

A Pre-World War II History of a Japanese American Protestant Church:

Janet Ferguson Smith's Home Mission

Dale Ann SATO

This preliminary report commences a series of articles on the life and times of two Hokusei Gakuen pioneer missionary teachers, Janet Ferguson Smith (1879-1961) and Elizabeth Margaret Evans (1886-1982), especially in pre and post World War II periods. For her 40 years of dedicated teaching, Elizabeth M. Evans has been thoroughly researched through Hokusei Gakuen and mission board archives as well as compilations of warm reports from former Hokusei students and colleagues (Toki, 1987). However, information in Japan on Janet F. Smith's (JFS) life is sparse. In periods during and after World War II, archives for both missionaries are lacking in continuity and justifies further research.

In biographical inquiries, intersections with other events and places are inevitable. Janet F. Smith's (JFS) life converged and reconverged in one particular California church: Grace Presbyterian Church of Paramount, the former Japanese Presbyterian Church (JPC) in Long Beach, California. In this first report, details of the church's early and pre-World War II development and the Long Beach community will be outlined, because they were significant home mission and acculturating experiences in Janet F. Smith's life. They prepared her for a foreign mission at Hokusai Jogakko, Sapporo, Japan where she taught between 1929-1941. Examining JPC's historical development also allows us to witness the emergence of Japanese American Protestant churches in the pre-World War II period. Both Smith in Long Beach, CA. (10) and Evans in Minneapolis, MN (6:205) played active roles in the establishment of these ethnic churches through Christian education and as advisors to Japanese women's associations.

The early span of Long Beach city history also coincides with JFS's adult life residence as well as her career activities from 1916 when she taught in Los Angeles schools. From 1922, she had committed her life to U.S. home missions and nurtured the growth of the local Japanese Presbyterian Church for most of her life (8, Driskill, 1992: 51-53). From JPC interviews of members who knew her, Janet F. Smith always spoke longingly of her time at Hokusei Jogakko and might have returned a third time, if called. Prior to her final Hokusei departure in 1941, it was said that Janet wanted to die in Japan in spite of the war situation (26). However, political events were beyond her control and after the WW II, Janet's extensive involvement in the urgent post-war resettlement of the Long Beach Japanese from internment camps occupied much of her efforts. Nonetheless, it was reported that Janet was practicing Japanese characters (kanji) up to the day of her death on May 19, 1961 when she

was 81 years old (27).

1. Thumbnail Profile of Long Beach, California

Incorporated as a city in 1889 from subdivisions of two large Spanish rancho estates, Long Beach was a popular Southern California resort community of artisans, the socially elite and local bathers. It could boast a turn of the century amusement park on par with famous eastern boardwalks. Then with the arrival of the Pacific Electric Trolley in 1902, Long Beach became the fastest growing city in the United States. From the 1920's and 1930's, Long Beach experienced rapid commercial development, spurred on by the discovery of oil fields in nearby Signal Hill. With it came a rougher crowd of oil workers, some of whom were sympathetic to Klu Klux Klan (Mc Atley, 1990: 74, Waldinger, 1996: 51). In 1933 a major earthquake hit the city and demolished most of its downtown buildings, but recovery was quick. In the 1940's, Long Beach was, but one in a string of cluster communities which made up the conurbation of Los Angeles (L.A.). The sprawl of urban development reached the city limits in the pre and post World War II periods when Long Beach thrived as the prime port for naval forces, commerce and shipbuilding industries. Thus large number of seamen co-resided with highly skilled Anglo workers who were more than not drawn into the area, because shipbuilding and defense industries refused to hire minorities. In fact, it took Executive Order 8802 in 1941 by President Roosevelt to break a deadlock and ban hiring on the basis of race, creed, color or national origin. While many African Americans were hired to relieve the acute defense labor shortage, the employment of other minorities was not forthcoming. (Waldinger, 1996: 56). In the 1990's Long Beach no longer hosts the large naval port, but prospers as the major container port for the City of Los Angeles. It is the fifth largest city in California with a population of 437,000. And reminiscent of the past, Long Beach's 35 miles of sandy beaches and developed shorelines draw 4.3 million tourists a year. (Long Beach city website).

2. Historical Context of Japanese Settlement in Southern California

To understand the history and demographics of Japanese settlement in California, the impact of various national immigration statutes provides context. By 1907, the Gentlemen's Agreement had halted emigration of Japanese laborers to the U.S., but permitted entry of Japanese picture brides for the Japanese emigrants who remained. Soon Japanese family life and family-run farms and businesses took hold on a quasi-permanent basis, which gradually transformed the transient single male laborer community. Japanese farm families struggled and made steady progress, but were strapped by restrictive and discriminatory California statutes which excluded property ownership to alien Asians. Eventually issei (first generation) families could partially bypass these statues by entering property in the names of their American-born nisei (second generation) children. Unfortunately, there was no possibility

for the issei to be naturalized themselves, even with long term residency (See U.S. vs Ozawa Supreme Court ruling, 1914-1922, Weglyn, 1976: 41). By 1919, picture bride passports were terminated and by 1924, a national ban on Asian immigration was set in place and not amended until 1952 (Glenn, 1986: 21-37, Sato, 1999). Thus, influx into Japanese communities was now frozen.

During the 1910-1940's period, the 1200 Japanese issei and nisei who settled in Long Beach and outlying areas worked in truck farming, wholesale flower nurseries, fishing or in small local businesses. Despite hard work and a boost from family labor, few were legal landowners. Nonetheless, they made steady progress through agriculture on the outskirts and western sections of the city (15). Community life also included their own seaside bathing and gambling spa among the White Point cliffs, a secluded section of the local coast (32). But with one swift stroke on December 7, 1941, Pearl Harbor drastically changed the fate of the Japanese community. The World War II 1942 Executive Order 9066 for the mass evacuation of Japanese from the West Coast decimated their communities (Weglyn, 1876). In the Los Angeles area alone, more than 40,000 Japanese, aliens and citizens alike, were forcibly uprooted and exiled from their homes and livelihoods, suspected as enemy aliens. For the Christian community, this meant entire Japanese congregations vanished and church property was confiscated or returned to the jurisdiction of denominational boards. Eventually 112,000 Japanese issei and nisei were interned in thirteen isolated relocation centers under armed guard across the United States. The majority of Long Beach Japanese residents were relocated by train to Arkansas's Jerome and Rohwer Internment Centers, sites farthest from California (1).

3. Long Beach JPC Home Mission Period: 1910-1924

According to Long Beach JPC archives written by members (1, Koga, 1977), the earliest traces of Japanese Christians fellowship occurred around 1910-1912, when a handful met in rented boarding house rooms, halls or in homes of local Christians. From 1910-1917, a succession of sojourning Japanese-speaking ministers were sent from various Los Angeles interdenominational mission boards for pastoral work. According to JPC archives, there was one short-lived attempt to begin the Japanese Union Church, but it was dissolved in 1915 for various reasons. Before the final establishment of the Long Beach JPC on its first permanent property site in 1925, the following ministers or lay persons had served or evangelized for short term periods: (1, Kotow: 144)

Mr. Tsukamoto (1910), Friends Evangelical School. student

Rev. Fukushima, (1911), promoted youth ministry

Rev. Oikawa (1913), graduate of Chicago Seminary, Japan-bound

Rev. Harue Shibata (1913, 8 months), Baptist minister, transferred to Gardena church

Rev. Hamano

Rev. Tsurin Kanamori, (1914), from Japan, conducted successful evangelism meetings:
15-16 new Long Beach Christians baptized

Rev. Shokichi Hata (1914), pioneer minister of Japanese American Presbyterian
Missions, urged formation of a permanent church

Rev. Zoji Goshi (1915), studied in Germany, Japan-bound

Rev. Kametaro Kobayashi (1916-1920), conducted the first Sunday School, officiated
over first JPC services on June 18, 1917 at 216 Elm Avenue, held evening English
classes, commuted from L.A.

* * * *

Rev. Kozo Ito (1920-1930), from Japan, graduate of San Anselmo Seminary, first minis-
ter at 1333 Locust Street church site, died May 5, 1930

Rev. Natsuki Uyemura (1930-1934), transferred to Watsonville church

Rev. Tosuke Ota (1934-1939), from Hanford, CA., transferred to Salt Lake, UT.

Rev. Fujio Sonobe (1940-1941), graduate of San Anselmo Seminary, Japan-bound

Rev. Donald Toriumi, (1941-1942), commuted from L.A., assisted by Reverends Clifford
Nakadegawa, Shimpachi Kanow and Kansai Seisho Gakuin graduates

Early development of the Long Beach Presbyterian church was hampered by a nagging need for a permanent church site to serve the dispersed truck farming families who lived on the outskirts of Long Beach. Second, transportation was a problem as children had to walk long distances to Sunday School sites, according to one Sunday School teacher's diary (15). Third, one church member enumerated three basic problems: Buddhism, Shintoism and skepticism, the last being the toughest of the three (15). Countering the influence of familiar Asian religions would have required a formal church organization and considerable pastoral evangelism. In 1927, there were already 50 Buddhist societies in California and two large temples in Los Angeles, but none in Long Beach, though Sunday services were apparently held (15). The fourth and most significant obstacle to sustained church growth was the frequent turnover of Japanese-speaking ministers. A familiar pattern of sojourning pastors sent fresh out of seminary usually enroute to Japan was characteristic. The budding Long Beach mission moved from place to place until 1925 when formal arrangements for a permanent church building began under Reverend Kozo Ito (1).

Partial explanations for the turnover may have been practical: expiring U.S. visas, family or job obligations in Japan, poor living conditions for the pastors and a reliance on traveling evangelists or commuting ministers. But as Hayashi (1995: 29-30) discusses in depth, a more significant explanation was the national Presbyterian mission board's priority on sponsoring the Japanese "shizoku" who studied at U.S. seminaries or entered English education in the United States, at the expense of local U.S. Japanese populations. The shizoku, who by elite birth and social circumstances, had strong national and upper class ties in Japan. Their mission efforts would go far to nurturing the next generation of Christians in Japan. Indeed the establishment of Japan's top private Christian universities,

such as Doshisha and Waseda and pioneering women's universities is a solid testimony to the soundness of such policies.

However by the early 1900's, a transition in U.S. demographics was taking place as over 20,000 Japanese picture brides emigrated to the United States in the 1907-1920 period. Substantial Japanese American communities, like Long Beach, were now in the making. In 1908 California had the largest concentration of Japanese at 60,710 (Kowta, 1977: 12). Mission outreach of U.S. based Asians, Jewish and Native American populations usually fell under the jurisdiction of the Presbyterian Board of Foreign Missions. However, in 1885, 1894 and 1922, those responsibilities were handed over to the U.S. Board of Missions indicating some shift in policy to local need (Heuser, 1988: xxxiii).

Important domestic priorities were to support the American issei-nisei transition into mainstream American life and teach the English language. Janet F. Smith, as a home missionary under First Presbyterian, had a long career of teaching English to the issei as well as citizenship classes after WW II (1, 30). Equally important was her regular weekday visitations on foot to various local Long Beach Japanese families (26) which broke the ground for JPC's eventual growth and provided the continuity of pastoral care when ministers were not available. Due to her life long affiliation with the GPC, Janet also took new ministers under wing by accompanying and introducing them to Japanese church families to ease their transition (28).

Mission efforts to support assimilation and counter Buddhist persuasions were also means to deconstruct anti-racist rhetoric which maintained that Japanese were unassimilable by race and patriotic to Japan. Anti-Japanese sentiments and legislation were at their peak in the 1920's. According to the "Missionary Review of the World", Rev. John M. Yamashita summarizes the general Christian response to anti-Japan prejudice: (1)

"The Japanese Christians in California instead of resenting the passage of the anti-Japanese laws, rather are inclined to accept them as a challenge, are sincerely trying to have their second generation become good American citizens, and to prove by them that the Japanese are not with undesirable and unassimilable people. This Christian Americanization work is being done very earnestly by various denominations on the Pacific Coast.

October, 1927, Los Angeles Times (as cited in 1)

Regional ethnic networking for local Japanese Protestant church development was also active. The first organized local alliance (dendodan) among interdenominational Japanese Christians in Southern California can be dated from January, 1910, when sixteen mostly metropolitan Los Angeles churches and missions formed an alliance. They were later renamed Southern California Japanese (American) Church Federation (Kowta, 1964: 39). In the late 1890's and early 1900's, their primary mission was evangelism of young single Japanese male laborers, true to the demographics at the time. During the WW II internment and

the subsequent disbanding of churches, the all-male Southern California Federation and Japanese Women's Federation of Southern California (Kowta, 1964: 46) focused on social welfare needs and religious activities within internment (Kowta, 1964: 39).

Japanese Presbyterian churches had also mobilized regional Japanese missions from 1885 under the guidance of Dr. and Mrs. Ernest Sturge of San Francisco. However, Japanese Presbyterian expansion under its guidance appeared to follow a north-to-south direction with greater concentrations of churches in Northern California and the Pacific Northwest. Among the 19 Presbyterian-Congregational churches on the post war roster were four in the Los Angeles Japanese sector: 1) Wintersburg Japanese Presbyterian Church, Huntington Beach, 2) Grace Presbyterian Church, Long Beach, 3) Union Presbyterian Church, Pasadena, and 4) Christ Presbyterian Church, Hollywood (Kowta, 1977. 48).

For the Long Beach JPC much more substantial support came from grassroots and local commitments of money and Sunday School staffing provided by local Caucasian Presbyterian churches (1). In the case of the Long Beach JPC, three Caucasian mother churches (First, Second, Calvary Presbyterian Churches of Long Beach) undergirded outreach to the Japanese community by: a) sponsorship of church property ownership, which was opposed and contested in court by Long Beach anti-Japanese residents, b) a dedicated Caucasian Sunday School staff and c) financial support for over 20 years through pledges and church loans to supplement JPC funds. Among individuals mentioned were David Burcham, a beloved principal of Long Beach Polytechnic High School, who supervised the GPC Sunday School for over 25 years. Dr. Mason, from Calvary Presbyterian pledged a part of his salary to the first JPC and formed a committee to prepare for its formal organization. Among faithful Sunday School teachers who taught were: Alma Pawson, Stella Graves, Alberta Schilling, a British immigrant and Janet F. Smith, a Canadian and American by birthright (1, 8):

“Miss Janet F. Smith, a long time Sunday School teacher taught English to a group of ladies in her home every week for many years. She taught English in Japan at Hokusei Jogakko in Hokkaido. For many years she was the advisor of the (JPC) Women's Association.” (1)

“You could not talk about the history of Grace without mentioning Janet Smith's name...without Janet we (issei) couldn't have done this ...without Janet we couldn't have done that'... She was here since the beginning of the church in 1920's until the 1960's.”

Rev. Steven Yamaguchi, Current minister of
Grace Presbyterian Church of Paramount (25)

One JPC biography states that Janet moved to nearby San Pedro, CA. in 1916 after teaching kindergarten in Pomona, CA. from 1912 (8). Although Janet F. Smith held church membership in the First Presbyterian Church of Long Beach (10), an early photo dates her involvement in the JPC approximately from 1924 (Kowta, 1977: 144). Current Hokusei records place her missionary teaching period in Sapporo from 1929-1939 (22). According to JPC archives, JFS returned to California in 1933 after five years of teaching and traveled through Asia to the Holy Land and Europe. Two years later Janet Smith returned to Hokusei Jogakko for another stint of teaching (8). Due to the worsening war situation, she finally returned to Los Angeles in August, 1941. During World War II, both Smith (Sarasoehn, 1998: 159-160) and Evans (23) followed Japanese church members to respective assembly centers and relocation sites during World War II ministering to their needs. In the post war period, JFS spent the rest of her life dedicated to the resettlement and reestablishment of the Long Beach JPC, such as teaching Sunday School at the 17th Street trailer park, temporary housing for returning Japanese issei and nisei (8). In 1957, Janet Smith permanently transferred her church membership to the JPC, (renamed Grace Presbyterian Church after WW II) and was elected a JPC Session member (11).

4. Formal Establishment of the Long Beach Japanese Presbyterian Church

In 1925, vigorous fundraising efforts for a permanent church site came from Rev. Kozo Ito and Shigetoshi Sugiyama, secretary of the Japanese Association (1921-1929) when the Sunday School had outgrown the two-story house on Pine Aveue site. Long Beach farmers donated \$200 each (considerable money in those days) with Rev. Ito soliciting pledges at the local and L.A. produce markets. Long Beach Japanese merchants also made contributions. Finally \$10,000 was raised and turned over to the First Presbyterian Church for the property purchase. In total, \$6900 was spent for the lot and \$28,000 went towards construction of the building located at 1333 Locust Avenue, Long Beach. Its dedication was held on December 27, 1925. Rev. Ito was to stay with the church for next ten years until his death on May 5, 1930 (1, Koga, 1977).

In the 1923-1924 period, two buses brought as many as 50 primary Sunday School children from the east and west sides of Long Beach (4. photo). As they became older, the youths took an active role in the church Sunday School operation. A local newspaper report of 1927 by the church editor comments on their participation:

“This congregation of Japanese Christians is advancing along strictly modern lines. The young people become familiar with the church program through conducting the Sunday School entirely on their own one Sunday a month. For this they have their secretary and song leaders.”

Jeanne D. Potter, Long Beach Press Telegram,
as cited in JPC archives (1)

By 1935, Miss Violet Sell and Miss Alberta Schilling were advising a very active Christian Endeavor Society, a senior youth conference within the Presbyterian churches (3). Its successful youth outreach was now bearing fruit from the primary level of Christian education which began in the mid 1920's. The stable corp of volunteer Caucasian Sunday School superintendents and teachers, like Smith, Schilling, Sell and Burcham, was the backbone. They faithfully assisted the issei and mentored the young nisei into Christian service and leadership (24).

Although the 1200-strong Long Beach Japanese community was Buddhist by cultural inheritance, the Protestant churches had considerable attraction to the second generation. Assimilation into the American mainstream also meant the Protestant religion and regular contact with a Christian-dominant community. The nisei youth were learning American values, manners and behaviors that their issei parents were unacquainted with (24). Because of Janet Smith's missionary experience in Japan and by virtue of her own Anglo upbringing, she was a bicultural ambassador who had a gracious rapport with both the elderly issei women and the younger nisei. She and home missionaries like her were interfaces with the larger sympathetic white community in a period of overt anti-Japanese agitation. Both Smith and Evans were long time advisors to the issei-nisei women's associations or societies in their respective home states (10). Through these intra-church organizations, the issei women were exposed to the larger community through excursions, outside speakers, foreign missions and joint cultural exchanges, like the popular annual sukiyaki dinner for mother church members (10, 11, 12, 13, 32). In the process, both generations of Japanese Christian women developed considerable organizational, fundraising and leadership skills as well as attaining spiritual maturity. (24).

Tragically, the 1942 Executive war Evacuation Order 9066 completely vanquished the Long Beach church as it would do to all Japanese Christian and Buddhist congregations up and down the West Coast. Nine months after evacuation, the local Long Beach Boys Club was given possession of the Japanese Presbyterian church building, which was later remodeled (1). The majority of Long Beach JPC members were first assembled at Santa Anita Race Track and later moved to the Jerome and Rohwer Internment Centers, near McGehee, Arkansas for the next three to four years (26, Sarasohn, 1998: 156-160).

Throughout Grace Presbyterian Church's history, Janet F. Smith reinforced every level of development from grassroots ministry, youth Christian education, Japanese women leadership development and Session responsibilities in an autoumous and totally self-effacing manner. If David Burcham was the father of the church (5), then, Janet Ferguson Smith was the mother and godmother of the church throughout its history. Because of her tireless and full time commitment as a community missionary, Janet could respond to the various crises of the fledging church in ways that others could not. In inquiries still under study, her position in both Anglo and Japanese church organizations allowed her to draw resources from both worlds despite racialized institutional barriers of that period. Even 30 years after her death, members recall the integrity of her leadership efforts with gratitude.

[References]

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- * This research paper is supported by special research funds provided by Hokusei Gakuen University: May, 1999-March, 2000

APPENDIX A

Coding System for References and Notes

For this paper, I have created a system of references coded to identify archival materials which are loose leaf and non-copyrighted for a biographical data collection -in-process. For church archival materials, I have assigned new sub-page numbering to copies extracted from

original sets of documents. If original source page numbers existed, they are cited last in parentheses Also identification of interviews, photos or copies of donated photos are referenced accordingly. The Modern Language Association (MLA) style with minor adjustments was used for in-text citations and references. Numbers in parentheses after text excerpts correspond to items referenced in Appendix B.

KEY to Abbreviated References Used in Text and Notes

ASR	Annual Session Reports of Grace Presbyterian Church
EME	Elizabeth M. Evans
GPC	Grace Presbyterian Church of Long Beach archives (post-WW II period name)
JFS	Janet Ferguson Smith
JPC	Japanese Presbyterian Church, Long Beach (pre World War II period name)
L.A.	Los Angeles, California
L.B.	Long Beach, California
WWII	World War II

KEY to Coded Abbreviations and Notations

Examples:

- I: T. Saito. JP. 3/26/99 Interview with Taro Saito in Japan on March 26, 1999
I: J. Doe. US. 10/30/99 Interview with Jane Doe in the U.S. on October 30, 1999

AC	Audiocassette tape recording (of interviews)
L	Letter correspondence
MD	Sony Mini-disc digital recording (of interviews)
NAN	No author named, unknown author
ND	No date given
NIN	No informants named
NPN	No publisher, source publication named or non-copyrighted
NTN	No translator named
POP	Publication out of print, private collection item
JFS. P:J. Doe	JFS Photograph or photograph reprint followed by a colon, initials and lastname of source donor (Jane Doe)

Example: P:J. Doe. 1. 1. n

- 1.1 indicates the first set obtained and photo #1
 - 1.2 would indicate a second photo received in that same first set, etc.
 - 2.1 would indicate a second set of photos obtained, photo #1
- P:J. Doe. 1. 1. n The "n" indicates that a photo negative exists

P:J. Doe. 1. 1. or The "or" indicates that it is an original photo was donated.

Sequence of numbers followed by a hyphen or period

Example: GPC-ASP. 1953. 1. 4 (5)

GPC= Grace Presbyterian Church archives

ASR= Annual session report for 1953.

1953= Year it was submitted or written

1.4= First set of collected excerpts, page #4 of excerpts

(5)= Page number in original document

APPENDIX B

PRELIMINARY DATABASE OF RESOURCES AND MATERIALS

Grace Presbyterian Church of Paramount (GPC) Archives*

Note: Refer to this number guide for those cited in parentheses in the text of the paper.

1. GPC Long History 1.1-14, covers early to post-World War II reactivation period
 NAN, probable 45th GPC history committee member, Named Informants:
 Rev. Jutaro Yokoi (retired minister of the El Monte Sage Methodist Church),
 Mrs. Shibata, (widow of JPC Rev. Harue Shibata, with Mrs. Hatsu Nakadegawa
 assisting) Kiyoto Nishimoto Mrs. Un Ito, widow of Rev. Kozo Ito
2. GPC Short History 1.1, sketchy outline history, NAN
3. GPC Short History 2.1, written in Japanese, NPN
4. GPC Short History 3.1, NAN, NPN, but similar to #3 in print.
5. GPC Short History 4.1-2, in English, NTN
 "The Principal is the 'Father of the Japanese Church",
 written by Shigeichi Takehara, Kashu Mainichi, March 5, 1941

* Rev. Steven Yamaguchi reports that very early GPC documents have been lost.

GPC Library Collection of Publications

6. Kowta, Sohei, ed. The Eighty-Fifth Anniversary of Protestant Work Among Japanese in
 North America, 1877-1962. Japan: 1964.
 129 No. San Pedro Street, Los Angeles 12, Calif.
 Printed in Japan, April 5, 1964 POP
 Sohei Kowta, Chairman, Committee on Projects for the 85th Anniversary
 Contents of Hokusei archives:
 GPC short history with photographs, p. 144
 Southern California Church Federation, Japanese American
 Japanese Church Women's Federation of Southern California

Timeline of Japanese Protestant Church in North America

Compilation of individual church histories

Views of Life in Relocation Camp: religious activities

7. Koga, Sumio. ed. *"A Centennial Legacy" History of the Japanese Christian Mission in North America 1877-1977, Volume I* Chicago: Nobart, Inc. 1977. POP
Compiled by Reverend Sumio Koga, History Project Chairman, Centennial Celebration Coordinating Council

Contents of Hokusei archives:

GPC short history with photograph, two pages

Japanese Presbyterian Churches in the U.S.A., by Rev. Sumio Koga

Timeline of Japanese Christian Missions in North America

Compilation of individual church histories across the U.S.

GPC Archives Related to Janet Ferguson Smith

8. GPC Short biography of Janet Ferguson Smith, 1.1, NAN
Probable author: Mrs. Hisayo Hanato,
9. GPC JAACL Certificate of Appreciation to Janet Smith, 1879-1961, by the Long Beach Harbor District Japanese American Citizen's League, dated May 1, 1965. From Rev. Steve Yamaguchi interview, July 29, 1999

Selected Materials Collected by the Author

10. GPC-ASR. 1953. 1. 1-5 *Annual Session Reports For the Year 1953*,
Long Beach Japanese Presbyterian Church (GPC)
GPC-ASR. 1953. 1. 1 Typical Sunday School functioning
GPC-ASR. 1953. 1. 2-5 Women's Association activities:
May 9, 1953 potluck dinner honoring JFS,
Roster of members & JFS as advisor
11. GPC-ASR. 1958. 1. 1-3 *Annual Session Report, 1958*
GPC-ASR. 1958. 1. 1 JFS letter of church membership transfer from First Presbyterian Church of Long Beach to GPC
GPC-ASR. 1958. 1. 2 Women's Association activities
GPC-ASR. 1958. 1. 3 Christian Education Report by JFS
12. GPC-ASR. 1959. 1. 1-4 *Annual Session Report, 1959*
GPC-ASR. 1959. 1. 1-2 Christian Education report by JFS, showing Sunday School class teacher assignments and committee members
GPC-ASR. 1959. 1. 3 Chairman report of minister nominating committee, by JFC
GPC-ASR. 1959. 1. 4 Women's Association report
13. GPC-ASR. 1961. 1.-2 *Annual Session Report, 1961*

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- GPC-ASR. 1961. 1-2 JFS recognition luncheon and JFC resignation
from Session due to medical orders to curtail physical activities
- GPC-ASR. 1961. 1.3 Chairman Christian Education report by JFC
14. GPC. Sunday School Christmas Program. 1928
December 25, 1928. Christmas Pageant, directed by Janet Smith.
 15. GPC. Alberta Schilling diary. ND. 1
Describes background of L.B. Japanese community & brief history of GPC
 16. JFS. Short biography excerpt.1.1-3.1992. Driskill & R.Iyoya, N. Iyoya
"Janet Smith's Legacy," (p. 51-53) *Mission Adventures In Many Lands*.
Hope Publishing, Pasadena, CA., 1992
Prime informants: Rhoda & Nick Iyoya
 17. JFS. Christian Bean. Hokkai Times. 1/1/58.
Donor: Nick & Rhoda Iyoya
 18. JFS. Obituary. 1961. Independent Press Telegram
"Janet Smith, Ex-Mission Worker Dies", Independent Press Telegram, Long
Beach, May 21, 1961, Donor: Nick & Rhoda Iyoya
 19. JFS. Cemetery. 1961.
E-mail confirmation of JFS burial in Chatnam, Ontario, Canada. Received 7/26/99
 20. JFC. Tribute. 1961. N. Iyoya
"From the Minister's Desk, A Tribute to a Friend," by GPC Rev. Nicholas Iyoya,
May 23, 1961 GPC newsletter, Donor: Nick Iyoya
 21. GPC. JFS. Photo album mention. 1970
Report of 45th Anniversary of GPC: notes contribution and existence of
JFS's (photo) album, whereabouts unknown.
 22. JFS. Jerome Camp. 1998. Hanato. pp. 159-160
Oral history of Mrs. Hisayo Hanato, her debt of gratitude to JFS'
help at the Jerome Relocation Center, Arkansas
 23. EME. L. M. Yoshida. 1942
EME describes evacuation, Tulare Assembly Center
 24. JFS. I. F. Kobata. US. 8/6/99. MD
Comments on the contributions of women's association participation
 25. JFS. I. S. Yamaguchi. US. 7/29/99 MD
Comments on GPC history and JFS' contributions
 26. JFS. I. A. Sugano. US. 8/26/99. MD
Pre-World War II information on JFS
 27. JFS. I. M. Oye. US. 8/2/99. MD
Housekeeper for JFS in later years
 28. JFS. I. N. Iyoya. US. 8/24/99. MD
Experiences as GPC minister in 1960's
 29. JFS. P. A & M. Takeshita. US. 8/26.n.

GPC Sunday School in front of bus and GPC, 1333 Locust, L. B.

30. JFS. P. Iwamoto. US. ND

Citizenship class standing on the porch of JFS' house

31. JFS. P. Tachibana. JP, US. 1955

Issei excursion to Huntington Library, Pasadena, CA., GPC donated funds
to a Sapporo Sunday School. Matched photo found in US & JP

32. Seki, Sumi. Personal communication. US. 3/99

White Point bathhouse for Japanese

[Abstract]

A Pre-World War II History
of a Japanese American Protestant Church:

Janet Ferguson Smith's Home Mission

Dale Ann SATO

The first preliminary report on the life and times of two pioneer Hokusei Girls School missionary teachers, Janet Ferguson Smith (1879-1961) and Elizabeth Margaret Evans (1886-1982) features a case history of a Southern California Japanese Presbyterian Church from its origins through the pre-World War II period. Through church archives and interviews, it was learned that Janet F. Smith played a pivotal role as a home missionary in the church's development which pre and post date her teaching assignments at Hokusei Jogakko (approximately 1929-1941). It is also a portrayal of an ethnic denominational church emerging from the first generation Japanese immigrant community, which was undergirded by efforts of local Caucasian Presbyterians, particularly in Christian education, property sponsorship mentoring of issei-nisei women. A preliminary listing of biographical archival materials on Janet F. Smith is found in the appendices.