

【研究ノート】

An Overview of Primary Source English Language Historical Documents Related to Hokusei Gakuen's Missionary Founders, Part II

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[Abstract]

This article is the continuation of an overview of English language historical documents containing information on missionaries who led the founding and development of Hokusei Gakuen. The aim is to provide a brief summary of the primary source documents relevant to the life and work of the founders of the school system. Hopefully, this will result in a more comprehensive understanding of the origins, early development, and enduring characteristics of the schools these pioneers established. Part I introduced several data sets which shed light on various missionaries and focused on materials solely related to Sarah Smith. Part II deals with Clara H. Rose, who served at Hokusei in the 1890s and worked until her death in 1914 in close proximity to Sarah Smith at Hokkaido Station.

Introduction

When Sarah Smith led in the establishing of the school that would become Hokusei Jo Gakko (北星女学校, Hokusei Girls' School) and later the Hokusei Gakuen system of schools, she was for several years the only missionary serving there. She spoke and wrote of the loneliness of working in those circumstances, and eventually the Presbyterian Church in the United States of America (PCUSA) Board of Foreign Missions (BFM) gathered the resources to send her a partner to cooperate in her work: Clara H. Rose.

She and Smith shared a remarkable number of common points, including being born only a year apart, living in the state of New York in the U.S., being members of the same church (First Presbyterian Church of Elmira), and having experience teaching in both the U.S. and Japan. They both taught at the same school for girls in Tokyo, though Smith had

Key words : Board of Foreign Missions, Japan Mission of the Presbyterian Church in the United States of America, Hokusei Gakuen, Hokusei Jo Gakko, Sarah C. Smith

moved to Hokkaido before Rose arrived there. Also, both had gone through the experience of losing their parents, Smith's dying before she reached age 10 and Rose losing one while in her teens and the other in her 20s.

As a result, it may have been particularly disappointing when Miss Rose's time in Sapporo proved to be a relatively brief one. She arrived in 1894 and began serving alongside Miss Smith. However, some combination of differences in their approaches to educational mission work, personal interactions, and personalities themselves, along with Miss Rose's growing sense that she was being led by God to begin a new work in Otaru, resulted in her leaving Hokusei in 1896. She established Seishu Jo Gakko (静修女学校, Seishu Girls' School), which included the kindergarten now called Rose Kindergarten (ローズ幼稚園). Nevertheless, Miss Rose taught at Hokusei Jo Gakko at a crucial time in its formation, and for the next 18 years, the two women remained active members of the Hokkaido Station missionary team within their Japan Mission. They found specific ways to cooperate, despite their differences. The links of mutual support they maintained and common vision they continued to pursue in close proximity to each other, though inside different school organizations, indicate that Clara Rose's influence on the development of Hokusei Jo Gakko was not insignificant.

The following English language materials are available to interested readers. Together they form a comprehensible, if not detailed and complete, picture of the life and work of Miss Rose, a missionary who made a meaningful contribution to Hokusei Gakuen's formation and development.

Overview of Sources Specifically Related to Clara H. Rose

Clara Rose lived in numerous places, including Milford, Pennsylvania, Rockford, Illinois, and Elmira, New York, in the U.S. and Tokyo, Sapporo, and Otaru in Japan. In each of these six, documents with information directly connected to her were created and remain. The following introduces them, arranged by author in alphabetical order.

Various Elmira city directories from the 1860s through the 1880s shed light on the locations of the homes of various members of the Rose family, although none directly mentions Clara. For example, *Boyd's Elmira City Directory, 1878 and 1879* lists the residence of Amanda Rose, the widow of Stephen Rose, at 866 Magee. It is possible that "Carrie" and/or her sister, "Fannie," lived with Amanda, their mother, during at least some of these years. Compilations of the contents of the directories for 1860, 1863-1864, 1866, 1868, 1869, 1872-1873, 1874-1875, 1878-1879, 1880, and 1882 are available online at the *Tri-Counties Genealogy & History*, directed by Joyce M. Tice, in the *Directories of Chemung County, New York* section.

The *1880 City of Elmira Census* lists “Carrie” Rose as 29 years old and living with her sister, “Fannie,” who was 11 years older. Under “Occupation,” the notation for both is “at home.” They are described as the sisters of Stephen Rose.

Elmira College has a picture of Cowles Hall, the sole building on campus when Clara Rose studied there, as well as other pictures from that era. The College's Archivist and Curator has graciously made copies available for research on Clara Rose (N. Ball, February 24, 2017).

The Elmira College Bulletin from two years, 1875–1876 and 1876–1877, lists Clara Rose as a current student. She is placed in the “special student” category. At that time, those in this category included art and music students who were admitted on regular status, yet gave their whole attention to their particular art form and were given specific instruction and training in it rather than a wide variety of subjects. According to the Elmira College Archivist, there is no record of her graduating; neither does she appear in the alumnae catalog (N. Ball, January 4, 2017). Therefore, it would seem likely that she was not working toward a degree but concentrating her education on music and/or art.

The Elmira Daily Gazette and Free Press newspaper contains an article about Clara Rose's life and work in Otaru, Japan, in its November 8, 1901, issue. Entitled “Miss Clara H. Rose, Missionary in Japan,” it describes some of Rose's family background, her activities during her second furlough, and her lifework in Japan.

The Elmira Star-Gazette newspaper December 10, 1910, issue includes an article (p. 10) by the title of “Slightly Hurt in Explosion.” It describes how Miss Rose was cut by flying glass from a blast at “the auxiliary power house at the Grand Central station in New York City.” She had been staying there while on furlough from Japan, living in a building of the Bible Teachers' Training School. On June 22, 1914, the same paper announces Clara Rose's death (p. 7). It notes her connections to other members of the extended Rose family in Elmira and elsewhere.

Edward B. Hoffman includes a brief chapter by the title of “A Bunch of Roses” in his book, *First Presbyterian Church of Elmira: The First 200 Years*. It provides a two-page overview of the 22 known members of the Rose family who have had membership in the Church, beginning in 1851. Though it supplies little information on Clara beyond noting her work with Sarah Smith, it provides some valuable context by describing the family in which she grew up and a key part of her support system in her years in Hokkaido.

Michi Kawai wrote of her memories of Clara Rose in *My Lantern*. Three chapters (totaling 31 pages) of the full-length book relate to the author's time in Hokkaido generally and

Sapporo and Otaru specifically. Particularly the fifth chapter, “Trying My Wings in Otaru,” sheds light on Miss Rose and the contributions she made to the lives of those with whom she worked, including Miss Kawai. She would become a noted educator and founder of the Keisen Jogakuen (恵泉女学園, Keisen School for Young Women).

The PCUSA maintained records of its various BFM missions, including the Japan Mission, which are now held at the Presbyterian Historical Society in Philadelphia, Pennsylvania, U.S.A. Among them are personnel files of individual missionaries. Clara Rose’s file contains various items the author/photographer of which is often unclear. Most are copies or transcriptions. There is (a) a front-view picture of her, (b) a photo of her with the graduating class of 1889 of the school where she taught in Bancho, Tokyo, (c) a personal data sheet (completed by Rose June 14, 1897), (d) Miss Rose’s *The Rain-Bow Through the Rain*, noted below, (e) an anonymous, undated, untitled notice of her death, (f) a report of her death by a Mr. Brokaw, transcribed from *Report Japan Mission, 1914* (p. 18), (g) in the same *Report* by an anonymous writer (pp. 42–43) a review of Miss Rose’s life and ministry (both copied and transcribed), (h) a review of her life and death by “G. P. P.” (no doubt George Peck Pierson, the Presbyterian missionary who served concurrently with Rose in Hokkaido), transcribed from the September 1914 volume (p. 363) of *The Japan Evangelist*, and (i) an overview of Clara Rose’s life by Benjamin Chappell, transcribed from a 1915 issue of *The Christian Movement in the Japanese Empire*.

The Rockford Daily Register-Gazette, a newspaper in Rockford, Illinois, ran an article about Clara Rose in its July 23, 1902, issue. In a single column it describes her personal background, noting her years as a public school and then college student in Rockford, followed by the time she spent teaching there. It moves on to present an overview of her educational work in Japan.

The Rockford Public Library in Rockford, Illinois, has a copy of the September 22, 1870, issue of *The Rockford Weekly Gazette*, which contains an article describing Clara Rose’s artwork. It refers to her apparently in connection with the local county fair (J. H. Lythgoe, January 5, 2017).

Clara Rose painted a set of five water color pictures into the margins of a textbook with the title of *A Course of Painting in Neutral Tint*, by R. P. Leitch. They are now kept at Rose Kindergarten.

Rose also wrote a number of personal letters and reports which appear in microfilm form in a large collection of historical documents from the Board of Foreign Missions. The copyright for the set is owned by the PCUSA’s Presbyterian Historical Society, but they are published by Gale Cengage Learning (Primary Source Media, formerly Scholarly

Resources). The materials related directly to Clara Rose consist primarily of reports and personal letters she sent to those higher in her mission organization's structure who were responsible for oversight of her work. In some cases she submitted updates on the work her school or other organization was conducting, while in others she corresponded about personal matters with her supervisor. The relevant records are not arranged in chronological order or tightly organized, but they do on occasion shine a more direct light on Miss Rose's thoughts, personality, and work than those found any other place.

For instance, in a letter dated August 3, 1892 (Roll 109, Document 158), she writes of her plans to move to Sapporo after Sarah Smith's urgent, repeated requests that she do so. But in an August 31, 1898, letter (Roll 114, Document 162) to two of her supervisors, she describes how her relationship with Smith has deteriorated and led her to open her own school in Otaru. Yet as the years pass, she seems to find great meaning in the work she is doing: "To watch the development of these girls from the raw material to cultivated christian [*sic*] women is as satisfying an experience as this life affords I imagine" (Roll 276, unnumbered document, Rose to Johnson, Dec. 12, 1906).

Rose wrote a short story, as well, entitled *The Rain-Bow Through the Rain*, which is now in her personnel file at the Presbyterian Historical Society in Philadelphia. It describes the responses which various individuals in one town have when a rainbow appears one day, and how these reactions reveal their thoughts, characters, and spiritual conditions.

Stephen E. Rose (Clara's nephew, one of several members of Clara Rose's family named Stephen Rose) wrote a 57-page book by the title of *Magee and Washington Avenue*. In it he recounts episodes from the Rose family history, including Clara's helping her sister Fannie undergo treatment for a drug addiction in Philadelphia.

Stephen E. Rose also wrote a 48-page book, *What's in a Name*, which explains the connections between various members of his family tree. He describes Clara's teaching art to male students who came to the family home to study, as well. The Chemung County Historical Society in Elmira, New York, has a copy of the work, which the author apparently self-published in Elmira.

The Chemung County Historical Society has in its holdings a copy of a picture by an anonymous photographer of Clara Rose wearing a hat, in a button-up coat and bustled skirt, facing her right. Though it is undated, she appears to be in her 20s or 30s. The Chemung County Historical Museum archivist has said that the location of the original photo is not known.

Otaru Zion Church, which now operates Rose Kindergarten, has a collection of

approximately 400 books personally owned by Miss Rose, which have remained since her death. They are by and large written in English. The subjects range from (a) Bible study (such as *Elijah*) to (b) Christian missions (e.g., *Christ at the Round Table*) to (c) Christian spirituality (*Quiet Talks on Power*) to (d) history (*History of Germany*) to (e) literature (*The Works of William Shakespeare*) to (f) reference (*The Universal Encyclopedia*). Though these works do not relate directly to Miss Rose herself, they perhaps do shed some light on her areas of interest and the types of ideas which formed her view of the world and directed her efforts.

Overview of School-Related Sources With Information on Clara H. Rose

The following includes documents with data relevant to Rose but not focused on her so much as written to report on the organizations to which she belonged (schools, churches, mission groups). Both when written by her and about her, they provide information helpful in gaining a clearer sense of her ministry and the various ways she approached it.

The Kindergarten Union of Japan published its annual reports during some of the years Miss Rose served in Japan. They are now in a seven-volume series which covers 1907 to 1935. Though they include very little information on the kindergarten Rose established, they supply some helpful context of organizations similar to hers and operating at the same time. The Scholarly and Academic Information Navigator (CiNii) provides a list of numerous libraries at which these works may be accessed.

The PCUSA General Assembly annual reports on the Japan Mission contain information on Clara Rose and the schools and churches she served. They range from the 1886 note on her work in Graham Seminary in Tokyo through the 1915 account of her death, then beyond in following years to the continuing work of Rose Kindergarten. Relevant data does not appear in each year's update but does fairly frequently shed some light on the places she is serving, with whom, and on what scale the work is progressing, including numbers of pupils enrolled and how many baptized. Records note her move from Graham Seminary to the school in Bancho in Tokyo, then to Sapporo and later to Otaru, as well as when she was in the U.S. on furlough. They cover the day school, kindergarten, boarding school, Sunday school, and other church work aspects of her ministry.

The 1897 report declares that at Hokusei, with Miss Rose teaching and Miss Smith primarily doing the administrative work, "The school . . . has never been so prosperous as now" (Vol. 2, BFM Report, p. 128). The 1907 account describes the purpose of the school she founded in Otaru by saying it "aims to help poor and needy girls" (Vol. 2, BFM Report, p. 232). The 1910 report states that it consists of a kindergarten and an "Industrial Boarding School for Girls" (Vol. 2, BFM Report, p. 240).

The PCUSA Japan Mission of the BFM published its activities annually from 1911 through 1923. These records are now in hard-bound book form as *Japan Mission Reports*. They include typically from a few to several lines on Clara Rose or Seishu Jogakko. For example, the volume containing information on 1911 has a picture of the Seishu Jogakko campus (p. 20) with the caption, "Seishu Girls' School, Otaru. Miss Rose." In the 1912 report is a picture (p. 18) of 15 students entitled "A Class From the Otaru School." The reports typically contain either summaries of information provided by Clara Rose or direct quotations from her reports. They have data on numbers of students enrolled in the school for girls, kindergarten, and Sunday schools, as well as numbers of Christians, non-Christians, and baptisms during the past year. There is some description of the schools' focus on their mission, particularly to train girls in domestic sciences, with emphasis placed on Christian faith and mutual support with the local church.

Inside the organizational structure of the PCUSA's global missions organization (BFM), women's auxiliary groups were maintained on national, regional, presbytery, and local levels, which did a great deal of the actual work of supporting the denomination's mission effort. Each missionary belonged to particular groups within this system, so that individuals such as Clara Rose and Sarah Smith reported regularly by letter to these sponsors and visited in person when furlough made it possible. Smith and Rose belonged to the New York regional branch of the Women's Board of Foreign Missions of the Presbyterian Church.

For each of the years they were in Japan, reports on their work appeared in the annual publications, which are now in book form (in some years one volume, in others two). The length of each update for an individual missionary ranges from a single line to roughly half a page and includes information either about her personally or the organizations she is serving. For instance, the 1893 report describes the difficulty that Sarah Smith faces in bravely carrying on the work, with measurable results, in a time of opposition to foreigners. It then states, "It does seem very desirable to send some one to assist and sustain Miss Smith in her loneliness" (Vol. 1, p. 30). The 1895 report tells how Miss Rose's now serving in the ministry in Sapporo has made possible a whole range of activities: conducting four Sunday schools, weekly prayer meetings, a large Bible class for young men, and many personal visits, among others.

Each year's report also notes the organization designated as sponsor for each missionary. In Miss Rose's case, Madison Square Church in New York City was charged with particular responsibility for her support. Also, from year to year certain groups are listed as giving offerings directed specifically toward the work at the schools where the missionaries serve. For example, in the years Rose is in Sapporo, New York Fourth Avenue Church,

North River Presbyterian Society, and the American Presbyterian Church in Montreal, Canada, give offerings for education at her school. In addition, a report from the Chemung Presbytery (Smith's supporters) and New York Presbytery (Rose's backers) appears annually, including numbers of women's mission societies and children's mission education and service groups functioning in their local churches.

Rose published a number of short articles in the magazine *Woman's Work for Woman*,¹ which served as a key communication tool for PCUSA missionaries. Reporting on the work in this publication served to help them maintain contact with their backers, as well as build further support, both organizational and spiritual. Rose's writings range from (a) the 1890 note from her days in Tokyo to (b) a few different letters from 1894 describing her work in Sapporo to (c) the 1895 mention of the opening of her school in Otaru, and continuing with (d) information on the development of Seishu Jo Gakko (1896, 1898, 1899, 1900, 1902, and 1913) and (e) a report on Rose's death in a 1916 issue.

An 1896 issue (p. 239) contains a picture with the title "Otaru Landing." It appears to be a drawing, sent by Miss Rose, which was prepared from a photograph of people beside a boat, perhaps preparing to board it. Two photos of the kindergarten she established are included in an 1899 issue (pp. 245-246), one with the title "Kindergarten on the Playground at Otaru" and the other "Otaru Kindergarten at Work." Rose presented an introduction of "An Otaru Woman" in a 1901 issue (p. 250). It describes a local woman of great faith and strength of character, Mrs. Kikuchi, who has made her home available to be used in conducting a Sunday school. These various images serve to give vivid impressions of life in the community Miss Rose is serving.

There is also an untitled, hand-written, 131-page set of records of Seishu Jogakko, the majority of which was apparently penned by the same person (if not Miss Rose, then another anonymous author). It consists mainly of (a) a narrative of the formation of the school, (b) lists of teachers, students, course titles, texts, and Japanese-English vocabulary, along with (c) financial records. The materials contain information on happenings at the various academic levels, including the Kindergarten Department. Neither the precise dates, nor locations at which the various parts of this collection were written, nor who authored each one, is made clear. Where the originals of these records are now kept is unknown to the author. Yet they shed light on a number of key aspects of life at the school Rose worked to establish.

Sarah Smith's *Sumisu-Sensei Nikki* (スミス先生日記, Miss Smith's journal), also entitled *Sumisu Koumu Nenshi* (スミス校務年誌), contains only two brief mentions of Clara Rose. The 1894 entry notes her arrival in Sapporo, and the 1896 portion states that she has left to take personal charge of her work in Otaru.

Conclusion

As the preceding demonstrates, both the historical documents relating specifically to Clara H. Rose and those dealing with the formation and development of Hokusei Jo Gakko and Seishu Jogakko, present enough information for the interested reader to piece together a fairly complete understanding of her life and work. This in turn makes possible a more thorough comprehension of the types of influences which have helped shape Hokusei Gakuen into the institution it currently is and contributed to the strengthening of Christian education in Hokkaido, Japan, and beyond. Hopefully the number of relevant documents located and made accessible will continue to increase.

[Note]

¹As the reference list indicates, other titles under which the same publication appeared include *Woman's Work for Woman and Our Mission Field: A Union Illustrated Magazine* (1886-1890) and *Woman's Work* (1905-1924).

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