin, *Christian Converts and Social Protest in Meiji Japan*, University of California Press, 1970. – Thanks to Larry Penrose for this reference at the time.]

III

THE HOPE COLLEGE YEARS

Most of the available information in Holland deals, of course, with these students' years at Hope College. The big question, however, still concerns the sources and means of their support while they were here.

A. TSUGAWA

There are numerous bits and pieces of information on Tsugawa. It has already been mentioned that he arrived at Hope College in October 1869. He began taking classes at the Preparatory Department in November,⁸ though he was not admitted officially to the “D” class [the Department’s entry level] until a year later [cf. Circular 1871-72 where he is in the “C” class], probably because of his language difficulties. He received his financial support from wealthy friends of Dr. Phelps in the East. There is a complete account of these sources, including a rundown of Tsugawa’s expenditures, in the “Phelps Collection of Valuable Papers”. One record covers the year from October 1869 to September 21, 1870, and the other record continues from September 21, 1870, through December 20, 1872, the day that Tsugawa left for Japan. (More details on this below.) There is no record here that he received any funds from the Japanese government, except that “for the expenses of his return to Japan, he received sufficient from the Japanese government and other sources.”⁹ Professor Kudō, on the other hand, mentions in his “Meiji shonen . . .” that he was “a student who was dispatched abroad under the support of Iwakuni Prefecture” (p. 20), but he does not indicate [the source of] this information. [This is incorrect. Kudō cites Omura, Kiyoshi, *Nihon no Ryūgakusei* (Japanese students abroad), Hayakawa Publishing, 1967, p. 18.] There is also no information on how Tsugawa was supported after he arrived in Holland for the second time.

Frances Phelps Otte has provided some information on Tsugawa’s general experience at Hope College. In her article of 1908, she wrote that Tsugawa “quickly picked up the elements of the English language, and then entered the lowest [“D”] class of the Grammar school. [This quote continues below:¹⁰]

But suddenly, the death of his father summoned him back to his home....A few months after that, occurred the great fire of Holland

[on October 9, 1871]. Not at all daunted, however, by the ‘ashes of a ruined city,’ back came Tsugawa, bringing with him his brother, Nanomiya, and a splendid and costly array of crystals, robes and curios, having invested the fortune left him by his father in this manner [in order to sell them and raise funds to support himself at Hope College]....My parents and all were dismayed at the incongruity of this elegant array displayed in the little shop he opened on desolate Main street, then sorely bereft of all its business houses. Rich friends in the East were importuned to help buy these valuables. Some responded, but, needless to say, the investment proved a failure, and Tsugawa, for the second time, departed for his native land [presumably after he had graduated from the Preparatory Department in 1874].¹¹

In her later article of 1935, Mrs. Otte wrote that “Tsugawa soon exchanged [his samurai robes and swords, symbols of his samurai status,] for our American costume and began the study of our language with rare earnestness. [Quote continues below with some repetition from the 1908 article:¹¹]

Dr. Phelps had sent forth an appeal to our Western people reminding them of their missionary prayers, and that this promising youth needed financial support as well as prayer. To their credit, be it recorded, they responded generously, and a happy year for all parties passed. Then came the news from Japan that Mr. Tsugawa's father was seriously ill and he was obliged to return to Japan.

About six months after this occurred the great Chicago Fire, and at exactly the same hour, three o'clock, Monday morning October 9th, 1871, the then small village of Holland, Michigan, was also entirely burned up with the single exception of the College Campus and a few adjacent buildings....Only a short time after came a letter from Mr. Tsugawa stating that his father had died and had bequeathed him his portion of his estate, which he asked my father to provide a suitable building in which he could deposit and sell to the inhabitants of Holland his Japanese treasures....Soon he and his stock arrived....

...The burden was laid upon my father to seek out in the East wealthy friends who might buy these goods....Some of the 'wealthy' friends responded, but many of the things could not be sold.

Tsugawa survived, however, and kept up his studies at Hope, graduating from the Preparatory Department in '74....Then Tsugawa

decided that he must leave for his native country....During his stay in Holland he had been baptized and received into the Church.¹²

Tsugawa was baptized by the Rev. Abel T. Scott at Hope Church on June 1, 1872, and a register at the Church contains his name together with the names of Kimura and Ohgimi who were also baptized at the same time. [Referenced by Kudō in his article “Japanese People in Holland”, Meiji Gakuin University News, July 6, 1968.]

There is a discrepancy of dates in both of Mrs. Otte's articles when she is giving the account of Tsugawa's attendance at Hope College. According to the record of his stay here, there is no indication that he was absent from a few months before the Holland Fire [of October 9, 1871] until a few months afterward as Mrs. Otte has stated. Tsugawa's expenses during his first years at Hope College are consistent enough to prove this, and Dr. Phelps' accuracy in this kind of matter is not doubtful:¹²

October 1869 to September 1870:	\$283.68
September 1870 to October 1871:	\$433.12
October 1871 to December 1872:	\$370.44

Based on the above information, therefore, the following record of Tsugawa's experience in the United States can be made: (Sources are given in parentheses.)

[PC = Phelps Collection; HCB = Hope College Bulletin (i.e. Circular)]

August 1869: Arrived in the United States. (PC, p. 23 1/2)
 October 1869: Arrived in Holland, Michigan (PC, 24 1/2)
 Nov. 10, 1869: Began receiving instruction. (PC, 23 1/2)
 November 1870: Entered "D" Class of Prep. Dept.
 Oct. 9, 1871: Holland Fire.
 November 1871: Entered "C" Class of Prep. Dept. (HCB*, 1871, 36.)
 June 1, 1872: Baptized at Hope Church. (Register at Hope Church.)
 November 1872: Entered "B" Class of Prep. Dept. (HCB, 1872, 35.)
 Dec. 20, 1872: Left Holland for Japan. (PC, 24 1/2)

[Circular of 1873-74 is missing.]

Early 1874: Arrived back in Holland. (Excelsiora, IV: nos. 4&5.)
 July 1874: Graduation from the Prep. Dept. (though no evidence indicates that he was here to attend the ceremonies).

B. KIMURA

The details of Kimura's years at Hope College are contained in Professor Kudō's "Meiji shonen . . .", however he deals primarily with Kimura's conversion to Christianity. This article is comprehensive and probably contains most, if not all, of what is available on Kimura. Kudō's other article, "Hōpu Karejji . . .", also contains some information on Kimura's years at Hope, but again, this is centered primarily on his conversion experience. This account is interesting and worth quoting here:

["Bakufu" refers to the Tokugawa Shōgunate; "han" is a local domain or fiefdom.]

As for the process of Kimura's conversion, it was greatly influenced by President Phelps and his family. As Kimura himself described in his later years, he had a high regard for the lofty personality of President Phelps. All members of the Phelps' family received him warmly. Kimura experienced a vagrant life in his youth, but finally found his ideal image of a Christian home in the Phelps' home.

At the same time, I have to remind you of an incident that happened to him in Holland. There Kimura unexpectedly met a Japanese. This encounter helped him to devote himself more earnestly to Christianity. The name of the Japanese was Ryozo Tsugawa. He was a samurai of a lord loyal to the Bakufu while Tsugawa was a subject of the old Choshu han [which rose up against the Bakufu]. Therefore, Kimura and Ohgimi could not feel kindly toward Tsugawa at first. As mentioned above, Tsugawa was in need of financial aid....This aid was more than he could have expected even from his own parents. Because Kimura was a Japanese, he felt he should have a greater reason for being sympathetic toward Tsugawa than the Americans. He then gave 100 dollars, a fourth of all that he had at the time. Thus Kimura could not be indifferent to true life directed by the Bible. Then Kimura gave up his old Japanese warrior's way of living and began to live in the way as the Bible shows in the phrase: 'Love your enemies and pray for those who persecute you.' [Matt. 5:44].

Frances Phelps Otte wrote reminiscences of Kimura and Ohgimi in her article that appeared in the Hope College *Anchor* of 1908, but it contains little substantial material on Kimura worth noting.

Both Kimura and Ohgimi entered the "D" class of the Preparatory

Department in November 1871, and in 1875, were promoted to the College where they graduated in July 1879 [actually, June 25, 1879]. There is an article in the *Christian Intelligencer* (“Commencement at Hope College,” July 10, 1879, pp. 4–5), which described the commencement ceremonies:

'The Storm of Life' formed the subject of an oration by Mr. Ohgimi, of Japan, and was delivered with grace and spirit....A second time a voice was heard from Japan as Mr. Kimura descanted on 'The Unknown Way'....The closing portion of his speech was valedictory and spoken in Japanese [the translation of which was then read by the president].

The *Excelsiora*, a publication issued by the “A” and “B” classes of the Preparatory Department, contains an abundance of original literary material written by both Kimura and Ohgimi during the time they were members of those classes. These stories are, however, of little historical value but may contain some reflections of their experience in Holland thus far.

C. OHGIMI

Most of what there is to say about Ohgimi has already been noted above. It might be mentioned, however, that Mrs. Otte, in her article in the May 1908 issue of the *Anchor*, quotes a fairly large portion of a letter she had received from Ohgimi. This quote is also of little historical value, but in reminiscing about his years at Hope, Ohgimi reveals some of his impressions of American life and why he decided to become a Christian.

IV

POST-HOPE COLLEGE YEARS

This period covers the time these students graduated from Hope College until their death. Only bits and pieces of information could be found in Holland, and I will mention some of them here. The Bibliography will note other sources of information that I have not been able to research.

A. TSUGAWA

Tsugawa left for Japan immediately after his graduation from the Preparatory Department [possibly even before the graduation ceremony] in 1874. In 1908, Mrs. Otte reports:

during all these long years not much has been heard from him, until about a year ago, we received a letter from Mr. Ruigh, our missionary in Japan [stationed at Morioka and Tokyo], which said: 'I have been greatly interested in a visit from an old Japanese gentleman, who tells me his name is Tsugawa, that he was at Hope College for a while. He inquired most affectionately after his former benefactors and friends, and seemed very grateful.' Lately this information has come to me: 'Our friend, Tsugawa, once succeeded in coal mining [in Fukushima Prefecture], but I am sorry to say, has lately failed, and, in the meantime, his mind became somewhat deranged. He is now under medical treatment in the Yokohama hospital.'

Later, in 1935, Mrs. Otte reports that Tsugawa had been “engaged in the mining business until his death a few years ago.”

B. KIMURA

Of Kimura there is a great deal more information. He and Ohgimi, after leaving Hope College, went on to New Brunswick Theological Seminary in New Jersey and became ordained ministers in 1882. That year, they returned to Japan and became missionaries of the Reformed Church in America.¹³ Two issues of the *Anchor* [March 1888 and November 1889] report the following on Kimura:

"Mr. Kumage Kimura, '79 is at present teaching in Tokyo, Japan."
(I:no. 6, March 1888, p. 90.)

"From Rev. Verbeck we learn that Rev. Mr. Ohgimi, '79, and Rev. K. Kimura, '79, have both been installed as pastors of native churches in Japan." (III:2, Nov. 1889, p. 28.)

[The information that they were “pastors of native churches” is correct; they did not return as formal missionaries sent by the RCA Board of Foreign Missions, though it was their wish to do so.]

Mrs. Otte reports the following about Kimura in 1908:

Kimura also [like Ohgimi], labored for several years as a faithful minister of different churches in his home land, has opened and taught in several schools, and, last year, became a teacher in our own Ferris Seminary at Yokohama.

In 1935, Mrs. Otte wrote that both Kimura and Ohgimi had for many years “rendered faithful service among their own people. [Quote continues below:¹⁴]

Rev. Kumage Kimura served as a minister of the Church of Christ in Japan and became principal of the Meiji Girls' High School...¹⁵

[Otte's quote about Ohgimi comes later, in the section on Ohgimi.]

Mrs. Otte was also the Foreign Chapter correspondent for the Hope College *Alumni Magazine*. In the January 1947 issue, she reports that Kimura had died “a few years ago” (p. 13).

Professor Kudō's article, "Meiji shonen . . .", again is the most comprehensive study on Kimura's later life and contains probably everything that there is to know about him [as far as I knew in 1972].

C. OHGIMI

Although Ohgimi and Kimura led very similar lives [in education and as pastors of various churches, Mrs. Otte continues with many details about Ohgimi, which I quoted in the original paper. For improved context, the full paragraph about Kimura and Ohgimi from her 1935 article is provided below:]

For many years in Japan they rendered faithful service among their own people. Rev. Kumage Kimura served as a minister of the Church of Christ in Japan and became principal of the Meiji Girls' High School. Rev. Motoichiro Ohgimi taught in Union Seminary and Meiji Gakuin, Tokyo, was the principal of our Steele Academy at Nagasaki for five years, and later taught in the Methodist Protestant Theological Seminary at Nagoya. He was sent as a delegate to an educational conference in Formosa and did a good work among many of the churches there. He was a very good scholar—only last year he sent as an Alumnus Contribution to the Theological Seminary at New Brunswick a copy of his recently published book, "Grammar of New Testament Greek translated into Japanese."

Later, in the *Alumni Magazine* of December 1948, Mrs. Otte noted:

Ohgimi died at the end of December, 1941, at the age of 97, having just completed his Greek-Japanese lexicon... Before his death, the Rev. Moto Ohgimi was stone-deaf, half blind, but full of energy until what he considered his life-work was accomplished. When his Greek-Japanese Lexicon was finally in print and the proofs read, he just relaxed and faded away, only a few months before his son came home on an exchange ship, the only thing for which he was then living." (p.

[The above quote is actually from Florence Walvoord '18, reporting from Shimonoseki, Japan,¹⁵ perhaps edited by Otte as correspondent at the time.]

Of Ohgimi's life, most seems to be known about the later portion. This is due, perhaps, to the fact that his untiring work with the Church had kept him in some kind of contact with Hope College.

NOTES

1. Eiichi Kudō, "Meiji shonen ni okeru shizoku no Kirisuto-kyō juyō: Kimura Kumaji no baai", *Keizai Ronshū*, November 1970, pp. 20–21. [The note in the original paper was in error. It is corrected here.]
2. Eiichi Kudō, "Japanese People in Holland", p. 2. [Note 2 in the original paper was considered unnecessary and therefore deleted.]
3. "Report of receipts and disbursements from Oct. 1869 to Sept. 21, 1870, in behalf of Rio-Zo Tugawa, a Japanese student at Hope College," Phelps' Collection of Valuable Papers, p. 22 1/2. (Hereafter abbreviated at PC.)
4. Eiichi Kudō, "Japanese People in Holland", p. 2.
5. Frances Phelps Otte (Mrs. J. A. Otte), "Reminiscences of Early Japanese Students at Hope College," Intelligencer Leader (June 12, 1935).
6. Otte, "Hope's Japanese Students," The Anchor (May 1908), p. 23.
7. Ibid., p. 24.
8. "Schedule of Instruction for Rio-Zo Tugawa at Hope College," PC, 23 1/2.
9. "Receipts and Disbursements from Oct. 1869 to Sept. 21, 1870, in behalf of Rio-Zo Tugawa," PC, 24 1/2.
10. Otte, "Hope's Japanese Students," p. 22. Three samurai swords, very probably belonging to Tsugawa, still remain and are held in the Netherlands Museum Archives. They were prized possessions of the Phelps family until Mrs. Otte brought them to the Archives in 1944. The Van Zoeren Library also holds some items of a samurai costume, but it is not definite that these also belonged to Tsugawa or whether they were sent over in the early part of his century by some of Hope's missionaries in Japan as contributions to Hope's museum.
11. Otte, "Reminiscences..."
12. "Receipts and Disbursements...", PC, 24 1/2.
13. Otte, "Hope's Japanese Students," p. 25.
14. Otte, "Reminiscences..."
15. Florence Walvoord, *Alumni Magazine*, December 1948, p. 29.

BIBLIOGRAPHY

The following is a list of available materials on the 11 Japanese students who attended Hope College in the nineteenth century. This list has been made as complete as possible; at the end of the bibliography will be a smaller list of sources which I have not researched, but may possibly contain more information.

[The 11 students noted above must be an error. Earlier in this paper I listed six Japanese students at Hope in the 19th century.]

I. PRINTED MATERIALS IN ENGLISH

A. Books

Phelps, Philip Tertius. A Brief Biography of Rev. Philip Phelps, 1941. (Publisher not given.) Only pp. 9-10 are pertinent, but this information is general and the author probably researched the same materials that were available to me, so there is no new information in this work, nor any further references given. Hope College Archives.

Wichers, Wynand. A Century of Hope, 1866-1966, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1968. Only pp. 104-05 are pertinent. Includes photo and bibliography.

B. Article

The following articles represent the most valuable information available of these Japanese students in English.

Otte, Frances Phelps. "Hope's Japanese Students," The Ancor, May 1988. Hope College Archives.

_____. "Reminiscences of Early Japanese Students at Hope College," Intelligencer Leader, June 12, 1935. Hope College Archives and the Van Zoeren Library Heritage Room of Hope College.

"D.V.P." "Commencement at Hope College," Christian Intelligencer, Vol. L, No. 28 (July 10, 1879). This contains a brief description of Kimura's and Ohgimi's orations at their commencement ceremonies in 1879. Van Zoeren Heritage Room.

C. Hope College Publications

[Errata: Above, "Article" should be "Articles"; below in II A, "Paper" should be "Papers".]

Hope College Bulletin. There are a number of the earlier issues missing, but these Bulletins contain a listing of the members of the classes of both the Preparatory Department and the College. Issued annually. Bound in the Hope College Archives.

Hope College Anchor. This students' publication has been issued since 1887. The issues to 1947 contain a short list of "Personals" which include news of alumni. Once in a while, the Japanese students are included. This is not indexed, so it involves page-to-page hunting. The quotes given in this paper from the Anchor are up to 1892; I have not gone beyond that point. Bound in the Hope College Archives.

Hope College Alumni Magazine. This publication has been in existence since 1947, and references to the early Japanese students are only to be found in the January 1947 and December 1948 issues. I have quoted from these in the paper. Frances Phelps Otte was the "Foreign Chapter" correspondent. Van Zoeren Library, Hope College Alumni House, and the Hope College Archives.

D. Pamphlet

Memorial of the Rev. Abel T. Stewart, D.D. New York: Board of Publication, Reformed Church in America, 1878. The Rev. Stewart was pastor at Hope Church and the one who baptized Ohgimi, Kimura, and Tsugawa. This Memorial contains the text of a letter of condolences sent to Prof. C. Scott, Hope College, by Ohgimi. Netherlands Museum Archives.

II. UNPRINTED MATERIALS

A. The Phelps' Collection of Valuable Paper, No. 1. Hope College Archives. The following items contained in this volume are relevant:

"Schedule of Instruction for Rio-Zo Tugawa at Hope College, November 10th, 1869," p. 23 1/2. This is in Dr. Phelps' handwriting.

"Report of receipts and disbursements from Oct. 1869 to Sept. 21, 1870, in behalf of Rio-Zo Tugawa, a Japanese student at Hope College," p. 22 1/2. This is a printed leaflet and was prepared for the information of those persons who had contributed supporting funds for Tsugawa.

"Receipts and Disbursements," p. 24 1/2. This is also in behalf of Tsugawa and covers the period from October 1869 to December 20, 1872. The record of the first two years

is printed, again for the information of Tsugawa's benefactors, and the third year is quickly scribbled on the back side of the page by Dr. Phelps.

Letter from Dr. Philip Phelps, New York City, to G.S. Brown (?), dated February 13, 1878, p. 32. This letter appears to be a rough draft and therefore may or may not have been sent. It is an appeal to an Elder of a church for aid to support one of the Japanese students at Hope. Tsugawa is mentioned as having suggested to Dr. Phelps that the establishment of a Japanese hall on Campus would attract more Japanese students to study there. (A Japanese Hall was indeed established already at least by 1876 according to the Hope College Bulletin of that year.)

B. Correspondence

Dr. Philip Phelps, New York City, to Rev. Charles Scott, Holland, Michigan, dated March 8, 1871. On bringing Kimura and Ohgimi to Hope. Hope College Archives.

C. Other Unprinted Materials

Excelsiora. A semi-monthly magazine compiled by students in the "A" and "B" classes of the Preparatory Department, 1870-1893. All is in longhand script and not paginated. This contains largely original literary material of the students themselves. Tsugawa has contributed very little to this, but there are a few small items in volumes III and IV. Kimura and Ohgimi, however, have contributed very liberally when they were members of these classes, but this material is of practically no historical value. Matsuda may also have contributed though I have not checked. Bound in the Hope College Archives.

Fried, Paul G. "Japanese Students at Hope College," written during the summer of 1970, unpublished. This short article contains some general information on the first Japanese students at Hope and on some of the Reformed Church's early missionary activity in Japan. In the possession of Dr. Paul Fried, Hope College.

Kudo, Eiichi. "Japanese People in Holland," (see text).

"Memorial Album for Dr. P. Phelps." This is a collection of newspaper articles, memoirs, etc. on the death of Dr. Phelps in 1896. On p. 111 is a photo of five former Japanese students who held a memorial service for Dr. Phelps in Tokyo. A description of the service and some information on these students appears on the preceding page. A section entitled "Extracts from some letters and telegrams" includes the text of a

letter or telegram which Ohgimi, then president of Steele Academy in Nagasaki, sent from Japan (pp. 122-23). Hope College Archives.

III. MATERIALS IN JAPANESE

Kudo, Eiichi. "Hopu Karejji no Nihonjin" [The Japanese of Hope College], Meiji Gakuin Daigaku Ho, No. 12, July 6, 1968. This is translated anonymously into English under the title, "Japanese People in Holland." The Japanese original is in the Hope College Archives in a file labelled "International Summer Session."

_____. "Meiji shonen ni okeru shozoku no Kirisutokyo Juyo: Kimura Kumaji no baai" [Christian Converts from among the Samurai in the Early Meiji Period: The Case of Kumaji Kimura], Keizai Ronshu, November 1970. A reprinted copy is held in the Hope College Archives. An English translation of this article is badly needed. The journal, Keizai Ronshu, is published by the Economics Department at Meiji Gakuin University, Tokyo. This article is comprehensive and mentions some of the other Japanese students at Hope who were contemporaries of Kimura. This article is well documented and includes liberal quotations from a journal kept by Kimura as well as other shorter works written by him. A list of the more important references that Professor Kudo has used follows:

1. Aoyama, Nawo. Meiji Jogakko no kenkyu [Studies of Meiji Girls' School], Tokyo: Keio Tsushin, January, 1970.
2. Komoro Kujuku to Kimura Kumaji-sensei [Komoro Private School and Mr. Kumaji Kimura]. No author or publisher is given.
3. Kimura, Kumaji. "Megumi no tabiji" [Journey to Blessedness], Parts 1-7, Seisho no Kenkyu, Nos. 4-10. There are no dates given though I presume this is some sort of periodical of the nineteenth century. "Megumi no tabiji" is an account by Kimura in which he describes his conversion experiences.
4. _____. "Hakuno Kaun," Parts 1-4, Hochi Shimbun, Nos. 5-8 (March 5 through 8, 1907).
5. _____. "Kiki Ippatsu," Hochi Shimbun, July 22, 1906.
6. _____. "Katsu Kaishu to sono monka," In two parts Hochi Shimbun, February 11 and 13, 1907.

IV. Other sources which I have not been able to research but which may contain some more information on these students:

[Erratum: In #2 above, "Komoro Kujuku" should be "Komoro Gijuku". Also, "Megumi no Tabiji" appeared in 8 parts, Nos. 4-11, dated Dec. 22, 1900, to July 20, 1901.]

Holland City News. Newspaper. Issues from February 24, 1872, are on microfilm in the Herrick Public Library, Holland, Michigan.

De Hope. Dutch language religious weekly newspaper, 1865-1933, in the Beardslee Library of Western Theological Seminary.

De Grondwet. Dutch language weekly of Holland, Michigan. Copies from December 1871 in the Netherlands Museum, Holland, Michigan.

De Hollander. Dutch language newspaper of Holland, Michigan. Copies from 1860 in the Netherlands Museum, Holland.

Minutes of the General Synod, Reformed Church in America. Van Zoeren Library Heritage Room.

Papers, 1857-1909, of the Board of Foreign Missions of the Reformed Church in America. This consists largely of letters to the Board from foreign missionaries in the field. Some of these include John A. Otte, James H. Ballagh, Samuel R. Brown, Guido F. Verbeck, and Henry R. Cobb who were active in missionary activities in Japan. On microfilm in the Beardslee Library of Western Theological Seminary.

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