

A GUIDE TO  
THE EARLY JAPANESE STUDENTS  
AT HOPE COLLEGE:

Ryozo Tsugawa  
Kumaji Kimura  
Motoichiro Ohgimi

J. Douglas Braat  
History 490  
May, 1972

## INTRODUCTION

From the 1860's on, well past the Meiji Restoration in Japan, there was a steadily increasing flow of Japanese students, mostly from the samurai classes, into the United States and Europe. This exodus of students out of Japan was generated largely by the 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 samurai sought knowledge of the West in order to find positions in the new Japanese government and to rescue the decaying prestige of their class. Out of the several hundreds of students that had been arriving in the United States since 1866, came three students who found their way, by chance, to Hope College. By the turn of the century, six Japanese students had studied at Hope, and some of these had endured long enough to earn degrees.

The Japanese who entered Hope in the nineteenth century are:

1. Ryozo Tsugawa\* of Iwakuni, 1869-1874.

Graduated from Hope's Preparatory Department in 1874.

2. Kumaji Kimura of Shizuoka, 1871-1879.

Graduated from Hope in 1879.

3. Motoivhito Ohgimi of Shizuoka, 1871-1879.

Graduated from Hope in 1879.

4. Tametsune Matsuda of Kagoshima, 1875-1882.

Graduated from Hope in 1882.

5. Boonzo Hashiguchi of Kagoshima, 1875?-1877?.

6. Yasuharu Kato, 1892-1893.

Four of these students were successful in that they stayed long enough to gain a substantial experience, including becoming baptized, and the three who graduated from Hope College returned to Japan and became outstanding figures in their fields.

The purpose of this research project was to write biographical sketches of the three earliest students, Tsugawa, Kimura, and Ohgimi, in an historical setting. However, due to 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 suggesting 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 great help to me in the process of doing the research for this paper without whom this project could not have been carried out. 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 to me. 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 transliterations 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 the New Brunswick Theological Seminary in New Jersey, which I have not checked, it is likely 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 of Choshu.<sup>1</sup> The Hope College Bulletins of 1871 and 1872 list him as being from Iwakuni which is the capital city of the modern prefecture of Iwakuni. (The new government of Japan in August, 1871, abolished formally the old feudal han system and established the more centralized prefectural (ken) system which exists today.) Further information, if any, is probably only to be found at sources in Iwakuni City such as the Town Hall (Shiyaku-sho).

### B. KIMURA:

By far the most complete account of Kimura's early life is in Professor Kudo's "Meiji shonen ni okeru shizoku no Kirisutoky juyo."<sup>2</sup> His "Hopu Karejji no Nihonjin" is a shorter article and is translated

---

<sup>1</sup>Eiichi Kudo, "Hopu Karejji no Nihonjin," Meiji Gaku uin Daigaku Ho, No. 12 (July 6, 1968), 4. The English translation on this point (pp. 2, 3) is not totally accurate and should not be quoted verbatim.

<sup>2</sup>This is published in the Keizei Ronshu, No. 14 (November 1970), by the Meiji Gakuin Daigaku Keizai Gakkai [Meiji Gakuin University Economics Study Association].

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 that was loyal to the Shogun before the Restoration of imperial rule. He was under pressure by the turmoil of the Bakumatsu era (1853-1868) to join the Shigi-tai, a group of youn "lower" samurai who opposed the Tokugawa forces. After the Meiji Restoration in 1868, he was being "chased by the police authorities,"<sup>3</sup> a factor which prompted him to board a ship, after having made a contact with some missionaries in Yokohama, and to come to the United States with a shipload of other Japanese students.

B. OHGIMI:

Almost nothing is mentioned anywhere about Ohgimi's background. The Hope College Bulletins of 1871, 1872, 1876, and 1878 list him as being from Shizuoka. It can be calculated that he was born either in 1844 or 1848. There is no evidence that indicates whether or not Ohgimi was born into a samurai family.

## II

### ARRIVAL IN AMERICA AND ENTRANCE TO HOPE COLLEGE

A. TSUGAWA:

Ryozo Tsugawa arrived in the United States in August 1869,<sup>4</sup> 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 6, 1935), reports that her father, Dr. Philip

---

3Kudo, "Japanese People in Holland," p. 2.

4"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.)

Phelps, the first president of Hope College, "went to New York City on one of his usual college business trips" and had met Tsugawa there by chance.

His [Dr. Phelps] headquarters were Synod's Rooms then on Vesey Street, and one day the secretaries there told him that a Mr. Sugiwaru, 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 Kudo's "Meiji shonen..." contains the most comprehensive account available anywhere of Kimura's arrival in the United States and his entrance to Hope College. He briefly outlines on pp. 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.

Professor Kudo, in his other article, "Hopu 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: Kudo 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."

Frances Phelps Otte's articles bring in her side of Kimura's experience:

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.

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

---

5Frances Phelps Otte (Mrs. J. A. Otte), "Reminiscences of Early Japanese Students at Hope College," Intelligencer Leader (June 12, 1935).

6Otte, "Hope's Japanese Students," The Anchor (May 1908), p. 23.



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

C. OHGIMI:

There is no 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 Professor Kudo. It is also likely that he arrived in the United States under about the same conditions as Kimura had, but again, direct evidence to this effect is lacking.

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

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 came from a samurai background as this account sounds typical of many other samurai of his day who were seeking Western knowledge through Christianity.

### 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:

---

<sup>7</sup>Ibid., p. 24.

<sup>8</sup>"Report of Receipts....," PC, 22 1/2.

There are numerous bits and pieces of information on Tsugawa. It has already been mentioned that he arrived at Hope College in October, 1869.<sup>8</sup> He began taking classes at the Preparatory Department in November,<sup>9</sup> though he was not admitted officially to the "D" class until a year later, 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."<sup>10</sup> Professor Kudo, 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 where he received this information. There is also no information on how Tsugawa was supported after he arrived in Holland for the second time.

Frances Phelps Otte has supplied some information on Tsugawa's general experiences 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 class of the Grammar school.

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

---

9"Schedule of Instruction for Rio-Zo Tugawa at Hope College," PC, 23 1/2.

10"Receipts and Disbursements from Oct. 1869 to Sept. 21, 1870, in behalf of Rio-Zo Tugawa," PC, 24 1/2.

[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].<sup>11</sup>

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.

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

---

<sup>11</sup>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.

<sup>12</sup>Otte, "Reminiscences..."

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

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.

There is a major 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 the "Receipts and Disbursements" which Dr. Phelps kept for Tsugawa during the first three years of his stay here, there is no indication that he was absent from a few months before the Holland Fire until a few months afterwards 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:<sup>13</sup>

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.)

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)

\*) HCB = Hope College Bulletin.

---

<sup>13</sup>Receipts and Disbursements....," PC, 24 1/2.

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

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 Ryoza 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 which appeared in the Hope College Anchor of 1908, but contains very little substantial material on Kimura worth noting.

Both Kimura and Ohgimi entered the "D" class of the Preparatory Department in November 1, 1871, and in 1875, were promoted to the College where they graduated in July, 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 experiences 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 Hope College 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 were graduated from Hope College until their death. Only bits and pieces of information can be

found in Holland, and I will mention some of them here, but the bibliography will note where other information is available which I have not been able to research.

A. TSUGAWA:

Tsugawa left for Japan immediately after his graduation from the Preparatory Department in 1874. In 1908, Mrs. Otte reports that:

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 again reports that Tsugawa had "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.<sup>14</sup> Two issues of the Hope College Anchors report the following of 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.)

Mrs. Otte reports this about Kimura in 1908:

---

<sup>14</sup>Otte, "Hope's Japanese Students," p. 25.

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.

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

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 Kudo'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.

#### C. OHGIMI:

Ohgimi and Kimura led very similar lives, but there are a few things in which he became involved that were not mentioned above. Mrs. Otte, in 1935, wrote:

Rev. Motoichiro Ohgimi taught in Union Seminary and Meigi Gakuin, Tokyo, was the principal of our Steele Academy in 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, Mrs. Otte, in the Hope College Alumni Magazine of December, 1948, 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. 26).

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.

## 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.

### 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 Anchor, May 1980. 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

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:

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.