

THE CANADIAN METHODIST CHURCH AND THE JAPANESE

— *Christian Guardian's* view of Immigrants and Church in Canada 1890-1917 —

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INTRODUCTION

Problem

My project investigates the nature and characteristics of Methodist mission work carried out among Japanese in Canada. The main issue under discussion will be how the Canadian Methodists, as a predominant religious group in the host society, viewed the influx of immigrants, including the Japanese, in the latter part of the 19th and the early part of the 20th centuries and how they related to people coming from socio-cultural-historical contexts radically different from that of contemporaneous Canadians. How was their response to immigrants in general in comparison with their response to the Japanese? Christianity was, and is, regarded as a world religion based upon the concept of brotherhood/sisterhood under God. How did the Canadian Christians express this concept throughout their encounters with other people, particularly the Japanese?

Past Studies Several researchers have pioneered studies on the his-

tory of the Japanese Canadian Christian churches. Anglican and Methodist (later the United Church of Canada) were the dominant Canadian Christian denominations working among the Japanese. Of the two, the Methodist were the foremost missionary denomination in the past and remain so in the present.

Tadashi Mitsui (1964) studied the leadership of the Japanese Methodist and U.C.C. churches in British Columbia using both denominational records and Japanese Canadian church records. Mitsui's study revised *Kanada Nikkeijin Godo Kyokaiishi* [A History of the Japanese Congregations of the United Church of Canada 1892-1959] (1961), which was the previous definitive study of the Japanese Methodist and U.C.C. churches in Canada. Later, Mitsuru Shimpo (1969) reexamined Mitsui's thesis adding a new interpretation of the relationship between the Japanese church and the Japanese Consul's policy towards Japanese immigrants in Canada. Still later, in Japan, Toshiji Sasaki (1981, 1991) investigated the social roles of the Japanese Christian church in the Japanese Canadian community.¹⁾ These studies focused on the historical development of the Japanese Methodist churches from the standpoint of Japanese Christians.

What were some of the previous studies done from the standpoint of Canadian Christians who received the Japanese and worked to Christianize them? Timothy M. Nakayama (1966), Trevor C. Bamford (1988), and Michael A. Hemmings (1990) have written on the historical development of the prewar Japanese Anglican churches and the Anglican response to Japanese relocation and re-settlement issues.²⁾ These studies, however, do not touch upon how the Anglican response to the Japanese was influenced by their policy towards immigrants in general.

What about historical studies of Christianity or of the anti-Japanese

problem in B.C.? F.E. Runnalls's *It's God's Country* (1974), Charles P. Anderson and others, *Circle of Voices: A History of the Religious Communities of British Columbia* (Lantzville: Oclichan Books, 1983), Sam Roddan's *Batter My Heart* (Vancouver: United Church of Canada, B.C. Conference, 1975) cover Christian history and religious history in British Columbia and offered me some insights into understanding the local Christian history. However, they contain very little material on mission work among Asian people. Howard H. Sugimoto, *Japanese Immigration, The Vancouver Riots and Canadian Diplomacy* (New York: Arno Press, 1978), Patricia E. Roy, *A White Man's Province: British Columbia Politicians and Chinese and Japanese Immigrants 1858-1914* (Vancouver: University of British Columbia Press, 1989), and W. Peter Ward, *White Canada Forever: Popular Attitudes and Public Policy toward Orientals in British Columbia* 2nd Edition (Montreal & Kingston: McGill-Queen's University Press, 1990) investigated local sentiment towards Asian immigrants using various local historical materials which provided me with a general background of the Asian 'problem' in B.C. Again, there was very little information about the Christian churches in these studies.

Canadian Methodists and Japanese Immigrants

Historically, the Canadian Methodists played an important role in the development of the Japanese Methodist churches.

The history of the Japanese church in Canada begins when Shinkichi Tamura and his colleagues formed the *Kyoreikai* [Christian Endeavor Society], which became officially associated with the Canadian Methodists in 1894.³⁾ Japanese Christians first associated with the Canadian Methodists when the B.C. Methodist Conference formally accepted this voluntary Japanese Christian group as the Japanese mission of the West-

minster District.⁴⁾ Goro Kaburagi was invited to work among the Japanese in Vancouver by Shinkichi Tamura in 1896. He formed a close connection with the Methodist Church through his acceptance to the Methodist General Board of Missions (G.B.M.) in 1897. At the Methodist B.C. Conference in May 1897, Kaburagi was appointed superintendent of the Japanese Mission within the B.C. Conference. Kaburagi served for the Japanese in B.C. until 1907. He originally was appointed by the Missionary Secretary of the Methodist Church, Alexander Sutherland.⁵⁾

The establishment and development of the prewar Japanese Methodist and U.C.C. Churches had been under the guidance of the superintendents of the Oriental Mission of the Methodist Church. Goro Kaburagi was the first Japanese superintendent appointed by the B.C. Conference. After Kaburagi, the Methodist Church appointed a series of Canadian ministers as superintendents over the Oriental Mission in Canada: James Turner (1907-1909), H.W. Morgan (1910), G.E. Hartwell (1911-1912), S.S. Osterhout (1913-1939), W.P. Bunt (1940-1958), Robert W. Henderson (1959-). These superintendents played a significant role in establishing and developing the Japanese Christian churches in Canada. The superintendent had the full authority of the denomination and, accordingly, controlled and supervised the activities of the Japanese churches. The Methodist Commission on Oriental Work, including the superintendent, oversaw all of the major activities and policy issues of the local church, such as hiring the pastor, church building management, initiating new mission work in the field, and so on. The mission also supported the Japanese churches financially. Canadian Christians, including the superintendents of the Oriental mission, worked very hard on behalf of the Japanese. Indeed, the Japanese Christians respected the Canadians who worked among them and held them in the highest regard. In particular,

Rev. Kosaburo Shimizu's "Superintendents of the Oriental Mission" describes how Superintendent S.S. Osterhout worked for the Japanese with unflinching patience and sympathy. And he defended the Japanese Canadians when anti-Japanese hostility escalated. Shimizu had a high opinion of Osterhout's *Orientalists in Canada* (which became the first definitive work on Asians in Canada) because this book gave Canadians an understanding of the Japanese.⁶⁾

Members of the Vancouver and Fraser Valley Japanese United Churches bore witness that Rev. McWilliams, a former missionary in Japan, worked arduously for the Japanese during the war, and continued to do so after the war when they returned to the Canadian west coast to restart their church. According to these members, W.R. McWilliams had been a model for the Japanese, one of Christian humanitarianism, which he demonstrated through his own behavior and attitude. Many Japanese were deeply moved by his Christian behavior-such that many of them were motivated by his example to become Christians.⁷⁾

My Approach

This study is divided into two parts. In the first part, I will discuss the basic approach of the Methodist Church towards immigrants in the latter 19th and early 20th centuries. The issues to be examined will be how the church viewed the "desirable" immigrants and Christianized these immigrants. In the second part of the study, I examine how they responded to the Japanese. Finally, I will analyze how these two things interrelate.

The materials I relied upon for this paper was primarily the Methodist publication *The Christian Guardian*, the *Annual Report of the Missionary Society of the Methodist Church*, *Minutes of the Session of the B.C. Annual Con-*

ference of the Methodist Church, “Minutes of the British Columbia Conference,” “Minutes of the General Board of Mission of the Methodist Church, Minutes of the Commission on Oriental Work.”

THE METHODIST CHURCH AND THE IMMIGRATION “PROBLEM”

The Methodist Church had to confront the complex problems brought about by urbanization, industrialization, and immigration which emerged in the socio-historical milieu of this period. In attempting to deal with these problems, the Methodists established settlements copied from Jane Adams’ Hull House in Chicago, and they looked to the Social Gospel movement for the upliftment of the moral standard of Canadian society. The immigration problem was closely connected with that of urbanization: from 1901 to 1911, more than one million immigrants came to Canada. Although most of them were from the British Isles or the United States, there were also large numbers of immigrants from Southern and Eastern Europe, and from Asia, who did not know English and who brought different cultures with them. How did the Methodists view these immigrants and try to Christianize them?

“Desirable” Immigrants

The publication *The Christian Guardian* [CG] records the Methodists’ basic understanding of who were “desirable” immigrants for integration into Canadian society. For example, “The Tide of Emigration from Britain to Canada” (CG, September 9, 1903) commented on the population statistics in August, and referred to immigrants from England as “men of our own strain and our own speech and our own Christian civilization.” In contrast, “The Immigration Question” (CG, June 3, 1904) proposed

that immigrants from Southern Europe were the “least desirable and the least assimilative.” “Hand-Picked Immigrants Only” (CG, February 8, 1905) summarized an attitude in which Canada was amenable to “suitable” immigrants, but not immigrants who were “either a burden or a menace to our towns and cities.”

After 1906, restrictive regulation of “undesirable” immigrants increasingly became a crucial issue among Methodists. “The Immigration Problem” (CG, January 3, 1906) deplored the influx to the West of immigrants from Southern and Eastern Europe who did not readily assimilate into the Anglo-Saxon race, and stated that Canada faced a similar problem - as the United States - in “modified degree” and should adopt “far-seeing regulations as to the class of immigrants allowed in and their disposition after they reach us.” A fundamental reason given as to why Canada would accept immigrants from England and restrict those from Southern and Eastern Europe was because the latter “are so foreign to our life and customs, are more likely to segregate and remain unassimilated (“The Immigration Prospect,” CG, March 7, 1906). “Immigration Matters” (CG, April 22, 1908) pronounced Canada’s past policy toward immigrants as too open: “Quality counts for [sic] vastly more than quantity.” It cautioned that “to wisely limit our immigration is now our task.” Eventually, in 1910, Canada enacted an immigration law which required that each immigrants must carry at least 25 dollars and restricted people with diseases such as trachoma or other infections from entry.

“Department of Temperance and Moral Reform” (CG, March 2, 1910) supported the bill stating:

We are rushing in immigrants too fast, but Canada needs to be awakened to the necessity of receiving only such foreigners as

have the right kind of heads on the right kind of shoulders, and that even they should be admitted only as fast as they can be assimilated.

We recognize clearly that Canada, in the brotherhood of nations, is under responsibility to bear her share of the poverty of the world, but we also recognize that we shall neither do ourselves, nor those who come to our shores, the highest and most permanent good by throwing our doors open so wide that they shall arrive in our country with such rapidity as to deteriorate our civilization.

... It is most vital to our nation's life that we should ever remember that quality is of greater value than quantity and that character lies at the basis of national stability and progress.

This statement encapsulated the Methodist view of immigration after 1910. "The Immigrant Tide" (CG, February 12, 1913) commenting on the 1912 immigration statistics, gave the impression that the central issue was the "quality" of immigrants. Immigrants from the British Isles and the U.S. were assimilable, and of good 'quality,' and were welcomed by each province, whereas, there was a serious problem of assimilation with immigrants such as the Ruthenians, Chinese, Italians, and Russians. Large numbers of these "undesirable" and "unassimilable" immigrants had gathered into the cities causing an urban "problem."⁸⁾

How did the Methodists Christianize these 'desirable' and 'undesirable' immigrants?

Fundamental Policy of Immigration Mission

Methodist mission work among the immigrants began to be very active in 1905-06. In 1906, more than 20 thousand people immigrated to Canada. Methodist mission work of immigrants were divided into two

types: missions to the immigrants from England, and missions to the non-English speaking immigrants.

The Methodist G.B.M. established an Immigration Department in 1907 to extend "a brotherly hand to the Methodists who reach our shores from the Old Land and help them to find homes in our cities and country places and over our broad prairies, as well as in our churches and Sunday schools" ("Methodist Immigration Work," CG, March 6, 1907). The immigration chaplain in this department wished the seaports to welcome and care for new immigrants, give them advice and counseling, to inform people at their final point of destination of their arrival date, and to introduce them to the local Methodist Church. Rev. Melvin Taylor worked as the secretary of this department in Montreal. In 1910, the chaplains in Quebec reported that they assisted 6,431 British Methodist immigrants who came to Canada ("Immigration and the Methodist Church, CG, January 11, 1911). In Winnipeg, Rev. Willaim Wyman, appointed Immigration Chaplain in 1911 (CG, January 11, 1911), reported that he worked with Presbyterian and Anglican chaplains at the Immigration Hall, and had come into contact with 1,050 immigrants, introducing them to churches and helping them find jobs ("The Methodist Church and Immigration," CG, February 8, 1911). The missions' efforts to reach out to British immigrants encountered difficulties, however, "The Census and Immigration" (CG, April 23, 1913) reasoned that, unlike poor Anglicans in England and Presbyterians in Scotland, most English Methodists were of the middle class and thus felt no need to emigrate. Be that as it may, English Methodists had an insufficient policy towards immigrants with financial difficulty and did not provide voyage chaplains. Nor did the Canadian Methodists have an agent in the Methodist Church in England to assist with immigrants and to keep in contact with Canadian Method-

ists. According to the *Methodist Recorder* in London, very few English Methodist immigrants attended the Methodist Church in the British territories of Canada and Australia (“Our Methodist Immigrants,” CG, February 11, 1914).

As to Methodist policy towards the foreign mission, “Canada as a Mission Field” (CG, October 4, 1905) spelled out the significance of the immigrant missions for future nationhood:

In the not distant future, the crowds which now arrive daily at Winnipeg will have a voice in the making of our great west; for the good of all, they must have the public school, if we would have them quit themselves like men worthy to be called Canadians. As a church, the opportunity is ours to win these strangers to a higher citizenship that education alone can develop, for the need of the west is the citizenship which has for its foundation the living Gospel of the Lord Jesus Christ. . . . While we do not believe in the state controlling the church, we believe in a Christianity which shapes the character of the people and thus controls the state and determines in the truest sense, the destiny of the nation.

The Methodists emphasized that the crucial mission regarding new immigrants was Christianizing and educating them for future Canadian citizenship. The large influx of “undesirable” immigrants from Southern and Eastern Europe stimulated Methodists, on the one side, to defend Anglo-Saxon civilization by restrictive measures, and on the other side, to develop an “aggressive evangelism that will prove to be the greatest civilizing and assimilating force” (“The Immigration Problem,” CG, January 3, 1906). Such an approach meant that Methodists had to defend,

- a) Canadian civilized nationhood from the influx of “undesirable” foreigners, and
- b) Christianize and civilize those foreign immigrants be-

cause of the sanctified mission of fulfilling the "Kingdom of God" in this world.

The article, "Foreigner in Canada" (January 15, 1908) typified this bifurcated approach, noting that it was anticipated that more than two million foreigners would immigrate to Canada by 1912, and that most of them would be Central and Southern European immigrants, or Latin or Slavic people who were Catholic or Greek Orthodox. These foreigners were regarded as illiterate, immoral, and criminal, who did not understand Canadian institutions, and would be a menace to Canadian social, religious, and state life unless they assimilated. The practical policies to be adopted were therefore as follows:

- a) Government should accept only assimilable immigrants through the use of restricting regulation.
- b) Government should not make immigrants eligible to vote, and delay citizenship until they understood Canadian government institutions.
- c) Immigrants should receive a public school education because intelligence and culture were essential to the well-being of the state.
- d) Immigrants should learn about English legislation and have a law-abiding spirit.
- e) The Church should maintain a sense of responsibility toward immigrants.

(Although the Methodists had thus far established an Italian Mission in Toronto, the All Peoples' Mission in Winnipeg, and the Galician Mission at Pakan, these missions did not correspond well to the immigrants' real needs.)

- f) Special classes in German, Italian, and Russian should be taught in Western colleges to train native mission workers who would work in the new missions.

- g) Physicians and nurses should be sent to agrarian areas, in the same way as the Galician Mission, and Bible classes for children should be established.
- h) In the urban areas, the work of furnishing clothing, food, and job assistance should begin at once.

The matter of mission work to European immigrants became a major debate in 1909. Professor W.F. Oshborne of Wesley College, Winnipeg proposed inter-denominational mission work to immigrants to make them into good citizens ("The Church and the Immigrant," CG, April 14, 1909). The editor of the *Christian Guardian* took a supportive position on this issue ("Denominational Meetings," April 7, 1909; "The Problem of the Foreign Born," April 14, 1909).

J.S. Woodsworth, superintendent of the All Peoples' Mission in Winnipeg, published some basic information about the immigrant mission in this magazine discussing past mission efforts as well as the work of the American Christian churches ("European Foreigners in Western Canada," September 8, 1909; "The United States and Foreigners," September 29, 1909). Finally, the Methodist General Board of Missions proposed the concept of working among immigrants in Canada as Methodist had done in foreign countries. In the first decade of the century, over 1,287,000 immigrants had come to Canada, 375,895 of them non-English speaking. In light of this fact, the Methodists came to the conclusion that they must do their share "in evangelizing and Christianizing these incoming multitudes; and for this we need a large recruited ministry, specially adapted to the conditions in our land, and a largely increased income for their adequate maintenance, and for the maintenance of the institutions necessary for carrying on the work" ("Our Missionary Responsibility," CG, November 10, 1909).

After the enactment of the immigration law of 1910, the Methodist approach to immigrants began to focus on how to accept and educate immigrants for future Canadian citizenship.

The new approach was characterized as the so-called coexistence of immigrants and Canadian citizens. Edmund Chambers writing in Austria, "The Past and Future of Our Work among European Foreigners in Canada" (CG, May 24, 1911) stated that mission work in the U.S. had aimed at Americanizing and Christianizing immigrants, but that foreigners had not easily assimilated and had clung to their ethnic communities. Similarly, efforts by the church in Europe to "denationalize populations" had been unsuccessful. Will Canada make the same mistake as Germany did in Germanizing the Poles? The higher purpose of mission is much more than just Canadianization. And in achieving such a higher purpose, the converted Poles could contribute to nationhood even though they remained loyal to their native language and traditions. Christians' and St. Paul's aim must be the same ("To the Jew I became a Jew, that I might gain the Jews").

That is:

We must aim, as far as possible, to get into sympathetic contact with the people, to know the best thoughts of their own writers, and thus lead them to a higher life by a purely spiritual path, allowing no thoughts of social or political advantage to creep in. We must work, not from merely patriotic, but from spiritual motives; and pray, not so much for the Canadianization as the conversion of men.

Therefore, native mission workers should be specially trained and separate ethnic churches should be established. This approach emphasized ethnic autonomy, enriching the future of Canadian life. Although this

article was written by an Austrian by birth, this approach was supported by a sizable liberal circle among the Methodists.

John Sibley's "Canadianizing the Strangers" (CG, August 30, 1911) supported E. Chamber's standpoint. Sibley pointed to the problems of the validity of the presupposition of the Canadianization of immigrants to the ideals of Canadian social, family, political, and religious life - which presumed Canadian civilization to be superior to that of the immigrants' homeland. In reality, as foreign youth tried to learn and copy Canadian modes of life, they became aware that the Canadian people did not typify the ideals of Canadian citizenship. What then did it mean to be Canadianized?

The Canadian people highly emphasized the merits of their civilization and tended to misjudge the strong points of foreign immigrants as weaknesses, as they attempted to 'uplift' them. Thus, Canadians underestimated "the habits of thrift and industry, and many of the real, sterling, homely virtues" which would unquestionably contribute to the character of the nation. It was true that some modes of immigrant life might be adverse, yet, most immigrants brought with them cultures which could contribute to Canadian civilization. While it was not possible to pre-determine the outcome of Canadian civilization, "all portions of our people must be instilled with a sense of partnership in the effort to shape the Canadian experience." When dealing with immigrants, Canadians should not work with an "air of superiority, but of equality; not with an attitude of a teacher, but one of a brother, friend, fellow citizen." Sibley notes:

In this way alone shall we incite an enthusiastic patriotic Canadian sentiment and loyalty. Only thus shall we call the diverse elements represented among us to assume an obligatory share of responsi-

bility in the great task of rearing our national homes. Only thus, can we expect them to assist us, by eliminating what is false and weak as determined in the light of judgments upon civilizations of the past, and by contributing their best toward working out a common type of civilization, nobler and grander than this planet of ours has yet seen, and which all its citizens shall be proud to designate as distinctively Canadian, because distinctly Christian.

Sibley foresaw a nation in which diverse groups impartially shared responsibility for building a Christian civilization in Canada.

The Christian Guardian supported Sibley's position. "Must Canada Be Anglo-Saxon?" (CG, August 30, 1911) commented on Sibley's article, agreeing there were unassimilable elements among the large number of foreigners which might cause ethnic and racial "inter-mixture," but that Canada should be accepting of non-Anglo-Saxon people. The Canadian Methodists' foremost duty "is to give our strongest and best race qualities a chance to make themselves effective in the production of the life and the race that is to be." Canada could not be regarded as predominantly Anglo-Saxon, but rather composed of different racial/ethnic elements cooperating to help build this new nation.

As a Methodist Ruthenian Mission worker writing in Edmonton, W.H. Pike's "The Assimilation of 'The Stranger Within our Gates'" (CG, October 8, 1913) spoke of the meaning of assimilation. Pike noted that the Methodist Church today, faced a great opportunity to build a Canada constituting of all nations and languages, in which diverse elements of humanity intermingled to forge a nation of God. The issue of assimilation was crucial. Canadian concern about foreigners having adverse effects on Canadian civilization was egoistic. Canadian Christians felt a responsibility to assimilate foreigners such that "[foreigners] obtain our

viewpoint” and “partake in our ideals, and become animated with our purpose and ambition.” Methodists should make “adequate provision to look after these strangers” from Europe. “The real problem of assimilation” was:

How to feed these people on truly vital knowledge, how to bring to all the knowledge of that religion which indeed makes free from tribal pride and racial hate, and leads men into the freedom of the sons of God. Perhaps the greatest problem still to be solved is how to interpret to them the one supreme gift of all those gifts which most of them never possessed - the right of citizenship.

Pike clearly does not equate Christianization with assimilation and Canadianization. The true meaning and goal of assimilation through the Christian mission is to give foreigners the message of the freedom of Jesus Christ.

J.S. Woodsworth, superintendent of All Peoples Mission in Winnipeg from 1907 to 1913 and a leading figure on immigration issues in the Methodist Church, typified the Methodist position from 1910 to 1917. In his article “Canadians of To-morrow”, published nine times in *The Christian Guardian* between May 5 and August 1, 1915, Woodsworth, with reference to the 1911 immigration statistics, stated that the immigrants had already deeply affected Canadian national life (CG, May 5, 1915). For example, the influx of immigrants had weakened the temperance movement, increased the size of the Catholic Church, and produced bi-lingual education. Canada was going to be a racially mixed home. “If true unity is attained, it will come, not because of a common past nor through the coercion of majorities, but in the varied experiences of a common life and a participation in a great vivifying common hope” (CG, May 19, 1915). The “strong, robust body, accustomed to toil and indifferent to

hardship," the "habit of industry," a "reverential spirit," and the "devotional spirit" in religious life which the European immigrants possessed would contribute positively to Canadian civilization (CG, June 2, 1915). Canada did not necessarily offer anything beneficial towards immigrants (CG, June 9, 1915). What was the approach immigrants should take? It was easy to become superficially Canadian. But simply copying the Canadian people was ineffectual. That person who "divest [s] himself of old customs, dissociate [s] himself from old traditions, give [s] up old ideals, exchange [s] his religion and forget [s] the old homeland" could not become "the best Canadian citizen" (June 16, 1915). What was needed from the mission? The immigrants wanted interpreters who understood the newcomers' experience, thinking, and purpose, and could work as mediators between them and the host society. In Canada, "racial, linguistic, national, social, political, and religious prejudices were being broken down" as "these diverse peoples were being welded and fused into a united Canadian people." Canadians must act as "the amalgam in the uniting of these apparently irreconcilable elements" (July 14, 1915).

What should be the church's position? Christianity should distinguish the religiously essential - catholic, universal spirit - from the non-essential. The "orthodox Christianity" which Canadians supposed was in fact "conventional English Canadianism." Meanwhile, foreign immigrants were teaching Canadians the meaning of "true religion and undefiled reality." Christians should give up the ideal of formal religion: religion was more than "creed" and "form." It should be part of life itself and relevant to all portions of people's lives. Similarly, a minister should not work only in the church and only on Sunday (CG, July 28, 1915).⁹⁾

The Methodists began to perform series of mission work among the

non-English speaking immigrants in 1905-6. Prior to 1910, their mission was committed to premise of defending Canadian Christian civilization from the menace of “undesirables.” After 1910, it was accepted that non-English speaking immigrants would make good future citizens, not by ‘Canadianizing’, but by Christianizing. The meaning of assimilation for the church became cooperation with diverse foreign peoples.

How did the Methodists work among foreign grouping? The Italian Mission in Toronto which came under the guidance of the Church in 1905 gradually became successful. Mission work led Italians to conversion through programs such as Sunday service, prayer meetings, Bible classes, the mothers’ society, sewing classes, evening classes, and a social club (“The Italian Mission in Toronto,” CG, November 28, 1906). The All Peoples’ Mission was established in 1907 in Winnipeg to work for immigrants and mitigate social problems. J.S. Woodsworth was superintendent. Woodsworth, began his mission among Poles, by sending Wesley College students to Poland to learn the language and customs (“The Past and Future of Our Work among European Foreigners in Canada,” CG, May 24, 1911). Rev. W.H. Pike established the Ruthenian Girls’ School, the Ruthenian Home for Girls, a manual training school for boys, and published a Ruthenian newspaper to help promote effective, intelligent citizenship (“The Work Among the Ruthenians in Edmonton,” CG, July 1, 1914). Rev. J.M. Shaver founded a settlement in the coal dock section of Fort William in 1912 and started an English class there. The school had 283 enrolled students by 1915, with 75 regular students from 22 nationalities (“Educational Work among Foreigners in the Twin Cities,” CG, February 23, 1916).

As noted above, concern for Christianizing foreigners began to increase from 1905 to 1907 when the Immigration Department for British

immigrants and the All Peoples' Mission for foreign immigrants were started.

THE METHODIST CHURCH AND THE JAPANESE "PROBLEM"

The Methodist View of Japanese Immigrants

The Japanese immigrants, like the Chinese before them, were regarded as unassimilable in the 1890s. In 1896-97, the Anti-Mongolian Association took up a campaign of restricting Asian immigrant workers and proposed an end to unrestrictive immigration from Japan to the B.C. Provincial Assembly. The Japanese population in B.C. reached 150,000 in 1900 and domestic public opinion in this province demanded restrictive action fearing that the Japanese would become a majority in the province. The Japanese Government autonomously announced restriction of Japanese emigration to Canada in 1900. Although the B.C. Assembly passed the Natal Act which restricted immigration through a language test, the Canadian Government declined several times to enact into law this restrictive legislation.

The Methodists welcomed this effort by the Japanese Government to restrict Japanese emigration. "Orientals in the West" (CG, April 22, 1902) reported that the Government Commission on Oriental Immigrants in B.C. was alarmed at the increasing numbers of Japanese in the population and their unassimilability. The article commended the Japanese Government's effort to restrict their own emigrants. The article concluded by saying that if "the Japanese Government will adhere to its present policy, and thus prevent all possible of friction, for we have evidence that British Columbia is very pronounced in its attitude on the matter." Although the Methodists criticized the unrestricted influx of

Japanese immigrants, they did not hold it against the Japanese Government, largely because of the Anglo-Japanese Alliance. Even when the war between Russia and Japan broke out and the "Yellow Peril" syndrome began incursions into Western thinking, the Methodists defended Japan. "Japan's Premier on the Yellow Peril" (CG, July 6, 1904) quoted Count Katsura's statement in which he decried the notion of a "Yellow Peril," adding that "the arguments of Japan's Premier are . . . clearly and forcibly put, and it is because we believe they are sound and appreciated, that we give them prominent place."

After Canada joined the Anglo-Japanese Treaty of Commerce and Navigation in 1905, Japan sought to ease the restriction on Japanese nationals' emigration to Canada. The lead article, "The Japanese Welcome" (CG, February 6, 1907), favored an agreement between Canada and Japan under the Anglo-Japanese treaty which freely admitted Japanese into Canada, commenting that "this is as it should be and there is reason for gratitude that there was no need for anything like compulsion in bringing about this altogether Christian agreement." After the Japanese victory in the Russo-Japanese War, the Japanese asked for equal treatment, and the Methodists respected this request.

In 1907, when the Japanese emigration companies' efforts to recruit emigrants generated a large influx of Japanese from Hawaii, the Methodist changed their position on this issue. "Our Japanese Problem" (CG, July 24, 1907) took notice of the news that one thousand Japanese immigrants had landed in Canada in the span of a month, and expressed the opinion that the efforts of unrestricted immigration should not be underestimated since it was uncertain whether the Japanese were assimilable and whether the 'labor problem' would become serious: They said, "there can be no doubt that while we sympathize with Japan's marvellous prog-

ress and admire her sturdy patriotism, the duty of Canada's Government is first to her own sons, and her first care must be to properly guard their interest."

As the unabated influx of Japanese immigrants continued, so did anti-Japanese sentiment in B.C. and a branch of the Anti-Asiatic League was formed in Vancouver. The League advocated a ban on Asian immigration. In September, they held a public anti-Asian meeting followed by a demonstration and a parade which turned suddenly into a riot in which many Asians were killed. The official position of many Christians in B.C. was that Canada should be a white man's country and that its status should be preserved by the Anglo-Saxons. It is well known that Dr. H.W. Fraser of the First Presbyterian Church and the Rev. G.H. Wilson of the Anglican Church actively supported the anti-Asian public meeting as speakers.¹⁰⁾ The exception was the visiting minister, Rev. J.R. Gordon of the Central Congregational Church in Winnipeg who spoke to newspaper reporters on September 16, 1907 pleading for the renunciation of racial prejudice and the promotion of Japan-Canada friendship.¹¹⁾

"The Anti-Asiatic Situation" (CG, September 18, 1907) denounced the riot as "an exceedingly regrettable affair," saying, "mobs are usually [as] unfair and unjust as they are cowardly." What resulted from this riot was that the Canadian Government reexamined the issue of Asian immigration. It determined that some limitations of Asian immigration must be set. It was not, they said, a question of capitalism or of cheap labor, but rather "of the preservation of our national ideals, and of the keeping of this Dominion, intact, as the white man's country." Vancouver was destined to be a "cosmopolitan city," and for this reason, "British Columbia must be given space and opportunity to work out her destiny as a great Canadian province, and that, she can hardly do if impe-

rial interests, or the interests of capital, or any other interests, force upon her every year, thousands upon thousands of incompatible peoples." The tone of this essay scarcely differed from that of the other B.C. Christian churches.

Following the 1907 riots, Canada and Japan arranged a Gentlemen's Agreement which restricted the number of Japanese entering Canada to 400 per year. "Japan Limits Emigration" (CG, December 11, 1907) reported that Hon Radolphe Lemieux, the Canadian Minister of Labor, was in Japan for negotiation of the Agreement, and commented as follows:

Japan herself has nothing to gain by the emigration of her sons, and while very solicitous as to her national dignity is yet fully seized of the situation upon this continent, understands the full force of the economic objections that have been raised against an unrestricted immigration of Japanese laborers.

The writer of this article reasoned that unrestricted Japanese immigration was disadvantageous for both Japan and B.C., and welcomed the agreement between the two nations. "Asiatic Immigration" (CG, March 4, 1908) "sincerely hoped" that the Gentlemen's Agreement was supported by most of the West, and said of Asian immigrants that "the continuation of anything like that percentage of alien and unassimilable immigration must in the end be fatal to the highest interest of the province."

Very few Methodists looked at this matter from a different angle. However, G.G. Harris's "Asiatic Immigration" (CG, April 8, 1908) argued that the real problem was that the white employer forced Asians to work for lower wages than white workers, finding the difference in wages profitable. Therefore, the Government should enact regulation controlling wages and prohibiting the exploiting of cheap wage labor. He pointed out that the wave of Asian immigration was a phenomenon of

capitalist exploitation and racial discrimination. The *Annual Report of the Missionary Society of the Methodist Church* (1908, pp. 36f.) criticized this agreement as “short sighted,” since in the near future, Japan and China would be Canadian markets for surplus products, the present policy would lead to a retaliatory policy such as the boycott of Canadian products. There was another way to solve this dilemma:

The question is one to be settled on [the] broad grounds of justice and international comity, and in the long run a dog-in-the-manger policy will not answer. It is a fundamental mistake to suppose that problems arising from great migrations of the world’s populations can be solved by Acts of Parliament or labor combinations that take no account of God and his plans for the world. Still less can they be solved by angry outbursts and mob violence. Let us face the question fairly. The Orientals are here, and a time will come when they will be here in larger numbers. How shall we deal with them? Shall we regard and treat them as barbarians, a menace to society, to be mobbed, boycotted, driven out of the country? That were only to proclaim that we are barbarians ourselves, utterly unworthy of the freedom of which we boast so much. Surely there is “a more excellent way.” These strangers from the Far East are human beings like ourselves, of the “one blood,” and just as capable, under proper leadership, of rising in the scale of civilization and becoming a useful element in our cosmopolitan population as are the immigrants from other countries.

While the above writer called for Christian humanitarianism towards Asians, the attitude of most B.C. Christians, and indeed, the usual tone of *The Christian Guardian*, contrasted sharply to the position of the Missionary Society. Presumably, this variance came not only from different

intellectual standpoints among Christians, but from whether they were engaged in mission work among Asians or not. The Missionary Society as a mission organization approached this issue in the context of their outreach strategy to serve, and Christianize Asians, and also in the context of international mission work. The superintendents of Oriental work, as mentioned above, supported the rights of Asian people in B.C., irrespective of how the political debate went. Although Christians in B.C., by and large went along with the anti-Asian campaign, the Methodists who were engaged in mission work among Asians continued to serve them no matter what the tenor of their political opinions.

In the first decade of the 20th century, the most controvesial issue raised in the *The Christian Guardian* was California's Alien Land Law enacted in 1913. The Methodists agreed that a nation's welfare should be protected. "California and the Japanese" (CG, May 28, 1913) asserted that each nation should enact such laws as are in the fast interests of that nation's internal security and future. Although it might work an injustice on foreigners, each nation must be free to resolve this problem unilaterally. "Our Japanese Immigrants" (CG, August 20, 1913) insisted that the Japanese question was not yet settled, the problem remained whether foreigners who were not loyal to the nation could possess land in that nation. In "Japan Wants New Treaty" (CG, October 8, 1913) it was pronounced that the question of "whether Oriental races can safely be treated as European races and accorded equal rights is not to be settled in a day." Since the exclusion and prohibition of Asian immigrants had come under major debate in Canada, Canada's attitude should be based upon the current realities:

Realizing something of the feeling that exists wherever any considerable body of Oriental immigrants is found upon this continent,

we venture to say that the treaties and legislation of both Canada and the United States must, for some time to come, be made to conform very largely to this strong public sentiment.

The above represents the consistent position of the *The Christian Guardian* in support of the restriction of immigration of Asians in order to protect the white man's domain.¹²⁾

Methodist Mission Work among the Japanese

Systematic Methodist mission work among Japanese immigrants was commenced when Goro Kaburagi was appointed superintendent of the Japanese Mission in B.C. In those days, mission work among the Japanese was under the guidance of the local Conference. In 1906, one year before Kaburagi's resignation, the B.C. Conference sent a memo petitioning G.B.M. to transfer their superintendent of the Chinese Mission appointment to that of superintendent of the Japanese and Chinese Missions. At a G.B.M. meeting on October 1, 1906, the Conference had discussed the necessity of appointing a superintendent for the Oriental Mission (Chinese and Japanese).¹³⁾ The annual report of the Missionary Society in 1907 mentions that "the Japanese and Chinese work shall be entirely under the direction of the General Board of Missions," and that the former Chairman of the Chinese Mission in B.C., James Turner, would become superintendent of Japanese and Chinese work.¹⁴⁾

By 1907, concern for the Christianizing of Asians in Canada began to gain prominence in Methodist circles. In that year, the Missionary Society announced the basic direction of their mission work among Asian immigrants. The Society had "a serious responsibility from the standpoint of the moral and spiritual welfare of the Japanese and Chinese" who emigrated to Canada:

Toward these, the Christians of Canada are bound, not only to exercise charity and courtesy, but to give them further, full light upon the Gospel, which has made our civilization what it is, a blessing to ourselves and an attraction to them. "God hath made of one blood all nations of men, for to dwell on the face of the earth." If in the providence of events, several thousand Japanese and Chinese come to reside in Canada, it brings closer to our doors the responsibility and privilege which are ours for their salvation. We must give them the Gospel, for their (sake as well as ours). The way to protect our country from the so-called "yellow peril" is not to shun it, but to save it. The word of the Lord in Isaiah applies as truly to the yellow race as to any other.

The Society proposed to recruit local Christians in B.C. for this work because it was difficult to find many missionaries who were capable of the task at hand.¹⁵⁾

A.E. Roberts's "The Asiatic in British Columbia" in *The Christian Guardian* (November 13, 1907) submitted that Christians had a responsibility through inter-denominational cooperation to teach Asians "all the habits [ways] and customs of the New World," lest they "become more and more of a menace to the industrial peace and quietness of our land."

Like their mission towards the European immigrants, enthusiasm for work among the Asians escalated in 1909, and after 1910 the mission spirit surged forward enthusiastically. The Secretary of the General Board of Missions, A. Sutherland, stated in his "Our Duty to the Asiatics in Canada" (CG, April 7, 1909) that Methodists should proselytize the Gospel of Jesus Christ and prove to the people of Asia "that Christian civilization is not a misnomer nor Christian faith a sham." The Missionary Society (1910) was also spurred by the conviction that "the problem

of the Orientals in Canada” was “but at its beginning.” They foresaw that commercial and political interaction between East and West was to stimulate multitudes of Asians to emigrate to Canada. Therefore:

Whatever may be our national desire, from the economic or the racial standpoint, we must be prepared to accept in the not distant future a large increase in the immigration of Orientals to Canada. Our problem as Christians is that of the evangelization and assimilation of these Orientals within our civilization. While this is not yet a task of great magnitude in our country, the seriousness of the problem in the future will largely depend upon the degree of thoroughness with which we deal with the situation now.¹⁶⁾

In short, the increasing number of Asian residents in Canada was forcing the Methodists to expand their mission towards them. The Methodist Mission Board appointed a special commission (1910) to investigate the status and strategy of their Asian mission work.¹⁷⁾ A budget of \$3,951, targeted for Japanese Mission work in B.C., was authorized by the Missionary Society on November 13, 1910.¹⁸⁾ The Western Commission on Oriental Work on November 10, 1910 issued the following directives:¹⁹⁾

- 1) Two superintendents should be appointed for Japanese and Chinese work because of the increase in the Asian population, the necessity of expanding mission work for children and youth, and the large field to be evangelized.
- 2) The best native workers should be recruited. They should be married males with good theological training.

As to the superintendents, after Turner's resignation (1909), E.W. Morgan was appointed (1910), and finally S.S. Osterhout was appointed permanent superintendent of the Oriental Mission (1911). Osterhout did

not in fact take over this position at the time of his appointment. He spent two years in China preparing for his work, and planned to start as superintendent in 1913. George E. Hartwell served as interim superintendent for those two years. However, at a meeting of the Western Commission on Oriental Work (February 25, 1913), it was resolved to let Osterhout stay in China, owing to his poor health and his language study, and to have Hartwell continue as superintendent for another year.²⁰⁾

The establishment of the Commission on Oriental Work and the appointment of a superintendent would advance mission work among the Asians. T.E. Egerton Shore's "Foreign Mission Survey" (CG, October 12, 1910) welcomed the establishment of the sub-department, calling the appointment of a superintendent an improvement of this mission and emphasized the need for Asians to become "assimilated into our Christian civilization." It was an enterprise work that called for "patience and faith on the part of workers, and sympathy as well as generous support on the part of the church."

CONCLUDING REMARKS

The Methodist attitude towards Japanese immigrants and mission activities among them, corresponded somewhat to their attitudes and work toward the European immigrants. Although most Europeans landed in the east and resided in the eastern and the mid-eastern provinces, and the Japanese were concentrated in B.C., the difference in location was not responsible for the differences in policy toward Asian and European immigrants. There was pronounced racial discrimination against Asians and the unfair treatment accorded to them was far worse

than the discrimination shown towards European non-English immigrants. However, there were, on the whole, more similarities in the Methodist attitude towards Asian and European immigrants than there were differences.

Since the Methodists consistently advocated the restriction of Asian immigration because these immigrants were "unassimilable," the majority of Methodists welcomed the Gentlemen's Agreement aimed at restricting Japanese immigration (1907). After 1907 they continued to support restrictive measures.

Methodist mission work among European immigrants, especially those from Southern and Eastern Europe, was driven by their sense of responsibility toward implementation of an assimilationist policy. The Methodists brought the Italian Mission in Toronto under their guidance in 1905, established an Immigration Department for work among the British in 1907, and started the All Peoples' Mission for European (non-British) immigrants in 1907. After the enactment of the 1910 immigration law, Methodist mission work emphasized assimilation of immigrants in order to enable them to share in the responsibility along with the Anglo-Saxon race of creating a Christian civilization in Canada. Assimilation was not equated with Canadianization through Christianization, but meant Christianization in and of itself. Methodist mission work among the Japanese was vitalized by this conviction that Canadian Christians were responsible for Christianizing them. They transferred the Japanese Mission from the B.C. Conference to the Missionary Society in 1907 and systematized mission activities among the Japanese through the appointment of a superintendent of Oriental Mission Work. In 1910, they again revitalized mission work towards Asians through the establishment of the Commission on Oriental Work and appointed a superin-

tendent of Oriental Work.

Thus, the Methodists on the one hand supported the restriction of “undesirable” immigration from Europe and Asia, and on the other, were enthusiastically involved after 1905 in mission work for these very groups. After 1910, mission work among European immigrants was directed toward educating them for citizenship. They did not emphasize citizenship for the Japanese until the period of the Gentlemen’s Agreement when they expanded their mission work in order to reach out to the large population of second-generation Japanese.

NOTES

- 1) Tadashi Mitsui re-compiled the Japanese Methodist and U.C.C. history using historical materials such as local Japanese church records, U.C.C. church records, Japanese Canadian collections in the Special Collections division at the University of British Columbia (Tadashi Mitsui, “The Ministry of the United Church of Canada Amongst Japanese Canadians in British Columbia, 1892-1949, S.T.M. Thesis, Union College of British Columbia, 1964). As for Shimpo and Sasaki, see Tadashi Mitsui and Mituru Shimpo, “Japanese Christian Community and Church” (1969); Toshiji Sasaki, “Early Canadian Japanese Immigrant Society and Christian Church” (*Kirisutokyo Shakai Mondai Kenkyu* [Christianity and Social Problems], Vol. 29, 1981) and “Japanese Society in Canada and Christian Church” (Institute for the Study of Humanities & Social Sciences, Doshisha University ed., *Hokubei Nihonjin Kirisutokyo Undoshi* [Prewar Japanese Christian Churches in North America], PMC, 1991).

Sociologists have also studied the Japanese Canadian Christian churches. Charles H. Young & Helen R. Y. Reid, *The Japanese Canadians* (Toronto: The University of Toronto Press, 1938). C. Nora Kohru’s “The Survival of Japanese Canadian Communities in the Religious Organizations” (Toronto: unpublished paper, University of Toronto, April 8, 1981) investigated Japanese religious organizations including the Christian church in Toronto. Mark R. Mullins in *Religious Minorities in Canada: A Sociological Study of the Japanese Experience* (Queenston: The Edwin Mellen Press, 1989) studied all Japanese Christian and Buddhist churches in Canada, and concludes that Japanese Canadian religious

organizations gradually departed from the ethnic community and opted for assimilation into the host society.

- 2) Timothy Nakayama, "Anglican Japanese Missions in Canada" (Vancouver: S.T.B. Thesis, Anglican Theological College, 1956). This paper was published in the *Journal of the Canadian Church Historical Society* (Vol. VIII, No. 2, June 1966, pp. 26-47). Trevor C. Bamford, "The Unwelcomed Stranger: The Anglican Church's Relationship to the Japanese Canadians in British Columbia, 1900-1945" (Vancouver: Th.M. Thesis, Vancouver School of Theology, March 1988) and Michael A. Hemmings, "The Church and the Japanese in Canada, 1941-1946: Ambulance Wagon to Embattled Army?" (Vancouver: Th.M. Thesis, Vancouver School of Theology, March 1990).
- 3) Tadashi Mitsui, pp. 10-14.
- 4) B.C. Conference, Methodist Church, Minutes, 1894 (see Mitsui, p. 20). The B.C. Conference paid the 40 dollar annual salary of Masutaro Okamoto, a leading mission worker among the Japanese in those days (B.C. Annual Conference, Methodist Church, Minutes of the Session, 1895, see Mitsui, p. 21).
- 5) However, feeling hindered in his mission work by the shortage of funds, Kaburagi sought help from some of the other denominations. The G.B.M. subsequently accepted the task of carrying out mission work among the Japanese and this work was begun under their auspices (S.S. Osterhout, *Orientalism in Canada: The Story of the Work of the United Church of Canada with Asiatics in Canada*, The Ryerson Press, 1929, p. 136). According to Osterhout, C.S. Eby, former missionary in Japan and pastor of the Homer St. Methodist Church in Vancouver, promised Kaburagi and his colleagues he would take this request to the Methodist G.B.M.

At the Methodist B.C. Conference in May, 1897, Kaburagi transferred from the Methodist Episcopal Church in the U.S. to the B.C. Conference and was appointed superintendent of the Japanese Mission within the B.C. Conference. Shortly before going to Vancouver, he was ordained by Bishop Fowler and worked for a while at the Methodist Church in Columbus, Ohio (Osterhout, p. 136).

- 6) *Kanada Nikkeijin Godo Kyokaishi*, pp. 163-165.

Mitsui stated (pp. 82f.) that Osterhout staunchly argued for the church's responsibility for Christianizing the Japanese even though anti-Japanese sentiment had intensified. Osterhout said in the *Missionary Bulletin* (Vol. VIII, p. 931) "though in the political arena the policy of exclusion of Orientals is seriously under discussion, yet for some time to come the church will have a great re-

sponsibility as well as a splendid opportunity to illustrate her peculiar adaptability to assimilate and make brethren of all peoples. The work among strangers is important in all parts of our Dominion. They are to be witness for or against the true genuineness of the Church's missionary spirit." And Hartwell, while he did not agree with unrestricted Asiatic immigration to Canada, nonetheless felt that Canada should be opened to Asians.

- 7) Taped interviews in 1990 with Masue Tagashira and Koji Tasaka of Vancouver Japanese United Church by the author, and with members of Fraser Valley Japanese United Church by Prof. Takeo Yamamoto).
- 8) According to F.E. Runnalls, *It's God's Country* (1974, p. 134), the Presbyterian Church also considered the non-English speaking immigrants inferior to the Anglo-Saxon race. The Presbyterian Acts and Proceedings of the General Assembly of the Presbyterian Church in Canada (1910) stated "It may be taken for granted that a considerable percentage of the new arrivals are, morally, socially and intellectually of a decidedly lower type than the average Anglo-Saxon."
- 9) James Shaver Woodsworth (1874-1942) was born in Toronto, graduated from Wesley College (B.A., 1896) and Victoria College (B.D., 1900), and studied for one year at Oxford University. He was ordained in 1900 and appointed to the All Peoples' Mission in Winnipeg. He became secretary of the new Social Welfare League in 1913, and director of the Bureau of Social Research in 1916.
- 10) See F.E. Runnalls, *Its God's Country*, p. 135. Fraser said at this meeting, "Consider that the influx of the oriental[s] [has] now reached such a stage as to demand the strongest kind of protest... This [is] a white country and if it [is] to be developed the work should be done by the white man" (*Vancouver Daily Province*, September 9, 1907).

According to Patricia E. Roy, *A White Man's Province: British Columbia Politicians and Chinese and Japanese Immigrants 1858-1914* (Vancouver: U.B.C. Press, 1989, p. 231), Rev. A.W. McLeod of the Baptist Church in Nanaimo preached "God intended the Anglo-Saxon to have possession of Canada and the United States" (Free Press, October 14, 1907). In New Westminster, Rev. J.S. Henderson of St. Andrew's Presbyterian Church preached: "Look upwards for guidance, manfully keep up the fight, and let the motto 'white Canada' reign sublime in your hearts" (*Daily News*, November 4, 1907).

- 11) See Mitsui, p. 80.
- 12) In B.C., anti-Asian sentiment did not abate. W. Peter Ward, *White Canada Forever: Popular Attitudes and Public Policy toward Orientals in British Columbia* 2nd

Edition (Montreal & Kingston: McGill-Queen's University Press, 1990, p. 104) exemplified this sentiment quoting Rev. R.G. MacBeth of the Presbyterian Church "Chinese and Japanese" (1910): "It ought to be said, that the Japanese, while remaining here in large measure unassimilated, are more vain and aggressive. They are not content to do the lower and, in some senses, the more menial work as the Chinese are: they will not be hewers of wood and drawers of water; they push themselves into every avenue of business, and at the present time, for instance, they have practically pushed white men out of the extensive fishing industry of British Columbia."

Patricia Roy (pp. 231f.) quotes the *Westminster Methodist Recorder* (July 1914) as an expression of Methodist anti-Asian sentiment: "The economic aspect is serious enough, because it means unequal competition - in labor and in some lines of business - by men of different standards and ideals; but the social and moral aspects are much more serious to contemplate. It is not mere unreasoned prejudice that influences Western feelings; it is that they are different, so different that the two races are really incompatible, and such an attempt to fuse them as a common people is useless and would inevitably result in a lower standard of civilization."

- 13) The Missionary Society, Methodist Church, G.B.M., Minutes, p. 272, United Church Archives (UCA), Accession 78.081C (Ms. Ruth Wilson helped the author locate and look into Methodist records on the Japanese Mission). The content of the memoir of the B.C. Conference in 1906 was as follows:

"Re. Superintendency of Japanese Missions:

That whereas our Japanese work in the bounds of the British Columbia Conference is growing in importance, as shown by the influx of Japanese, especially of the student class, and further by the policy of the Missionary Board in the erection of suitable premises at the important centres, and whereas the policy of Superintendency adopted by the General Board of Missions has given such a marked impetus to that branch of our work,

We therefore recommend

that this Conference memorialize the General Board of Missions to extend the Superintendency of the Chinese Mission to include our Japanese work and to be known as Superintendent of Chinese and Japanese Missions for British Columbia. carried" (Minutes of the British Columbia Conference).

- 14) *Annual Report of the Missionary Society of the Methodist Church* (1907, p. xii).
15) *Ibid*, 1907, p. lxxvf.
16) *Ibid.*, 1910, p. 26.

- 17) Ibid., 1911, p. 10.
- 18) Minutes of the General Board of Missions.
- 19) Minutes of the Commission on Oriental Work (B.C. United Church Archives).
- 20) Minutes of the Commission on Oriental Work.

The personal histories of these superintendents need further research. There follows some additional biographical background about Osterhout and Bunt.

Smith Stanley Osterhout (1868-1953) was born in Cobourg, Ontario, graduated from Victoria College, worked among natives at the B.C. Conference (1893-), worked as superintendent of Oriental Missions (1911-1939), as president of the B.C. Conference (1916, 1939) (Nolan B. Harmon, *The Encyclopedia of World Methodism* Vo. 1, The United Methodist Publishing House, 1974, p. 1828).

William Percy Bunt was born in Markdale, Ontario in 1888, studied at McGill University and Wesleyan Theological Seminary, was ordained as a Methodist minister in Vancouver in 1920, worked as superintendent (1939-1958) ("Home Missions Superintendent W.P. Bunt, Administrative and Biographical Sketch," U.C.C. B.C. Conference Archives, Mr. Rob Stewart helped the author to review the Methodist records in B.C.).

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