

The Koch Castle in Honolulu (3)

By Fusa Nakagawa

2. Japanese Immigrants in Hawaii and Christianity (2)

Japanese immigrants who arrived in Honolulu stayed for a few days at a lodging house (It is called Sen-nin-goya in Japanese.) in Sand Island in order to go through quarantine. They made a contract with a sugar cane plantation owner during that time. Many of plantation owners were Westerners who invested in business in Hawaii.

A certain immigrant died at the lodging house on February 16, 1885, who arrived on February 8, 1885 as the first immigrant. A Christian funeral was held next day. Around fifty immigrants from Hiroshima Prefecture, his hometown, attended the funeral and saw the deceased off to the cemetery. The Hawaiian Evangelical Association invited Japanese people who were staying at the lodging house to the church near by. Almost all of the immigrants were Buddhists, however, they accepted Christian customs and culture according to the Hawaiian state religion.

In 1887, Rev. Dr. C.M. Hyde of The Hawaiian Evangelical Association began to have a worship at the Queen Emma Hall, that was located in Honolulu downtown, to preach the Gospel to the Japanese immigrants. The former YMCA was at that hall. In September 1887, knowing the miserable life of Japanese immigrants in Hawaii, Rev. Kan'ichi Miyama, who was studying in California at that time, came to Hawaii. He visited Japanese immigrants who were working in the plantation fields in Hawaiian islands and preached them to awe God and love their country. He also taught them to lead a moderate life. In the meantime, lives of Japanese immigrants changed, and as a result, they gradually increased their savings. Japanese Consulate General in Honolulu acknowledged that Rev. Miyama helped the immigrants to work hard and changed their lives.

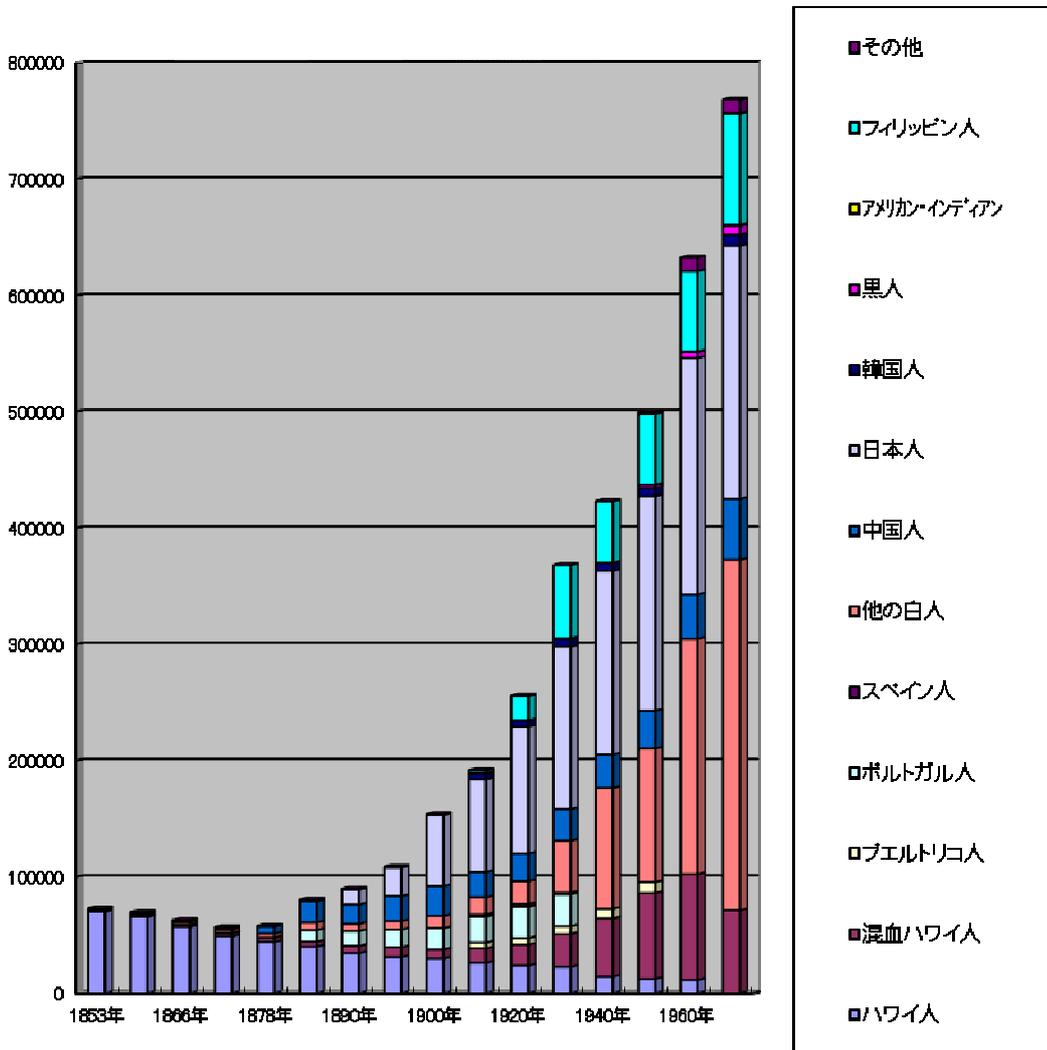
Taro Ando, who was arrived in Honolulu in 1886 as the Japanese Consul General, worked for immigrants so that they were able to change their way of thinking and improved their life. Being impressed by an achievement of Rev. Miyama in a short period of time he began to work with him on behalf of Japanese immigrants. He was influenced by Rev. Miyama and finally accepted Christian faith. On July 1888, Taro Ando, his wife and all the staff of the consulate general were baptized. The Honolulu Japanese Christian Church (present-day Nuuanu Congregational Church) was founded by Rev. Miyama.

Taro Ando and Rev. Miyama set the head office in the Honolulu Japanese Christian Church and they worked for Japanese YMCA, a temperance society and Japanese benefit society. On the other hand, Japanese immigrants who finished their contracts and got a new job in Honolulu took part in activities of Ando and Rev. Miyama. In 1889, Ando and Rev. Miyama left Honolulu. The Honolulu Japanese Christian Church continued their activity. They started an English evening school and many more Japanese people came to gather at the church.

Japanese church was a spiritual home for Japanese immigrants until Japanese Buddhism officially came to Hawaii in 1898. There were 14 Japanese churches in Hawaii in the late 19th century. They were founded in Hilo, the Island of Hawaii in 1888, and in 1889, in Koloa, Kauai, in Paia, Maui and in Ewa, O'ahu. In 1890 in Hanapepe and Puunene, Kaua'i, in 1892 in Honouliuli, the Island of Hawaii, in 1893 in Papaikou, the Island of Hawaii, in Lihue, Kauai, in Kohala, the Island of Hawaii and in 1895, in Wailuku and Ola, Maui.

According to the population census in 1896, the number of Japanese immigrants were 24,407 that made up about 22.4% of the Hawaiian total population. It was the second largest population next the local Hawaiian. Japanese churches were founded in various places in Hawaii as a result of the growth of the Japanese immigrants. Therefore, quite a lot of churches built a preschool, a primary school and a night school attached to the churches.

Population of Various Races in Hawaii (1853—1960)



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3. Takie Okumura Took A Passage to Hawaii

Tracing back Takie Okumura's ancestry, his family goes back to Okumura Nagatomi Sukeemon, who served Maeda Toshiie (1538-1599) in the feudal domain of Kaga. Nagatomi's third son Shigeaki left Kaga and later his son Yasudayu came to serve Yamanouchi Kazutoyo. Yamanouchi moved to Kakegawa, Enshu region and then moved to Province of Tosa. Yasudayu followed Yamanouchi to Tosa. Matajuro Okumura, the eleventh generation, who served Yamanouchi Youdo, was father of Takie Okumura. Matajuro moved Edo and other places in Tosa to work and Takie was born at a

magistrate office in Tano, Aki County. Yataro Iwasaki (the founder of the Mitsubishi Zaibatsu) was his father's minor employee at that time.

Matajuro's family moved to Kochi city and Matajuro retired there, however, many people came to meet him such as Shojiro Goto (Communications Minister, Agricultural and Commerce Minister), Yataro Iwasaki, Takachika Fukuoka (a member of Chamber of Elders, Privy Councilor), Kenkichi Kataoka (the Speaker of the House of Representatives, the fifth President of Risshisha political party, be related by marriage to Okumura family) and so on. Takie who was a young boy came to admire those patriotic men.

In 1879 (Meiji 12), Takie Okumura entered Koch junior high school (the predecessor of Koch Prefectural Koch Otemae High School), that was located near the Koch Castle (the present capital of the prefecture). He received an education to become a politician and was brought up in the idea of democratic rights. He records as below—

“There is a saying that freedom was born among the mountains of Tosa. Patriots like Itagaki and Kataoka organized Risshisha political party around Meiji 10 and they eagerly discussed a demand for democratic rights. Politics ran high in Tosa, so everybody sticks his nose into argument. Even a rickshaw man who was waiting for passengers discussed politics. I was brought up in such an environment and was naturally influenced by surroundings. Koch Junior high school I entered designed a curriculum for training of political leaders. We studied *Representative Government* by Spencer and Mill, books on constitution by Russell, *History of Civilization* by Guizot and so on. We studied them in the original language and also we read *Principles of Political Law* by Rousseau in translation.”

In November, 1884, some members of Risshisha like Taisuke Itagaki, Emori Ueki, Kenkichi Kataoka and so on invited missionaries such as Verbeck and Thompson and asked them to give lectures. They hold such lecture meetings a few times, however, they were mere study meetings for ordinary people. Takie Okumura attended at every lecture meeting. After that, he went to Osaka alone and became a clerk of Osaka Prefectural Police. Meanwhile, in Kochi, Kenkichi Kataoka, Ansai Takechi, Setsuzo Nishimori and Yoshimasa Hosokawa became Christian in 1885. They founded the Kochi Church.

In the fall of 1887 (Meiji 20), Kenkichi Kataoka, Naohiro Sakamoto led the campaign of the three biggest petitions calling for “freedom of speech and assembly”, “the land-tax reduction” and “the switch of the foreign policy”. A large number of people, who came from Koch Prefecture, participated in the campaign. Okumura was also called to join it by his friend of Kochi so he quit Osaka Prefectural Police and went to Tokyo. Regulation for the Preservation of Law and Order became effect in December 25, 1887. As a result, activists were enforced to leave Tokyo.

Okumura left Tokyo temporarily. Meanwhile, Kenkichi Kataoka, Naohiro Sakamoto, Setsuzo Nishimori Yoshimasa Hosokawa and Yukizumi Nishiyama (a husband of Kao Hirai, who was Ryoma Sakamoto's first love) were sent to Ishikawa-jima Prison.

The campaign of the three biggest petitions made Okumura's life change. During his stay in Tokyo, Kenkichi Kataoka advised him to go to church. In September 1888 (Meiji 21) he was baptized at Osaka Church with his mother and wife together. He decided to offer his life to Christ and entered Doshisha University of Theology in 1890 (Meiji 23). In August 1894 (Meiji 27) after he graduated University, he was invited by the Board of the Hawaiian Evangelical Association to become a pastor of the Honolulu Japanese Christian Church.

Until then, more than 2,000 Japanese went to Hawaii to work in the sugarcane field as immigrants of three-year contracts. Life of Japanese immigrants in Hawaii was quite different from one of in Japan. They led a hard life among Hawaiian, Chinese and Portuguese immigrants. Their living environment was extremely poor. They were exhausted

with the cheap labor under the blazing sun. Their community life was just like a Japanese saying, "A man away from home need feel no shame." Looking their life, Rev. Okumura felt grievous and painful. He thought that he had to not only do ministerial work for Japanese immigrants but also work for Japanese community outside of the church. He immediately started to help them.

The Honolulu Japanese Christian Church was located in Honolulu downtown. The Japanese underworld in downtown became larger and there were many prostitutes and rogues there. Rev. Okumura thought the place a disgrace to his country and started a campaign in 1896 with his American co-worker to clean the underworld. A Samurai spirit and the idea of democratic rights summoned a young pastor up to fight against the underworld.

On top of that, Rev. Okumura founded a Japanese preschool in 1895 and a Japanese elementary school and a dormitory in 1896. Until then, Japanese children were speaking pidgin English that was mixture of Hawaiian, English and Japanese. He also did a lot of work on running a church's evening school and an English school for working people. He started Japanese YMCA again. As a board member of the Japan Benevolent Society, he founded the Japanese Charity Hospital (which later became Kaukini Healthy System). He made steady progress to lay the foundation of Japanese society.

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4-1. The First-Generation Makiki Christian Church and the Aiyukai Fellowship 1902-1918

Rev. Okumura left the Honolulu Japanese Christian Church at the end of October, 1902. When he was inducted as a pastor of the Church in 1894, there were 93 church members. When he left the Church, its members reached 308 members. After leaving the Church, Rev. Okumura began church planting at Makiki, Manoa, Kaimuki in the eastern part of Honolulu city with help of Kametaro Maeda, who was led to have faith by Rev. Okumura. Their ministerial work was based on the Makiki Lecture Hall, that was opened when Rev. Okumura was the pastor of the Honolulu Japanese Christian Church.

At that time, they used omnibuses as public transportation. However, Rev. Okumura and his co-worker visited people on foot. Moreover, they took a lantern and hurried barefoot in spite of the rain to the night Bible meeting. They kept preaching the Gospel with unflagging enthusiasm and, consequently, they baptized ten people at the Makiki Lecture Hall in September 9, 1903. Thereafter, in April 8, 1904 the Makiki Christian Church was founded with 24 church members.

In 1905, as the number of church members became 53, they rented a house that admitted 100 people. When they celebrated the 1st anniversary of foundation, a large number of people attended, so church members had to go out on the veranda.

Rev. Okumura set up the Aiyukai Fellowship since in July, 1903, before the Makiki Christian Church was founded. The purpose of the Aiyukai Fellowship was a mutual support, their fellowship and an employment service. Rev. Okumura called on Japanese people to join the Aiyukai Fellowship, "My fellow Japanese people those who left Japan and your family and relatives! Our church welcomes you. Let's have a fellowship with good friends, help each other when we are sick and get into trouble. It is the most important for us, Japanese immigrants to have high hopes, enjoy sound refreshments and mutually help to work faithfully. Then, we are able to lead hopeful lives" He also founded an evening English school.

The Aiyukai Fellowship belonged to the Makiki Christian Church, but many Non-Christians also joined it. Some of them led a fast life. A certain young man ran away from his American employer's house and was wandering about the country. They were given a warm welcome to Rev. Okumura's home and became members of the Aiyukai Fellowship and attended at the church.

As the members of the church and of the Aiyukai Fellowship increased, the Makiki Christian Church needed a larger building. George Castle who supported Rev. Okumura bought a property for 2,000 dollar , which was located on the corner of Kinau Street and Pensacola Street, and donated it to the Makiki Christian Church in May, 1905. In September, 1906, the new church building, that accommodated 400 people, was built by funds from contributions of in and out of the church. It was a very big building at that time. The number of church members were 111 and also the Aiyukai Fellowship were 98 including Non-Christians. The Aiyukai Fellowship engaged in mutual activities and the evening English school and also hold speech meetings once a month and the Bible study meetings once a week .

In June, 1908, the number of the the Aiyukai Fellowship members became 383 and 4 teachers taught 100 students at the evening English school. The scale of the fellowship was outstanding as a youth meeting in Hawaii. The Aiyukai Fellowship was based on the Christian spirit ,“It is more blessed to give than to receive”. The Japanese immigrant community had a weak relationship at that time. Therefore, the Aiyukai Fellowship aimed a social education. They worked to educate the members to improve themselves and cultivate spiritual strength, an ability to take action and patience so that the immigrants became leaders of the society.

In June, 1908, Rev. Okumura published a monthly newsletter “Aiyu Studies” to give the Japanese immigrants a chance of studying literature, acquiring knowledge and enjoying pastime. At the same time, a library was opened at the Aiyukai Fellowship building. Then members could contribute their prose and poetry to the monthly newspaper. And it sometimes carried Japanese literature. It also carried an activity and a financial report of each department (a visiting people department, providing an employment department, a library department, an evening school) including more information about marriage of members, childbirth, sickness, unhappy events, returning home of members and new members. Rev. Okumura also dedicated his writing work to the newsletter. The library department subscribed several newspapers from Japan such as “the Kokumin Shinbun Newspaper”, “the Osaka Shinbun Newspapaer”, “ the Asahi Shinbun Newspaper” and “Boucho Shinbun Newspaper”. The Aiyu Studies was payed the expenses from the Aiyukai Fellowship and an advertisement commission.

At the sixth general meeting of the Aiyukai Fellowsip in July, 1909, the employment department reported that they fixed 70 members up with a job. And a monetary department was also set up in September, 1909. The Aiyu monetary department aimed to encourage Japanese immigrants to save money. Those who came to Hawaii to work couldn't save money because of a small pay. Therefore, they didn't deposit money in a bank. On the contrary, they had fallen into the bad habit of spending a small amount of money for a drink, sweets and fruit. As a result, they couldn't save money at all. The Aiyu monetary department encouraged people to save a small amount of money for their future lives. Like this, the Aiyukai Fellowship focused its energies and strength on improvement of lives of the Japanese immigrants in Hawaii.