

*Reverend Akira Kuroda 11/7/95*

Let me just introduce this interview by saying that I am Ed Hummell and I have the honor of being with Akira Kuroda here in Los Angeles to do this oral history and this is Tuesday, November 7, 1995. We are meeting about 10:00 in the morning. I want to begin by saying how much we appreciate your taking the time to do this and to ask have you had any other oral interviews ever?

No. This is my first one.

Well I thought it would be helpful perhaps to start by just asking what, as you kind of look back on your life, what persons or experiences stand out or would you consider most important in shaping your life?

Well, why don't you ask me some questions then. That way I could better pin point things.

Let me put it a little differently. As you recall your childhood and your youth, looking back on your childhood and your youth, are there particular either events or people that stand out that are particularly important to you as you think about your growing up? What do you think of in the way of either people that were very important to you when you were a boy or a young man or events that happened that had a special meaning to you?

Well, my father left our family when I was about five years old. My brother was just a young babe. He had to go to Japan for some business and this was way back in 1923. He went to Japan and finished his business and he was going to come back to Honolulu again, that was where we lived at the time. Then the great earthquake. I guess you would remember the great earthquake in 1923.

Oh yes, that was a very bad earthquake.

At that time he was in Yokohama in a hotel there and in the meantime he had left all his documents and everything at the hotel. He went back to Chusu Komomoto where he lived because he had forgotten something. So he went all the way back. In the old days you had to go by train so it took him about a day and a half. In the meantime, while he was gone the earthquake took place and the hotel, everything was completely demolished and he lost all his documents. So he was stranded in Japan. He couldn't come back. In those days the immigration laws were so strict and so he lost all his documents

and therefore he couldn't prove that he was a citizen in Hawaii where he lived. He didn't have any documents to prove that. So he was stranded in Japan and he never came back to the United States again. So although I have a father, he never lived with us and that is the early thing that I remember about my father.

That must have been very difficult for your family. We grew up without a father. Do you want me to just ramble on?

That is fine. That is all right.

So my mother had to support two of us. She found it kind of difficult and so I had an uncle and a grandmother who lived in Santa Barbara in Montecito. He worked as caretaker of a large estate. I am sure you know the Montecito area. They used to call it Millionaire Road. He was a caretaker, a gardener of the estate. He had a little cottage there. My uncle said "We'll take Akira and maybe he can live with us for a while until you get adjusted." So in 1923 I went to live with my uncle in Montecito.

Did you have an older or a younger sister?

No, just two in the family.

You mentioned there were two children. Was that other child a sister or a brother?

A brother. He lives in New Jersey. I spent about four years in the Santa Barbara area in Montecito. It was a very interesting segment of my life and it was there that I first started to go to church. We had a dear friend who lived in that area and so on Sunday he would round up we youngsters and drive us to the city for Sunday School. Living out in Montecito it was quite a treat for us to go down town. So my first exposure to the church was through Congregational Church in Santa Barbara. Those are some of the important experiences that I recall. Is there anything else you would like to know?

Well I wondered, this may fit with the next question very well because I had wondered what circumstances or influences led you into the ministry as a profession? I would imagine at least in part that very early exposure to the church in Santa Barbara was a factor at least. Would you say that or what would you say?

Not at that time. I couldn't foresee what was going to come about me later on. I am sure it did have an affect. I grew up with this Congregational background. Do you want me to explain some of the people who influenced me in the ministry?

That would be fine.

My mother lived in Hawaii, so after living with my uncle and my grandmother in Santa Barbara I returned back to Honolulu and there I finished my elementary education and I lived in Honolulu until I finished high school and one year at the local university, University of Hawaii, one year. In the meantime I had made plans to try to see if I could get my father to come home. Of course, I had to go through some legal matters and so I had a minister friend, a congregational minister friend, who had somebody who worked in counsel. We had this man write a letter to explain the circumstances under which my father went to Japan and he was stranded there. So he wrote a letter saying that he was a legal resident of the United States. So after we sent the document I went to Japan in 1932. No excuse me, this was after I got out of high school. It was 1936. I went to Japan armed with this document to see if I could get my father to come back. So I went back in 1936 and I went with my father to Magosanchi, that is were the continent in that area was established, but it didn't do any good. As you know the imagination laws at that time were very strict.

They were terrible.

That meant that he couldn't come back. All our life we lived without a father in our family. To make a long story short, my mother attended a congregational church in Hawaii. I did to and I was baptized by Dr. Horry. He was a professor at one time at Doyssheshung, in Japan, a congregational university. That was my early beginning of exposure to the church. Then later on there was a minister by the name of Reverend Kusahata who was the founder of what was known at that time as the Holiness Church in Hawaii. It is a little bit more evangelical type of theology. So my mother was exposed to that and so she transferred her membership to the Honolulu Holiness Church. So although I went to a Presbyterian Seminary, I understand you went to a Congregational Seminary.

Well that is right. Yale Divinity School is Congregational in its origin. That is right, although it really has become almost like interdenominational in a sense that many different men and woman from many different denominations attend there. That is right, its roots are congregational.

Well to abbreviate some details. I Japan I was exposed to this Holiness Church in Japan and my mother had a minister friend in Tokyo. You know how young people are, while in Tokyo I met a lot of my friends who were going to college over there and in the mean time I sold seeds of prodigality and I recall I ran out of money and I was stranded in Tokyo. So my mother said "Well if you ever need help in a pinch look up Reverend Hochimoto." So I stayed at a Y with some friends in Yokohama for a while, but things got pretty tough and tight. I had to find some place where I could stay. In the meantime I wired my mother that I was stranded and wanted her to send me the price of a boat. In those days we traveled by boat of course. I spent all my money, even my return boat fare. So in the meantime I stayed at Reverend Hochimoto's residence and he was a very very strict clergyman and very conservative. Not having been exposed to that kind of a background I felt very uncomfortable and he made some specifications about staying with him. He wanted me to attend every service of the church. They had a very rigid kind of church program and he made me promise that the only condition under which I could stay with the Hochimoto family is that I attend every scheduled service of the church. As a young man, that to me was very demanding. That meant that on Sunday I had to attend an early morning prayer that met at 5:00. That is how my Sundays began and then of course the Worship service. Then in the evening they would have row boat dandal. That is how evangelical they were. Nothing wrong with being evangelical.

They would be out there on the streets.

They would have their street meetings and I would attend that. I would beat a drum and some members would play the trumpet and have our street meeting and sing hems and then some of the members would give a testimony of how they were converted. They probably just stood there. There was a very rigid kind of a life that I had to live for about a month. In the meantime I got to know a very nice young man. He was a business man. So one Wednesday night, prayer meeting night, my promise was that I would attend every service so I had to attend prayer meeting too. Being a Nisei. You know what a

Nisei is. My Japanese was very limited. I attended a couple of prayer meetings. I felt miserable. Those people were very kind and very understanding of my situation and they knew that something was bothering me. I recall one evening after the service was over this young business man took me outside and said "You have some problems that are troubling you." I said "Well there are no problems. I am stranded here and I am very unhappy." Anyway, it was there at that time that evangelical church people were there. He said "You have to honestly confess your sins and accept redeeming grace of Christ to become a Christian." I always felt that I had been raised in church and Sunday School ever since I was a little boy and I just couldn't understand what he meant by that. He explained to me that we are all sinners in the sight of God and the only way to become a Christian is to honestly confess your sins and offer that kind of a repentant prayer. I said "Well I have never prayed in my life." He said "Well anyway, you repeat after what I say and then you make that your prayer and then let's pray." So we had a short session in which he prayed and then I repeated what he said. I suppose he would say that was my conversion experience. It was very meaningful too. Finally my mother, in those days it took a long time, two weeks, for any kind of mail to come through from Hawaii to Japan. So finally my mother sent me the boat fare and I got home. In the mean time Reverend Kusahara had come to Honolulu and he wanted to organize a church with a hand full of members of Honolulu. He wanted to organize a Holiness church in Honolulu. My mother got acquainted with Reverend Kusahara, a very fine man. He studied at Asbury Seminary. He was a great admirer of municipal in Buxton.

Asbury is Methodist I believe.

Yes, I think it is Methodist. So Reverend Kusahara was a great admirer of Buxton and he had come to Honolulu and he stayed at our home and one night he said to me "There is a great need in California for English speaking Nisei ministers. Why don't you consider the ministry and come to California." I didn't think much of it, but anyway he said that I should consider the ministry as your life vocation. For me that was something. For me becoming a minister was unheard of. To make a long story short the man that really influenced me very strongly was a man by the name of Reverend Fuchiama. He was a Bishop of the Free-Methodist denomination in Japan. He had come to California for a series of

Evangelistic services and he was on his way home and he conducted a special Evangelistic service at our church in Honolulu. My mother always befriends ministers who are on the road. She invited Reverend Fuchiana to stay at our house. He was a great man. The last night, he stayed there two nights, and on the last night he talked to me and again he said "Would you consider the ministry as your life vocation." This was the second time now that someone was working on me. The last night he said "I want to pray for you to that end. Let me guide you." So in the living room at our home he told me to sit down. He put his hand on my head and I tell you I have never heard a man pray so earnestly for me in my life. I was impressed by this man. To become a minister was far from any thought that I had. Anyway, he prayed for me and you know that prayer, I will never forget that prayer. Every once and a while I will think about it. He told me he went to Princeton Seminary. He told me when I went to seminary to be sure to go to Princeton for the Presbyterian. That encouragement by Reverend Fuchiana and Reverend Kusahara. I could never escape that deep impression that I had. I don't suppose that as I look back you would constitute that as a little call from God I suppose for the ministry. Finally I made up my mind after one year of the Y. I came to California. That was the beginning of my pilgrimage in the ministry here in California. The Reverend Fuchiana was a great man. He was a Bishop of the Pre-Methodist denomination in Japan. After he got home in Japan he sent me a letter. He said "I am praying for you and I know that God has laid his hand on you and you are going to go into the ministry so this is my prayer for you. That is the beginning of my ministry. Is there anything else that I should tell you?"

What next followed? What happened after that?

Well I came to California in 1936. In those days in a small church all they asked in preparation for the ministry was to attend a Bible school, not a standard Seminary. There was a Bible in Huntington Park. It was a very fine school. After I got through three years I felt that that wasn't enough. That is why I went back to school and I got my undergraduate degree. Then the war broke out.

By the way, when were you born? When was your birthday. I was born in 1914, July third. We were all incarcerated.

Which place were you incarcerated in, which camp?

It was in Colorado called Granada Vocation Center. I had one more year to finish my undergraduate degree and during the war you couldn't go to a standard university unless you got a special dispensation of some sort.

You needed special permission.

Because we are considered to be enemy aliens I guess. I don't know why. We were born in our country. I had made plans to go to the University of Minnesota. I was accepted there but I didn't have my federal clearance for my...because during the war the Japanese were considered to be enemy Indians. So then again I inquired in a private institution and I wrote to several school and finally one small college in Wheaton, Wheaton, Illinois said they would accept me. They told me to come. I told them I was in camp and that I didn't have any means for my education, but I was willing to work. They told me not to worry about that. I left my work at camp and David was born already and I went to Wheaton and I finished my last year. I always tell my son in those day we didn't have any kind of economic resources so Dad had to work. I drove a truck during the day and delivered linen to the different dormitories and that provided my tuition. Then in the evening I worked as a bus boy in the dining room. So that is how I made my ends meet. The time I went I went to bed was usually three or four o'clock in the morning. Those were some rough times that I had.

How did you and your wife meet? Did you meet her before the war broke out?

I was mentioning about the Bible School that we were encouraged to go to and I met her there. My wife's parents are Methodist. So while Uncle Sam supported my wife and my son in camp. So that was confidential because I couldn't support them. We didn't have a home. So finally when I got my degree I had to go to Seminary. I was planning to go to Seminary in the east, Princeton. I was accepted and I was going to go but Reverend Kusahara, in the meantime, left the camp and he said "We have a lot of Japanese in Chicago who have relocated to Chicago and I would like to start a church in Chicago. Instead of studying in the east, why don't you study in Chicago and help me. We can work together to establish a Japanese church in Chicago." So that is what I did. I remained in Chicago and I ended up in McCormick.

I wondered if you would say that. I know about McCormick because I worked there one summer in a program. My wife and I were both there. It was called Ministers in Industry. It was a wonderful Seminary.

I got to know some fine professors like Dr. Ernest G. Wright. I really enjoyed him. Well anyway, when I was interviewed for registration I met with the Dean and they were very fine people. They asked me of my background. I told them that I didn't have any economic means to pay for my education. They told me not to worry. To make a long story short, they gave me three years of scholarship so I didn't pay a cent in my Seminary education.

That is wonderful.

In the mean time we started a church in Chicago. Reverend Kusahara and I went to see the Pastor of that Moody church. I can't remember his name. He was quite a leader. We went to see him to see if we could borrow some facilities to start the church. Moody had a huge plot and many auditoriums.

Wasn't E. Stanley Jones or anything like that? E. Stanley Jones was quite well known and Evangelical in his own way. My uncle Carl was with the Central American Mission and was Evangelical.

Reverend Kusahara told the Pastor. He wanted to know my credentials. He said "Mr. Kuroda is going to assist me and we are going to work together." I'm sure you wouldn't know him. He said "Mr. Kuroda what Seminary did you go to?" I said "I went to Kauai." He then kind of raised his eyebrow. He said "McCormick Seminary, isn't that a cemetery." I am sure he meant. Reverend Kusahara vouched for me and told him that I was very fine man. So we finally agreed to it. He said "I have doubts about you Mr. Kuroda because you went to McCormick, but I will take the word of Reverend Kusahara." SO we acquired an auditorium in the building. So that is how we got started. That was 1943.

In the middle of the war.

I had some very interesting experiences in Chicago. I had to find an apartment and had to call my family from the camp. I tried to find a job. At least had to get some furniture and provide a place to stay. There was a place that said "Help Wanted." That sign was everywhere. That's because all the men were at war. I applied and the moment they found out that I was Japanese they said "Well we will call

you,” but I never got a call. The only job that I could find was working as a busboy in a very exclusive restaurant on Michigan Avenue call Jacques. I tell that story to my son and he laughs. At least I got two meals. I got paid thirty-five dollars a week plus tips. So with that as my income I called my wife and that is how we got started. As I look back there were some exciting days. That was the beginning of what is know today as the Lakeside Christian Church. So after four and a half years after we got started Reverend Kusahara, being the Bishop of the conference, sent me back to California. Then there was a second chapter in the beginning of my ministry in California.

When you came to California at that time, where did you settle? Was it in Los Angeles?

Yes. That was the beginning of what is known as the English speaking division of our little conference. Up until that time the early pioneers were Esays and all their ministry was in Japanese. In the mean time most of our young people had to come back to California and resume their education. SO we began our English speaking church. That was the first step of an English speaking pastor in our conference.

David said that it was during that period after the war that you particularly were active in reaching out to other churches. I wondered if you could talk a little about the needs that existed at that point and how you felt.

A lot of the Japanese churches were in the same predicament. We had to rebuild the church. The church work was suspended because of the war. So we came back, all of us you ministers struggled. At that time all our people were so busy with their education and finding jobs. Churchgoing was not a practical involvement of our people and the people in our community. We struggled and had a hard time. We got organized, we young ministers, as to how we can make the Christian church more viable among our people. At that time all of us got together and we mapped out strategy as to how we can reach our people. There were rough times right after the war. People were so engrossed in making a living and making money to support their families. Then again I think those were encouraging times in a sense that we as young ministers of a different denomination had a tremendous concept of the church.

Can you say a little more about that.

At that time because of our situation all the ministers, we really got very close to each other, despite all the different denominations.

That's special.

We crossed denominational lines and we encouraged one another and we used to get together and have meetings. Out of that was born what is known today as JEMS. JEMS stands for Japanese Evangelical Missionary Society. It is interdenominational. Kind of like a hemenical kind of organization. The executive director right now is Reverend Sam Funomura. He would attend the same church. So we were more or less, well we had to work together to exist and to make the church meaningful at that time. I was in the beginning of that movement. People like Reverend Nagamo who was very active in the Baptist denomination. A Pre-Methodist church, oral conference, the Presbyterian, the Baptist, we all got together. That was a blessing in disguise. That is how the early church in LA got a foothold in the community and all of us were part of that movement. JEMS as I mentioned a little while ago was the outcome. JEMS was a very active missionary sending organization.

So you would sponsor missionaries that then might travel and begin work in other countries or other parts of the United States and this sort of thing.

Well, mostly it was more informed. Mostly in Japan and Brazil, they were another country we were sending missionaries. At the beginning, even in Japan, they wouldn't accept Nisay missionaries. We were almost forced to organize a missionary society of our own. Of course we can't compete with a larger denomination because there were just so many. We got started and then it was called the Japanese Evangelical Missionary Society. One of our first missionary candidates at that time was Dr. Toyotome. He graduated from Seminary in New York, Union Seminary. He was an outstanding chemist at the beginning. He passes away a couple of years ago now, unfortunately. He taught at the International Christian University in Japan. So that was the early beginning. I was one of the pioneers of that period and of course now years have gone by.

That sounds very important that you worked with each other in the way that you did. I am sure that was a very crucial time.

Did you know, I can't think of the names. I just can't remember. He was a former missionary in Japan called Custardson. He encouraged us young men. He said that the key to a church becoming vital is to have a missionary program in your church. Nickleson, ever heard of Nickleson?

I think I have.

He was a prince. He helped us.

Meaning the Quaker?

Yes.

He did a lot of social work with the Japanese people during the war. I was wondering. I had the impression, but I may have been wrong on this, were there certain social services that all of you in JEMS provided in conjunction with your ministry with your church work or no? I had the impression David was implying that.

No, I don't think we had any kind of organized work among the Japanese people. Are we talking about social work in general?

I was thinking if sometimes either local churches or a group of churches, if they see special needs that families may be having or would be important to the community and they meet those. I wondered if that was an aspect.

In the beginning when we had to evacuate and we had to leave our homes and property and all of that, Herbert Nickleson's group, The Friends, helped us quite a bit.

That would be my impression. That was my recollection that the Quakers were one of the very few groups that actively were at work. I remember our old family and how disturbed they were because we had a wonderful man, we were in the South part of Beverly Hills in a smaller home and Frank was our gardener and was a wonderful man. We knew his family very well. My parents, I remember, were in tears. They were very upset when that happened. My father was just, well he to the day he died, he felt that was just a terrible thing to have done. But I remember hearing about later, the work that the Friends did both during the war in the relocation camps and in other ways.

They did a very valuable service to our people during the war. As we left the camp and sought

out cities where we could relocate, Chicago was one of the main areas where a lot of our people went because of the job situations. There were a lot of factories and schools, and so on. The Seminaries were open as places where we as people relocating went to the city. The Brethren for example opened up their dormitories where we left camp and temporarily we stayed there. Then we established and found jobs. So the Friends and the Brethren were very very helpful. Chicago days were really rough.

I'll bet that had to be very difficult.

I was asked by an organization called The Council of Christian and Jews. I got to know one of the leading guys. I don't think he was a minister. He encouraged us to go out and talk to the public about our background. I recall I was sent to a young peoples conference in Iowa. In a newspaper there used to be pictures of Japanese military people with big horn rimmed glasses and you know.

The worst stereotyping.

The concept that the public had of us Japanese was just terrible. In the middle west area they had never seen Japanese before. I had to go there and I had to tell my background and that we are Americans just as you are. They said "You being a Japanese, you speak English quite well. Where did you learn that?" I said "Well I was born here like you all. I am an American just as you are except for the pigmentation of my skin" At least it served to educate the public. That was very important that you did that. It went to about three conferences that were held among the young people. I am glad that I was able to help educating the people that we Japanese are just as human as anybody else.

I think the whole evil of all the war propaganda and the racism that was involved is really a terrible mark.

Many of them were Christians too. It was just out of sheer ignorance.

Much of that was.

I recall I came back to camp to see my family and I left a notebook on the train. I was preparing a sermon on the train and I left my notebook on the train. One day in Seminary I got called by the FBI Authority. I had written my name in the notebook and I had written some statement for the Christian Century about during the war people without concept of morality. The name of the writer in the Christian

Century was a woman called Tonks. Do you recall that?

No, but I can believe that might have been in the Christian Century because I am sure many of them were incensed at what happened and the kind of war mentality they were not silent about.

I wrote down in my notebook about the war time that all sense of morality and decency is lost and all we care for is to destroy the enemy. She was quoting this terrible concentration bombing of Germany.

Oh yes, this carpet bombing where they just totally devastated it. It was terrible.

I had that written down in my notes and one day the FBI Authorities called me and so I went to the office. They said "Mr. Kuroda, don't you know that you are an enemy alien. What right have you got to talk about concentration bombing and things like that in war time that there is no morality and no ethics." I said "What right have you got to say that."

Good for you.

I said "These are not my words. I am quoting from Mrs. Thompson." He said "Well get me the document." So I finally found the Christian Century issue and I brought it to them and they apologized to me. That is just one of the experiences that we had to go through. My children heard that the FBI called me and they thought I did something terrible. Those were some of the experiences of the war.

It is very important you mention that. Apropos of that I know that we had an opportunity to visit, as I suspect maybe you have, that Japanese American National Museum in Little Tokyo where they have exhibits telling about what it was like and we thought that was so important that they were not allowing that history to be lost. I wondered if you felt in the light of what happened if you could comment about your looking back on the need to do that either in terms of like the Japanese American Museum is doing or the churches again as part of their work to remember much in the way that I think the Simon Weisenthal center and other Holocaust Centers are doing that if you would comment a little on that.

Well Irene Hirono, the director of the museum, was a member of my church in Los Angeles. She was an outstanding person and very great.

You must feel very proud and goo about that. That is wonderful.

She is the director of that. Her job is to serve the history and most of her work is to try to raise funds and support the inevitability's of that kind of work. She is very capable and very concerned that we keep some kind of a historical record for our children and our coming generations. Have you been there.

Yes we have. In fact, we have been there more than once and my wife had been, well she was in Japan for three years and she speaks Japanese reasonably well. She doesn't consider herself a scholar or anything, but she worked for a very fine Christian school that was founded by Mishi Ku. She also founded the YWCA. When she came here she went to Winmar and then went back to Japan and founded. They now have a college, a university actually connected with it. She was a remarkable and a very courageous woman in her own right.

She passed away some time ago.

Yes she did. It has been a good while.

I know students who went to her school.

It is a very fine school. That is wonderful what you just shared about that story about the founding of that museum. That is wonderful.

I wondered if there were any other things that you think of as you either look back on your own ministry or the role of the church in the community or in society and anything else you want to add or your own life. Anything that you can think of. It has been very helpful to have you share what you have today.

I think one aspect of our little conference is the fact that we are the only indigenous Japanese Protestant group in our country.

Isn't that something.

Most of the Japanese denominational work began from the missionaries and the leadership from the major denominations. Our conference is unique in that it was begun by a group of young people and they started this work way back in the early 1930's with Reverend Kusahara. There were some young men who were attending the Friends church in Whittier. The young men were something like the early beginning of the missionary work in the New England Women's College. The young women got together and they were praying and there was the birth of the missionary movement among the students. In the

light manor these young men used to attend the Friends church in Whittier and they used to meet together and pray and ask the lords guidance in the way of how they could reach the Japanese people in the Southern California area. I like to call that our haystack, the haystack meeting. About six of these young men dedicated their lives for the ministry and Reverend Kusahara, who was studying at the Asbury Seminary, but he was commissioned to come to LA to minister to these young people and to encourage them. That was the beginning of, I hate to call our church a denomination because it is not. Today we have thirteen churches. It is completely indigenous and we have no help from any major denomination. These young men started the work and they organized their own constitution and even their own theological beliefs. It was not something that was handed down from a major denomination. They worked it among themselves and so I think this is one of the unique about it.

That sounds like the very special and important and wonderful thing. That is remarkable.

Most of our young men have come from Fuller Seminary.

One of my classmates who we think very highly of is a professor of psychology at Fuller and has been there for a number of years. He is a very fine person. I have a very good friend who has been active in All Saints Church who has been there a number of times for some course work and found it to be quite fine. I heard some very good things about Fuller. We have a person, Jolene Cottonbock, who went to Fuller as a Unitarian and got her theological training there and was very pleased with it. She thought it was quite excellent. That is special to hear that.

Among our ministers guess I am the only one who is Presbyterian. During the war, as you know, it was tough.

You probably got a good dose of it at McCormick.

Oh yes.

They had some very fine faculty. I know when we were there in that summer of '52 Marshall Scott and this extraordinary program called ministers and industry and it was marvelous. I will always remember that with a great deal of appreciation because it was quite an interdenominational church. They drew people from all over the country of all denominations and they were really attempting to look at how

good the Christian faith related to economics and labor and management and social justice in the work place. I wish it were still there because it was a remarkable enterprise and we got a great deal out of it. We worked in factories and we got to know what it was like to get in and do factory work and it was excellent. My best friend from college went to McCormick Seminary, so I have a lot of good feelings about McCormick.

The President at that time was Dr. Cotton. At another point, the professor for the New Testament was Dr. Davies.

I remember that name.

He was a fine fine man.

I think you would have gotten a lot of good things from McCormick knowing what I know about it. That is wonderful. Is there anything else that you want to share? I think what you shared today has been very important. I really appreciate your doing this. I hope that we can remain in touch.

Are there any questions that you would like to ask?

Well the only other thing that I can think of is whether you have any, David shared this very fine photograph of you. I assume you have probably seen this, but I wanted your permission to have this with the transcript and if there are any other papers or photographs or other documents that you feel would be helpful to share, we would really appreciate it.

We wrote a very very sketchy history of our accomplishments. I should give you one.

I would appreciate that.

This is from Japan.

He did compile that?

Yes, most of our documents were written in Japanese and he was able to translate that.

That is really special. Thank you a lot for providing this. That is great. I appreciate very much you sharing that. That is just great.

It has to be revised and some of the historical statements in there are not accurate because he was from Japan. He got all this information secondarily you know. Anyway it gives you some idea.