

**【研究論文】**

**Hokusei Jo Gakko-related Records in the  
Annual Reports of the Women's Board  
of Foreign Missions of the Presbyterian  
Church, New York, Part II (1901-1920)**

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**Contents**

- I. Abstract
- II. Introduction
- III. Historical Context
- IV. Format of Reports
- V. Overview of Contents
- VI. Analysis and Discussion
- VII. Conclusion
- VIII. Notes
- IX. References

**[Abstract]**

**Hokusei Jo Gakko-related Records in the Annual Reports of the Women's Board of Foreign Missions of the Presbyterian Church, New York, Part II (1901-1920)**

Part I of this article (Vol. 59) describes the role played by the Women's Board of Foreign Missions of the Presbyterian Church, New York, as a regional organization within the Presbyterian Church in the United States of America and its Board of Foreign Missions. As Hokusei Gakuen's founder, Sarah C. Smith, belonged to the New York Board, reports on conditions and happenings at Hokusei Jo Gakko appeared in its publications yearly. They allowed members of the various localized mission organizations connected to individual churches who had some level of informed awareness and a sense of personal connection with Sarah C. Smith, to support her in Sapporo, Japan. Part II covers 1901 to 1920 and includes an overview of the broader historical background and particular institutional context relevant to the continuing development of Hokusei Jo Gakko in the first two decades of the 20th century. The summaries of annual updates, along with analysis and discussion, provide the reader with another angle to consider the growth of Hokusei Gakuen.

**Introduction**

A remarkably broad base of support made possible the establishment and development of Hokusei Jo Gakko (北星女学校, Hokusei Girls' School) and the Hokusei Gakuen school system which has since grown out of it. While the administrators, teachers, students, their families, local Christian churches, and others played indispensable roles on the Japanese side, another key part of the foundation on which Hokusei was built was the network of affiliated organizations in the U.S. inside the Presbyterian Church in the United States of America (PCUSA) and its Board of Foreign Missions (BFM).

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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; Women's Board of Foreign Missions of the Presbyterian Church, New York

Key among these groups on the American side was the Women's Board of Foreign Missions of the Presbyterian Church, New York. It will be referred to as "the New York Board" in this article. One of six (and later seven) regional women's mission organizations, its members provided financial, logistical, spiritual, and other types of support for the work of Christian education at Hokusei.

They were also diligent record-keepers, and many of the accounts of activities both routine and special remain today. They provide an opportunity for interested readers to see how life at Hokusei progressed in the days it was being established and developed. Part I covered the 1880 to 1900 material; Part II will deal with 1901 to 1920. After that point, the New York Board and other regional organizations were combined into a single entity, the national Woman's Board of Foreign Missions, then the Board of Foreign Missions, and New York Board-specific annual reports were no longer published.

## Historical Context

In addition to the historical conditions noted in Part I of this article, mentioning several features of the environment in which Hokusei Jo Gakko was developing during the first two decades of the 20th century will be useful. One was the great improvement in access to relatively safe and reliable long-distance transportation. Hokusei Gakuen grew out of the Foreign Missionary Movement of the 19th and early 20th centuries, during which Christianity moved from being focused in the West to a far more truly global enterprise. The increased ease of transportation realized during these years contributed significantly to making it possible for Christian organizations to send out missionaries in significant numbers to undertake Christian ministry such as establishing churches, schools, hospitals, and many other organizations.

As an example, the varied recent travel experiences of Ida Pierson, the PCUSA missionary colleague for many years who participated directly in the work at Hokusei from time to time (see Part I of this article), are mentioned in a 1919 report to the New York Board (p. 35).

Mrs. George P. Pierson has taken a wonderful trip of three months to all the country out-stations, visiting 50 different towns, holding 130 meetings, winning 215 "deciders" and traveling 3,000 miles by sleigh, boat, rail, automobile, and *jinnrikisha*.

In comparison with the first roughly 1,900 years of Christian history, such improvements in transportation were quite dramatic. Combined with developments in communication, education, national economies, and other areas of life, they made the achievement of missionary organizations' goals far more realistic than in former times. A section of the 1901 New York Board report restates the purpose toward which it was striving. It also gives a sense of the hope with which groups such as itself were beginning their work in the new century (p. 83).

Behind us is the century of all centuries ; one which has surpassed all ages since the apostolic age in its efforts to carry the gospel to every creature. When we contrast the Christendom of 1901 with the Christendom of 1801 we may, with no undue aid from a pious imagination, hope that the end of the century upon which we have already entered shall see the Church of Jesus Christ established, and His gospel a force in the life of every community upon the face of the earth.

Mrs. Pierson's account of her recent return to Japan from the U.S. after furlough (1914, p. 45) reflects something of the spirit of the age, along with current opportunities for travel.

Mrs. George P. Pierson . . . had a delightful trip back through Europe, visiting important places, meeting old friends, with an unusually pleasant experience in Moscow, and then taking the Trans-Siberian R. R. to Vladivostock [*sic*], where one sees Chinese, Japanese, Koreans, and Russians. . . . They reached Yokohama the same day that 100 new missionaries arrived from America.

The institutional context in which the events reported to the New York Board took place also merits attention. As noted in Part I of this article, the PCUSA Board of Foreign Missions as a whole, according to its annual General Assembly reports, employed a force of 345 American missionaries in 1880, 565 by 1890, and 712 as of 1900. From there, it expanded to 979 in 1910 and 1,428 in 1920. The number of BFM missionaries in the Japan Mission moved from 44 (1880) to 71 (1890), 57 (1900), 75 (1910), and 84 (1920). Stations inside the Japan Mission grew from 3 (1880) to 5 (1890), 9 (1900), and 17 (1910). There were 16 as of 1920.

The New York Board, as Part I of this article stated, sponsored a number of missionaries which increased from 28 (1880) to 60 (1890), and 84 (1900). The rise continued to 137 in 1910 and 206 in 1920. Among these commissioned workers, the total of ladies assigned to the Japan Mission (see Part I) rose from 2 (1880) to 9 (1890) and 10 (1900).<sup>1</sup> By 1910 it had climbed to 14, then 18 by 1920. Of these, roughly 10% to 20% would be in the U.S. on furlough at a given time, and a few would be listed as having resigned, been transferred, been reassigned, retired, or died. Whereas before the turn of the century more of the New York Board missionaries in Japan were single, in the first two decades of the 1900s, roughly half were married ladies.

The 1920 New York Board report begins with a two-page summary (pp. 6-7) of the organization's history from 1870 to 1920, a review composed when its time as an independent body is coming to a close. The following information on 1880 to 1900 not noted in Part I derives primarily from that retrospective.

Mrs. James L. Graham served as the New York Board's first President. Annual reports were read by a minister (male) because women were not allowed to speak in church in those days. The

first report showed six missionaries supported by this organization (sent to Asia and Africa). It stationed its first missionary in Japan in 1873, Mrs. David Thompson (maiden name Miss C. M. Parke). The first building constructed by this Board was the Missionary Home in Yeddo, Japan. It was built in 1873. Missionaries there led in the founding of Graham Seminary, which later combined with the Bancho School for Girls and became Joshi Gakuin.

Through 1882, this organization went by the official name of The Ladies' Board of Missions of the Presbyterian Church. In 1883 it was renamed The Women's Board of Foreign Missions of the Presbyterian Church, New York and continued with this name throughout the period under consideration here. It was an auxiliary to the Board of Foreign Missions of the PCUSA.

As an example of how its leadership was structured, the 1905 report (unnumbered pages in the front matter) lists an Executive Committee, composed of the Officers of the Board and heads of various Standing Committees. These included Committees on Nominations, Publications, Finance, Prayer Meetings, Missionary Candidates, Hospitality, and Rooms and Supplies. A Central Committee and Auditor played their roles, as well as a team of Managers. This particular year, 47 ladies served as Managers.

The work of the women in these various categories was reported and discussed at the meeting of the New York Board, held each year in April. In addition to routine reporting, guest speakers from among the missionaries sent out by the organization would provide opportunities for its members to strengthen their interest and ability to support the work through what they learned.

They were often those who happened to be home on furlough. For instance, the 1905 report (p. 45) contains a comment on Mrs. Pierson, who has recently made a presentation on the work in Hokkaido: "Her many helpful addresses have awakened intelligent interest in her work." She has spoken of "the faithful services of our workers on the Hokkaido field" (1905, p. 45).

The scope of the ministry conducted by the New York Board continued to grow in the first two decades of the 20th century. In addition to the countries listed in Part I, by 1920 this Board would be sending mission workers to nations including Columbia and Korea.

When, in that year, the New York Board merged its work with the six other Women's Boards of Foreign Missions, the New York Board had 37 Presbyterial Societies. From an original 48 Auxiliary Societies on the roll, at this point there were 855, along with 1,212 Young People's and Children's organizations. The Board represented member groups from New England, New York, New Jersey (not the entire state but three presbyteries noted in some years), and Kentucky. Women and children in the New York Board organizations stood behind 200 missionaries in 12 countries "with their sympathetic interest, prayers, and gifts" (1920, p. 7).

Prefacing the 1920 Japan report is a brief summary of Christian mission work in this country the past 50 years (p. 47). The following is an overview of it.

After the nation was opened to the outside world beginning the Meiji Era and Christian missionaries were allowed in, restrictions in travel kept them within 25 miles of the port city they had entered. Presbyterians were among the first Protestants to begin mission work, with Dr. and Mrs. Hepburn arriving in 1859 and Dr. David Thompson in 1863. Two converts were baptized in 1869, and the first Christian church was organized in 1872. A few years earlier, full religious freedom had been granted by the Japanese government. Presbyterian and Reformed missionaries agreed in 1877 to form a single body known as Union Churches. The New Testament in Japanese was published in 1880 and the Old Testament in 1888. Union Theological School and Union College combined to form Meiji Gakuin in 1886. Mrs. David Thompson was sent to Japan in 1872 and is the oldest missionary commissioned by the New York Board.

## Format of Reports

The general format of the annual reports of the New York Board as described in Part I of this article remains through the years under consideration here. The length of each report, for example, continues largely unchanged. In Part I it was noted that the bound volumes containing the New York Board's yearly updates begin with a few dozen pages in the early 1880s and grow to over 150 by the turn of the century. It continues at roughly that size through 1920.

Within it, the annual update on the Japan Mission, which grew from about half a page to as many as nine in 1900, ranges from five to nine through 1908. Then for three years the format is changed so that the report does not include a section specifically related to Japan. Following that absence, it returns in 1912, though in a more concise form, limited to under five pages.

The section relating to Hokusei Jo Gakko, after running from a few lines to over a page and one-half before the turn of the century, from 1900 to 1908 is usually somewhat over or under half a page in length. Then, in the three years noted above, almost no report specifically about Hokusei appears. Following that, from 1912 to 1920, the length is limited to a half page or as short as several lines.

Data on the New York Board as a whole typically appears in the *Presbyterian Statistics* table beginning in 1899, as noted in Part I, and continues through 1920.<sup>2</sup> It includes information on a presbytery-by-presbytery basis. The categories of information as of 1899 include the (a) names of presbyteries, followed by the (b) number of churches, (c) number of women's societies, (d) membership of the women's societies, (e) number of bands, (f) membership of bands, (g) number of copies of *Woman's Work* (the women's missions magazine) taken, (h) number of *Over Sea and Land* (the missions magazine for children) taken, (i) number of Young People's Society

of Christian Endeavor (Y.P.S.C.E.) groups, and (j) number of Junior Society of Christian Endeavor (Jr. S.C.E.) groups.

The tables contain basically the same groupings of data through 1920. One exception is the numbers of Young People's Societies. This category appears starting in 1900 and continues throughout (its number of members included in 1900 through 1902). Names of young people's groups are added now and then, such as the Young Women's Society, Westminster Guild, and Light Bearers. The only other variation to note is the data on the copies of mission magazines distributed, with comparisons to the previous year. This information is put into a separate table in 1903 to 1907, after which it is not included in the statistics tables.

The reports from the mission organizations of individual presbyteries provide data on each of their member churches. For example, as for Smith's home church of First Presbyterian Church of Elmira, for 1896 to 1920 the reader learns (a) the name of the particular society, (b) its president, (c) its secretary, and (d) the amount of offering given in the past year. Only in the earlier years of this period is more detailed content provided. Numbers of members appear from 1880 to 1888. From 1880 to 1882 are listed special projects for foreign and home missions, including sending boxes of various items, along with the amount of offering received for these purposes. For a few years (1889-1893) there is information on numbers of mission magazines distributed and offering for that purpose. Finally, names of officers beyond president and secretary are supplied in various degrees of detail throughout this period.

## Overview of Contents

From 1901 to 1920, Sarah Smith is the only missionary under appointment by the New York Board who is serving at Hokusei Jo Gakko. As for the two who have served at Hokusei in the past, Miss Rose lives in Otaru up to 1914 and Mrs. Pierson in Asahigawa and Nokkeushi.

The presbyteries constituting the New York Board remain largely the same. However, the 24 listed in Part I (1900, p. 131) by 1920 have come to include Albany, Champlain, Columbia, and Troy. Boston, North Laos, Persia, and Morristown, New Jersey, no longer appear. Brooklyn and Nassau were separate but are now listed as Brooklyn-Nassau. The total as of 1920 stands at 25 (p. 128).

As in the years up to the turn of the new century, each report from 1901 to 1920 notes the particular organization designated as sponsor for an individual missionary. Miss Smith continues throughout these years to be backed by the Presbyterial Society of Chemung Presbytery, New York, commonly called the Chemung Presbyterial Society. This organization is composed of Societies which vary slightly from year to year but include (a) Big Flats, (b) Breesport, (c) Burdett, (d) Dundee, (e) Eddytown, (f) Elmira churches, that is, First

Presbyterian, Franklin Street, Lake Street, North, and South, (g) Havana, (h) Hector, (i) Horseheads, Mecklenburg, (j) Monterey, (k) Montour Falls, (l) Moreland, (m) Newfield, (n) Pine Grove, (o) Rock Stream, (p) Southport, (q) Spencer, (r) Sugar Hill, (s) Tyrone, (t) Watkins, and (u) Weston.

These names appear in a table in each year's report. At the beginning of each from 1909 onward is a note that the Chemung Presbyterial Society has pledged support for Miss Sarah C. Smith and her work in Sapporo, Japan. It also sponsors the U.S. domestic mission work of the Young People's Society for Christian Endeavor (noted in 1909 to 1920) and the Intermediate Society of Christian Endeavor (noted in 1917 to 1920). On the international side, these churches back Reverend Charles Petran, serving in Mexico (noted 1909 to 1911) and PCUSA ministry in China (Hainan), the Philippines, and Persia (noted 1912 to 1920).

Data on the number of members in the Chemung Presbyterial Society is provided in reports from only a few years around the turn of the century. As of 1900, for instance, it has 539 ladies working in the support of organizations such as Hokusei Jo Gakko (p. 131). By 1920 their work is being done by (a) 20 churches, (b) 18 women's societies, (c) 5 young women's/young people's societies, (d) 5 Westminster Guild chapters or circles, (e) 9 groups of Light Bearers, Little Light Bearers, or Junior Societies for Christian Endeavor, (f) 2 Young People's Societies for Christian Endeavor, and (g) 1 Intermediate Society for Christian Endeavor (p. 128). These categories and the data in them for other years vary but not greatly.

A number of women are listed as president of the Chemung Presbyterial Society during the years leading up to Hokusei Jo Gakko's founding and its first decades. Among them are (a) Mrs. T. B. Tinchell<sup>3</sup> (1880-1882), (b) Mrs. Wm. E. Knox (1883-1885), (c) Mrs. G. D. Meigs (1886-1888), (d) Mrs. H. W.<sup>4</sup> Strang (1889-1891, 1893, and 1896-1898), (e) Mrs. Alonzo W. Gray (1892), (f) Mrs. M. N. Lewis (1899), (g) Mrs. H. H. Fulton (1900-1901), (h) Mrs. E. W. Abbey (1902-1903), (i) Mrs. C. F. Carrier (1904-1912), (j) Mrs. George M. Welles (1913-1918), and (k) Mrs. Seaman F. Northrup (1919-1920).

Two organizations are the most consistent suppliers of funding for Sarah Smith's school ministry over the years on which the New York Board reports. The first is the Fourth Avenue Church Auxiliary in New York City, which provides support from 1889 to 1890, then 1894 to 1906 and again in 1908. The second is the North River Presbyterial Society. It contributes to the work at Hokusei from 1894 to 1903, then from 1907 to 1915.

Other groups make more occasional contributions, whether to Miss Smith, Hokusei, or the work of the New York Board in Sapporo generally. They include various organizations within the Presbyterian churches in (a) New York City (North, 1888, p. 80; 1889, p. 93; 1892, p. 107; 1893, p. 111; 1894, p. 110; Brick, 1902, p. 155; Fifth Avenue, 1911, p. 108), (b) Olean (1888, p. 80; 1889, p.



93; 1890, p. 94), (c) Weston (1889, p. 98), (d) Montreal, Canada (the American church there, 1894, p. 110; 1901, p. 152), (e) Otsego (1895, p. 111), (f) Rochester (Saint Peter's, 1897, p. 136), (g) Bridgehampton (1902, p. 155), (h) Geneva (First, 1903, p. 139), (i) Idlewild (Canterbury, 1903, p. 139), (j) Ashland, Kentucky (1904, p. 142), (k) Lexington, Kentucky (Second, 1904, p. 142), (l) Morristown, New Jersey (First, 1905, p. 145), and (m) Brooklyn (Memorial, 1911, p. 108).

Specific purposes of offerings are designated at times. For instance, before the turn of the century, donations are made for Miss Smith's "Bible Readers" (or "Bible women" female evangelists, e.g., 1890, p. 94). The Chemung Presbyterial Society in 1893 is designated to help in the work of the Box Department, for preparing and shipping packages to Sapporo. Some offerings are less specific but limited in scope. For example, a summer offering is taken for mission work in Sapporo in 1902 (p. 155). Gifts like as these are typically used for such things as work in the school itself, Sunday school, rent, and taxes (1897, p. 136).

Records on the activities of Sarah Smith's First Presbyterian Church of Elmira, provide a picture of the women's mission group providing probably the most direct support for the missionary head of Hokusei Jo Gakko. This Church's Presbyterial Society presidents include (a) Mrs. W. E. Knox (1880-1884), (b) Mrs. J. Jennings, Jr. (1885-1888), (c) Mrs. C. F. Carrier (1890), (d) Mrs. E. L. Taft (1891, 1893), (e) Miss E. Redfield (1896-1897), (f) Mrs. D. L. Hunn (1898), (g) Mrs. J. Seeley (1899), (h) Mrs. W. R. Rathbone (1900-1903, then 1908),<sup>5</sup> (i) Mrs. William T. Bailey (1904-1907), (j) Mrs. C. F. McNair (1909), (k) Mrs. Charles Jennings (1910-1911), (l) Mrs. H. H. Bayles (1912), (m) Mrs. Sherman C. Estee (1913-1915), and (n) Mrs. T. H. Ralston (1916-1917). The annual updates do not supply names of local Presbyterial Society officers for 1892, 1894 to 1895, or 1918 to 1920.

The number of members in First Presbyterian Church of Elmira's Presbyterial Society, as noted above, only appears in reports from 1880 to 1888. It ranges from a low of 117 (1881) to a high of 168 (1888). As a representative sample of the data comprising this Society's reports from 1880 to 1920, the one from 1910 lists the following: (a) president (see preceding paragraph), (b) secretary (Mrs. Howard Baker), and (c) offerings received. This final category includes (a) \$262.00 from the Presbyterial Society as a whole, (b) \$20.00 from the Order of V's, Miss C. Ballow president, (c) \$3.50 from the Young People's Society for Christian Endeavor volunteer group, Miss J. Etsey president, and (d) \$10.00 from the Carrier Class.

In the category of activities other than the standard offerings it gives for Miss Smith, First Presbyterian Church of Elmira makes an offering for a certain project in Sapporo in 1908. It gives \$6.50 toward the rebuilding of a church (p. 136). Smith's sending congregation also provides support for specific purposes beyond her ministry in Hokkaido. For instance, the 1906 report notes its helping finance missionaries' work in Tokyo (p. 150).

Data on Hokusei Jo Gakko's current student population appears fairly often in the annual reports, though not frequently enough to provide a complete picture. As Part I of this article explains, the school opens with either five or seven students in 1887. It grows to an enrollment as high as 113, then plummets to 50 as of January 1900 after the Japanese government directs schools to avoid religious education for certain ages of students. After the restrictions are lifted, it returns to 100 registered pupils as of 1901, then expands to 206 in 1906. Following that, statistics stop appearing in the yearly updates. There is also spotty information on numbers of students in actual attendance. For example, of the 100 on role in 1901, 74 are typically there in class. Of the 206 in 1906, 150 are actually attending.

Another figure that appears fairly often but not consistently is the number of baptisms or new members of Christian churches. From 2 to 12 are reported in several years up to 1900. After that through 1920, the range is from 3 to 33.<sup>6</sup>

The summaries which appear below represent particularly notable happenings and updates on conditions reported from Hokusei Jo Gakko. Though most of the information comes from the Sapporo section of the annual Japan report, some data is taken from other areas.

1901. Miss Smith is happy to have Miss Lillian Wells joining in the work at Hokusei Jo Gakko (p. 41). She fills a need which has been keenly felt for some time.<sup>7</sup>

The trouble with the Japanese government's proscription of certain categories of religious education, discussed in Part I of this article, has died down. The school is recovering enrollment, which currently includes 30 new students (p. 41).

Hokusei Jo Gakko's primary school has been discontinued. As the previous year's report notes, it was already being phased out. Also, rather than conduct education lacking instruction in the Christian faith, when the government instituted this prohibition, Hokusei opted to send the 12 elementary age students home. This disruption in their education has become the occasion to give up on the effort entirely, though some of the elementary-age students have returned and continue their work along with the pupils in upper grades. The author notes that this makes teaching more pleasant, but more room is required for the older girls (pp. 41-42).

Hokusei's current buildings are out of repair. Renovation, rebuilding, and expansion are being requested (p. 42).

"There has been earnest study of the Bible among the older pupils, and several requests for baptism have been received." Three students were baptized earlier in the year. In this regard, "The outlook for the school is encouraging" (p. 42).

This year's update describes Hokusei Jo Gakko's work in connection with a local church under the care of Mr. Shimidzu, a "gentle, spiritual, and earnest pastor" (p. 42).<sup>8</sup> Sunday school attendance at the church ranges from 100 to 130. Miss Wells teaches a class of young men there. Hokusei's boarding pupils also attend Sunday school classes, then remain for the worship service.

In addition to the church-led Sunday school, Miss Smith operates one at Hokusei, with five pupils assisting. There are 75 attending currently.

The Hokusei report concludes with a comment summarizing the year. "The work is difficult but there are many encouragements" (p. 42).

1902. Hokusei's number of registered students is maintained at 100, with a higher number than last year, 96, in actual attendance.

As for matters of faith, three pupils have been baptized recently, and several others are willing but have not yet received the consent of their parents. Two girls visited the school and during that time attended morning chapel services. They noticed several students crying there. As a result, the visitors decided not to continue studying at Hokusei, for fear that they, too, would grow weak and learn to shed tears (p. 47).

A new verandah is being constructed for the house where the non-Japanese teachers live. The project is already weeks beyond the promised completion date. Plans are to lay new flooring, also, but the most specific deadline established so far is "sometime." The wording of the report conveys perhaps humor, frustration, or a combination of the two. Continuing in a similar tone on the general topic of facility upgrades, Smith notes, "I should like to add just here, for the gratification of the Mission, that Miss Wells and myself are perfectly harmonious as to the rebuilding of the school" (p. 48).

1903. Pupils at the "*Northern Star School*" number 100 again this year. The report describes "a Christmas celebration for the school, when a simple meal of sour rice, oranges and tea, and the gift of a Christmas card made them all happy" (p. 39).

There have been some encouraging signs of openness to the Christian message following the recent Taikyo Dendo evangelical activities. In addition to the baptisms of 18 Hokusei students, there has been a general trend toward increased Bible study and cooperation among Christian denominations, as well as church attendance and membership. Some members of local congregations are teaching in the two Sunday schools with which Hokusei is connected. They have 200 pupils currently. Student groups inside the school include the King's Daughters and Helping Hand Societies.

The need for improvement of campus buildings continues to be felt. There are hopes and plans for new buildings, though no specifics to report.

1904. Miss Wells has moved to Matsuyama. No explanation is provided.<sup>9</sup>

At Hokusei 115 students have begun the academic term (down from 140).<sup>10</sup> Interest in Christianity seems to be continuing, with 23 pupils becoming church members last year and 10 more baptized just before summer vacation (p. 38).

The much-needed construction of new buildings, for which the school and New York Board have so long prayed, has been completed. Two members of the Japan Mission have worked earnestly to support the effort. Mr. Landis assisted in planning and Mr. Ballagh in superintending the project's progress.<sup>11</sup> “. . . We have good, comfortable buildings, accommodating sixty or seventy boarders, and a chapel of ample capacity” (p. 38). New furniture for both the school and chapel is still urgently needed.

This year's report restates the educational objective of the school as follows. “The aim of the school is, like other mission schools, to give as good a secular education, with Christianity as a foundation, as is possible in a limited number of years; the Bible being a daily text book” (p. 38).

1905. Miss Alice M. Monk, who will eventually succeed Sarah Smith as head of Hokusei Jo Gakko, appears not in the update from this school but Joshi Gakuin in Tokyo (p. 42).

Miss Halsey and Miss Monk, the new workers, have, in addition to language study, taken the music in hand, and visited in the homes of the people. They have also done many outside things which helped to make the school life happy and profitable to girls and teachers.

At Hokusei, enrollment has increased to 170 pupils, but many have dropped out, and only 11 have been graduated (down from 15 and 17 the previous two years). Eight girls have been “presented for baptism” and several others are waiting for their parents' approval before taking that step.

As the nation goes through the 1904 to 1905 Russo-Japanese War, those at Hokusei see it through a spiritual lens. “It is a precious time for sowing and reaping, the terrors of the war making men wonder what will become of their souls, and uniting all hearts more closely.” The school has prepared for the Japanese soldiers 500 “comfort bags,”<sup>12</sup> knitting 40 pairs of socks and 100 “cholera belts”<sup>13</sup> (p. 45). Smith and one of the senior girls have given out nearly 3,000 tracts and 500 gospels to soldiers.

1906. Hokusei Jo Gakko's enrollment has increased steadily. Of the current 206 (average

attendance 150), there are 53 boarding and 153 day pupils. Among the whole student population, 192 are paying pupils, and 8 are partially supported. Some of this assistance comes from the current six scholarships. In the past year, 10 graduated, 8 joined the church, and 7 are engaged in specifically Christian work. Separate from both its standard day program and the church, Hokusei continues to operate a Sunday school ministry (p. 40).

1907. Smith writes, “Miss Monk, who has taken Miss Sherman’s<sup>14</sup> place, is making good progress in the language and winning all hearts with her good sense and pleasant ways.” Regarding Miss Ward<sup>15</sup> she adds, “Under Miss Ward’s care the music has become a pleasant feature of the school” (p. 36).

Acquiring the new school building which Hokusei began to use three-and-a-half years ago has led to an increase in enrollment. However, along with this progress has emerged the need for more facilities, especially for boarding students. There is a next-door neighbor with land which might be purchased. However, Smith states that the owner is unwilling to sell it, except at an “exorbitant” price (p. 36).

During the past year, 19 current pupils and 2 former ones have been baptized. Home visiting is proving effective in leading students and sometimes parents to attend church. The Sunday school work in the suburbs and Christian Endeavor volunteer work at school are going well, yet Miss Smith asks her supporters to pray for greater results.

1908. Smith writes that the year has been a joyful one. The student population is essentially unchanged.

Mr. Kimura, an evangelist, spoke to the Hokusei students, and 80 of them decided to follow Christ after hearing his message. At present, 7 are church members. Some are awaiting instruction, and others parents’ consent.

A total of 17 students have joined a church in the past year. Also, the two Sunday schools with which Hokusei is connected are doing well. The school’s “flower mission” sent 2,900 bouquets to hospitals, each with a message attached (pp. 39-40).

Hokusei has received some notable donations. A Colonel Carter visited and gave 100 yen toward a new bathroom. The school Christian Endeavor Society gave 24 yen to the rebuilding of the church associated with Hokusei, which was burned in a fire (pp. 39-40).

1909. Miss Smith is in the U.S. this year. Beyond that information, there is no report on activities at Hokusei Jo Gakko.

1910. Sarah Smith is back in Japan from the U.S. Other than the standard naming of sources of support, nothing specific on Hokusei Jo Gakko is reported.

1911. Again this year, the organizations contributing to Sarah Smith and the work in Sapporo are identified. Otherwise, nothing directly related to Hokusei Jo Gakko appears in this report.

1912. Smith writes that 26 Hokusei students “have come out as Christians and wish to be received into the church.” Of these, most will enter the Presbyterian Church, and 3 or 4 other churches. A few have not yet received permission from their parents to make a public profession of faith (pp. 31-32).

This year's update includes an example (described mainly by the Board reporter) of how evangelism is conducted at Hokusei in these days (p. 32).

The seniors this year were not Christians, so the teachers consulted together what was best to do and Miss Monk suggested a week of special meetings, asking Christian girls to meet in groups every day and pray for the success of these meetings, the teachers doing the same. The following week earnest talks were given by 2 teachers and special prayer offered. Later 38 expressed a desire to become Christians. “We felt we were abundantly answered, although some have not been reached and we are still praying for them. We never urge anyone and must avoid offending the parents.”

A month later, Smith writes, “Nineteen have united with the church” (p. 32).

1913. Miss Smith reports that it has been 25 years since she came to Sapporo as a (men's) normal school teacher, which became the occasion of her opening the high school for girls in that city. She is encouraged by the work of two good assistants, Misses Evans and McCrory, who are studying Japanese diligently. Attendance at Hokusei Jo Gakko is about the same as usual (pp. 33-34).

1914. Sarah Smith writes that it is more difficult now to reach day students and bring them into the church. There is so much that people do on the Sabbath for entertainment and recreation, that it is almost impossible for them to leave home to come to church, she states (p. 43).

However, one married graduate in Sakhalin<sup>16</sup> asked Smith to help her get an organ to use in worship. Her community of believers is now holding Christian services twice a week and conducting a Sunday school.

The need for better campus facilities is becoming apparent again. “The school buildings are in a very bad state and we hope they may soon be put in safe condition” (p. 43).

1915. Miss Smith writes “most enthusiastically” of the campus upgrade at Hokusei, which the Board of Foreign Missions has provided. The report describes the facilities as “new, modern, convenient, and cheerful.” It adds, “The girls were quite impressed, and all exclaimed at the beauty of the buildings” (p. 37). The new accommodations are provided for 100 boarders, and 75 are already there.

Four pupils have joined the church. One more has shown willingness but has not yet received consent from her parents.

“Quite a number” of students have transferred to Hokusei after Miss Rose’s sudden death on June 14 of last year. “She will be greatly missed” (p. 37).

1916. A new class of students numbering 200 has entered the school. There are almost 80 boarders at Hokusei now.

Miss Smith describes “the great pleasure old postal and Christmas cards give to the children” (p. 43).

Among the challenges the school faces is the lack of workers. Four have died in the past year.

1917. Miss Smith has been the Foreign Superintendent at Hokusei Jo Gakko (“Northern Star Girls’ School”) for 29 years now, working alongside a Japanese Principal. The school has urged her to accept the office of Principal, which is now allowed. However, she has repeatedly refused and has instead been named Principal Emeritus. As its next head, the organization has asked Miss Alice M. Monk to accept the role of Principal. She “. . . after many declinations, at last yielded . . .” (pp. 43-44).

The school is doing well. It graduated 12 students this past year, all of whom were Christians (though 2 had not yet made a public confession of faith).

Hokusei is now shifting its attention to gaining “Recognition” (or accreditation). Attaining this would allow students to take examinations at schools where they could continue their education after graduation. It would also qualify them to earn High School Teachers’ Certificates. In order to make this formal recognition possible, the school will need to acquire gymnasium and science equipment. It will also be necessary to arrange staffing so that it has six or seven teachers with government (teaching) certificates. To take these steps, \$500 in funding

will be required. Hokusei hopes to attain the status this year as it celebrates its 30<sup>th</sup> anniversary.

1918. "Sapporo.—Miss S. C. Smith, who has been so many years there, keeps up much of her work" (p. 32).

"Hokusei Girls' School" celebrated the 30<sup>th</sup> anniversary of its founding in the past year. The cantata performed by the students at the celebration was especially noteworthy. Miss Monk presided over the festivities, at which "the President of the Government University"<sup>17</sup> gave an address (p. 32).

1919. Sarah Smith is now in U.S. on furlough. She reports that the Sunday school in Toyohira<sup>18</sup> has grown substantially in attendance over the past year. To reach it, she walks the rough road two miles each way every Saturday and again on Sunday, then is ready for work on Monday. Miss Smith has been in Japan 40 years now (p. 35).<sup>19</sup>

1920. A two-page overview of the New York Board's history from its 1870 founding to 1920 begins this year's report (pp. 6-7). Another page consists of pictures of Mrs. James L. Graham<sup>20</sup> (the first president of the organization), Miss Alice M. Davison (its current president), and the first building erected by this Board, a home for missionaries built in Tokyo in 1873. See the Historical Context section (pp. 53-54) for a summary of these contents.

Also noted above (p. 55) is a brief review of Christian mission work in Japan the past 50 years. It appears at the beginning of the Japan Report for this year (p. 47).

At Hokusei, Miss Smith has recently returned to Japan after a year's furlough. She was welcomed enthusiastically by those who knew her, including the children. She has served 40 years in Japan now, during which time she has seen great changes and advances. One is the development of the Japanese church. All Christian denominations are now represented by congregations of their own. Another specific sign of progress is that Hokusei<sup>21</sup> Jo Gakko has been granted the long-desired recognition, or accreditation, by the Japanese government. Its privileges apply to the students of the class graduated in March of last year (p. 48).

## Analysis and Discussion

Among the great changes which continued to occur in the external context in which Hokusei Jo Gakko was further developed between 1901 and 1920, the consistent construction of efficient, broad-based systems of transportation is notable. It contributed significantly to the further upbuilding of Hokkaido's economy, which in turn put providing education for their daughters at Hokusei within reach for a growing number of families.



Yet when compared to today, the obstacles in transportation remained substantial. Even toward the end of this period, for instance, Ida Pierson notes that the fastest train from Sapporo to her current home in Nokkeushi takes 17 hours one way (1916, p. 43), far longer than it does today.

As for the internal side of life at Hokusei, it is possible to trace through these years the path of development of the educational objectives which Hokusei Gakuen University claims as its own today. These are a sense of humanity (人間性), social awareness (社会性), and an international spirit (国際性).

Perhaps a prime example of the sense of humanity which Hokusei Gakuen has continued to pursue can be seen in Sarah Smith herself. Her habit, noted in the 1919 report, of walking over three kilometers each way to church every Saturday and Sunday, is remarkable particularly in light the fact that she was 68 years old at this time. Keeping in mind that one key reason for her coming to Hokkaido in the first place was her health, and rheumatism was an adversary with which she contended throughout much of her life, Miss Smith's commitment to participating in church life despite the required sacrifice merits attention. Her personal disciplines of this nature no doubt made more effective her efforts to instill character qualities such as commitment to a task in her students and other school leaders.

Undergirding this character formation was the development spiritually which she and those who cooperated with her both in the U.S. and Japan regularly pursued. Miss Smith not only grew up in an environment which encouraged constant inward growth but in adult life continued to share with her supporters various habits which enabled it. For instance, the 1891 Chemung Presbytery report says that members of nearly all its various churches have held regular monthly meetings, which included the study of world missions. There have also been "praise meetings" (p. 45), growing out of the belief that worship is the natural, appropriate response to becoming aware of God's saving work throughout the world. In this faith, giving honor to their Heavenly Father also brings believers into closer relationship with Him. It thus enables them to cooperate more effectively with Him and other people in His mission of bringing salvation to anyone in any place who will receive it.

This report states that many members have kept " 'Penny-a-day' mite boxes" in their homes. This is an apparent reference to the Bible story of Jesus in Luke 21:1-4 of a poor widow who gave an offering of only two coins ("mites"), yet was honored by Christ for giving more than the rich people who had given that day "of their abundance" (King James Version, 1891, p. 45). Those in the churches in New York who saved a penny each day so that they could contribute it to mission efforts such as the one at Hokusei were not only making them possible financially but at the same time enriching themselves spiritually, according to this view.

Such spiritual discipline provides an example of the formation of the rich inner life which Sarah Smith and the other Christian leaders at Hokusei sought to help their students and others in Japan experience. Their efforts took the form, for example, of guiding Hokusei pupils to earn money, in however small amounts, to contribute toward paying off the debts the school had incurred in purchasing the current school building (see the 1897 summary, Part I).

The roots of the social awareness which Hokusei Gakuen schools have endeavored to foster in students are apparent in the New York Board reports, as well. The women in the Chemung Presbyterial Societies who prepared boxes and barrels of goods to send to the various schools they supported in mission projects provide an example (1895, p. 58).

Even the spiritually-oriented activities of these women's organizations were not directed only at the personal growth of the participants. They were also intended to be closely linked with social service, a means of empowering more productive work for those the missionaries were seeking to help. The 1895 reporter notes, as an example, "Many auxiliaries have a half hour of devotion before the hour given to [study of] mission fields. . . ."

These activities also provided opportunities for strengthening and maintaining social connections between the ladies who took part. The spiritual formation- and education-oriented sessions were "followed by light refreshments and a social hour." Some churches' presbyterial societies would exchange visits with each other, as well (1895, p. 58).

Finally, the international spirit which Hokusei Gakuen has sought to nurture in students and pointed toward as one of its strengths, can be identified in the relationships between the various women's organizations in the churches under the New York Board and their partners in Japan. The progress toward the goal of schools such as Hokusei Jo Gakko of establishing their independence from outside sponsorship was often painfully slow. Also, differences of opinion and feeling could emerge from time to time both inside mission organizations and those in the "receiving" nations about conditions necessary for the national organizations to begin operating with freedom from mission control.

Yet through the years which passed until Hokusei Jo Gakko was able to stand on its own feet, intercultural relationships were formed, deepened, and maintained for a considerable number of years. Even toward the end of the period under consideration here, the school had to go to its supporters in the U.S. in order to stay in operation. As a result, the annual reports occasionally contain comments such as: "The new heating plant causes great rejoicing" (1917, pp. 43-44). For both those giving and the ones receiving across great geographical and cultural distances, there was an apparent sense of the joy in achieving shared goals.

## Conclusion

Following the founding and early development of Hokusei Jo Gakko in the 1880s and 1890s, during the first two decades of the 20th century, the school settled into a more stable pattern of activity and planned growth. Beyond the conducting of classes, building of interpersonal relationships, growth in Christian character, and the other aspects of school life which continue from year to year, a few occurrences between 1901 and 1920 are particularly notable. They include the increase of missionary teaching staff members, among them Alice Monk, who replaced Sarah Smith as the missionary head of the school. Upgrades to the campus facilities and achievement of government-accredited status also marked major steps of progress. These were made possible largely through the spiritual, social, and financial support provided by the entire PCUSA system, but in large measure by the churches under the New York Board, who stood most directly behind the missionary they had sent to Hokusei. In that regard, the reports of their work hold considerable significance to the history and continuing life of Hokusei Gakuen.

In the years after 1920, notable changes would include relocating and upgrading the campus, as well as facing the harsh financial conditions brought about by the Great Depression. The support of partner churches in the U.S. remained vital to transitioning through these times, as well. However, with the combining of the various regional women's boards into the national Woman's Board of Foreign missions, the relationship between Hokusei Jo Gakko and its backers in the U.S. came to be reported on in less detail. In this sense, the final update of the New York Board marked the end of a significant era.

## [Notes]

<sup>1</sup> Pages 141-142 of this year's report put the number at 11 rather than 10. It would clearly be 11 by the following year.

<sup>2</sup> The lone exception is 1918, for which no statistics table could be located.

<sup>3</sup> This appears to be the same person whose name is spelled "Trichell" in the 1881 report.

<sup>4</sup> Mrs. Strang's middle initial is listed as *M.* in 1890.

<sup>5</sup> This is apparently the same person whose name is spelled "Mrs. W. R. Rathbun" in the reports of 1901 to 1903 and 1908.

<sup>6</sup> In addition to new Christians at Hokusei, the 1888 report notes that 3 of Smith's normal school students have now joined the faith. The 1889 update mentions 3 more from that school and 1 from her Sunday Bible class. Likewise, in 1890 there are 7 more from the normal school who have confessed faith in Christ. The 1892 report notes that membership in the church with which Smith worked while she was in Hakodate increased by 42 (from 18 to 60) in the two years she was there. The 1893 report mentions that every Communion Sabbath at Smith's church at least 1 to 5 baptisms are held. In 1895 Smith's church (supported by the New York Board) reports 36 new members in the past year. The 1896 report states that several members of Miss Rose's Bible class have become Christians.

<sup>7</sup> As the 1896 report notes (Part I of this article), Miss Rose has begun a new work in Otaru, establishing Seishu Jo Gakko. Mrs. Pierson has taken her place at Hokusei, with particular

responsibility during Smith's furlough in the U.S. However, Pierson's long-term primary assignment has not been educational ministry, and the need for a missionary to serve on an extended basis at Hokusei Jo Gakko has remained.

<sup>8</sup> His name appears as *Shimidzu*, an apparent mistake. He is from Meiji Gakuin and thus connected denominationally with Hokusei.

<sup>9</sup> Though the New York Board report does not describe the circumstances of Miss Wells' leaving, *Sumisu-Sensei Nikki* [スミス先生日記, *Koumu Nenshi*, 校務年誌, 1903-1904] says that she requested a transfer from Hokusei because of persistent health issues related to the harsh Hokkaido climate.

<sup>10</sup> The previous year's report indicates 100, not 140. It is possible that the 40 students were admitted after the beginning of the academic year and the 1903 report reached the New York Board.

<sup>11</sup> The reference is to Reverend H. M. Landis and Professor J. C. Ballagh, both of whom served at Meiji Gakuin in Tokyo. (See the List of Missionaries in the 1904 Report of the BFM to the PCUSA General Assembly.)

<sup>12</sup> Comfort bags (*imonbukuro*) were prepared by civilians and given to Japanese soldiers as practical signs of support. They contained items useful for daily life.

<sup>13</sup> The Merriam-Webster Dictionary describes cholera belts as made of flannel or wool and worn around the waist. They were intended to prevent disease.

<sup>14</sup> According to the 1902-1903 *Sumisu-Sensei Nikki* update, Miss M. B. Sherman was assigned to take Miss Wells' place and began early in 1903.

<sup>15</sup> Miss Ward also joined the Hokusei staff during 1904-1905, the *Sumisu-Sensei Nikki* from that year reports.

<sup>16</sup> The name of the island north of Hokkaido, in today's Russia and part of the Northern Territories claimed by Japan, is written here as *Sagalien*.

<sup>17</sup> The reference is apparently to the Agricultural College of Tohoku Imperial University, today's Hokkaido University.

<sup>18</sup> The name appears as *Toyokira*, an apparent spelling mistake.

<sup>19</sup> Miss Smith came to Japan originally in August 1880, according to her BFM personnel file (*Personal Record [1]* and *Memorial Minute*). Based on that date, to be more precise, as of April 1919, when this meeting of the New York Board is being held, she is a few months away from *beginning* her 40<sup>th</sup> year.

<sup>20</sup> The school which was named Graham Seminary after her later became a key component of the one known today as Joshi Gakuin (女子学院).

<sup>21</sup> The name is incorrectly spelled as *Hokusiki*.

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