

**KAHALU'U UNITED METHODIST CHURCH
AND COMMUNITY**



75th Anniversary

October 11, 1931 - October 15, 2006

On Our Cover

"The old sanctuary which was built in 1931 was used for everything from sanctuary to classrooms to social hall. The need for a new sanctuary was apparent to all who visited the church. This led to Rev. Shuey Fujishiro securing plans that were carried out by Rev. Warren Thomas. Mr. Paul Jones, an architect, designed the building – the first of its kind in the island, using utility poles as rafters... The stained glass windows (done by renowned glass artist, Erica Karawina Hsiao) came as a gift from the Methodist Church in San Francisco in 1952. This simple but beautiful sanctuary was dedicated in 1953 and cost fifteen thousand dollars. Gifts, through the efforts of J. Wesley Hole and George Steed, from churches and members in Southern California and across the nation, made possible this beautiful church."

Sei Serikaku

The Methodist Cross & Flame on the front of the new sanctuary was designed and built by Francis Fukumoto, a member of Trinity United Methodist Church.

The beautiful garden in front of the sanctuary was done by Kahalu'u community member, Stanley Miranda.

The photograph of the old sanctuary, complete with the tall steeple, was sent to us recently by David Fujishiro, whose father, Rev. Shuey Fujishiro, served KUMC from 1948-51.

Make a joyful noise unto the Lord, all the earth.
Worship the Lord with gladness.

Psalm 100:1-2



"I recall when the new sanctuary was built. What a time for celebration. I recall the hard work all the members put in to complete the assembling of the pews, planting gardens in the side of the sanctuary and the maintenance of the grounds."

Roy Keichi Tomei

Inside Our Sanctuary

The Wooden Cross by Hiroshi Yamashiro

"Hiroshi, on the spur of the moment, decided one workday at church that we needed a larger cross to go with the beautiful red drapes we had at that time. The guava branch was cut from a tree across the street from the church where Walter Serikaku had his taro patch. Part of it came from our yard. It was put up one Easter Sunday when, as Winnie Ching says, she was in the ninth grade (1958). We're glad that the cross has stood up all these years, without termite damage, as a symbol of God's love to all of us."

Grace Yamashiro

The Altar by Roy Keichi Tomei

"A couple of years ago, we attended a service (at Kahalu'u UMC), and I noticed that the old altar that I made was still in use. I had thought that maybe the termites had feasted on it and that it had been discarded a long time ago. If that is the same one I made, it will be about 60 years old!" *(It was built in 1953, at the same time the new sanctuary was built.)*

Roy Keichi Tomei

The Pews

The pews were built in 1953 by the young adults and high school and intermediate students.

The Communion Table

The communion table was built by Henry Loo, Sakae Loo's husband, in the early 1970's.

KAHALU'U UNITED METHODIST CHURCH
AND COMMUNITY

75th Anniversary Commemorative Booklet
October 11, 1931 - October 15, 2006

ACKNOWLEDGEMENTS

This booklet was prepared for the 75th Anniversary celebration of the Kahalu'u United Methodist Church on October 15, 2006, with a grant from the Neal and Mary Kosasa Foundation, in memory of Mary's father, the late Chinpei Peter Goto, revered founder of this church.

Special thanks to 75th Anniversary Chair, Ron Arakawa, History Project Chair, June Takeno, editorial staff Margaret Sakoecki and Sakae Loo, Jean Nakata, who did the computer input, and to all who contributed to the success of this project by sharing their memories, photos, stories and insights.

The History Project Committee
Kahalu'u United Methodist Church

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DEDICATION

As we dedicate this to
the spirited Rev. Chinpei Peter Goto and
Mrs. Umeno Goto and
to our Issei,
we open our hearts and minds with prayer and
remembrance.



A painting, courtesy of Parker United Methodist Church

Rev. Chinpei Peter Goto and Mrs. Umeno Goto

A MISSION STATEMENT OF KAHALUU UNITED METHODIST CHURCH

We are a local church of the United Methodist Church. The ultimate concern for our ministry is that we be renewed after the image of our Creator. We are called to minister wherever Christ would have us serve and witness, in deeds and words that heal and free. Therefore, we intend to:

- Worship together as a family of God.
- Endeavor to build a community of followers of Christ, loving and caring for one another as Christ has taught us.
- Do and say those things which will reflect the Good News of our Christian community and invite others to join.
- Conduct educational programs in order that a Christ-like life and mode of behavior can be transmitted from generation to generation.
- Develop and maintain financial resources to carry on our mission.
- Equip our members to function as Christians in the world of their respective callings.
- Work within the connectional system of the United Methodist Church to alleviate injustice in the world community.

FOREWORD

The Methodist Church in Hawai'i showed great wisdom when it assigned Reverend Chinpei Peter Goto to lead its work with the Japanese in Windward Oahu in 1927. He was himself Japanese, loved children and was an excellent baseball player. He also served as a letter writer for the adults in communicating with families and officials in Japan. These attributes served him and the church well. He is the most revered person, to this day, in these churches of Kahalu'u, Kane'ohe, and Kailua, more than 50 years after his death. His work in Kahalu'u led to the chartering of the Kahalu'u Methodist Church on October 11, 1931, with the building and opening of the New England style structure.

The Kahalu'u Church was the social center of the Okinawan community of Kahalu'u up through the early 1950's. The combination of the church building, grounds, and the personalities and skills of the pastors made it the vital center of the community. It also helped that the values of the community and the church meshed well – values of family, community, hard work, sharing, respect for education, integrity and honesty. As a result, there was very little juvenile delinquency and the community produced hundreds of good citizens. They emerged as individuals who gave to the many communities in which they went to live as adults.

In the 1950's, various forces, economic and social, changed Kahalu'u. While it continued to be outwardly rural, strong urban influences were at play. The Okinawan community began to scatter around the nation in search of education and employment. Agriculture ceased to be the dominant economic activity. People of other ethnicities moved into the area, which had been dominated by Okinawans and Native Hawaiians. The Methodist Church was no longer the center of the community. Slowly, it became the multiethnic congregation that it is today. It continued to play a vital role in the lives of some young people. These young people tended to be good students and leaders, funneling through the Wesley Foundation at the University of Hawaii. They provided significant leadership there, in the Kahalu'u Church and in the District. The church continues in this role today, but to a lesser extent as the congregation ages.

As urban pressures grew in Kahalu'u, beginning in the 1960's and accelerating in the 1970's, the church responded by helping to create the Kualoa-He'cia Ecumenical Youth Project (KEY Project) to address the social problems that youth of the area were encountering (drugs, dropping out of school). The church's role in addressing these community problems had grown and continues to grow. Its impact is being felt statewide in areas such as substance abuse, housing and homelessness. Along the way, it has also played a role in urban planning and environmental issues. It is also helping to lead other churches and groups in Kahalu'u into such arenas. Our educational building, completed in 1968, is one of the hubs for these activities.

As we celebrate the 75th Anniversary and pause to review our past, we have become more fully aware of the rich legacy left by our Founders in serving God's people

in the community. We can look forward with confidence that God's grace will continue to make our Kahalu'u United Methodist Church a blessing in our community long into the future.

Rev. Bob Nakata, Pastor
Kahalu'u United Methodist Church



Courtesy of Steven Springel

Kahalu'u Valley

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The Rev. Chinpei Peter Goto
Excerpts from "Baseball Evangelism"



Rev. Goto, Thomas, Mary
Samuel, Esther, James, Mrs. Goto, John

The Rev. Chinpei Peter Goto knew how to attract Japanese boys to his church through baseball. In 1909, Chinpei was baptized at the South King Methodist Church. He became a leader among the youth while employed in Honolulu. He was known as a baseball star and an excellent tennis player. But he also participated faithfully in evangelistic street preaching in the slums of Honolulu, in the Sunday school, and the Epworth League.

Since he had no theological training, he studied by means of the Conference Course of Study under the guidance of a Senior Elder, the Rev. Tokuji Komuro. For five years, Chinpei diligently took examinations at the Annual Mission Sessions until he was duly ordained a Deacon in 1927 and Elder in 1929.

Goto wrote one of the first books on baseball in the Japanese language. He knew the popularity of the game would attract a lot of boys, so he carried on his bicycle's handlebar a bag containing baseball gear on one side and the Bible on the other. It must have been a heavy Bible to keep the balance.

Goto was assigned to Windward Oahu, covering an area of about 30 miles, where there were only three Japanese who were Christians among a scattered population of workers. These Japanese laborers worked in sugar and pineapple fields, as truck farmers and in piggeries. It was here, in the Fall of 1927, that Goto began a ministry of 27 fruitful years.

He started with no church building. His ministry was basically pastoral involvement with individuals and families. It meant calling in humble homes, after long hours of labor, with words of encouragement and concern, usually from Holy Scripture, and a prayer.

First he traveled by foot from house to house, then rode a bicycle, and finally used a Model A Ford. But his evangelism was more identified by the colorful "Three B's:" firstly, he was always seen travelling on his bicycle; secondly, he was often carrying his baseball gear; and thirdly, without fail he carried his Bible. He would pause periodically to roundup interested youth for a game or two. His activity was always highlighted by the reading of Scriptures. And his method of baseball evangelism won for him and for Christ scores of youth who later became faithful Methodist lay persons.

Between 1927 and 1954, this circuit rider organized flourishing work in Kaneohe and Kailua. In addition, he carried on the work started at Waimanalo, Kahuku and Kahaluu. Goto listed 593 Sunday school students in his block, with an average attendance of 463 in five schools, and with 18 teachers.

Alex R. Vergara, Editor
Waves 1888-1988, A Centennial Jubilee

"He was truly a very good, kind and generous man... He "preached Christianity" to the youngsters by organizing baseball teams. Every Friday night, he also went to Ahuimanu to pick up some adults to attend service and return them home again afterwards... He took sick people to the hospital as many people didn't have cars like today... He even helped the non-English speakers to register and report their children's birth, pick up birth certificates, and give the newborns an English name... We used to enjoy his Sunday school stories and also the many children's songs of God, nature, etc. which he taught us... During the war time period, to help build troop morale and to include them into the community, he invited the military troops to luncheon every Sunday for several years at the Kaneohe Church social hall. It was a joint venture funded by members of Kahalu'u, Kane'ohe and Kailua... Every Christmas, he purchased Christmas toys, sacks of candies, oranges and nuts for all of the Sunday school children, at least 50 or so youngsters... The children were very happy and appreciative of what was given to them by Rev. Goto, who was really a Santa Claus at heart, or you could say he was like a Christmas tree that didn't wither the day after Christmas..."

Frances Kiyabu
Kahaluu Resident

"Mrs. Goto did a lot of Japanese crafts with the youngsters during summer school. She also sang and played the piano. She was a loving person who, in turn, was loved by everyone. I recall that after Rev. Goto's death, she went to Lahaina, got her driver's license and ministered to the folks there."

Grace Yamashiro
Former KUMC Member

**A Short History of Kahalu'u United Methodist Church
October 11, 1931 – October 11, 1991**

The farming community of Kahalu'u first felt the influence of the Methodist Mission in 1927 when the Reverend Chinpei Goto, who was affectionately known as "C.P.", was transferred from Pukoli'i to Kaneohe. To this energetic and zealous Christian, the whole Windward Coast from Waimanalo to Kahuku was his parish.

Parker Memorial United Methodist Church was founded under his leadership in 1929 and Kailua United Methodist Church followed the next year. Our own Kahalu'u United Methodist Church was completed and dedicated on October 11, 1931, with a membership of 19 adults and 164 children enrolled in the Sunday School. On the first Sunday, 57 people were baptized by District Superintendent Dr. William Fry. Remarkably another 45 people were baptized the next Sunday by the Rev. Chuzo Nakamura, who had converted the Rev. Goto to Christianity. The Goto equation was one Christian convert equals three churches all within three years. He was assisted mightily in his endeavors by his wife Umeno, and Dr. William Fry who served 33 long years as the District Superintendent of the Hawaii Mission.

Prior to the official establishment of our church, an ordained local deacon, Rev. Eisaku Tokimasa and his daughter, Grace, and her younger sisters had, on their own initiative, organized the first Sunday School in their home. Later on, it was moved to the Japanese Language School building at Libbyville in Kahalu'u. Rev. Tokimasa, at that time, was employed by the Libby McNeill and Libby Company, which had their original cannery in Kahalu'u, because the Methodist Mission could not pay his salary. Much of the pineapple was grown by the independent growers in the area. Since the majority of them could not speak English, Rev. Tokimasa was employed as an interpreter and arbitrator between the company and the growers. Many of the older Nisei members of our congregation remember the Tokimasas fondly.

With the coming of the Gotos, the Sunday School was again restarted in 1927 in the Japanese Language School, which had since been moved to the location where our present parsonage stands. But, because of misunderstandings and the desire of the trustees of the school to keep it independent of any religious affiliation, the Sunday School was asked to move out. A Mr. Uyesato, a charter member of the church, who owned a store and repair shop on Kamehameha Highway, offered his repair shop as a place to meet. On Saturday afternoons after his work was done, he would clean it out and place wooden planks on boxes which became benches for the children to sit on for Sunday School. In this humble setting, the Sunday School carried on until October 11, 1931 when our first church building was finished and dedicated.

Rev. Goto's love and knowledge of baseball (having been a member of the Senior League Asahi team) enabled him to establish rapport with the youth of the community. But with those parents who came from Buddhist and ancestral worship backgrounds, it was another story. Fortunately, Rev. Goto's ability to read and write English offered him

the opportunity to assist these farmers. He helped them in interpreting documents received from government or other agencies, or businesses. He also, if necessary, assisted them in obtaining government documents. Through these contacts he was able to invite them to church and to speak to them about the Christian message.

These churches, Parker, Kailua, and Kahalu'u United Methodist Churches, all started as Japanese language churches and Rev. Goto served as the language pastor of all three until his death in 1954. His faithful and sagacious widow continued his work for two more years after his death.

Succeeding years have seen many changes in the community and the church, with growing emphasis on work in the English language. To this end, Rev. Paul Morimoto was appointed in 1937 to hold services in the English language among the three churches. With this additional service, the three exclusively Japanese churches opened their doors to other ethnic groups to join in.

In 1942, despite the shortages caused by the Second World War, Dr. Fry was able to scrounge enough building materials to build a small parsonage on the church grounds. Rev. and Mrs. James Terauchi became our first residents there. The shepherd had finally come to live among his flock.

The years of World War II was times of great turmoil and uncertainties. The church remained a sea of calm and a sanctuary for the people of Kahalu'u. Since many of the Buddhist priests were interned during the war, many of the non-Christian people of the community turned to the church for the sacrament of marriage and for performance of funeral rites.

It was also a time when many servicemen stationed in the area began to attend our Sunday afternoon services. Furthermore, many of the young men of our church left to enter the armed services.

The end of World War II saw the beginning of many building projects that had been set aside during the crisis. The sanctuary which was built in 1931, was used for everything from sanctuary to classrooms to social hall. The need for a new sanctuary was apparent to all who visited the church. This led to Rev. Shuey Fujishiro securing plans that were carried out by Rev. Warren Thomas. Mr. Paul Jones, an architect, designed the building – the first of its kind in the island, using utility poles as rafters. The members themselves built and assembled the furnishings (pews and altar). The stained glass windows came as a gift from the Methodist Church in San Francisco in 1952. This simple but beautiful sanctuary was dedicated in 1953 and cost fifteen thousand dollars. Gifts, through the efforts of J. Wesley Hole and George Steed, from churches and members in Southern California and across the nation, made possible this beautiful church.

The plight of every rural community, the exodus of its bright young people for higher education and for jobs elsewhere, hit our church very hard in 1954. Due to the

severely depressed economic conditions, many of our leaders and pillars of this church left, not only Kahalu'u but the islands altogether. The majority left for the green pastures of Southern California. This left the church severely crippled for many years to come. The Tomeis, Yonamines, Yonashiros, Kobashigawas and the Yogis left us at that time. That year can be called "Exodus 1954."

Fortunately, as Kahalu'u gradually changed from a farming to a "bedroom" community in the late 1950s and 1960s, others who have moved here and our own youth who had married and moved back, have gradually taken the place of those who left. This present membership with a much more diverse background, will be better able to meet the challenges of the future.

Hawaii experienced a large influx of Samoan migrants in the 1950s and 1960s. Our church was enriched by the membership of these mobile people as they moved down from the North Shore to Kahalu'u. They were ministered to by the Rev. Vaiau Alailima and later by his brother, Elia. They later moved to Kaneohe and transferred their membership to Parker Memorial United Methodist Church.

The church has always had a strong Sunday School and youth group. Eventually, the old termite-infested former sanctuary and former World War II barracks became inadequate. Plans were drawn by Paul Jones, the same architect who designed the present sanctuary. A building committee was elected and a building fund was started during the pastorate of Rev. James Terauchi. The fund drive successfully raised forty thousand dollars within the local congregation. This was matched by the National Board of Church Extension. The education building was built and dedicated in 1968 during the pastorate of Rev. Ignacio Castuera. The final payment for the building was made and a joyous mortgage burning and consecration service was held in February 1978.

In the early years of the church, before Kahalu'u Elementary School was built, there were no public buildings in Kahalu'u. The church provided, free of charge, a meeting place for many organizations in the community and continues to do so. A further use of our building, at a nominal charge, was extended to the Head Start Program and the Kaiser Health Service.

We celebrated the fiftieth anniversary of this church on October 11, 1981 and it was fitting that our pastor was one who grew up in this church and community. Robert Nakata served as director of the Key Project, a private social service agency, and part time pastor of our church. His prophetic vision of social justice for all people led the church into a deeper involvement in community problems and its solutions. Thereby the Methodist heritage of a strong emphasis on social justice came alive in our church.

For many years, this church has had the dubious reputation of having the most inadequate parsonage in the whole Hawaii district of the United Methodist Church. To correct this situation, a building committee was appointed to raise funds for a new parsonage. A sum of \$30,000 was raised through cash and pledges. The parsonage was

started in the summer of 1988 and completed in November of that year. The completion of the new parsonage has enabled us to house our pastor in an adequate home.

In the summer of 1989, a group of young people from the Blaine United Methodist Church in Seattle, Washington came to work with our youth for two weeks. Rev. Robert Hoshibata, their pastor who had served as an intern at this church, initiated this project. Their stay here provided much fellowship between the two groups. It also gave our youth the impetus to plan for a return visit to the Blaine Church. Although our youth have been busy raising funds for this trip, due to commitments to summer school and for other reasons, this plan fell through.

To compensate for this unfulfilled plan, Margo Segimoto and Traci Ikegami from the Blaine Church, who were here two years ago, volunteered to come back this summer to work with our children and youth. Their knack for working with young people have brought much joy and Christian enrichment to them. Their unselfishness has made them excellent role models for our youth. We have much to be thankful for these two wonderful young women and the Blaine Church.

We have been blessed by God through many people, both lay and clergy, who have sacrificed and persevered to start this church and to see that it continues. We also owe a great deal to the National Board of Mission and Church Extensions, the Hawaii District, and the annual Conference for their generous support in pastors' salaries and financing of church buildings. The Church is now able to fully support the pastors' salary.

The first sixty years of this church have been spent in establishing itself and serving and helping to mold the lives of its members. Several of our bright young people who have moved elsewhere are presently active members of other churches. Our students have also provided more than their proportionate share of the leadership at the Wesley Foundation at the University of Hawaii at Manoa. As this church begins the next sixty years, it may be called on to play a greater role in helping to mold the future of this Kahalu'u community.

The period of the 1950s and the 1960s was a time of great physical and social changes in Kahalu'u. It slowed down in the 1970s but the forces of great changes are stirring again. If the church does not get involved in these things which vitally affect the lives of people, it will be cast aside as irrelevant. Will we be ready for the challenges of the closing years of the Twentieth Century and the beginning of the Twenty-first? The sacrifices of the founders of this church demand that with God's help, WE BE READY.

Sei Serikaku, Lay Leader
(Deceased)

Our Mission Statement and Programs and Services for God's People
October 15, 2006

The Mission Statement of Kahalu'u United Methodist Church affirms our beliefs and commitment as Christians. It provides the guidelines for our spiritual development and brings focus on programs and services for God's people. As we work to develop a healthy community, we try to strengthen our love for God and to reflect this love in our relationships with our neighbors.

From its early beginning, our church has been actively involved in addressing issues that impact on the well-being of the people. The community has always looked to the church for leadership in addressing social justice issues. In the early years in the life of the church, the members were young and able to bear the brunt of the work in developing a stronger community. Over the years, especially recently, we have found the need and have learned the value of developing partnerships with other organizations and groups to collaboratively work to mitigate the injustices suffered by the people. The stories that follow show ways in which Kahalu'u UMC has been an integral force in serving God's people.

Family Promise
Sakae Loo

Family Promise is a nationally validated Interfaith Hospitality Network that organizes churches to open their facilities to families in need. The host churches provide housing and meals for the families a week at a time. The families move from one church to the next until they are able to find housing of their own. Kahalu'u United Methodist Church has been actively involved in addressing the needs of the homeless. While our facilities could not provide shelter for the families chosen to be a part of the program, we volunteered to be the support church for St. John's By The Sea Episcopal Church. We have provided meals for two nights, provided overnight hosts for two nights, did the laundering of the beddings after the week's stay was over, provided school supplies for four children as they prepared to start a new school year, and gave assistance to the host church as needs were identified. Our involvement in this program provided opportunities to renew and strengthen our ties with people in our community who worship at St. John's By The Sea. It fostered our appreciation of working with people from different faiths. It deepened our appreciation of the power of love that can make a difference to people and the tremendous impact of the interfaith effort that is contributing to the success of Family Promise of Hawaii in helping the homeless families. With everyone's efforts, several families have been able to find reasonable rental units.

Kualoa-He'eia Ecumenical Youth Project (KEY)
Ethel Serikaku

The Kualoa-He'eia Ecumenical Youth Project (KEY) is a non-profit agency which provides programs to benefit the people of our community, from youth to seniors. The organization has been in existence for more than 35 years. Members of Kahalu'u UMC have been an integral part of the organization from the very beginning. A member of the church continues to serve on the Board of Directors.

Our concern for feeding the hungry in the community prompts us to contribute, on a regular basis, to the KEY's Emergency Food Program. On the third Sunday of each month, our members donate non-perishable food to the Food Bank. This coincides with the day set aside for our own "coffee hour," a time we set aside for fellowship and sharing of food.

KEY Project is also the site for food distribution to the needy on the third Monday of each month. For the last four years, the Windward District Office of the Honolulu Community Action Program (HCAP) has worked with the Hawaii Foodbank to make food distribution more accessible to the low income families in the community. Members of our congregation, together with other church groups, are the workforce to bag and distribute the food. The partnership of organizations in the community makes this kind of service to God's people possible.

Ke Kumu Ola O'Kahalu'u

Rev. Bob Nakata

Ke Kumu Ola O' Kahalu'u, a group of several small churches in Kahalu'u, has revived the long, dormant ecumenical efforts to serve our community. In the late 1960's these ecumenical efforts led to the creation of the Kualoa-He'eia Ecumenical Youth (KEY) Project, which has become a well-established human and community services center. However, church participation had gradually lessened over the years. Then, several evangelical congregations sprung up in the 1980's and 1990's, joining the more liberal churches like ours and St. John By The Sea Episcopal Church. Beginning with a joint candlelight vigil in the aftermath of 9/11, new efforts are being made to work together. These churches have been a strong part of the Anti-Ice movement. In 2004, their efforts influenced the State Legislature into greater funding for anti-substance abuse programs. The funding has continued over the years.

Joint Easter Sunrise services, Christmas activities and events such as picnics brought the congregations together. There has been a collaborative effort to organize annual events which bring the community together: the Alternative Halloween Night provides a safe, fun-filled night for the children and adults in the Kahalu'u area; a Community Thanksgiving Luncheon is a special event where the churches invite the community to come together for a hearty meal and fellowship with entertainment provided the members of Ke Kumu Ola; and Breakfast With Santa, an initiative by Mrs. Nora Takeno, promotes family bonding and happy memories. The Breakfast event, the children's favorite, is supported by the generous donations of food and gifts by members of the churches and community. For many families, the gifts from Santa at the Breakfast may be their only presents for Christmas.

Ke Kumu Ola O'Kahalu'u is still in the process of growing. With God's grace, they will survive and thrive in the community.

Kahalu'u Elementary School

Charlotte Tsuha

Kahalu'u Elementary School is blessed with a strong community support from Kahalu'u UMC and the other churches. Ke Kumu Ola's efforts are focused on helping the children of Kahalu'u, particularly through helping the Kahalu'u Elementary School. Some of the projects which have supported the students and the school include:

The Kahalu'u Security Watch which was organized when the school had a rash of break-ins and graffiti problems. Volunteers from the churches, parents, and community members helped to patrol the school grounds and nearby areas nightly on weekends. As a result of their efforts, break-ins have stopped and the problem with graffiti has lessened. The Kahalu'u Security Watch continues to be an effective force.

First Night is a special event started in 2001 to enable students, parents and faculty and staff to visit with each other before the hectic first day of school. Ke Kumu Ola helps with the preparation of food and serving of dinner to all who attend the First Night event. Some of the essential school supplies are donated and distributed to every student in Kahalu'u and Waiahole Schools.

Members of our church volunteer their services, such as serving on the School Community Council, reading to students during the breakfast period, helping in the fund-raising events, and providing other services as needed.

Ho'olaulea, Curriculum Fair and Fun Fair was organized under the leadership of Hope Chapel Kahalu'u. This was a first-time fund-raising event for the school. The event raised over \$7,000 for the school. It also provided an opportunity for the parents and community to see the outstanding work done by the students of Kahalu'u Elementary. It also provided time for all to experience a sense of pride in our children, Kahalu'u Elementary, and our community.

Kahalu'u United Methodist Church and Pack and Troop 117

Carol Murakami

In the late 1980's, KUMC became the sponsor of the Pack and Troop 117. The sponsorship was facilitated by Elwin Spray who worked with the Boy Scouts on Oahu at the District level. Mr. Yasu Takeno was the Scout Master then. This troop believed in hiking and camping. They learned how to set up tents, tie knots and do outdoor cooking. They also did a lot of service projects, picking up trash and pulling weeds. They painted our sanctuary on two different occasions as Eagle Projects for Nathan Oshima and Derrick Kam. They have also assisted the church on clean-up days by pulling weeds and painting the education building. At one time, our church families of Myrone and Carol Murakami and Dan and Carolyn Iseri were active in the scouting program. Their boys have grown and are no longer in the pack or troop. Currently, none of our church families are involved in the Pack and Troop, but the church continues to be the sponsor. We see the value of the organization and the opportunities it provides our boys to become effective citizens. We support the Pack and Troop by budgeting \$160.00 for the Makahiki event. Once a year, the boys attend our service and provide breakfast for the

congregation. More recently, the church has been exploring ways in which we can strengthen the bonding between the Pack and Troop 117 and the Kahalu'u United Methodist Church. Myrone and Carol Murakami together with Elwin Spray have continued to be the liaisons with the scouts.

Use of Our Educational Building

Winnie Ching

Our large classroom has been used as an ideal space to support weekday programs. Recognizing our limited ability to start programs of our own, we have chosen to rent out the space. In the 1970's, Head Start used it for one of their Windward Oahu Classrooms. In the 1980's, Hokulea, Inc. used the space as the site of one of their schools. When Hokulea dissolved their incorporation, the church took this opportunity to move the tent sale merchandise into that room. In 1998, Kamehameha School was looking for additional classroom space and we were, again, looking for better use of this space. Since a new Land Use Ordinance went into effect in 1997, the City and County was now applying new conditions to the operations of a preschool. One of these conditions was having a paved parking lot. Another was having a six-foot high fence along the parking lot boundary and behind the educational building. In 1999, Kamehameha installed the current parking lot, fence, and landscaping as part of the agreement with the church. Mele Ah Ho has been the teacher-in-charge since the classroom opened to children in the community in November, 1999. A playground structure was installed and the old swing set and jungle gym were removed. We thank God for this wonderful relationship. During the week the space is filled with 20 four year olds. Once every year, our sanctuary is filled to overflowing when they have their end-of-the-year celebration.

Currently, the renters in the other rooms of the Education Building include Office of Hope Chapel, Kahalu'u; Office of Light of Promise Ministries; and the Mentoring Program for children whose parents are incarcerated. The church has been deliberate in renting spaces to those organizations that work together to provide care for God's people. Our rental fees are below the market price. The rental income helps to provide financial stability for our church and, just as importantly, the rentals have opened the doors for partnerships to serve our community more deeply and widely.

Community organizations, such as the Windward Oahu Family Community Education group, the Alcohol Anonymous group, and the Scouts use the social hall and the conference room to hold their meetings, at no charge.

FACE (Faith Action for Community Equity)

Rev. Bill Cunningham

Kahalu'u United Methodist Church has just completed its first year of membership in FACE, which is an island-wide interfaith organization working to improve the the quality of life in our communities. Its members are predominantly Protestant churches, but also include several Catholic churches, a Buddhist congregation, and a labor union. As FACE describes itself, "our solidarity enables us to call to

accountability our public institutions and public leaders and authorities. As an organization that speaks for thousands of citizens, we exert our collective power on the systems and structures that are responsible for the creation or continuance of problems and have the power to correct them.”

Over the past 13 years the accomplishments of FACE in improving our communities have been many, in response to needs voiced by its members. This year's actions, through rallies and prayer vigils, have been in support of hotel workers at Turtle Bay Resort seeking better working conditions, and in support of affordable housing, notably in preserving Kukui Gardens in Honolulu (the state's largest affordable housing project) for lower income renters. Kukui Gardens is facing the threat of being sold to the highest bidder with the possibility that many families will be displaced in a few years.

FACE activities also include educational and training sessions, as well as inter-faith programs and fellowship.

Through FACE, Kahalu'u United Methodist is able to achieve a level of island-wide community outreach that otherwise would not be possible for us. We support FACE both through the active involvement of some of our members in its activities, and financially through our annual membership fee and special offerings.

Kokokahi Tropical Hunger Mission

Rev. Bill Cunningham

For the past several years, as part of its world outreach, Kahalu'u United Methodist Church has been supportive of the tropical hunger mission of a sister church in Kahalu'u, Kokokahi United Church of Christ. KUMC's support began as special offerings in response to presentations by the Kokokahi Mission, and now our giving to that project has become a regular item in our budget.

The Kokokahi Tropical Hunger Mission began with its demonstration farm in Kanohe, under the leadership of its pastor, Olin Pendleton. The vision was to make a dent in hunger in third world communities. Beginning almost 30 years ago, the Mission brought young persons from poor rural areas of Southeast Asia to Kokokahi for hands-on training in low technology agriculture and aquaculture, nutrition, organic farming instead of chemical fertilizers, and introduction to new crops suitable for the tropics. Also included were special classes by some University of Hawaii faculty. In 1978, our pastor, Bob Nakata, as a liaison with the United Methodist Church, was able to facilitate a \$3500 grant from our General Board of Global Ministries to help the Mission develop an irrigation system, solar water heater, and a hand-operated machine to make mud/cement blocks for housing.

The Mission's trainees, generally after one year stays, returned to their home countries with the objective that they would teach their rural communities what they had learned through their own demonstration farms. Now, many years later, some of the former trainees are still dedicated to this task in the southern Philippines and in Sumatra, Indonesia, where demonstration farms, "Kokokahi style," have been developed (now

involving livestock). The Mission has evolved from bringing persons here for training to being supportive of their efforts to train people in their own communities.

Both Kahalu'u UMC and Kokokahi Church are small churches. Through this ecumenical outreach, we are able to help uplift the rural poor thousands of miles across the Pacific.

Reflections of Kahalu'u United Methodist Church

Kahalu'u United Methodist Church continues to be a vital force in building relationships among the diverse groups in the community and in promoting partnerships to address the social justice issues that affect the quality of life in the community. Our Pastor, Bob Nakata, has been a dynamic leader in addressing the social justice issues. Well-grounded in the Social Creed of the United Methodist Church, his voice is recognized in Kahalu'u and other parts of the State as the defender of the people in need and the protector of God's natural creation, our environment. His passion and insights of the needs of the people and his ability to get the church and other groups to stand up for what is right, have impacted on legislation that address the homeless issues and the ice-abuse issues. He has been working tirelessly with groups like FACE to negotiate for affordable housing and fair wages and benefits for the workers. He has voiced grave concerns about global warming and its impact on the environment and quality of life. Under his leadership as the Director of the Hawaii District Committee on Church and Society the committee has addressed a variety of social justice issues on a broader scale.

In September, 2006, Bob was nominated for the Jefferson Award. He was one of the five winners of the Jefferson Awards for Public Service which honors "ordinary people who do extraordinary things for the community without usual recognition or reward." Bob is currently recognized as the advocate for the homeless living on streets and at parks and beaches, but it was noted that Bob has fought for a lot of causes that threatened to harm the environment or the people. He led the opposition for H-3 to preserve the rural atmosphere of the Windward side and he was the force behind the Kokua Kalihi Valley late-night basketball league to keep kids from engaging in gang activities. Senator Russell Kokubun, from the Big Island, nominated Bob "because he has been consistent in his support of the people who have the least. Bob does so much for the people who need so much. That's the way I've always known him, and this award is a good way to recognize his work." (Quotations from Advertiser, September 2, 2006.)

Kahalu'u United Methodist Church is alive and an important part of the Kahalu'u Community because of the insightful, devoted leadership of Pastor Bob Nakata who works tirelessly to address the needs of God's people and His Creation. His ministry is not an easy one, but as Kent Keith would say "he does it anyway." The church fully supports his ministry and has grown as a result of being involved in vital issues that made a difference to our own spiritual well-being and the life style of the people in the community.

Sakae Loo, Secretary
Administrative Council

STORIES OF OLD KAHALU'U



Courtesy of David Fujishiro

*"If we do not know where we come from,
we won't know where we are going..."*

A Proverb

Kahalu'u Methodist Church School

Organized in June 1946 with an enrollment of 90 students, classes were divided into Beginners, Primary, Juniors and Intermediates. Teachers were Agnes Sadoyama, Bertha Yonanine, Alice Kobashigawa, Rose Yogi, Patsy Yonashiro, Frances Kiyabu, and Sue Afuso.



Beginners' Department



Beginners' & Primary Departments



Primary Department

Coming to Hawai'i

By Laurie Serikaku

My grandparents, Kame Serikaku and Maka Yamashiro, came from Okinawa. Okinawa is the largest island in the chain of the Ryukyu Islands, which is located in the North Pacific Ocean. They both came from Sashiki Village, which is in the southern part of Okinawa.

In Sashiki, it was overcrowded, and most of the people were poor. Their staple food was sweet potato, but they never had enough to eat.

My grandfather, Kame Serikaku, came to Hawai'i in 1905, when he was about 18 years old. He came on a ship, and the journey took about 1 month. The ship was crowded with other people coming to Hawai'i, too. Their journey was rough and filled with anxiety because they were going to a new country, and they didn't know what that country would be like.

My grandfather came to Hawai'i to work on the sugar plantation. He expected Hawai'i to be a land of opportunity where he could make a fortune, then go back to Okinawa.

My grandmother, Maka Yamashiro, came to Hawai'i in March of 1912 when she was 23 years old. She also expected Hawai'i to be much better than her homeland. She came here to marry my grandfather. Their parents had arranged their marriage before my grandfather left Sashiki.

Life in Hawai'i

When my grandfather first came to Hawai'i, he lived on a sugar plantation in Ewa. He found the language and different peoples strange. He had never met so many people of such diverse cultures before.

Although he was 18 years old, he was still quite small. Because he was small, the "luna" or plantation boss would not issue him a "bango" or identification number. Each worker needed an identification number to work in the fields. Since he could not work in the fields, he became a cook's helper. During the 3 years he worked as a cook's helper, he grew a couple of inches. Then, he was given a bango and he went out into the fields to work, where the pay was higher. The field workers had to get up at 4:00 a.m. and work for twelve hours until 4:00 p.m. My grandfather used to carry trundles of cut cane to the trucks. He worked in the fields for 3 or 4 years.

When my grandmother arrived, they were married and they lived in Ewa on the sugar plantation. They lived on this plantation until their first child was born. Then they moved to a pineapple plantation in Waiiau, which is between Pearl City and Aiea. They worked on the pineapple plantation for 1 year.

Because the plantation life was hard, and because they didn't like being bossed around by the luna, my grandparents decided to go into independent pineapple farming. They moved to He'eia and grew pineapples for about 2 years.

After farming in He'eia, they moved to Kahalu'u and lived where Kahalu'u School is now located. In Kahalu'u, they grew rice until 1924. Then they started growing taro and began a trucking business. They had to start a trucking business because a long time passed between the planting and harvesting of taro and no money came in during this time. This was during 1926, when few people knew how to drive trucks. My grandfather used to take produce to markets in town everyday, until 1941.

Food

On the plantations, my grandparents usually ate Japanese foods, like miso soup and rice. They supplemented their diet with wild spinach and pigweed that grew wild in the plantation fields. They also ate vegetables that they grew in little gardens behind their houses. They grew eggplant, daikon, lettuce, string beans, sweet potatoes, carrots, and green onions.

When they moved off the plantation, they ate Japanese foods whose main ingredients were pork, noodles, rice and their homegrown vegetables.

In Kahalu'u, everyone used to raise hogs. When someone's pig was ready to be slaughtered, he would slaughter it and sell the meat he couldn't use to his neighbors. By doing this, everyone in the neighborhood would have pork all year round, even if his pig wasn't ready for slaughtering. People who lived near the sea would go fishing, then sell their fish to their neighbors. Everyone in Kahalu'u shared with each other and helped each other out.

Because they didn't have refrigerators in those days, they had to salt all their meat, and their fish. After salting it with Hawaiian salt, they would put it into a crock until they needed it. When they wanted to use the meat or fish, they would boil it until all the salt disappeared.

On special occasions, they would have sushi, shoyu pork, nishime, sashimi, red snapper fish, noodles, shrimp tempura, sweet potato tempura, and sweet potato and vegetable fritters. They would also have sweet bean curd, kanten, zenzai (azuki beans and mochi) and nantu. Here is a recipe for the nantu they used to eat.

Okinawa Nantu

This is a basic recipe for Okinawa nantu. When my grandmother made it, she added pureed azuki beans and decreased the amount of water. She shaped them onto ti leaves, then steamed them. She taught her daughters and daughters-in-law how to prepare it her way.

Recipe for Okinawan Nantu

To 2 cups mochiko (1 package mochiko flour)

Add 1 ½ cups water

Add 1 ¼ cups sugar

Add food coloring (if desired)

1. Mix well and steam for ½ hour.
2. While still warm, sprinkle with some potato starch or kinako.
3. Shape it and cut to desired shape.

Customs

When my grandparents came to Hawai'i, they brought some customs with them. One of them was ancestor worship, where they would give seasonal and holiday offerings to their ancestors. They would do this by offering food and incense. They would offer the first portions of rice, tea, the main dish for the meal, and sometimes even mochi or nantu (Okinawan mochi). They would put this in front of the shrine, which had a special place in the house. The shrine included a bowl filled with sand and the name of the dead ancestors on a little stick on a stand. Behind the bowl, there was a flat piece of wood. On special occasions or holidays, they would put "senko" or incense into the bowl. The food and senko were offerings to the spirits of their ancestors.

They also had Bon Festivals (remembrance of the dead), which were held sometime in July. During Bon Festivals, and on the first day of a new season, and on special holidays, they would offer the food and senko.

New Year's Day was a day of celebration. They would have big parties on New Year's Day. They had close family ties, so all friends and relatives would come over and wish everyone a "Happy New Year" and a good life. All the children had to go to their parents' house where the party was held. At the party, they would play the samisen, sing, and dance.



Here is another example of their close family ties. Whenever my grandfather's brother's wife had a baby (they had eleven), my grandparents would go to their home in Waipahu to help with some of the work. (Photo shows Laurie's grandfather, grandmother and their firstborn on right, and his brother and wife on left.)

To do this, they would get up at four o'clock in the morning, and travel over the old Pali Road

with a horse and buggy. At about 11:00 a.m. they came to a place called Morgan's Corner, where they would stop and rest their horses, and eat lunch. At Morgan's Corner, the road widened and there was a trough filled with water from a natural waterfall. The water traveled through a pipe and into the trough. After they had eaten, and their horses were rested, they would continue on their way. It took around twelve hours to get from Kahalu'u to Waipahu, so at about 4:00 or 5:00 p.m., they would reach Waipahu. This was the time the plantation workers would be coming home from the fields.

They stayed in Waipahu until their sister-in-law could resume her regular duties. During this time, my grandmother would take care of the other children and do the housecleaning and cooking. My grandfather would help his brother around the yard and with the vegetable garden.

Another custom they had was to take their slippers off before entering the house. This was to keep the house clean. They also used to sleep on the floor on "futon." Later, they got regular beds. They used to have a "furo," or Japanese bath, until they got a regular bath. Although they had the "furo," they didn't follow the order of who took a bath first or last.

Another custom they had was for the oldest son to take care of their parents when they got older.

Values

Some of my grandparent's values were to respect the law, and to respect and care for the elderly. They thought that a family was much more important than material things, because a family loves you and cares about you, but an object has no feelings for you at all.

They didn't give up any of these values, because they felt that they were too important to give up.

Dreams

When my grandparents came to Hawai'i, they wanted to make a fortune by working on the plantations, then they wanted to return to their homeland. After their first child was born, they realized that Hawai'i was a much better place for their children to grow up in, so they never went back to Okinawa.

They didn't make a "fortune" on the plantations, so they went into independent farming. They were much happier farming independently than working on the plantation.

So, in coming to Hawai'i, they achieved their goal to have a better, happier life here than in Okinawa.

Race Relations

On the plantations, my grandparents felt prejudiced against because they were bossed around by the boss. They felt that they were being treated like animals. This was another reason why they decided to leave the plantations and go into independent farming.

In Kahalu'u, a lot of Hawaiians, Chinese, and Japanese lived together. They used to get along well with each other, speaking in Pidgin English.

Even during World War II, they didn't feel prejudiced against. The war was going on while they were living in Kahalu'u. They weren't prejudiced against because everyone in Kahalu'u grew up together, so they were not prejudiced against other racial groups. It was also because they didn't go outside their community, so they weren't exposed to prejudiced people.

Americanization of the Second Generation

Here are some of the problems the second generation had, going through the process of Americanization.

They had trouble with English, because at home they spoke Japanese to communicate with their parents, and at school they had to speak English. Thus they mostly spoke Pidgin English. Also, their parents couldn't help them with their homework, so they had to try and do it by themselves.

Even their eating habits had to change when they were in school. At home they ate with a bowl and chopsticks, while at school they had to eat with a fork. They were made fun of when they had to handle a fork, because they couldn't use it very well. If they took their lunch to school, they would eat using chopsticks. People would tease them because they were eating differently.

Perpetuation of Values and Customs

Some of the values we still have are to respect the law, and to respect the elderly. We feel that you must have laws and you must respect them to have a civilized society. If no one respected the laws, there would be confusion and chaos everywhere.

We still respect the elderly because we love them a lot, and the things they do are to benefit us. My grandmother has always shown her love for me and my sisters, in ways besides giving us material things, because she always felt that a family was more important than money or presents. We still feel this way.

Some of the customs we still carry on is to get together on New Year's Day, and wish everyone well. We do this because we think getting together as a family is very important. We will have very close family ties, and we try to keep in touch with each

other as much as possible. Even though my grandmother isn't well, we visit her often because we love her.

On special occasions, especially on New Year's Day, we make nantu and other foods that my grandparents ate on holidays.

Other customs we still carry on is to take our slippers off before entering the house, and for the oldest son to take care of his parents

Customs We Have Dropped

The second generation dropped several customs that my grandparents had. We do not worship our ancestors anymore, but we still respect them. We do not worship them anymore because my grandmother converted to Christianity, and the rest of the family are Christians.

Another custom that was dropped was for the parents to arrange their children's marriage. The marriages of the two oldest children were arranged, but the younger ones married whoever they wanted to.

My Thoughts and Feelings

As I wrote the report, I realized that we have a lot more things than my grandparents had, but we take them for granted.

My grandparents went through a lot of hardships, but they had a good life. They have always had to work very hard, and they taught their children to respect hard work. I think that young people today spend too much time complaining about how much they have to do, but they don't really know what hard work is.

The immigrants to Hawai'i brought their own values and customs with them. But they later adapted to some American ways. I think this is why they avoided conflict with other racial groups.

After writing this report, I now know why we do some of the things that we do.

This story was written by Laurie to fulfill an assignment in her eighth grade class at King Intermediate School in 1975.

Growing Up in Kahalu'u Frances Kiyabu

My name is Frances Kiyabu. Many happy memories remain with me of my childhood days growing up in Ka'alaea, Ahuimanu, Kahalu'u, and finally back in Ka'alaea where I now reside.

Childhood Years

Growing up, we didn't have toys, so we created our own playthings – slingshots made from guava branches, walking stilts, a tree house (it was a fun place for eating our



L-R, Ivy Nakada, Mabel Tsuba, Nancy Tokuda, Frances Kiyabu. Ninth grade. Waiahole bridge.

snacks), and slippers made from sardine cans with long strings attached. We also played hopscotch or "fishpond." The shape of a fishpond was drawn on the ground and in it were marbles, which each player doled out. From the outer area, we'd take a huge marble called a "bumbula" and each of us would try our luck to shoot out as many marbles in the pond as possible. Whatever one was able to shoot out was theirs to keep.

One of our favorite play areas was a hill in back of our home. We'd sit on a cardboard, burlap bag or straw mat and slide down the hill. Or, we'd sit or lie on top of the hillside where lots of pili grass grew (it was like lying on straw) and watch the clouds go by. We'd try to see what kinds of shapes we could see among the clouds or just enjoy the mountain scenery from there.

I was born in Kawela on the North Shore in 1928. Then, our family moved several times – first to Ka'alaea near Kamehameha Highway for a few months, I think. I was probably about three years old only, so can't tell exactly the length of time we stayed there.

Later, we moved to Kahalu'u near the Kahalu'u bridge and lived there for another short period, I think. We lived downstairs in the Kanemaru's two-story building/hotel. We lived in one of the rooms that used to be a store at one time and shared a common kitchen with the Kobashigawas (Ruth Asato's family). We have known and have been until this day living near the Kobashigawa family. The Kobashigawas lived upstairs and downstairs. Ruth's mother had a dressmaking shop and also taught sewing to some girls. She sewed a pretty pink dress for me and also a coat. She was a good seamstress. In back of the building were some houses where Filipino workers lived. There was also a small spring – water from there tasted so sweet, cool and delicious, I thought.

We again moved between Kahalu'u and Ahuimanu. Our mother grew vegetables, which Mr. Serikaku, Rev. Nakata's grandfather, sold for us to the wholesale produce

store in town. Our father for a time worked in Malaekahana near Kahuku in partnership with the Tomei family, growing pineapples, and came home once in a while before or after the harvesting season.

Living near Ahuimanu, I remember the place was referred to as "Wantafu," don't know what it really meant. It probably was a Chinese name. There was a huge rice mill there and there were many Chinese men living there in a long house. They worked in the rice mill and field. The whole area was fields of rice paddies, as far as your eyes could see. Today, that area has lots of houses built on it.

By the way, Kahaluu also had a huge rice mill on Ahilama Road, below where the present fire station is located.

Nearby in the Ahuimanu area, a neighbor's young daughter helped her parents everyday by chasing the birds from their rice fields. In the middle of the fields was a small elevated hut, where she sat and controlled the crisscrossed wires from which tin cans hung. Whenever she shook the main wire, the cans would rattle and chase the birds away momentarily. It was a pretty clever idea, I thought.

We moved again to our present location in Ka'alaea, referred to as the "Sticks." Our paternal grandmother, uncle, and cousin lived there. They grew banana and had a small piggery. Their home was built right up to the hillside. Lots of pili grass grew there. Today, my sister and I have adjacent acreages given to us by our parents. There, she grows ti leaves and flowers and I have mostly fruit trees and ti leaves.

The Family

My parents were Kamei and Tsuru Kiyabu. They both lived to their eighty-eighth year. There are nine of us siblings, four brothers and five sisters. Growing up, the four older ones attended grades 1 to 3 at school in Kahalu'u, which was then an annex of Waiahole School. The Japanese language school building was used. When the war started, everybody went to the main school, so the younger siblings went there from the start. We could hardly wait to be fourth graders during our time because it was a big deal to attend the main and bigger school even if we had to walk four miles one way. No bus service was available until the war times, and, even then, only the first and second graders and high school students going to Benjamin Parker High School could ride because there was only one bus.

Returning to Kahalu'u/Ka'alaea upon finishing his pineapple partnership with the Tomei family, our father leased a total of about 15 acres of land at three different sections from the Sing Chong Land Company. He grew banana, later papaya, and during the war years planted cucumber, cabbage, and sweet potato. The latter was more to supplement the rice shortage at that time. We referred to the different fields as "upfield" and "downfield" so that the older ones, who helped with the chores after school, knew exactly to which field to report.

Our father was a very honest, hardworking, kind, generous and helpful person. If anyone was in need of help, he'd drop whatever he was doing and immediately went to help whoever needed the help.

He was very good in math. We were surprised later to find out that when the schools were teaching "new math," and we teachers had to take courses, it really wasn't new math. I remember when he used to help us, the method he was using was "new Math," which really wasn't so, and that was back in the late 1930's. He could figure out mentally how much cement was need for a driveway or sidewalk with certain thickness, etc., or figure out mortgage and interest and what the final cost of a home would be.

We kids were surprised that he didn't attend school here, but before we entered first grade, he'd teach us the Pledge of Allegiance and the song, "America."

Mother took good care of us kids and also helped Father in the field. She was always at home when we returned from school. There were no fancy birthday cakes, like today, but whenever it was someone's birthday, she'd cook chicken soup for the family's dinner and would announce whose birthday it was. She was a very good cook. Her meals were simple and delicious because she put her whole heart into it. The best part of working and helping on the farm on weekends and vacation periods was lunchtime. Mother would wrap rice in banana leaf slightly softened over the flame of the kerosene stove and included fried ham or Portuguese sausage pieces. It was just so delicious! She also treated us to deep fried "andagi," which was comparable to doughnuts, and steamed mochi on ti leaves. Both of our parents never spanked us, to my memory.

We all worked very hard and helped on the farms. Finally, in 1950, through hard work, we were a little above the poverty line and our father was able to purchase land. We borrowed money from the government and due to several successful harvests of string beans and tomatoes, we were able to pay off the loan in four years instead of ten years, and, in the 1970's, were able to build a fairly nice home. It was so nice and convenient to have a bathroom inside the house. Earlier, we had an "outhouse," which was outside the house.

The War Years

On December 7, 1941, war was declared by the United States against Japan. It brought lots of hardships to the community, especially our parents and older people who were considered enemy aliens. Many never became U.S. citizens although they had legally entered the United States. Many aliens were under surveillance by the FBI. Agents would show up at homes, checking on books, even children's work, especially map work, etc. Rumors also were going around that these agents would secretly put up Japanese flags and then accuse owners of being unpatriotic or enemies of the U.S. It was a frightening time. Fortunately, it was just rumor. We experienced black-outs at night that lasted until morning of the following day. Older and young men, who were the block wardens, checked to see that homes were properly blocking light each evening. Curfew lasted possibly 3 to 4 years. Many food items were rationed, especially rice, meat, fish,

soy sauce and ajinomoto. Dry goods or material for clothing construction were also not readily available or there wasn't much variety from which to select. Creative people after a while made their own slippers with woven lauhala leaves and wooden clogs were made of leftover lumber.

One of our banana and papaya fields was located almost at the foot of the mountainside. The military used that area during the week for maneuvers – real bullets and machine guns were used. Sometimes fires caused a large area to burn. We were allowed to work in our fields only on the weekends. Because the military used our fields, they widened the dirt road, repaired the bumps and holes, and spread coral for easier access during rainy periods – it is the present Ahilama Road.

The fathers of all students attending Waiahole School labored for weeks in December digging trenches three feet wide and three feet deep all around the schoolyard with picks and shovels. This was done so that the children would be somewhat protected in case of an air raid or if a bombing took place. There were weekly and sometimes more practice sessions. When the bells started ringing for the practice, we marched into the trenches and crouched or sat in there. Fortunately real air raids never took place. Also, students in first grade and older were issued gas masks by the military. We were all required to carry the masks, which were contained in canvas bags shaped like a ham and weighing about 3 to 4 pounds to school daily and everywhere we went. If one forgot it, he/she had better hurry home to get it. Excuses weren't accepted, especially if one had a "hard-boiled" teacher. For the whole month of December and part of January, we didn't attend school until the trenches were dug – "backhoes" weren't used then.

Later when school was in session, the older boys spent most of the day in the garden referred to as "Victory gardens." Vegetables were grown for the cafeteria. In homemaking classes, the girls made gas masks for babies using 2 by 3 feet boxes covered with thick cellophane. Inside one end was attached a pad covering containing crushed charcoal and baking soda – this mixture was supposed to be effective in case of gas attacks. Fortunately, there was never a gas attack. The older boys also had to crush the charcoal for the gas masks to mix with the baking soda. I don't know how many we made but there were a lot. The homemaking class also made lots of guava and plum jellies.

The Red Cross later sent ladies to teach us how to knit sleeveless sweaters for the soldiers – "knit and purl" were the stitches used. I hated it and wasn't very good at it. If one stitch wasn't exactly right, the lady in charge would unravel the whole row! What a waste, so lots of the clumsy ones like me volunteered to roll bandages instead. All these activities were done during school hours. I don't think much book learning took place that year.

We were also taught to detect the different kinds of gas – one was "mustard gas," which had the smell of geranium flowers. There were three types, but I've forgotten the other two.

There was a teacher, Mrs. Richardson. She was oh so very patriotic – enthusiastic for the war causes. She headed the collecting of bottles and aluminum pots and pans. They were scrapped to help with the war effort in building parts of airplanes, etc., we were told. Her class collected the most bottles so won a trip to the Coca Cola Company. The collecting of bottles and aluminum was very successful – the pile was a mountain or hill high.

She also created songs like “Let’s Remember Pearl Harbor,” “Making Victory Gardens,” “Collect all the bottles, we’ll have a barrel of fun,” and “I am an American, all true blue,” etc. She taught the whole school during the flag assembly period and spent extra time just for that.

Church

We had no social life to speak of but the Kahalu`u Methodist Church was the main social center, I think, more so than as a religious place or place of worship. Young adults and almost all the young kids went there. The door was never closed so whether there was a service scheduled or not, some people were almost always there. They played ping pong, Chinese checkers, pounded on the piano just for fun even if he/she didn’t know anything about playing the piano, or played other games or climbed the plum tree which grew outside the church. Sometimes we had picnics, and we all looked forward to refreshments of punch and cookies.

The adults, our parents, attended the weekly Friday vesper services conducted by Rev. Goto. There were about 15 to 20 language (Japanese-speaking) parishioners. They enjoyed the fellowship.

I believe the church played a large role and was the major influence in giving the youth a place to gather and have simple fun of games and socializing. Even the parents felt that their children were safe as long as they were at the church grounds. It kept them out of trouble - we never heard of juvenile delinquency. Drug problems – never heard of such problems. It was a healthy environment and whether the people were members or non-members, it didn’t matter – you always found some people there.

Speaking of pastors or ministers of Kahalu`u Methodist Church, there were several of them that I remember.

First, there was Rev. C.P. Goto. He was truly a very good, kind and generous man. He was likened to a social worker at heart, who really took care of the needs of the people, not only in Kahalu`u, but Kane`ohe and also Kailua. He “preached Christianity” to the youngsters by organizing baseball teams. Every Friday night, he also went to Ahuimanu to pick up some adults to attend service and return them home again afterwards.

He took sick people to the hospital as many people didn’t have cars like today. When the person was discharged from the hospital, he brought him/her home with a sack

full of oranges. He even took them to the doctor or hospital if a follow-up visit was needed or just stopped by to check on the person afterwards.

He even helped the non-English speakers to register and report their children's birth, pick up the birth certificates, and give the newborns an English name. He was sometimes referred to as the "baseball minister." Anytime anyone needed help, he was right there.

We used to enjoy his Sunday School stories and also the many children's songs of God, nature, etc. which he taught us.

During the war time period, to help build troop morale and to include them into the community, he invited the military troops to luncheon every Sunday for several years at the Kaneohe Church social hall. It was a joint venture funded by members of Kahalu'u, Kane'ohe and Kailua.

Every Christmas, he purchased Christmas toys, sacks of candies, oranges and nuts for all of the Sunday School children, at least 50 or so youngsters. The ones who only showed up from elsewhere for the Christmas program were also given a sack of goodies. On Easter, Rev. Goto gave each child a basket of Easter egg candies and a toy chick. He purchased all these gifts with his own money. The Kahalu'u people almost all were poor and couldn't afford extras like gifts, etc. The children were very happy and appreciative of what was given to them by Rev. Goto, who was really a Santa Claus at heart, or you could say he was like a Christmas tree that didn't wither the day after Christmas.

Mrs. Umeno Goto served in her capacity with the evening service with Rev. Goto. She played the piano. She had a very nice singing voice. During the Christmas season, she was in charge of the program and taught the children dances and jolly Santa Claus songs and carols.

Then for a short time, there was a very young Rev. Paul Morimoto. He came from Kailua Church and substituted for a while for Rev. Goto. He was a jolly, friendly person and sang very well. His stories were fun to listen to. He was very devoted to Sunday School work. After a while, he went to Kona.

Then, perhaps for two years, we had a Rev. Wakefield. He lived in Kailua, but served the English-speaking congregation at Kahalu'u. He could sing very well, with a booming voice like he really meant every word that he sang. We enjoyed his stories. Mrs. Wakefield played the piano. She was a very quiet and nice lady.

I think Mr. Wakefield was not very happy with the Kahalu'u kids, especially because of one incident I remember very well. The kids who went to Sunday School also had to babysit their younger siblings. Before the classes started one day, about a dozen of the youngsters went across to the taro patches (where the Kahalu'u School now stands). There were lots of crayfish of edible size. The youngsters each caught a bagful and brought them back to the church. The bags were placed on the floor. Lo and behold, the

crayfish got out of the bags and started across the aisle and to the area where the Reverend was conducting service. You can imagine how surprised he was. I don't think there was ever in the history of Sunday School a happening like that. The kids thought it was funny. I think Rev. Wakefield was happy to go back to Ohio - one can't blame him.

Rev. James Terauchi. Every Sunday, he faithfully picked up about a dozen children from the Hygienic Dairy Camp for Sunday School and drove them home afterwards. His sermons were interesting and down to earth. He also sang very well and with gusto. He was studying to become a minister when Rev. Goto first asked him to be a substitute one evening. After that, he came regularly and was assigned to Kahalu'u Church.

Every month, rain or shine, Mr. Terauchi visited every church member's home to find out if everyone was in good health. He was a very thoughtful, kind and helpful man.

Mrs. Mildred Terauchi helped in her capacity with Mr. Terauchi playing the piano for the vesper services. She was very quiet, nice and kind. Almost always after vesper service, the Terauchis invited the parishioners for goodies. Mrs. Terauchi served delicious homemade doughnuts. She was also a good seamstress and sewed my graduation gown and dress.

After Rev. Terauchi left, Rev. Toshimi Tatsuyama served as our pastor for several years in the mid-1940's. He continued to pick up the youngsters from Ahuimanu dairy camp like Rev. Terauchi before him. I think that he was another social worker at heart. I think he started the MYF (Methodist Youth Fellowship) during this period. It was good for the young people as it provided a place of recreation and for socializing.

During the summer, camping activities were provided for the teen-age group, those who could afford it, and they experienced sleeping in cabins and fellowship with youth from other places for about a week. The camp was in Kailua near the beach - I think it was owned by the Methodist Church and was named Camp Kailani. For those who couldn't afford to go, Rev. Tatsuyama took a station wagon full of kids to spend a day at Camp Kailani with the campers or just have them for an outing at the ocean.

He also planned a couple of camping activities at Camp Erdman for the older adult members. It was a fun time, with group singing, wading in the water, being hit by the waves, cooking breakfast and simple lunch/dinner meals. It was a nice feeling sleeping in the cabins on bunk beds, with the water roaring, splashing, lulling one to sleep.

Rev. Tatsuyama also worked very hard to help the farmers with their agricultural problems, especially the taro farmers. When crayfish were destroying the taro root stock, he negotiated with the Agricultural Department so that the shellfish were destroyed with chemicals. He also helped families to protect themselves from fire by helping them to purchase fire extinguishers at cost.

When one of my sisters was hospitalized with a heart problem for two months, Rev. Tatsuyama visited her every week until her discharge (of course, he visited others also). Then he took it upon himself to tutor her every week for half a year on her major high school subjects. This made it possible for her to join her classmates the following school year although she was out of school for more than half a year. Our family was very grateful to him.

Then I heard of a church worker from the South, a Miss Martha Almon, who was very kind and spoke with a real southern drawl. She didn't speak Japanese but she helped the Japanese-speaking group by teaching English, simple songs of America and the pledge of allegiance. I think the adults really enjoyed her friendship and help. They used to have potlucks, too, something new for the older ones.

The Community

People of the community in the past were friendlier. In fact, we knew almost every family who lived in Kahalu'u; we also knew the names of the children and what most of them did. Camaraderie among the whole community is missed, especially as once a year, we all attended a picnic at Ka'a'awa Park. We shared lunches with our family and friends. The picnic committee also provided hot dogs, sandwiches, soda, watermelon, etc. for everyone, and planned games and races. Prizes were given to winners and losers alike. Prize monies were donated by different merchants. Adults and children all participated – even the very old and slow runners took part, and, in the end, win or lose, all received prizes, so it was a happy time for all. It was fun to watch the very old people take part – they could hardly run and just walked. The main thing is that almost everyone participated.

On New Year's Day and even the following day, friends came by in groups or singly all day to greet and wish each other good health for the new year, have a bite to eat, and then continue on to other homes. Sometimes, Filipino men came around, house to house, with their musical instruments to entertain with their singing. We would invite them in for a bite to eat and drink.

The Economy

The economy, once upon a time, was based mostly on taro, banana, papaya and vegetable farming. There were also some poultry and hog farms. That's all changed. The scenery has changed vastly – there are flower farms, ti leaf acreages and taro leaf farms to provide leaves for lau lau factories.

Much earlier, the economy in Kahalu'u was based on rice and pineapple. Even as early as the 1930's, there already were whole areas of abandoned pineapple fields close to the hillside toward the mountain.

At one time, St. John's By the Sea had a pineapple cannery, and on the hillside opposite the church was a one-room school house. In her youth, our mother, for a time,

worked in the cannery for approximately 10 cents an hour or about 60 cents a day. She lived in Ahuimanu with her father's family. She used to ride the horse to Ko'olau Store to do her errands. She also helped her father in the rice field. She also chased the birds with a BB gun and was pretty good at it, she used to say. She used to stuff the gun with rolled up newspaper as "bullets."

In the late 1940's, before the Waihe'e Tunnel was constructed, there was a poi factory owned and managed by the Higa family at the very end of Waihe'e Road. Fresh water roared down the huge ditch or stream, and then was transferred into a huge wooden flume which flowed until where the present Kahalu'u Fire Station is located. From there it was directed downhill toward Ka'alaea to the taro patches. Mr. Taro Higa was a brilliant guy. At that time, he was about the only one up in the so-called "Sticks" who turned that water power into electricity when almost all households in Kahalu'u used kerosene lamps.

Ahuimanu had a dairy - Hygienic Dairy. It probably had about 20 workers. All work was done manually - bottles were washed, cows were milked by hand. Only later were machines introduced. The dairy also provided milk to the schools - five cents for half a pint. When we could sometimes afford to buy milk, the teacher gave us a piece of graham cracker, which was a great treat. I think many of the children bought milk just to get a taste of the graham cracker.

There also was a shrimp or prawn farm in Ahuimanu, but a huge storm once upon a time broke the ponds so that industry was destroyed.

Later, in the early 1940's, Hygienic Store was started and it is still there today with a change of owners. At one time, it even served gas. And, for a time, the store was named Hygienic Mart, but later reverted back to Hygienic Store.

Also, there was Lau Store known as "Akiu Store." Probably the first one existed even during my mother's youth. It provided many of the daily needs of the people, including gas for cars. They even had a slaughter house on the hillside at the beginning of Ahuimanu Road. One could go to the store with a dollar and be able to buy a loaf of bread for 10 cents, block of butter for 10 cents, large steak for 25 cents, quart of milk for 10 cents and a treat of 20 pieces of candies for 5 cents.

There were two other grocery stores past the Kahalu'u bridge on Kamehameha Highway. One of them also served gas. One of the grocery stores even ventured for a while as a saimin restaurant on the side, but soon gave up. There weren't enough customers. There was also a garage for repair work near the bridge for a short time.

There were, at one time, two families (one in Kahalu'u, another in Ka'alaea) who made tofu for local consumption. A very large tofu about 2½ times the size of the present store-bought ones sold for 10 cents. Half that size was 5 cents.

During the early 1940's, we had several peddlers coming into the villages once a week selling fish, meat, canned goods, tofu, etc. For a while, we even had an ice cream man coming in with his little musical cart.

Cemeteries

In Ahuimanu presently is a huge cemetery – referred to as “Valley of the Temples.” People today have to buy expensive cemetery plots if they wish to have one. Once upon a time, the Sing Chong Land Company provided, for the benefit of people, free of charge, several acres of land for a cemetery on the hillside in Ka’alaea. Family and friends, of course, had to dig the graves when death occurred. Once a year, it was everyone in the community’s job to help clean the cemetery. Those who couldn’t participate had to pay a “fine” – the money was used to buy refreshments for the volunteers.

By the way, at the corner of Kahekili Highway and Ahuimanu Road was a hillock that used to be a small cemetery, but was later leveled off. Now, there are several buildings built for low-income housing.

The Arrival of Electricity

For a long time until the late 1940's, we didn't have electric power and used kerosene to light lamps and cook. We didn't have a refrigerator and whatever leftovers we had were kept in a wooden box with screen doors referred to as a “safe.” The legs of this box stood in cans filled with kerosene, a clever way to ward off ants. And, once upon a time, almost everyone had to gather wood, cut them into suitable size, and dry them in order to use them to heat water in tubs for their baths. How fortunate we are today – just turn on the pipe and hot water comes pouring out for baths or showers.

Today, I'm sure almost everyone has electric power which is provided by Hawaiian Electric Company. Very early, just before the war, there was a group of about ten families who requested electric power. A deal was made with HECO – they'd provide 4 by 4 posts, but the people had to dig and plant them. The company then strung the wires.

Our family and several others learned from a very smart, well-informed man that a transformer could be placed onto the electric pole line that was close to our home. That line was for the Waiahole Water tunnel. We were then able to have modern conveniences – washing machine, refrigerator, and, much, much later, a dryer and freezer, which we were able by then to afford. And so with electricity, we no longer had the task of washing the glass chimneys for lamps or to fill the lamps with kerosene. The only inconvenience now is when there's a power outage – fortunately, it occurs only once in a great while.

Telephones

Today, almost every home has telephone service. And, with modern technology, people also have cellular phones, etc. In the early days, only the stores and one home next to the church had a telephone. That was because the man of the house, Mr. Loo, worked for the land company. To make a long-distance or even a local call, our parents had to borrow the phone; then, the operator had to be contacted first for any type of call.

When phone service was finally available to the area in the late 1950's, there were ten people to a party line, later five, and finally one. Earlier, with ten on a party line, if one was in a hurry to make, for example, an emergency call, it was difficult and one had to beg the person to please get off the line.

Changes

I was away for about 35 years working overseas for the federal government. By the time I returned, vestiges of the Kahaluu of my early days were long gone.

Kahalu'u is now almost completely transformed. It is a place of many homes all over the valley from Ahuimanu to Ka'alaea. Today, there are many nicely-constructed houses - once upon a time there were only about half a dozen. Some are behind fences and stone walls. At one time, people hardly ever locked their homes - burglars and robbers were unheard of.

One wouldn't imagine it was once a "sleepy farming community." Homes then were mostly built of rough 1' by 12' mostly pine lumber and zinc roofing. They were mostly built with the help of friends and neighbors. Roofs were built of galvanized material to collect rain water into gutters and then collected in tanks for daily household use. Some people had their own springs. Also, a huge flume which came from Waihe'e mountain area to run the rice mill provided water for some families and also for the taro patches and some rice fields in Ka'alaea.

Today, we have a Waihe'e Water Tunnel operated by the Board of Water Supply which provides water to many households. People today need not worry even during the drought periods for daily needs as well as for agricultural use.

Ahuimanu now has an elementary school. We also have a shopping center in Ahuimanu with several stores, restaurants, a supermarket and even a McDonald's. And, yes, there's even a theater now. There was also a bank for a time, but it folded up. Banking is done mostly in Kanoho'e.

Where there were fields of taro patches, there now stands Kahalu'u Elementary School and a park. I don't know when it was built but it must have been many years later because when we were youngsters, we heard that one day a school would be built there.

Children here now have bus service and even if they are living only a short distance away. When we were attending Waiahole School many years ago, we walked four miles. At that time before the war, we attended Japanese language school in Kahalu'u. The classes started soon after regular English classes were over with. Therefore, to prevent being reprimanded for being tardy, we used to run the distance of two or three electric poles, walk one distance, etc. We also had to take turns to do after school duties at Waiahole School like cleaning the classroom. Our turn came at least once a week because it was done by rows.

Kahalu'u area now has almost all of its roads paved with tar and gravel and with names, too! Earlier roads were bumpy, slippery and muddy on rainy days and didn't have any names. Only Kamchameha Highway was built of cement or concrete.

Now, we also have daily newspaper delivery service in the morning and afternoon. There is also mail delivery by the U.S. Postal Service daily except on Sundays and holidays. Once upon a time, the Kahalu'u people all used a P.O. Box 57. A taxi driver used to drop off any mail or newspapers at one of the roadside stores.

There's garbage pick-up twice a week and even green waste pick-up. In the early days, people would burn what little rubbish they had.

Conclusion

We came from a very poor family, but our parents loved and cared for us and taught us to be thankful for what we had each day. They instilled in us life's values – the importance of hard work, honesty, acceptance of our fellow men, being kind, good and helpful to others, and the importance of loving your family and being helpful and kind to each other always.

Our parents believed in education and gave their best to schooling, even borrowing money. Almost all of us have college degrees or associate junior college degrees, and think we have, hopefully, contributed to the good of society. With the little we had, all of us siblings picked-up ourselves and achieved our hopes and led successful and meaningful lives. We are educators, a nurse, machinist, plumber/inspector, office manager, bookkeeper, and auto mechanic. All of us siblings, except one, are now retired.

Lastly, in addition to our parents' guidance, the church and MYF activities all have contributed in instilling in us life's values, love of family and friends and lending a helping hand. People in our neighborhood also have contributed to our lives by being neighborly.

Memorable Moments in Kahalu'u
By Tom Tsuha



Tom at St. John's By The Sea
Ball Park

I remember, growing up in Kahalu'u:

- The tranquil and unhurried atmosphere of the community and the human richness of neighbors, with their caring and helpful ways.
- The resourcefulness and resiliency of our parents living without the benefit of having a motor vehicle or electricity and city water until the mid-1930s and early 1950s, respectively.
- Working in the taro patches with our water buffalo and earning 15 cents during the taro harvesting period. The money allowed us to buy bubble gum and sometimes an ice cream cone at Higashi and Hygienic Store.
- Catching crayfish, frogs, snails, shrimps and other organisms in our taro patches and nearby streams.
- Attending Sunday School with the late Rev. C. P. Goto and the late Rev. James Terauchi who took the boys in his station wagon to the Nu'uaniu YMCA to swim and arranged softball games with boys from Kailua Methodist Church.
- Walking to and from Waiahole School and stopping along the way to pick and eat mangoes, sweet guavas, and tamarinds.
- Spending summers during my high school years in Wahiawa picking pineapples and selling newspapers to the servicemen. Earnings made it possible to buy my first pair of dress shoes.

My time away from Hawai'i included:

- First trip to the mainland to attend school at Colorado A&M in Fort Collins and Colorado State College of Education in Greeley (1949-1953).
- Tour of military service as a draftee in Korea and the opportunity to serve as personal assistant to Major General Leslie Dillon Carter, who was the Commanding General of the 25th Infantry Division and later senior member of the United Nations Command Military Armistice Commission during the post-Korean War period (1953-1955).

Back in Kahalu'u:

- Opening of Kahalu'u Elementary School in 1963.
- Opening of the Kahekili Highway extension from Ahuimanu Road to the intersection of Kamehameha Highway in the early 1970s and the opportunity it presented to grass and landscape the mauka and makai decks and slopes with our legendary and visionary community leader, the late Mr. Joe C. Harper and area residents.
- Celebrating Waiahole School's 100th anniversary in 1983.
- Celebrating Kahalu'u Lions Club's 40 years of service to the community in January 2006.



Thomas T. Tsuha was born in Kahalu'u to Kame Tsuha and his wife Kana on January 11, 1931. He was baptized by Rev. C. P. Goto of the Kahalu'u Methodist Episcopal Church on October 11, 1936. His six siblings included brother Robert (deceased) and sister Mabel Yonamine. He and his wife Jane have three daughters, Stephanie, Dale, and Donna, and a son, Rosten.

*Front: Father Kame, Mother Kana
Back: Sister Mabel, Tom
1950's photo*

**A Letter to Kahalu'u UMC Congregation
From Roy Keichi Tomei**

September 30, 2005

Dear Bob:

Greetings to you and all your constituents at the Kahalu'u UMC. Please forgive me for not responding to your request to complete the questionnaire for the upcoming memorable event in October 2006. We would like to be there for the (75th Anniversary) celebration, health permitting.



Farewell party for Rev. Terauchi in 1945 took place in the sanctuary, which was also used as a classroom, social hall and meeting place.

I do not have a whole lot of photos of our time at the Kahalu'u Church but will send you what I have. Included are pictures I took during Rev. Terauchi's tenure and some during Rev. Tatsuyama's and Shuey Fujishiro's. Funny, I don't have any photos during the Jarman's and Thomas's tenures. I tried to write the names of people in the photos but alas my memory is fading and I (we) couldn't remember. I tried to lump the photos

taken during each of the ministers' stay but some might be in error. There are so many faces that are not recognizable to me because they were much younger than me. Maybe you'll be able to recall some of the faces.



Yoshie Kobashigawa Tomei (kneeling) with sister Tomie Kobashigawa Ige (sitting).

Kahalu'u UMC has a place in our hearts. Yoshie and I have fond memories of the old place. The old termite eaten white building we spent so much "good fun" times, the people we used to hang around with, the many ministers who served the church, each and everyone of them has a special place in our hearts. I recall when the new sanctuary was built. What a time for celebration. I recall the hard work all the members put in to complete the assembling of the pews, planting gardens in the side of the sanctuary and the maintenance of the grounds. Sei was the one who spent more time cleaning up the place than any of us. Couple of years ago we attended a service, and I noticed that the old altar that I had made was still in use. I thought maybe the

termites had feasted on it and that it was discarded a long time ago. If that is the same one I made, it will be about 60 years old. How time flies.



Rev. Tatsuyama and and young adults.
Photo taken between 1946-1948.



Rev. Shuey & Seda Fujishiro

The war years (WWII and the Korean War) were times of hardship for all of us. But the church was a place of sanctuary and gave calmness to chaos and uncertainties. It was a place of refuge for the whole community and it is a comforting thought that the church was there for all of us. The Korean War was a monkey wrench in our lives. I was sent to fight a war that Truman called a police action. A police action that took thousands of young American lives. I was extremely lucky to survive the war and return to a disrupted civilian life. We got married in April 1952 and decided to move to L.A. because of the job situation in the Islands. We packed up and left the beloved Islands in 1955. We still call Hawai'i home.

I recall Rev. Jarman, when he first came to Kahalu'u, saying "I don't understand you people. You have the most beautiful scenery around you and you just take it for granted. This is paradise, enjoy it." Yes, Fred, this is paradise and I enjoy it everytime I visit it.

Aloha nui loa,
Roy Keichi Tomei

Memories of Kahalu'u
By Betty Loo Wong

We had fun growing up in the "country." As we were growing up in the early 1900's, the roads in and around Kahalu'u were unnamed and unpaved. We knew where every family lived from Ka'alaea to Ahuimanu.

Families living in Kahalu'u were mostly farmers. It started with rice planting for the Sing Chong Company rice mill located on Ahilama Road. My dad was the manager of the rice mill, which was run by power generated by a large water wheel. If I remember correctly, the Hokama family presently lives on that property. He was the only barber who had a shop in a building on Kamehameha Highway next to the river that now flows out to the ocean. The Niino family lived where the fire station is now located. They raised strawberries. The Serikaku family lived on a knoll back of the Kahalu'u Elementary School. Mr. Serikaku was the one who had a truck that took the farmers' produce to the wholesalers in downtown River Street. The Serikakus raised sweet potatoes, string beans, araimo, and other vegetables. I remember them sharing some of their vegetables with us. Later, some of the farmers started to grow taro instead of vegetables.

Everyone in Kahalu'u looked up to my dad because they considered him the "boss." He was the rent collector. He would go around to the various farmers to collect their rent for Bishop Trust Co. I don't think the farmers had a lease agreement in those days. I think they just paid whatever they could afford.

Water came from a pipe from an open ditch right above Ahilama Road and Waihe'e Road. Once a year, families were asked to save water for two days' use because the ditch had to be cleaned of grass, guava tree branches, and other weeds growing along the ditch. Household members living along that area came out to clean up. The water was diverted to another ditch until the cleaning was done.

We got to see Japanese silent movies quite often. It was shown in a garage on Kamehameha Highway, right at the beginning of Waihe'e Road, and sometimes at the Japanese School. It always rained the night of the movie. A man did the talking and singing about the movie. I think it was free because I don't remember buying tickets.



Reverend Goto was the minister of the church next door. *(Photo on left shows the two-story house in the background that belonged to the Loo family.)*

Whenever a family member got married, the

reception was always at the family residence. Friends would bring 100 pounds bags of rice as gifts. I remember going to Walter and Mildred Serikaku's wedding reception. Friends and neighbors came to help prepare the food. Dad always got invited. I also remember going to Kimino Niino's wedding reception. She was dressed in a beautiful kimono and a beautiful headdress.

The Yogi family was known as "Tofu Yogi." They made tofu, and Mrs. Yogi used to peddle them around. She made good tofu, and it only cost 10 cents a block!

Mail was delivered to Ko'olau Store, placed in a cardboard box, and the residents would go there to pick up their mail.

During those days, we did not have to lock our doors and windows when we left the house for any length of time. No crimes were ever committed. We had two police officers living in Kaalaea: Mr. Joseph Kawelo and Mr. Kong Wan Lam Ho. They still have families living in the area.

There was the Ko'olau Store owned by the Lau family, another small Mom & Pop store owned by a Japanese couple, and a small Japanese restaurant and a service station along Kamehameha Highway.

Every summer, people from the city would come to pick mountain apples where the present water reservation is now located. They would stop by for permission. My brothers would go up early in the morning to pick the fruits and lug them home in five gallon cans. Then they would have Mr. Serikaku take them to the produce store in town. They were lucky to get thirty-five cents a can for all that hard work! My sister, Alice, and I, together with some other friends, would go to pick the fruits for our own consumption. We had a lot of fun hiking to the area.

Every child living between Ahuimanu and Ka'alaea walked to and from Waihole School. It was during the later years that my dad came by to pick us up to go to Chinese School. Just around that time, Mrs. Sasaki learned to drive and was able to take some of us to school. What a treat!

Most of us went to school barefooted. No such thing as rubber zoris or comfortable walking shoes! "Those were the days."

Most of the Japanese children attended Japanese School, which was next to the church ground, after English school. Mr. Sasaki was the principal and teacher. The Chinese kids went to Chinese School at He'eia.

The "country" has changed immensely. Kahalu'u, Ka'alaea, and Ahuimanu "ain't what they used to be." The good old days are gone forever.

Betty (Loo) Wong was born on February 17, 1923. She was the fifth of six children born to Loo Chow and Loo Shin. Betty spent most of her childhood years in Kahalu'u, in the house next door to the Kahalu'u United Methodist Church

Sports In Kahalu'u
By Saburo Ige
As told to Tom Serikaku

In many communities everywhere, both now and in the past, sports played a major role in the lives of many young people, their families, friends and neighbors. Kahalu'u was no different.

Like many in rural Oahu during the pre-World War II years, Saburo Ige's family lived and worked on their farm. Mother and father were Issei, first generation immigrants from Kin Village in Okinawa. The entire family worked on their farm, which consisted of banana, sweet potato, and other vegetables. On the other side of the farm was the Japanese School, which had a large yard that was used as a playground by the children in the surrounding area. Saburo and his siblings could see the ballgames that took place as they worked in their banana patch, but under the watchful eyes of their father, they could not just run away from work to join the fun.



Saburo in 1944

Always a good sportsman, Saburo as an adult generously contributed his time teaching youths in the area how to box, play baseball, basketball, and "130 pound" football. In April 2006, he was interviewed by Tom Serikaku as part of Kahalu'u United Methodist Church's Oral History Project. Listed below are notes taken from the transcription of the taped interview.

- Boxed with the Mo'ili'ili Boxing Club. Later, borrowed equipment and started boxing here in Kahalu'u. Made the ring by myself, near the Japanese School. That was in 1946 after discharge from the U.S. Army. Sei Serikaku, Eddie Young from Ka'alaea, Joji Tomei. Welter Weights. Joji Tomei was the best, became NCAA champion, went to mainland for college. When Chester Yasui from Waipahu was champion, Sei fought him in a territorial championship game and lost. (Sei had cut his thumb harvesting taro. What a different life he would have had if he had won...)
- In early 1960's, started the Kahalu'u Little League. Went to St. John's and made dugout, etc. Windward Softball League included Kahalu'u, Ka'alaea, Kaneohe, Ka'a'awa (Padeken). Taught all of the Serikaku brothers and their Uncle Sei how to play softball. Later, converted from softball to hardball. Brother George played for the Mid-Pacific Institute baseball team and the Asahis and went to Japan to compete against Japanese teams. Brother Frank also played for Mid-Pacific.

- Took lots of boys from Kahalu'u to play 130 pound football. Played at Kalakaua and Ala Wai fields. Best player was Rudy Tacuban. Rudy went to Iolani. From Kahalu'u that was big deal but nobody knew. We couldn't even see him, nobody had transportation to go see him.
- My brother, Tom, played in town for AJA, hitchhiked, no transportation to go to town. *Thomas Ige was an economics professor at the University of Hawaii at Manoa and author of the book, "Boy from Kahalu'u."*
- The church was the center of a lot of our activities. (It was the only "public" building in the area and was used for community meetings, 4-H club meetings, University Extension classes, hula classes, etc., besides the usual church functions.)
- St. John's was practice field. Wally Lam Ho hit ball over the road.
- St. John's Ho'okanos were good basketball players. Seiko Shimabukuro good too.
- Palama Settlement. I was living at School Street with oldest brother, Yasui.
- Brother Yasui is now 91 years old. I am 86 now. Also had a brother Tom and a sister Setsuko. One by one (everyone) going, pretty soon 90. My body all jam up, I played 130 pounds for six years, running back. (Did boxing and baseball too.)
- I took up boxing because I lazy go work. In the morning, no need get up, just like king in boxing.
- When he was in Tripler and they couldn't find him, they would just say, "Play ball!" (Tomie)
- Was in army not two years, came out 1944. 1946 married Tomie (Kobashigawa), was in Mississippi, boxing at that time. Tomie would keep time, "Three minutes, okay stop, one minute rest, etc." Got to give credit to Tomie. Don't feel bad, fought two main events in military, Schofield.
- As soon as I got discharged, came home, had to fight main event against Tsuneshi Maru, Hawai'i AAU champ. Found this out from newspaper when I came home and wasn't even in training! Maru went to Olympics, was champ, undefeated. Kalakaua boy. Turned pro. Otei. Takeshita. Tsuneshi Maru, 442nd, fought in army. Would not recommend turning pro. Sei never fought in his life, was trained from scratch. Main thing you can take it, got to get guts.
- When we moved here, church was in garage. Rev. Goto. Miyashiro Store was Uyesato Store then. Wanted to spend offering money at the store (Tomie). Was about 10 years old when old church was built (Saburo).
- Was a young boy, 5 years old, when I went to Japan.

- Before, walking was nothing. Walked to church. Walked to Waiahole School. After school, had to come back right away to go to Japanese School (in Kahalu'u). That's why we were so good in sports.
- Tesuke Kobashigawa lived across Tomie's family. Kobashigawa, Andy played football at Castle. Aki's boy played also. Aki died. A year later, Oscar died. Brother Kikuo played ball with us – he was younger than me.
- Jane Ige, a Nakama, was our neighbor. Kahalu'u was nothing but Kin people, all come from that village.
- December 7, 1941, we were in banana field (Tomie). Saw planes coming from Ka'alaea. Hid and watched. Scary. Didn't know whose planes they were but knew something wrong. Bombs dropped. Didn't know what was going on. We were so scared we just stayed home.
- Okolehau. Father used to make it, didn't know what he was doing. (Roy Nakada's sister said they stored okolehau jugs in taro patch.) During deliveries, Roy's job was to sit in truck and carry bat in case they ran into federal agents. Okolehau is from ti leaf. Distilling was a skill. Rice was used, too.
- There were lots of Chinese in Windward Oahu, several rice growers. Remember by the Matsons, there was a rice mill. Building was still up though not operating in 1950's. Rice mill at Arashiro property also. Ditch, windmill, water drove mill, water from ditch went into a pipe, ended up at Nakada's property. (Tom & Bob remember pipe. Passed by Skipper's (Hough) house.)
- Ka'alaea, by Lam Ho, there's a graveyard. Japanese who built Waiahole Tunnel buried there. Worked in water, got pneumonia, got sick and died.
- We were so poor, we had only one baseball and one bat. If the ball was hit into the banana field, we all had to go find it. Didn't have gloves, had to catch bare-handed.
- Tape stopped when talk was about Rev. Goto and baseball.

Today, Saburo and Tomie still live behind the Church and continue to do some farmwork with two of his sons. His days of boxing, playing baseball, basketball, and 130 pound football are happy memories of the past.

Baseball and Kahalu'u



KMC Ball Club, 1944

Front row (mascots): Takeo Tsuha, Unki Sadoyama. **Kneeling:** Saburo Ige, Kenichi Sasaki, Doson Tomci, Shinyei Yonashiro, Hiroshi "Pinky" Ige. **Standing:** Yoshihide Koshiro, Hiromitsu, Joji Tomci, Richard Tomci, Seisuke Serikaku, Roy Tomci.



Rev. Tatsuyama with "baseball team" from Kahalu'u Methodist Church at Ka'a'awa Park sometime between 1946-1948.

EXCERPT from "The Japanese Baseball of Hawaii"
Author/Publisher Rev. Chinpei Goto

This book was published on the occasion of centennial celebration of baseball game.

Author and publisher: Rev. C. P. Goto

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Portraits of people from Kahaluu shown in a section titled, "Benefactor of Baseball World."

Kōyei Nakama	pitcher, Kahaluu and CPC. Pitching coach for 1932 champion, Kahaluu.	p. 20
Sukeo Serikaku	captain, infielder(3 rd baseman) for Kahaluu.	p. 27
Soyei Yogi	pitcher, outfielder for Kahaluu	p. 36

Additional portraits of people from Kaneohe and Kailua in the same section.

Date, Kōsaku	Windward Oahu Japanese Baseball League (WOJBBL) 1 st president.	P. 15
Iwanaga, Isao	WOJBBL President - Kaimi Dairy administrator.	P. 15
Onaga, Rinchō	WOJBBL Director, manager, "Koolauloa," - owner, Modern Barber Shop.	P. 15
Moritsugu, Yutaka	WOJBBL Treasurer - company employee	p. 18
Okuhata, Tadami	Pitcher, "Kailua"- business company employee	p. 24
Sakae, Ichirō	WOJBBL Secretary, asst coach, "Kaneohe"- company employee	p. 26
Shinshiro, Isamu	Infielder, "Kailua" - city government employee	p. 27
Tanabe, Jirō	Leftfielder/captain, "Kailua"- farmer	p. 32
Tsukayama, Chōsō	Shortstop, "Kailua" - neon sign shop employee	p. 32
Yasuda, Otomatsu	Coach/pitcher/infielder, "Kaneohe" - Matson Company employee	p. 35
Yamashiro, Kōsei	Catcher, "Kaneohe" - mechanic	p. 37
Haitsuka, Isamu	Second base, "Kaneohe"- Farrington HS	p. 37
Matsukawa, Kōji	Third base, "Kaneohe" - farmer	p. 37

Picture of following Kahaluu people appear in a section titled, "Children Born of Baseball World."

Ige, Heihachiro	pitcher, outfielder: MPI, Palama, Azuma, Asahi, and UH- UH student	p. 6
Kobashigawa, Tarō	manager; "Kahaluu" - farmer	p. 10
Kogachi, Satoru	pitcher, 3 rd base; "Kahaluu" - farmer	p. 10

Additional pictures of people from Windward Oahu teams on the same table.

Chinen, Zentoku	Pitcher, 1 st base, "Kailua"- farmer	p. 1
Haitsuka, Masao	Manager, "Kahuku" and "Koolauloa" – Kahuku Post Office mgr.	p. 2
Fujisaka, Takeshi	Captain, manager, "Kaneohe" – residing in Oregon	p. 3
Ikeno, Fudeo	Catcher, "Kailua," MPI, Azuma, and Asahi – company employee	p. 6
Kuba, Seiichi	Center fielder, "Kailua" – farmer	p. 13
Maruyama, Osamu	Catcher, "Kailua" and Waseda University – Mitsubishi employee	p. 16

These names of Kahaluu team members were listed in supplemental table titled, "Hawaii hōjin yakyūjin meiroku narabi ni kōrō sha," Roster of Hawaii Baseball Players and Men of Distinguished Service.

Name	Position	Occupation	Origin	Page
Kogachi, Satoru	infielder	farmer	Haneji son, Kunigami gun, Okinawa ken	p. 7
Kobashigawa, Tarō	manager	farmer	Residing in Kahaluu, Okinawa ken	p. 8
Matsukawa, Kōji	3 rd base	farmer	Kin son, Kunigami gun, Okinawa ken	p. 11
Nakama, Kōei	p/coach	mechanic	Kin son, Kunigami gun, Okinawa ken	p. 13
Nakasone, Kenichi	c/3 rd base	business	Residing in Kahaluu Okinawa ken	p. 14
Serikaku, Sukeo	captain/3 rd b	farmer	Sashiki son, Shimajiri gun, Okinawa ken	p. 18
Yogi, Shōei	p/outfield	farmer	Okinawa ken	p. 25

In addition, these names from Kaneohe and Kailua were listed in the same table:

Chinen, Zentoku	1 st b/p	Kailua farmer	Ozato-son, Shimajiri-gun, Okinawa-ken	p. 1
Date, Kazuto	director/3 rd b	Kailua	owner, Kailua service sta.	Hiroshima-ken p. 1
Date, Kōsaku	1 st pres.	WOJBBL	owner, service sta.	Hiroshima-ken p. 1
Ikeno, Fudeo	c	Kailua, MPI, Azuma, Asahi	office employee	Tokyo-to p. 5
Iwanaga, Isamu	inf	Kailua, MPI coach/UH	Kaimi Dairy mgr	Tokyo-to p. 6
Katsunuma, Jyōbu	of	Punahou, Mirusu, Azuma	mgr. WOJBBL adm.	Fukushima-ken p. 7
Kuba, Seiichi	of	Kailua farmer		Okinawa-ken p. 8
Moritsugu, Yutaka	treas.	WOJBBL pres. Kaneohe Young Men's Club		Yamaguchi-ken p.12
Okuhata, Tadomi	p	Kailua business co. employee		Hiroshima-ken p.15
Onaga, Rinchō	adv. WOJBBL	mgr. Koolauloa, Hanapepe	owner, barber shop	Okinawa p.16
Sakai, Ichirō	asst. mgr	Kaneohe secretary WOJBBL	office employee	Tokyo-to p.17
Tanabe, Jirō	captain/of	Kailua farmer		Hiroshima-ken p.20
Tsukayama, Chōshō	ss	Kailua electrician	Kin-son, Okinawa-ken	p.21
Yamashiro, Kōsei	c	Kaneohe mechanic	Kin-son, Okinawa-ken	p.24
Yasuda, Otomatsu	captain/coach/ss	Kaneohe Matson employee	Kumamoto Ken	p.24
Yositake, Hachirō	secretary	WOJBBL ex. sec Kauai JBBL Hawaii Hōchi employee	Fukuoka	p.25

In 1931, for the first time, there was a baseball league in 'Ura Oahu'. The league consisted of six teams. The six teams of Windward Oahu were: Koolauloa, Kahuku, Kahaluu, Kanohe, Kailua, and Waimanalo. After officially opening the league on February 22nd, 1931, games were played at three different locations every Sunday afternoon. Kahuku was the first season champion followed by Kanohe in 1932. In 1933, a team from Kawailoa joined the league and promptly took championship that year and the next three years. By 1938, teams from Western Oahu (Kawailoa, Haleiwa, Kamooloa, Riverside, and Opaula) joined the league. The league now supported two divisions and the league championship games were played at the end of the divisional games. After 1939, all the teams west of Kahuku decided to join 'Seibu' or Western Oahu Junior League. The 'Ura Oahu' league continued with the six teams including Waimanalo, Kailua, Kanohe, Kahaluu, and Kaaawa.

The officers who founded Windward Oahu Japanese Baseball league in 1931 were:

Kōsaku Date --- President
Giichi Wakamoto --- Secretary
Yutaka Moritsugu --- Treasurer
Issac Isao Iwanaga --- League manager
Rinchō Onaga --- Director
Ryuichi Shikashima --- Director
Rev. Chinpei Goto --- Advisor

The officers of WOJBBL at present (1939):

Issac Isao Iwanaga --- League President
Sōsaku Shirai --- Vice President
Yutaka Moritsugu --- Treasurer
Ichirō Sakai --- Secretary
Jyōbu Katsunuma --- League Manager
Rev. Chinpei Goto --- Advisor

Following people played on the first year (1931) championship game between Kahuku and Koolauloa.

Kahuku Team Members: Suzuki (p); Kashiwamura (c); Moriyama (1st b); Niimi (2nd b); Moriyama (3rd b); Komemori (ss); Hagiwara (rf); Tanaka (cf); Umemoto (lf).

Koolauloa Team Members: Yamamoto (p); Furuto (c); Sato (1st b); Imai (2nd b); Yamasaki (3rd b); Takemoto (ss); Ai Saito (rf); Tudai (cf); Furuya (lf).

Following teams won the league championship:

1931	Kahuku Butsusei (Buddhist Young men)	1932	Kaneohe Seinenkai (Young men's club)
1933	Kawailoa Seinenkai	1934	Kawailoa Seinenkai
1935	Kawailoa Seinenkai	1936	Kahuku Butsusei
1937	Waimanalo Seinenkai	1938	Waimanalo Seinenkai
1939	Kaneohe Seinenkai	1940	Kailua Seinenkai

Team Roster of Kaneohe, Kailua and Koolauloa:

Koolauloa: Masao Haitsuka (manager)

S. Nakayama	T. Sato	AI Sato	H. Tamashiro	K. Tamashiro	T. Fukushima
U. Sakamoto	Y. Imai	T. Takemoto	N. Koreyasu	Y. Takuma	M. Furuya
T. Fujii	G. Fujii	G. Tomasu	K. Kajioka	Fuse	K. Marumoto
M. Tanaka	Ôkawa	Kaneyama	T. Tanaka	H. Fujishige	E. Haitsuka
M. Kanda	S. Furuto	Z. Oba	A. Anzai	Ohara	Z. Furuto
H. Tadai	L. Fukushima				

Kahuku: A. Moriyama (manager); S. Furuto (coach)

M. Otake	H. Nakashige	S. Kakuni	M. Anamizu	I. Koze	K. Tsutsumi
H. Suzuki	C. Anamizu	B. Wakimoto	T. Uyehara	K. Ôta	T. Yonamine
Z. Matsuura	M. Hagihara	M. Suzuki	T. Hagihara	Dan Komemori	Kashiwamura
Niimi	Oyadomari	Tanaka	Umemoto		

Kailua: Kazuto Date (manager); Isao Iwanaga (coach)

Haruo Kawamoto	Kiyoshi Miyashiro	Tsuneo Tamashiro	Isamu Tanaka
Masato Nishimura	Tadayoshi Hirai	Tadami Okubatake	Zentoku Chinen
Susumu Miyashiro	Mitsuo Uchibori	Keiichi Yasuda	Seiichi Yasuda
Kitei Yamanuha	Miike	Jiro Taba	Tsuyoshi Hasebe
Tatsuo Hasebe	Seiichi Kuba	Chôgi Tsukayama	Masaichi Iida
Isamu Shinshiro	Yoshisada Daitoku	Fudeo Ikeno	Tamotsu Kawamoto
Osamu Maruyama	Tadashi Miyashiro		

Kaneohe:

Nishimura	Yasuda	Fujisaka	Shiroma	Takehara Brothers
Shigeo Haitsuka	Sadao Dô	Tatsuo Dô	Isamu Dô	Hirayasu Ige Bro
Sakai	Ikebe Yoshida	Nagamatsu	Kubo	Matsukawa Akagi
Fujii	Nakamura	Sakamoto	Hirayama	

Kahaluu Team Roster:

President, Ige; Vice president, Shiratori; Secretary, Tada; Treasurer, Higa/Yogi;
Manager, Kaneyoshi; Coach, Kanemori; Asst. coach, Fujiyoshi; captain, Kanemori;
Players;

Kanemori	K. Yanagi	Fujiyoshi	Kurihara	Higa
Umebayashi	Yogi	Shiratori	S. Yafuso	Tada
Yafuso, Senkichi I.	Nakama	Serikaku	Kawaguchi	L. Narasaki
Shiroma	A. Yanagi	Taguchi	Y. Nakama	Nakata
K. Nakama	Goya	Ige	Moriwaki	Koki
Hokama	Kobashigawa, Tarô	Kobashigawa, Jônosuke	Ikuma	

Windward Oahu Junior Baseball League:

pp. 766-768

Junior Baseball League founded for Windward Oahu in 1932 with following person as officers:

Takeshi Fujisaka (Heeia)- President; Isamu Iwanaga (Kailua)- Secretary; Katsuichi Yamaoka (Kaneohe)-treasurer; Hachirô Ito (Kahaluu)- Recorder; Shigeru Shiroma (Luluku) – League Manager and Rev. C.P. Goto-Advisor.

1932 championship game: Kahaluu vs Luluku. July 6, 1932. Kahaluu victorious 14 to 6.

Kahaluu

Luluku

Umebayashi	pitcher	Oshiro
Higa	catcher	Oshiro
Afuso	1 st base	Suehiro
Yogi	2 nd base	Haitsuka
Kogachi	3 rd base	Haitsuka (older bro.)
Nakama	shortstop	Honda
Nakama (younger bro)	right field	Asada
Ige	center field	Soeda
Nakata	left field	Wakabayashi

Unfortunately, Windward Oahu JBBL lasted only one year.

Yoshinobu Goto, pitcher for Kaneohe, throws second no-hitter.

pp. 771-772

In the spring of 1939, he had a no-hit game. On March 31, 1940, at the Kaneohe Elementary School baseball field, Goto recorded his second no hitter against the Heeia team.

In 1940, Kaneohe team won the championship with the record of 5 wins 2 losses. Taneichi Sakamoto won batting title, while Hiroshi Ajifu won RBI title for the year. The championship line-up as follows:

Goto (p); Sakamoto older bro (c); Sakata (1st b); Nishimura (2nd b); Shiratori older bro (3rd b); Nishikawa (ss); and outfielders, Sakamoto ynger bro, Shiratori ynger bro, Oda, Maekawa, and Miyazaki.

Translated by Nobuo Takeno, 2006

Did You Know?
By Ruth (Yonamine) Kobashigawa
As told to Bob Nakata

Ruth (Yonamine) Kobashigawa is the daughter of the late Kogoro and Kana Yonamine, who immigrated from Okinawa to Hawai'i in the early 1900s. Ruth was born in 1917 in Pepe'ekeo on the Big Island. The family moved to Kahalu'u in 1920 and lived on Mapele Road for many years. Here, she gives us interesting insights about Kahalu'u that many of us never knew, even if we lived here for many years.

- Father Kogoro Yonamine worked for "Hibiscus" Dairy at the time of its founding by a Mr. Young, from whom he learned to milk cows. The dairy was located where the Ahuimanu Sewage Treatment Plant is now situated, on Kahekili Highway and across Ahuimanu Place. It was later moved to higher ground, where Hui Kelu Street is now located, and became "Hygienic" Dairy because the new facility was cleaner (it had a concrete, not dirt pad).
- As a girl of nine or ten years of age, I was told that a concrete pad located near the intersection of Ahuimanu Place and Hui Ulili Street (where Charles Toguchi's family lived) was the foundation of the St. Louis School flagpole. St. Louis was started in 1845 in Ahuimanu, with a land grant from Kamehameha IV to a Catholic priest, Monsignor Maigret. Catholics were not welcomed in Honolulu, where Protestant missionaries had already established strong roots. The school was built in Kaneohe, which had the second largest population on Oahu.
- The hearse carrying my late uncle was the first vehicle to drive across the He'eia "Long Bridge" when it opened in 1921. His death coincided with the completion of the bridge.
- One of my brothers and I saw the December 7, 1941, attack on the Windward side. He claims that the plane came in so low that he made eye contact with the pilot. (My son Robert was supposed to have been born on December 7th, but was born prematurely in November instead because I had strained myself carrying boxes of papaya.)
- The Church's Sunday School, under the leadership of Rev. Chinpei Goto, was held on the yard of the Japanese School for a time, when there was no church building.
- Father Kogoro Yonamine, Mr. Serikaku, and Mr. Nakada were leaders of the Okinawan community in Kahalu'u. They spoke excellent Japanese, as well as the Okinawan dialect, and wrote in beautiful Japanese. They were trustees of the Japanese School, which was located next to the Church. Mr. Nakada owned a poi factory in Ka'alaea.

My Story
By Ruth (Kobashigawa) Asato

I was born in Kahalu'u on Kamehameha Highway where the Horie's had their garage (car repair shop). Prior to that, there was a two-story building that my parents rented. My mother taught sewing to the ladies in the neighborhood.

I went to Kahalu'u Annex (at the Kahalu'u Japanese Language School) for my first and second grades. From the third grade, we went to Waiahole Elementary and Intermediate School. May Yogi and I walked together to and from school. In the afternoon, when we were lucky, we would catch a ride with Mrs. Kim (who taught at Waiahole School) in her rumble seat car and be dropped off at Miyashiro Store. She lived where the Serikaku's now reside. Miss Chicko Funayama was the cafeteria manager at Waiahole School. She would give us leftover Spanish rice or baked macaroni in jars, which we would bring home. When we were hungry, we would eat it while walking home.

There was a tidal wave on April 1, 1946, and we weren't aware of it. We wondered why there were so many dead fish along the beachside. When we reached school, we found out that there was a tidal wave and that was the reason for the dead fish.

I went to Sunday School when I was about six years old. We all went to church because that was the only social and recreational activity we had. You either went to church or worked in the fields. I remember singing, "Jesus Loves Me" and "Savior Like A Shepherd" every Sunday. Now, whenever we sing those two songs, it brings back memories of Rev. Goto.

In 1947, when Rev. Shuey Fujishiro was our minister, there were about eight or nine MYFers (Methodist Youth Fellowship) that went to MYF Institute at Camp Kailani. Four caravaners, Ramona Walker, Elaine Hessel, Jerry Sommers, Kyle Stevens, along with Counselor Mrs. Ruth Spencer arrived to help with camp and to help the churches with the youth program. We also learned square dancing from Jim and Lucy McGiffin.



We didn't have a choir but Mitsuno Ige, Edith Afuso, Robert Tsuha, George Nakamoto and I went caroling one Christmas and stopped by Mildred Serikaku's house. They were living where Kahalu'u School is now located. She invited us in for hot chocolate, which we all enjoyed. We didn't have a car so we walked in the dark. It was safe in those days.

In 1956, when Rev. Paul Billings was our pastor, Herbert attended membership class, marriage counseling and was baptized. On August 25, 1956, we were married at First Methodist Church and the reception was held

on the church lanai. Our oldest son, Wesley, was baptized by Rev. James Misajon, Wendell was baptized by Dr. John Ross, and Mark and Myron were baptized by Rev. James Terauchi.

I am thankful that we were blessed with good health and celebrated our 50th wedding anniversary with family, relatives and friends at the Hale Koa Hotel on August 26, 2006. May the Lord continue to bless us with good health.



Herbert Asato preparing for church's tent sale. Tent sales were held annually in the 1980's through 1990's.

The Life of Kikuo Kobashigawa

January 26, 1925 – April 5, 2006

By Dean Kobashigawa



Kikuo Kobashigawa was born on January 26, 1925 at home in Kahalu'u to Teisuke and Goze Kobashigawa. He was the eldest of seven brothers and sisters. Known as Tommy to some, he was Uncle K to all his nieces and nephews. In 1931, he started his schooling at Waiahole Elementary and Intermediate school. Because this was the only school in the area at the time, he and his siblings were stuck having to walk about 3 miles to school everyday.

Coming from such a large family who relied on farming as their income, there wasn't much money to go around. He would have to bring a home lunch to school everyday, which often consisted of sardines and rice. It's hard to believe but I'm told that Uncle would sometimes hide his lunch under the house or eat it there because he was too embarrassed to take it to school. After attending Waiahole until the ninth grade, he transferred to Farrington High School where he graduated in 1943.

While attending Farrington High School, he moved into an apartment with his cousin Kiichi Kobashigawa and his roommate Herbert Nakasone at the Onomichiya Hotel on River St. They ate out every night as none of them knew how to cook. Uncle Kiichi looked after Uncle K for three years and said that he never once gave him any trouble. During this time, Uncle K worked for the Aloha Poi Factory and was also able to graduate from the Japanese school Chuo Gakuin.

Growing up, Uncle loved sports. He enjoyed playing baseball, softball, swimming, and basketball. He was even a boxer for a while. One of the stories that he loved to share was about participating in a 130 pound and under barefoot football league. Age didn't matter, just as long as you were less than 130 pounds. He talked about playing with grown men while he was a kid and coming home with loose teeth and cuts and bruises all over. He was a defensive end for a very good Kalihi Valley team which I understand was in contention for a championship almost every year.

Soon after graduating from high school, Uncle started work at Fort Shafter in the motor pool as a mechanic. To relax after work, Uncle still enjoyed participating in sports but also enjoyed going over to the Young's house in Ka'alaea to drink and unwind. He worked in the motor pool until he was laid off and soon after in 1956 left for Los Angeles to become an electrician.

While in California he lived in a boarding house with other Hawai'i people for the majority of time he was there. He became an electrician, working his way up in the union, eventually becoming a master electrician. He was so good at what he did that he was contacted frequently for weekend work and sought after by competing companies. He would help out his friends when they needed work done, never accepting anything in return. He made a very nice living for himself and although most of us younger ones

know him as a “no nonsense” type of guy, he did for a time enjoy betting on horses at the track and drinking with friends during his time off. After first working for Kaneko Electric he eventually switched to Aloha Electric where he retired from in 1987.

After 31 years of living and working in California, Uncle returned home in 1987. From 1987 to 2004, Uncle lived with us at my parent’s home and also at Aunt Ruth’s house. Although he was retired, he continued to work everyday in the yard helping to upkeep the Kobashigawa property. He would be out there when the sun came up with his straw hat on, sickle in hand and either a bucket or a wheel barrow depending on how ambitious he was feeling. His quitting time was usually lunch.

Back when he was on the mainland, one of the things he used to do was to buy groceries for Uncle Sub’s and Aunt Sadie’s families. They were never starving, but Uncle K just wanted to make sure that they were taken care of. This practice continued when he came home. He would go shopping every week and buy canned goods, ice cream and juice for the families here. His way of assuring that none of us would be under the house hiding sardines and rice.

In 1993 Uncle K suffered his first stroke. This slowed him down, but he eventually was able to recover and was back to his usual routine. He was set in his ways and a stroke wasn’t going to stop him. He was able to carry on fairly independently until 2004 when age and the years of hard work finally caught up to him. He needed a little more attention and it was really his time to sit back and rest. He entered Ann Pearl nursing facility in August of that year.

The staff there took great care of him and he grew to really enjoy their company. In the short time that he was there, I’ve never seen him smile so much in all the time that I’ve known him. This was a different person from the one that I knew growing up. He even participated on the Ann Pearl Float in the Kaneohe Christmas Parade. Easier to talk to, I’d give him updates on what was going on at home and he’d sometimes share stories about his past. His condition changed this year and Uncle K left us on April 5. He leaves all of us behind but is together again with Jichan, Bachan, Uncle Oscar & Uncle Aki.

It was tough getting to know this man growing up. I think most of the cousins remember him as a quiet man who seemed to only be concerned with how we were doing in school. While he had no obligation to any of us, he was very generous and shared the rewards of his hard work with us. He helped some of us pay for college and helped others purchase their first homes. Never expecting anything in return, he just wanted to see us, the next generation, do better. Like our parents, we may not have agreed with everything that he had to say to us, but just like our parents he only had our best interests in mind. He was a very hard worker who was always concerned about the well being of others. We appreciate all that he did for us and feel better now that he is at peace. He will be missed.

Kikuo was one of the many young people who left Kahalu’u for the mainland in the 1950’s. He returned after 31 years in California. He was the brother of Ruth (Kobashigawa) Asato. Dean Kobashigawa is the son of his brother Andrew.

Oral History of Doson Tomei
Recorded July 2005 by Sara Tomei



Minoru, Doson, and Yoshihide Koshiro in front of old Kahalu'u Methodist Church (1940's).

When and where were you born?

I was born on February 10, 1923, in La'ie Mauka, mauka meaning toward the mountain and then from there we moved in the same area but closer to the ocean, La'ie Makai, I guess you call it and then we lived there for about three or four years I guess and from there we moved to Kahuku. I don't know when it was, but we moved to Kahuku where dad had a pineapple plantation, he grew pineapple there and from there we moved to Kahalu'u in 1937 and then we stayed there until the time I moved out this way.

What are your parents' names?

Tomei married a Tomei (second cousin) because it was fairly common in Okinawa. Kame (mother) and the other one is Kametoku, my father's name.

They immigrated from Okinawa in, I think, early 1900's, I don't know exactly when. None of my brothers or sisters were born in Okinawa. The oldest, Wallace, was born in Hawai'i but he went back to Okinawa to live with the grandparents. He stayed there until he was about 13 or 14 years old and then they called him back to Hawai'i and then that's where he grew up. Went to school, English school and...that's all I know.

How would you describe your parents' personalities?

Pop was pretty straightforward in his dealings. People liked him because he was straightforward, you know, honest. Mom was the opposite, on the stingy side. She was tight in that respect (and loud).

Did you get along well with them?

Yeah, we got along pretty well.

How many brothers and sisters and their names?

We had five boys and three girls. The oldest, Shigemichi Wallace, that's the one who grew up in Japan and then right above me the second one, Richard Michisada, and I was the third one, and then Joji, fourth, and Keiichi's the last one. The oldest sister was Michi, she was between Richard and Wallace, and the third daughter was Gladys. She was below Keiichi and then Natsuko Margie. Gladys was one of a twin. She had a brother that died. He was about one or two years old. He had a high fever, he had trouble with that thing, temperature used to get so high that they can't control. That's

what he died of. His name was, uh, what the heck was his name. Something (Masamichi) sada. And then there was some kids, I don't know how many they had, that died as infants. I think two others but I'm not too sure. One of the oldest ones above Doris passed away and that's about it.

How come everybody has an English name except for you?

No. Well, the English name they adopted themselves. It's not legal. Made it easier for them. I never picked one for myself. Gladys legalized her name.

Which of your siblings did you feel closest growing up?

I think Richard was the closest. Two years difference.

How would you describe each of your siblings?

Wallace was pretty easygoing, in fact all of the boys were easygoing. Joji, which is right below me, he's the one we used to pick on because he's always slow you know. Slow in moving around, doing things, he's thinking too much, so we kinda used to pick on him. The sisters, well, I guess not much different. We never used to pick on our sisters too much. Since Doris is the oldest she used to take care of us.

Did you fight?

Oh yeah, that was common. I think either Richard or Joji, the ones closer in age were the ones I fought with most.

How long did grandpa have the pineapple field?

We moved to Kahalu'u in 1937, that's when he gave up the pineapple field. Then when we moved to Kahalu'u we grew banana, papaya and vegetables until he retired. We would help out on the farm. Grandpa was known as the "king of cucumber."

Did you take the produce to market?

No, somebody used to come and pick it up.

When did the pig farm get started?

I think around 1938 or 1939. Wallace started that and we used to help. It was an up and down business. Sometimes he used to have trouble with cholera used to wipe out the herd, so he had a rough time.

What schools did you attend?

I went to Kahuku Elementary School and Waiahole was through the 9th grade, and then from there I went to Ben Parker for three years. Ben Parker is in Kane'ohe. Ben Parker's still there but it's not a high school anymore. They moved the high school to Castle High.

Did you speak Japanese growing up?

At home, mix up, not pure Japanese, it was all mixed.

When you went to school what were your favorite and least favorite subjects?

I like science, math wasn't that good so...

What did you do for fun?

Played baseball, what kind of fun we had? Not much. They didn't have bowling then. We used to go fishing once in awhile, whenever we get the chance. We'd go to the river. Also, went ocean fishing once in awhile.

Any other fond childhood memories?

We used to do a lot of hiking up in the hills whenever we get a weekend off, we'd take a hike up the hills. Just like mountain goats.

Joe was going to burn down a bee's nest because a bee had stung Margie, so he set fire and set the whole mountain down so all the brothers and sisters got out the bucket brigade to help put it out and the luna helped too.

Do you recall any close childhood friends?

Yeah, but they're all gone. I don't keep in touch anymore.

Did you experience discrimination as an Okinawan?

There was the Japanese, what they call Naichi, they used to discriminate against us. Okinawans come from a lower class...well, they think you're lower class. I think generally the lifestyle of Okinawans is lower than Naichi, and they were being picked on because they raise hogs and Okinawans have their own dialect. Although, we had real good friends who were Naichi people. One time, I can't remember way back when we used to go visit them all the time - the Nakayama family, they had two older boys, an old man and old lady, once in awhile we'd go raid the place. He used to have a goldfish pond, and we'd go down there and try to hook them but that old man was real nice, he never said a harsh word. He'd just look at us and smile. He was like a grandfather to us, a real nice old man. Niigata people - they pretty much get along with Okinawa people. I guess it's the nature of where they live, but anyway the oldest son wanted to have K, he was a dental technician, he wanted to bring K for dental work but K didn't like that.

Any other types of discrimination?

We get in a fight but most of them were farmers so we get along pretty well. We get more problems from the people working in the plantation than those from the farms.

Was there ethnic diversity at the schools?

Mostly Japanese but Korean, Portuguese, Filipino. Some Puerto Ricans, too.

What was it like living in Hawaii during WWII?

It was kind of restricted. You gotta watch where you're going, keep track of things. Outside that, it wasn't like it was here. We had quite a bit of freedom. I remember one time we used to live up in the hills and they used to use the hillside for targets. They brought in tanks and all this stuff, and we had a pipeline that drew water from the hills

down to the farm and that thing was exposed. They ran a tank all over that thing and busted up the water line. The water came from a stream in the hills. I think my older brother complained to the officer in charge there and so one day they came and put a new line in and they made sure it wasn't exposed. But that was kind of unusual. And I remember just after the war started, the FBI came and went through the house and looked at the magazines that Pop had...but he wasn't taken away. They came for Gladys because she used to write things and she wrote something about being an American and they went through her things.

When did you decide to leave Hawaii and were did you go?

First time I left was when I was in the service. I had to go to Fort Sill (officer's candidate school) which is an artillery school in Oklahoma, so I decided to go there to see the states. Stayed there for about three months, in cold winter too. First time I saw snow. We had to get back in the reserve and I went back in the reserve for three years (inaudible) then I worked for the county, got a job with the county in 1954, LA County. I worked there for three years and I was getting bored, and then I went to San Gabriel and applied for a job there and got a job there and I was there for twenty something years. They treat me okay though. I remember one time the police chief and the city manager, they own a house next to Albertsons. I was looking for a place and they said, "Hey, you wanna buy a house?" I said, "Where?" and "I don't know." I don't want to move into a neighborhood where nobody likes us you know because there was a lot of discrimination, a lot of places you can't buy so he told me, "Well, don't worry. We'll take care of that."

Were you the first one in your family to come to the states?

No. I think Richard first, then Joji came second. Gladys came – yeah, I think she came before I did or maybe after and then I came, and K and Yoshie came right after that.

Are there any other places you've traveled to?

We went to Alaska. Back east; no, I've never been back east. Okinawa, DC, I've never been to New York, never went that far. New Mexico, yeah. Thanks to John and Ruth.

How did you meet mom?

At a party, huh? Well, we got together through friends. (Mom – my girlfriend's family was from Kahalu'u. My girlfriends knew your friend, huh? I don't know Thanksgiving or something, we used to get together and that's how we met.)

When and where did you get married?

September 20 at Union Church. We knew the pastor. We used to go to church there. We went to Northern California for our honeymoon. Your mom and dad went too. They came up for our wedding so we took them with us. We went to Tahoe and stopped by the casino there. Grandma tried the slot machines.

Did you plan on having three kids?

Unplanned. We actually had four but one died before...early huh. That was the first one.

Are there any characteristics that you see in us that are similar to you?

I don't know. Ruth is in a way but she's different too.

What have been some of your favorite family activities?

Fishing. We used to go shore fishing. Redondo Beach, the sandy beaches down the coast there, Huntington Beach area.

Were there any particular jobs you thought you would do?

I was first thinking I'd become a mechanic but it didn't work out that way.

When would you say was the happiest time in your life?

When I got married, then I regretted it (laughs).

What's the most frightening thing that happened to you?

Oh, the time we went fishing up in the Indian reservation. We got permission to go. We went there to camp overnight, pitch up a tent. I went fishing in the stream there and then at night there was some cattle roaming around feeding on the pasture there and somebody tried to get into the tent. We were on the Indian reservation so we thought maybe an Indian wanted to rob us or something so I got all excited. Let's go pack up and that was the fastest pack up. We left the place and there was a hakujin couple with a son going through and they were fishing further up and they stopped. You guys are taking a chance, I wouldn't do that, it's too risky. But that really speeded up our packing our bags. We left there and we got home around 12 o'clock. Only got one fish, too, that day.

What do you think about the changes you've seen take place in the world?

Rocket launches, all changes, but uh...computers, internet, cell phones, cars have changed quite a bit. A whole bunch of changes...

Any advice for your children or grandchildren?

Do the best you can. Treat people the way you want to be treated.

Any other stories you wish to share?

When I was living in La'ie we got into a storm down there that almost washed the whole family into the ocean. That was about 1933-34. Had a big storm, you know. The river was flooded, came rushing down and we were up...the way dad built the house was on like a still about 6 feet above the ground and the whole thing...we had things underneath the house and they all got washed out. The kitchen got all flooded out, the ice box was out in the open and I think that was real close. We almost got washed out. The neighbor, the Nakayama family, both the husband and wife were worried. All night they were standing with the lantern. That's one of the times I can still remember. The water receded but we didn't get washed up.

What about the time when grandpa said Japan won the war?

Yeah, we were stateside at the time but big brother had a rough time. They haul him into jail and then they had to bail him out and he still wouldn't give up. He was real stubborn that way. They had a group of believers and they thought that Japan had won the war.

They go driving down to Pearl Harbor and see those flags you know and they have the signal flag that have a different design on them, they said the one with the red ball on it is Japan flag and that they won the war. We used to argue about it. That's why the boys all took off, too, and they said Filipinos used to work on the ship as cooks and they said they were Japanese, not Filipino. They look like Japanese. God!

Even though Grandma and Grandpa were from Okinawa, they were still pro Japan? From the old war days... One of the problems with pop was that...we were leasing the land from a Chinese fella, you know, and he refused to pay the lease on it because since Japan won the war, he said, "I don't pay." Finally they kicked him out of the land. Good thing brother had property so we moved them there.

Were there any relatives in Okinawa during WWII?

Yes, in fact we saw some when we went to Okinawa. The first time we went there was when Em was with us, that was...after the war and then the second time was when we were with Ruth and John.

Doson Tomei passed away on January 2, 2006, soon after this oral history was done with his daughter, Sara.



Front Row (L-R): Dennis Ikehara, Roy Tomei, Agnes Sadoyama, Patsy Yonashiro, Richard Tomei, Sei Serikaku, Joji Tomei. **Top Row (L-R):** Saburo Ige, Doson Tomei, Shinyei Yonashiro, Shoken Kobashigawa, Setsuko Sasaki, Bertha Yonamine. This is a section of a group picture taken in May 1946 at the Kahalu'u Methodist Church.

Poems by Gladys (Tomei) Parks

Gladys (Tomei) Parks was one of nine children of Kametoku and Kame Tomei, immigrants from Okinawa. She was born in Windward Oahu and spent her childhood years in La'ie, Kahuku and Kahalu'u. She and her siblings took part in many of the activities held at the Kahalu'u Methodist Church. She moved to the mainland as a young adult in the mid-fifties and today lives in Pennsylvania. These poems were written between 1995-97.

Ancestors

My grandmother, unknowingly
was a presence in my life.
Locked in an oval-framed
concave glass, reflecting
my movements below.
Peering up, I know
we are connected
for she has my father's face.

Hair piled atop her head, pic-
fashioned, a wispy halo
befitting her soft inwardness.
Her son has the same full-mouth
pulled taut, hardened corners
by twenty years' hard labor
in a foreign land.

Sometimes, when off-guard,
a look of yearning suffuses
his face, a kind of dislocation
in time and place,
recalling family crypts
and ritual emptying of ashes
every one hundred years;
visions like seeds in a
dried up gourd rattling,
resounding the riddles
of myself.

Patchouli (Pogostemon Patchouly)

Scent of patchouli
summons my mother's spirit
fills this sunlit room.
Afternoon shadow closes
in on the darkside
of the blue-green Koolaus;
like her, the distant cliff
keeps deep inside itself
indistinct echoes, soft
and solitary as an animal.
In the mornings, gorges
white-washed by cataracts
after rain, light up flaws
made pure by exposure
reminding me of brassy
nailheads riveted to metal
staves on that dark trunk
its lid caught, suspended
by frayed leather straps
allowing me glimpses of her life.

Humped inside, a printed cotton
scarf covers its contents.
Grasping each end
she flips it over onto
the tatami floor
cradles a black kimono where
stiff-legged cranes with red
beaks come alive, acquiesce
quickly, folding skinny sticks
as she lays them down.

A lilac bamboed kimono
with white obi, fit for
a young girl; a wide brocaded
sash and tabis to match;
and mother-of-pearl
cufflinks on top.
A faint aroma arises
from the heap.
Inhaling deeply, I am aware
of patchouli –
my mother's smell –
and like a pup that knows

its parent by its odor
I embrace our connection
beyond stories heard
from her immigrant past,
beyond cloths frozen in time,
transforming me forever.

House Without Walls

We lived in a house without walls
I mean, there were partitions, true -
paperthin - might as well they've not
been there, for every gasp, utterance
bounced like black notes upward to ribbed
ceiling-beams, disharmony beating
three-fourths time through soaring caves.
Two rooms, one larger than the other;
eight kids, two adults all crowded
into these multipurpose rooms

A notch above other camp quarters
our house had real wooden floors
not hardened mud where enormous
rats scurried 'round for scraps of food.
In the kitchen, our mother's pride
an abandoned kerosene stove
left by the luna, a crew-chief
who oversaw every aspect
of our lives with imperiousness
except when unbeknownst to him
father had started bootlegging.

That is when the fighting began.
At night, when mother's haranguing
got to him, he lashed out, cursing.
Eaves-dropping, we derived sinister
meanings from dropped notes; then churning
adult secrets inward deeper
and deeper, for understanding
made us terribly afraid.
Later, he'd mumble in atonement
"I want something better for them."
Her sobbing stifled by a sigh,
I buried my head deep in the
futon, closed fists against my ears.

Doppelganger

Someone has shot an arrow
circled a "1" over my twin
brother's head.
I know him only through
yellowed photographs:
sitting on our parents' laps
he, on my father's, "moon-skulled"
wobbling on its stem
eyes focused everywhere-nowhere
an inward look Plath would approve
"trawling your dark as owls do."
I, on my mother's lap
features less distinct
lips clamped, a quirky smirk
at the corner already showing
my true element.

Eight siblings, parents
and an uncle complete
the family constellation.
The oldest, the tallest
has scratched his face
a supernova exploding
in celestial space;
energy still unspent
insists he's not a part
of our galaxy.
Memories long, crowded
an abandoned "kibeï"
unable to forgive.

The second brother, brightest
in our parents' eyes
luminous in their Milky Way
excelling beyond excellence.
Though lost on us
his perfection goaded us:
he was our model after all.
Reading his compositions secretly
his stories spelling out
the dark side of immigrant life –
our father's secret still
the fear of discovery –

distilled in us the fragility
of trust, shaping us irrevocably.

I look at my brothers
in pantaloons and sagging socks;
my sister's lopsided dress-hem
and something tugs at me
a kind of perverse pride
being outcasts from the larger world
cohesive as only immigrant families
can be, dependent on each other
for nurture and opprobrium

"Someone shot an arrow, circled a "1" over my twin brother's head." This would be Gladys' twin, who died in childhood.

"The oldest, the tallest..." Wallace was a "Kibei" – the oldest son who was sent back to Japan to be raised by paternal grandparents.

"The second brother, brightest in our parents' eyes..." Richard



L-R: Shigeru Yonamine, Rose Yogi, Gladys Tomei, Kay Afuso.
This is a section of a group picture taken in May 1946.

Martha D. Almon
By June (Tzuhako) Takeno



Martha Almon was a kind, motherly woman who spoke with a southern drawl. She was a deaconess from the Women's Society of Christian Service, which was, in 1972, renamed the United Methodist Women. She hailed from Alabama and was assigned to the Hawaii Rural Works Project in 1955. The primary focus of the program was to

develop religious education programs in the Kaneohe Bay area, which included Parker United Methodist Church and Kahalu'u United Methodist Church.

She lived in Kahalu'u in the parsonage next to the little "A" framed church and described her surroundings as a lovely Waihe'e Valley of small farms growing taro, bananas, papayas and flowers. She recruited and trained teachers and counselors for several youth groups. This was a challenge since many of the children came from Buddhist and other non-Christian backgrounds. By request, an English class was taught to the older Japanese in Kahalu'u to improve communication at home. Much time was spent in visiting homes to meet the people and assess their needs.

I recall her serving us homemade cookies at meetings held at the parsonage. She used to pick us up from our homes in her station wagon, take us to meetings at church, to Camp Kailani, or to activities in Honolulu and then take us back home. She was tireless, persistent and always had a smile. Usually, Jeanne Goya and I would be the last ones to be dropped off and as we drove to Hakipu'u (near Kualoa Park), I worried that the car would run out of gas. Sitting in the middle of the front seat, I could see the dashboard and the gas gauge was usually on "E!" Now, when I think of it, it may have been broken???

Her great passion in serving God and helping others through the church will be remembered by many of us who were influenced by her in our MYF days. She was one of the persons who greatly influenced me in my choice of a career in nursing and to serve others.

June (Tzuhako) Takeno lived in Waiahole Valley. In the late 1950's, she began attending Kahalu'u UMC. She was one of several teenagers recruited into the MYF (Methodist Youth Fellowship) by Martha Almon.

**A Letter to Kahalu'u UMC Congregation
From Shirley (Higa) Moromisato**

September 25, 2006

Dear Rev. Bob Nakata and Church Members:

Congratulations on 75 years of worship, community service, and fellowship! I wish I could be present to see familiar faces as well as new ones.



So many fond memories come to mind from the 1940's. As one of the "oldies," I remember the original white steepled New England type church. Water was piped directly from the nearby mountains. In stormy weather, guava leaves and seeds, even fish poured out from the faucets!

The first minister was Rev. C. P. Goto. He treated me to my first hot dog at a fair in Kaneohe. Mrs. Goto was ever so gracious and pleasant.

Rev. Terauchi was a great storyteller. How can I forget his series of "Les Miserable." We could hardly wait to listen to the next suspense-filled chapter. Cheerful Mrs. Terauchi taught crafts during our summer vacations. I can still picture the cotton-stuffed cat that all the girls made.

Rev. Tatsuyama taught us baseball among the thorny "kuku" weeds on the church grounds. "Ookina-tonneru" – big tunnel, he would say as hit balls passed through our legs.

Rev. Shuey Fujishiro was witty as ever and we enjoyed his fun stories and activities. Mrs. Seda Fujishiro was such a fine person. She has been my life's role model.

Rev. Warren Thomas was pastor when your present church was built. The House of Worship is an architectural gem. Mrs. Dorothy Thomas was partly instrumental in my receiving some University of Hawaii scholarship money. If she is there for the celebration, please convey my thanks.



Then there was Rev. Fred Jarman. He had enough trust (and courage) in us, though musically untalented. Yet, the musical "Oklahoma" produced with the accompaniment of Mrs. Jarman on the piano was a "Broadway hit!"

As you can see, these ministers were more than delivering fine sermons from the pulpit. They worked hard but enthusiastically, and contributed effectively to shape our young lives – and have a little fun at the same time.

Best wishes for many more years of faith and service at my beloved Kahalu'u United Methodist Church.

Sincerely,
Shirley Higa Moromisato

“Living Water”
Sermon by Leslie (Serikaku) Ringuette
October 16, 2005

Introduction

Good morning and welcome to the 74th anniversary of our church. I suppose not a few of you are wondering why I’m up here. I must tell you, it’s not from having lots of confidence, because I am shaking in my shoes. When I was first asked to say a few words, I thought I was going to be part of a group of people talking. It was only a few weeks ago I realized it was just me with Robert to back me up!

However, I will tell you that I am here because of faith. Part of it comes from the fact that I have been teaching 8th graders for the last 15 years. They are not the kindest of critics but so far no one has told me to find another job, so maybe I have something to share with folks. Mostly, though, my faith comes from the knowledge that many of you have loved and supported me for a long, long time. Out of the 74 years our church has been in existence, I’ve been around for 45 of those. Even if I bomb today up here, I know I can still come to church next week and be accepted by you. Finally, my ace in the hole is that I’m telling you that it is Ron Arakawa who invited me to be up here. If I give the dullest sermon of the year today, you can see him. I’m sure he’ll be happy to assure you that he will never ask me to do this again!

Living Water

In the Scripture that was read today, John 4, verse 10 said, “If you know the gift of God and who it is that asked you for a drink, you would have asked him and he would have given you living water.” Some people claim that they do not make their kids go to any church because they want them to decide on their own religion when they grow up. Perhaps, those folks do not see church membership as a gift of living water, otherwise, why would they deny such a thing to their kids?



I have been lucky enough to be born in a family who thought of church membership as a gift. Many people think that the Serikaku’s membership at Kahalu’u UMC started with Sei Serikaku, my Dad. But those with far longer memory than me have told stories of him taking the long way through the family taro patches across the street to avoid Rev. Goto and his church. Young Sei was more interested in boxing and softball than in Christianity. From all accounts, I am convinced that Goto got Grandma, my Baban, Maka Serikaku, to join first. It was only after getting sports out of his system that my Dad joined. Perhaps, that was a most fortunate occurrence. For

when I come to services now, I am delighted to see several cousins in attendance too. Baban's influence extended to more than just one of her children.

While he was alive, it never occurred to me to ask Dad how he found religion, because his and Mom's gift to me was to make me a part of this church from birth. I guess I just assumed it had been the same for him since Baban was already a member. Growing up, I have always found that this church has provided the living water to quench the thirst of my soul.



As a young person, with questions such as, "Where is God, what is his creation all about, how do I fit in?" I was able to find answers with the guidance of so many caring adults and like-minded friends. We had Sunday school and Friday Club in elementary school. There was our church Youth Group as a teen. Through our connectional church, I was lucky enough to be a Hawaii District youth representative to Annual Conference a couple of times. As a young adult, the church provided a place for me to become an active member of Wesley Foundation at the University of Hawaii. Being among those of you who have given guidance and been role models in how to live a Christian life, relying on faith, and doing good has had a profound effect on how I live my life today.

As marriage and motherhood have happened, the Kahalu'u UMC remained an important part of those events. Dave and I were married by our former pastor Rev. Alan Mark with lots of you in attendance. As a parent, I made a choice to live in Waiahole, in large part so my own kids could drink of the living water Kahalu'u has to offer. Both my kids were baptized into our congregation. I will never forget that on the last day she was with us, Florence Adams took a front row seat to watch Kiana be baptized and that she promised with all of you, to help my daughter grow in faith.

In my career as a teacher, I am experiencing enormous stress working in an education system which demands ever higher achievements by students while lacking the resources to get them there. That's why I look forward, weekly, to Grandma Mary's prayers for strength and assurance that all my problems can be left to God. This year, I promised to really try to leave it all to the Lord and not be overwhelmed. It has been so far, one of the calmest and happiest I've had. Beyond that, our Faith and values have allowed me to recognize that despite all the tests and push to reach academic standards, what my students really need most is love and acceptance. I try to give it to them. On the other hand, being a Christian has also taught me that human beings are most fulfilled when they are given a BIG task along with the support to get it done. I grumble a lot about standards, but I must admit that since I've been trying to teach that way with difficult tasks, buttressed with lots of guidance and encouragement, my students have accomplished wonderful things. Christ has been my mentor in this endeavor.

If one is lucky enough to have parents who survive your childhood, middle age becomes the time for saying good-bye to them. My Dad's good-bye came during Easter week in 2002. I don't know if our parting could have been bearable without the knowledge that there was the death and the resurrection and the promise that he is with Christ now.

Conclusion

I must confess that despite finding the United Methodist Church my source of living water, I have always been reluctant to invite others to join me here. How does one deal with those who do not recognize God? It seems a bit arrogant to tell them, "When your world view no longer works so well, maybe you'll try mine." Maybe I just have to do a better job of being a living witness to what God and Christ have done in my life. Any suggestions you all have to give me will be gratefully considered.

Thank you for all for being here. You have been and continue to be, a vital vessel in channeling God's living water within and through Kahalu'u United Methodist Church. For that, I am profoundly grateful. Amen.



Leslie helping out at the church's annual tent sale with mom, Ethel Serikaku.

Most Memorable Moments of Growing Up in Kahalu'u
By Current & Former Members of the Kahalu'u Church & Community

Walking to Waiahole School daily, 3 miles each way.
Hitchhiking to the movies at Kaneohe Theater. Ruth (Kobashigawa) Asato

Summer-time MYF activities, such as telling ghost stories and then having camp-fire singing. Winnie Ching

The bridges being washed out and having to cross on sewage piping.
Having ditch water for household use. Frances (Higa) Goo

At the end of a Christmas program, there was a Santa Claus who climbed into the church building through a window. Nancy (Tokuda) Hagiwara

All community gatherings were held at the church - e.g., political rallies, entertaining marines.

MYF activities with Parker and Harris Memorial MYF, camping.
Making pretzels to sell for MYF activities. Mae Kishimoto

People visited each other, gave helping hands.
We knew almost every family member in Kahalu'u.
On New Year's Day, people went around visiting and greeting each other at homes and partaking of the feast prepared by families. We did this all day and even the following day around our immediate area. Frances Kiyabu

Friday Club in the 70's.
Growing up with lots of family and friends
Running barefoot through the potato fields.
Church camps at Kualoa Beach Park. Suzan Kobashigawa

Seeing Army camp at the Japanese School grounds. Soldiers having maneuvers around the community, marching up and down Waihee Road (on coral covered road).
Being able to roam around without supervision, hiking up in the hills.
The church was used as a community center for adults and children.
The Japanese School grounds became a playground for baseball and basketball. Frances (Nakata) Kushino

Working on the farm.
Going to church, Vacation Bible School during the summers.
Catching the bus down the highway to go to Waiahole Elementary and Intermediate School and Castle High School.
December 7, 1941. Lily (Kiyabu) Loughlin

Playing outdoors with friends, fishing in the river, sliding down the hill on cardboard.
How safe it was to walk in the evenings and how families took care of each other.
Loreen (Ige) Leong

Church and church activities, such as Easter egg hunts, potlucks, youth activities.
Fishing and playing with friends.
Stephanie (Tsuha) Lum

Bicycling around the neighborhood.
Playing in the stream.
Carol (Oshiro) Murakami

Knew practically all the families living in Kahalu'u.
Fun baseball games with whoever was available.
Church's young folks' activities.
Mitsuno (Ige) Nakamura

Seeing "The Ten Commandments" at Kuhio Theatre as an MYFer - Hiroshi and Grace Yamashiro and Martha Almon packed us into their cars and drove us to Waikiki.
Using the old parsonage and sanctuary as a place for MYF and some 4-H meetings.
Ethel and Sei Serikaku were our 4-H club leaders. At one baking contest, Barbara Chow and I gave a demonstration on how to make banana muffins and won second place.
Rev. Fred Jarman formed a youth choir - we sang an anthem every Sunday.
George Nakamoto organized "canteens" for the teenagers. He used drive us home in his hot rod. We told a lot of ghost stories and played games.
Jean Nakata

Bon odori sponsored by Japanese Language School - before December 7, 1941.
Patsy (Yonashiro) Nakata

Open country, freedom of outdoor activity - mountain and ocean recreation.
Friendly neighborhood.
George Niino

Kahalu'u Church was our central gathering place and members had close relationships with each other.
Gladys (Tomei) Parks

Participating in the Friday Club with Rev. Orlando Chapman.
Youth group activities as a teenager.
Leslie (Serikaku) Ringuette

When we visited for the very first time; it made such an impression on me that I knew I had found a church home. Proved right by all the love shown by members of the church, from Pastor Sam Paik visiting Aaron while in the hospital with tonsillitis to members attending Jelanie's college graduation, both bachelor's and master's degree celebrations.
David Runyon

The church was the center of all our activities.
Frank Serikaku

Country living.
George Serikaku

Just the feeling that the whole community was like a family.
Grammar school, Japanese school, and church.

Stanley Serikaku

Our family consisted of nine children. We frequently took care of relatives' kids and sometimes had as many as 13 children under one roof.
As a young girl, I remember that the Japanese School was used as an annex to Waihole School, grades 1-3.

Bridgett (Higa) Silva

Going to camp in Kailua.
Going to Miyashiro's Store and walking home.
Playing in the rain, picking plums, mountain apples, guavas.
4H Club.

June (Asato) Sutterfield

I fondly remember Ms. Martha Almon who came religiously every week to take me to church and MYF meetings.
The members of the church supporting our youth fund-raisers.
Meeting with youth from other churches on the island who have become life-long friends.
Attending annual church conference and district meetings.

Jean (Goya) Taniguchi

Getting acquainted with all of the members of Kahalu'u Church.
Rev. Warren C. Thomas worked with members who planned and worked at and around the new building.

Dorothy Thomas

The church was a big part of our spiritual and social life. Most memorable times were:
Completion of the new sanctuary in 1953.
Our wedding vows made in the old sanctuary in April 1952, conducted by Rev. Fujishiro.
The difficult days of the war years, both WWII and Korean conflict.
Hard work all the members put in to complete assembling the pews, planting gardens in the side of the sanctuary, and the maintenance of the grounds. Sei Serikaku was the one who spent more time cleaning up the place than any of us.
The old altar that I made - must be about 60 years old!

Roy Keichi Tomei

Start and end of WWII - martial law, blackout, rationing.
Must carry at all times government-issued ID and gas mask or donate blood.

Tsuneo Yamashiro

Togetherness - working alongside father on family farm and able to assist in solving problems.

Kay K. Yogi

THE KAHALU'U UNITED METHODIST CHURCH



Courtesy of Howard Dutcher

Our 74th Anniversary Celebration

Mahalo to Our Pastors

Kahalu'u United Methodist Church has been blessed with many fine pastors. Individually and collectively, they contributed much to nurture the spiritual development of the church. Each came with their talents and strong faith to spread the Good News; with God's grace they helped the members to define the character of our church and to set the ethos of an open, caring congregation. We are a vital force in the community in large part due to the dedicated leadership of our pastors. As we celebrate our 75th Anniversary, we want to express our deep gratitude to all who served us and to say Mahalo Nui Loa.

The Congregation of the
Kahalu'u United Methodist Church

**Historical Record of Pastors
Kahalu'u United Methodist Church**

<u>Year</u>	<u>Pastor</u>
1914	Chong Soo Park
1915	Y. T. Cho
1921	Gashu Higa
1931	Chinpei Peter Goto
1933	Chinpei Peter Goto
1936	I. Takahashi
1937	P. Morimoto
1938	Chinpei Peter Goto
1939	T. Wakefield
1941	James Terauchi
1946	Toshimi Tatsuyama
1948	Shuichi Fujishiro
1951	Warren Thomas
1955	Fred Jarman
1956	Paul B. Billings
1957	James J. M. Misajon
1960	John G. Ross
1961	James Terauchi
1967	Euicho Chung
1968	Ignacio Castuera
1970	Orlando Chapman
1972	Wesley J. Brown
1974	Shigeo Tanabe/Robert Hoshibata
1975	Alan Mark
1977	Thomas W. Goodhue
1978	Thomas Jackson
1980	Robert Nakata
1990	Sam Paik
1993	Kwang Cho
1995	Seung Eun Grace Lee
2003	Robert Nakata

Former Associate Pastors:

1938-42	Chinpei Peter Goto
1946-54	Chinpei Peter Goto

Former Associate Pastors (continuation):

1955-56 Mrs. Umeno Goto
1957-66 M. Hilo Himeno
Deaconess Martha Almon

Also: Taiji Takahashi
Kazuo Ozawa
Akio Tsukamoto
Vaiau Alailima
Elia Alailima



“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. ... You shall love your neighbor as yourself.”

The Great Commandment from Matthew 22:37-39

Our Social Creed



We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of racial, ethnic, and religious minorities.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen

Statement of Social Principles: From The Book of Discipline of the United Methodist Church – 2000.166.

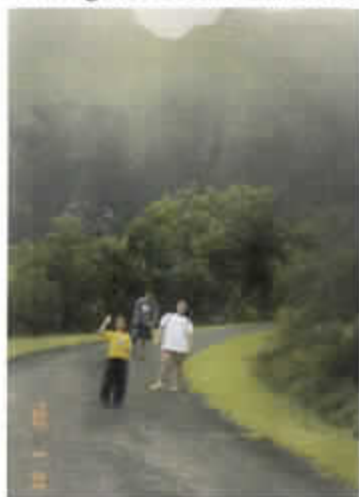
Our Children and Youth: Our Future

Their smiling faces and the energetic spirit they bring are indications of the nourishment they are receiving by sipping the Living Water. They are in the process of weaving some happy memories into the fabric of their lives. The challenge for all of us is to create a spirit of Ohana where our children and youth can feel a sense of place, can feel the presence of God and can become people with faith, hope and love to make a difference in the world.



Our Sunday School visits the Hawaiian Humane Society Cat House

Hiking at Ho'omaluhia Park



Host Marc took our group on a tour of the Wesley Foundation and the "White House" at University of Hawaii at Manoa.



Alyssa holds up a patch of the 75th Anniversary banner, a project spearheaded by Sarah Murakami, our youth leader.



Our choir gets ready to perform



Our farmers share their papayas with us



Celebrating a special occasion



Jasmine and Jessenia Stidger
enjoy fellowship hour



Our annual worship and picnic at
Kualoa Park

“And now faith, hope, and love abide, these three; and the greatest of these is love.”

1 Corinthians 13:13