

**Expanding Access to Hokusei Gakuen
Historical Materials :
Creating a Web Site Display of Hokusei-
related Reports to the General Assembly
of the Presbyterian Church in the United
States of America**

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Introduction

Beginning in 1789 and continuing to the present, the Presbyterian Church in the United States of America (PCUSA) has held its General Assembly annually. Since the establishment of this Protestant denomination's Board of Foreign Missions (BFM) in 1837, reports on its work have been presented at the General Assembly yearly. Sarah C. Smith, the founder of Hokusei Gakuen, as a representative of the Presbyterian body of churches generally and the BFM in particular, reported consistently to its Japan Mission on the work taking place at the school where she served. These descriptions of life at Hokusei then became part of the reporting to the PCUSA as a whole at its annual gathering and thus a part of the historical record of the school system's formation and development.

Many documents remain which in detailed fashion shed light on how Hokusei Jo Gakko ("North Star Girls' School," 北星女学校) grew in its early years, including personal letters, a collection of annual reports compiled at some later date,¹ reports from Hokusei to the Japan Mission, and magazine articles by Smith and others who led in establishing the school system. However, this article's discussion will be focused on the General Assembly reports. They provide an overview of the development of this institution and are unique in setting forth in a fairly conveniently manageable number of pages the events of the 72 years from

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

the establishment of the PCUSA Japan Mission (1859) to Smith's arrival in Japan (1880) to her retirement as missionary (1922) and return to the United States (1931).

As part of a university-funded research project, teachers serving on Hokusei Gakuen University's Smith Mission Center Executive Committee have transcribed and had translated into Japanese the public domain sections of the PCUSA General Assembly reports relevant to Hokusei Gakuen for this span of time. These records have been made available as a Web resource to facilitate a deeper understanding of the journey Hokusei Gakuen has taken to the present. The materials directly related to Hokusei can be accessed through the university's Web site <<http://www.hokusei.ac.jp>> by following the links in the Smith Mission Center (スミス・ミッションセンター) section. This article introduces the format of information in the General Assembly reports related to mission work generally and the Japan Mission and Hokusei Jo Gakko specifically. It also provides a brief description and some analysis of the contents of the Hokusei reports. Subsequent articles will deal with other Hokusei-related documents, and plans are for them also to be included in the Web site.

The General Assembly proceedings themselves are available at the Presbyterian Historical Society in Philadelphia, Pennsylvania, among other places. They can also be accessed free online at <<http://www.archive.org>>. For instance, inputting "annual reports of the boards 1880" in the search window leads to the second volume of the 1880 General Assembly proceedings, which includes the Report of the Board of Foreign Missions.

In order to grasp the BFM's objectives, policies, and organizations, many of which were put in place before Sarah Smith's arrival in Japan but nonetheless impacted Hokusei's formation significantly, the years from the foundation of the PCUSA Japan Mission to just before Smith's coming to Japan (1859-1879) should be reviewed. The years from her retirement as missionary to her return to the US (1922-1931) are presented in the transcriptions on the Web site along with the years she was in Japan. The assumption is that, even when her official work at Hokusei had been completed, Smith's continued presence in Sapporo meant that she had significant indirect influence on life at the school during these years.

Format of General Assembly Records

Typically the General Assembly was held and the reports of the BFM presented to it in May each year. The precise date of the end of the past year being reported on varied somewhat from time to time but was often near the beginning or end of April.

The PCUSA General Assembly proceedings were published from 1859 to 1869 in separate volumes, one by the Old School and the other by the New School. The New School's global missions affairs were handled by the Foreign Mission Committee and the Permanent²

Committee on Foreign Missions. These bodies reported yearly to their General Assembly. There was no detailed account of PCUSA work in individual countries such as the Old School reports provided.

The Old School minutes each year included two shorter sections in which information related to cross-cultural mission work was located. The first was the report from the Standing Committee on Foreign Missions and the second from the Board of Foreign Missions. The reporting also included financial and other statistical reports. These and other mission-related records were noted in the index at the end of each year's publication. It included various items such as resolutions adopted by the denomination and reports on organized prayer sessions held to lend spiritual support to the global mission effort.

Later in the publication appeared a separate section containing a more detailed BFM Report. This summary of PCUSA mission work worldwide, published in New York, was comprised generally of (a) an overview of missions-related General Assembly actions taken, (b) a summary-style introduction to the report, (c) a list of missionaries recently sent out,³ (d) names of those recently deceased,⁴ (e) a brief update on activities in each nation's PCUSA mission, (f) statistical summaries of work being conducted,⁵ (g) data on the BFM's financial status, (h) a list of BFM members, (i) a short introduction of missions-related publications, (j) a roster of the missionaries themselves, and (k) an index (beginning in 1886). This list roughly reflects the order in which the various sections appeared; however, there were variations from time to time. Also, occasionally, the report would include a table or chart with statistics on the BFM's growth, for example in the past 10 years or since its foundation.

The New School stopped publishing the minutes after 1869; the Old School continued. The latter's records were bound in two volumes in 1870; from 1871 to 1886 they went again to one volume. Beginning in 1887, as the organization developed and the number of decisions made and activities conducted increased, the need emerged for records to be published and bound in two separate volumes (first the minutes, then the reports). Reporting continued in this format through the end of Sarah Smith's years in Japan, though the titling of the first volume changed somewhat in later years.⁶

When the General Assembly reporting was divided into two volumes, that is beginning in 1887, the first volume continued to contain basically the same categories of information. The Standing Committee on Foreign Missions Report appeared throughout the years under consideration, providing a cursory overview of the denomination's mission work. A brief overview of the Board of Foreign Missions Report, likewise, was included in each year's first volume up through 1921.

The second volume also continued to contain essentially the same categories of information ; however, it came to incorporate a growing amount of more detailed reporting on the burgeoning mission effort by the PCUSA around the world.⁷ Particularly the Introduction to the Board of Foreign Missions Report increased considerably in length over the span of Smith's years in Japan. The List of Missionaries also grew rapidly as the total number of missionaries under appointment rose. It first appeared occasionally, then from 1890 onward yearly.

The Summary View (later General Summary) statistical data near the end of the BFM Report presented categories of data which remained relatively unchanged over the course of the years of Hokusei's formation. They provided information on (a) the name of each mission, (b) the year it was established, (c) the number of principal stations, (d) the number of missionaries, beginning with male Americans (ordained, lay, and medical) and female Americans (medical, single, and married) and continuing to non-American home missionaries (ordained ministers, licentiates,⁸ Bible women,⁹ and others who served), (e) churches (numbers of organized churches, self-supporting churches, communicants,¹⁰ new members, catechumens,¹¹ Sabbath schools, and students in Sabbath schools), (f) educational institutions (numbers of schools, self-supporting schools, students, boarding students, day school students, teachers, and in some reports students joining churches), (g) publications (numbers of printing presses and pages printed), and (h) medical work (numbers of hospitals, dispensaries, and patients treated).

The financial reports included a variety of data sets which documented the sources of the BFM's monetary support and the ways it was being spent. Notable among them was the report on offerings given by the several women's foreign mission societies (sometimes called *boards*) which existed separately within the general BFM structure during most of the years under consideration. They were a driving force within the denomination, particularly in matters of recruiting, sending, and supporting women missionaries. Their number and influence grew so that, for example by the time Sarah Smith had passed leadership of Hokusei Jo Gakko to Alice Monk in 1915, six of these organizations were functioning in Philadelphia, New York, Chicago, St. Louis, San Francisco, and Portland. A significant portion of the offerings from these women's groups came from children's organizations within the church, often led by women. One of their aims was to instill in children an awareness of global mission work and the habit of supporting it.

As the denomination and women's status in society continued to change, it came to be considered no longer necessary to structure these organizations separately from the others inside the BFM. They were combined and more fully integrated into the overall organizational structure beginning in 1921 ; however, their work continued to be reported specifically each year.

The List of Missionaries appearing at the end of the BFM Report contained data on each PCUSA missionary including (a) the date of his/her appointment (in later years this changed to the year he/she sailed for the mission field), (b) the missionary's name, (c) the mission in which he/she served (Japan Mission, e.g.), and (d) the specific place of service (Hokusei Jo Gakko, for instance). Beginning in 1914, this report listed workers appointed on Short Term, Special Term, or Affiliated status. Some of these differed from career missionaries in that they were assigned on a temporary basis, and others in that they were responsible for their own support rather than receiving full salary from the BFM. Starting in 1923, just in time for her retirement, the report included a list of missionaries such as Sarah Smith in the Honorably Retired category.

Format of Japan Mission Reports

The Japan Mission Reports typically began with a listing of the PCUSA missionaries assigned to this country, arranged according to the particular mission or station within the Japan Mission to which he/she belonged (the Tokyo Mission or Hokkaido Station, for instance). Near the beginning was usually a map of the nation of Japan, which included the sites where Presbyterian workers conducted activities. A very brief summary of the Japan Mission's historical data (date of founding and so on) would be followed by an introductory overview of the Mission's recent activities. From there, the discussion would move into a station-by-station review of the year past, broken into sections of evangelistic work and education. The report sometimes concluded with a statistical summary of the growth of the Japan Mission (many but not all years from 1878 on). In other years, these statistics reflected the status not only of the Mission but of the Church of Christ in Japan, the Japanese organization with whom the Mission partnered.

The Japan Mission Report followed this pattern fairly consistently throughout the years of Hokusei Jo Gakko's formation. However, from year to year, the contents varied somewhat in the order and proportion of its component parts. For instance, the introductory summary of the Mission's work as a whole ranged from non-existent to only a few lines to several pages in length.

Generally, in the years before Smith came to Hokkaido, the yearly reports to the General Assembly from the Japan Mission were brief and lacked detailed updates on how individual organizations were developing. During the period Hokusei was being established, they tended to become increasingly lengthy and specific. In Sarah Smith's first years in Hokkaido, the mission's reporting was typically around 10 pages in length. It had ballooned to well over 30 by the first decade of the 1900s. After that, it was tapered down to approximately half that size. Then, soon after Smith's retirement in 1922, the format was changed so that the Japan Mission Report served more to summarize the entire mission's

ministry rather than provide an update on each school or other segment of the work. Accounts of recent events returned to approximately 10 pages per year. In this respect, the timing of Hokusei's development was very beneficial for the purposes of researching it.

Up through 1884, the Japan Mission Report consisted of a single accounting, sometimes divided into sections such as evangelism and education. Beginning in 1885, it contained a Tokyo Mission section and one for the Osaka Mission.¹² As the Japan Mission grew, it renamed its constituent parts the East Japan Mission and West Japan Mission.¹³ Beginning with the 1890 report, a separate section was allotted to each of these two, with subdivisions for evangelical work and educational work and more detailed accounts of the work in individual locations such as Hokusei Jo Gakko within these categories.

During the 1910-1911 business year, the East Japan Mission and West Japan Mission were consolidated. From this time to the end of the years under consideration here, a single report for the Japan Mission was presented. It was arranged through 1922 according to the various regions of its component parts, such as the Hokkaido Station, with accounts of evangelistic, then educational, activities in the past year inside the station reports. From 1923 on, updates did not necessarily include an annual accounting from each school but were more freestyle and general in nature.

Beyond the categories of information the preceding has introduced, reports included various items from time to time but not consistently enough to provide a coherent message about the general pattern of Hokusei Jo Gakko's development. Among these were data on the number of new students at the school for a given year, average attendance, how many pupils had made a confession of faith in Christ but not yet been baptized, and the current number of church members among the students.

Description of Transcriptions

The missionaries who appear in the transcriptions of Hokusei-related data on the Web site described on p. 28 are those who were (a) Hokusei Jo Gakko teachers listed as residing in Sapporo (with notes indicating when this does not appear to have been the case), (b) Hokusei Jo Gakko teachers listed as living somewhere besides Sapporo but who were actually in the city according to other documents, or (c) PCUSA missionaries living in Sapporo who were not clearly Hokusei Jo Gakko teachers during that year but had been at some time in the recent past and were likely to have played some supporting role in the life of the school during the year under consideration. Only teachers who other records indicate served at Hokusei at least six months during the year are included when the List of Missionaries places them in a different location.

Included in the transcribed lists of changes in missionaries' locations (such as the names of missionaries sent out, missionaries returning to Japan, and/or deaths which had occurred during the year) are the Sapporo PCUSA missionaries, noted above, whose primary assignment was not Hokusei Jo Gakko.¹⁴ The Johnsons and Lakes, for instance, were sent to focus on evangelical rather than educational work but also assisted at Hokusei. Reports of those transitions besides these missionaries' first journey to Japan and their death which did not take place while they were associated with Hokusei have been omitted.

Overview and Analysis of Report Contents

The reports from the Standing Committee on Foreign Missions and from the Board of Foreign Missions, which appear in the first volume, generally provide information on progress the PCUSA was making in its global mission effort, difficulties missionaries were commonly facing, and policies established or altered which affected BFM work. Also relevant to Hokusei Gakuen's formation and development are the articulations made from time to time of the denomination's overarching purposes, sense of mission, and call to service which underlay each missionary's particular ministry.

The Introduction to the Report of the Board of Foreign Missions, which appears in the beginning of the BFM Report section of the second volume, reiterates much of the material from the more concise version of the report in volume one. Particularly in later years, it then goes on to provide greater detail about PCUSA mission work worldwide and a small amount of general information on the mission in each country represented, including Japan.

BFM Reports include the lists of missionaries sent from the US, those on furlough there, those who had died, workers stationed in each country (at the beginning of each mission's report), and the List of Missionaries (at the end of the BFM Report), along with comments in the Japan Mission Reports themselves. Taken together, these data provide a fairly complete picture of which missionaries were at which location and when.

However, a close comparison of the List of Missionaries with BFM missionaries' personnel files suggests that the List of Missionaries was not always updated promptly and its contents not verified thoroughly in numerous instances. It does not always appear as reliable a source of information as the individual personnel files available for inspection at the Presbyterian Historical Society in Philadelphia or even the lists of mission personnel which appear at the beginning of each year's Japan Mission Report. Nevertheless, the List of Missionaries does generally help in confirming information appearing elsewhere and provide some helpful detail which does not appear as completely in other sets of records. It does, for example, specify missionaries' dates of appointment, dates of arrival in Japan, and mailing addresses.

A list of those serving at Hokusei Jo Gakko and when is available in the article, "Missionaries Who Worked with Sarah C. Smith (Part II)," by the author in Volume 46 of this publication. It is a composite of the lists noted above and data from personnel files.

The contents of the Japan Mission Report generally paint a picture of work focused on evangelism through church planting and Christian education. The PCUSA focused on these areas here, whereas work in other countries often included ministry through agriculture or medicine, for instance. Also notable are the strong links between churches and BFM educational institutions, which appear throughout the reports. Furthermore, the various PCUSA-affiliated schools¹⁵ held common educational ideals, purposes, and goals, which were clearly rooted in Christian faith. Hokusei Jo Gakko developed not in isolation but following a pattern typical of the institution to which it belonged, which the annual reports depict.

The section of each year's report dealing specifically with Hokusei Jo Gakko provides a rough sketch of life at Sarah Smith's school as it developed in its early years. It does not include precise data for each year nearly to the extent which *Koumu nenshi* does for 1887 to 1909 or the annual reports from Hokusei to the Japan Mission do for each year. The mission magazine *Woman's Work for Woman and Our Mission Field* is also different in that it provides various features and updates for 1880-1924 but not a consistent reporting. The statistics themselves which each of these documents supplies differ somewhat, though they agree on the general pattern of Hokusei's formation. Hopefully future work published in this journal will present a composite picture of the data provided by these extant records. For the present, the following will focus on the story of the school's growth which the reports to the General Assembly tell.

During Smith's years in Japan, the number of full-time PCUSA missionaries who served at Hokusei grew from one in the early years to a range of two or three up to academic 1914-1915, Smith's last full year as head of the school. From then until the end of her time in Japan, the range was three to four missionaries assigned to Hokusei Jo Gakko. In her final year, 1931-1932, the number grew to five for the first time.

In this regard, Hokusei's development was typical of the PCUSA-affiliated girls' schools in Japan. Missionaries relied heavily on Japanese teachers in order to keep the schools in operation. By 1931 the Japan Mission was reporting to the General Assembly, "In each school three or four missionary teachers are supplemented by 20 or more Japanese teachers, . . ." The same report described missionaries and Japanese administrators as cooperating in leadership. "With one exception all the schools have Japanese principals, though much administrative work is still done by missionaries" (General Assembly, 1931, Vol. 2, p. 122).

The student population at Hokusei Jo Gakko grew from the total of 40 in the 1888 report past the 100 mark by the turn of the century. It fluctuated between 100 and 200 at least until 1920, then went into a growth phase and reached 256 by 1924. The last account noting student population, from 1927, puts the figure at 314, which was on par with other PCUSA-affiliated girls' schools in Japan. "The student bodies run from 300 to 400 girls, most of whom are non-Christian when they enter the school" (General Assembly, Vol. 2, p. 143).

Of the total student population, a number of boarding students played a significant role in the life of Hokusei Jo Gakko. The 1888 report states that there were 11 boarders at that time. The figure had grown to 80 by 1916. Though General Assembly reports from later years include no specific statistics, they do make it clear that dormitory students took active part in school life throughout the years under consideration. These girls performed volunteer service such as taking flowers, to which a Bible verse had been attached, to local hospitals. Their Violet Society delivered 2,019 bouquets in the 1908-1909 school year, for instance (General Assembly, 1909, Vol. 2, p. 250). Dormitory students in this group and the Christian Endeavor Society also raised money for a variety of religious and philanthropic activities (General Assembly, 1910, Vol. 2, p. 248).

The size of the graduating class also grew slowly as the school developed. However, the total of pupils who completed the course of study and graduated was remarkably small, at least viewed by today's standards. Only 10 were recorded in 1906, the first year figures appear in the reports to the General Assembly, and the largest number was 20, in 1922.

The Christian mission at the heart of Hokusei's educational life is reflected clearly in the annual reports. The 1915 report states that mission as follows. "Our girls' schools are chiefly in order to make Christians and develop Christian character" (General Assembly, Vol. 2, p. 256). Though clearly different from a church in its purposes and goals, Hokusei Jo Gakko's reason for being centered on Christian faith.

The BFM Report of 1926 describes Christian education at PCUSA-affiliated girls' schools as follows. "In each of the five mission high schools, religious education, chiefly Bible study, is part of the regular work required of each pupil throughout her entire course" (General Assembly, Vol. 2, p. 149). The 1931 report states, "The religious programs of the several schools vary in details only. All have daily chapel services, and Bible study as a part of their regular curricula" (General Assembly, Vol. 2, p. 122). The report of 1926 notes that once or twice yearly, special meetings were held, either led by outside evangelists or regular teachers qualified for such work, which involved individual or group conferences with students. On these occasions, the reporter says, "an opportunity is given the older girls to make a personal dedication of their lives to Christ. These girls are encouraged, also, to

make public their decision by becoming active members of the churches” (General Assembly, Vol. 2, p. 149). Several of the schools at that point were either contemplating or actively experimenting with establishing school churches (General Assembly, 1931, Vol. 2, p. 122).

These components of the Christian education program apparently proved effective to some extent. For 1926, the report notes, “The five schools report 120 girls as having been baptized and many others as having expressed a desire to be baptized as soon as permitted by their parents” (General Assembly, Vol. 2, p. 149). The 1931 report notes, “There are many other religious activities in the schools and of the 1,542 girls enrolled, [sic] many of whom were already Christians, 181 were baptized during the year” (General Assembly, Vol. 2, p. 122).

Given the strong evangelical orientation Hokusei had, it is not surprising that yearly reports to the churches, whose members shared this faith and paid the salaries of the school's missionaries through their offerings, included categories indicating the progress in the work of the gospel. For example, the number of students at Hokusei who had professed faith in Christ for the first time appears occasionally. The figure rose to over 80 in 1908 and 35 in 1924. Students who united with the church included 8 in 1895, 6 in 1898, and 58 in 1906. Pupils baptized during the year being reported ranged from around 8 in 1899 to about a dozen some years, with highs of 23 in 1904 and 42 in 1927. Those reported as baptized Christians ranged from 13 of the small school population of 1889, to 119 of the larger Hokusei of 1927. The number of baptized Christians in comparison to non-Christians remained roughly constant as Hokusei developed during these years. Of the students who continued until graduation, the percentage who became Christians often increased, for example to 18 of 20 graduates in 1922. The number of *Sabbath schools* (relatively informal schools, sometimes called *Sunday schools or church schools*) operated by Hokusei employees and students was three to four in the years reported. The number of pupils attending these schools ranged from a low of about 100 to a high of almost 400.

The statistical tables at the end of the Japan Report, though included inconsistently in the yearly account as noted above, do present a generally clear picture of an organization expanding and becoming increasingly firmly established. If missionary success is achieved only when large percentages of the general population become converts, neither Christian mission work in Japan as a whole nor at Hokusei specifically can by any means be pronounced successful. However, at Hokusei Jo Gakko, the numbers tell a story of mission work moving well beyond the reach of the missionaries themselves and increasingly relying on cooperation with Japanese leaders, students, and church members. Likewise, the BFM Report's statistical data table, the Summary View or General Summary, taken as a unit, depicts the BFM in general and the Japan Mission in particular as advancing and seeing

considerable progress from 1859 to 1932, despite the many formidable obstacles which it faced.

Finally, in the BFM financial report, each year's accounting typically summarizes offerings given by PCUSA churches, including the general mission offering but also the remarkably large amount given by the women's foreign mission societies (see p. 30). In addition to the reporting on gifts received, this section supplies information on expenditures, for example for the entire Japan Mission. It does not provide details on Hokusei Jo Gakko as such. It does, however, include the \$5,000 permanent endowment fund established in the name of Solomon L. Gillett. He was apparently the First Presbyterian Church of Elmira, New York, elder by that name whose family supported Sarah Smith in her childhood after her parents died.

Conclusion

The PCUSA General Assembly minutes and records provide a unique set of information necessary for a thorough understanding of Hokusei Gakuen's formation and development. As noted above, they furnish fewer details about events at Hokusei than the school's reports to the Japan Mission or Smith's *Koumu nenshi*. However, they make possible a far more objective and informed view of the various organizations within organizations with which Smith and Hokusei Jo Gakko were closely affiliated and by each of which the school system was impacted significantly. These ranged from the PCUSA itself (as part of the Protestant branch of worldwide Christianity and American Christianity in particular) down to the BFM, Japan Mission, East Japan Mission within it, and its Hokkaido Station. The General Assembly records provide basically very reliable data on the policies, programs, and personalities which propelled these groups forward, as well as the conditions in which they developed and the kind of spirit which defined them.

The information accessible in these reports not only makes possible a clearer view of the roots from which Hokusei Gakuen has grown. It also enables the Hokusei community of today to gain a fuller grasp of the school system's founding spirit, which can serve as a guide for both the present and future. Hopefully these and other documents to be examined in future articles will prove to be assets as Hokusei Gakuen University approaches its 50th Anniversary and Hokusei Gakuen its 125th. These records of the school system's tradition and heritage may be of value in the process of charting a course into the years ahead.

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Notes

- (1) This is referred to hereafter as *Koumu nenshi* (校務年誌, Yearly report on school affairs).
- (2) This committee was sometimes called *The Standing Committee on Foreign Missions*.
- (3) These missionaries were either sent out for the first time or returning to their field of service after a furlough or other occasion had taken them to the US.
- (4) This list appeared from the 1897 report on. The location varied shifting from (a) before the list of missionaries sent out to (b) within the report's introduction to (c) after the introduction to (d) near the beginning of the missionary roster at the end of the BFM Report.
- (5) This table until 1895 went by the title, A Summary View of the Foreign Missions of the Presbyterian Church. From 1896 on, it was entitled A General Summary of Foreign Missions of the Presbyterian Church, U. S. A.
- (6) Until 1922 it was *The Minutes of the General Assembly of the Presbyterian Church in the United States of America*. That year, the subtitle *The Journal and Its Supplement* was added. Beginning the next year the subtitle became *Journal and Statistics*. Only in 1922 the records were published in three volumes rather than two or one. That year the first volume was the journal, the second statistics, and the third reports. Beginning the following year, the journal and statistics were combined into the first of the two volumes, with reports comprising the second.
- (7) This second volume was part of the single publication. A copy of the title page from the first volume was inserted at the beginning of the second in some years but not in others.
- (8) Licentiates were licensed ministers.
- (9) In an age when women were generally not allowed to be clergy, Bible women filled a position which, though it did not carry with it high official status or authority, allowed them to perform many of the necessary functions of evangelical and pastoral leadership within Christian churches.
- (10) Communicants were recognized as members of the church and entitled to participate in Communion.
- (11) Catechumens were studying catechisms in preparation for baptism but were not yet baptized Christians.
- (12) Sarah Smith's school was part of the Tokyo Mission (sometimes called *Tokyo Station*) in its early years. The work in Hokkaido was slowly given more recognition within this sub-grouping and its own place in the annual report. However, Hokkaido Station was not formally established until 1911.
- (13) These were sometimes referred to as the *Western Japan Mission* and *Eastern Japan Mission*, as well.
- (14) The transcriptions include only the sections of these lists relevant to Hokusei Jo Gakko. Because non-relevant sections have been skipped, the sections which appear are often not continuous in the original reports.
- (15) The six girls' high schools affiliated with the PCUSA included (a) Hokuriku Jo Gakko (北陸女学校) in Kanazawa, (b) Hokusei Jo Gakko (北星女学校) in Sapporo, (c) Joshi Gakuin (女子学院, formerly Shinsakae Jo Gakko [新栄女学校], or Graham Seminary) in Tokyo, (d) Seishu Jo Gakko (静修女学校, closed after Clara Rose's death in 1914) in Otaru, (e) Shimonoseki Baiko Jo Gakuin (下関梅光女学院, former names of its components including Kojo Jo Gakuin [光城女学院], Sturges Seminary, and Umegasaki Jo Gakko [梅香崎女学校]) earlier in Yamaguchi then later Shimonoseki, and (f) Wilmina Jo Gakko (ウエルミナ女学校, which formerly included Naniwa Jo Gakko [浪華女学校], the union of the schools later to be called Osaka Jogakuin Koto Gakko [大阪女学院高等学校]) in Osaka.

Acknowledgment

This work was supported with a grant received by the Smith Mission Center from the Hokusei Gakuen University Memorial Activities Expense Fund (記念事業費、コード番号1207). Many thanks go to Robert Gettings (constructing the Web site), Thomas Goetz (proofreading and locating resources), Gerald Painia (transcription), and Satsuki Tani (translation) in particular for their support in this project.

[Abstract]

Expanding Access to Hokusei Gakuen Historical Materials : Creating a Web Site Display of Hokusei-related Reports to the General Assembly of the Presbyterian Church in the United States of America

James E. ALLISON

This article presents an overview of the proceedings of the General Assembly of the Presbyterian Church in the United States of America (PCUSA) which relate to the founding and development of Hokusei Jo Gakko, the boarding school for girls from which grew today's Hokusei Gakuen. The annual reports to the churches whose missionaries established and led the school allow one to trace the general outlines of Hokusei's development in its early years. Key sections have been transcribed, translated into Japanese, and made accessible on a Web site. The discussion in this article provides background and context for these yearly updates by including an introduction to the General Assembly minutes and a description of the Report of the Board of Foreign Missions. It continues with a look at the Japan Mission Report, particularly the Hokusei Jo Gakko sections, then a cursory summary and analysis of their contents. These documents constitute one major set of data which makes possible a more thorough understanding of Hokusei Gakuen's historical roots.

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