

A Report of My Visit to Canada

**a trip concerning C. J. L. Bates,
the fourth president of Kwansei Gakuin
(1920-1940)**



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I. The Genesis of a Visit to Canada - a photograph of a bust of C. J. L. Bates

My odyssey begins when I was shown a photograph of a bust of C. J. L. Bates, which forms part of the document collection of Kwansei Gakuin [AD/8-2] used on the occasion of the school's 70th anniversary. The signature of Bates is inscribed on this photo. Unfortunately there is no explanation accompanying this photo, nor have I been able to locate the bust within the School's collections. The similar bust was placed on the first floor of *Tokeidai*, the Clock Tower Building which was used for the library, and it is reported that the bust had been made in 1974. This would suggest that this bust was different from that existing in 1959 when the school celebrated its 70th anniversary. First of all, the face looks different. What is known is that C. J. L. Bates travelled from his home in Toronto to Kwansei Gakuin in order to attend the anniversary despite being over 80 years old. Thirty six years have already passed since C. J. L. Bates died. His son who accompanied him to Japan has now passed away hence it not possible to obtain evidence pertaining to the bust from him. Nor has it been possible to obtain information on the bust in the photo from professors emeriti at Kwansei Gakuin University.

The Archives of Kwansei Gakuin contains many documents on the history and life of the institution, which was founded in 1889. Within these holdings are many photographs from the albums possessed by C. J. L. Bates. Many of these are reprints from the family album, which were kindly provided in 1988 by Dr. Armand de Mestral, the first son of Lulu, a daughter of C. J. L. Bates, (cf. "II. 7. Family Tree") through the efforts of Mr. Makoto Fujita, the then Executive Director of the International Center of Kwansei Gakuin. Among these reprints I found a set of three photos of the bust of C. J. L. Bates that were taken from three different directions. One of these also shows a woman standing beside the bust. These photos seem to have taken in the backyard of the Bates House and though the date is not indicated, an annotation "The Three Busts" is inscribed. The bust in the photo appears to be the



same one found in the photograph kept with the 70th anniversary documents.

In searching for additional evidence to illuminate the origin of this bust, I located an essay entitled: "The Beginning Days of the Commercial College," written by Teikitsu Kimura in *Kwansei Gakuin Rokujunenshi, The Sixty Years History of Kwansei Gakuin*, October 29, 1949 which states: "In April, 1936, we had two small busts of President Bates made at Daimaru Department Store with money donated by Mr. Shotaro Ikeda and several members of *the Chishiokai*, Alumni Association of the Commercial College. One was sent on consignment to the Board of the Foreign Missions of the United Church of Canada when Dr. Outerbridge left Japan before the war and another was put in the Bates House." Unfortunately there is no photograph of the busts referred to in the essay, so it is impossible to state with assurance that the bust in the three photographs is the same as that produced in 1936.

In an attempt to resolve this puzzle I began a correspondence with Dr. Armand de Mestral, the present owner of the Bates albums. Dr. de Mestral is a professor of Law at McGill University in Montreal and he had been instrumental in facilitating the agreement between McGill University and Kwansei Gakuin University. Though I had not yet met him, he kindly responded to my inquiries. He revealed that the woman in one of the photo is his mother, a daughter of C. J. L. Bates, who was at the time a teacher at the Canadian Academy in Japan when the busts were made in 1936. Though he had not seen the bust itself, he promised to make inquiries about it from his aunt, the wife of the third son of C. J. L. Bates.

From the information provided by Dr. de Mestral, I have determined that the bust in the three photographs is the one commissioned by *the Chishiokai*. However, two busts had been made and the evidence suggests that one was transported to Canada, while the other went to the Bates House, where the photos were taken shortly after they had been made. Having asked Dr. de Mestral to try to locate the one in Canada, I was left to locate the one that had been in the Bates House on campus which seemed also to have disappeared.

A few weeks later I received the happy news from Dr. de Mestral that the Canadian bust was in the possession of Mr. Scott Bates, grandson of the third son of C. J. L. Bates, who resided in Toronto. He indicated that there was an inscription on the base of this bust that read "Presented to Dr. C. J. L. Bates by his Japanese friends, April 1936." He also indicated that should I be coming to Canada to conduct research on this artifact, he would be pleased to be my host. What began as a puzzle over a photograph led me to prepare for a visit to Canada to explore the Bates family history. Alumni who had earlier been to the C. J. L. Bates' house in Toronto had indicated that the house was full of

items from Japan and Kwansei Gakuin. Having completed the four volume Centenary History, it seemed timely that new research be initiated on the Bates' family and the Canada connection. I talked with Chancellor Ichiro Yamauchi and Dr. Eiichi Yamamoto, Director of the Archives, and they decided to send me to Canada from September 24 to October 5, 1999. The following report documents the visit and the materials I was able to locate in Toronto, Montreal, and Sackville.

II. Materials Concerning C. J. L. Bates

1. Albums

C. J. L. Bates came to Japan just after he got married in Canada in 1902. He must have brought a camera with him. He himself took many photographs in Japan and made more than ten albums, while some pictures seem to have been taken at the photo studio before coming to Japan. What C. J. L. Bates left after his death were divided among his four children. The albums were received by Lulu, his only daughter, and, after her death, were passed on to Dr. Armand de Mestral, Lulu's first son.

The photographs in the albums are clear, though the cover pages and the strings are a bit damaged. Most of the photos are in order according to year and some are identified or annotated. It seems the photos were soon placed in albums, but some of photos seem to have been stored for a while. C. J. L. Bates' annotations appear on the photos or in white ink on the black pages of the albums. It would be hard to take a photocopy of the white memos on the black paper, because some of the handwriting is hazy. C. J. L. Bates inscribed the year and the place for most of the pictures. We can say his albums are like diaries in a sense. Generally the photos without any memo are not informative.

Subjects for photography are his family, his friends, the places he visited, buildings on the campus of Kwansei Gakuin, school events, and so on. Some pictures are elaborately composed, for example, he takes a school building beyond flowers in the foreground. He also used a soft focus lens. It is clear that he often used a camera for recording daily events because he even photographed himself in bed when he was sick. Besides, he put the photos of Emperor Meiji, Emperor Taisho, and the Royal Family of the United Kingdom in his albums.

Though we had already received the reprints of the photos concerning Kwansei Gakuin in 1988, I had an opportunity to see firsthand the photos of his childhood and his era of the university's life. The photos of his childhood are possessed by Dr. Charles de Mestral, Armand's brother. I am not sure but they seemed to be daguerreotyped photographs. They were taken in the late 1870s. The daguerreotype was mainly used

until the 1860s (*Shashin no hozon, tenji, shufuku*. Tokyo: Musashino Kurieito, May 20, 1996). Since many techniques were used in the 19th century, we need to show them to an appropriate person who can confirm the technique used. Besides these there are photos of C. J. L. Bates' parents, brothers, and grandparents. They are important to understand his whole life.

C. J. L. Bates left the following memos on each cover of the albums. In addition, there was another album, which is full of the photos of the wedding of Japanese people. They must have been sent from the alumni; obviously he had been keeping them with joy.

Family Bates (before/after 1902)

1902/12 Japan & Canada

1902/12

1902/20

1921/7

1924/8

1928/31

1931/5

1935/8

1938/40

1940/45

1955/6

2. Oil paintings and etchings

There is a size 6 oil painting [PL/2/BCJL] by C. J. L. Bates at the Kwansei Gakuin Archives. It is a brightly colored landscape of Miyajima, Hiroshima. He did not sign the painting, nor did he write anything on the back. According to our catalog card, this picture was presented to Kwansei Gakuin in September 1986 by Dr. D. E. Woodsworth, son of H. F. Woodsworth, the first Dean of the Department of Literature and Law. Before visiting Canada, I asked Dr. Armand de Mestral whether he had the paintings by C. J. L. Bates and received the answer, "I have one painting. My brother and sister have one also-- somewhat in the impressionist style. It is possible that my Bates cousins in Toronto also have some. He was a prolific painter on holiday."

I saw three oil paintings in Montreal. C. J. L. Bates did not write his name on the front, nor did he furnish any explanation on the back. One of them is a landscape in Japan (cf. *Shiryoshitsu-dayori, KG Archives Newsletter*, no. 10, December 3, 1999). It is the seaside of Takayama (Shichigahama-cho, Shiogama, Miyagi). Regarding the second landscape I cannot specify where it is at the moment. I got a different impression from

the third one. Claude de Mestral, husband of C. J. L. Bates' daughter, wrote something in French on the back. The picture was drawn in 1942 by C. J. L. Bates and the title is "Winter of Quebec." It was in December 1940 that C. J. L. Bates left Japan for Canada, so it might have been painted the next winter, after Japan and the U. S. A. rushed into war. He drew snowy mountains, trees, and houses. It is a lonely landscape, different from his other oil paintings, but I can feel his warm heart as he looks at the freezing cold winter. It recalls his affliction while Japan and Canada were on different sides. He also left a draft of his radio address, "Understanding Japan", which he gave in Canada in 1942. A copy was sent to Kwansei Gakuin by Dr. Armand de Mestral in 1989.

By the way, what kind of influences did C. J. L. Bates, with a paint brush on campus, give to the students, when the number of students was much fewer? In the Bates albums there is a photograph of C. J. L. Bates painting on an easel and surrounded by students. As I mentioned in "1. Albums", C. J. L. Bates had a spatial sense, with interests and understanding of paintings and photographs. This picture reminds me of the vivid activities of the students and the alumni in this field, including the *Guenguetsu-kai* before the war.

Last year we got an inquiry regarding Hiroshi Kambara and Imazo Kitamura, our graduates who are print artists, from Kobe City Koiso Memorial Museum of Art. Since we have several etchings by Hiroshi Kambara, we were asked to lend them for the special exhibition. At Dr. Armand de Mestral's house in Canada I happened to find one of his etchings which was not owned by Kwansei Gakuin. There was an identification, "Afternoon at Uegahara, near Nishinomiya H. Kambara 7/30" on it. According to the chronological list of Hiroshi Kambara's works made by Kobe City Koiso Memorial Museum of Art, it must have been entered in the 6th Exhibition of the Association of Prints in Japan. I could not imagine that I saw an etching that had not been found in Japan. Though most of the etchings owned by Kwansei Gakuin are discolored because of sunlight, this etching in Montreal seems to be kept in good condition. Two more etchings by him were there.

Actually Hiroshi Kambara had a relation with C. J. L. Bates and wrote these sentences in *Kwansei Gakuin Kotoshogyogakubu Dosokai Kaiho, the Alumni Bulletin of the Commercial College of Kwansei Gakuin*, no. 20, September 1937 [CE/7]: "I graduated from the Middle School of Kwansei Gakuin and was studying painting at Hongo Kenkyujo in Tokyo. Mr. Sakano was studying at Doshisha after being at the Middle School of Kwansei Gakuin. Both of us were called back to Harada-no-mori campus of Kwansei Gakuin by Dr. Bates to enter the Commercial College, where Dr. Bates allowed me to paint pictures." It is also said that Dr. Bates told the students in Japanese that the businessmen who liked painting were excellent people.

3. Letters

In Canada I was able to see the letters from C. J. L. Bates addressed to his daughter, Lulu, and her family, and the letters written by the alumni and the faculty in Japan addressed to C. J. L. Bates.

Over 100 letters to Lulu and her family are kept by Dr. Charles de Mestral, Lulu's second son, in Montreal. All are in C. J. L. Bates' handwriting. It must have been natural for him to handwrite letters to his daughter; he may have felt that typed letters were rude. We have several letters written by him as President to J. C. C. Newton, former President (1916-1920), in the U. S. A. Two of them were typewritten. In one of them he asked J. C. C. Newton not to mind his having typewritten the letter.

The letters addressed to J. C. C. Newton are very important for Kwansei Gakuin, though the total number is not large, for they are sent from the present president to the former president, including a few written before C. J. L. Bates became President. Some of them were found at Lake Junaluska, North Carolina, and brought as photocopies to Kwansei Gakuin by Mr. Nobuo Kobayashi, Professor Emeritus, the first Director of the Archives, in the 1970s. Interesting letters were also involved in the Newton Collection. This collection was found by Chancellor Ichiro Yamauchi at Duke University, Durham, North Carolina, and obtained on microfilm in 1978. These letters tell us that C. J. L. Bates, President from Canada, respected J. C. C. Newton, former President from the U. S. A., because he wrote to him about many matters, both private and official. Tamosuke Nishikawa wrote an essay in *Kwansei Gakuin Rokujunenshi, The Sixty Years History of Kwansei Gakuin*, October 29, 1949: "Besides that there was a hidden power struggle between Canadian Methodists and Southern Methodists. We sometimes had conflicts and discord and we were always engaged in shrewd battles of wit and cunning. The friendly atmosphere we used to have has disappeared. Finally peace returned to Kwansei Gakuin because of C. J. L. Bates' great political influence." It is easily imagined by his letters that his respectful attitude toward the former President was one of the vital factors to unify everyone at Kwansei Gakuin.

Concerning the letters from C. J. L. Bates to his daughter, most of the stamps were cut off the envelopes but they were still kept with the letters inside. If we cannot find the date on the envelope because of the lack of the stamps, we can usually learn the date from the letterhead. The strength of C. J. L. Bates' pen stroke was notable; it is beautiful handwriting. They are rather easy to read, excluding the letters written in his most advanced years.

The number of the letters written by C. J. L. Bates addressed to Lulu and her family are as follows:

Year	Number	Year	Number	Year	Number
1940	1	1954	19	1961	3
1948	1	1955	11	1962	1
1950	1	1956	14	1963	3
1951	5	1957	8	unknown	5
1952	19	1958	9		
1953	25	1959	5	total	130

The number of other letters 26

Most of these letters were written after C. J. L. Bates left Japan, so by reading them we can comprehend more about his life in Toronto. There is a letter to Lulu in which he wrote Japanese in the Roman alphabet at the beginning. He sometimes wrote his memories. If we read them carefully, we can understand his whole life. Fortunately I could borrow all of the letters. I would like to have photocopies taken for the Archives. The reprint and the abridged translation of the letter in which he informed Lulu and her husband of the approval of his resignation in 1940 were in *Shiryoshitsu Dayori, K.G. Archives Newsletter*, no. 10, December 3, 1999.

The letters from Japan to C. J. L. Bates are possessed by Mr. Scott Bates, grandson of the third son of C. J. L. Bates, who lives in Toronto. I can say that cards and letters from Japan were treasured by C. J. L. Bates. I did not have enough time to read all of them in Toronto, so Mr. Scott Bates kindly offered to send me photocopies. So I cannot write much about them in this report, but I could recognize a couple of interesting names, for example, Megumi Imada, Bunsho Jugaku, and Nobuo Kobayashi, among the letters from Kwansei Gakuin Faculty. There was a letter from a graduate written in Japanese using the Roman alphabet. Several letters start with, "I am so glad to receive your letter..."

At Dr. Armand de Mestral's house in Montreal I also found a binder full of Christmas cards from Japan.

4. Diaries

Before visiting Canada, I read *Newcomers in a New Land*, October 1988 [AA/2/BCJL], written by Robert Bates, the third son of C. J. L. Bates. It is a small book on the history of the Bates family in Canada. I found a sentence that indicates that C. J. L. Bates had kept diaries. If the diaries were written even for a short period and are extant, they would be

most informative materials for Kwansei Gakuin.

At Mr. Scott Bates' house in Toronto there were three bundles of papers with this writing by C. J. L. Bates on top: "Guidance Book & Diary". They are small pieces of paper (164mm x 96mm); very small letters were written with a thick pen or pencil. With a glance I could not grasp details, but I could tell they were in his handwriting. The dates were from July 1, 1935, to around 1941. Some pieces are bound but some are not. It would be very hard to read such small letters to confirm the order. The sentences of December 31, 1940, which were rather easy to read, were written on board the ship going from Kobe to Yokohama, heading back to Canada.

I am wondering whether these are all of his diaries. He might have written diaries only for these years because it was a special period before the war. Other diaries might be held by other family members. Perhaps they were so private that C. J. L. Bates destroyed them himself. When I read *Newcomers in a New Land*, I discovered the period during which he kept diaries, was from 1909 to 1910. The diaries for these years might be found among the pieces. In January, 2000, I was able to borrow the diaries from Mr. Scott Bates. I would like to have photocopies taken to confirm the contents and send the originals back to him.

Robert Bates, the author of *Newcomers in a New Land*, is the grandfather of Mr. Scott Bates. After Robert passed away in 1993, his wife gave everything regarding C. J. L. Bates to this grandson, who loves Japan. Actually his eyes look just like C. J. L. Bates'. When Mr. Scott Bates came to Japan over 10 years ago, *Harada-no-mori kai*, our old alumni group, apparently talked much about this characteristic. Mr. Scott Bates listened to the stories about Japan, Kwansei Gakuin, and his great grandfather from his grandfather, who had been born and raised in Japan, thus becoming interested in Japan. Finally he decided to spend several months in Japan when he was a university student. Also his wife had taught English for two years in Japan before they married. C. J. L. Bates' influence has extended to the third generation.

5. Another "Mastery for Service"

McGill University in Montreal is the school where C. J. L. Bates studied for three years from 1894 to 1897. His curriculum vitae usually starts with notice of his graduation from Queen's University in Canada with the Master of Arts in 1901, though other missionaries indicate their bachelor's degrees. Why didn't C. J. L. Bates note a bachelor's degree? He himself wrote that he had studied for three years in McGill University, and the books that seem to have been used by him at that school, were left at Kwansei Gakuin.

I wanted to visit the Archives of McGill University to check his records and to clarify the reason he did not write about McGill University in his curriculum vitae. I was also interested in how the archivist would deal with my question. On the afternoon of September 29, 1999, Dr. Armand de Mestral kindly introduced me to Mr. Gordon Burr at the Archives of McGill University.

At the Archives Mr. Burr checked the graduates' list. Bates' name was not included. Next he told me to try to find his name in the University publications and newspapers by using the indexes. If he were active in study or club activities, his name should be there. However, he could not be located there, either. At last Mr. Burr checked *the Annual Calendar of McGill College and University* and found Bates' name. The Calendar was issued every year and there are students' names for each session, and the entrance examinations, etc. We could find his name in the first-year session of 1894-95, the second-year session of 1895-96, and the third-year session of 1896-97. He was certainly registered for three years. We could also find his name as a partial student in the third-year session of 1901-02. Thus I could confirm that C. J. L. Bates was registered for three years but did not graduate. I think the reason he left McGill University without graduation was that he was accepted by the Montreal Conference of Ottawa District of the Methodist Church and appointed to Blind River in May 1897. Blind River is the farthest point in the Montreal Conference, so he could not continue his studies because of the great distance.

In conversation with Mr. Burr, I gave him my business card and explained the relationship between C. J. L. Bates and Kwansei Gakuin, which might help him find the pertinent records, and I made an unexpected discovery.

Mr. Burr: "Did C. J. L. Bates propose *Mastery for Service* for the school motto of Kwansei Gakuin? The School motto of Macdonald College is also *Mastery for Service*."

Ms. Ikeda: "What did you say? Did you say *Master for Service*?"

Mr. Burr: "I said *Mastery for Service*. We have the very same school motto as Kwansei Gakuin."

I had heard from Prof. Nobuo Kobayashi that our school motto, *Mastery for Service*, proposed by C. J. L. Bates in 1912, was not his original idea, though Prof. Kobayashi did not know where it came from. So I asked Mr. Burr to show me something regarding the school motto of Macdonald College.

Macdonald College of McGill University mainly consists of the Faculty of Agricultural

and Environmental Science, 40 km away from the main campus. According to *Macdonald College of McGill University 1907-1988: A Profile of a Campus*, it was founded by Sir William Macdonald as a residential college for Agriculture, Household Science and the School for Teachers in 1907. His interest in the new college was not merely that of a financial sponsor. He was deeply concerned about every facet of its development. He proposed the college motto of *Mastery for Service*. If he proposed it as soon as the college was founded in 1907 (1906 on the website), that was five years ahead of its proposal for Kwansei Gakuin.

C. J. L. Bates was already living in Japan in 1907, but he was not aware of Kwansei Gakuin. He first became aware of Kwansei Gakuin at Karuizawa in the summer of 1908. C. J. L. Bates and W. K. Matthews were talking about the possibility of the Canadian Methodist Mission joining in the work of Kwansei Gakuin ("Reminiscences of Kwansei Gakuin Forty Years Ago and Since" by C. J. L. Bates in *Kwansei Gakuin Rokujunenshi, The Sixty Years History of Kwansei Gakuin*, October 29, 1949). After that the Bates family left Japan for their first furlough in 1909-10. They journeyed from Japan to Europe by way of the trans-Siberian railroad. They went back to North America from England and visited McGill University in Montreal. As proof of this, there is in his album a photograph of their children taken on the campus of McGill University. He might have heard of Macdonald College, which had just been founded and of its school motto. It was on September 10, 1910, that C. J. L. Bates arrived at Kwansei Gakuin.

There is another theory about the school motto of Macdonald College. When C. J. L. Bates visited McGill University, the new campus had already been opened but the school motto had not yet been proposed. On the school motto of the new campus Sir William Macdonald might have consulted with C. J. L. Bates, who was staying in Canada on a furlough from Japan. Even if the school motto were proposed at the same time of its foundation, they might have gotten to know each other and Sir William might have written a letter about a school motto to C. J. L. Bates who was active as a missionary in Japan. As I mention in "4. Diaries," I can state this with more certainty if the diary for 1909 and 1910 is found. Or I would like to see the materials that indicate the proposal of the school motto, the university newspaper of that time, and something written by Sir William regarding the school motto. I do expect Mr. Burr would be able to find some relevant materials at McGill University.

As Mr. Masahide Uchida, Professor Emeritus, pointed out, we also should consider a broader vision for our school motto encompassing history of Canadian Methodism and history of Christianity in North America. He wrote "My trial view of our school motto" in *Kwansei Gakuin Research Institute on Christian Education Annual Review, no. 26, November 1988* [BI/7]: "Our school motto does not exist by itself. I think it is the fruit

of the ethos of Canadian Christianity when it was proposed."

By the way, Montreal was the first big city for C. J. L. Bates to live in. He had just graduated from Vankleek Hill High School, between Montreal and Ottawa. Dr. Armand de Mestral showed me the photographs of Montreal that were taken around 1900. Then he escorted me to the campus and pointed out the school buildings that already existed when C. J. L. Bates studied there. When I stood on the present campus of McGill University 100 years later, what I saw there was the Nishinomiya-Uegahara campus of Kwansei Gakuin. Dr. Armand de Mestral told me that his grandfather and mother had often talked about Kwansei Gakuin, and that the K. G. campus reminded him of McGill University when he first visited Kwansei Gakuin in 1988.

As you know, the Nishinomiya-Uegahara campus of Kwansei Gakuin was designed by William Merrell Vories. C. J. L. Bates and Merrell Vories happened to attend the same Student Volunteer Movement meeting held at Massey Hall in Toronto in 1902, with 5,000 participants getting together from all over North America. As a result of participation in this Movement, C. J. L. Bates, who was studying theology in Montreal, and Merrell Vories, who was studying architecture at Colorado University, both decided to enter foreign mission work, without knowing about each other. C. J. L. Bates wanted to go to China and Merrell Vories hoped to go to a place where no missionary was working. Both of them were appointed to Japan, where they met each other, and Nishinomiya-Uegahara campus was born. C. J. L. Bates, Jr., his second son, wrote an essay titled "My Childhood Memories of Kwansei Gakuin" for our 90th anniversary in *Crescent*, vol. 3 no. 5, September 28, 1979 [A/5]: "I remember well the architectural design as they developed from the technical pen of Dr. Vories and the constructive advice of Mr. Takenaka, the builder."

When C. J. L. Bates came to Japan for the 70th anniversary, he visited Merrell Vories, who was bedridden. I do not know what conversation carried on by them when the campus was being planned. However, C. J. L. Bates doubtless had in mind McGill Campus, where he had spent his most easily influenced years. *Mastery for Service* might be one proof of this remembrance.

6. Busts

At Mr. Scott Bates' house in Toronto I saw one of the busts which led me to Canada. As I mentioned in "4. Diaries," this bust was given to him with other items when Robert Bates, his grandfather, passed away. Why did Robert Bates possess it?

Actually I had found another important, pertinent document in Japan before leaving for

Canada. It was an essay titled, "The Contribution of Dr. C. J. L. Bates to Royal York Road United Church, Toronto" [AA/2/BCJL] written by Rev. Bernard Ennals on March 27, 1987. I noticed the last part, where he wrote something about the bust. Royal York Road United Church in Toronto is the church where C. J. L. Bates had his membership in his later years. When he passed away in 1963, Rev. Ennals held the funeral as minister of that church. Rev. Ennals wrote: "The church also has a bronze bust which was at one time in the possession of the Board of World Missions. It bears the inscription: C. J. L. Bates, President of Kwansei Gakuin. In commemoration of his twenty-five years educational work in Kwansei Gakuin. This bronze bust was presented by his Japanese friends to the Board of Foreign Missions of the United Church of Canada. April 1936, Osaka, Japan. It also contains the signature C. J. L. Bates, December 14, 1935."

As Teikitsu Kimura wrote in his essay (cf. "I. The Genesis of a Visit"), one of two busts made by *Chishiokai* in 1936 was sent on consignment to the Board of Foreign Missions of the United Church of Canada. I do not know when and why it was moved from the Board of Foreign Missions to the Royal York Road United Church. However, at least until 1987 it was placed in the Royal York Road United Church. According to Mr. Scott Bates, Robert Bates desired to have his father's bust in the Royal York Road United Church when Robert was retired from the long years of work for the United Church of Canada.

The bust which I saw in Toronto is small, about 35 cm in height. The glasses once worn are missing. The same sentences as Rev. Ennals wrote in his essay were carved on the back. There were also several Japanese words: "*Rittai shashin zo hatsumeisha Morioka Isao saku*" that means "Stereographed stature by Isao Morioka, inventor".

To be precise, the reason for my visit was not the bust itself but the photograph of the bust. Why was this photograph with the signature involved in the 70th anniversary documents? Actually I found the same picture without a signature in the Bates albums in Montreal. In spite of the signature it has the same sentences as those on the back of the bust. At the Archives of the United Church of Canada in Toronto I also found the same picture, without a signature or explanation. On the back of the picture, "Bronze Bust of Dr. C. J. L. Bates Height 1 foot 2 in." was written. In addition, I found a postcard of this picture in an album that Kiichi Kanzaki, the fifth President (1940-1950), had left. Four totally different photographs exist.

After I came back from Canada, another bust made in 1936 was found in the reception room of the Chancellor's Office. It was to be placed in the Bates House. I do not know when and why it was moved from the Bates House to the Chancellor's Office. According to *Boko Tsushin, News from Old Kwansei*, no. 5, October 1950 [CE/7], a round-table talk was held on June 17, 1950 in front of the bust at Bates House. However,

in a yearbook of 1967-68 [PA/5-4], this small bust happened to be in a photograph of Takashi Komiya, the ninth President (1958-1969), that was taken in the President's Room. It means that the bust had already been moved from Bates House to the present Chancellor's Office.

Actually there is one more bigger bust and its pedestal at Kwansei Gakuin. They are placed in Bates Hall in the Christian Center (before the Bates Hall was dedicated in 1965, they were in the President's Room) and his personal history until 1940 was engraved on the both backs. A plate that says "presented by Shotaro Ikeda" is attached to the pedestal. Mr. Ikeda is the person who made the two small busts with *the Chishiokai* members in 1936 (cf. "I. The Genesis of a Visit"). Since we can see Bates' personal history until 1940 on the back of the third bust, Mr. Ikeda might have made one more bust for the resignation of C. J. L. Bates in 1940 or for the 70th anniversary in 1959. The third one is a little bit bigger in size but completely the same design as the two smaller ones. As we can see a part of the pedestal in a photograph that was kept with the 70th anniversary documents, the picture itself shows the bigger bust. Anyway, celebrating the 70th anniversary, one more bust was presented to Kwansei Gakuin, or at least the photographs of the bust were distributed, I guess.

When C. J. L. Bates left Japan in December, 1940, it seems to have been decided that Kwansei Gakuin would keep the Bates House as it was. In *Kwansei Gakuin Dosokaiho, Kwansei Gakuin Alumni Bulletin, vol. 4 no. 6, February 20, 1941* [CE/7] this message was written by President Kiichi Kanzaki: "With the kind acceptance of the Mission Board we have decided to keep and use the Bates House where Dr. Bates had been living. I deeply appreciate the cooperation of our alumni. The Bates House will be used by the alumni in the near future." Kazuo Kitoku, the chief secretary of the Alumni Association, says in the same issue: "The responsibility for the management of the Bates House lies with Kwansei Gakuin, but it will be open to the alumni. Why don't you make time to visit the alma mater? It must be a great pleasure for us to talk about Dr. Bates and think about our school days at the Bates House." Later Mr. Gakusaburo Yamakawa, graduate of the Literary College in 1941, who came to know that the Bates House was being used for the International Center, sent a complaint titled, "Where is the Bates House?" to *Boko Tsushin, News from Old Kwansei*, no. 78, autumn 1987 [BE/7]. "After the war, I heard that the missionary house number one was to be kept as it was used by Dr. Bates, with household goods in place, in order to remember him. However, without explanation to us, the nameplate of the International Center was put on the Bates House and it is being used for a different purpose. At Doshisha University and Keio University special attention seems to be paid to the maintenance of their important historical materials. What do you think of this?" Now the situation is worse. The interior of the Bates House has been extensively remodeled and is being used as a guest house. I am wondering

whether there is anything left that looks the way it used to look. Sixty years have already passed since C. J. L. Bates left Kwansei Gakuin. Did the passage of time cause this disregard for his house?

7. Family tree

The Canadian history of the Bates family began with the coming to Canada of Nathaniel Bates, C. J. L. Bates' grandfather, from Wexford, Ireland, in the year 1827. He was 16 years of age and accompanied by several brothers and sisters. As I mentioned in "4. Diaries," Robert Bates, C. J. L. Bates' third son, wrote about this in *Newcomers in a New Land* [AA/2/BCJL] in October 1988. This small book was presented by Robert Bates to Kwansei Gakuin with other materials when he visited Kwansei Gakuin for the Centennial Ceremony in 1989.

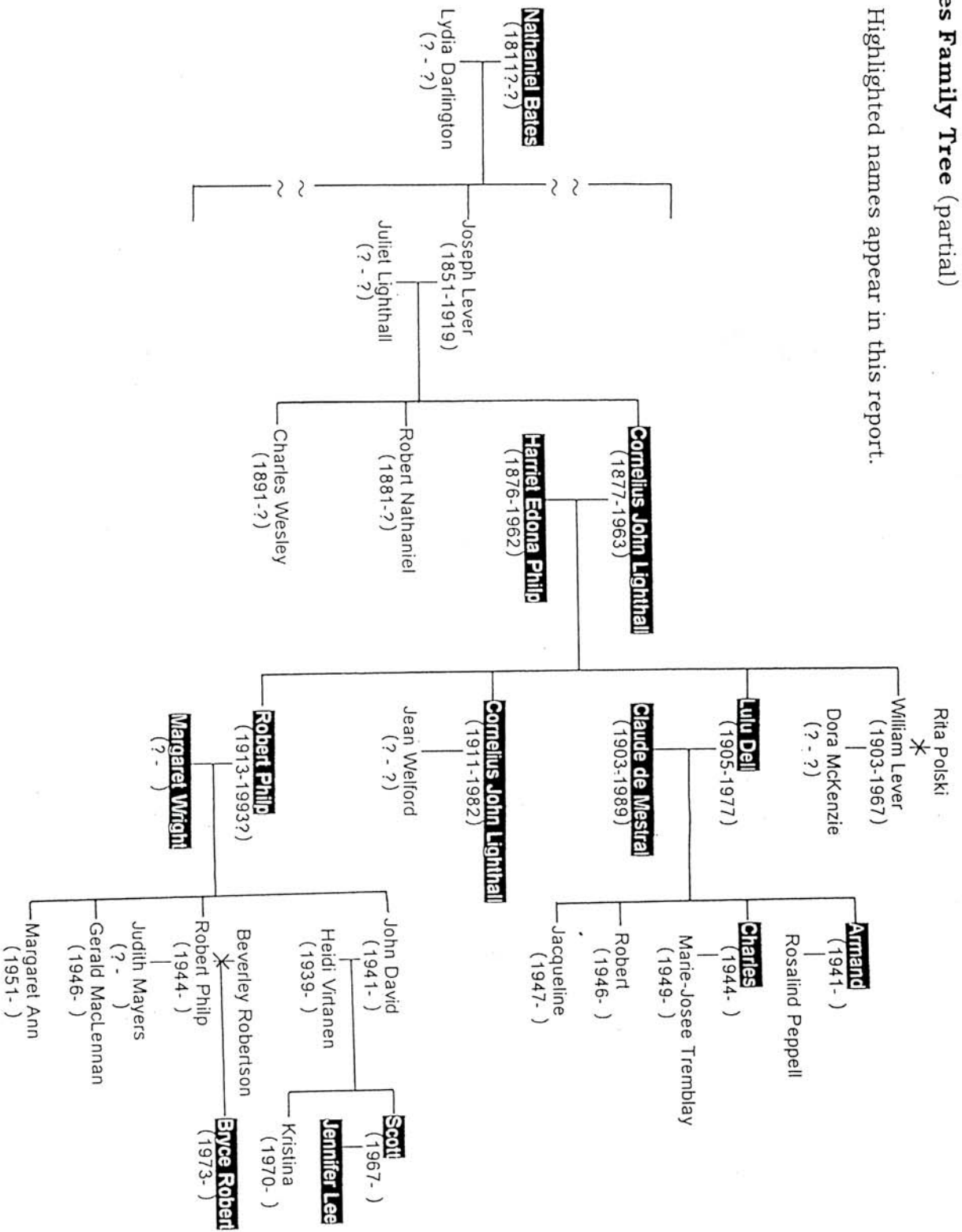
According to the Foreword, it was in the summer of 1935 when Robert Bates began to write *Newcomers in a New Land*. He was in Canada after completing the time at the Canadian Academy, and asked by his father to return to Japan because his mother had had a stroke the previous year. His father brought a standard Underwood typewriter from his office, they sat in the backyard of the Bates House, and they typed out the family history. Forty-two years had passed since that summer. Robert Bates added the stories later and completed the family history by writing about himself.

At Mr. Scott Bates' house there were many materials that were collected by his grandfather in order to write the family history. They are also important for understanding C. J. L. Bates. Concerning these materials, Mr. Scott Bates also kindly offered to send me the photocopies.

Newcomers in a New Land helps us to draw the Bates family tree. At Kwansei Gakuin Archives there is a family tree based on this book compiled by Mr. Bryce Bates in November 1996; he is one of the grandsons of Robert Bates. Now I can add more information confirmed by my trip to Canada. The family tree is rather large. For the sake of convenience, I want to draw here a limited version of the family tree in which the people I mention in this report appear.

Bates Family Tree (partial)

Highlighted names appear in this report.



8. Conversation with the people who knew C. J. L. Bates

On the second evening in Montreal Dr. Armand de Mestral invited Dr. Charles de Mestral, his younger brother, and his family, and Dr. and Mrs. David Woodsworth to dinner at his house in order to introduce them to me.

Dr. Charles de Mestral often visited C. J. L. Bates' house in Toronto, because he was then a student of the University of Toronto. C. J. L. Bates cooked sukiyaki for him. Actually sukiyaki was C. J. L. Bates' favorite Japanese food. An interesting episode about C. J. L. Bates and sukiyaki was left at Kwansei Gakuin. According to the *Boko Tsushin, News from Old Kwansei*, no. 31, May 1, 1964 [CE/7], one day the students of the Newspaper Club invited President Bates and their supervisor for a sukiyaki party. President Bates was so happy with the sukiyaki and told the students to make it *Komon sensei* (common sense). *Komon sensei* means the supervisor in Japanese and it has a very similar pronunciation to common sense.

Armand and Charles know much about Japan, for they were taken care of by their mother, who was born and raised in Japan. They told me how they had learned how to use chopsticks from their mother. According to their explanation, the missionaries' children lived on campus and went to Canadian Academy so it was hard for them to make Japanese friends. At the Canadian Academy there was no Japanese class in those days. Under such circumstances most of the children could not speak Japanese very well. However, Lulu, their mother, spoke the best Japanese among the four siblings because she was born in Tokyo and spent years in Kofu before coming to Kwansei Gakuin.

Dr. David Woodsworth is the second son of H. F. Woodsworth, our first Dean of the Department of Literature and Law and is the donor of C. J. L. Bates' academic gown and oil painting. My preoccupation with research on C. J. L. Bates had to this point left little opportunity to read anything about Dr. Woodsworth's father. I only knew a couple of things---that H. F. Woodsworth was a close friend of C. J. L. Bates, that he brushed the title in Japanese for *Bungakubu Kaiko, The Memoirs of the Literary College*, January 1, 1931 [EA], and that *In Memoriam Harold Frederick Woodsworth D. D.* [S/2/WHF] was written after the war by Jugaku Bunsho, former professor of the English Department.

Before dinner I was introduced to Dr. David Woodsworth and was surprised at his first question. He asked me, "Do you know the school motto of Macdonald College?" In fact I had just learned that it was the same as Kwansei Gakuin's motto when I visited the Archives of McGill University that afternoon. I answered him, "Do you think that C. J. L. Bates had already known the school motto of Macdonald College when he proposed

Mastery for Service for Kwansei Gakuin?" Dr. Woodsworth told me that C. J. L. Bates had known and consciously borrowed it.

Dr. Woodsworth, as a professor emeritus, knows much about McGill University. He grew up on Harada-no-mori, the old campus of Kwanse Gakuin, and Uegahara, its new campus, as a child of missionary parents. He was close friends with Lulu. Their fathers were also very close and cooperated to make the important foundations of present-day Kwansei Gakuin. Dr. Woodsworth told me that Mrs. Newton had been very good to him. He remembered the day there was great confusion because of Mrs. Bates' stroke. He thought that C. J. L. Bates had been able to write Japanese only in the Roman alphabet and said that C. J. L. Bates had always been called Dr. Bates by the children because of his dignity, though Mrs. Bates had been called "Aunt Hattie."

Dr. Armand de Mestral showed everyone an album and a binder which were presented to him by me. I had made them using colored photocopies of interesting photos and papers concerning C. J. L. Bates, which were possessed by Kwansei Gakuin Archives. I also put the pictures of today's Kwansei Gakuin with some English explanations. I chose an old photograph titled, "The Canadian Methodist Missionaries (1922)" from *Kwansei Gakuin no Hyakunen, Centenary History: I shall be constantly watching 1889-1989*, November 1, 1989. Dr. Woodsworth said he liked it, and pointed out the youngest boy in the picture: "This is me." He added that he could identify all the people in the picture if it were enlarged. Fruitful conversation continued about other photographs and documents.

According to Dr. Woodsworth, his brother and sisters had possessed many objects concerning their father, but all of them had been distributed among their families. He regretted this and told me that he should have kept them for people in Japan. He asked me to look into his father's life and work, and at last smiled at me with a couple of Japanese words, "*Mata kite ne* (come again)."

III. Other Materials

1. At Mount Allison University

Following a two hour airplane trip from Toronto to Moncton, New Brunswick, I was welcomed by Dr. Peter Ennals, Vice President Academic and Research, Mount Allison University that is located in Sackville, half an hour drive from Moncton. Dr. Ennals had been a Visiting Professor at Kwansei Gakuin University and, when contacted by Chancellor Ichiro Yamauchi concerning my proposed visit, he and his wife agreed to act as my hosts. Mrs. Cheryl Ennals serves as the University Archivist and she introduced

me to the holdings and operations of the University Archives.

As H. W. Outerbridge, the seventh President of Kwansei Gakuin (1954-1956), was a graduate of Mount Allison, it was valuable to examine some of the records created during the years in which he attended. While specific records related to Outerbridge are limited, and most had been identified and copied for Prof. Nobuo Kobayashi and Chancellor Ichiro Yamauchi when they visited in 1989, some additional sources of information were examined. One source of particular interest was *Allisonia*, a publication of the Mount Allison Ladies' College. It contains a great deal of information on alumni including addresses, birth, marriage, and death notices; letters from missionaries and information on student clubs and activities. It reflects campus life during the time in which both Dr. and Mrs. Outerbridge were students at Mount Allison. The University Archives has prepared a detailed index for this publication which provides easy access by surname and some subjects. Unfortunately time did not permit any in-depth research using this source. Archival photographs of H. W. Outerbridge show that he was a handsome young man, but he was also a serious student. This is documented by his M. A. thesis, *The Evolution of Monotheism*, 1909, a photocopy of which was bound and donated by Mount Allison to the Kwansei Gakuin Archives following my visit.

During my visit I spent a good deal of time with Mrs. Ennals discussing the archives profession in Canada and the current policies and procedures of the Mount Allison University Archives. Although Mount Allison traces its roots back to 1839, the Archives was only formally established in 1969-70. It is currently administered as a part of the Library and is staffed by one Archivist (half-time, 12 months per year) and one Archives Assistant (fulltime, 8 months per year). Fortunately the Archives has been successful in acquiring small grants for short-term project to arrange and describe some of the backlog of unprocessed archival records. This is accomplished through the Canadian Council of Archives Control of Holding Program, a federally sponsored program which is administered through Provincial councils of archives.

The mission of the Archives is to acquire, preserve, describe and make available the inactive records of Mount Allison which are of administrative, legal and research value. Access to these records is through finding aids produced by the Archives such as the catalogue, inventories, indexes and guides. Recently Canadian archivists have developed and implemented detailed Rules for Archival Description (RAD) which set the standard for all archives in Canada.

An additional finding aid which is very useful is a surname index to members of the Faculty and Administration which has been compiled from University calendars and is

updated annually. Several record series and publications have been microfilmed for preservation purposes. These include Board of Regents and Senate minutes of meetings, President's annual reports, Convocation programs, calendars (course descriptions), and the student newspaper.

The main archival users are the University administration, faculty, and students. However, visiting researchers from other universities, the media, and the local community make up approximately one third of the users. In the course of a year the Archives receives approximately 350 researchers in person and 600 inquiries by telephone, mail, email, and fax.

I would like to thank Mrs. Ennals for her assistance and the information which she provided on archival theory and procedures.

The experience at Mount Allison University provided me with a strong foundation for the rest of my trip. I was intrigued to learn of the strength of the Canadian connection and the links between people I encountered. For example, Dr. Ennals showed me a photograph of his own days as an undergraduate living in residence at Victoria College, University of Toronto. One of his fellow residents was Dr. Charles de Mestral, whom I would later meet in Montreal. Moreover, Dr. Ennals' father is Rev. Bernard Ennals, who conducted the funeral service of C. J. L. Bates. I also learned that as a young boy Dr. Ennals had lived in New Westminster, British Columbia, where Dr. Ralph Outerbrige, son of H. W. Outerbrige practiced medicine. The latter appeared in the newspaper and television program in 1988 because he returned the sword of Shoin Yoshida to Hagi. Dr. Ennals explained that he was surprised to learn of these connections when he first visited Kwansei Gakuin in 1986-87. These individual connections serve to reinforce the depth of the Canadian connection.

2. At Maritime Conference, the United Church of Canada

Prof. Nobuo Kobayashi had told me that in the past each Church district had published a periodical. I thought that I might be able to find some articles written by H. W. Outerbridge if I could find a publication by the Maritime Conference. I have not yet read so much written by him because of having spent only one year at the Archives, but I noticed that he had written something interesting in unofficial papers. Fortunately the Maritime Conference Archives recently moved from Halifax to Sackville. I visited there in expectation of finding something written and sent by him from Japan.

However, C. J. L. Bates was coming into my eyes as soon as I entered the office. To be precise, I saw his face included in a large photograph on the wall. The photograph titled

"The First Maritime Conference in Sackville, September 1 to 4, 1925" included C. J. L. Bates with more than 100 other missionaries. He was unidentified as he was not a part of the Maritime Conference but had attended as a guest. To verify his attendance, I checked *the United Church of Canada, Minutes of the First Maritime Conference* and his name was listed in the seventh session, "Foreign Mission," September 3, 1925. Unfortunately I was unable to locate the details of his address.

C. J. L. Bates was in Canada on his furlough from May 20, 1925, to February 20, 1926, and visited Sackville at the beginning of September. In the same month, 74 years later, I visited Sackville, recognized his face, and his name was added. This is one of the few cases in which I, always being given materials and information in Canada, could offer something myself.

By the way, *The United Churchman* was published by the Maritime Conference. This title is no longer published as in the 1970s several district publications were consolidated. There is no index to the *United Churchman*, however, Ms. Judith Colwell, current Archivist, was able to locate a few articles by H. W. Outerbrige which had been identified by the former Archivist, Ms. Carolyn Earle. These items concerned the situation in Japan before the war and unemployment issues in Japan. I am sure that we can find articles by other missionaries in their local publications.

3. The United Church of Canada and Mrs. Gwen Norman

Dr. Armand de Mestral recommended that I visit the United Church of Canada Archives which is combined with Victoria University Archives at the University of Toronto. Before leaving Japan I visited their website and found the following interesting statement, "Welcome to the Archives! ... Why does Victoria University have a special relationship with Kwansei Gakuin University in Japan? The answers to these questions and many more are in the Archives!" That suggested it has many materials concerning Kwansei Gakuin. Actually, photocopies of many documents have already been brought back to Kwansei Gakuin by Prof. Nobuo Kobayashi and Chancellor Ichiro Yamauchi. I would rather like to see how the enormous number of materials is cataloged and kept and how I can access them, rather than find and obtain something new.

However, before I undertook this research visit, I was fortunate to be able to meet with Mrs. Gwen Norman, the wife of Dr. Howard Norman who had served as professor in the School of Humanities and the School of Theology, Kwansei Gakuin University from 1947 to 1959. Mrs. Norman had compiled a catalogue of Asian mission material, including work related to Japan. Also, following their return to Canada, she and her husband had researched United Church documents and in 1981 published a book titled *One*

Hundred Years in Japan 1873-1973. After reading this book, I very much wanted to meet Mrs. Norman and when contacted by mail, she responded with a letter saying "If there is any way I can help you, I shall be glad to do so but I must add that I approach my 90th birthday. I don't have very much energy and I do have to watch that I do not tire myself unduly." On September 30, I arrived in Toronto by train from Montreal and rushed by taxi to the nursing home where she was living. Mrs. Norman was surrounded by souvenirs from Japan and very kindly made Japanese tea for me.

Dr. and Mrs. Norman, who had been in Japan since 1932, left by ship with Dr. and Mrs. Bates in December 1940. She wrote an article on their departure and the impressive farewell scene from the port of Kobe in *The United Church Observer, February 1, 1941*. As a close friend of C. J. L. Bates and his family, Mrs. Norman was able to answer my questions regarding him. I remembered that she had graduated from McGill University in Montreal and so asked her about "Mastery for Service," but she was not aware of the Macdonald College school motto. While Mrs. Norman is very familiar with the materials related to Asian missions at the United Church Archives, she was unaware of the personal items related to C. J. L. Bates that I had been shown in Montreal. She declared to me, "Everything should be eventually kept at the Archives of the United Church of Canada."

On the day following my meeting with Mrs. Norman, I visited the United Church Archives and found her name everywhere. Using the electronic catalogue the staff retrieved "Finding Aid 74, United Church of Canada, Board of World Mission, Japan Mission, 83.014c, Prepared by Mrs. Gwen Norman, Edited 1990." The details of each letter were summarized by her. If the Bates materials are described carefully like this and entered into a computer catalogue, they could be used by researchers from all over the world. Looking at the finding aid I understood what excellent work Mrs. Norman had carried out and how full of treasures this Archives was. When I registered at this Archives, I was asked by staff how many days I would be visiting for research purposes. Researchers, it seems, cannot do anything but be overwhelmed by the amount of the materials if they have only a half day or even a full day.

Once more, thanks to knowledge gained in my work, I was able to provide some information to a Canadian archives. Checking a brief description of C. J. L. Bates' career on the Archives computer, I noted an incorrect date for his service as President of Kwansei Gakuin. Something very obvious from the Kwansei Gakuin side might be difficult to confirm from the Canadian side. This once again demonstrates that the exchange and sharing of information is very important and sometimes only happens when actual contact is made between individuals.

IV. In Conclusion

Several people in Canada extended especially warm hospitality. I do not know how to express my appreciation to Dr. Armand de Mestral for his kindness and consideration. When I left Mr. Scott Bates' house in Toronto, he told me that Armand must be one of the busiest professors in Canada. He has a demanding lecture schedule as a law professor and must frequently travel in Canada and Switzerland as he is also President of the Red Cross. He listened patiently to my poor English, invited me to stay in his house, introduced me to many people, met me at the airport, and even checked the train schedule and took me to the train station. He told me that his grandfather had told him much about Japan and he had always wanted to do something for Kwansei Gakuin. I think that C. J. L. Bates must have had a special affection for this son of his only daughter.

In the article "Kwansei Gakuin and the Canadian Connection: An Historical Reflection on a Unique Relationship," *Kwansei Gakuin University Annual Studies, vol. 37, December 1988* [KA/7], Dr. Stephen Kenny, Visiting Professor of Canadian Studies in 1987-88, wrote: "Kwansei Gakuin has a long relationship with Canadians and Canada. The purpose of this article is to investigate this association, to discuss the nature of the contribution of the Canadians and to reflect on the historical significance of their important educational work at the university. The history of Kwansei Gakuin is essentially one of the development of a Japanese school. Its administrators, professors, students, and alumni are Japanese. The participation of Canadians, while important in the early years, diminished and has nearly disappeared. Today, traces of their presence remain but Canadians are no longer an important component of the school. The contemporary reality of Kwansei Gakuin presents this historian with real difficulties. Put bluntly, understanding of the major Japanese development of the university is inaccessible to me since my knowledge of the Japanese language is non-existent. Consequently, the following material should be read as an historical discussion of a small part of a much larger reality."

In short, even though most of Kwansei Gakuin's official records were written in English before the war, an understanding of the institution's Japanese documentation is essential in order to fully interpret the institution's history. For Kwansei Gakuin is a Japanese institution, it is located in Japan and most of the people associated with this institution are Japanese. As few Canadians have Japanese language facility and many that I met expressed interest in essays on C. J. L. Bates and information from our Centenary History, I decided to prepare this report in both, Japanese and English with the hope that it might spark the exchange of further information and research between our countries.

This trip to Canada was my first research investigation of this type and I have some regrets: I forgot to take that picture; I missed seeing this; I should have done such-and-such; I should have done it this way, etc. As I am not a history graduate and have little experience handling historical materials. Also the visits at each stop were very short and language translation added to the time needed to carry out research and converse effectively. However, I believe that it was an important learning experience to travel to Canada, learn about its research resources and experience its culture first-hand.

Looking back, it was in 1993 that I first visited Toronto as a leader of the student Summer English Program. When I was speaking with the staff at the University of Toronto, a professor overheard "Kwansei Gakuin" in our conversation and spoke to me. "Are you from Kwansei Gakuin in Nishinomiya? Kwansei Gakuin was originally located in Harada-no-mori when W. R. Lambuth, Methodist Episcopal Church, South, founded it in 1889. The Methodist Church in Canada joined in the work of Kwansei Gakuin in 1910. You had two Canadian Presidents, C. J. L. Bates and H. W. Outerbridge and" He was delighted in my astonishment, telling me one fact after another and leaving.

Later I was to learn that he was a Divinity professor who had specialized in the study of the Canadian foreign missions. Regrettably I have forgotten his name, but he made a strong impression on me. He caused me to begin to think about the history of Kwansei Gakuin, an institution I had worked for since graduation with little thought of its rich heritage. Several years passed and now I have had an opportunity to meet many people whose names or interests are associated C. J. L. Bates, one of the names mentioned by this professor. I wish that I could meet him again and surprise him with my new-found knowledge of Kwansei Gakuin and its Canadian connections. Of course, there is much more to discover and learn.

I wish to thank the following people who kindly helped me to complete my English report. Dr. Judith Newton, Professor of the School of Humanities, Kwansei Gakuin University, has always encouraged me to write and became its first reader in order to correct my English and to give me many suggestions. Mrs. Cheryl Ennals, University Archivist, Mount Allison University, read my report carefully and improved the academic tone of the writing, using archival phrases. Dr. David Woodsworth, Professor Emeritus, McGill University, pointed out some misinterpretations and corrected several sentences. Mr. Michael

Quigley, Office of International Programs, Kwansei Gakuin University,
checked my grammar and usage.

[References]

Quotations are indicated in sentences within the text. Following is a list of reference books that are not cited. Classification numbers are put in brackets for books or materials that are registered at Kwansei Gakuin Archives. However, classification numbers for the books on the history of Kwansei Gakuin are omitted.

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