Sumisu–Sensei Nikki, or Sumisu Koumu Nenshi, Sarah C. Smith’s Annual Report on School Affairs

James E. ALLISON
Summary

Sumisu–Sensei Nikki, or Sumisu Koumu Nenshi,
Sarah C. Smith’s Annual Report on School Affairs

James E. ALLISON

Contents

I. Introduction
II. Historical Background
III. Format of Koumu Nenshi
IV. Overview of Contents
V. Analysis of Contents
VI. Conclusion
VII. References
VIII. Notes
IX. Acknowledgment
X. Figure 1: Student Population
XI. Figure 2: Number of Boarding Students
XII. Figure 3: Number of Graduates
XIII. Figure 4: Financial Contributions
XIV. Figure 5: Number of Baptisms
XV. Abstract

Introduction

Of all the extant records of the formation and development of Hokusei Jo Gakko (North Star Girls’ School, 北星女学校), from which grew today’s Hokusei Gakuen, the most complete and definitive single set of information on its earliest years is Sumisu–Sensei Nikki (Miss Smith’s journal, スミス先生日記). Though this is the title handwritten in Japanese on this hardbound work’s first title page, it is more commonly called Sumisu Koumu Nenshi (Smith’s annual report on school affairs, スミス校務年誌) or simply Koumu Nenshi (as hereafter in this article). It consists essentially of the educational ideal of the school’s founder, Sarah C. Smith, then a year-by-year account of its progress from 1887 to 1909. She paints a fairly vivid picture of life at Hokusei Jo Gakko. The book also provides a representative example of Christian educational work conducted in the late 1800s and early 1900s by the Japan Mission of the Board of Foreign Missions (BFM) of the Presbyterian Church in the United States of America (PCUSA).

Key words: Board of Foreign Missions, General Assembly of the Presbyterian Church in the United States of America, Hokusei Gakuen, Hokusei Jo Gakko, Sarah C. Smith
As the school developed in later years, more thorough and accessible records were kept. However, reporting especially on the years before Smith's work became part of the Hokkaido Station of her denomination's Japan Mission in 1911 is sketchier. It alone provides a relatively complete accounting of key events in the formation of the school during its early years. Combined with the annual reports on 1911–1923 in the hardbound Japan Mission Reports, it presents a reasonably coherent and thorough description of life at Hokusei during the span of Smith's years as a missionary assigned to the school.

As part of a university-funded research project of Hokusei Gakuen University's Smith Mission Center Steering Committee, members have had scanned and transcribed the Koumu Nenshi originals, then made them available as a Web resource. They are intended as a supplement to the English transcription of Koumu Nenshi in the second volume of Hokusei Gakuen Hyakunenshi (Hokusei Gakuen, 1990) and the Japanese Koumu Nenshi translation by Kikuo Ishihara (1994). In order to facilitate a deeper understanding of Hokusei Gakuen's historical roots, the committee has set plans to make the materials accessible through the Hokusei Gakuen University the 50th Anniversary in 2012 (開学50周年記念事業) section of the university Web site (http://www.hokusei.ac.jp). This article introduces the background and format of information in the Koumu Nenshi records. It also provides a brief description and some analysis of their contents. Hopefully it represents a contribution toward an accurate and complete understanding of Hokusei Gakuen's origins and growth.

**Historical Background**

Practically the whole document was recorded by Sarah Smith. The only exceptions appear to be (a) the 1898 and 1899 reports by Ida Geopp Pierson, the missionary who took Smith's place while she was in the US on furlough during that time, (b) a single-page list of donors from 1896–1897 near the end of the document written in Japanese by an unknown author, and (c) a 1901–1902 balance sheet with financial records written at least partially by another person in English.

The lack of any evidence to the contrary suggests that the work was written in Sapporo. Smith notes in the 1894 report that she has lost the kindergarten roll book, which contained a few names she has not yet transferred to the tuition book. The fact that she was using records such as these in compiling her work suggests that the writing took place perhaps at school or her home.

The Koumu Nenshi records contain no precise date indicating when they were written. As Hokusei Gakuen University Vice-Chancellor Reiko Sakai notes (Gakuen Kenshukai,
August 10, 2011), it is possible that the school system’s founder completed it toward the end of her time as head of the school, in preparation for passing leadership over to her successor, Alice M. Monk, in 1915. Perhaps in combination with this, Smith may have written it in preparation for the school’s 25th anniversary celebration in 1912. *The Japan Evangelist* magazine recounts it as follows (Santee, 351–352).

On the 28th of May last there was held in Sapporo a celebration of more than local interest. The Alumnae and friends of the Hokusei Jo Gakko gathered to celebrate the 25th Anniversary of the founding of the school, and to offer congratulations to Miss Sarah C. Smith who founded the school and who has been its foreign principal during all these years.

Congratulatory addresses were delivered by Pres. Sato of the Tohoku Teikoku Dai Gakko, Dr. Miabe of the same University, the Principal of the Sapporo Koto Jo Gakko, representatives of the faculty, the Alumnae and the students.

Having plans for various school leaders to speak publicly in connection with this celebration could have helped lead her to devote the time needed to access and compile records into an easily readable form. Having this set of documents in hand may have assisted her and others in preparing to speak on this occasion.

Another possibility regarding date of authorship arises at the end of the report of 1890. After a note naming a sewing teacher’s two successors, Smith signs the entry, “1823, S. C. Smith.” This cannot of course be accepted literally (she was born in 1851); however, it is not impossible that she actually refers to 1923, the year after her retirement as a PCUSA missionary. It could be that she took advantage of the free time which became available to her after retiring and penned one or more additions, or not inconceivably even the bulk of the document.

Smith may have recorded information on each year soon after it was completed, adding to her stock of records annually. On the other hand, she may have compiled data on some or even all the years at a later, unknown time. The text provides few clues in this matter.

If any stylistic evidence exists, it may be in the 1898 and 1899 sections written by Ida Pierson, noted above. Their wording suggests that they might have been recorded at a different time than the rest of *Koumu Nenshi*. Whereas Smith’s entries are the typical English story-telling forms of present or past tense, Mrs. Pierson’s suggest that she may have been recalling the events from a time sooner after they took place. Smith often begins her accounts with terms such as “This year a Kindergarten is added to the school” (1888) and “This year sees the end of the Japan–China War” (1895). She then moves to the past
tense, for instance writing, “Mrs. Miyoshi became sewing-teacher” (1890) and “The school graduated: Miss Majima . . .” (1895).

Mrs. Pierson, on the other hand, tells her story in the past tense, nearly throughout, yet at a few points shifts to the present perfect, noting things such as “The teachers engaged since Jan. 1”, 1899 have been the same as those of 1898 . . .” (1899). She also states that Michi Kawai “sailed for the U.S. July 29, 1898 and is now studying . . . in Germantown, Pa.” Her word usage suggests that she may have written the reports while Smith was in the US on furlough or soon after, then handed them to her colleague at the end of her work as substitute. If so, Smith would have had them in accessible form whenever the time came for her to compile Koumu Nenshi. It is also apparent from the ladies’ characteristic penmanship that Smith added to Pierson’s work students 83 to 92 in the 1899 roster and wrote the concluding paragraph of that year’s report.

In addition to who authored Koumu Nenshi, where, why, and when, the question presents itself of why this account of Hokusei’s history stops at 1909. It is of course not impossible that Smith intended to complete later sections but was never able to do so for reasons of her crowded schedule or sometimes poor health. It is likewise not inconceivable that some portion of the work was completed but later lost. However, a more likely explanation lies in the manner in which records were coming to be kept at that time.

Hokkaido Station of the BFM’s Japan Mission was established in 1911. Until that time, organizationally it had been part of the Tokyo Station (sometimes called Tokyo Mission). Relatively detailed reports on the activities of each year were filed by the Hokkaido Station after its formation, then later compiled and published as part of the book, Japan Mission Reports, covering 1911 to 1923. These afford a fairly thorough picture of life at Hokusei Jo Gakkō during these years. Thus the perceived need for a separate written account of Hokusei Jo Gakkō’s development may well have disappeared after Smith wrote Koumu Nenshi.

It is not clear by whom Smith intended Koumu Nenshi to be read. It is possible that the school system’s founder wrote it with the general purpose of leaving behind reliable records of the school’s history but, as noted above, particularly for Alice Monk as it became clear that she would succeed Smith as missionary head of the school. In support of this view is the fact that the year the reports end, 1909, was relatively soon before Smith passed over missionary leadership of the school to Monk.

Also, although Smith wrote her account of Hokusei Jo Gakkō’s development in a generally organized and readable fashion, it contains numerous mis-spellings, omissions, and signs of writing done quickly or somewhat carelessly. The 1902–1903 report, for instance
includes misg rather than might, tho rather than though, the number 33 skipped in the list of students enrolled, and the number 51 entered twice in a row, not to mention Smith’s characteristic horizontal section of the letter ɿ written far from the vertical section (often near the end of the word). In some sections of Koumu Nenshi, the author spells a pupil’s name differently from the spelling for what appears to be the same student in another year’s entry. Thus it is often unclear which version is correct.

These all may be indications that Smith was writing not for publication but a specific and limited readership. It may have consisted of one or a few more people with whom she felt no need for precise handwriting, grammar, syntax, or spelling.

As for the sources which Koumu Nenshi’s authors used in compiling their work, besides the tuition book referred to on p. 2, the content offers few clues. How much was transcribed from documents and how much was drawn from memory some unknown amount of time after the events recounted, is unclear. For instance, there is no written indication of the origin of Smith’s often-quoted educational ideal, which she sets forth at the opening of the book. She states her view of the “fundamental idea of a school,” conceiving of it as “to educate in the various branches of useful knowledge” and focusing on “religious and spiritual influence.” Perhaps Hokusei’s founder composed it herself or was quoting from another source. It is possible that it was authored or at least approved by one or more of Smith’s sponsoring organizations (the PCUSA’s Board of Foreign Missions or its Japan Mission). Similar statements of educational ideals existed at many institutions at the time, and there is the possibility that Hokusei’s founder chose the wording herself but was influenced by one or more of them. The ideals, missions, and objectives of the Presbyterian-founded Elmira College, those of Brockport State Normal School, or others she learned while a student in Brockport may have influenced her. Yet the Koumu Nenshi text itself yields almost no information regarding this.

**Format of Koumu Nenshi**

*Koumu Nenshi* is 111 pages long. All but one is in English, hand-written in cursive style. After a stamp identifying it as belonging to the Hokusei Gakuen Main Offices, item A 1, recorded August 1990, the text includes at the beginning two title pages (one Japanese, one English), then the educational ideal just mentioned. Nearly all the remainder of *Koumu Nenshi* consists of a year-by-year account of the school’s development. After several dozen blank pages, the book concludes with six pages of data fragments, each apparently with little relationship to the other. They include (a) a list of 1893–1896 graduates, (b) the 1901–1902 financial records noted on p. 2, (c) a list of donors helping repay a debt in 1898–1900, (d) the 1896–1897 list of donors (in Japanese) also mentioned on p. 2, (e) financial records from 1896 to 1898, and (f) a list of donors, apparently from 1894.
In addition to the book itself, immediately following the final page of year-by-year records (1908-1909), there has been inserted a hand-written note, written and signed in Japanese “Tokito, age 76” and dated August 23, 1983. Finally, at the end of the entire work is a three-page memo in Japanese with Sarah Smith’s picture and another one-page note attached. All these are editing- and publication-related notations.

Each year’s report typically begins with a paragraph or two recounting key events taking place during the year past. These include such matters as (a) problems with particular students or teachers, (b) instructors who have joined or left the faculty, and (c) school property acquired. This is followed, often immediately, by a list of students who have graduated in the year being reported (in the years when there have been graduates). Next, beginning in 1898 and appearing frequently afterward, is a number and sometimes list of the pupils baptized during the year.

The review of the year continues with a list of the pupils enrolled. This often comprises the largest portion of the report. In the years the kindergarten is operated (1888-1894), its student roster is included. The author proceeds with a total number of pupils for that year and sometimes how many of these are boarding students rather than day-class-only commuters. In some years but not consistently, a list of Japanese instructors currently employed is included. In some cases it appears at or near the end of the report, following the pupil roster; in others it comes around the beginning. The discussion then moves, in quite a few cases, to another few paragraphs describing key events which have occurred. It concludes with a financial overview noting the amount of support received from the Japan Mission, from Hokusei-based sources, and the total of the two.

As the preceding indicates, the format of Koumu Nenshi varies significantly from year to year. The order and length of the various component parts are considerably different, and in general the reports tend to grow in length as the number of pupils and staff members at Hokusei Jo Gakko grow and the organization as a whole gradually expands. Nevertheless, on the whole, the authors provide accounts of events that in one form or another present essentially the same categories of information for each year.

In the first 14 years of Koumu Nenshi, each report covers a year labeled simply, for instance, 1887 or 1893. However, after the 1900 report appears one describing only the half-year from fall 1900 to spring 1901. From that point on, each account of events begins covering a school year which starts in April of one year and runs through March of the next. Thus each accounting is labeled as representing parts of two years, for instance 1903-1904. The length of the school year was essentially unchanged, but the starting and ending points were altered.
Smith explains the restructuring of the reporting in the 1901-1902 account. At that point in time, the Hokusei academic year had been starting in September. However, the BFM Japan Mission business year began in May and the Japanese government required an accounting of the January–through–December period each year. Three separate time frames with which to deal meant quite a troublesome task of reporting, so Smith gained permission to report to the government on an April–through–March year. She then shifted the beginning of Hokusei's school year to April, which was nearly the same as the Mission's, thus streamlining the process considerably. In doing this, she also allowed her reporting “to correspond to that of the government, Koto Jo Gakko” (1901–1902).

The handwriting in *Koumu Nenshi*, with Smith's characteristic style, makes it a daunting task to accurately read a certain percentage of the book's words. The letters *u* and *n*, for instance, can be quite difficult to distinguish, making names in particular a challenge. Fortunately, separate lists of Hokusei Jo Gakko graduates in Japanese were referenced in the translation by Kikuo Ishihara (1994). They provide a more reliable set of readings of names and can clear up a certain amount of confusion the unclear writing style creates at points. These materials included the *Hokusei Gakuen Hyakunenshi* (Hokusei Gakuen 100–year history) and the Hokusei Gakuen Girl's Junior and Senior High School Alumni Association *Kaiinmeibo* (Membership list), according to the *Koumu Nenshi* Japanese translation afterword.

Beyond the matter of writing style, some sections contain blotches or other markings which obscure the original letters. Also, certain words scattered throughout the book have been underlined, some in red. It is not clear whether the underlines were part of the original or added later. Therefore, underlines have not been included in the transcriptions. Finally, in various locations, the Japanese version of pupils' names has been written in around the English version, by an unknown writer(s) at unknown times.

**Overview of Contents**

Figures 1 through 5 on pp.13–18 present the picture of Hokusei Jo Gakko's development which *Koumu Nenshi* paints. The student population grew from 46 to 179 during the years it covers, as Figure 1 indicates. Within this group, the number of boarding pupils increased from 10 to 32 (Figure 2), though the authors reported this information only for the first 12 or 13 years after the school was established. Another sub-grouping was the kindergarten children, only reported for the years that section of the school was open (from 1888 to 1894). The number of kindergarteners stayed in the 20s most years, with one in the 30s, one in the 40s, and its final year at 18. Totals of new students admitted were not included in *Koumu Nenshi* until the 1900–1901 report and thus are not presented in graph form; however, they rose from 46 to 80 by 1908–1909. Smith provided data on
the number of pupils receiving financial support but did so consistently only for the first eight years of the school's history. The numbers ranged from five to nine students.

Reporting on the number of Japanese teachers at Hokusei was also less than consistent. Further, it is difficult in some cases to determine what portion of this part of the staff was full- and what part-time. As a result, no graph is presented to demonstrate the data in the reports. Nevertheless, it is clear that the total grew from 2 “assistants” to over 10 instructors in the time the book covers. The number of non-Japanese (missionary) teachers serving at Hokusei each year can be seen in the article of this publication “Missionaries Who Worked with Sarah C. Smith (Part II)” (Allison, 2009, p. 51).

When the school’s first students began to reach graduation in 1893, the numbers were small. However, the size of the graduating class had grown from 2 to 25 by 1909, as Figure 3 shows. Figure 4 demonstrates the financial backing Hokusei received from inside and outside the school. It rose from just over 500 yen to nearly 6,000 yen during the time span the book covers. Finally, Figure 5 demonstrates that numbers of new baptized believers were often reported in double figures during the years when these statistics were included in Koumu Nenshi (beginning in 1898). Through their daily exposure to Christian teachings and numerous active believers among their teachers and fellow-students, a certain number of pupils also chose to follow Christ in faith while still students at Hokusei Jo Gakko.

Analysis of Contents

Koumu Nenshi provides a window through which is possible a relatively clear view of life at Hokusei Jo Gakko as it developed in its early days. The book includes information on each year which is similar in length, detail, and content to the annual reports from Hokusei to the Japan Mission for 1911 to 1923, contained in Japan Mission Reports. Both these supply more thorough accounts than the Hokusei reports included in the Japan Mission’s annual report to the PCUSA do. The mission magazine Woman’s Work for Woman and Our Mission Field is also different in that it presents various features and updates for 1880-1924 but not a consistent reporting. Its purpose differs, as well, in that it was aimed not at documenting the school’s growth historically so much as encouraging and inspiring its readers to support the mission cause. Letters and other personal communications to and from Smith and other Hokusei missionaries, preserved in microfilm form (Heuser), give a much more subjective, colorful, and multi-layered rendering of events at Hokusei in many cases. They are more widely scattered and much less directly accessible than Koumu Nenshi, however. The information itself which each of these documents supplies varies at points, though they agree on the general pattern of Hokusei’s formation.
With regard to the growth of Hokusei Jo Gakko’s student population, though it was able to attract a remarkable number of students in its early years, it must also be pointed out that for a variety of reasons, a considerable number of pupils withdrew from the school. The number who did so was between one third and two thirds of the number admitted to Hokusei in the years when data on withdrawals was reported. It was simply described as “many” in other years (1903-1904 and 1905-1906).

The increase in enrollment did not continue without interruptions, as Figure 1 reveals, either. Smith suggests various forces which worked against the school’s development, such as the lack of spacious and attractive facilities, including classroom space and, as Figure 2 suggests, room for boarding student housing. Likewise, anti-foreign sentiment, the 1899 government directive prohibiting the teaching of religion to many pupils, and the emergence of competition as parents came to have more options for their daughters’ education, created serious challenges for Hokusei as it struggled to establish itself.

Along with the student population, the number of graduates rose but slowly and unevenly, as well. With the size of the graduating class exceeding 20 in only one year during the time under consideration (see Figure 3), even as the student population stayed over 150 for each of the last five of these years, it is apparent that retaining students was a constant challenge for the school in its early days.

The various factors which impacted Hokusei Jo Gakko’s ability to attract students, noted above, also appear to have influenced its financial stability, as Figure 4 demonstrates. Most notable is the loss of well over half the school’s annual income from 1899 to 1900, which coincided with the government’s efforts to force a great deal of religious instruction out of schools such as Hokusei.

Beyond the students reported as becoming baptized Christians, numerous others made the choice to accept Christian faith at some point in their lives after finishing their studies at Hokusei. Still others, as Smith notes, had become believers while students but not yet taken the step of being baptized, for reasons sometimes including opposition from family. Among these were some of the 72 who made professions of faith in the evangelistic services led by Mr. Kimura (1907-1908 report). The total number of students at Hokusei who currently were Christians (not counting unbaptized children of Christians) is only reported clearly once in Koumu Nenshi. When it appears, it indicates that Christian pupils comprised one fourth of the student population (28 of 112).

Hokusei demonstrated a remarkable determination to maintain a clear Christian identity, mission, and spirit, even when doing so caused it to go against the flow of cultural and historical trends. In an age in which it was far from expedient in numerous respects,
the school expressed this purpose and commitment through frequently holding worship services, Bible classes, and a wide variety of other activities aimed at cultivating Christ-like character, a deep understanding of the gospel message, and willingness to serve others. Hokusei's conscious and continued choices to make that spiritual aspect of education one of its defining characteristics are no doubt reflected to some degree in the decisions significant numbers of its students made to follow Christ in baptism (Figure 5).

**Conclusion**

The *Koumu Nenshi* records provide a unique set of facts and figures necessary for a thorough understanding of Hokusei Gakuen’s formation and development. They furnish more statistics on the organization in 1887–1909 than its annual reports to the PCUSA’s General Assembly contain and less personal information about Sarah Smith and others at Hokusei than the school’s reports to the Japan Mission supply on 1911–1923. Combined with these and other documents, they make possible a far more objective and complete view of the path Hokusei Jo Gakko took in the process of growing into today’s Hokusei Gakuen school system. Without *Koumu Nenshi*, the picture of life at Hokusei would be far sketchier and historical materials generally much more difficult to access. Smith’s book provides an essentially very reliable and coherent set of data on the school’s constituent groups and the conditions in which they studied and taught, as well as the policies, programs, and personalities which helped give Hokusei its character and spirit.5

These and other related documents to be examined in the future may provide a useful perspective on the journey this school system has made as Hokusei Gakuen University approaches its 50th Anniversary and Hokusei Gakuen its 125th. *Koumu Nenshi* can serve not only to provide an occasion for looking backward with nostalgia on the past but assist in refocusing on the unchanging ideals, goals, and values which, if the institution willingly embraces them, can both form and inform it as it moves ahead.

**References**


Hokusei Gakuen.


Notes

(1) Information on changes in missionary personnel and names of those currently serving usually appear in paragraph form, though occasionally a list of missionaries appears.

(2) In some cases it appears not here but after the list of enrollees.

(3) Smith listed student names in two or three columns on a page in the originals. In the Mission Center transcriptions on the Web site, they appear in a single column.

(4) The information in this table derives from Koumu Nenshi and other sources, including BFM missionary personnel files and annual reports on Hokusei Jo Gakko by the Japan Mission to the PCUSA General Assembly.

(5) Should subsequent research or readers’ comments bring to light more accurate information than the online versions contain, it will be possible to make improvements by contacting the author at allison@hokusei.ac.jp or the Hokusei Gakuen University Smith Mission Center Director at 011-891-2731.

Acknowledgment

This research project was supported with a grant received by the Smith Mission Center from the Hokusei Gakuen University Memorial Activities Expense Fund（記念事業費、コード番号1207）。Kurt Ackermann（proofreading），Robert Gettings（Web site-related work），and Gerald Painia（transcription）all contributed significantly and are much appreciated.
Figure 1. Student population.

**Figure 1 Notes:**

1895 One name is recorded twice. If this is a clerical error, the correct number is 68.
1898 The *Komu Nenshi* writer sets the figure at 113 but skips one number in the student roster. Therefore, the number appears here as 112. Also, only 86 of these actually came to school in September, after the flood which the writer describes.
1899 Due to government regulations restricting religious teaching, the student population was reduced to 49.
1900–1901 This *Komu Nenshi* entry covers only the roughly half year from September 1900 to April 1901.
Figure 2. Number of boarding students.

Figure 2 Notes:
1896 Of these, 4 were in the primary school and 19 in the academy, Smith notes.
Figure 3. Number of graduates.

Figure 3 Notes:

1899 I. G. Pierson, reporting in Smith’s absence for a furlough in the US, appears to state the number of graduates in 1899 as three in one place and one in another.

1900–1901 This Komu Nenshi entry covers only the roughly half year from September 1900 to April 1901.
Figure 4. Financial contributions.

Figure 4 Notes:

Totals include funds from the PCUSA Japan Mission and school fees from both the school for girls and the kindergarten in the years the latter existed.

1896 This figure includes receipts from the school and the Japan Mission but not the other numbers which appear, related to property sale, property purchase, and building construction.

1899 This covers the period from May 1898 to May 1899. It does not include money paid toward retirement of the school's debt.

1900 This covers May 1899 to May 1900. It does not include money paid toward retirement of the school's debt.

1900-1901 This Komu Nenshi entry covers only the roughly half year from September 1900 to April 1901.
The report to the PCUSA General Assembly for this year indicates that there were 13 baptized believers among the students, and several others were waiting to receive permission from their families for this.

The PCUSA General Assembly report states that there were eight students who were professing Christians at this time and five others had expressed a wish to be baptized.

The report to the PCUSA General Assembly for this year indicates that two from Hokusei had united with the church.

The PCUSA General Assembly report states that 6 from Hokusei united with the church this year. *Koumu Nenshi* indicates that there were 28 Christians at Hokusei at this time. This figure refers to “Christians, not counting unbaptized children of Christians.”

The report to the PCUSA General Assembly for this year places the number of baptisms at either 8 or 9. It also says that 10 united with the church. This number includes 1 teacher and 9 students, the entire senior class.

The report to the PCUSA General Assembly for this year places the number of baptisms at 12, however.

This *Koumu Nenshi* entry covers only the roughly half year from September 1900 to April 1901.

The report to the PCUSA General Assembly for this year places the number of baptisms at 3. *Koumu Nenshi* states that 19 students “have received baptism” but does not make it completely clear whether these were pupils baptized during the year or
those baptized at any time up to that point.

1902–1903 Though *Koumu Nenshi* contains no baptism data for this year, the report to the PCUSA General Assembly does indicate that 33 students were members of churches. Besides these, several were believers, but their parents objected to their being baptized. *Koumu Nenshi* notes that 3 of the 14 graduates this year had professed Christian faith but were not yet baptized. The report to the General Assembly also states that there were 23 at Hokusei who had united with the church. However, these additions were made "recently" and not necessarily all within the academic year being reported.

1903–1904 *Koumu Nenshi* lists 14 "boarders receiving baptism" this year. These may have been either baptized during the year or the total of current boarders who had been baptized, regardless of when. There is also a notation that 12 of the 15 graduates were baptized Christians. The report to the PCUSA General Assembly indicates 23 were baptized this year.

1904–1905 The PCUSA General Assembly report states that 31 at Hokusei were members of churches at this time. Besides these, 15 students had declared themselves Christians but were not yet members of any church.

1905–1906 Smith notes in *Koumu Nenshi* that numbers of students baptized during the year were often likely higher than those reported, due to the fact that teachers were not always aware of students' baptisms, particularly those of the day students, and thus could not report them. The PCUSA General Assembly report says that 58 united with the church during this year, though it is not completely clear whether this number joined during the year reported or simply had done so at some time in the past.

1906–1907 The General Assembly report for this year places the number of baptisms at 19. In addition to these current students, 2 alumni were baptized this year, it says.

1907–1908 *Koumu Nenshi* indicates that 72 at Hokusei had made professions of faith at the revival led by Mr. Kimura this year. The PCUSA General Assembly report places the number at over 80.

1908–1909 The General Assembly report has the number of baptisms as 19. It also states the number of baptized Christians at Hokusei as 42. The number of Christians (not necessarily baptized) is reported at 55.
Sumisu–Sensei Nikki, or Sumisu Koumu Nenshi, Sarah C. Smith’s Annual Report on School Affairs

[Abstract]

Sumisu–Sensei Nikki, or Sumisu Koumu Nenshi, Sarah C. Smith’s Annual Report on School Affairs

James E. ALLISON

This article introduces Sumisu–Sensei Nikki, the book of annual accountings of life at Hokusei Jo Gakko written by the school’s founder, Sarah C. Smith. The work, also known as Sumisu Koumu Nenshi, provides sets of statistical data and many details of episodes in the early years of Hokusei Gakuen’s formation and development unavailable in any other source of information. This examination of Smith’s history includes descriptions of its historical background, layout, and content, as well as analysis of the data it contains. A digitally scanned copy of the hand-written original and transcriptions of it, along with a Japanese translation, have been made accessible in the Hokusei Gakuen University the 50th Anniversary in 2012 (開学50周年記念事業) section of the university’s Web site.

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