

Hokusei Jo Gakko-related Records in the Annual Reports of the Woman's Presbyterian Board of Missions of the Northwest

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[Abstract]

The American Presbyterian missionaries who led the founding and development of Hokusei Jo Gakko belonged both to their denomination as a whole and specifically to its Board of Foreign Missions. Within this overarching structure, the Woman's Board of Foreign Missions of the Presbyterian Church led the way in supporting missionaries on the national level. Moreover, regional groups, such as the Woman's Presbyterian Board of Missions of the Northwest, supplied direct support to missionaries. Mary B. Sherman, Isabelle M. Ward, Alice M. Monk, Elizabeth M. Evans, and Carrie H. McCrory all belonged to this regional organization and stayed in constant contact with it while serving at Hokusei Jo Gakko during the first two decades of the 1900s. This article presents the annual reports published by this board from 1901 to 1920. It provides a level of detailed information not existing elsewhere about the interactions between some of the people who built the present-day Hokusei Gakuen school system and their backers, along with an analysis and discussion of the content of the annual reports. In this way, the following contributes to a comprehensive understanding of the roots from which the institution has grown.

Introduction

Of the many students, Japanese counterpart teachers, and others at Hokusei Jo Gakko (北星女学校、Hokusei Girls' School) who knew the missionaries leading in the establishing of the school, few had an occasion to meet anyone in the network of supporters who sent, supplied, and encouraged these American Presbyterians from year to year as they continued their work. However, it was the fairly extensive system of backers that made possible in many respects the service the missionaries were able to provide. The following introduction of the annual reports of the women's overseas mission organizations within the Presbyterian Church in the United States of America (PCUSA) in the Midwest region of the U.S. enables the reader to gain a clearer view of the people who shared the missionaries' vision and cooperated in their work.

Key words : Hokusei Gakuen, Hokusei Jo Gakko, Presbyterian Church in the United States of America, Woman's Board of Foreign Missions of the Presbyterian Church, Woman's Presbyterian Board of Missions of the Northwest

The reports themselves also from time to time shine a clearer light on the occurrences and events at Hokusei than those which appear in other records. Although they are neither detailed nor extensive, they do allow for a more comprehensive understanding of how the Hokusei Gakuen system developed in its earlier years. They reveal to some degree the patterns established and institutional character formed in these years, which have continued to influence the development of the organization in significant ways.

Historical Context

To bring into focus the annual descriptions of significant happenings at Hokusei Jo Gakko, it will be helpful to first note a few things regarding the historical background. On the U.S. side, as the population continued to increase and the economy develop, the culture in general maintained a fairly clearly Christian identity. This factored into the ability of support systems such as the Woman's Presbyterian Board of Missions of the Northwest (or Board of the Northwest, as it was often called) to expand their work. The worldwide evangelical movement which had emerged in the past century continued in the early 1900s, with the establishment and development of many educational, medical, and other organizations worldwide, in addition to churches, as characteristic results.

On the Japanese side, as the population and economy continued to grow following the opening of the nation and beginning of the Meiji Period, mission work at places such as Hokusei Jo Gakko was allowed to advance. Despite periods of turbulence and various levels of opposition, observable progress in areas such as membership of churches and student population of Christian schools was made. The phase of pioneer mission work was passing, and a Japanese leadership with the capacity to lead the nation's Christian institutions was developing.

Cultural Context. In this environment, the relationship between missionaries and leaders of Japanese Christian organizations was undergoing significant changes. Stresses and points of friction were commonly noted, as the system under which Western missionaries made the decisions on everything from policy to funding seemed increasingly ill-suited to the needs and opportunities of the new century. Some came to see an independent arrangement as preferable, with workers on each side of the cultural divide operating separately to a great degree. Others saw a more cooperative arrangement as imperative. Annual reports from Japan mention these issues from time to time (1907, pp. 40-41; 1909, p. 125), for instance in decisions about where new missionaries would be located and the specific work they would do (1914, p. 33).

Inside the missionary culture, a notable feature of the time was the expectation that a missionary such as those sent to serve in the PCUSA Japan Mission would continue until the end of his or her career. For instance, the 1904 report includes the announcement that Alice Monk had been assigned to her "expected life work" in the Eastern Japan Mission (p. 15).

The general cultural conditions in Japan at this time appeared favorable from the missionaries' point of view. The 1908 report describes Sapporo in particular as a promising mission field. As an example, missionaries and local pastors have recently cooperated in tent evangelism during the Hokkaido Exposition, with four sermons preached per day and over 6,000 people hearing the Gospel of Christ (pp. 42-43).

To be sure, there are daunting challenges to face, such as the multiple disasters of earthquake, fire, and famine in the north of Japan, along with political unrest. These have made the situation generally difficult yet not impacted the Mission's work directly, the 1914 report indicates (p. 33).

A final notable feature of the culture of this time is the growing recognition of the need for robust institutions of higher education. The 1914 report notes the desire being felt for a Christian college for women and university for men (p. 33). When the opening of Woman's Christian College was reported in 1919, it represented a great step of progress in women's education in Japan (pp. 28-29). The Board of the Northwest took partial financial responsibility for the enterprise, which gave girls' schools such as Hokusei a clear goal toward which their graduates could work if they wished to pursue a university degree.

Institutional Context. The Woman's Presbyterian Board of Missions of the Northwest was organized in 1868, then reorganized in 1870 under its current (early 1900s) name. The Board, based in Chicago, Illinois, became one of six regional PCUSA women's mission groups actively supporting the denomination's overseas mission effort. The others were based in New York, Philadelphia, St. Louis, Portland (Oregon), and San Francisco.

The Board of the Northwest provided support for women missionaries by taking active part in recruiting, commissioning, and sending them, as well as corresponding with them by mail, and meeting them for study and social and spiritual support when the missionary was in the U.S. for furlough (once each several years, though the frequency varied according to individual circumstances). Missionaries were expected to write at least once per year. One report author urged readers likewise, "Write often to your missionary, telling her that you love her and are praying for her. . . . You will receive grateful, loving letters in return" (1908, p. 85).

The number of missionaries sponsored by the Board of the Northwest rose from 95 in 1901 to 130 as of 1905. By 1910 it had fallen to 121 but rose again to 211 (1915), then 251 (1920). Some of the growth of the organization was due to the merging of the PCUSA with the Cumberland Presbyterian denomination (primarily from the southern U.S.) in 1906. The Board was represented in Japan, for instance as of 1915, by 17 missionaries. Of these, 6 served in church work and 11 in education (p. 34).

As noted above, the Board of the Northwest was part of the larger PCUSA Board of Foreign

Missions (BFM). The denomination as a whole employed a force of approximately 843 full-time missionaries in 1914. As an illustration of the scope of its work, for example in the field of Christian education, that year the BFM had a total of 60,902 pupils in 1,721 schools, with 5,285 national workers at 162 stations and 945 out stations in its worldwide activities (p. 76). In Japan there were 78 BFM missionaries, serving in 20 places. Of these, the Board of the Northwest sponsored 15 women in 9 locations (unpaginated missionary roster).

As an example of more exactly who sponsored Board of the Northwest workers, of the 211 missionaries belonging to the organization in 1915, 187 were supported by individuals, churches, or local church women's mission societies, 22 by Christian Endeavor youth volunteer groups or Young People's Societies of Christian Endeavor, and 7 in part by the Westminster Guild (children's) chapters (pp. 74-75).

More specifically, during the years under consideration here, there was a growing trend for missionaries to be matched with particular individuals or groups who would commit to supporting them (financially, in prayer, and so on). The Board encouraged the readers (1906, p. 16), "May these newly formed relationships be a mutual help and blessing!"

Another means of promoting personal connections was designating Board representatives who would handle communications through the mail. For instance, in 1916, the Board's Corresponding Secretary for missionaries from Japan was Mrs. George L. Robinson, of Chicago (p. 7). Likewise, on district levels, women's mission groups from a sizable number of churches, called a Synod, would have a designated Corresponding Secretary. In the case of the North Dakota Synodical Society, to which Alice Monk was assigned, it was Mrs. A. J. Goodall, of Bathgate, North Dakota. Within each Synod was a number of Presbyteries, or groups of local churches (typically several Presbyteries but in some cases more or less), each with a women's mission organization called a Presbyterial Society. The Corresponding Secretary for the Bismarck Presbyterial Society, for example, was Mrs. Arthur Knudtson, of Bismarck, North Dakota. Through these particular communication routes, Alice Monk was able to maintain her connections with her home base, going to backers for support as she and Hokusei Jo Gakko needed it, and demonstrating to them that she was playing the role they had sent her to play as God's, but also their, representative.

Within the Presbyterial Societies just noted, there existed various smaller groups to which an ordinary church member might belong. They included Women's Societies, Westminster Guild Chapters, Westminster Circles, Young Women's Societies, Young People's Societies for Christian Endeavor, and Mission Bands (1913, pp. 122-124).

Alice Monk's North Dakota Synodical Society consisted of the following Presbyterial Societies: Bismarck, Fargo, Minnewaukon, Minot, Mouse River, Oakes, and Pembina. That Synodical Society included 116 Societies, Bands, and other groups, totaling 1,325 members (1913, pp. 117-121). These

were among the people whom Monk would visit when possible on her furloughs in the U.S. to maintain connections and build support.

Elizabeth Evans was matched with the South Dakota Synodical Society. It consisted of these Presbyterian Societies: Aberdeen, Black Hills, Central Dakota, Reserve, and Sioux Falls. This Synodical Society included a total of 92 Societies, Bands, and other groups, totaling 1,551 members, with whom Evans worked to maintain contact (1913, pp. 122-124).

Format of Reports

The annual reports of the Board of the Northwest range from roughly 150 to 250 pages each in length. The Japan section fills from 3 to 12 pages. Inside these are shorter summaries of Hokusei missionaries' activities in Sapporo, under 1 page to a maximum of 2 pages long. From 1916 through 1920, a single page of material on ministry in Japan as a whole is presented, little or none of it mentioning Sapporo specifically.

In addition to the sections particularly relevant to Hokusei Jo Gakko and its missionaries, the general format of the annual reports, despite some variation in content and order, includes the following: (a) title page (noting the location of the annual meeting, varying year to year, and the month—April or June) and front matter, (b) reports of the past year's activities from the Home [U.S. domestic] Department, Foreign Department, and churches from each U.S. state, (c) information on Young People's Societies for Christian Endeavor, (d) a section on Missionaries and Their Support (names of the particular more localized organizations inside the Board structure to which individual missionaries are attached), (e) introductions of candidates for appointment as missionaries, (f) updates of the Board of the Northwest's work in each country, (g) lists of the missionaries under the sponsorship of this Board (with date of appointment as missionary, name, station where serving, name of sponsor(s), and home in U.S. at time of leaving), including those sponsored by Christian Endeavor Societies, (h) amounts of money given by various groups within local churches (children's, young people's, and women's mission and service groups) for specific purposes, (i) educational materials on sale, and (j) a contents list.

Overview of Contents

The following is not an exhaustive description of each report but includes particularly significant events for each relevant year. Information on all the missionaries working under the Board of the Northwest's sponsorship at Hokusei Jo Gakko appears in some accounts but not others.

1901. Miss Isabelle¹ M. Ward has been appointed as a missionary and sent to Tokyo.

1902. Miss Mary B. Sherman has been sent to Japan and stationed in Tokyo.

1903. Miss Sherman arrived in Japan and began her work in Tokyo. She has now been relocated to Sapporo, “which was sadly in need of reinforcements” (p. 42).

1904. Miss Ward has been transferred to Hokusei Jo Gakko from the Western Japan Mission. She is being sponsored partly by Mrs. A. J. White of Wilmington, Illinois (p. 14).

Miss Sherman was supported through the Board of the Northwest’s General Fund, but now she has been “adopted” (her sponsorship undertaken) by the Christian Endeavor Societies of the Chicago Presbyterial Society (p. 14). When she arrived at Hokusei, Sherman found a depleted staff and run-down, almost unwholesome facilities (p. 46). She believed the saying “You get what you pray for” and so prayed for money and a co-worker. She received both—funds for her ministry from the New York Board and Miss Ward to co-labor in Sapporo. Now she is praying for unsaved students, as there are a few among the boarders and nine among the day pupils (p. 46).

Misses Ward and Sherman, along with Mrs. Weston T. Johnson, are listed as the Board of the Northwest missionaries in Sapporo currently. Mrs. Johnson is sponsored through this Board’s General Fund (pp. 102-103). Her maiden name was Sarah Y. Macleod.² Miss Alice M. Monk has also been sent to serve in the East Japan Mission (p. 15).

1905. Five lady missionaries under the sponsorship of the Board of the Northwest sailed from San Francisco on August 18, 1904. Among them, Alice Monk and Mrs. Arthur P. Vaughn (the former Edna Rosebrough) were commissioned to the East Japan Mission, two others to Siam, and one to Laos (p. 15).³

Misses Halsey and Monk, new missionaries at Joshi Gakuin in Tokyo, have taken charge of teaching music there and done many things to make the life in the dormitories happy and profitable. They have also aided in work for soldiers—singing and telling through an interpreter about the songs they sing to the members of the military now in the hospitals. They are teaching English Bible classes, as well. Monk writes about the promising senior class at Joshi Gakuin—all nine of the senior class are now Christians. She says it is certainly good to be in Japan and at this school (p. 50).

In Sapporo, the Russo-Japanese War is likewise impacting life at Hokusei Jo Gakko. The government sends a notice to the school of soldiers’ departure or arrival, and the children go to the station to see them off or welcome their return. Whole-school prayer meetings are being held at Hokusei, and students are making bandages for the soldiers. The school’s actions seem to be winning the support of the local community (p. 51).

Hokusei enrollment has risen from 140 to 170, following the building of new facilities (p. 50). Reports to this Board will continue to reflect a similar student population.

1906. It has been decided that Miss Monk will belong to the North Dakota Synodical Society as her primary supporting group. The Christian Association of Alma College in Alma, Michigan, gives US\$38 for the work of Sapporo Station (p. 128). This group will continue to donate the same amount each year through at least 1909.

About her work in Tokyo Monk reports "interest in the daily Bible hour, the questions asked in class or privately, showing earnest thought and, not seldom, spiritual insight" (p. 50). However, at the Annual Meeting of the Japan Mission in 1905, it is decided that she will be transferred to Sapporo ". . . as that station was to lose a valued teacher and was in need of reinforcement. It is one of the great trials of our missionaries that after growing to love a special work they are so often called to leave it, but, like soldiers, they are moved from one vantage ground to another on the battlefield" (p. 50). The report notes, "She left Tokyo laden with characteristic Japanese gifts and followed by the tears of her loving girls" (p. 51).

Mrs. Johnson, Miss Ward, and Miss Monk are the Board of the Northwest's missionaries in Sapporo as of spring 1906. Miss Sherman has been transferred "for reasons of health to Yamaguchi." The Johnsons' second son was born in late summer 1905 (p. 50).

Alice Monk comments about traveling to Sapporo from Tokyo with the Johnsons and their two small sons, calling it "a long journey by land and water" (p. 51). Among her early impressions of the city she will make her new home, she writes of the difference in the wide streets, "making the buildings seem lower and smaller" (p. 51).

This year's report describes life at Hokusei Jo Gakko as Monk encounters it. Dorm boarders have daily Bible classes and instruction on Sunday by Mr. Shimizu, "the able pastor of the church." Four of the older girls help in the school in Toyohira, "the poor district across the Toyohira River. . . ." Hokusei can report to its supporters that 4 students were baptized last April, and 11 are preparing for baptism (pp. 51-52). Of the 25 girls in the Helping-Hand Society in the dorm, 10 were baptized and almost all took active part in activities (p. 52). Miss Ward mentions going to morning prayers with 160 or more pupils, as well as leading students in singing and gymnastics (p. 51).

In the past year the gathering of students to show support for soldiers has continued. The report depicts the welcome to the returning soldiers, the students standing from daylight until the chill drives them home to get ready for a later train. "Little voices cheered until they could only whisper, and flags were waved until even the tatters fell" (pp. 50-51).

Miss Smith, the school principal, adds a note (p. 51). She ". . . is particularly interested in a Temple boy,--that is, a priest apprentice,--a bright and somewhat troublesomely active boy, who attends often and recites the commandments with the others."

1907. Mrs. Johnson, Miss Monk, and Miss Ward are the Board of the Northwest missionaries in Sapporo again this year. Miss Ward is being supported in part by a women's mission society in Wilmington, Illinois (p. 121).

The Hokusei Jo Gakko update notes that 17 students graduated the past year. Many pupils teach in Sunday (or Sabbath) School. There is a Christian Endeavor and a Junior Endeavor Society, as well (p. 44). On Easter four pupils were baptized, and others are waiting for their parents' permission to do so. All the graduating class now are Christians.

Of these seniors, eight are coming back next year for a higher course of study. Two students, now finished with their work in this program, have just left to begin training at Joshi Gakuin, with plans to return to Hokusei in two years to teach. Two others who are studying there for the same purpose are returning to Hokusei soon (p. 45).

During the recent war, Hokusei girls helped send to soldiers over 100 cholera bands, 50 pairs of socks, and 500 filled comfort bags. High prices after the war are making it impossible for many parents to pay the tuition for their daughters. The school has six scholarships and many boarders. Some students work in a house or the school to pay their way (p. 44).

1908. Again this year Mrs. Johnson, Miss Ward, and Miss Monk are the Board of the Northwest missionaries in Sapporo. Ward, however, has been in the U.S. (Colorado Springs, Colorado) for health reasons since last summer. She says she is recovering quickly (p. 40). Mrs. Johnson is also returning to the U.S. on early furlough because of Mr. Johnson's health trouble (p. 43).

Monk is leading Hokusei Jo Gakko while Miss Smith is away on furlough. Although enrollment is somewhat low this year (140 students), the Christian Endeavor and Junior Endeavor Societies are flourishing. The two groups have given over 20 yen to church and charity work. The recent fire burned the finest part of the city, including a church. For a time, the group met in a "godown" [warehouse]. Monk calls the days of meetings held in dedicating a new facility built in place of the one lost "a spiritual feast" (p. 43).

As a result of evangelistic meetings held by Mr. Kimura, a noted evangelist, and others, over 80 Hokusei students decided to become Christians. Seven became church members at Christmas, and others began waiting for permission from their parents or to join together with other students (p. 43).

1909. Miss Ward has not been able to return to Sapporo but has been transferred to Tokyo (p. 125). She expresses ". . . her disappointment in not going back to her work in Sapporo. . ." (p. 126). This has put Miss Monk in a difficult position, having to deal with an understaffing problem while covering for Miss Smith during her furlough.

Smith has been communicating with the Board of the Northwest about this. The author of this year's report remarks (p. 127):

We who heard Miss Smith speak at "48" [the number of the Board's office in Chicago] one morning, when she begged us to pray that strength and aid might be given to Miss Monk, shall not soon forget her tribute of love and admiration paid the one left behind alone at her post.

Monk writes that she has hired Mrs. Morgan, the wife of a local university English professor, whom she hopes to keep for another academic term. The school has also lost two faithful, well-trained teachers (family obligations), and another instructor is leaving her work in the dorm. These must be replaced with recent graduates, which may work a hardship on them in light of the long list of daily duties required of a dorm manager, including helping students with doctor's visits, overseeing their mail, and many more (pp. 127-128).

Miss Moore has been transferred temporarily from another part of the Japan Mission. Monk calls her a congenial coworker (p. 127). Despite her difficult situation, she writes, "Happily Miss Moore and I keep well and all will somehow work out God's will for us all" (p. 128).

Alice Monk shows something of the life she leads during this time by describing one evening's activities. She notes that she does not have anything to do many nights, but on a certain one gave a lesson in hymn singing to Y. M. C. A. middle school boys, then later in the evening a Bible study for the Hokusei teachers (p. 127).

1910. Miss Monk and Mrs. Johnson are the Board of the Northwest missionaries in Sapporo now, with the Johnsons back from their time in U.S. for recovering Mr. Johnson's health. Sarah Smith is back from furlough, as well.

Monk writes that, in an academic year recently ended, the economic situation was quite trying, as the Minister of Education had been favoring occupational rather than cultural training for girls beyond the primary grades. Though the dorm was full, there was a shortage of students in the day school. There were 22 graduates, 4 of them from the English course and others the two-year preparatory course. Several had gone to Tokyo for further study, and at least 4 were expected to return to Hokusei to teach. Miss Monk has organized several Sunday schools in scattered locations, which she visits and maintains regularly. She advises and helps lead in singing when she cannot teach. One school is held in a fishing village where a pupil lives. The report's author concludes with a compliment on Monk's proficiency in the Japanese language (p. 36).

1911. Alice Monk and Sarah Johnson are the Board of the Northwest missionaries in Sapporo. Johnson's support has been pledged in part by the Muncie Presbyterial Society (see missionary roster). The serious illness of Warren, her 7-year-old son, has curtailed her work, however.

With Monk and Smith as the only missionaries at Hokusei now, Monk's mother has agreed to join in their work while visiting. The author states, "Miss Monk was looking longingly to us for a new lady missionary." Three graduates of Hokusei and men teachers have filled in for the present. Enrollment stands at 130 pupils now, less than last year, when 20 students were graduated. All but 2 of them were professed Christians. The Christian Endeavor Society has raised 10 yen and sent it to people suffering due to a recent flood. A gift has been received for an addition to the school building. This year's report includes a description of the rooms for classes and sewing, as well as an unfinished room ready to be completed when funds are provided. One room is the beginnings of a laboratory (pp. 34-35).

1912. The Board of the Northwest missionaries in Sapporo up to this year have been Alice Monk and Sarah Johnson. The author reports, "Miss Monk has written us for a long time of the great need of a new teacher in the school" (pp. 33-34). The Board has now met that need by sending Miss Elizabeth M. Evans to teach at Hokusei Jo Gakko. Evans was living in Huron, South Dakota, when appointed. The financial support for her work will come from the Board's General Fund. Miss Carrie McCrory of Iowa has also been appointed to serve in Japan (p. 65).⁴ Since her return from furlough, Miss Smith has suffered greatly from neuritis and is now in Tokyo receiving medical treatment.

In the year reported, 19 pupils made confessions of faith and joined churches. Others are seriously interested, so teachers are praying for them. Monk indicates that the interest being expressed in faith is the result of meetings after school and in two weeks of daily prayer circles.

In other notes, at the Christmas celebration last year, the school somehow managed to fit 99 people in a room 12 by 15 feet in size. The Johnsons' third son, Herbert Hoadley, was born the past November (p. 35).

1913. Elizabeth Evans, recently sent to teach at Hokusei Jo Gakko, is to receive her support through the South Dakota Synodical Society, as noted above. Carrie H. McCrory made her home in Iowa City, Iowa, when she left the U.S. She is to be sponsored by Sunday (or Sabbath) school students in Iowa City, Iowa (see missionary roster).

1914. Officially, Evans, Johnson, McCrory, and Monk are the Board of the Northwest missionaries assigned to Sapporo now. However, despite Hokusei's long wait to acquire her, the Japan Mission decided at Mission Meeting to loan Evans to the BFM-affiliated girls' school in Kanazawa for a year (pp. 41-42). She transferred there after Monk returned last September from furlough.

Miss Ethel N. Todd joins the Japan Mission and begins her work in Tokyo, with plans for her to be sent next to Osaka (p. 36). Miss Todd, who was living in La Gro, Indiana, when sent to Japan, is now supported by the Board's General Fund (see missionary roster). Though she will serve at

Hokusei, her name never appears in the listing of missionaries in Sapporo, no doubt because of her short stay in the city.⁵

At Hokusei Jo Gakko, Miss McCrory is proving capable and efficient (p. 36). The Junior and Senior Christian Endeavor Societies under Evans and her "have had a very apparent influence" (p. 37).

A new dormitory has been built, which is comfortable and has plenty of sunshine. It and the gymnasium given by alumae on the anniversary of the school's founding last year add a great deal to the campus. Nevertheless, there is still a visible need for suitable buildings. Some of the current ones are in danger of collapse. The Board of the Northwest hopes to help with this next year (p. 36).

Mr. Johnson has offered Miss McCrory use of his chapel for her Sunday school. "The first Sunday after vacation there were 80 children out to greet Miss McCrory and her four helpers. The following Sunday 180 streamed into the new building" (p. 37). Likewise, Miss Monk's Sunday school at Zenibako is continuing, in her case despite opposition from priests and the indifference of people. Before Christmas 80 were enrolled, and 50 or 60 continued during the cold months (p. 37).

There continues to be a strong interest in faith inside Hokusei, as well. At this point there are 35 baptized Christians in the school out of 103 students (p. 36).

In her year in Kanazawa, Miss Evans has been active in the English, music, church, and Sunday school programs (p. 36).

She writes that she is enjoying her work, that there are 75 girls in the schools and over 100 children in the near-by kindergarten. Our missionaries find the change from one school to another rather hard on the heartstrings. Miss Evans is already fond of the girls there and simply wild over the little "kindergarten tots" [p. 42].

1915. Evans, Johnson, McCrory, and Monk make up the list of the Board of the Northwest missionaries in Sapporo. Miss Monk loves the new dormitory at "The Northern Star School" (p. 35). Many of the alumnae have said they wished they could come back and live in it. Miss McCrory is enjoying using the recently-completed chapel (see 1914 summary) for her Sunday school.

1916. Board of the Northwest missionaries in Sapporo now include Evans (on furlough), McCrory, and Monk (p. 32).⁶ Mrs. Katherine Whitener (maiden name Katherine E. Graham, who was living in Aurora, Illinois, when she left the U.S.), has been sent to serve in Japan.⁷ She is now serving in Yamaguchi, supported by the Ottawa Presbyterian Society (see missionary roster).

Sarah Johnson has died (p. 48). No details are provided in this report.

1917. In Sapporo Misses Evans, McCrory, and Monk are the Board of the Northwest's representatives. There is a new Mrs. Weston T. Johnson, this one with the maiden name of Lucy Freese, who married Mr. Johnson after the death of Sarah Johnson. The family has relocated in Tokyo rather than remaining in Hokkaido (p. 33). Mrs. Leo C. Lake (the former Ruth Manning, living in Colorado Springs, Colorado, when sent to Japan), is now in Tokyo, her salary paid out of the Board's General Fund (see missionary roster).⁸

1918. Misses Evans and Monk, along with Mrs. Leo C. Lake, are the Board of the Northwest missionaries in Sapporo now. Ruth Lake is now being sponsored by the Women's Missionary Society of Sixth Church in Chicago (see missionary roster).

1919. Evans, Lake, and Monk are the Board of the Northwest missionaries in Sapporo this year. Lake's sponsorship has shifted back to the General Fund. Katherine Whitener and her husband are serving in Asahigawa, now part of the Hokkaido Station with the Hokusei missionaries. Alma G. Eaton, of Carlinville, Illinois, has been sent to Japan and is beginning her work in Tokyo, her work underwritten by the Board of the Northwest's General Fund (see missionary roster).⁹

1920. Misses Evans and Monk are the only missionaries the Board of the Northwest has in Hokkaido now, with Mrs. Whitener and Mrs. Lake in U.S. on furlough (p. 30). Alma Eaton's sponsor has changed to the Freeport Presbyterian Society (p. 17).

Analysis and Discussion

The contents of the annual reports of the Woman's Presbyterian Board of Missions of the Northwest bring to light some notable changes occurring at Hokusei Jo Gakko. For instance, whereas the first missionary pioneers including Sarah Smith, Clara Rose, and Lillian Wells had family roots and support systems based mainly in the U.S. Northeast, the generation succeeding them in the first two decades of the 1900s were Midwesterners by and large. However, on the whole, this set of documents overlaps to a large degree with the other records containing information on the earlier years of Hokusei Gakuen's history. The events described, goals set forth, obstacles encountered, and other components of the narrative presented in these accounts mesh quite naturally with the facts presented elsewhere.

At the same time, they are distinctive in the specifics and details they bring to light. Individual missionaries attempt to describe to their supporters back in the U.S. the routines, trials, joys, and other elements that make up their overseas lives. As they do, they present their experiences, feelings about them, and reflections on them in ways which bring out their unique personalities and perspectives in exploring life as they are discovering it in Japan. Sarah Smith's description of the

little temple apprentice she knew, along with Isabelle Ward's account of the students waiting in the cold beside the train tracks to welcome and send off soldiers, are examples of the personal touch they put on their reporting.

The Board of the Northwest reports, though remarkably extensive, differ from minutes of business meeting proceedings and do not contain such content, as these matters were handled at the Board of Foreign Missions national level. The fact that this regional organization was not given the authority to make final decisions over many affairs closely linked to its work may be viewed as a reflection of its relatively low status. However these reports seem to make it apparent that this organizational structure did facilitate the Board of the Northwest's keeping its atmosphere generally congenial and its efforts focused on the positive goals of recruiting, equipping, commissioning, and encouraging missionaries.

In reporting on these activities, while writers frequently go back to the familiar values and beliefs that members share as people of Christian faith, they also are attempting to bring their readers into the unknown enough to raise their sights, expand their view, and hopefully inspire them to greater faith and service. In these various ways, they offer something which the documents dealing more with the facts and figures of business meetings do not. In the authors' individual expression there are opportunities for a fuller, richer understanding of Hokusei Gakuen's past.

Conclusion

After the years covered in the reports considered here had passed, cultural changes such as those brought by women's gaining the right to vote and gradually increasing opportunities to enter the world of employment outside the home, contributed to an increasing difficulty in producing the remarkable volume of records which the Board of the Northwest generated yearly in giving account of its activities. While much was gained in these advances, perhaps some opportunities were lost, as well. The amount of time and detailed work the authors of these reports put into their writing made possible a view back into the history of institutions such as Hokusei Jo Gakko which might be difficult to duplicate in other generations.

In any case, this set of documents makes possible a more complete comprehension of the experiences, personalities, and circumstances which have helped shape Hokusei Gakuen into the institution it currently is. Hopefully the amount of historical documentation of its past given attention in academic publications will continue to increase.

[References]

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[Notes]

¹Though her name often appears as "Isabella," it later is listed as "Isabelle," the spelling she used when writing by hand.

²Although her assignment is church- and home-focused, she, her husband, and her children will play active supporting roles in the life of the Hokusei community.

³Mrs. Vaughn will later work as a team member in the Hokkaido Station with Hokusei missionaries for a brief time.

⁴She will soon begin a teaching assignment at Hokusei Jo Gakko.

⁵According to the 1916 Hokkaido Station report to the Japan Mission, she will later teach at Hokusei for a brief time in that year.

⁶Sarah Smith has passed the leadership of the school to Miss Monk though continuing to serve at Hokusei (*Japan Mission Reports*, 1916, pp. 17-18).

⁷She and her husband will work in Hokkaido Station in the future. She will serve on the Hokusei Jo Gakko Board of Directors, and her husband, H. C. Whitener, will work on the committee tasked with assisting in the sale of Hokusei land.

⁸Her family will locate in Sapporo in the future and become familiar figures at Hokusei Jo Gakko.

⁹She will later serve on the Hokusei Jo Gakko Board of Directors.