

立教学院150年史資料集

# THE SPIRIT OF MISSIONS

## 立教関係記事集成

<抄訳付>

### 第1巻

(1859 - 1889)

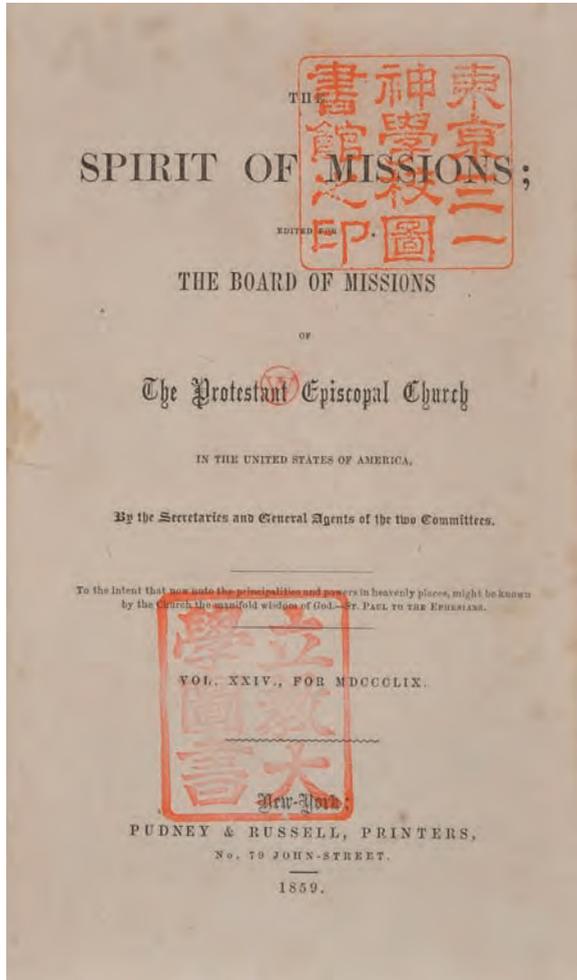
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立教学院創立135周年・日本聖公会宣教150周年記念出版

The Spirit of Missions  
立教関係記事集成〈抄訳付〉  
第1巻  
1859-1889  
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## 1 スピリット・オブ・ミッションズ 1859 年表紙

### 編者解説

『スピリット・オブ・ミッションズ』（SM）は 1836 年創刊（1939 年終刊）であるが、本書では、米国聖公会によって日本伝道が開始された 1859 年の表紙を収載した。東京三一神学校（1911 年〈明治 44 年〉以降、聖公会神学院と改称）の印は、立教所蔵の SM 誌が、明治初期から立教と共存関係にあった神学校経由であることを示している。



## 2 1860年10月号 日本、長崎の宣教師の住宅。図385頁。

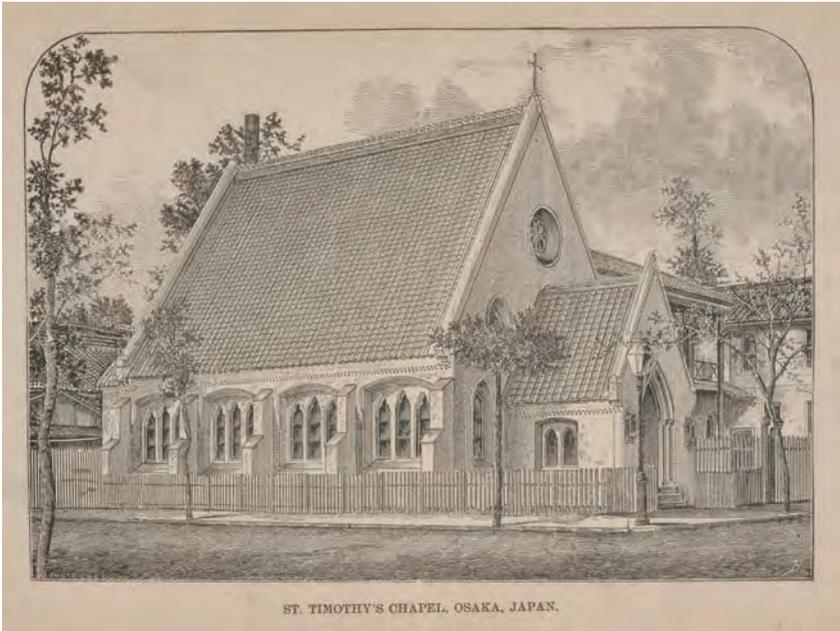
### Residence of Our Missionaries at Nagasaki, Japan.

本文解説（384頁）・訳

反対側の頁にある複写された図版の原画が、J・リギンズ師から私たちのもとに届いた。それは『キャリア・ドーズ』への記事とあわせて彼により送付された。その記事は、同誌10月号に刊行されている。

編者解説

臨濟宗黄檗流の崇福寺は、江戸幕府の鎖国以前に唐僧によって創建され、現在は国宝に指定されている。幕末に遭難した外国漂流民の拘置所としても使用され、開国後は英語教官の住居として、寺内の末庵が供与された。その一つが、ここに描写されている、リギンズやウィリアムズの住宅となった広徳院である。



3 1883年9月号 日本、大阪聖テモテ教会。図414頁。

St. Timothy's Chapel, Osaka, Japan.

編者解説

1882年5月、大阪の川口居留地21番地に、本格的な会堂が英和学舎のチャペルとして完成した。聖堤摩太教会と表記された。内外人雑居地の古川町の診療所付属チャペル（宣教師間ではストリート・チャペルと呼称、邦人間では1874年11月25日を創立日とする聖救主教会）の会衆は、この聖テモテ教会に移った。1891年に、マキムが1882年に市内東区淡路町に創立した聖慰主教会と合併して、居留地21番地に川口基督教会（現・日本聖公会大阪教区主教座聖堂）が発足した。



- 4 1884年7月号 日本、東京築地37番地（外国人居留地）の立教（男子）  
大学校と三一神学校。図352頁。

St. Paul's (Boys) School and Trinity Divinity School, Lot No. 37  
Tsukiji (Foreign Concession), Tokyo, Japan.

编者解说

1880年1月の第5回築地居留地の区画競貸（せりがし）で、ウィリアムズが私財によって購入した37番地に建築中の三一神学校（ガーディナー設計のレンガ校舎）に、合体増築するかたちで「立教大学校」が完成した。1882年12月19日に、京橋区築地1丁目23番地の「立教学校」から移転した。



5 1884年8月号 数名の日本人学生。図（解説付）396頁。

Some Japanese Students.

図下解説（396頁）・訳

上記の挿絵はT・S・ティング師とティング氏が担当している日本、大阪の英和学舎の「ハワード・デュエイン記念」奨学金を短期あるいは長期にわたって受給していた青年6名の写真からとっている。彼らは皆、教会の受聖餐者である。デュエイン夫人の特別措置により、数年前の大阪に少年向けの寄宿校がなかった期間にわたって資金が蓄積されていたために、この奨学金は、学業で特に優れた者への賞与として用いられ、そうして次から次へと引き継がれた。

編者解説

1879年秋に第3期大阪男子校として開校した英和学舎（聖テモテ学校）は、1887年に立教大学校に吸収合併されるまで、将来日本人教役者（聖職者）となる人材を数多く養成した。ティングを囲むこれらの日本人青年学生は、全員、奨学金受給者で教会信徒であると紹介されている。



6 1885年3月号 日本、東京のミッション家屋の一部の景観。図168頁。

View of a Portion of the Mission Premises, Tokyo, Japan.

編者解説

米国聖公会日本（江戸）伝道主教ウィリアムズは、1880年の築地居留地第5回競貸で26番、38番、37番の3区画を購入。1882年の第6回競貸でも25番、40番、39番の3区画を購入し、この時点で築地居留地の6区画を占有した。図の正面手前の更地は39番（1884年に立教教会の会堂が建ち、1889年に築地三一教会が竣工）。その左隣が38番の宣教師館。さらにその左が37番の三一神学校と立教大学の共同校舎（1882年12月19日竣工）である。図の正面右寄りにある、38番地の奥に隣接するのが26番の宣教師館（1882年6月に立教女学校が移転）で、1884年3月29日になると、この38番と26番にまたがる敷地に立教女学校の新校舎が竣工する。したがって、この図は、築地居留地内に立教大学校の新校舎が竣工した1882年12月中旬以後、立教女学校の新校舎が1884年3月下旬に竣工する以前の1883年頃に描かれたと推測される。39番（更地）の右に隣接する区画が40番、39番の奥に隣接するのが25番である。

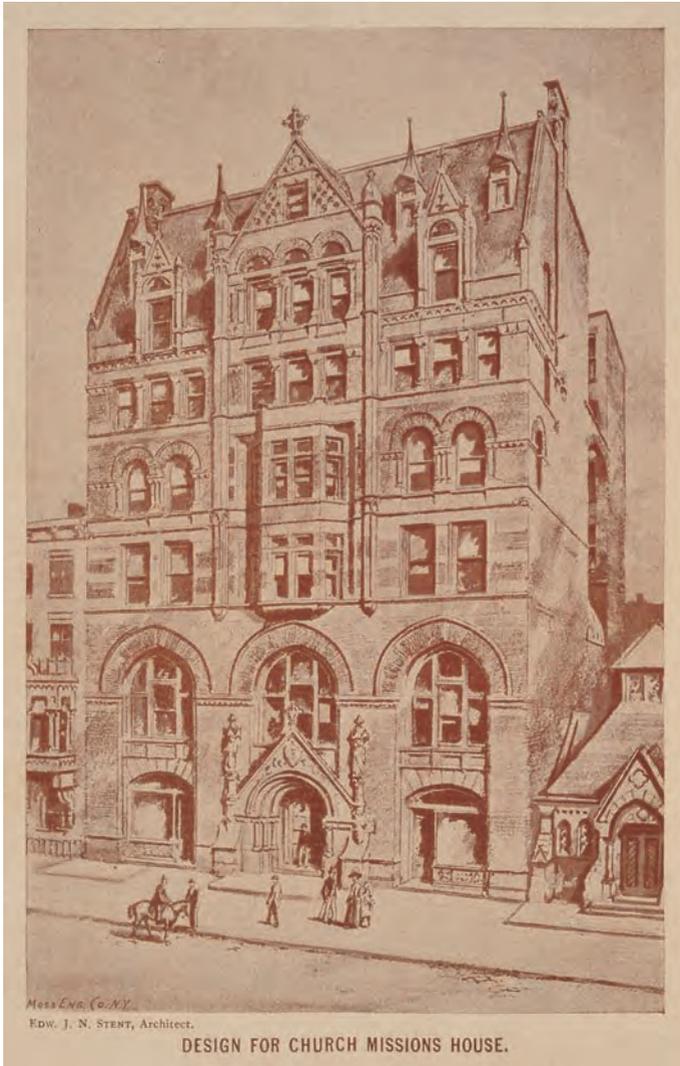


7 1888年6月号 日本、東京の伝道師と神学生。図 裏表紙。

Catechists and Theological Students at Tokyo, Japan.

编者解説

立教大学校の学生、及び大阪英和学舎（1887年に閉鎖）から立教大学校に編入した学生らの一部は、聖職の道を志し、米国聖公会日本ミッション経営の東京三一神学校（築地居留地37番で立教大学校と校舎を共同使用）で学んだ。



## 8 1889年11月号 チャーチ・ミッションズ・ハウスの図案。図 裏表紙。

### Design for Church Missions House.

#### 編者解説

1880年10月25日に米国聖公会総会会期中の伝道局年会は、伝道地の教会や建物を建立する目的で、米国教会建築基金委員会（American Church Building Fund Commission）を任命した。それまで本国の伝道司令部は、長年独自の建物を所有しておらず、国内・外国委員会、及び女性伝道補助会は、ニューヨーク4番街9番通り（Fourth Avenue and Ninth Street）の北西角にある聖書会館（The Bible House, Fourth Avenue and Astor Place）の2階に間借りしていた（その図版は、米国聖公会内外伝道協会創立100周年に当たる1921年のSM誌10月号〈p.626〉に掲載されている〈米国聖書協会提供〉）。そのため、同委員会への寄金をこの目的で使用する運動が展開されたが、実現していなかった。その後、1888年10月に、伝道局は伝道司令部建築募金と土地獲得のための委員会を任命することとし、1889年6月に土地を購入、同年9月に建築計画を提示して、10月に伝道局はこれを認可した。こうして、同年11月号のSM誌に掲載されたのが、本書収載のチャーチ・ミッションズ・ハウスの建築図案（建築家ステント〈EDW. J. N. STENT〉）である。場所はニューヨーク4番街22番通り近辺（Fourth Avenue and Near 22<sup>nd</sup> Street）であった。しかし、1891年の着工認可までさらに2年が経過し、礎石が据えられたのは1892年10月3日（SM誌同年9月号〈p.9〉にその建築図案が掲載されている）、移転したのは1894年元旦となった。同年1月25日に献堂式が行われている。この建物には、国内・外国委員会を統廃合した伝道協会理事会（Board of Managers）の他に、女性伝道補助会（Woman's Auxiliary）、米国教会伝道協会（American Church Missionary Society）、ユダヤ人キリスト教促進協会（Society for Promoting Christianity among the Jews）、禁酒協会（Temperance Society）、教会定期刊行誌クラブ（Church Periodical Club）、聖徒アンデレ同胞会（Brotherhood of Saint Andrew）などの米国聖公会関係諸団体が同居し、米国聖公会司令部の機能を果たした。1932年10月号のSM誌（p.612）には、米国聖公会世界司令部（The World Headquarters of the Episcopal Church）と題したチャーチ・ミッションズ・ハウスのエッチング図版（アルバート・フラナガン〈Albert Flanagan〉）が掲載されている。



## まえがき

本書は、立教学院創立 135 周年・日本聖公会宣教 150 周年を記念して、立教学院 150 年史の先駆けをなす資料集として刊行されるものである。立教学院は、1874（明治 7）年に米国聖公会の遣日宣教師によって開設された私塾を起点としている。その在日宣教師たちが本国に送信した書簡や、伝道情報全般を掲載していたのが、米国聖公会伝道機関誌『スピリット・オブ・ミッションズ』であり、本書はそのなかから、立教関係記事とその抄訳を収載したものである。

収録した原文記事は、立教大学図書館新座保存書庫所蔵の『スピリット・オブ・ミッションズ』原本からの複写であるが、今回の訳出作業と今後の研究用に、立教学院史資料センターでは、『スピリット・オブ・ミッションズ』のマイクロフィルム版からプリントアウトしたものを製本化した。この作業と下訳に携わったのは手代木俊一センター学術調査員である。また、下訳全般の検証および追加記事の訳出、目次、人名索引等の作成は、福嶋雅彦センター派遣職員が担当し、訳文の最終検証を山中一弘センター課長が担当した。記事選定、脚注、解題、訳出用語、凡例および監修は、大江満センター研究員が担当した。

## 凡 例

- 1 『スピリット・オブ・ミッションズ』（及び後継誌『フォース』）立教関連記事集成とその抄訳範囲を1859年～1959年とし、第1巻は1859年～1889年とした。
- 2 記事及び写真の底本は、立教大学図書館新座保存書庫所蔵版を使用した。
- 3 英文による原文記事に続いて、その日本語訳を配置した。原文記事と無関係な部分は薄くし、原文記事内の抄訳部分にはやや濃い網掛けを付した（ただし、記事タイトルや小見出しは濃い網掛けを外した）。
- 4 選定した複数の原文記事が機関誌に連続して掲載されている場合は、それらの原文記事を連続させて収録し、それに対応する複数の抄訳は、その連続記事の後にまとめて収録した（No.43とNo.44は例外とした）。
- 5 第1巻全体の解題以外に、各記事の訳出の必要に応じて、語句の（注）と、記事の注記を、日本語訳の一行空けで、縮小文字によって付した。
- 6 伝道団体の組織名、文書名、在日ミッション所属機関名などの訳語は、「用語」の欄に記した。
- 7 訳文体は原則として、宣教師文書を「です・ます」調に、母教会伝道機関サイドの文書を「である」調に統一した。
- 8 同一人物が記した、異なる日付の書簡が連続して載録されている場合、発信者名が最初の書簡に付されている場合には、一括記事として扱った。
- 9 在日宣教師の所属ステーションと書簡内容を明示するため、必要に応じて、文頭に〔東京〕、〔大阪〕を付した。
- 10 原文記事で人称代名詞のみで表記されている場合、訳文中に名を〔 〕で補記した。
- 11 原文記事で日本人の姓のみ表記されている場合は、初出で注記を付して名を明記し、その後は訳文中に名を〔 〕で補記した。
- 12 原文記事に外国人の名のみ、または姓やミドルネームの略語しか記されていない場合は、判明する限りにおいて、「人名索引」の欄にフルネームを記した。
- 13 原文記事の原注または記事の編集注記に登場する人物名も「人名索引」に含めた。ただし、記事内に人物名が登場せず、編集注記のみに人名が出る場合は、「人名索引」に含めなかった。

- 14 書簡の執筆地名の表記について、日本国内の地が明記されている場合、訳文ではその地名に続く「日本」の語は、省略した。
- 15 訳文の記事題目のなかで表記が重複する場合は、他の一つを省略した。
- 16 日本ミッション統計表は、学校生徒数に限定して訳出した。
- 17 訳出した記事題目は行数に算入せず、本文1行目から行数を数えた。
- 18 本文中の小見出しは行数に算入した。
- 19 本文中の各パラグラフの区切るために用いられている「\*」マーク、傍線「一」、二重線「＝」も行数に算入した。ただし、表の罫線は行数に参入していない。
- 20 文書作成の年月日、執筆地の表記が、記事題目でなく訳文に入っている場合は、そこから行数として数えた。
- 21 原文の( )、[ ]、“ ”、— —の表記は、訳文では原則として、そのまま用いた。
- 22 原文の斜体表記と大文字連語は、訳文では「 」を用いた。
- 23 訳文中の訳者による補記は〔 〕を使用した。
- 24 英文表題、抄訳目次、英和記事表題の補記〔 〕において、原文記事の最初の行または最後の行に出ている発信者名については、敬称の有無にかかわらず、そのままの表記を〔 〕内に記した。ただし、編集記事の中に発信者名が記されている場合は、その発信者名の敬称は略した。
- 25 訳文の数字は洋数字を用いた。
- 26 年号は原則として西暦を用いた。

## 用語表記

### 組織（第1巻）

米国聖公会内外伝道協会（伝道機関）

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA

米国聖公会伝道局（年会開催伝道機関）

Board of Missions of the Protestant Episcopal Church in the USA

米国聖公会内外伝道協会外国委員会（外国伝道実務機関）

Foreign Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA

外国委員会総主事

Secretary and General Agent of the Foreign Committee

米国聖公会内外伝道協会理事会（内外委員会を統廃合した伝道実務機関）

Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA

理事会総幹事

General Secretary of the Board of Managers

理事会副幹事

Associate Secretary of the Board of Managers

米国聖公会女性伝道補助会（女性伝道機関）

Woman's Auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA

米国聖公会総会（教派意思決定機関）

General Convention of the Protestant Episcopal Church in the USA

主教会

House of Bishops

英国教会伝道協会

Church Missionary Society

英国教会福音宣教協会

Society for the Propagation of the Gospel in Foreign Parts

アメリカン・ボード

American Board of Commissioners for Foreign Missions

米国聖公会関係文書・機関誌（第1巻）

スピリット・オブ・ミッションズ

Spirit of Missions（1859～1889）

外国委員会議事録

Minutes of the Foreign Committee（1859～1884）

理事会議事録

Proceedings of the Board of Managers（1877～1889）

伝道局年会議事録（SM内に収録、または別冊子をSM巻末に合本、または単独刊行）

Proceedings of the Board of Missions of the Protestant Episcopal Church in the USA

（1859～1885）

伝道協会年会議事録（刊行冊子）

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA（1886～1889）

在日ミッション所属機関名（第一巻）

（大阪）英和学舎

St. Timothy's School, Osaka

聖テモテ（提摩太）教会

St. Timothy's Chapel

聖バルナバ病院

St. Barnabas' Hospital

エディーの学校

Eddy's School

照暗女学校

Girl's School, Osaka

St. Agnes' School

立教学校

Boy's School, Tokyo

立教大学校

St. Paul's School

立教教会

St. Paul's Chapel

立教女学校

Girl's School, Tokyo

St. Margaret's School

（東京）三一神学校

Trinity Divinity School

（深川）大橋三一教会

Trinity Chapel, at Great Bridge

神田基督教会

Christ Chapel, at Kanda

## 解 題

大 江 満

本叢書は、米国聖公会内外伝道協会（The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA）発行の伝道機関誌『スピリット・オブ・ミッションズ』（The Spirit of Missions：以下、SMと略記 / 1836～1939年）、および同教務院（The National Council）発行の後継誌『フォース』（Forth / 1940～1959年）からの立教関係記事集成（抄訳付）である。

立教関係記事の収録範囲は、米国聖公会が日本伝道を開始した1859年から1959年までの1世紀を網羅する。

このうち、本書第1巻の対象は、最初の30年間に当たる1859年から1889年までを扱う。

SMの前史は1828年3月に創刊された季刊誌『クウォーターリー・ペーパー』（Quarterly Paper）に遡る。これが季刊『ペリオディカル・ペーパー』（The Periodical Paper）へ改称後に月刊誌となり、1831年9月に月刊『ニューシリーズ』（The New Series）が発刊された。1833年1月に月刊誌『ミッションナリー・レコード』（The Missionary Record）が登場し、この後、1836年1月に月刊SM誌が創刊された。SMは購読料を1ドルとして、宣教師からの通信、年会を開催する伝道局（Board of Missions）の公式声明や議事録、伝道実務機関である国内委員会・外国委員会（Domestic Committee / Foreign Committee）の報告などを掲載し、伝道地への人的・財的援助などを購読者に訴える不可欠な手段であった。特に地理上遠隔地にある海外伝道事業にとっては、母国に帰還した宣教師の国内巡回演説を実行しにくいため、比類ない宣教補助手段であった。

本書第1巻の対象となるSM記事は、国内部門、外国部門を中心として構成されている。それ以外の補助的分野の記事欄としては、南北戦争直後の1865年に、奴隷身分から解放された黒人を対象とする自由民委員会（Freedman's Committee）が伝道局内の運営となったため、翌年から関係記事が収録されたが、この委員会は1875年に有色人国内伝道（Home Missions for Colored People）となり、翌年に独立した。1871年の設立から8年後に閉

鎖されたインディアン委員会（Indian Committee：閉鎖後、事業は国内伝道が後継）の記事も、一時国内部門に収録された。1871年からは女性伝道補助会（Woman's Auxiliary）が、1877年からは福音主義者による国内伝道機関である米国教会伝道協会（American Church Missionary Society）が、それぞれ伝道局の公式補助会となって、その関係記事欄が設置されている。

SM 外国伝道部門を編集したのは、海外伝道の実務機関である外国委員会（1835～1885年）の総主事（Secretary and General Agent）である。彼はこのほかに、書記や財務委員の補助委員、時に主事（Local Secretary）などを配下にしながら、宣教師との交信、外国委員との連絡、外国委員会包括会議の開催と議事運行の任務に携わる最高実務者であった。彼が取り上げなければ、海外宣教師からの書簡による訴えは外国委員会の議題にのぼることはなく、彼の裁量次第で、伝道誌掲載予定の宣教師書簡に抜粋、修正、削除がほどこされたのである。本書第1巻に関係する歴代総主事は、サミュエル・D・デニス（1853～1864年；主事1865年）、H・H・モレル（1866～1868年）、サミュエル・D・デニス（1869年）、ウィリアム・ホバート・ヘア（1870～1872年）、リチャード・B・デュエイン（1873～1875年）、ジョシュア・キンバー（1876～1885年）である。最後の総主事キンバーは、外国委員会が理事会（Board of Managers）に統合された1885年に、理事会総幹事（General Secretary）の次職である副幹事（Associate Secretary）となった。

例外を除き、ほぼ隔週か1ヶ月毎に開催された外国委員会は、主教が就任する議長と、聖職・信徒による外国委員から構成されていた。彼らは総会会期中の伝道局に指名されて、外国委員会内の専門諮問機関である、ギリシア、アフリカ、中国・日本などの各伝道地別・準委員会（Sub-Committee）の構成員も兼ねていた。そのなかで、唯一のフルタイム職であった総主事は、海外伝道の基本方針を左右する実務を担っていたのであった。

立教を創立し、経営した米国聖公会の伝道機関の組織と財政について概説しておく。米国聖公会の組織成立は1789年、同派の内外伝道協会設立は1821年である。1810年に結成されたアメリカン・ボード（American Board of Commissioners for Foreign Missions：以下、ボードと略記。創立当初は会衆－長老教会の合同機関、後に会衆派の伝道局となる）よりも、米国聖公会教派立の伝道機関が遅れたのは、当時同派が教区単位の伝道事業に傾注し

ていたためである。米国聖公会内外伝道協会の初期構造は、3年毎に開催する米国聖公会総会の権威下に、国内・外国両委員を直接に統括した内外伝道協会があるという2部制であった。この時期は、国内伝道委員13名、外国伝道委員2名という構成にみられるように、内地伝道に主眼が置かれ、依然として教区立の伝道事業が活発であった。1835年になると、米国聖公会総会は、同派の受洗者は全員自動的に伝道協会員であるという理念の転換を採択し、教派としての伝道事業色を強めた。制度的にも、毎週開催の国内委員会と平均毎月開催の外国委員会に分化させ、この両委員会と総会との間に、年会を開催する伝道局を設置して、総会－伝道局－国内・外国委員会という3部制に改組した。1877年からはこの3部制に加え、さらに伝道局と内外委員会との間に、3ヶ月に1度開催される理事会を設置し、1885年以降は、この理事会が実務機関であった内外両委員会を統廃合して、内外伝道を統括した。

米国聖公会内外伝道協会が理念の転換と組織上の改組を断行した1835年から、国内・外国の両委員会が理事会に統廃合される1885年までの半世紀間、国内委員会はハイ・チャーチ（カトリック主義派）、外国委員会がロー・チャーチ（プロテスタント系）というような神学上の対立構造が継受されたため、国内伝道に寄金が集積し、外国伝道への寄金は枯渇するという、財政上の影響がもたらされた。

これにより、日本伝道が開設された1859年から両委員会が組織上統合された1885年まで、米国聖公会の海外伝道財政は半恒常的な債務状態にあった。しかも、南北戦争後までの外国伝道はアフリカと中国を二大伝道地として展開していたが、アフリカ伝道への偏重財務により、財政的に中国・日本の東洋伝道は冷遇された。このため、日本の伝道地へは1860年代初頭から10年間宣教師が派遣されなかった（No.6注記）。1870年代になると、そうしたアフリカ伝道を最重視する傾向が変化し、信徒の関心度の尺度となる伝道地別寄金額では、わずかの例外を除き、中国が1870年から20世紀に入っても最多額を受け、日本は1881年には中国に次いで2番目の寄金額を集め、1870年代からは中国、1880年代からは中国・日本の東洋伝道に関心が向くことになる。そして、20世紀初頭からは、アフリカの2千ドルから3千ドル代の伝道地別特別寄金額に対し、日本や中国はそれぞれ2万ドルから3万ドル代となり、本書第2巻の対象となる20世紀には、完全に東洋伝道に期待する時代を迎えるのである。

米国聖公会外国委員会の最優先伝道地の尺度となる伝道地別支出額でも、1870代まではアフリカが圧倒的に支出額の最多を記録するが、1871年から1890年までの20年間は中国が最多支出額ミッションとなり、1892年以降は、1882年から中国に次ぐ支出額を得ていた日本が中国を抜き、20世紀に入っても最多支出額を受けることになる。米国聖公会のアフリカ伝道への優遇は1860年代を最後に、1870年代からは中国、本書第2巻の対象となる1890年代からは日本というように優先順位が推移し、東洋伝道がアフリカに代わり、米国聖公会の海外看板伝道地になっていった。

米国聖公会の海外伝道を概観すると、伝道協会創立直後の1822年には、アフリカ西海岸にミッション・スクールの設立を決め、信徒宣教師が任命されたが、米国植民地協会との関係悪化により、1835年までアフリカ伝道は中断した。その後1851年にアフリカ伝道主教（ケイブ・バルマスおよび近隣区域主教）が聖別され、既述したように南北戦争後まではアフリカが米国聖公会最大の海外伝道地となった。ギリシア伝道（1830～1898年）では、ギリシア正教会からの改宗を目的とせず教育事業に意を注ぎ、イスラム世界への伝道を目的としたトルコ伝道（シリア：1832～1839年 / コンスタンティノープル：1838～1850年）は短期間で閉鎖された。

アフリカとともに、米国聖公会の初期外国伝道事業二大任地の一つだったのが中国伝道である。中国ミッションは1834年に設立が決まり、1844年にウィリアム・ジョーンズ・ブーンが初代海外伝道主教（中国伝道）に聖別されて、東洋伝道の基礎が築かれた。その後、ブーン管轄下の中国ミッション拠点地の上海に、ジョン・リギンズとチャニング・ムーア・ウィリアムズが1856年に上陸し、3年後の1859年には日本ミッション設立が認可されて、この両名が最初のプロテスタント宣教師として同年初夏に長崎に来日した（No.3注記）。同年秋には、米国長老教会遣日宣教師J・C・ヘボンと、米国オランダ改革教会遣日宣教師S・R・ブラウン、D・B・シモンズ、G・H・F・フルベッキらが後続して日本の地を踏んでいる。

米国聖公会はこの10年後の1869年に拠点を大阪に移転し（No.6注記）、1872年には東京進出が母教会で承認され、翌年秋に新任宣教師が東京に入った（No.17注記：No.19注記）。したがって、1873年から同派の日本ミッションは、大阪と東京の2ステーションを維持する。本書では、1873年以降は、必要に応じて各記事の文頭に〔大阪〕、〔東京〕を付した。

1866年にブーンの後継者として第2代中国・日本伝道主教になったウィ

リアムズは、1874年に日本専任の伝道主教となり（No.4注記）、日本ミッションは中国の管轄から独立。この年に立教の前身の私塾が彼によって築地に開校された（No.17；（注1））。その15年後の1889年、ウィリアムズは現任主教を辞任した。本書第1巻の最後の載録記事は（No.160：No.161）、その関連文書である。

本書第1巻の収録範囲の期間（1859年～1889年）は、幕末日本が米蘭露英仏の5か国と前年に調印した貿易条約を施行した安政6年から、大日本帝國憲法を發布した明治22年までに当たり、日本が欧米列強に不平等条約を強いられるなかで、近代化を目指し文明開化の世相を謳歌した時代であった。それゆえ、旧幕時代に引き続き依然として明治6年までキリスト教禁令の高札が掲げられ、弾圧が断行されていた（No.5；（注1）；注記：No.15；（注1））一方、既に幕末期から宣教師たちは、長崎で通詞に雇用されたりギンズのように、英語教員や教育者などとして、幕府や初期明治政府の当局者から歓迎されてもいた（No.1；注記：No.2；注記：No.3；注記）。外国ミッションによる教育事業の萌芽である。

明治初期の1872年2月21日に開校した大阪の男子校は、米国聖公会日本ミッションによる最初の教育事業といえるものであった（No.6；（注1）：No.7）が、大阪府当局の妨害によりすぐに閉鎖されることになる（No.7注記）。男子校は翌1873年2月4日に再興された（No.10；（注1））ものの、2年後の1875年には生徒数が激減し（No.29：No.31：No.42）、開設から3年半の運営後の1876年夏に再び閉鎖された（No.42注記）。大阪の第3期男子校が開校したのは、それから3年後の1879年10月であった（No.58；注記：No.60）。これが英和学舎（St. Timothy's School）である。

他方、東京では1874年2月3日に、築地開市場内において（外国人居留地内か相对借地域の雑居地かは不明）、立教の前身となる通学私塾が開設された（No.17；（注1）：No.23）。教員は宣教師ブランシェー、クーパー、ウィリアムズであった。同年末になると「立教学校」の名で新聞広告を出している。場所は相对借地域の入船町5丁目1番地で、50畳の長屋3軒の通学・寄宿校であった（No.31；注記）。しかし、この立教学校は、1876年11月29日夜の火災によって灰燼と帰してしまう（No.43：No.44）。大阪から東京の神学校教員として転任した宣教師クインビーは、入船町の立教学校焼失から2年後の1878年11月1日に通学私塾を開設（No.50：No.55）、その半年後の

1879年6月27日付で、貫元介によって東京府に「私学開業願」が提出され、立教学校は京橋区築地1丁目23番地の貫の自宅で開業された（No.55 注記）。しかし、1879年12月26日、再び築地を火災が襲い、ウィリアムズ邸が焼失するなど（No.57）、頻発する火災に苦慮する。このため、ウィリアムズは1880年1月の第5回築地居留地の区画競貸で37番区画を私財で購入し、三一神学校と立教の移転地を準備した（No.80 注記）。クインビーが持病悪化で帰米した1880年8月27日（No.73（注1））の前日、立教の校長としてJ・M・ガーディナーがニューヨークを出航し、同年10月に来日（No.71（注2））。以後、1880年代の立教は校長ガーディナーによって運営される。1882年12月19日にはガーディナー設計のレンガ校舎が築地居留地37番に竣工し（No.92；（注1）：建築費はウィリアムズ私財の前貸し；No.80 注記）、立教大学校と称した（No.109 注記）。英名「セント・ポール」（St. Paul's School）は、1882年6月末年度末のウィリアムズの年報で初めて命名されている（No.93；（注1））。これにより、貫は築地1丁目23番地立教学校の「私学開業届」を1883年1月23日付で東京府に提出した（No.109 注記）。この立教大学校は、1881年に米国聖公会在日宣教師会議で決議された、聖職宣教師に加えて4人の外国人教授を配した「カレッジの早急な設立の必要性」（No.83；No.84）をふまえたものであった。

しかしながら、指摘したように、1880年代から日本ミッションへの寄金・支出額はともに好転していくものの、外国委員会が理事会に統合されて財政難を脱却した1885年以降も、1880年代に繰り返し訴え続けられてきた大阪の英和学舎への校長派遣（No.90；No.106；No.107；No.113；No.114；No.120）や、立教大学校への4教授派遣（No.109；No.144；No.150；No.151；No.152）という、現地の在日宣教師や日本伝道主教の要望に、本国の理事会は早急には応じることはできなかった。

立教大学校の校長ガーディナーが苦慮したのが奨学金制度の運用であった。1883年当初ガーディナーは、受給者が個人的な理由や親類・友人らの干渉によって学校から去ったため、その防止策の必要性に言及していたが（No.109）、その翌年には、受給に相応しい青年を探し出すのは容易ではなく、未使用の奨学金がある現状を報告して、この制度の成果は望ましくないと本国に伝えている。その理由として、奨学金制度が一般にキリスト教信仰を研究することに対する報酬または賄賂とみなされていること、立教が慈善学校として周知されており優秀な学生が敬遠していることなどを指摘している

(No.127)。このため、彼は1885年に、立教大学校では最大でも6.7件以上の奨学金は必要としていないと言及するのである (No.130)。

他方、大阪の英和学舎は、恒常的な校長不在 (外国人教員不足) とティングの休暇帰国予定、経常費増額およびティングの要求する莫大な新築校舎建設費などへの負担などから1886年に閉鎖が決まり、学校在籍者は立教大学校に移籍され、在日ミッシンの教育事業を、東京の立教大学校に集中させることになった (No.151; (注2))。けれども、1886年に7名が神学の勉強を始めた (1人は1年前から開始) とティングが報告しているように (No.143)、英和学舎では奨学金を活用した人材育成が奏功し始めていた。大阪の英和学舎は、元田作之進、名出保太郎という日本人最初の主教、小林彦五郎、近衛利澄、多川幾造、山辺久吉、尾形虎三、袋井久之丞、清田海一郎らの聖職者、教役者出身には南海電鉄社長の大塚惟明、立教尋常中学校初代校長の左乙女豊秋を輩出している。

宣教師たちの書簡のなかで強調されているのは、日本における教育事業はキリスト教伝道の手段であり、特に男子校は聖職者養成のための訓練や準備を目的として創設された機関であるという点である。立教開校2年目となる1876年3月に、クーパーは、東京在住の諸派ミッシンの宣教師たちが学校を所有するか、何らかの形で学校に関係していることを指摘したうえで、近い将来、自分たちの教育活動が聖職者養成のための訓練に限られることを予期している (No.34)。火災のため立教が休止状態にあった1878年1月に、ウィリアムズは、聖職志望の青年たちがその準備を始める前に英語を学ぶ必要があるが、そうした優良な訓練学校がないことを憂えていたが (No.47)、1879年11月に立教学校を再開したクインビーは、これにより明晰な青年が神学校に向けて準備ができるかもしれないと期待した (No.50)。同年6月の年報でウィリアムズは、神学校への人材供給機関として男子校が絶対必要であることを本国に説き、それは若干の青年の意識を聖職へと向けさせ、神学研究課程への入学準備となることを説明している (No.56)。このことはミッシン当初から感じられており、男子校の設立は常にこれを最重要課題とし続けてきたと、1881年6月末の年報でも、この言説を繰り返している (No.84)。大阪ではティングが、英和学舎開校直後の1879年末に、学校が聖職への準備課程に取り組む機会となり、日本人聖職者養成のための強力な機関となることを力説し (No.60)、1881年の米国聖公会在日宣教師会議では、そのためのカレッジ設立を説き、同会議の決議をうながした。このときティ

ングは神学と医学を除いて、自然科学分野での専門家を輩出する必要はなく、ユニヴァーシティー（総合大学）は必要ないと言及している（No. 83）。1885年6月号SMに掲載された立教大学校長ガーディナーの書簡では、立教の事業の主目的は、日本人聖職者を育て上げ、日本に恒久的な教会を設立し、それを自給状態にすることと言明している（No. 130）。そのためには、まず、日本に流入し、台頭してきている無神論や社会進化論などの反宗教的思想との闘いが不可欠であった（No. 16：No. 45：No. 53：No. 83：No. 84：No. 104）。ミッション・ライブラリーと学校図書整備（No. 16; 注記：No. 103：No. 158）、及びカレッジ構想の必要性の認識（No. 83：No. 84：No. 104）は、その文脈において生じてきたのである。

SMとフォースの底本は、立教大学図書館新座保存書庫所蔵のものである。月刊の両誌は、毎年12月号の発刊後に1年分が統括製本されたため、本書で使用した底本は1冊本の形態からの使用となっている。

SMには各年12月号の後の巻末に、単独冊子で刊行された『伝道局議事録』が合本されている場合がある（1866年〈1867年の巻末〉、1867～1870年、1872～1876年）。ただし、その伝道局議事録が、SMの各年11・12月合併号に組み込まれている場合（1859～1865年、1878～1885年）や、SM各年11月号に組み込まれている場合（1871年、1877年）もある。外国委員会が理事会に吸収合併された1885年の翌年からは、SMには伝道局議事録が収載されず、別冊子も巻末に合本されなかった。したがって、1886年以降の『伝道局議事録』は、本書では反映されていないことを断っておく。こうした形態は第2巻以降も同様である。

なお、本巻では、1873～1876年の各年に、SM内に載録された関係記事と、SM巻末合本別冊子の『伝道局議事録』の関係記事とが重複する場合がある。その場合、重複する該当部分は、SM初出の箇所では前者の頁数・行数を指摘し、後者の原文記事と抄訳は省いた。また、関係記事が重複している場合でも、SM載録記事では省略され、別冊子には全文が収録されている場合がある。その場合、前者における省略部分の記事情報は、後者の記事をもって補うことにし、後者を別個に収載した。

本書の先行類書としては、『英国教会伝道協会の歴史』（ユージン・ストック編、吉田弘・柳田裕訳、聖公会出版、2003年）と、『禁教国日本の報道—『ヘラルド』誌（1825年—1873年）より—』（塩野和夫訳・解説、雄松堂出版、

2007年)の2書がある。

前者は、英国教会伝道協会(The Church Missionary Society:以下、CMSと略記)創立100周年の1899年にユージン・ストックが編集したCMS概史3巻本(Eugene Stock, The History of the Church Missionary Society Its Environment, Its Men and Its Work, three volumes, Church Missionary Society, Salisbury Square, E.C.,1899)からの日本などに関連する6章分の抄訳集である。したがって、これはCMSの月刊伝道機関誌『チャーチ・ミッショナリー・インテリジェンサー』(The Church Missionary Intelligencer)からの記事の抄訳ではない。後者は、アメリカン・ボードの伝道機関誌『ミッショナリー・ヘラルド』(The Missionary Herald)の日本関連記事抄訳集で、その収録範囲は、同誌に日本関連の初出記事が登場した1825年から、禁教令の高札撤去を報じた1873年の記事までである。全57文書のうち、ボードが遣日宣教師を派遣した1869年から1873年までの記事が32文書ある。この日本関連記事は、同誌の事項索引「日本」欄の記載記事から自動的に選定されている。

本書における立教関連記事の選定は、直接に立教に言及のないものでも、記事内容から判断して、立教に関連すると思われる教育関係の記事などは収録した(ただし、米国聖公会の女子教育事業の記事は収録していない)。全巻の収録範囲1世紀のうち、本書第1巻収録分の30年間だけでも全161文書に及んでいる。本書の特徴は、原文と訳文の両方を収録していることである。抄訳されていない部分の原文記事も読めるようになっている。また、収録した写真もSM誌に掲載されたものに限定されており、19世紀後半のSM誌における米国聖公会による日本の伝道・教育事業の展開を通読できるため、これに関心をもって往時に購読した同派信徒の視座を共有できることも、本書の特徴の一つであろう。

本書とより密接な関係のある先行書として、2007年11月に、明治初期10年間分のSM掲載宣教師書簡の訳書が刊行されている。『宣教事始め 来日米国聖公会宣教師の報告書簡集 明治初年10年間・1871年から1880年まで』(加納重朗訳、日本聖公会京都教区発行)である。これは、大阪ステーションの関係記事を中心に訳されている。訳者によると、米国聖公会文書館(The Archives of the Episcopal Church in the USA)で訳者が収集した宣教師書簡も加えて紹介したとされている(両者の判別がされていない)ので、厳密には、これはSM掲載記事のみの訳書とはなっていない。

ちなみに、本書では、日本全般に関する記事、諸派を含めた日本伝道全般に関する記事、米国聖公会在日ミッション関係の伝道・(立教以外の)教育・医療の各事業の記事などは、今回は省かざるを得なかったが、今後、別途にこれらの原文記事集成の刊行を企図している。

『スピリット・オブ・ミッションズ』は、従来から、立教史の基礎資料の一つとして活用されてきた。ただ、通史が編まれる際に、同じ記事資料のある特定部分が繰り返し引用される傾向にあったことも事実である。今回刊行される本書により、これまで看過されてきた記事や書簡のなかから、新たな事実が判明し、不明部分が解明され、従来事実や見解の是正・補足情報が得られるようになったことは大きい。今後の研究課題として、本書で得られた基本的な潮流から派生する問題をさらに深く解析するため、宣教サイドの実態を新たに探查し得る膨大な立教関係の宣教師文書や年刊の伝道局年会議事録、及び立教学校の開閉業関係資料や立教大校規規則、そして元田作之進『立教学院歴史』(1901年)や貫民之介「立教学院小史」(1908年)・同「学院小史につきて」(1908年)などの日本人の手による既存の初期立教史などと照合することによって、これまで不明な部分が多かった創始期の校史の相貌が、今後、より立体的に明らかにされることが期待される。

(立教大学立教学院史資料センター研究員)

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great work? where is the stream of living water which shall pour its tide upon our barrenness, and give us the fruitfulness of a Church alive to the cause of Christ?

Under the provisions of the Constitution which make every member of the Church a member of our Missionary Society, we have a grand array of forces;—but how far this great army is made available for the conquest of the world to the dominion of Christ, is a question which may well occupy our attention. Some of our captains over hundreds, and captains over thousands, never allow those under their direction, to suppose that they have anything to do with fighting the battles of the Lord on heathen soil, *notwithstanding the command of the Great Captain*—“Go ye into all the world, and preach the Gospel to every creature”—the marching orders to the army, as they have well been called. This is lamentable; in every point of view it is a real misfortune to the people, and involves a tremendous responsibility to those who assume this position:

The want of co-operation on the part of hundreds of parishes, is owing chiefly to indifference on the part of their ministers.

But, after all, this is not the whole measure of delinquency attaching to us as a church. Everywhere there is need of a more thorough appreciation of duty in this regard. The calls to us to do with our might, the work which God lays out before us in the opening, extending fields, white to the harvest, are most emphatic. May the Church have grace to heed and follow them!

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NARRATIVE OF REV. MR. SYLE'S VISIT TO JAPAN.

*Sept. 15th, 1858.*—A continued weakness of my throat, which renders it useless for public speaking, seems to justify my leaving Shanghai for a season, and availing myself of a very favorable opportunity for visiting Japan. My brethren of the mission consent to my doing so, and I am already on board ship waiting for the hour of sailing.

*16th.*—Our magnificent ship got under way early this morning, and now, having passed Gutzlaff's Island and the Amherst

Rocks, we are standing off to the eastward, our destination being Nagasaki, which lies very nearly on the same parallel as Shanghai.

19th.—Sighted the coast of Japan, but we could not run in for want of a little more daylight.

20th.—Early in the morning ran in for the entrance to the harbor, and very soon we were sweeping round one point after another until we got fairly into the harbor of Nagasaki—one of the most beautiful, I suppose, in the world. The scenery among the highlands of the Hudson was what recurred to my memory as most nearly resembling that by which we were surrounded; but here the surroundings were all on a larger scale: deeper water, higher hills, and a greater expanse between the two sides. Anything more beautiful in its way it is hard to imagine, and there was nothing unsightly to mar the harmony of the scene.

The Bay is long and comparatively narrow, more resembling a broad river than what we usually mean when we speak of a "Bay." At the head of the deep water stands the city, built picturesquely on the slope of a hill. Thrown out, as it were, from the shore, is seen the Dutch settlement called "Desima"—an artificial island connected with the mainland by a bridge. Here—and here only—have foreigners (first the Portuguese, and then the Dutch) been allowed to dwell, during the last two hundred years. The Chinese, who are also counted as foreigners, have a somewhat similar quarter assigned to them, and are allowed even less liberty than the Dutch.

During the afternoon, I landed at the Desima wharf, and went over to the city, passing by great quantities of lacker-ware exposed for sale.

21st.—An official messenger from the Governor of Nagasaki, came on board to wait upon his excellency, Mr. Reed. I was not present at the interview, but as the messenger and his followers moved about the decks, I could not feel toward them as a *strange* set of people, because of the familiarization which one gets by reading over the history of Com. Perry's

expedition, and looking at the wonderfully correct delineations of the Japanese, which that book contains. 6

It seems that the authorities here have not enough to provide their own English-speaking interpreters: six young men, all bright and intelligent looking, are attached in this capacity to the Governor's staff. This afternoon, I saw most of these, in a beautifully, clean, and neat upper room at the so-called "Russian Bazaar," gathered round the Rev. Mr. Wood, chaplain of the "Powhattan," who has been invited to become their instructor during his stay in the port.

22d.—Walked through a good part of the city. Found the streets wide, clean, well paved with flag-stones, and well laid out on the rise of the hill, the natural contour of the ground being followed, and a general air of neatness and quiet pervading everywhere—houses, shops, and temples.

Dr. Williams (who was one of our company) found that the Japanese vocabulary he had learned in other parts of the country on previous visits, was available here; and Mr. Reed was repeatedly struck with the strong contrast everything around us presented to the bustle, noise, filth, stench, and flatness, which characterize our unpicturesque city of Shanghai. All true, no doubt; but the *people* are there, and the *trade* which brings multitudes from the interior—the *ships*, and *junks*, and *boats*, which visit towns and cities innumerable, both inland and on the coast. Shanghai is the New-York of China, with this advantage of having her "great river" (next in length to the Mississippi), flowing from west to east, and furnishing direct communication with the richest, most populous and most productive of the central provinces. But to return to Japan.

There can be no question in the mind of even the most casual observer, but that there are between the Chinese and Japanese very marked features of contrast, and most of them in favor of the latter, especially in regard to *naturalness* of manners, intelligence, readiness to learn, neatness, cleanliness, and quiet. Nothing can excel the beauty of their hill-terrace cultivation, nor the judgment which guides them in determining what shall

be left for wood-lands, and what portions be put into grain, potatoes, &c. Here, more than any place I can recall in the East, is it true that “*every* prospect pleases.” Alas, that we cannot help remembering the line which follows; but hear it echoing in our memories like the refrain of a dirge—“Man is vile—man is vile!”

23*d.*—The Dutch officials residing at Desima returned this morning the call made on them yesterday. The staff consists of a commissioner (who has lately returned from a visit to Jedo, whither he had journeyed by land); a military commandant, who has about forty Dutch soldiers under him, and is engaged in teaching tactics to the Japanese; a doctor, who practices among the “Japanners,” as Kempfer calls them, and has some of them for pupils, secretaries, clerks, &c. Besides these, there are three free-trade Dutch merchants now located here—permission for them to do so having been granted quite recently.

24*th.*—Gained access incidentally to the interior of a silk-dealer’s house quite inside the city, and found all the arrangements to be marked by the same cleanliness and neatness that I had noticed in the outer streets.

In one of the bazars I made the acquaintance of the chief interpreter, a dignified and intelligent young man, who wrote his name for me in very handsome style, “*Nalabyash Disayemon.*” His conversation, though limited, was remarkably correct; book-like in its accuracy: indeed it was only from books—Dutch and English—he had learned it. Dutch is well understood by considerable numbers here; the captain of the Japanese war-steamer is said to have surrounded himself, in his cabin, with quite a good library of Dutch scientific books.

26*th, Sunday.*—Being debarred from preaching myself, it was no small satisfaction to attend Divine service on board the flag-ship, and join in the “household words” of our Prayer-book, which seems so well adapted to the circumstances of the navy, that its use (as I have had frequent occasion to observe)

is generally preferred to all other modes of worship, even when the chaplains are not Episcopalians.

The scene which surrounded us was surpassingly beautiful, and, withal, so varied, that the 104th Psalm (which was the subject of discourse) was visibly illustrated by it, verse after verse.

In the afternoon, on shore at one of the villages, I was witness to a scene of idol worship which it would be tedious to describe. It differed considerably from what I have been accustomed to see in China; but in nothing so much as in the animation and apparent *earnestness* exhibited by the worshippers.

27th.—A little volume might easily be written, describing the interesting scenes through which we passed to-day. Upon the invitation of our Dutch friends, we took an excursion with them into the country. Starting at half-past six, we set off through one of the mountain passes that branch off from behind the city, and continued our progress, either on foot or in the native *norimons* (a kind of palankeen), for about three hours, when we reached the little village of *Aba*, on the shores of *Timabara* bay, where we found breakfast prepared by our polite entertainers. Boats were then ready for us, and in them we coasted along, in view of the most beautiful scenery, for three hours or more. This brought us to a larger fishing village, called *Mogè*, where, after resting awhile, dinner awaited us; and then we returned to Nagasaki, on foot, by another route.

I refrain purposely from any attempt to describe the thousand-and-one things that forced themselves on my attention during this long day's excursion. The fields, the villages, the mountains, the waters—gushing streams and swelling bays; the people, their dress (and *no dress*—for entire nudity is not uncommon), manners, houses, temples, gardens; the cheerfulness, politeness, sprightliness, and content—all combined to make an impression on me which, if I should express in full, I might be classed as one of the Japan-smitten enthusiasts, whose num-

bers are great among the ships' companies that have lately visited these almost enchanted islands.

28th.—Through the courtesy of Mr. Reéd, I was among the company who went with him to pay a visit to the Governor of Nagasaki. Here, again, I must restrain my pen, as the time would fail me to tell of the quiet and dignified manner of our reception, the simplicity and neatness of the apartments, and the finished courtesy of the whole entertainment. I must pass over everything but that which concerns the Missionary work.

After a good deal of conversation had taken place, the Governor volunteered his thanks to the American Minister for the advantage his interpreters had derived from the instructions of Mr. Wood, the "Powhattan's" chaplain. After Mr. Reed had made some suitable reply, I asked him to put the question to the Governor, Would he like some one to come and reside here, and give instructions in the English language? Before replying, the Governor turned round and consulted with the officials near him, (Vice-Governor, Officer of Marine, Chief of Police, &c.) and then he said deliberately—*Yes; he would be very glad.*

I confess that I had a great many thoughts passing through my mind during all the rest of that interview; when afterward, as I was walking alone slowly, through a quiet street, the interpreter who had been present overtook me, I broached the subject to him again. "Suppose," I asked him, "any one should come over here next summer, upon the strength of what the Governor has just said, where would he find a house?" "The Governor would provide a good house for him." "And what arrangements could be made for his wife and children?" "Plenty of room for them; Governor would provide a very large house."

29th.—Once more I omit even a reference to several matters of interest, that I may give due prominence to the one important matter.

At one o'clock the Governor and his suite came on board the

“Minnesota,” to return Mr. Reed’s visit. After the salute had been fired, and the marines, and the band, and the naval battalions, had been passed in review before the Japanese (very much to their gratification), the visitors all adjourned to Mr. Reed’s cabin, and sat down to lunch. I happened to be placed between the interpreter and the Vice-Governor, and they both expressed and repeated the wish that I might come here to reside, and to teach them English. If I could not stay now, would I not come over in the first ship? and when would that first ship come? I was assured that I should have a house, and that my wife and children would be welcome. I took pains to tell them that I was a preacher, and not merely a teacher; and promised that I would write to America, and see what could be done to meet their wishes. So the matter stands. I, myself, do not see what more could be looked for in the way of a *providential opening*.

After dinner, Dr. Williams and myself went off to explore among the suburbs, wishing to find the quarter where the Chinese are said to sojourn. After no little difficulty, we discovered that they were all located within a large enclosure, at the gateway of which we applied in vain for admittance. Japanese policemen were there in abundance, and they told us, very decidedly, that we could not be admitted without special permission, for which we must apply to the interpreters. Of course we desisted from our attempt, till we should learn more of the matter.

30th.—The interpreter, *Ywashi*, (who is second in rank, and seems to have the business of our ship on his hands,) tells us that if we wish to see the Chinese, application for a permit must be made by our captain to the Governor. We learn that the number of Chinese is about one hundred, more or less; that they are very closely guarded, being considered as a violent and unmanageable set of people, who sometimes break loose and range through the city with swords and spears. Their only occupation here is to freight a few junks annually, and their only companions are a certain number of Japanese women.

*October 1st.*—Dr. Williams and myself accompanied Capt. Dupont in a visit he paid at the Governor's, where he had some business to transact. Among other matters, he referred to our wish to pay a visit to the Chinese, to which the Vice-Governor (after some apparently perplexed conversation with his fellow officials), replied that he would refer the matter to the "captain" of the Chinese, and let us know the result.

*2d.*—The Vice-Governor's messenger came on board to-day, and brought the Chinese "captain's" reply—a document so curious that I send a copy herewith.\*

We have not found any way of ascertaining how far this expresses the mind of the Chinese themselves, or how far it may be at the Governor's dictation. One thing is plain, that the Chinese here are in a kind of duress, and that the local government holds a very strong hand over them, as it has done over the Portuguese and Dutch, successively.

An impression is made upon my mind, that when the Gos-

\* At this time an American ship has arrived at Nagasaki, the captain of which, having some acquaintance with Ysai, and other Chinese, (?) has preferred a request to be allowed to visit them in their lodging-place; he has now respectfully asked if there be any objection to his doing so.

This having been made known to Ysai, and the other Chinese, they immediately discussed the proposition in a friendly spirit. A junk has, however, just arrived in the harbor, from China, and as all the business of the establishment is in a state of much confusion and hurry, it will, indeed, be difficult to bring it about. Furthermore, there has not heretofore been such a rule established, and it is much to be feared, after those visitors have gone into the Chinese quarter, that reckless and foolish persons of the company may desire to see; and if any number of them should make violent attempts to escape from the gate, and restrictive measures, in consequence, be required, to prevent them going about, the results would be very embarrassing.

The inquiry has been made, also, of all the inmates of the compound; and the reply has been, that not one of them has any acquaintance with these Americans. We beg, therefore, that the latter be requested to delay their visit into the Chinese quarter.

We have drawn up this as our reply, in answer to their request.

*October, 1858.*

The joint paper from the two committees, Wang and Kung.

pel begins to take hold here, the opposition it will meet with may be expected to be of a severe and energetic kind. The contrast between what we see here, and the slack-handed management of the Mandarins, in China, is very striking.

*Oct. 3.*—The head of the Yedo government is officially announced to have died some short time since. This personage is the so-called “emperor,” with whom the recent treaties have been made: his disease would seem to have been dropsy, though there were rumors of his having destroyed himself on the requisition of the titular chief emperor at Miaco, who is the true sovereign—the other at Yedo being a sort of generalissimo.

This is not the place to dwell on the political condition and constitution of the Empire, else I should have a good deal to say which would differ from the commonly received statements and terminology.

When the flag-lieutenant offered, in the Commodore's name, to fire the usual number of minute guns out of respect to the deceased Emperor, the Governor returned his thanks for the attention, but remarked that “the custom of the Japanese is to mourn in silence.”

*4th.*—With two companions, accomplished the ascent of the highest hill in the immediate neighborhood of the bay. Its elevation is about 1,200 feet, and the view from the summit is wonderfully fine and diversified, though hardly equal in extent and variety of objects to what I had seen near *Hang-chow*.

*6th.*—Having been told that the consul-general, Mr. Harris, is an Episcopalian from New-York city, and that he has been a maintainer of divine service at his consulate every Sunday, I ventured to write him a few lines, mentioning the good opening that seemed to present itself for the location of a missionary here at Nagasaki, and asking him to write to Shanghai informing us if his more extended knowledge enabled him to tell us of some better opening elsewhere on the Japanese

*Letter from Dr. Williams.*

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coast. I think an answer may be expected from him in about three months.

7th.—At about sunrise we steamed out of the harbor, and soon after met the “Mississippi,” just come down from the more northerly port of *Hakodadi*. Capt. Nicolson mentioned his having had *three* classes for the instruction of the Japanese during his stay there.

8th.—By evening we were nearing the islands, and by daylight, on the 9th, we made the “Saddles,” about 80 miles from *Woosung*, where the ship anchored, and I reached home in a boat late at night, finding all well.

The distance from Shanghai to Nagasaki is about 450 miles. Winds generally fair both ways. Two days run across for a steamer.

P. S.

SHANGHAI, 19th Oct., 1858.

After reflecting a good deal on the circumstances of my recent trip to Japan, I cannot come to any other conclusion than that it is a matter of simple, straight-forward duty on the part of our Church to begin the good work there at once.

The August No. of the SPIRIT OF MISSIONS has just reached us by mail, and in it I observe that mention is made of contributions for this specific object. Such coincidences are among the most reliable tokens we can have that the way is prepared and the time is come.

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LETTER FROM DR. WILLIAMS.

THE following letter from Dr. Williams, Secretary and Interpreter to the American Legation in China, to the Rev. Mr. Syle, will be read with interest in this connection :

NAGASAKI, Sept. 30, 1858.

DEAR BROTHER SYLE: The intercourse I have had with the inhabitants of this town has greatly increased my interest in the nation generally, and I hope the treaties which have

been lately signed between its highest authorities and the representatives of powerful Western countries, will tend to open this Empire to the efforts of those who wish to teach its inhabitants the truths of Christianity, as well as to the enterprise of the merchant. But when we remember the long struggle which ended in the expulsion of the Roman Catholics, and the destruction of their convents in 1640, it is the suggestion of wisdom to proceed discreetly in new attempts to make known these truths, so that they may not be frustrated before they are understood. While it is proper to leave the success of every right effort to the blessing of God, the prejudice which the propagation of error formerly caused in the minds of the Japanese, and led them, out of regard to their own safety, to banish foreigners from their shores, must not be altogether overlooked or supposed to be extinct.

If, therefore, a plan can be devised so that the Japanese officers and people can both perceive and receive some of the practical benefits of missionary labor, while the missionary himself is learning their language and making their acquaintance, it will be likely to pave the way for direct labors in preaching to audiences willing to listen.

It seems to me that the most promising plan to commence with, will be to station a missionary at Nagasaki or Yedo, whose object shall be to teach English to the Japanese youths put under his charge, with the understanding that he shall have all the assistance he himself needs for learning their language. This engagement may be entered into for two years at least, at the end of which time experience will prove the best guide to future operations. In some respects Nagasaki is preferable to Yedo to commence such a school, as this town is intended to be the leading commercial port in foreign trade, and the demand for a knowledge of English is greater.

If the mission be commenced by a discreet and patient man, whose first object will be to teach his pupils to write and speak English, to whom is joined a physician, whose object will be to practice gratuitously among the people at large, and

educate a few pupils in medicine and surgery, if they can be obtained, both of them full of love for souls, and earnest in leading men to the Saviour, we may humbly look for their success. The two will be able to support and advise each other, and perhaps one of them had better be married.

I hope that some of the American Missionary Societies will be ready to enter on this field as soon as the new treaties go into effect next year, and I should be glad to learn that your Board was ready to do so. The field is likely to prove more difficult and interesting in some respects than any other; the language is hard, the people are inquisitive, captious, subtle, and somewhat vindictive in their feelings, and the system of espionage annoying. My intercourse with the Japanese in four visits to their country, and a partial acquaintance with their language, lead me to suggest that the men selected to form a mission among them be chosen for their patience, prudence, unwearied kindness, and aptitude for learning, for these qualities will find full proof. I shall watch the course and manner of the mission with great interest and sympathy, and hope to assist it as I have opportunity.

The extraordinary readiness now shown by the Japanese to admit foreigners to live and traffic in their ports after so many years of seclusion, and their desire to adopt and learn the arts and improvements of Western nations, lead me to urge the immediate action of the Churches, that the best good may not be withheld from them. To see and acknowledge that the hand of God is in this movement, should be the chief argument for going forward to occupy what he has made ready.

Most truly yours,

S. WELLS WILLIAMS.

1 1859年2月号 サイル氏の訪日記。82-91頁。

訳出 87頁11行目～88頁16行目。

かなり多くの会話が交わされた後、〔長崎〕奉行は“ポーハタン号の”チャブレンであるウッド氏の教授によって日本人通詞たちが得た成果について、米国弁務官〔リード〕に対して自ら進んで礼を伝えました。リード氏が返礼した後、私〔サイル〕は、誰かがここに来て住み、英語を教えて欲しいと奉行が望んでいるか否かを、奉行に尋ねるようにリード氏に頼みました。奉行は返答する前に振り返って、彼の近くの役人たち（副奉行、海軍士官、警察長官たち）と相談し、それからゆっくりと「はい、とても喜んで」と言いました。

その会見の残りの時間、私の心中をかなりたくさんの方がよぎったことを告白します。その後、私が1人で静かな通りをゆっくりと歩いていると、会見に同席していた通詞が私のところに追いついてきたので、私は再び、彼にその話題を切り出しました。“先ほど奉行が言われたように、来年の夏に誰かがここに来るとしたら、どこに住むことになると思いますか。”“奉行は彼に立派な邸宅を1軒提供されることでしょうか。”“彼の妻子にはどのような配慮がなされるでしょうか。”“彼らのために、十分な広さの部屋がある非常に大きな邸宅を1軒、奉行は提供することでしょうか。”

〔9月〕「29日」。もう一度私は各種の関心事への言及さえも省略して、ある重要な事項を特筆します。

〔午後〕1時に奉行とその一行は、リード氏への返礼訪問のために“ミネソタ号”を来訪しました。船上では礼砲が発せられ、海兵隊、楽団と海軍大隊が（大変に嬉しいことに）日本人の前を通り過ぎた後、来訪者は皆リード氏の船室に移り、昼食をとるために着席しました。私はたまたま通詞と副奉行の間に座ったのですが、両名とも私に英語を教えに長崎に来て住んで欲しいという希望を繰り返し表明しました。もし私が今このまま滞在を延ばすことができないのなら、できるだけ早い船で来てもらえないでしょうか。またその船はいつ来るのでしょうか。私は、私が住居をもち、妻子が歓迎されると確信しました。私は単なる教師ではなく、説教者であることを、彼らに告げるのは心苦しかったのですが、彼らの願いが適うように、アメリカに手紙を書くことを約束しました。それで、この問題はそのままになっています。私自身、「摂理的な開放」の途上において、これ以上のものは期待されえな

と思います。

注記：1858年7月29日の日米修好通商条約締結後、翌1859年7月4日の条約施行による長崎開港を前に、駐清米国弁務官ウィリアム・B・リードは1858年9月20日（長崎入港）から10月7日（出港）にかけて、滞日2週間半の長崎旅行を敢行した。駐清米国公使館書記S・W・ウィリアムズ（元アメリカン・ボード宣教師）と、米国聖公会遣清宣教師E・W・サイルも、この訪日小旅行に同行した。サイルは、この訪日日記の1858年9月28日と29日の部分において、長崎奉行らが翌年の開港に備えて日本人通訳（通詞）を養成しなければならないという緊急の目的から、外国人英語教員の派遣を熱望している会話を紹介し、宣教師が英語教員として来日することによって、プロテスタント・日本ミッション開設の絶好の契機となる可能性に言及したのである。

2 1859年2月号 ウィリアムズ博士からの書簡。〔1858年9月30日、長崎〕。  
91-93頁。

訳出 92頁16行目～93頁20行目。

それゆえ、宣教師自身が日本語を学び、日本人と親交を深める中で、日本の役人と庶民がともに、宣教の働きの恩恵の幾つかを、実際に理解し受け入れることができるような計画を考案することができれば、進んで耳を傾けようとする聴衆に向けて説教をするという、直接的なはたらきかけの地ならしとなることでしょう。

〔日本伝道を〕開始するための最も見込みのある計画は、長崎か江戸に宣教師を1名置くことのように私には思えます。その〔宣教師の〕目的は彼のもとで日本人の若者たちに英語を教えるというものです。それは宣教師が日本語を習得するために必要な助力を得ることにもなります。これには少なくとも2年携わるべきでしょう。そうすれば、習得期間の終わりには、その経験が将来の働きにとって非常に有益となることを証明するでしょう。様々な点から、長崎は外国貿易において指折りの通商港とされており、英語習得の要求がかなり大きいことから、そうした学校を開設するには、江戸よりも好ましい地であると思います。

もし、ミッションが思慮深く、忍耐強い人によって始められるのであれば、その人の最初の目的は、英語を書くことと話すことを生徒に教えることです。

さらに、医師が1名加わって、庶民に無料で医療奉仕し、薬品と外科的処置について何人かの生徒たちに教育することを目的とします。いずれも、魂のために愛に満ち、救世主に導くことに熱心である人材を得られることができれば、私たちは謙虚に彼らの成功を待ち望みましょう。2人のうち1名は、おそらく既婚者が望ましいと思います。

私は、来年の条約施行後すぐに、アメリカの伝道局の幾つかがこの地に入る準備を整えることを望みます。そして、貴兄の伝道局がそのような準備をしていることを知り喜んでます。この地は、おそらく幾つかの点で、他のどこよりも困難ではありますが、興味深いことを証明しています。言葉は難解で、国民は詮索好きで、騒々しく、ずる賢く、そして何か、彼らの感情において自己弁護的であり、迷惑な密偵の組織があります。私の4度の来日を通しての日本との交わりと、私の部分的な日本語の知識からすると、日本にミッションを形成するために選出される人材は、忍耐強く、慎重で、飽きることのない親切、習得への適性、これらの資質を備えていることが、最も求められるであろうと推測します。私はミッションの進むべき道と方法に関して、大きな関心と共感をもっており、機会があればお役に立ちたいと望んでいます。

注記：前記 No.1 の長崎訪問に同行した S・W・ウィリアムズは、この滞日中に、米国聖公会伝道局宛に書簡を発信して、英語教育と医療奉仕をする宣教師の派遣による日本ミッション創設への明るい兆しに言及した。

FOREIGN MISSIONS  
OF THE  
Protestant Episcopal Church.

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OCTOBER, 1859.

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JAPAN.

MENTION was made in the September number, of the remarkable manner in which the Rev. Mr. Liggins had been led to enter upon the work in Japan at an earlier day than was anticipated by the Foreign Committee. The following letter from Mr. Liggins gives particulars of the occurrence at Dzang Zok, which led to his departure from that city, and furnishes, also, interesting information in relation to the work in Japan :

NAGASAKI, JAPAN, *May* 26, 1859.

REV. AND DEAR BROTHER :—You will, doubtless, be surprized to learn that your letter apprizing me of the appointment, by the Foreign Committee, of the Rev. Mr. Williams and myself, as missionaries to Japan, found me already in that country. By an unexpected Providence, I have been led here two months before the time when, by treaty stipulation, I could claim the right to take up my residence here. *How* I have been thus led I will now narrate.

During the last eighteen months in China, I suffered very much from repeated attacks of the fevers so prevalent in the middle and southern parts of that country ; and during February and March of this year I was so completely reduced, and so unable to attend to missionary duties, that I began to think it was my bounden duty to leave China for a season, in the hope of recovering, with God's blessing, that health which I had lost. While thus thinking, an event occurred which hastened my departure.

The fifth of April is the day on which some of the people of Dzang Zok get up a procession in honor of their parents. This procession has a bad

name among respectable Chinese, and none take part in it but the lowest class of the people. The former ridicule it very much, and say of it, that "it is composed of those who beat and revile their parents before breakfast, and march in procession, in honor of them, after breakfast."

This procession passed by the house we occupied, and last year the Rev. Mr. Williams and myself were so afraid of their committing disorderly acts, that we kept away from the house until after dark. But having been more than a year at Dzang Zok, and having become well known, at least in all the western part of the city, I thought I might venture to remain in the house this year, and even open it for preaching and book distributing.

I soon had cause to regret this course, however, for the crowd was so large and unruly that our Deacon Chi found it difficult to preach, and utterly out of the question to distribute books; but some of them snatched them from him, and one of them struck him because he would not give him a book. It was with the utmost difficulty that we at last succeeded in getting the crowd out of the house; and when we did so, we resolved not to admit any other person during the day. But when I came home in the evening I found a crowd collected in front of the house, who seemed bent upon getting in; and the efforts of myself, and teacher, and servant, to prevent their doing so, so enraged some of the ruffianly part of the crowd, that they commenced breaking through a slight door at the east end of the house. As they broke through this door I went out of the middle one, intending to go to the Chebeen, or Mayor, of the city, and complain of their conduct. But, as I passed out of the door, the ringleader of the crowd, and two other ruffianly fellows, seized, beat, and kicked me, in the most cruel manner; while others stole the things from the room belonging to my teacher and our catechist, Wong Voong Fe. My day-school teacher, and two of the neighbors who tried to defend me, were, also, much beaten by them; as were, also, three persons, unknown to me, who tried to rescue me out of their hands. But while they were doing this, I was engaged in prayer to God, that he would save me from that violent death with which I was threatened; and I would mention, with feelings of adoring gratitude to a prayer-hearing God, that, no sooner did I cease praying than the hearts of these men seemed to relent, and they not only ceased beating me themselves, but preserved me from the cowardly blows of other lewd fellows of the baser sort.

An appeal was made to the Mayor of the city; who stated that, although Mr. Liggins was in Dzang Zok by courtesy, and not by treaty right, yet he said he was willing to act according to the spirit of the new treaty, and would do his utmost to prevent a repetition of what had occurred, and to see that Mr.

Liggins was not in the least disturbed while carrying on his work.

The Mayor the next morning issued the following proclamation :

“ Chung, Mayor of Dzang Zok, in the prefecture of Suchau, in province of Kiangnan, issues a proclamation forbidding people making disturbances, such things being contrary to the law. Especially is it improper to ill treat one who is from another country. I have been made aware that certain worshippers and incense bearers have, without any cause, beaten and wounded the Rev. John Liggins, of the United States, and destroyed many things in the house which he occupies. This being greatly in violation of all that is right, I have already sent out the police to arrest the offenders, and when arrested I will punish them severely. And I issue this proclamation, commanding all persons, whether in the city, or in the villages, to peacefully pursue their proper callings, and if persons from other countries come here, to preach and to give medicines, I certainly will not allow of their being disturbed in any way. Hereafter, if any persons commit a like offence, I will punish them with the utmost severity of the law, and will not in the least grant forgiveness.

“ Hienfung, 9th year, 3d month, 4th day.”

Mr. Liggins goes on to say :—

“ The effect of the treatment which I have received, was still further to prostrate my health, and I returned to Shanghai with Bro. Williams upon his arrival five days after. My grief was, that on account of the fewness of our numbers, he could not remain there and carry on the work which had been begun. The truth was becoming widely known, and the congregations, when I last preached, larger than they ever had been ; while, besides one earnest-minded native convert, Mr. Sung, there were two others that I thought of baptizing in a short time. One of them, an intelligent man, accompanies me to Japan as my teacher in Chinese, while the other I desired to go to Sung for instruction, and if he still desires baptism to come to Shanghai and one of the brethren would baptize him.

Arrived at Shanghai, I waited upon the American Consul, Wm. G. Smith, Esq., and made a detailed statement of what had occurred. He at once wrote a letter of thanks to the Mayor of Dzang Zok, and stated in the letter that he should inform the President of the United States of his praiseworthy conduct, in the prompt punishment of the offenders and affording me protection.

The brethren of the Mission now desired me to consult Dr. McGowan concerning the state of my health, and be guided by his judgment in the matter. He having just returned from Japan, advised me to make a visit

to that country ; saying it was entirely free from those miasmatic influences which had so injurious effects upon me in China.

I therefore, a few days after, took passage in the American barque *Maryland*, for Nagasaki, and on Monday, May 2d, we cast anchor before this city.

We were visited first by Yokoyama, a high official ; and afterward by Tahnakah, a still higher officer, and one who, under the governor, has the control of all matters connected with foreigners.

To these officers I mentioned my design in coming to Japan, and my desire that the officer would give me a house on shore, promising, if he did so, and I recovered my health, to be willing to teach the Japanese officers English.

John G. Walsh, Esq., the U. S. Consul, very kindly urged my desire to the governor, while some government interpreters, who were very anxious to learn English, and who had formed part of Dr. McGowan's class while here, prayed the governor to grant my request ; the result of all which was, that in a few days I succeeded in getting part of a good house, in a very beautiful situation, while there were merchants who had been trying every expedient for weeks, without success, and others have returned to Shanghai, having given up all hope of getting a house until the new treaties go into effect.

The first vessel that came in after the *Maryland*, brought me letters, and the first letters I opened were those of Bishop Boone and yourself, appri- zing me of my appointment as missionary in that country in which I was beginning, for the following reasons, to believe it was my duty to remain, if allowed to do so :

1. The improvement in the state of my health, and the probability, with God's blessing, that I should enjoy better health in Japan than in China.

2. The very great interest I have always had in the Japanese.

3. This interest being deepened by what I have seen of them since I have been here.

4. The imperative call for missionaries in Japan.

But when I read the report of the Foreign Committee concerning the establishment of a Mission in Japan, and the appointment of the Rev. Mr. Williams and myself as the first missionaries, and noted the unanimity of their action, and the conviction in the minds of the members of the committee that they had been guided, in doing what they had done, by the Spirit of God, I could no longer doubt, that, though so utterly unworthy of the honor, and lacking so many desirable qualifications for the work, yet, nevertheless, the call for me to be a missionary to the Japanese was from God, and that it became me, in humble reliance upon Him, to enter at once upon the work.

It should not be forgotten at home, however, that it is only pioneer work which is allowed here at present. And it is evident that both churches at home and missionaries in the field must, at least for a while, be content with this kind of work. If the people will not, and dare not, listen to an exhortation to become Christians, yet will listen to an explanation of Christian doctrines, then let us be willing to explain what Christianity is, for a while, hoping that their ill-founded prejudices against it may give way, and exhortations to embrace it soon be allowed.

If the Scriptures are returned with the word "prohibited" written upon them, and accompanied by a reprimand from the highest Japanese authority of the place, as was the case in this city only two months ago, then the missionaries must be content to circulate scientific works containing an admixture of Christianity, and which the Japanese are willing and eager to read, notwithstanding that admixture.

There are about 12 books of this kind in Chinese, prepared by the missionaries in China, of which I have disposed by sale and gift since I have been here about 150 copies.

I look upon these geographical, historical and scientific works, prepared by the missionaries in Chinese, as the *pioneer literature for Japan*; and as works in Chinese are understood by all well-educated Japanese, these works are destined to be eminently useful in doing away with this people's misconception of Christianity, and thus preparing the day for the circulation of the Scriptures.

But the missionaries should be well supplied with the same class of works, most of a primary character, in English.

Already the number of Japanese who read and speak English well is considerable, while the number of those who are eager to, and who will learn it, is legion; and they rank from the highest princes to the humblest traders. It is all-important that the books which get into the hands of these men should be of the right character, and missionaries are the persons to supply them; though of course there are some merchants who would give them good books. It should be a special object of the missionaries to do this, and of Christians at home to aid them in so doing.

A class of eight government interpreters come to me on Monday, Wednesday, and Friday, for instruction in the English language, each of whom, as well as several higher officers, has been supplied with the books referred to, in the Chinese language. Much to my regret, I have had but few suitable English books to give them.

I hope to be able to commence the regular study of the language in a week or two.

I am glad that the Foreign Committee intend to appoint a Missionary Physician as soon as a suitable person can be found. According to Dr. McGowan, the practice of medicine, as it prevails in western countries,

has been already introduced into Japan ; and a Missionary Physician might not only practise gratuitously among the people, but also instruct a class of young native physicians.

Desiring to be remembered in Christian affection to each of the members of the Foreign Committee, I remain, Rev. and dear Brother,

Very faithfully yours.

Thus has been commenced the *first Protestant Mission in the Empire of Japan*. May He whose hand is so distinctly visible in the events narrated above, guide all its future progress to the promotion of His glory and the eternal well-being of multitudes of those for whose benefit the work is undertaken.

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LETTER FROM JAPAN.

WE give below another of a series of letters, of which we have recently published several. Like those which have preceded, it will be found to be full of interesting matter, and for it we are indebted to the *New-York Journal of Commerce* :

U. S. FLAG SHIP POWHATTAN, }  
SHANGHAI, CHINA, June 14, 1859. }

I HAVE heretofore given a narrative of the inception and progress of my school at Nagasaki, and it remains to sketch the circumstances attending its close.

About two months had been devoted to my school when it was announced at the end of October, that we were at once to leave for Shanghai, Hong Kong, and Canton. A true *peripatetic*, I had left the ship every morning, and walking across the little Dutch Island Desima, and through the long rectangular streets of Nagasaki, at length reached the Russian Bazar, when, going up to my neat and airy school-room, my scholars were soon about me. How gracefully they walked in ! How low they bowed, all these coming forward to shake hands ! What smiles always sat upon their faces, while they instantly sat down to the table, and vigorously commenced the studies of the day ! Nor was their courtesy to me greater than to one another ; for when one came in later than the rest, they rose to receive him, while he held his head almost to the floor in return. Not one instance of disobedience or disrespect occurred ; not one angry or discourteous word was uttered ; not one moment's passion was lowered upon a single face. Sentiments of mutual affection soon sprang up, which was strengthened to the close of the school, and made the last hour truly painful.

3 1859年10月号 日本。[リギンズ、1859年5月26日、長崎]。457-462頁。  
訳出 461頁下から10行目～下から4行目。

月、水、金曜日に私のもとに来る8名の通詞たちに英語の授業を始めました。彼らと数人の高官には上記のような漢籍を提供しています。残念なことに、私には、彼らに与えるに適した英語教本がほんのわずかしかなかった。

私は1、2週間のうちに日本語の通常学習を始めることができればと思っています。

注記：1859年5月2日に米国聖公会遣清宣教師ジョン・リギンズは、一時的な療養目的で長崎に入港したが、英語講師として滞日していたバプテスト教会宣教医D・J・マガウアンの後任として、英語講師を希望したため、長崎駐在米国領事ジョン・G・ウォルシュの推薦を得て、来日数日後に、かつてサイルが求められた長崎通詞への英語教官として雇用された。母教会から遣日宣教師任命書を得たのは、来日後の船便によってである。

*GOOD NEWS FROM JAPAN.*

The Mikado, or real emperor of Japan, never gave his consent to the treaties with foreign powers which the Tycoon at Yedo consented to, and this is the main cause of the conflicts which have taken place in that country between the natives and foreigners. Seeing the uselessness of making treaties which were not ratified by the Emperor, and believing that these conflicts would never end until he did ratify the last treaty, the representatives of England, France, and the United States determined to proceed with a strong naval force to Hiogo, the nearest port to the capital, and endeavor, if possible, to obtain the required ratification. The Tycoon also marched from Yedo with thirty thousand men, and encamped within a few miles of Miaco, the capital. Yielding to this outside and inside pressure, and to the solicitations of some of his chief ministers, the Emperor has, at length, signed the treaty, consented to the opening of Hiogo in 1868, and to the payment of the indemnity money demanded by the foreign powers for the ill-treatment some of their subjects have received at the instigation of some of the native princes. After twelve years of most persistent effort, made first by this country, and afterwards by England and France, this most exclusive of monarchs has been induced to set his seal to a treaty with foreign nations. Let us hope that all the provisions of the treaty may be faithfully observed by all the contracting parties, and that an era of peace and good-will between natives and foreigners may be inaugurated in Japan.

Simultaneously with the above intelligence, comes an account of the first baptism of a Japanese by a Protestant missionary. It took place in Yokohama, near Yedo, on the fifth of November last, and was performed by the Rev. James H. Ballagh, of the Dutch Reformed Church, of this country. Concerning this event, Mr. Ballagh writes as follows:—

“One more special item, in which I know you will be interested, is the hope that my dear old teacher is at length a Christian. He is now very sick, and rapidly failing. He has been confined to his home in Kanagawa for the past six weeks. I fear he will not live this week out. Before his sickness he expressed himself a believer in the true God and his Son Jesus. I had prayer a few times with him in a little back-room behind my study. Since his sickness he has been an object of great solicitude, and has given satisfactory evidence of his trust in the Saviour. Fearing to rely on my own judgment of his case, and wishing advice as to duty in respect to baptizing him, I requested Dr. Hepburn (the Presbyterian missionary) to go over with me the first Sabbath of the month (5th). The Dr. expressed his satisfaction with his confession, and advised to baptize him. His son, wife, and daughter were present, and after consulting them, and obtaining their consent, we administered the ordinance. Dr. H. offered a prayer in Japanese, and I performed the ceremony, closing with a prayer. We had explained previously the nature of the ordinance and its obligations; these were all heartily received. I raised the difficulty of his country's laws. He said, he considered that ‘a very little matter.’ Truly, that Sabbath was a happy day, not only in rejoicing with my teacher in his profession of faith, but also in his strong faith, and in the way God led me in all this matter. His son's presence was also providential. The son and daughter both say they believe in the true God as their father does.

“My wife, as well as myself, is much interested in his two daughters and his wife, their step-mother. Kamie, the elder, is about fourteen. She was once a pupil of Miss Adriance, is very smart, and an object of deep interest to Mrs. Ballagh. She is at present living out at the home of a wealthy Japanese farmer, to acquire accomplishments so as to become the wife of some suitable person. His son, a promising young man, is in one of the houses here, and may do well. The younger daughter is a very bright little girl of seven or eight years. The wife is a very neat and interesting woman. I think she is the Mary of Bethany. I am affected by the simplicity of her faith, as she sits listening at my feet to hear of that Saviour who loved Martha, and her sister, and Lazarus.”

Our own missionary, the Rev. C. M. Williams, says, in a recent letter :—“If the frequency of visits from educated Japanese, the readiness with which they enter into conversation on the subject of religion compared with their former hesitancy, the apparent earnestness with which they listen to the truth, and the manifest desire to receive religious books, may be taken as evidence on which a judgment may be formed, our quiet work in Japan is silently bearing fruit, which, in good time, will ripen into an abundant harvest. Heretofore it has been felt that great caution was necessary, in order that the authorities might not be alarmed and put difficulties in the way of our intercourse with the people. But my position is now thoroughly known. All classes recognize me as a religious teacher, and are convinced, I trust, that they have nothing to fear. I have consequently thrown aside much of my reserve, and for some time past have made it a practice to go out nearly every afternoon to read and talk in a quiet way with the people. There are several houses to which I go regularly once a week, and hope my visits may grow into cottage lectures.”

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*CARL GOTTLIEB PFANDER, D.D.*

During the last twelve months no less than thirteen of the missionaries of the English Church Missionary Society have “fallen asleep,” and among them are some of the most eminent which the Society has ever had. Noble, of Masulipatam; Peet, of Travancore; Rogers, of Bombay; Bühler, of Yoruba; and Pfander, of Constantinople, have all rested from their faithful labor and entered into the joy of their Lord. These were all able, earnest, and experienced men; but the most eminent of them was Carl Gottlieb Pfander, D.D. After spending four years at the Basle Seminary, Dr. Pfander was sent in 1825 to Georgia, where he labored for ten years, until that mission was interdicted. Those early and earnest labors, however, are now producing a rich reward. There is a large number of evangelical Armenians on the borders of the Caspian Sea. In 1840, Dr. Pfander joined the English Church Missionary Society’s mission at Agra, in India, where he labored particularly for the Mahomedans. For this he had peculiar qualifications, as he had for some years directed his chief attention to the Mahomedan controversy and to the study of the Persian language. Several Moslems were converted by his labors and writings, and he soon became celebrated

4 1866年4月号 論説。日本からの朗報。206-207頁。

訳出 207頁11行目～24行目。

私たちの宣教師C・M・ウィリアムズ師は先般の書簡で、次のように述べている。“学識のある日本人によるしばしばの訪問と、以前の彼らの躊躇とを比較するなら、また、宗教の話題への会話に入ることを彼らが快く受け入れる傾向と、真理を聞く彼らの明らかな熱意と、宗教書をもろうことへの明らかな欲求とを、ある判断を下す証拠とするなら、日本での私たちの静寂な働きは静かに実を結びつつあり、それはよい時期に豊作へと熟することでしょう。これまでは、当局を憂慮させず、また彼らが私たちと日本人との交際の途上に争議を持ち込むことのないように、多大な注意が必要であると感じられてきましたが、今や私の身分は完全に知れわたっています。日本人の全階層が私を宗教教師として認識しており、彼らが何も怖れることはないと確信していることを、私は信じています。私はついに、私の自制の多くを捨て、少し前から日本人と静かに読んだり、話したりするため、ほとんど毎日午後に出外しています。私が週に1度、定期的に訪問する家も何件かあり、私の訪問が家塾に発展することを望んでいます。”

注記:米国聖公会は同年秋に3年に1度の総会を開き、1864年に他界した初代中国・日本伝道主教ウィリアム・ジョーンズ・ブーンの後継者として、1865年10月23日にウィリアムズを選出した。長崎のウィリアムズにこの報が到着するのは1866年に入ってからである。彼は同年2月に莊村助右衛門(No.8注記参照)に密かに授洗した(当人に迫害を及ぼさないため)後、離日し、同年7月ごろに10年ぶりに帰米(詳細な到着月日は不明)、10月3日にニューヨークの聖ヨハネ礼拝堂で第二代中国・日本伝道主教に按手された(1874年に日本伝道の専任主教となる)。

mere incarceration may happen to the soul. The Taouist and Buddhist priests, who fatten on this, which in some sense may be termed a Confucian superstition, discover, whilst engaged in their devotions, that some ancestor spirit belonging to a rich family of their acquaintance is in a state of purgatory; casual information on this point reaches the ears of the family; they send for the priest, and consult him as to the necessary steps for the relief of their relative; the priest prescribes an elaborate performance of the ceremony of the *kung-tuh*, "meritorious service," and a large sum of money, part to be spent in the ceremonial, and the remainder to be the perquisite of the priests. The family, in real anxiety about their friend, and terrified at the same time at the threatened outlay, offer a lower figure, £100 say, instead of the priest's £200, and after long haggling, the priest with much reluctance undertakes the attempt for £150. The service commences with sound of gong and amidst the fumes of incense. Suddenly the abbot pauses, and with feigned emotion announces that the position of the spirit is unchanged, and that for the sum offered by the family the work of release cannot be effected. They, roused now to anxious enthusiasm, raise or borrow in some way the extra £50, and the service is resumed: the spirit is struggling up the sides of the pit; one more effort, a little more money, and he will be free; and so the family, frantic with eager expectation, "tear the baubles from their arms, the rings from their hands, and raising thus money from the pawnbrokers, pay an additional sum to the priests, the spirit is free, and their piety rewarded with success." The release is, however, only temporary; and when the family has recovered from the depression consequent on this great outlay, the priests will probably discover some other spirit in similar misery, or the same spirit, for some cause, shut up again in purgatory, and crying, "Have pity upon me, have pity upon me, O ye friends."

One might make merry over such a palpable invention of corrupt and covetous priests; one might compare it with that which it most strikingly resembles, the Roman Catholic superstitions: but it is a subject too sad for laughter, too terrible in its power and wide-spread influence for mere philosophical analysis or mere amused comparison with sister follies.

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## CHINA.

FROM BISHOP WILLIAMS.

PERSECUTION IN JAPAN.

A FORMER letter with regard to persecutions in Japan will be a sufficient reply to your inquiries on this point.

A short article in the *Shanghai News-Letter*, published for transmission to America by each mail, says: "The late persecution against native

Christians in Japan seems not to have been directed against that faith alone, but against Buddhism also, or in other words against image worship in general. . . . Buddhists are as much Dissenters from the State religion as are Christians. A remarkable determination to utterly abolish idols is shown by an iconoclastic edict, which dooms to destruction even the great idol of the empire, a colossal image of Buddha, in bronze, of world-wide fame, called Daiboots. The gigantic statue is for sale; and, as it is too large to remove without breaking up, it is likely soon to be turned to some useful purpose, after having for six centuries contributed to promote a debasing superstition."

How much truth there may be in this I am not prepared to say. It is probable the Government may intend to dispose of the great image or to melt it down into "cash," for they are very much in want of money; but I doubt much whether they are inclined to make such open war on the Buddhists as to issue a sweeping edict which will "utterly abolish idols." The only Japanese whom I have been able to question on the subject thinks there must be some mistake about the matter—that some one has probably confounded the edict against Buddhism, passed two years ago, with the present determination to sell Daiboots. The Buddhist priests at that time brought so much pressure to bear upon the Government that the edict in question was withdrawn almost immediately.

Notwithstanding the late persecution of Christians in Nagasaki, several persons have been baptized there within a short time. Among the number, I was rejoiced to find an old servant of mine, who told me he could never forget the instruction he received from me. Another of my old servants says he believes, and I trust he may soon have courage to confess CHRIST before men. He says there are numbers in Nagasaki who no longer believe in Buddhism, and are only kept by fear of punishment from becoming Christians. Much seed has been sown in that neighbourhood, and I firmly believe that numbers will openly become Christians as soon as the Government abolishes the edict against the Christian religion. I shall be unable to give you an account of my visit to China. You will be pleased to know that twenty-two persons were confirmed—five in Hankow and seventeen in Shanghai. Shall try to give some particulars in next.

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FROM REV. MR. HOYT.

HANKOW, *May 4th*, 1870.

YOUR kind favor of February 16th gave me much pleasure. Its messages of affectionate remembrance I promptly delivered to the brethren, all of whom, I am glad to say, are in good health, and armed with much vigor for their several offices.

We were much rejoiced to welcome the Rev. Mr. Boone and wife to our little circle. Each new hand at the wheel adds strength to those

5 1870年8月号 中国。ウィリアムズ主教から。日本における弾圧。  
456-457頁。

訳出 457頁22行目～32行目。

最近の長崎のキリシタン弾圧（注1）にもかかわらず、短期間に数人が受洗しました。そのなかに私の老使用人がいて、私から受けた教えを決して忘れることができなかつたと私に語ったのは喜ばしいことでした。もう1人の私の老使用人も信仰を保持しており、私はまもなく彼が人々の前でキリストを告白する勇気を持つであろうと信じています。長崎には仏教をもはや信じていない人々がたくさんおり、仏教徒としてとどまっているのは、彼らがキリスト信徒になることで被る刑罰へのおそれからだと言っています。その近隣者には多くの種が蒔かれていて、私は、キリスト教を禁止する高札が廃止されれば、すぐにでも、多くの者が堂々とキリスト教徒になるであろうと確信しています。

（注1） 1870年1月2日の浦上キリシタン三千余名の全国諸藩への流刑。ウィリアムズはこれを同年2月24日付の書簡で本国に報告している。

注記：第二代中国・日本伝道主教に接手された直後の1866年11月、ウィリアムズは首都ワシントンに赴いてアンドリュー・ジョンソン大統領とウィリアム・シワード國務長官と会見し、日本の幕府による禁教令の撤廃をうながすよう米国政府の影響力行使を請願するなどして、滞米中は母国で積極的な禁教令撤廃運動を展開していた。1865年3月、長崎の大浦天主堂に、潜伏キリシタンがプティジャン神父の前に姿を現し、復活キリシタンの報が世界を駆け巡る2ヶ月前から、ウィリアムズは、既に禁教令の高札撤去運動を母教会に働きかけている。在日時代は歴代駐日英米公使に協力を求め、母教会には再三米国政府への運動を強く要請して、明治初期の1872年に訪米した岩倉使節団に対する米国政府の圧力と米国民の世論の喚起に寄与し（この当時の國務長官ハミルトン・フィッシュは米国聖公会役員）、1873年2月の高札撤去に間接的に貢献した。

ウィリアムズはこの書簡で、長崎在住時代（1859年以降1862年末から1863年2月中旬まで崇福寺広徳院。1866年春まで東山手居留地5番）に接した日本人らが信仰を保持し、受洗者がいることを喜んでいる。

school established here for receiving pupils who may be prepared to go among the thirty for the next three years ; so, if our Bishop does not object, I shall hope he may be one of the next *lot* sent, as he would then have every facility for a good education, and all at the expense of the Chinese Government. Mr. Chan Laisen, who takes them to America, is a nice gentlemanly person, a member of the London Mission, and was educated at Yale, New Haven.

The Boys' Boarding-school, the Hospital, and the Kong Wan Mission are going on as usual. Hoong Niok proposed the other day that I should go on with Mr. Nelson's teaching of him and Kia-Sung Ting, which I would have done, but Ting lost his youngest child a few days after Mr. Nelson left. His wife is quite inconsolable ; he does not like to leave her ; so I have only seen him once since—and now Hoong Niok has inflamed eyes—and does not read at all—though he can attend to most of his duties at the hospital, and will, I hope, soon be able to read and study. Then, if Bishop Williams does not come over from Japan, I shall go on with their lessons till Mr. Nelson returns.

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### JAPAN.

#### TRANSLATIONS—SCHOOL.

WE learn from letters recently received that Bishop Williams has finished translating the Four Gospels and the Prayer-book into the Japanese tongue. He has lately been on a visit to Japan, and has organized a school for boys at Osaka, which he has placed in charge of the Rev. Arthur R. Morris, the Missionary of our Church at that place. Mr. Morris writes : " Feb. 22.—The boys made their appearance yesterday afternoon, and were started by the Bishop in learning their A, B, C. We hope that this may be a way of introducing them, and perhaps some of their parents and friends, to the principles of the doctrine of CHRIST. They presented a very good appearance, and seemed pleased with their first introduction to the English language. Each of them wore his sword, although the oldest was not more than fifteen, and in the event of their having any altercation with their teacher he would be apt to get the worst of it, but they showed no disposition of that sort yesterday."

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#### TREATY STIPULATIONS WITH CHINA, CONCERNING MISSIONARIES AND CONVERTS, TO BE STRICTLY COMPLIED WITH.

A RECENT number of the *Chinese Recorder and Missionary Journal*, published at Foochow, China, contains a very remarkable article upon the revision of the treaties with the United States and the other Powers in 1868—

6 1872年6月号 日本。翻訳。学校。358頁。

訳出 358頁21行目～34行目。

最近届いた書簡から、私たちは、ウィリアムズ主教が四福音書と祈祷書を日本語に翻訳し終えたことを知った。彼は最近日本を訪問し、大阪で男子校を設立した。当地における私たちの宣教師アーサー・M・モリス師がその学校を管理している。モリス氏は次のように書いている。“2月22日。少年たちは昨日の午後登校し（注1）、A・B・Cを主教から習い始めました。これが少年たちに、またおそらく彼らの何人かの両親たちや友人たちに、キリストの教理の原則を紹介する方法になることを、私たちは望んでいます。彼らはきちんとした身なりで現れ、最初の英語の授業に喜んでいるようでした。彼らは最年長者でも15歳以下で、それぞれ帯刀しており、教師とのいかなる口論においても負けがちなでしたが、昨日彼らはその種の〔口論〕気質を見せませんでした。”

（注1） 1872年4月12日付のA・R・モリス書簡によると、1872年2月21日に大阪に最初の男子校が8名で発足している。

注記：ウィリアムズは1868年2月、中国帰任早々に、在日宣教師が一人もいない日本ミッションの生命線を守るべく、自ら日本移住の決意を表明し、外国委員会と伝道局年会の認可を経て、1869年5月中旬に大阪（川口居留地付属内外人雑居地の与力町の借家）に移住した。長崎時代に宣教師リギンズが1860年2月に滞日10ヶ月足らずで帰国し、宣教医ヘンリー・H・シュミッドが1861年11月に滞日1年3ヶ月で帰国して以来、在日宣教師はウィリアムズ一人であった。10年ぶりの加勢となる遣日宣教師アーサー・ラザフォード・モリスが来日したのは、1871年5月2日である。1871年10月10日付のモリス書簡によると、彼は来日5ヶ月後には日本語教師と楽に会話をし、漢字を使用して日本文も書けるまでに日本語が上達している。

door, and writhing and twisting, to swallow down any unhappy evil spirits that may be haunting the place. By the skilful manipulation of the bearers this monster is made to imitate all the movements of the serpent with wonderful exactness. Each family visited in this manner is ready with a broadside of fire-crackers and a bonfire of paper money, whilst their private gongs, kettles, and pans are made to contribute to the din that already makes the very earth quake. There are then prostrations before the "beast," and the procession moves on.

It would not be surprising to me if, some time, amidst all this excitement, our little Evangelists lost their balance, and our regulation school-hats were sent whirling into the air. Yet I do not suspect any individual boy. May the SAVIOUR Who loves them bless them all, and keep them safe in His arms.

We shall soon be in need of *sixteen* new scholarships, for we are about to enlarge our buildings. Of course there will be much "scrambling" among the Sunday-schools, lest some one fail to get a boy of its own.

My affectionate regards to the first applicant, and to all who love our LORD and SAVIOUR JESUS CHRIST.

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## JAPAN.

A MISSIONARY AND A MISSIONARY PHYSICIAN URGENTLY NEEDED—INTERESTING LETTER FROM THE REV. A. R. MORRIS.

THE present condition of Japan is the great wonder of our day. The leading spirits of the nation have on a sudden sprung into the rushing tide of modern life, and they are this hour plunging in it. The same movement which has brought them forth from their seclusion has cut them loose from their old faiths, and all the information which we have been able to obtain leads to the belief that in all religious things they are now adrift. The question for the Christian is, Shall their feet be set upon the rock, or are they to drift on into nothingarianism or infidelity? We much fear that there is great danger of the latter issue, on the general principle that a people are apt to suspect all faith who have found that the faith in which they were reared is a lie—a principle which, by the way, is receiving a practical illustration before our eyes in every land in which the people have awakened to the impostures of Romanism. We mourn and marvel, therefore, that while Christian people, as philosophers, are making the movement which is going on among the people of Japan their study; and, as merchants, are leaving no stone unturned in order to make the course of events inure to their gain; and, as curious travellers, are thronging to the

shores of Japan to witness with their own eyes the strange sight of a dead nation coming forth from its grave and loosing itself from its mouldy ceremonies; the same men, as Christians and Churchmen, are doing almost nothing.

Their sacred mission in the world is the publishing abroad the praises of Him who called them out of darkness into His marvellous light, and the tendency of all the truth which they know is to make the helping of struggling men to the life which comes from JESUS CHRIST a passion with them; and yet the utmost efforts of the Foreign Committee, extending through several years, have as yet resulted in the securing from the large body of Clergymen and Laymen who make up the Episcopal Church only one man for the vast work which is opening before the Church, in Japan. His being there *alone* seems almost a provocation of Him who was careful to send his messengers out "by two and two." It subjects the Missionary to great trial and seriously retards the work of the Church. That he should be reinforced by the presence of a Missionary and a Missionary Physician is essential, and private correspondence having failed to secure them, this public appeal is made.

A Missionary in Japan would have the inestimable privilege of teaching men, many of whom are feeling after God and timidly stretching out their hands for a guide, and of having a share in directing the future of a most interesting and impressible people who are really now first entering upon life. A Missionary Physician would find an unbounded field for his skill, and would be treated by the Japanese with a consideration amounting almost to worship. He should be a *thoroughly competent* medical man, not a specialist, but one who could act as physician, surgeon, and apothecary. He should be a communicant of the Episcopal Church, and a devotedly religious man, able and willing to lead his patients to the Great Physician, ready to co-operate with a clerical Missionary, and to take an interest in all Mission work.

The Foreign Committee would make every reasonable provision for the personal comfort of the Missionary and the Missionary Physician, and would furnish them with all the appliances necessary for the prosecution of their respective duties.

The following letter from the Rev. Arthur R. Morris contains late news touching the condition of affairs. We have later news, however, in a dispatch to the Japanese Embassy, which not only confirms the statements of this letter, but brings the remarkable intelligence that the Emperor has issued

a decree abolishing the long-continued and sanguinary edicts against Christianity. It is reported also that Prince Kodama, of that Embassy, has received Christian Baptism in Washington. Is there no Clergyman, is there no Physician, throughout the length and breadth of our Church, who will respond, "Here I am. Send me!" to the Providential call which is sounded out by these facts?

We believe that when the needs of this field are thoroughly known, men will be ready to occupy it, and, in view of this possibility, we beg liberal-minded laymen of our Church, especially those who will be particularly benefited by our new relations with Japan—the merchants—to give the Foreign Committee such assurance of their practical sympathy and support (by pledging the whole, or a part, of the salaries of those who shall go out to Japan), as will enable the Committee to accept the services of every suitable man who may offer for the field.

OSAKA, *April 12th*, 1872.

REV. AND DEAR SIR: Since I last wrote you Bishop Williams has returned to China, leaving me in charge of a class of eight boys, whom I am teaching English for two hours every day, in hopes that it may afford a means of teaching them, or perhaps some of their friends, something of the Gospel. They seem to belong to the better class of Japanese; they all wear swords (which they make use of to sharpen their slate pencils), and that you know is a mark of rank in Japan, so that the hope of gaining an influence over them, or of winning their friendship, is in itself worth striving after. They seem to be making good progress in their studies. I was in hopes of increasing their number, but there seems no present prospect of it, as the Bishop thought it best not to take any more, unless I could get seven or eight, so as to start another class.

I think that things are looking hopeful, and that there is an increased interest in, and an increased desire to become acquainted with, Christian teaching. As an evidence of this I will mention that the Bishop had some Bibles and tracts sent over from Shanghai. There were sixteen different kinds of tracts, all, with one exception, in the Chinese character, which is only read by the educated Japanese. I have had application for six of the Bibles and six of each kind of tract, making six complete sets, for as many different individuals. These were all sold, not given away. A Japanese who formerly used to come here was here the other day, and I showed him the list of tracts, asking him if he would like to read any of them. I noticed he selected one on the evidences of Christianity, which he said he could not buy, but he would read and bring back. Of course I told him to keep it, and also gave him a Bible, which he wanted, but did not like to ask for, not being able to afford to buy it. The Bible seems to be a good deal read among the Japanese, notwithstanding the

laws against it, and in fact it seems as if these laws, if not repealed, were likely to become a dead letter. I have been informed by Japanese that the local authorities are not disposed to search out offenders, unless cases are brought to their notice and they are forced to take cognizance of them. I suppose you have heard long before now that the Christian converts who were deported from Nagasaki last December have been restored to their homes. Whether this is a prelude to a general toleration of Christianity, as some suppose, it is impossible to say; but there are now rumors that the Government is about to tolerate all religions, because other civilized nations do so; the principle upon which it is adopting railroads and telegraphs.

There is about to be a great public exhibition at Kioto, the former capital of the empire. Articles of historical and scientific interest are to be collected from all parts of the country, and there will probably be a large gathering of Japanese as well as foreigners, and they will be brought in contact in a way that they have not been before. The exhibition is to continue for fifty days, and foreigners will be allowed not only to visit the city of Kioto, which was closed to them till within a few days, but also to visit Biwa lake, just beyond, which is one of the beauties of Japan.

Occasionally some of the Japanese come in to our Service for foreigners on Sunday. They look on in wonder, and occasionally a smile breaks out. It is hardly to be expected that they should be aware of the impropriety of laughing in church, especially as some of our own people have not yet learned it. They hold their prayer-books open, and apparently try to follow the Service. I speak now of those who have a little knowledge of English.

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#### OUR RELIGIOUS LIFE AND INSTITUTIONS, FROM A JAPANESE POINT OF VIEW.

WE have received from The University Publishing Company, 155 and 157 Crosby Street, New York, a book entitled, "The Japanese in America," edited by Chas. Lanman, American Secretary of Japanese Legation in Washington. The threefold object of this volume, as stated in the Preface, is "to give an account, from official sources, of the Embassy recently accredited to the United States by the Tenno of Japan; to print a collection of essays written by the Japanese students now residing in this country, and illustrating their style of thought and expression; and to republish a little work on America, compiled under the direction of Jugoi Arinori Mori, the Chargé d'Affaires from Japan. An edition of the last-named production was printed under the title of *Life and Resources in America*, and intended for exclusive circulation in Japan, where it is to be translated into the language of that country."

7 1872年7月号 日本。宣教師および宣教医各1名早急に求む A・R・モリス師からの書簡。423-426頁。

訳出 425頁16行目～27行目。

1872年4月12日 大阪

拝啓

私が前回貴兄に書いて以降、ウィリアムズ主教は、8人の少年の授業の担当を私に任せて、中国へ戻っています。私は彼らや彼らの何人かの友人たちに、福音の何かを教える方法を供与することになるとの望みをもって、毎日2時間英語を教えています。彼らは日本の上層階級に属しているようで、全員帯刀しており（彼らは石筆を削るのにそれを利用しています）、ご存知のように帯刀は日本では階級の印ですから、彼らへ影響を与え、彼らの友情を得るという望みを求めて努力すること、それ自体に価値があります。彼らは学習において目覚ましい進歩をみせているようです。私は生徒数を増加させる望みをもっていましたが、私がもう1クラスを始めるために7人か8人を得られないのであれば、主教はこれ以上生徒を増やさないことが最善と考えていますので、現在のところ増員の期待はもてないようです。

注記：1872年7月3日付のモリス書簡によると、大阪府当局の妨害活動によってこの男子校は閉鎖された。

occasionally of the Viceroy. One of the temples has a colossal image of the god Daiboots, or the Grand Boodha, made of wood and covered with gilt paper, represented, like the Hindoo idols, sitting on a flower of lotus. The total height is more than 90 feet, the statue being about 80 feet, and the flower above 10 feet high. The image is 25 feet between the shoulders, and is capable of containing several people in the palm of the hand. In a neighboring building is suspended the largest bell in the known world. It is about 18 feet high, and weighs 2,040,000 Dutch pounds, or about 1,000 tons.

Miako is the principal seat of learning and literary publication, and the chief manufacturing city of the empire, every kind of Japanese handicraft being here carried on in the highest perfection. It is probably the first commercial town in Japan, and here all the money of the empire is coined. The population probably exceeds 500,000.

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### A JAPANESE CONVERT.

IN a recent address at Preston, in England, the Bishop of Victoria related the following very interesting facts concerning a Japanese convert who was baptized by Bishop Williams:

Let me tell you an interesting fact, as the result of reading the Scriptures, which took place near Nagasaki. A midshipman in H.M.S. *Baracoola*, on service in the district, had a book in his hand which he accidentally dropped overboard in the harbor. It was a Church Service, well bound, with brass clasps and edging. The ship left the harbor, and the book was forgotten; but some time afterwards a fisherman fished up the book, and thinking that it was one which had been lost by some foreigner, he was exceedingly anxious to make something of it. He took it to a Japanese gentleman, living at a little distance in the country, and wanted to know what it contained, and what it might be worth. The gentleman sent to inquire of Mr. Verbeck, the American Presbyterian Missionary, respecting its contents; who sent back to this Japanese gentleman portions of the Chinese Scriptures. He read those Scriptures and pondered over them, and it pleased God to bless the reading of His word to the soul of this Japanese gentleman. He went himself to Nagasaki, visited Mr. Verbeck, and received considerable instruction, staying with him a fortnight or three weeks, and then returned home. Two years passed away, when he became anxious to be further acquainted with the good Missionary. Mr. Verbeck had, however, gone home to America, but he found Mr. Williams, the American Bishop for China and Japan, who took the gentleman by the hand, received him kindly, instructed him carefully, and this native gentleman declined to go away from Nagasaki until he had received Christian baptism. He was baptized by the Christian name of Cornelius. He knew he should thereby subject himself to loss of

life, to be brought up before the native tribunal and arraigned, simply because he was a Christian. But he overlooked all these objections, and, considering it a duty he owed to the Sovereign of heaven, he was baptized by Bishop Williams. He went back to his home ; and Bishop Williams lost sight of him for some time, and did not know how he was going on or what he was doing ; but, after a considerable period, the Bishop received, to his great joy, a packet from Cornelius, his baptized convert. On opening it what did he see ? It was a picture sent to Bishop Williams. There was a table, round which were six or eight Japanese gentlemen, with Cornelius amongst them, the Chinese Scriptures open before him, and he was reading the Bible to his fellow-countrymen. He was anxious to show Bishop Williams that not only had he held fast his Christian profession, but was striving to spread that knowledge he had himself received in that part of Japan where he was living.

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## THE MAGNITUDE AND THE SUCCESS OF THE WORK IN CHINA.

THE annual sermon before the Directors and friends of the London Missionary Society was preached this year by the Rev. Griffith John, a Missionary of considerable experience in China. We have received a copy of it in pamphlet form, and as it is a very able and forcible presentation of the nature, magnitude, and success of the work in China, we will endeavor to give in brief what he stated at length.

### THE IMMENSITY OF THE FIELD.

The conversion of the Chinese is a stupendous task, and the obstacles in the way are very formidable. The Empire is one of the largest the world has ever seen. It is much larger than the whole of Europe. The simple immensity of the scale on which the country is laid out, often exercises a depressing influence on the spirit of the Missionary. The population of the country is, in fact, almost beyond conception. There is not much reason to question the substantial accuracy of the general opinion that there are four hundred millions of people in China. And these hundreds of millions are welded together and bound by language, custom, education, religion, and government. It is not the work of a day to move that mighty people, and a wise man will not expect to see great changes taking place in their moral, religious, and social life, without many years of hard toil and earnest crying to God.

### ANTIQUITY AND CIVILIZATION.

The Chinese Empire is not only the most ancient and venerable now existing, but its people have been civilized for thousands of years, and a source and centre of civilization to the surrounding nations. Now, whilst their antiquity and civilization constitute a very strong argument why we should

8 1872年9月号 ある日本人改宗者。552-553頁。

訳出 552頁下から2行目～553頁14行目。

彼〔日本人〕は〔ウィリアムズ主教から〕洗礼を受け、コーネリアスと命名されました。彼がただキリスト教徒というだけで、日本の審判官の前に突き出され罪を問われて、自分自身の生命に危険が及ぶことを、彼は知っていました。ですが、彼はそうした反対を全て無視し、天の支配者に従うことが義務であると考え、ウィリアムズ主教から洗礼を受けました。彼は故郷へ戻りました。そして、ウィリアムズ主教は彼としばらくの間連絡が取れなくなり、彼がどこへ行ったのか、何をしているのか分からなくなりました。けれども、かなりの時間が経過した後、主教は自分が授洗した改宗者であるコーネリアスから小包を受け取り、とても喜びました。それを開いた時に、主教は何を見たのでしょうか。それはウィリアムズ主教に送られた1枚の写真でした。コーネリアスを真中にして6人か8人の日本人紳士が囲む机があり、彼の前には漢語の聖書が開かれ、彼は聖書を仲間に読み聞かせていたのです。彼は、彼がキリスト教信仰を堅固に告白しているだけでなく、自ら受け入れた知識を、彼が生きている日本のある場所で広めようと努めていることを、ウィリアムズ主教に見せたかったのです。

注記：英国教会初代香港ヴィクトリア教区主教ジョージ・スミスは、イギリスのブレストンの講演のなかで、ウィリアムズが幕末の1866年2月に授洗した莊村助右衛門（プロテスタントで第2番目の受洗者。洗礼名はコーネリアス）が、ウィリアムズと音信不通になってから、かなり後に、小包をウィリアムズに送り、彼がキリスト教信仰を維持し、それを広めようとしていることを、ウィリアムズに伝えたかったという話を披露した。これは1872年9月号のスピリット・オブ・ミッションズが、スミスの最近のイギリスでの講演内容として伝えているので、1872年9月以前のことと推測される。

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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JANUARY, 1873.

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### EPIPHANY APPEAL OF THE FOREIGN COMMITTEE.

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*To the Bishops, other Clergy, and the Laity of the Protestant Episcopal Church :*

#### FATHERS AND BRETHREN :

With this short Appeal will be sent to each of the Bishops of the Church, and to each Minister in charge of a congregation, a copy of the Report presented by the Foreign Committee to the Board of Missions at its recent Annual Meeting in New York.

In this report will be found, in detail, a statement of the present condition of each of the Foreign Missionary Stations of our Church, accompanied by pictures of many of the Mission buildings ; and from this Report can be obtained, in the most satisfactory manner, perhaps, a view of the dimensions of our Foreign Missionary enterprise, and a knowledge of its present prospects and wants.

Several facts stand out in this Report with peculiar prominence.

The Mission in Japan, that land which is opening up to the enterprise of the *Church*, as well as to that of the World, has been strengthened by the appointment of two well-qualified Missionaries, and arrangements have been made for starting there a Boarding-school for boys, another for girls, and a Christian Hospital.

The Mission in Haiti has been blessed by the accession to the ranks of

its ministry of two young colored men—natives to the soil—graduated at one of the Divinity Schools of our Church in this country.

The testimony of the American Minister is quoted, to the effect that our Mission Schools in Greece have been instrumental in giving an impetus to Education in that land, particularly as regards females.

In our China Mission, a translation of the Prayer Book has been made by the Rev. Dr. Schereschewsky, of our own Church, and the Rev. Mr. Burdon, of the English Church, into the Mandarin tongue—the mother tongue of TWO HUNDRED MILLIONS of people. The translation of the Bible into the same tongue is progressing rapidly. A Boarding-school for girls in China, erected largely, if not entirely, out of funds given by a Missionary now deceased, has lately come under the control of our Mission. A Boarding-school for boys has been erected at Wuchang, without any cost to the Church at home, having been paid for out of the savings of the Missionaries stationed there. The Committee have received from the estate of another Missionary the sum of \$12,529.87. The meaning of such devotion on the part of those who are engaged in the Foreign Missionary work in China is apparent.

In Africa, the lack of a leader and head, by which the progress of the Mission has been retarded, has been most happily supplied by the election to the Episcopate of a long-trying and able servant of the Church in that field, the Rev. J. G. Auer.

Turning now from the consideration of the Missions of our Church to the condition of public sentiment at home, on which our Missions are so dependent, the Committee record, with gratitude to God, the encouraging fact that there has been, in the number of Parishes who have shown interest in the work by making collections for it, the unprecedented increase from 794 contributing Parishes in 1871, to 1,063 in 1872. There has, moreover, been a richness and breadth of love in many of the offerings which recall the love of the primitive Christians. For example, the little fingers of the children in our schools in Greece have been busy in making articles to be sold for the benefit of Missions among the Chinese and the Indians. One of the Mission stations in Africa has sent an offering for the aid of the Missionary work in Haiti. Our Chinese converts in Shanghai have sent

offerings hither in aid of our Domestic Missions, and for the education of young men for the ministry, and have contributed nearly a thousand dollars for the succor of one of their former teachers, now resident in this country. And the poor Dakota Indians, at one of the Missions of our Church, have made moccasins and such things, and placed them upon the alms-basin to be sold for the aid of the Mission in Greece.

There would be no limits to the powers of the Church, both in the home and in the foreign field, should such a spirit as is indicated by these offerings prevade it throughout ; and, encouraged by these manifestations of it, the Foreign Committee hopefully ask that in every congregation of the Church, without exception, the work of making known among the Gentiles the blessings and the glory of the REDEEMER may receive a "God speed," both in the cordial presentation of its claims and nature by the Minister, and in the responding prayers and alms of the people.

On behalf of the Foreign Committee,

WILLIAM H. HARE,

*Secretary and General Agent.*

MISSION ROOMS, 23 Bible House.

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## THE PROGRESS AND RESULTS OF MISSIONS.

BEING THE SUBSTANCE OF A LETTER TO THE RIGHT HON. THE EARL OF CHICHESTER, PRESIDENT OF THE CHURCH MISSIONARY SOCIETY, BY THE REV. ARCHIBALD BOYD, M.A., INCUMBENT OF PADDINGTON AND RURAL DEAN, HONORARY CANON OF GLOUCESTER.

MY LORD : A short time since an article appeared in a very influential public journal on the subject of Missions to the Heathen. The writer of that article had the candor to admit, that the duty of attempting the evangelization of the world was one which men professing Christianity could not well deny, and that the attempt was one deserving the sympathy and consideration of believers in the Gospel. But he all but neutralized the effect of his admission, by asserting that the friends of Missions had

NOTHING TO SHOW

in return for the efforts made ; or, if they had any results within their own knowledge, they did not venture to communicate them to the public. The article was a stricture on a most eloquent speech of a very distinguished Pre-

- 9 1873年1月号 外国委員会の顕現日の訴え。〔外国委員会総主事ウィリアム・H・ヘア、23 バイブル・ハウス・ミッション・ルーム〕。39-41頁。  
訳出 39頁下から6行目～下から2行目。

世界と「私たちの聖公会」の伝道事業に門戸を開いている日本におけるミッションは、2人の有力な宣教師の任命によって強められており、そこで男子寄宿校と、女子校と、キリスト教病院を設立する準備がなされている。

注記：外国委員会は1872年8月26日にG・D・B・ミラーを任命し（Minutes of the Foreign Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA 〈「米国聖公会内外伝道協会外国委員会議事録」〉。以下、「外国委員会議事録」と略記）1872年8月26日）、また同年10月17日にJ・H・クインビーを遣日宣教師に任命し（同上、1872年10月17日）、両名はそれぞれ家族同伴で1872年12月31日に来日した（Report of the Foreign Committee, Proceedings of the Board of Missions 1873, American Church Press Co.1873. 外国委員会報告『米国聖公会内外伝道協会伝道局議事録』〈以下、『伝道局議事録』と略記）1873年、29頁。『スピリット・オブ・ミッションズ』〈以下、SM誌と略記）1873年巻末の合本別冊子）。

of the countries of Europe, for the purpose of studying more thoroughly international law, after which he will return to his own country, and aid his Government in the renewal of their international treaties which expire this year. —*New York Times.*

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JAPAN.

LETTER FROM THE REV. J. H. QUINBY.

OSAKA, JAPAN, *February 16th, 1873.*

REV. AND DEAR BROTHER: I suppose ere this you have been informed of our safe arrival here. Our voyage though protracted a full week beyond the stated time, was also full of God's merciful dealing towards us. When we had changed steamers at Yokokama, we were in a little while after greeted most kindly by our good Bishop who brought us on our way here, much to our comfort and gratification. At Hiogo we took a small junk, and the wind being fair and brisk we expected to have a quick and pleasant trip. But the wind soon died away, and it was quite dark before we reached the mouth of the river, and nearly an hour was consumed in getting to the Custom House, only a mile higher up and still two miles below the Bishop's residence. It will be long ere we can forget that afternoon's sail. The placid waters of the bay, the bright heavens smiling with their evening blush, and the little band all united in one sacred cause, with its appointed leader in their midst, stowed away as cosily as possible in the lumbering hulk, with sail barely full and anon drooping listlessly in the still air, form a very pleasant picture in the mind's eye. And how agreeably the hours sped! the Bishop giving us our first lessons in Japanese; and all now and again awakening the stillness with those sweet songs—"Sun of my soul, thou SAVIOUR dear." "Nearer, my God, to Thee, nearer to Thee," and others. It growing uncomfortably cold, we left the boat at the Custom House, and found a two miles' walk to the hospitable home of the Bishop and the Rev. Mr. Morris an agreeable change. Here we have been ever since, our days spent chiefly in trying to gather resources of speaking and reading and writing the language—the Bishop until recently giving us an hour's instruction.

The Bishop has opened a school for boys. The number of scholars daily increases though it is very hard to teach them to be punctual and regular in attendance. The labor of teaching falls quite lightly upon us now, being divided among us.

On Sunday afternoon he has a Service in Japanese, the congregation though not large is composed of good material and gradually increases. They are very devout in their manner and take part in the responses, and chants. One cannot but pray that the God of all grace may make this the entering wedge to rend this solid mass of ignorance, superstition, and indifference. I will write you more at large about the work and people, as I become acquainted with it and them.

10 1873年5月号 日本。J・H・クインビー師からの書簡。1873年2月16日、大阪。316頁。

訳出 316頁下から11行目～下から8行目。

〔大阪〕〔ウィリアムズ〕主教は男子校を開校しました（注1）。出席した生徒を時間どおりにきちんと教えることは大変ですが、生徒の数は日に日に増えています。生徒を教えるという仕事は、重荷ではありませんが、まさに今私たちそれぞれに降りかかっています。

（注1） 1873年3月14日付モリス書簡によると、大阪男子校の再興は同年2月4日である。

safe. "I prefer," said the king, "a Missionary of my own church; have had offers that I do not wish to accept or reject until I can hear."

It would be well for the Foreign Committee to look this matter full in the face, may be God will raise up the man. King Gilla Somer designs to do what he promises; and I was as well treated and respected in his father's town as in Monrovia, and have visited my old stations, before and since the Golas have been under his jurisdiction, with the same tendered respect. My son and son-in-law are now on a visit to his towns.

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EXTRACT FROM REV. S. D. FERGUSON'S LETTER, DATED CAPE PALMAS,  
APRIL 14TH, 1873.

OUR Lenten and Easter Services have just closed.

The attendance was better than ever before. During Passion Week I conducted Service and preached nine times—every morning, and sometimes in the evening. On Good Friday the Church was so crowded that chairs had to be put into the aisle. Not only our own congregation, but Methodists and Baptists joined with us in the daily Services of the week. Oh, it was so cheering! Heretofore our week-day Services have been poorly attended, but at this season the attendance was almost as good—indeed sometimes *quite*—as on Sundays. On Easter Day I wish you could have visited us. The Church was nicely decorated with flowers, palm branches, etc., with appropriate texts of Scripture. Again there was a crowded congregation to "keep the feast." I baptized one adult and received three persons to the Holy Communion. I have reason to believe we have had the presence of the Holy Spirit with us, and I trust the Church has felt His life-giving power, and a lasting impression has been made upon the community generally.

I remain, Dear Brother,

Yours in CHRIST JESUS.

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## JAPAN.

LETTER FROM A. R. MORRIS.

OSAKA, *March 14th, 1873.*

REV. AND DEAR SIR: Since I last wrote we have been richly blessed in the arrival of two more Brethren in the field, who arrived here on the evening of Dec. 31st with their families. We were thankful indeed, to feel that we were to have companions in our work, to consult with and lean upon, and that the force of laborers among the multitudes around us living in ignorance of CHRIST, was to be increased. Every effort should be made to reach them as soon as possible, for it is sad to know that the enemy is already at

work, and that many are having their minds poisoned either by books they have read or men whom they have met, and believe that Christianity is considered by men of sense even in foreign countries as an exploded idea. The persecutions which have been such an obstacle to the Gospel have left the way open to such influences as this.

#### BOYS' SCHOOL.

On the 4th of February we started a boys' school. They came rather slowly at first, but now we have got twenty-eight, which is almost as many as our present room will accommodate. We take turns in teaching them, beginning at 9 A.M., stopping from 12 to 2, and letting out at 4 P.M. They are divided into two classes, the first containing those who have been learning English for a year or more, and the second of beginners. As the second class is a little advanced already, when a new comer appears the ladies take him in hand and, if he is of sufficient mental calibre, make him catch up to the second class. One of the "boys" is about thirty years of age, but there are some not more than ten or eleven. I think they are much more easy to deal with than a similar class at home would be, if composed of Sunday-school children.

#### JAPANESE SERVICE.

We have, or rather the Bishop has, a Japanese Service on Sunday afternoon. There have been as many as nine present; the usual number is about seven. They listen with a good deal of interest, and as they are the same ones every time there is every reason to hope that good seed is being sown in at least some of their hearts. They join in chanting the Venite and in singing "Rock of Ages," which has been rendered into Japanese.

#### TOLERATION.

News has been received from Yedo, that the edicts against Christianity have been repealed and that all religions are to be tolerated. The notices against Christianity posted in the public places here have not been taken down yet, but it will be done probably very soon, and there seems no reason to doubt the report. I went into a book-store the other day on the principal street, and saw both English and Chinese Bibles for sale, and they said they had been selling some of Dr. Hepburn's translations of the Gospels. This is a great step. A year ago when I inquired about having some Bibles and tracts placed for sale in some book-store, I was told that all books sold had to be subjected to the inspection of a Government officer and that no books of that kind would be allowed to be sold.

#### KIYOTO EXHIBITION.

They have just opened a public exhibition at Kiyoto, similar to one held there last year. Curiosities and useful articles and productions, both

Japanese and foreign, will be exhibited, and sold if desired. The exhibition is to continue for two months.

## OSAKA HARBOR.

It is proposed to make a harbor for Osaka, the only means of access at present being a shallow river which at low tide has only two feet of water on the bar, so that vessels have to anchor in the inland sea and send up their cargoes in small boats. The cost of such a harbor as is proposed is estimated at three millions of dollars, though it seems that it might cost very much more. The Japanese merchants are very eager to have it carried out. One of them subscribed \$100,000 towards it.

## PUBLIC SCHOOLS.

Public schools are being put up in various parts of the city. They are all fine buildings of two stories surmounted by cupolas, with trees, shrubbery, and flowers around them. The children are to be taught in them for twelve and one-half cents a month, which seems reasonable.

With kind regards to the brethren at the Mission rooms I remain,

Sincerely yours.

## AFRICAN LANGUAGES.

Travellers have thrown a good deal of light upon the geography of Africa, but their ethnological notices are usually superficial and unjust. True, the old nonsense, that there were interior tribes with tails, and that the Negro race was but a sort of improvement on the monkey, has been silenced even by them; for the tails were found to belong to the dress, and everywhere the traveller found tribes of fine-looking, intelligent people. This puzzled those gentlemen sorely; but instead of surrendering their unreasonable notions, they proclaimed to the world that a sort of monkey race must exist somewhere, and that those people they discovered had no connection with the rest of Africans whatever. Sir Samuel Baker thinks the Uganda nation has grown out of the soil like mushrooms, for they could never have come from anywhere else, because they are so superior to what he expected.

The fact is, all the negro nations, south of the Sahara down to the Cape Colony, and from the Atlantic to the Indian Ocean, are of one stock, and all have come into Africa along the Red Sea, most of them through Egypt; and all are well-formed and intelligent persons. The ugliest-looking people are in America; but even there the intelligent-looking negroes are in the majority.

The religion, customs, manners of all the nations now known show the

- 11 1873年6月号 日本。A・R・モリスからの書簡。1873年3月14日、  
大阪。387-389頁。  
訳出 388頁7行目～18行目。

#### 男子校

〔大阪〕2月4日、私たちは男子校を開学しました。彼らは当初、ややゆっくりとしたペースで入学していましたが、しかし、現在、私たちは28名を抱え、現在の教室で、ほぼ収容できるほどの数になっています。私たちは、彼らを交替で教え、午前9時に開始し、12時から2時の間は中断し、4時に下校させます。彼らは2クラスに分けられています。最初のクラスは1年かそれ以上の期間、英語を学んでいる者たちを含んでおり、そして2番目のクラスは初心者向けです。2番目のクラスは既に若干学習が進んでいるために、新入生が来たときは、女性たちが新入生を引き受け、彼に十分な知識が備わると、2番目のクラスに追いつかせます。“少年たち”のうちの1人は、年齢にして30歳ぐらいですが、10歳あるいは11歳に満たない者も何人かいます。日曜学校の児童たちから構成されるのであれば、彼らは、本国の似たようなクラスよりもいっそう扱いやすいと私は考えています。

CHINA.

LETTER FROM REV. S. R. J. HOYT.

The following extract from Rev. Mr. Hoyt's letter announces his safe arrival at his home in China. Mr. Hoyt, it will be remembered, left San Francisco in Steamer of 1st March.

WUCHANG, CHINA, *April 21, 1873.*

REV. AND DEAR BROTHER: Protected by a gracious Providence, I arrived safe at Wuchang on the night of Good Friday the 11th inst. Bishop Williams was here to confirm a class of native converts, and I deemed it no small privilege to be able to take part in the interesting services of Easter Day.

It is somewhat gratifying to find that my organs of speech do not altogether refuse utterance, although they labor somewhat in producing the proper sounds and inflections. My teacher has renewed his offices and I hope soon to recover all lost ground.

I find my colleagues and their families in good health. The Schools are all in a flourishing condition, and the general progress of our work is very encouraging. I look from my study window out upon the pleasant grounds where we hope soon to have a school for girls and a Church.

At Shanghai I found awaiting my return the handsome donation of books from the Committee and other sources. I beg to assure the donors of my appreciation of their gift, and to express to them my hearty thanks.

With fraternal regards, I am very sincerely yours.

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JAPAN.

The following extract from the Rev. G. D. B. Miller's letter dated Osaka, Japan, April 14, 1873, gives the latest information, on the subject therein mentioned, which has come to hand at the Mission Rooms. The opinion, entertained very generally both abroad and at home, is that the propagation of the Christian faith will soon be relieved of the civil enactments which have hitherto stood in the way.

The recent movement toward toleration has not resulted in any perceptible change in the attitude of the people. When the edict against the "corrupt religion of JESUS" was removed from the proclamation boards upon which the laws are published, it was thought the bright and perfect day for Japan was dawning, but, those who have some insight into the method of things here, were not surprised at the singular announcement of this singular Government which followed soon, that they had also taken down the laws against robbery, murder, arson, etc., because "the people were now familiar with them." It is clearly evident that the Government really desires to give

full toleration to Christianity, but with this motive dominant, that they think it will give this country a status the same as that of countries in Western civilization; and they give as a reason for their present dilatoriness, that they are afraid of an insurrection. Certainly it is only a question of time. Buddhism and Sintoism are on their last legs. The people are being cast adrift without any moorings at all. There are many indications of better things. Although the people in any considerable number are afraid to come to our native Services, it is not probable, if they did, that the Government officials would dare now to imprison them, as they did, in some instances, but a few months ago. Not long since, while looking over the shelves of a book-store in this city, I noticed a book with the back turned inward. On taking it out, I discovered it to be a Bible, evidently concealed, and yet intended for sale, but now, Bibles are openly sold at many of the stores, the more remarkable in Osaka, for the local Government is peculiarly hostile to Christianity. A remarkable article has just appeared in one of the native newspapers, which at least shows some boldness and the allowance of unexpected freedom of thought. The writer declares that the Sinto religion has nothing in it, that Buddhism is only an "idea," that Confucianism has some elements of a fair morality, but does not answer the purpose, and that therefore the one wise and correct thing for the Japanese nation is to embrace the religion of JESUS, and concludes with the assertions that if full toleration was granted, it would spread with the rapidity of fire over a prairie, and that if any insurrection was stirred up, it would be put down by the more thoughtful.

In our immediate work, we have all we can do, the newly arrived in learning the language and assisting what they can in the School, which now numbers thirty scholars, and could be largely increased had we the conveniences. The Bishop, or Mr. Morris, during the former's absence in China, instructs the school for two hours a day in the English Bible. The eagerness of the scholars to learn English, and the astonishing progress that some of them make is simply marvellous.

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#### MISSION SCHOOL AT JAFFA, SYRIA.

THIS School, hitherto conducted by Miss Mary B. Baldwin, will on and after the 1st of January, 1874, be assumed by the Foreign Committee as a part of the work of the Board of Missions. Full particulars will in due time be given.

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#### THE VARIOUS CLASSES OF CHINESE.

##### WEALTHY CHINAMEN.

AND now what must we say of the people? China lays no claim to an aristocracy such as Great Britain possesses. In China a man, according to

12 1873年7月号 日本。〔1873年4月14日、大阪。G・D・B・ミラー師  
書簡からの抜粋〕。447-448頁。

訳出 448頁24行目～30行目。

〔大阪〕私たちの当面の活動として、私たちは私たちができること全てを行います。新たに到着した〔者たち〕は、言語を学び、そして彼らがその学校でできることを手伝います。学校は現在学生数30名を数えますが、利便性を備えれば、これは大幅に増加するだろうと思われれます。〔ウィリアムズ〕主教、あるいは、主教が中国にいて不在の間はモリス氏が、英語の聖書で1日に2時間当校で教鞭をとります。学生の英語を学ぼうという意欲と彼らの内の何名かが成し遂げる驚異的な進歩は、素晴らしいとしか言いようがありません。

The burying place of the Mikados, for some generations is here, together with a few female sovereigns, and some of their most distinguished Yakonins, each covered with a house varying in size, and all surrounded with a well kept wall. A fine looking temple is within. I did not get entrance."

My note book contains many other notices of places I visited, but I have gone beyond all bounds and am sorry I entered upon what I am afraid interested me much more than it is likely to interest others.

During my whole stay I taught a class of young men every night without interruption except on Sunday.

Very truly your's in CHRIST.

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LETTER FROM REV. A. R. MORRIS.

OOSAKA, JAPAN, *10th July, 1873.*

DR. LANING'S ARRIVAL.

REV. AND DEAR SIR :—The last steamer from San Francisco brought us Dr. Laning, our Missionary physician, for whose coming we had been so long hoping, and although he reached here a week later than we expected, it was owing to the steamer's leaving San Francisco on the 5th instead of on the 1st of the month. The voyage was about as short as usual, and free from accident. He is now engaged in the struggle with the language, which we all have to enter into.

THE SCHOOL.

Our school is getting on very smoothly ; we have forty-five names on the roll, though it is seldom that that number is present, in fact one of the greatest difficulties we have to contend with is the irregularity of the scholars' attendance. The Japanese are very fond of taking things easy and following the inclination of the present moment, and if a boy feels like staying away from school neither he nor his parents think of the hindrance it will be to his progress.

It is remarkable, however, to see what a thirst some of them seem to have for learning. There is one boy who seems never to weary of asking questions on every conceivable subject, and some of them not easy to answer, and who, not content with reading the English books which the class are studying, gets other books to read by himself, and every day after school comes with all the difficult passages marked with bits of red paper, and asks the teacher to explain the meaning, which, owing to the limited knowledge of Japanese possessed by the latter, is by no means easy to do. Our vacation begins next Monday, the 14th inst., to continue till Sept. 1st. Two of the boys were asked if they were glad vacation was so near ; they replied they were not, as they were afraid of forgetting what they had already learned. If boys at home were to return such an answer they would be thought beside themselves ; but from these boys it is not at all surprising, as they

seem very indifferent whether they are in school or out playing, and they spend much of the play-hours in the school.

Three of our scholars have been attending morning family prayers with us, and a few of them make their appearance at our Sunday Japanese Service.

#### SUNDAY SERVICES.

Our Sunday Japanese Services are being much better attended than formerly. Last Sunday twenty-five were present, the largest number we have yet had. A good proportion of these are women and young girls, who have been interested in coming by Mrs. Quinby. We have the morning Service, except the Psalter chanting the *venite*, and the Sunday before last, for the first time, we chanted the *Te Deum* to a simple chant; they were not able to join in very much but they will soon probably get along better. The Bishop, instead of preaching a sermon, takes a passage of the Gospels and asks questions about it, encouraging those present to ask him in return, thus unfolding the meaning; they evince considerable interest, and their questions and answers show that some of them at least get an intelligent acquaintance with the sense of the passage.

#### SALE OF BIBLES AND TRACTS.

A few days ago a person to whom we sold some Bibles and tracts last year sent for some more, and purchased fifteen copies of the Chinese Bible for twenty-two dollars, and eight dollars' worth of Chinese tracts. He takes them with a view to selling them in the interior of the country, and making a profit on them. His being able to sell them, however, is significant as showing that there is some interest being felt somewhere in the teachings of Christianity. When the people become more accessible, the having these Bibles and tracts in the Chinese characters already prepared for us will be an immense help as it is understood by all the educated classes, and translating them into the Japanese, with the small force of Protestant Missionaries, most of whom have arrived comparatively lately, must be a slow and difficult matter.

#### NEW BRIDGE.

The city has just completed a handsome iron draw bridge, crossing the main river at the Foreign Commission. It is one of the ornaments of the city, and is a very great convenience, particularly to foreigners.

We are looking forward, hoping that the city may be opened so as to allow foreigners to live where they please, in which case we could move to some locality where there would be greater opportunities for getting an influence than here, where we are just on the edge of the Foreign Concession.

Present my kindest regards to the brethren at the "Rooms," and believe me,

Your brother in CHRIST.

- 13 1873年10月号 日本。A・R・モリス師からの書簡。1873年7月10日、  
大阪。646-647頁。  
訳出 646頁23行目～647頁4行目。

#### 学校

〔大阪〕私たちの学校は順調に進んでいます。私たちは名簿に45の氏名を数えています、この人数が出席することはめったにありません。実際に直面しなければならない難題は、生徒の出席状況が不規則であるということです。日本人は好んで物事を安易に受け入れ、場面、場面での雰囲気に従ってしまう傾向があります。もし少年たちが学校を欠席したいと思っても、彼や彼の両親は、それが彼の成長の妨げになるとは思わないのです。

しかしながら、特筆すべきは、彼らのうちの何名かが、学習に対して殊に意欲的であることを目にする事です。考えられるあらゆる問題に対して飽くことなく質問を投げかける学生が1名おり、質問のうちの幾つかは容易に答えが見つからないものです。彼はまた授業で用いる英語の教本に満足しきれずに、他の教本を何冊か入手し、個人的に読んでいます。そして彼は毎日放課後、赤い紙の小片で印をつけた殊に難しい英文を携え、その意味の解説を求めますが、教師は日本語の知識に限界がありますので容易ではありません。私たちの夏休みは、来週の月曜日、今月14日に始まり9月の1日まで続きます。少年の内2人は、夏休みが近づいて嬉しいかと聞かれ、そんなことはないと応えました。というのも、彼らは、既に学習したことを忘れてしまうのではないかと心配していたからです。仮に本国の少年たちが返答としてこのように答えるのであれば、彼らは取り乱していると思われるでしょう。しかし、こうした少年を見ていると、学校にしようと外で遊んでいようと一向に無関心なようで、学校においても遊ぶ時間が多いので、この発言は少しも驚くに値しません。

生徒の内3人は私たちと共に朝の家庭の祈りに参加しています。そして彼らの内わずかではありますが、日本語で行われる日曜礼拝に出席しています。

obstacle in the way, and punished the middle-man through whom the purchase was negotiated.

A large lot for a larger and better church, to be located near the Clergy house in Wuchang, is earnestly longed for by the Missionaries. The schools at Hankow, two of which are those of Mr. Hoeling, under the temporary charge of the Rev. Yung Kiung Yen, the other his own, have three teachers and eighty scholars.

The failure of the Rev. Mr. Nelson's Report\* to reach us in time makes the statistics of the China Mission (including Miss Fay's school) very imperfect. All that have been received are appended, in tabulated form.

*The statistics will be found appended to Bishop Williams' Report.*

#### THE JAPAN MISSION.

*Location:* Osaka.

*Missionary Staff.* Ordained Foreign Missionaries, 7; (1 Bishop, 3 Presby ter Deacons.) Foreign Missionary Physician 1; Foreign (Female) Missionaries, 2.  
 Rt. Rev. C. M. Williams, D.D., Missionary Bishop.  
 Rev. A. R. Morris.  
 Rev. G. D. B. Miller.  
 Rev. J. H. Quinby.  
 Rev. Chas. H. Newman (Deacon).  
 Rev. Wm. B. Cooper (Deacon).  
 Rev. C. T. Blanchet (Deacon).  
 Dr. Charles Laning, Missionary Physician.  
 Mrs. Miller.  
 Mrs. Quinby.

The enlargement of our Clergy list in Japan is a matter for thanksgiving to God. The solitary sentinel is re-inforced by five more Clergymen, and the Missionary physician, so ardently longed for, is on the spot.

The centre of the Mission remains, of course, at Osaka, but the Bishop has been authorized to establish a station at Yedo, and has intimated his intention of taking up his residence there ere long. He will take with him some of the Clergy.

At Osaka it is proposed to open, at the earliest possible moment, a Christian Hospital and Dispensary. A suitable outfit for this enterprise accompanied Dr. Laning to Osaka.

A boys' school was opened early in last February, which at the latest report contained 48 scholars. This school is self-supporting. One of the "boys" was reported as being thirty years of age. The Bible is taught in the school, but the study of it is left optional. All the first class and many of the second attend the Bible class. Another Bible class was established during the vacation, and seven or eight scholars and teachers joined it.

The Bishop reports, as something not met with in China, the fact that

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\*The report above referred to reached the Mission Room, after the Foreign Committee's Report was printed. It will be found appended to the Report of Bishop Williams, to whom it was addressed.

many young men are willing to spend an hour a day, in reciting a Bible lesson.

Two Japanese Services are held by the Bishop on Sundays. The attendance, which was very small at first, had increased in five months to twenty-five persons. The Japanese join in singing the *Venite*, the *Te Deum* and other chants and hymns. "Rock of Ages" has been rendered into Japanese. Messrs. Miller and Quinby hold Services in English on Sunday morning and evening.

If a suitable building could be procured, it was Bishop Williams' intention to open a Boarding School.

The translation of portions of the Prayer Book has gone forward. A Catechism on the Creed is in press.

In regard to the general work the Bishop writes that they are more hopeful than ever, and feel persuaded that, with God's blessing, there will be a number of Baptisms and Confirmations to report.

The foundation of a Mission Library at Yedo for the use of the Clergy who may reside there has been laid by contributions from St. Andrew's Pittsburgh, Pa., (the Rev. R. F. Alsop, Rector.)

It is hoped that this library will be largely increased by other donations.

In reference to the general subject of religious toleration in Japan, much doubt still prevails. It is true that the old edicts against "the corrupt religion of Jesus" (as it was called,) were removed from the "law-boards." But so were the laws against murder and other crimes. And the Government explained, when explanation was asked, by saying that the laws were sufficiently well known. Reactionary measures have to some extent been taken, as for example, a proclamation has been issued that Christian Missionaries should not be employed to teach in the Government Schools, and that the students in the Government Colleges should not attend Christian Services on Sunday, or hear the Missionaries preach.

On the other hand, Bishop Williams gives the following statement: "Lately, a young man, much interested in the truth, called on one of the highest officers to make inquiry with regard to the attitude of the Government towards Christianity. The officer replied: 'The Government would neither advise nor forbid persons to become Christians, but left each person to follow his own inclinations, and that nothing would be done with him.' This has emboldened him, and he not only comes every day to Morning Prayers and to the Bible class, but of his own mind, has gone to work to bring his friends to the Services, and to exhort them to become Christians."

There are several points to be borne in mind in regard to Osaka. The foreign population is small and unimportant as compared with other places, Yokohama, for example. Missionaries of the Cross have not resided there for so long a period as they have in other cities of Japan. And the Governor of the city is noted for his firm opposition to the Christian Faith.

The first Protestant Mission established in Japan was that of our

own Church, the present Bishop and the Rev. John Liggins being the Missionaries, and we cannot doubt that a glorious future is in store for her, by God's blessing.

*The Statistics will be found appended to Bishop Withams' Report.*

#### THE HAITI MISSION.

*Missionary Staff*—Foreign Presbyters, 2; Native Presbyters, 6; Foreign Deacons, 1  
Native Deacons, 3.

The Rev. J. Theodore Holly,	Port-au-Prince.
“ “ St. Denis Bauduy,	“ “ “
“ “ P. T. Delatour (Deacon)	“ “ “
“ “ C. J. Bistoury (Deacon)	“ “ “
“ “ A. Battiste (Deacon)	“ “ “
“ “ Julien Alexandre, Cabaret	Quatre.
“ “ Pierre E. Jones, Jeremie.	
“ “ Chas. E. Benedict, Cayes.	
“ “ J. E. Salomon, Anse a Veau.	
“ “ P. L. Benjamin, Gonaives.	
“ “ L. D. Ledan (Deacon) Torbeck.	
“ “ Joseph N. Durant, Cape	Haitien.

In the last Annual Report it was said: “There is now reason to hope that the Right Reverend the Bishop of Western New York, may be prevailed upon to extend to this sorely neglected field the ministrations of which it has so long stood in need. The Bishops, at their meeting in June, united in requesting the Presiding Bishop to assign to him the Episcopal charge of the churches in Haiti. The Presiding Bishop has acted, and has formally committed to him the oversight of this part of the Mission field.”

The Foreign Committee and the Board of Missions both united in earnestly requesting Bishop Coxe to make the visitation, which by God's blessing, he made with such happy results. Bishop Coxe sailed for Port-au-Prince on the 10th of November, arriving on the 22d. It was supposed that two weeks would suffice for the visitation, but the amount of work, which the Bishop found to do, detained him in Haiti about six weeks. These weeks were passed in the exercise of the functions of his office, in the examination of candidates for ordination, in counselling the brethren, in preparing sermons in the French language, in giving practical and doctrinal instruction.

On the 5th of December, the Bishop consecrated the Church of the Holy Trinity, Port-au-Prince, as a Memorial of that man of God, Bishop George Burgess of Maine, whose death occurred as he was returning from an Episcopal visitation to Haiti. The office of consecration was, as the Bishop describes it “a sort of double office (one in English)” which he “arranged to reach both classes interested.”

The Convocation met the next day, the clergy and catechists having by this time gathered from various quarters. Noon-day prayers were inaugurated. The Convocation continued in session for a little over a fortnight. On the 20th December, the Day of intercession for a due supply of Missionaries, observed all over the world, prayers were offered every hour in the church, with meditation on the word of God.

14 1873年巻末の合本別冊子『伝道局議事録1873年』付属文書C、外国委員会報告。日本ミッション。38-40頁。

訳出 38頁下から7行目～39頁2行目。39頁9行目～10行目。39頁16行目～38行目。

〔大阪〕先月2月の初めに男子校が開校し、最終的には48名の生徒が報告された。この学校は自給で経営されている。“少年たち”と言っても、その内の1人は30歳であることが報告された。学校では聖書を教えているが、聖書の学習は選択科目とされている。最初のクラスの全員と2番目のクラスの多くの生徒は、聖書の授業に参加している。もう1つの聖書の授業は、休みの期間中に開講され、7名もしくは8名の生徒と何人かの教員が共に学習している。

主教は、時に訪中で不在の場合もあるが、多くの若い男子が1日1時間の時間をとり、聖書を意欲的に暗誦するという、実際に行っていることを報告している。

—略—

相応しい建物が入手できれば、ウィリアムズ主教は、寄宿校を開学するつもりでいた。

—略—

〔東京〕ペンシルヴェニア州ピッツバーグ聖アンデレ教会（牧師R・F・オルソップ師）からの寄付により、東京に住むことになる聖職者の利用に供するため、江戸ミッション・ライブラリーの基礎が築かれた。

この図書館が他からの寄付により大いに発展することが期待される。

日本における宗教に対する寛容さを主題として取り上げる際に、依然として強い疑念が広がっているといえる。（いわゆる）“邪宗教”に対する旧来の禁教令は、“高札”から取り除かれた。しかし、殺人や他の犯罪に対する各種の法律もそうであった。こうしたなか、政府は、説明を求められた際に、法律は十分に周知されていると言及することで弁明した。反動的な方策が幾つか講じられている。例えば、キリスト教の宣教師たちは官立学校で雇われたり、教壇に立つてはならない、並びに官立カレッジの学生たちは日曜日にキリスト教の礼拝に参加したり、宣教師の説教に耳を傾けてはならない、といった布告が発せられたのである。

その一方で、ウィリアムズ主教は次のように言及している。“最近、真理

に大いに関心を抱いていたある1人の青年が、高官の1人を訪問し、キリスト教信仰に対する政府の姿勢について問い合わせました。高官は応えました。‘政府は、人々がキリスト教徒になることを勧めも禁止もせず、各自の嗜好に任せており、なんら関与することはないだろう。’このことに彼は勇気づけられ、彼は早禱式とバイブル・クラスにも毎日足を運んだだけでなく、自らの意思で、礼拝に友人を連れてくることまでして、彼らにキリスト教徒になるように勧めました。”

## REPORT ON THE JAPAN MISSION,

*For the Year ending June 30, 1873.*

Though religious toleration in Japan is not what could be wished—as we are not perfectly free to preach the Gospel—still, compared with last year, there is much to encourage.

In March last, a telegram from Yokohama announced that Christianity had been tolerated, and the same news, published in the papers at home, caused there, as here, great rejoicing. This was premature. The report originated in the order of the Government removing from the “law-boards” a number of old edicts, prominent among which was the edict against Christianity, warning all Japanese against embracing such corrupt doctrines. This, though a very different thing from granting toleration—as first reported—was a good move in the right direction. But, much to the surprise of every one, shortly afterwards, another proclamation was issued, giving as the reason of the removal of the edicts, that they had been up a long time, and being now well known were no longer necessary.

It has been thought that the Government intended the removal of the edicts as a preliminary step towards the toleration of Christianity, but afterwards, fearing the effect it would have on the Buddhist Priests, and the party opposed to Christianity, it issued the second proclamation to satisfy their demands or calm their fears. Others strongly suspect that the obnoxious edict was removed to affect the minds of the Foreign Representatives, and induce them to yield the point the Japanese are very anxious to obtain at the revision of the Treaties, viz., that Foreigners living in Japan shall be subject to Japanese laws. While the edicts declaring that the old laws against Christianity were still in force were on the “law boards,” they could scarcely hope to induce the Foreign Ministers to concede their demands to place their citizens under Japanese laws.]

These are only conjectures, for the Government keeps its own counsel, and has not thought proper to give an authoritative explanation of its action in this matter. But, whatever the explanation, the course adopted is rather damaging to the good faith of the Government. In taking down the edict it excited a reasonable hope of its intention to abolish the law, which makes embracing Christianity a capital offence, and the subsequent proclamation has shaken the faith of some in its integrity.

Another retrograde step has been taken by the Government lately.

It is said that they have determined to employ no Missionaries in the public schools in future, and that the Teachers in the High School at Yedo have been notified, that hereafter, Sunday will not be observed, but that every fifth day will be kept as a holiday. It will be a sad day for Japan when they dismiss all Missionaries, and employ only men who have no regard for the Lord's Day. One Teacher has been telling some of his scholars that the Bible is not believed by educated men at home.

But notwithstanding the retrograde acts of the Rulers, our work seems more hopeful than ever before. First, we have had since the last report an addition to our force. The Rev. Messrs. Miller and Quinby with their families arrived at their post in Osaka the last night of the old year, and entered on their work in Japan with the beginning of the new year. They commenced at once the study of the language, and this must be their principal work till they have gotten sufficient command of it to teach and preach. It is trying to be obliged to spend so much time in preparation, but it is absolutely necessary, as we have not "the gift of tongues," and there has not yet been found a "royal road" by which the language can be acquired in a few weeks or months. Nothing but faithful, hard work, continued day after day, will enable any one to feel at home in the language. All this time given to study is not wholly lost. The Missionaries are in the meantime making friends and acquaintances, and by their kindly offices and the practical exhibition of Christian homes are exerting a quiet, but telling influence, and preparing the way for the speedy reception of their message, when they shall be able to teach and preach.

Mr. Miller and Mr. Quinby also hold a Service in English on Sunday morning and evening. The attendance at the Morning Service is quite good, but our own Missionaries are the only persons present at the Evening Service. Two Services are held on Sunday in Japanese. At 9 A. M. we have Morning Prayer, the Chants, the Litany, and a short sermon. In the afternoon the Evening Service, and in place of a sermon a Bible lesson, when all present, who like it, are questioned on the Gospel for the day. They all *seem* very much interested in this, and the attendance steadily increases so that it will be necessary to enlarge the Chapel.

On February 7, a day school for boys was opened, and the number of pupils gradually increased till they reached forty-seven. When the school reopens in September, if a suitable building can be secured, it is proposed to take a number of boarding scholars, and we hope to make the school—as it has been up to the present—self-supporting. As each of the Missionaries teach an hour and a half or two hours a day, they are able to keep up the school without interfering very seriously with their own studies.

The Bible is taught in the school, but it is left optional with the boys to study it. All the first class and many of the second<sup>class</sup> elected to attend the Bible-class.

Since the vacation another Bible-class has been commenced, and seven or eight scholars and teachers have joined it. It is a very encouraging feature in our work here—something which we have not met with in China—to find so many young men, Teachers and Scholars, willing to spend an hour a day in reciting a Bible lesson. The seed thus sown will, we hope, soon bring forth the fruits of repentance and faith in the lives of some of these diligent students of God's Holy word.

During the past year much time has been given to the translation of portions of the Prayer Book, and the revision of former translations. A catechism on the Creed is now in press. Morning and Evening Prayer, the Litany, nearly all the Collects, the Baptismal Service, and the Confirmation Service have been translated, and will be put to press as soon as the Japanese, who now have them in hand, have finished their revisions and corrections.

Among the encouraging evidences of progress in the direction of toleration must be mentioned the fact, that all the Roman Catholic Christians, deported from Nagasaki in 1870, have been restored to their homes, without any pledges or conditions having been exacted of them. It is interesting to know, that in one of the Provinces, where about 300 were sent, by their industry, honesty and truthfulness they made quite a favorable impression on their heathen neighbors, and disabused their minds of some of the false stories, which had been circulated about the Roman Catholics.

In Osaka there has been less freedom than at other ports, and the people have seemed more afraid of us. This is attributed partly to the well-known opposition of the Governor to Christianity, and partly to the fact that Missionaries have been here a much shorter time than in other places. But the suspicion of us, and fear of our religion are passing away, and we shall soon see the fruits of this better state of feeling.

The present Governor—the same officer who deported the Christians from Nagasaki—is bitterly opposed to Christianity, and some time ago wrote to Yedo to this effect, “the Bible, which was formerly forbidden, is now taught in a portion of my district,—shall the teaching be suppressed?” The Yedo Government replied, “The Mikado cannot settle the Christian question, so every one must be allowed to follow his own inclinations.” It is thought that the Governor wished for authority to suppress our Mission schools in which the Bible is daily taught, but this answer has effectually prevented him from interfering with us.

Lately a young man, much interested in the truth, called on one of the highest officers to make inquiries with regard to the attitude of the Government towards Christianity. The officer replied “the Government would neither advise nor forbid persons to become Christians, but left it to each one to follow his own inclinations, and that if he wished to learn the doctrine, nothing would be done with him.” This has

emboldened him, and he not only comes every day to Morning Prayers, and to the Bible-class, but of his own mind has gone to work to bring his friends to the Services, and to exhort them to become Christians.

The Prayers of the Church offered on the 20th of December seem, by the self-consecration of so many to the work among the heathen, to have been so signally answered, that it is earnestly hoped, that it may be set apart and always observed hereafter as a day of prayer for Missions.

The appointment of a Medical Missionary, Dr. Henry Laning, and three Clerical Missionaries, the Rev. Messrs. Cooper, Miller, and Newman, has greatly cheered us. They will prove valuable acquisitions to our Missionary force, and will help on, it is hoped, the good work in Japan. Dr. Laning arrived on the 4th of July, but a more extended notice of him and his work belongs properly to next year's report.

Though there are no additions to the Church, we are far more hopeful of our work than ever before, and feel persuaded that, with God's blessing, there will be a number of baptisms and confirmations to report next year. There is now much to encourage, and indications are not wanting, that after the long years of sowing and waiting, the Lord of the harvest is about to cheer the hearts of His servants by permitting them to gather in the harvest into His garner. May He, of His great mercy, grant this for the glory of His name and the consolation of His servants.

Respectfully submitted,

C. M. WILLIAMS,

*Missionary Bishop to China and Japan.*

OSAKA, *August 12th*, 1873.

15 1873年巻末の合本別冊子『伝道局議事録1873年』付属文書K、日本  
ミッション報告、1873年6月30日付年度末。〔中国・日本伝道主教C・  
M・ウィリアムズ。1873年8月12日、大阪〕。102-105頁。

訳出 102頁1行目～103頁25行目。103頁下から11行目～104頁  
7行目。104頁下から15行目～下から7行目。

私たちは、完全に自由に福音を説けるというわけではないことから、日本  
における宗教的寛容は期待したほどではないといえますが、それでも昨年と  
比べると、励みになることは多くあります。

去る〔1873年〕3月に、横浜からの電報で、キリスト教信仰が〔日本で〕  
受け入れられたと通知されました。それと同じ知らせが、本国の機関誌に掲  
載され、この地や彼の地に歓喜をもたらしました。このことは時期尚早でし  
た。その報告は、古くからのたくさんの布告、そのなかでも際立ったものとし  
て、日本人一同に腐敗した教義を信奉することに警鐘を鳴らす、キリスト  
教信仰に対する禁教令を“高札”から取り除くという、政府の命令に端を発  
しています。このことは、一当初報告されたような一信教の自由の容認とは  
内容が異なりますが、正しい方向へ向かううえでの良い兆しでした。しかし、  
すべての人が大いに驚いたことには、その後まもなくして、高札撤去の理由  
とされるもう一つの布告が発せられたのです。それは、高札が長らく掲示さ  
れていて、周知されるに至ったために、もはや必要ないというものでした  
（注1）。

はじめはキリスト教信仰の容認に向けた準備段階として政府が高札を撤去  
した、と考えられていたのに、その後で政府は、高札の撤去が仏僧たちやキ  
リスト教信仰に反対する一派に与える影響を懸念して、彼らの要望に応え、  
あるいは懸念を静めるために2番目の布告を発したのです。次のような強い  
疑念を抱いている者たちもいます。つまり、在日外交団の心情に配慮して不  
快な高札を撤去することにより、彼らに、日本人が熱望する条約改正を許す  
ように仕向けようとしている、と。すなわち、日本に住む外国人は日本の法  
に従うべしという条約改正です。キリスト教信仰に反対する古い法律が未だ  
に有効であることを表明している布告が“高札”にあるのに、外国公使たち  
に自国の国民を日本の法律に服するように求める要望を受け入れてもらうこ  
とは、ほとんど期待できませんでした。

これらは推量に過ぎません。というのも、政府はその考えを明かさず、そ

してこの件に関して取った行動について正式な説明を加えようと考えていないからです。しかし、いかなる説明であっても、選択された対応は、政府の信頼をむしろ損なうものです。高札を降ろすにあたって、キリスト教を信奉することを重罪とする法律を廃止するという意図があると、当然のことながら期待されました。しかし、続く公布によりその一貫性に対する信頼が揺るがされたのでした。

これとは別の逆行するような方策が、最近、政府によって取られました。将来、公立学校で宣教師を一切雇用しないことが決定され、そして江戸の高等学校の教師たちに対して、今後、日曜日は休日とされず、5日毎に祝日がおかれることになるとの通知がなされたというのです。宣教師が皆解雇され、主日に何ら敬意を表さない人材だけが雇用される日は、日本にとって悲しむべき日となることでしょう。ある教師など、本国内で教育を受けた人は、聖書など信じていないと生徒の何名かに言い続けてきました。

しかし、支配者たちの退行するような行動にもかかわらず、私たちの事業はかつてないほど希望に満ちています。まず、最新の報告以来、私たちは、私たちの力を補強する要素を得ました。ミラー師とクインビー師が彼らの家族を伴って、昨年の大晦日に、大阪でその任に着いたのです。そして、新年の開始とともに日本で活動に取りかかりました。彼らは直ちに日本語を学び始めました。これは、彼らが指導や説教を十分に行えるようになるまで、彼らの主な仕事となります。準備には相当な時間を要しますが、それは絶対に必要です。というのも、私たちは“言語の才能”を持ち合わせておらず、数週間あるいは数ヶ月で言語を習得するような“王道”は依然としてないからです。日々の真摯で懸命な勉強以外に、日本語に精通する術はありません。学習に費やした時間は決して無駄にはなりません。宣教師たちはやがて、友人や知人を作り、親愛をもって職務を行い、キリスト教徒の温かさを示すことで、肅々と、しかし明確に影響力を及ぼすことになり、彼らが指導し、そして説教を行うことができるようになった際に、彼らの言葉を迅速に聞き入れる準備が整うのです。

—略—

〔大阪〕2月7日（注2）、男子の通学校が開校しました。生徒の数は徐々に増えており、その数は47名になりました。9月に授業が再開される際、学校として相応しい建物が確保されるならば、多くの寄宿生の獲得を計画しています。そして私たちは—現在まで持ちこたえていますので—この学校を

自給で経営したいという希望を持っています。それぞれの宣教師は1日に1時間半か2時間授業を持っています。宣教師は自分の研究を特に妨げられることもなく、学校運営の維持にあたることができています。

学校では聖書が教えられていますが、学ぶかどうかは少年には選択となっています。第1のクラス全員と第2のクラスの多くが聖書の授業に出席することを選択しました。

夏休み以来、もうひとつの聖書の授業が始まり、7、8人の生徒と教師と一緒に学んでいます。このことは、ここでの私たちの伝道事業における将来の大いなる力づけとなっています。多くの若者、教師、生徒が、聖書の授業で、意欲的に聖書の暗誦に1日1時間を費やしている姿を見出すことは、中国ではなかなかないことでした。神の神聖な言葉で、この勤勉な生徒の中の何人かが生活のなかで悔い改めをし、信仰に結実するという、蒔かれた種が実を結ぶまでになることを、私たちは期待しています。

—略—

キリスト教徒を長崎から流刑に処した人物である現職の〔大阪府〕知事(注3)は、キリスト教信仰に強く反対しており、少し前に、こうした趣旨について江戸に書き送りました。“以前、禁止されていた聖書が、現在、私の地区の一部で教えられています。教えを禁止すべきでしょうか。”江戸の政府は、応えました。“ミカドは、キリスト教の問題を解決することができない。そのため、皆、各自の嗜好に従うということが認められなければならない。”〔大阪府〕知事は、当局が、聖書が日常的に教えられているミッション・スクールを抑圧してくれることを望んでいたと思われます。しかし、この返答により、彼が私たちに干渉することは実質的にできなくなりました。

(注1) 1873年2月24日に府県に発令された太政官第68号布告「諸布告揭示ノ件」が、高札撤去に関して、「従来高札面ノ儀ハ一般熟知ノ事ニ付向後取除キ可申事」と解説したことを指している。

(注2) 大阪男子校の再開は1873年2月4日である。No.10(注1)及びNo.11を参照。

(注3) 大阪府権知事渡辺昇。

soul, I announce to you the sudden death of the Rt. Rev. J. G. Auer, S. T. D., our highly appreciated Bishop!

He, as you may know, had arrived here, from Germany, in December, last; and has been only able to admit into the sacred order of the ministry one Presbyterian and two Deacons; and held three Confirmations. On Monday, the 16th, he fell asleep in JESUS!

Truly we have drunk the bitter cup of affliction from the hands of our Heavenly FATHER. What an irreparable loss our African Mission has sustained in the death of this great man, one can hardly estimate. He was the mainspring and the life, under God, of our Missionary work here, and in a word, the Bishop of our Church in Liberia generally.

We cannot but bow in humble submission to this providential dispensation of our Heavenly FATHER and with a filial confidence in His unerring wisdom, in which "He doeth all things well," say *Amen!* "Thy will be done."

We further console ourselves with "Jehovah-jireh"—The LORD will see or provide. May the good LORD still bless Africa by raising up efficient instruments to carry on the great work of evangelizing our ignorant race.

Very truly yours in CHRIST JESUS.

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CHINA.

LETTER FROM ROBERT NELSON.

SHANGHAI, *February 14, 1874.*

REV. AND DEAR SIR: YOURS of December 1, has only to-day been received, and I have but a few minutes to answer by return mail, which is hurried, the mail from the United States being behind time a week.

Our school examination for the Chinese New Year took place this week. More than two hundred scholars together was a sight of interest: and the other schools, all told, added to these, would have shown about four hundred scholars connected with our Mission work at Shanghai.

I expect to leave here for the United States, about the 12th of March.

Very respectfully yours.

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JAPAN.

EXTRACT FROM BISHOP WILLIAMS' LETTER.

YEDO, *February 21, 1874.*

BOOKS FOR LIBRARY.

In the name of the members of this Mission I beg that you will return our hearty thanks to the kind donors of the books, for the Yedo Mission Library. Books of reference from which we can get accurate, trustworthy information in a short compass are much needed. Missionaries are too

busy with the study of the language and other duties to be able to give much time to general reading, but they ought to have a few new books now and then. Some of the Japanese are reading such books as Buckle, John Stewart Mill, Darwin, etc., and there are foreigners in Yedo and Yokohama who are putting all sorts of skeptical ideas into their heads—one man in Yokohama is said to be a decidedly active propagandist of infidel opinions, going out of his way to warn the Japanese against Missionaries and their teachings. If we could have in the library a few good books answering the opinions of such men, that we ourselves may be well posted and be able to lend them to our Japanese friends, it would be a great help. Also a few interesting, useful, religious books to put in the hands of our scholars, to try to sow in their hearts the seed of Divine truth and keep them from reading bad books, would be acceptable.

## ADDRESS OF LETTERS.

My letters, and those of the Rev. Messrs. Newman, Blanchet and Cooper, should be directed *American Episcopal Mission Yedo (Japan)*, and those of the Rev. Messrs. Morris, Miller, Quinby and Dr. Laning, *American Episcopal Mission Osaka (Japan)*. I shall be obliged to make Yedo my headquarters for sometime and shall ask the postmaster in Yokohama to forward my letters to Shanghai and Osaka when I visit those places.

## GIRLS' SCHOOL HOUSE IN WUCHANG.

Mr. Hoyt and Mr. Boone have written that they have succeeded in purchasing the lot next door, which we have been trying for a long time to secure. It is large enough for Girls' School House, House for Physician, and Dispensary and Chapel.

Yours very sincerely.

## LETTER FROM REV. C. T. BLANCHET.

YEDO, *February 20, 1874.*

DEAR DOCTOR: My last letter was written from a Japanese hotel. Mr. Newman, I think, informed you that we had succeeded in getting a house, and now I can say that we had to move a third time, and could not secure our present dwelling for more than three months. I trust however, that this experience will be of some benefit to us, as we have thereby undoubtedly learned more about the Japanese manners, dispositions, and habits, than if we had had no obstacle to contend with. Meanwhile we have applied ourselves as much as we could to the study of the language, and now that the drudgery is over, I am happy to say that we are getting a little more settled, and our work is assuming a more definite shape.

## OPENING OF A SCHOOL.

We opened our much desired school on the 3rd inst. with only five boys; but we have fifteen names on our list now, and new applications.

for admission are made almost every day. As the number of our pupils is still small, we only teach one hour a day each—the Bishop catechizing them in Japanese, while we teach the ordinary English branches. I am really proud of our boys. They are neat, punctual and well-behaved. There is very little occasion to urge them to study. They are very eager to learn, and would compare favorably with most of our school-boys at home. They differ in this, however; whereas our American boys are generally glad to get as few lessons as possible at the same time, these would like to learn everything at once, and this desire being carried too far is detrimental to its own object.

#### SUNDAY SCHOOL.

The attendance on Sundays is increasing gradually, but is not what it would have been had we been able to secure a house sooner. We opened our Sunday-school on Sunday before last with only four boys; last Sunday there were ten, and I would not be at all surprised if we had from fifteen to twenty next Sunday.

There is indeed a great work to be done here. The words of our blessed LORD seem to apply particularly to our work; "*The harvest truly is plenteous, but the laborers are few; pray ye therefore the LORD of the harvest to send forth laborers into His harvest.*" Now, if ever, is the time to sow the "*mustard seed*" of truth in this rich and mellow soil of Japanese eagerness for new things. I know of no Mission field, either of the past or present, which ever promised so well. The little leaven of Christianity is already working its way into the hearts of many. Even their priests cannot resist its benign influence. Some few weeks ago, while looking for a house, I was shown into a Buddhist temple advertised "for rent," and in the priest's private room I saw a copy of the Holy Bible on the same stand with his other books of devotion. A few days later an article appeared in the *Mai Nichi Shinbunshi* (the Daily News of Yedo) from some of the priests inviting Christian Missionaries to a conference to discuss religious matters. However fruitless such a discussion might prove, the fact that they are willing and ready to listen to the arguments which can be brought forward in favor of Christianity is certainly encouraging.

#### GREAT TEMPLE BURNED.

On New Year's Eve the great temple at Shiba was reduced to ashes. The above paper in commenting on their great loss, made remarks, the substance of which was as follows: "Of the great teaching temple no vestige remains. As the falling snow causes the traveller to wander from his path, so now will men wander from the right way, knowing not whither to go." This temple was one of the most—if not the most—popular in the Empire, being celebrated for its antiquity and sacred relics. It was the largest temple in Yedo; and was built about two hundred and sev-

enty years ago. I saw it on the day of my arrival and was struck with its majestic appearance and the immense amount of minute carving beautifully and dexterously executed on some of its pillars. Various conjectures have been made as to the cause of the conflagration ; but nothing definite has yet been ascertained. While regretting the loss of so magnificent a specimen of skilful workmanship, who knows but that very loss may be instrumental in bringing precious souls to the Fold of CHRIST. For it is to be hoped that while groping for the "right way," some will accidentally find Him Who is "the Way, the Truth, and the Life."

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 HAITI.

## REPORT OF REV. J. T. HOLLY.

FOR THE QUARTER ENDING FEBRUARY 28, 1874, BEING THE SECOND QUARTER OF THE CURRENT MISSIONARY WORKING YEAR.

## I. LOCAL WORK.

1. *Inside view of Parish Life—Accompanying Diary of Rev. Mr. Battiste.*

My correspondence is so incessant with the Rev. Secretary and General Agent of the Foreign Committee, as the medium of communication more or less of the whole Missionary work under the Committee's auspices in Haiti, that this circumstance seemed to exempt me from making formal quarterly reports. This exemption, however excusable under the circumstances, hid from view my local Missionary work, save in the results shown by the Annual statistics of pastoral acts furnished from year to year.

But now that the Rev. Alexandre Battiste has been called by the Foreign Committee to aid me in my local parish work, I deem this release no longer necessary, and have therefore placed the diary of parochial work in his charge, with instructions to make a transcript therefrom quarterly, to be forwarded to the Secretary and General Agent at the dates indicated in the Missionary working year, which, according to instructions from the office of the Foreign Committee, begins September 1, and ends August 31, of each year.

This local parochial arrangement was put in force from the beginning of the current year. Hence the transcript of the diary herewith sent, only covers two months of the last working quarter. It however gives an average idea of the local work here which incessantly claims our attention. It will be seen from this parochial diary that visitations of the sick, of prisoners, of the poor, and the burial of the dead, divide a fair part of our time with our other cares in maintaining the worship of the Sanctuary and superintending the operations of the daily parish school and weekly catechizing of the children of the parish.

16 1874年5月号 日本。ウィリアムズ主教書簡からの抜粋。1874年2月21日、江戸。308-309頁。

訳出 308頁下から4行目～309頁14行目。

〔東京〕このミッションのメンバーの名において、私がお願いしたいのは、あなたが私たちの感謝の念に応じて、江戸ミッション・ライブラリーに宛てて書籍を寄贈してくれることです。簡潔にまとまっていて、正確で、信頼に値する情報を得られる参考書がまさに必要とされています。宣教師たちは日本語の勉強や、一般的な書物に目を通すことに多くの時間を費やす他の職務で忙殺されています。しかし、彼らは場合によっては、新しい書籍を少しばかり持つておかなければなりません。日本人の中にはバックル、ジョン・スチュワート・ミルやダーウィンなどといった書籍を読んでいる者がいて、江戸や横浜には、彼らに色々といかがわしい思想を吹き込んでいる外国人がいます。横浜のある男性が、宣教師や彼らの教えに対して日本人にむやみに警鐘を鳴らしながら、不信心な見解を公然と積極的に流布している、と言われていています。もし私たちがこうした男性の見解に応える良質の書籍をわずかばかり図書館に所蔵し、そしてこうした書籍に精通し、日本人の友人たちにそれらを貸し出すことができれば、それは大いなる助力になります。また、学生に手渡され、試みに神聖な真実の種を彼らの心の中に蒔き、そして、為にならない読書を防げるような、興味深く、有用な宗教の本数冊も期待に沿うものです。

注記：ウィリアムズは1874年2月4日の書簡で、大阪男子校が要望する書籍リストを報告している。

17 1874年5月号 日本。C・T・ブランシェー師からの書簡。1874年2月20日、江戸。309-311頁。

訳出 309頁下から2行目～310頁10行目。

#### 開校

〔東京〕私たちは、今月3日に強く望んでいた学校をわずか5名の少年（注1）とともに開設しました。けれども今は15名が名簿に記載され、入学

願書はほぼ毎日ありました。当時はまだ生徒数も少なかったので、日に1時間しか教えておらず、主教は日本語でキリスト教の教理を教え、その一方で私たちが英語を教えます。私は少年たちを本当に誇れる存在だと思っています。彼らはきちんとしており、時間を守り、そして行儀が良い生徒です。彼らを、勉強しなさいとせき立てることなどほとんどありません。彼らは勉強することに情熱を持っており、本国の男子生徒の多くと比べても遜色がありません。しかし以下の点では違いが生じています。アメリカの少年はたいてい、一度になるべく限られた数の課目を学ぶことをよしとするのに対して、日本の少年たちは一度にすべてを学ぶことを好むのです。そしてその願望が強いので、目的達成の障害になっています。

(注1) ウィリアムズは1874年2月4日の書簡で、2月3日に8名で発足と記している。これが立教の創立年月日である。発祥の地に関しては、詩人ヘンリー・ウォッツワース・ロングフェローの長男チャールズ・アップルトン・ロングフェローのために建てられた住宅を借用したもの(1874年2月4日付ウィリアムズ書簡)であることは判明しているが、それが築地外国人居留地内だったのか、相対借地域(雑居地)だったのかは、特定されていない。

注記：クレメント・T・ブランシェーは、1873年11月19日付の書簡で、ウィリアム・B・クーパーと共に同年11月11日に来日したと報告している。

which I made at the request of my English friend, who desired to send it to a friend of his in London. It is said that one of these "Palls of Victory" was sent from Peking to the Vienna Exhibition—that it excited a good deal of interest, though no one could give an explanation of it or decide upon its use. A gentleman formerly connected with the British Legation was enabled to get a fac-simile of the Pall printed on white cotton, which he gave me to translate. I have never seen one before in all my long residence in China—and the "Explanation" seems so strange and preposterously superstitious—and illustrates so well a phase of Buddhism that lies in the way of the conversion of the Chinese to the Gospel—I fancied it might interest you and that you might like to give it a place or perhaps a part of it, in some of the religious papers under the patronage of the Church. If so I shall be quite glad to have sent it, and even if you do not care for it—I trust you will appreciate my motives in sending. I am always at a great loss to know what special subjects will be considered interesting and will be appreciated "at home"—If you could sometimes give us a hint in *THE SPIRIT OF MISSIONS AND HOME AND ABROAD*, we might profit by it.

April 10. Our dear Bishop left us on the evening of the 7th, for Hankow—as no doubt he has told you—as he left a letter for you in my charge to be mailed to-day—which I trust will reach you safely.

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## JAPAN.

### LETTER FROM THE REV. C. T. BLANCHET.

YEDO, JAPAN, *April 6, 1874.*

REV. AND DEAR DOCTOR: Your favor of February 17 came to hand on the 27th ult., and I thank you for your brotherly and cheering words.

The books have reached us safely and in good condition. On the list sent us some time ago, "Alford's Greek Testament" was allotted to me with one or two other books, but on examination, I find it was his "*Critical and Explanatory Commentary for English Readers*" that was sent. I suppose it must be an oversight. I am not acquainted with the work; but I have no doubt it will prove a valuable addition to my private library.

I am happy to say that our prospects are very encouraging. There are already some of our pupils who seem to think more of their Bible-lesson than of any other. Others applying for admission, of their own accord, say that they wish to "learn the Bible." Others still, who seem to care very little about it at first, soon learn to like it. It is with reference to these last particularly (but *all* generally), that I wish you to assist me. I find that I am often at a disadvantage for not being supplied with little books, tracts, cards with Scripture texts or mottoes, Bible pictures, etc. There are those who can read and understand English quite well.

Now, dear Doctor, if you can do anything to assist me in these particulars, you will not only oblige me very much, but also contribute largely to the welfare of our work.

We are all well, and miss our good Bishop very much. We look for him about the end of May. Yours, very sincerely.

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LETTER FROM THE REV. C. H. NEWMAN.

YEDO, JAPAN, *April 23, 1874.*

REV. AND DEAR SIR: Your letter of February 11 reached me the 21st ult. It would have been answered by the last mail, but as Mr. Cooper wrote at that time, I thought it would be as well to delay one steamer, especially as it would be the proper time for making my quarterly report.

As I wrote you before, our work is still for the most part with the language. Our school now numbers nearly thirty pupils. Could we get into a more favorable locality, with a larger school-room and accommodations for pupils, we would no doubt have as many as we could teach, to do justice to each. What we have are as nice a lot of boys as could be gathered together anywhere—so anxious to learn that it is a pleasure to teach them. We have given up a part of our house to some half a dozen of the pupils. They attend the morning and evening prayer in our rooms very regularly, and seem to take a great deal of interest in it. One of the most promising in the school has applied for baptism, which however has been deferred until Bishop Williams returns from China. Others I believe are thinking of it.

There seems to be no progress making toward the opening of the country. From what I can learn, there is no better prospect for it than five years ago. However, as far as I can see, there are no obstacles whatever thrown in the way of preaching Christianity, except that which interferes with the business of every foreigner: the policy of confining them to the treaty ports. At least such seems to be true of Yedo. Those who come to the Missionaries to be taught seem to have no fears. In other parts of the country, where the prejudice in favor of the old state of affairs is still unchanged, it may be different.

I will try to send you something for THE CARRIER DOVE, before a great while.

Mr. Blanchet will write you by the next mail.

Believe me to be,

Very sincerely,

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HAITI.

REPORT OF REV. L. D. LEDAN.

IN my last report I promised a fuller detail of my Missionary work in the different stations where I am laboring to implant the evangelical

18 1874年7月号 日本。C・T・ブランシェー師からの書簡。1874年4月6日、江戸。437-438頁。

訳出 437頁下から9行目～最後の行まで。

〔東京〕私たちの将来の見通しがかなり励みになるものだと言えるのは喜ばしいことです。他の科目より聖書を学びたいと思っている生徒がすでに何名かいます。入学志願者のなかには、自発的に“聖書を学びたい”と希望する者もいます。他の生徒は、最初のうちはほとんど気にも留めないようですが、まもなく聖書の学習を好んでするようになっていきます。こうしたことについて（「すべて」概括的ではありますが）最後に特記しますのは、あなたの助力を求めてのことです。小書籍、伝道冊子、聖書の聖句や金言が書かれているカード、また聖書の挿絵等が十分に提供されていないという不都合に、私はたびたびみまわれています。英語を読み、よく理解できる者たちがいるのです。

19 1874年7月号 日本。C・H・ニューマン師からの書簡。1874年4月23日、江戸。438頁。

訳出 438頁13行目～24行目。

〔東京〕私が以前、書きましたように、私たちの活動は依然としてその大半が日本語に費やされています。私たちの学校は、現在ほぼ30名の生徒を数えています。学生用の比較的大きい教室と宿泊施設を備えた好条件の立地を得ることができれば、私たちはまちがいなくできるだけたくさんの生徒を公平に扱い、教えられることになるでしょう。私たちが手にしているのは、いかなる場所にも集まることのできる優秀な数多くの少年たちです。少年たちは学習意欲が旺盛であり、彼らを教えることは喜ばしいことです。私たちは、家屋の1部を若干6名の学生に対して提供しました。彼らは定期的に、私たちの部屋で行われる朝と夕の礼拝に参加しており、それに対して相当の興味を抱いているようです。当校で最も前途有望な学生1名が洗礼を志願しましたが、ウィリアムズ主教が中国から戻るまで延期されています。他の生徒もそうしたことを考えていると私は信じています。

注記：チャールズ・H・ニューマンは1873年10月7日付の書簡で、同年9月25日に横浜に到着したと報告している。

contain rooms separate and yet joined for a lady teacher and a home for forty girls. Mr. Hoyt has a good plan which we suppose will cost 2,500 to 3,000 tls. to build, but the Bohlen fund will give us that amount.

## LADY WANTED FOR THE GIRLS' SCHOOL.

The lady teacher, where is she? Not in Wuchang certainly, and I fear not yet *en route*, though to begin the school next year, she ought now to be at work on the language. Why tarry the chariot wheels? Surely there are many who would be glad to work for CHRIST in such a useful sphere. We can give a home to the lady should she come before the building is ready, and a very warm welcome, as we long for such help.

Any one coming will have a pleasant, pretty home, and the society of two families close at hand, and in the work among the many young girls under her care a reward the Dear MASTER will assuredly grant to any one giving up home and friends for His sake. We are all fairly well, and rejoice in the LORD always, seeing His abundant goodness to usward.

With Christian love and greetings,

Yours in the LORD and His Church.

## JAPAN.

## LETTER FROM REV. J. H. QUINBY.

OSAKA, JAPAN, *May*, 1874.

REV. AND DEAR BROTHER:—Last Sunday our Bishop was with us, and the Services were of a very interesting and solemn character. In the afternoon sixteen were presented (making, with four previously confirmed, twenty persons, one only being a woman,) to the Bishop as desirous of ratifying the solemn vows made a few weeks before in Baptism, and confessing openly before a good congregation of their own countrymen (who know not the SAVIOUR) JESUS CHRIST as their only hope of glory. The manner of this people is quite devout. Both in this Holy Rite and at the LORD'S Supper, which has been twice celebrated, those who were privileged to participate did so with an appearance of reverence as wholesomely removed from superstition, on the one hand, as it was from negligence or indifference on the other.

Our hearts, you may be assured, were very thankful for these signs of awakening; and yet they tremble for these new disciples. If the hearts of God's Ministers at home yearn with a father's love for those who, through them, cast in their lot with the people of GOD, so that they could wish to go forth with every one to cheer, encourage and shield him in the struggles he must encounter, how much more ought ours? In addition to those perils, these new recruits are surrounded by an atmosphere of hatred and rebellion against the Truth—to breathe which must only bring spiritual decay and death. But the LORD'S hand is not shortened. They are

taught, and we trust will more and more realize that in Him is *life*, and that as He alone can begin the good work in them, He can and will carry it on unto the day of CHRIST. As physicians use means for purifying infected air, we will humbly resort to all the means that the wisdom of God has provided, or may suggest to our hearts, for keeping up their spiritual health. Prayer, the teachings of the Holy Scriptures and the ordinances of our holy religion, in subordination to the influences of the life-giving Spirit, will be used according to the proportion of the faith.

A method that (after due counsel) we have resorted to may not be uninteresting to mention; it is of a social character. The converts from heathenism must needs feel an isolation hard to be realized other than in pagan lands. So, while we encourage them at all times to bring us their trials and seek for advice, one evening in particular of every month, we gather them at the Mission house for social conversation. Some simple refreshment is served to them; and after confessing their faith in the Apostles' Creed, they are then dismissed with prayer and benediction. The object sought is the realization of Christian fellowship and mutual sympathy. Before the Bishop left us we had such a gathering, and one could not but feel that it was good to be there. The happy, genial manner in which he entertained them, his lowly yet dignified bearing among these little ones of the Fold; his earnest counsels and fervent prayer must have impressed every one with a sense of his loving care; we need say nothing of the blessings that follow the effectual, fervent prayer from Him who is always more ready to hear than we to pray.

#### A REQUEST REPEATED.

In one of my letters I begged for a magic lantern, or some such instrument designed to instruct as well as entertain (a good one, as this is an intelligent people); and I now repeat the request, [with the further addition of as many *scriptural pictures* as you can send us. The women and children and others can be taught quickly, by means of these, many truths that words alone would be long in conveying; and in connection with the gatherings above mentioned, what a power for interest and good might it be! Surely the Church at home will not let us ask in vain.

We humbly trust that our school will be made of God an instrument of power here—a little wedge driven by His Spirit into the cold, crystallized heathenism of this land. Of the twenty confirmed, sixteen are pupils, and two others were also partly connected with it. Some of these are young men of marked intelligence, clear, searching, grasping minds. Our brethren should be urged to be constant in prayer, that God may call and consecrate some of these first fruits to declare among their countrymen the unsearchable riches of CHRIST.

20 1874年8月号 日本。J・H・クインビー師からの書簡。1874年5月、大阪。502-503頁。

訳出 503頁下から8行目～下から5行目。

〔大阪〕私たちの学校が神の一部となり、ここでの力として用いられるようになるだろうと、私たちは卑しくも信じています。すなわち、冷たく、結晶化されたこの土地の異教の信仰のなかに、主の精神をもたらす小さな楔となるのです。堅信礼を受けた20名のうち、16名が生徒であり、他の2名もまた学校と一部、関係がありました。

注記：1873年2月4日に再度設立されたこの大阪男子校の管理は、1874年9月の新年度からクインビーの手に移ることになる。

## LETTER FROM REV. C. T. BLANCHET.

YEDO, JAPAN, *May 21, 1874.*

REV. AND DEAR DOCTOR: As you have heard from us regularly at least once a month since my last report, I shall confine this letter to the present month, which has so far glided away, very smoothly and quietly. Mr. Quinby's letter from Osaka, published in *THE SPIRIT OF MISSIONS* for April, will give you a very fair idea of our routine of life here in Yedo; the main difference being that our brother at Osaka enjoys the comforts of the family circle, while we, those of a bachelor's hall.

## THE WORK AT YEDO.

The work has gone on slowly but steadily. It would, no doubt, have been livelier had not the Bishop been called away to China, and had we been favored with better accommodations. Those of our pupils who understand English attended our Services pretty regularly, and the interest they manifested in their Sunday-school lessons was gratifying. Some seven or eight can recite the LORD'S PRAYER, the Creed, and the Ten Commandments accurately; some few are not quite up to that mark, while two or three others are above it.

They seemed to miss the Bishop as much as we did, and it was a happy surprise to them, when last Sunday morning they learned that he had just returned, and that we were to have Service in Japanese again. They responded heartily, and made a bold effort at singing our familiar hymns, "Rock of Ages," and "When I survey the wondrous Cross."

Though the Bishop has been here but a few days, new applications are being made every day, and were it not for want of larger accommodations we could soon double our present number, the daily average of which is about eighteen or twenty.

## A JAPANESE FESTIVAL.

As I have had very little to say about our work, perhaps a few words about things which I have seen or heard may not prove uninteresting, as they will give an idea of the strange people among whom we live. I said above, that this month has so far gone on very smoothly and quietly with us. To this I must make at least one exception; for on the 14th and 15th inst., the monotony of this general quiet was changed into scenes of brisk activity among the natives. The 15th was a *Matsuribi*—a Churchman would say a holy day; but observations would not justify me for calling it anything more than a mere holiday or festival—in honor to Dai-Jin-gu-Sama, "the first child born on earth to the Japanese celestial ancestors;" but the festivity was nearly as lively and extensive on the evening of the 14th as on the *Matsuribi* proper—corresponding somewhat to our Christmas Eve at home.

The festival was kept differently in different places. In some parts of

the city the streets were profusely decorated with flags bearing the devices of the "Blazing Sun," the national emblem, and at night were brilliant with lines of paper lanterns similarly adorned. In our part of the city the people seemed to care very little for Dai-Jin-gu-Sama, but turned their attention to the worship of *Inare*, which corresponds to the *Ceres* of the Latins, or *Demeter* of the Greeks. Besides being the goddess of rice, *i. e.*, of agriculture, she is also a kind of guardian deity watching over their habitations to drive away thieves and evil spirits. Her own *Matsuribi* is celebrated on the "first horse day" of the second month, but she is such a favorite, that it often happens, as it did on this occasion, that on other festivals they forsake the objects in whose honor these were instituted, and betake themselves to her worship, especially when those other festivals occur in the first, fifth or ninth months, which are considered unlucky months, to ward off any calamity (such as fires, plagues, or earthquakes), which might occur.

Accordingly, on the morning of the 15th they went around our ward in a long procession headed by a large drum to announce their approach ; then four flags representing the four cardinal points of the compass, each surmounted with a peculiar device, *viz.* : a green Dragon for the East, a red Peacock for the South, a white Tiger for the West, and a black Tortoise for the North ; then came the *Lakoki*, an evergreen tree emblematic of the vigor and strength of the nation ; then followed three Sinto priests on horseback, each having a servant clothed in white and leading his horse by the bridle ; and last, but not least, a crowd of men, women and children apparently absorbed in the excitement of the occasion. This was a mere prelude to the celebration on the morrow, when they came around with their *Mikoshi*, a car or chest in which the goddess is supposed to dwell, erected on heavy and clumsy cross-beams, which they carry on their shoulders or at arm's length above their heads. They stopped a little while in front of our house, and then hurried away around the next corner, very much to the dissatisfaction of some of our Japanese neighbors, who seemed a little jealous of our good fortune. A more excited crowd I never saw, except perhaps at the fire last winter. They seemed very little conscious of what they were about. It is certainly a strange kind of religious excitement, and yet, there is no doubt but that they did it in good faith, and thought that they were paying a high tribute of honor to their guardian deity. These ceremonies, I understand, are gradually losing their attraction to the better class, however. There are many who will look at the sights without being much affected, and when asked what it means, they begin to say that they don't believe in them, and it is only with great reluctance that they will give us any information on the subject. They say that these ceremonies are fast losing their hold even upon the common people ; that they do not create half as much enthusiasm as they used to, and that they will before long be things of the past. They

seem to begin to realize that the offspring of their "*celestial ancestors*" does not compare favorably with nations of humbler origin, so that we have every reason to hope that as the tide of civilization sets in, enlightened by Christianity these people will perceive the folly of their superstitions, and will acknowledge the only true God as their Creator and Redeemer, and worthy of their worship.

Yours sincerely.

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### A VERY PROSPEROUS YEAR.

THE year previous to the first of May last, of the English Church Missionary Society, was a remarkably prosperous one. The receipts reached the large sum of one million two hundred and six thousand, one hundred and five dollars (\$1,206,105), being an increase of two hundred thousand dollars (\$200,000) on those of last year. Three experienced Missionaries were consecrated Bishops during the year and eighteen new candidates were accepted for the Mission work. Of the existing Missions *The Church Missionary Gleaner* for June uses the following language :

The Sierra Leone Church is sending out men into the Mission fields beyond. Among others, seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native Church, even when the fostering care of the European Missionary is withdrawn. In the Levant, a field calling for so much patient faith, there is an increasing desire among the people of many various creeds to search the Scriptures—always a hopeful sign. From North India come the gladdening reports of many remarkable individual conversions ; of increasing spiritual life among the native Christians of Calcutta, Sindh, and the Punjab ; of new openings everywhere for reaching the female population, hitherto so inaccessible ; of the success of the Divinity College established two or three years ago at Lahore, in training and sending forth native Christian Missionary agents. One of the students, who died before his time of training was over and his work begun, said, "I have not quite a starless crown ; God has used me already to bring some." In South India there has been a large increase in the numbers of both communicants, baptized Christians, and inquirers. Attached to the C. M. S. Missions alone there are now 59,300 souls. The Telugu districts show the greatest relative advance, the numbers (now 4,000) having doubled during the year. The accounts from Ceylon exhibit to us a native Church which is an example to all others in self-denying liberality and in personal effort to spread the Gospel. From China the tidings are most gratifying. The preachers of the Gospel are everywhere welcomed, and hundreds are pressing into the Church, especially in the

- 21 1874年8月号 日本。C・T・ブランシェー師からの書簡。1874年5月21日、江戸。504-506頁。  
訳出 504頁11行目～27行目。

#### 江戸の事業

〔東京〕事業はゆっくりとですが着実に進んでいます。もし、〔ウイリアムズ〕主教が招請に応じて中国に行ってしまうなければ、そして、私たちがより良い施設をあてがわれていたならば、それは、まちがいなく、これまでよりもいっそう活気づいていたでしょう。英語を理解できる私たちの生徒たちは、非常にしっかりと礼拝に参加していました。そして、日曜学校の講義に彼らが関心を示したのは嬉しいことでした。若干7、8名は主の祈り、使徒信経、そして十戒を正確に暗唱することができます。数名は必ずしもそうした水準に達しているわけではありません。この他の2、3名はそれよりも上です。

彼らは私たちと同じくらい、主教がいなくなったことを寂しく思っているようでした。去る日曜日の早朝、主教が帰還し、日本語で再び礼拝を行う予定であると知って、彼らは驚き、喜びました。彼らは、熱心に応答し、そして、私たちに馴染み深い讚美歌である“世々岩ハレテ”（注1）や“十字架ニカケラレル”（注2）の斉唱に懸命に取り組みました。

主教がここにいるのはほんの数日ですが、毎日のように新たな入学志願がなされています。より大規模の宿泊施設に事欠かなければ、私たちはすぐに現在の数を2倍にできるでしょう。一日の平均は約18名か20名です。

（注1）『古今聖歌集』（日本聖公会発行、1959年第1刷）の387番。『日本聖公会聖歌集』（日本聖公会発行、2006年初版）の451番。

（注2）『古今聖歌集』（日本聖公会発行、1959年第1刷）の77番。『日本聖公会聖歌集』（日本聖公会発行、2006年初版）の370番。

A lot of two and two-thirds acres was, in February, purchased for twelve hundred taels, near the Clergy House and Chapel of the Nativity. On this will be built "The Jane Böhlen Memorial School for Girls," also a house for the physician, and in time a church, to take the place of the chapel, now much out of repair, and small; and, we trust, a Hospital for indoor patients.

The pressing need of a Missionary Physician for Wuchang, has been met by the appointment of Dr. A. C. Bunn, of Morris, Otsego County, N. Y., who expects to sail, with his family, from San Francisco on October 17.

#### HANKOW.

The Rev. Yung Kiung Yen has been prevented by serious sickness from preaching, and the Rev. Mr. Hoehing was absent for the greater part of the year. Since Mr. H.'s return, he has held two Services on Sundays, besides preaching in Wuchang during the week. A lot 34 by 180 has been purchased for seven hundred and sixty taels, and a chapel erected, to be called St Paul's, on a thoroughfare. There are two school-houses, one new; all buildings of stone.

There are five candidates for baptism. Forty scholars.

The Rev. Mr. Stricker is studying the language.

Our thanks are due to friends in Hankow for their pecuniary aid, among whom should be especially mentioned Mr. W. W. King.

#### THE JAPAN MISSION.

*Location:* (1) Osaka. (2) Yedo.

*Missionary Staff.* Ordained Foreign Missionaries, 6 (1 Bishop, 4 Presbyters, 1 Deacon); Foreign Missionary Physician, 1; Foreign (Female) Missionary, 1; total, 8.

The work in Japan is regarded as encouraging.

There have been twenty adults (of whom nineteen were males), baptized and confirmed, who, as communicants, form the nucleus of that which we look forward to as a large body of the faithful.

Bishop Williams removed his headquarters last November, to Yedo (population 789,000), where he has with him the three Clergy mentioned last year as about to reach the field.

A day-school was opened February 2, with seven scholars. In April there were twenty-two. Last report, twenty-eight. It is proposed to open a boarding-school. Service in Japanese has been held every Sunday morning, from the first, and, for a long while, a Sunday-school in the afternoon.

On Trinity Sunday the Rev. Messrs. Cooper and Blanchet were ordained Priests. One person baptized and one confirmed.

At Osaka (population 530,885), Services have been held in Japanese regularly on Sunday, morning and afternoon. On November 16, 1873, six persons—the "first fruits" of the Mission—were received into the

Church by Holy Baptism. On March 22, 1874, three were confirmed. On April 16, thirteen were baptized. On May 10, sixteen were confirmed. Of these twenty adults, including one at Yedo, only one was a woman. Of the twenty there were only two married persons (man and wife), and they had no children. This will account for the fact that no Japanese infants have been baptized. There is a Sunday service for foreigners. In the day-school there are forty-nine scholars, of whom sixteen are boarding-scholars. In the Sunday-school twenty-nine scholars present at last report of school. There are five Native Sunday-school Teachers.

There are five buildings rented; all made of wood and plaster.

The dispensary at Osaka, under the charge of Dr. Henry Laning, is a new feature. It is open from two to five P.M. The whole number of cases during the six months after it was opened is 340. The prescriptions or visits amount to 1030, of which 975 represent Japanese. Dr. Laning's very full and admirable Report will be printed. "No charges are made to the patients, but free-will offerings are received from such as are inclined to make them. Christian books in Chinese, Japanese and English are kept at the rooms, for sale and to lend. The expenditures of dispensary, including fitting up of building, rent, attendants' wages and incidentals, have exceeded the receipts from patients by \$132.95."

There is a very earnest cry from our Missionaries in Japan for the proper supply of female laborers in that field. The woful condition of the Japanese women and the great need that wives and mothers (present and future) should be brought under the influence of the truth require no argument on our part. May the Church be willing to sustain those who go forth in the MASTER'S name!

The attitude of the Japanese government toward Christianity may be thus stated, that, although the edicts against Christianity have not been repealed, there is no evidence that they will be enforced. On the contrary, those who embrace the faith of CHRIST do so in very many cases—so far as we know, in all—with the knowledge of "the powers that be."

#### DIVISION OF MISSIONARY JURISDICTION.

Bishop Williams, in sending his Report, pleads very earnestly for a division of his Missionary Jurisdiction. At the meeting of the Board in October, 1873, the following Resolution was adopted.

*Resolved*, That a Committee be appointed to report at the next Meeting of the Board after conference with the Foreign Committee, upon the expediency of dividing the Missionary Jurisdiction of China and Japan, so that the Missionary work in each of those countries may be placed under the supervision of a Bishop.

It was a singular coincidence that at *that very time*, Bishop Williams, without any conference with any one on this side of the world having been held, had moved in the direction of a division himself. He now asks (and his petition will be presented to the House of Bishops) not

only that the Jurisdiction be divided, and he be allowed to retain Japan, but further, that there be two Missionary Bishops elected for China, one for Shanghai and the places where the Shanghai dialect is used, the other for Wuchang and those stations where the Mandarin dialect is spoken.

The Foreign Committee desire very earnestly to second the Bishop's appeal for the division, and no less earnestly for the two additional Bishops. At the time of Bishop Williams's election there were in all China only two Foreign Presbyters and one Native Presbyter. There are more now at Wuchang and the adjacent city of Hankow. There was no Clergyman in Japan, save the Bishop-elect, where there are now five, besides himself.

The difficulty of retaining the various stations under one Bishop will appear when we remember that there are virtually three spoken languages to be kept up, if the Bishop is to officiate in all of them. Also that the distances are so great that it is impossible for any Bishop to exercise proper supervision. To go from Yedo to Wuchang involves a journey of *two thousand miles* or two-thirds the distance from New York to San Francisco. Then from Shanghai to Peking is one thousand miles. The loss of time is very great, to make no other point.

When we touch the question of dividing the Jurisdiction in China into two parts we have the following facts :

1. That the Province of Kiang Su, in which Shanghai is situated, containing over twenty millions of souls certainly, and estimated by some to contain thirty-six millions, furnishes a field large enough for a Bishop.

2. That there is a necessity for a large Native ministry, and the Candidates for orders need looking after.

3. That the Native Clergy need a Bishop to lead them, the Chinese having a tendency to run in ruts.

4. That a single Bishop cannot successfully acquire or keep two languages.

5. That the population of Wuchang and the two adjacent cities is eleven hundred thousand, and the province of Hupeh, where they are located, is estimated at thirty-seven millions.

6. That the additional efficiency imparted to the Missionary work by the selection of two Bishops cannot for an instant be counterbalanced by the only consideration which, as it seems to the Committee, can be urged against our petition, viz: the additional expenditure. What are a few thousand dollars to a Church like ours? Are they to be named in the presence of millions of those who need the Gospel of CHRIST?

The Committee, for these reasons, urge the choosing of two Missionary Bishops. ¶

[Bishop Williams' requests for a division of the Jurisdiction of China and Japan, and for the Consecration of two Bishops for China, were en-

dorsed by the Board of Missions and thus went to the General Convention. That Body made the division asked for, assigning to Bishop Williams, as desired by him, Jurisdiction in Japan.

The proposition for two Bishops was not agreed to, but the Convention elected, with great unanimity, one Bishop for China.

It is with great regret we learn that the person elected declines the office. Sad indeed to us is the disappointment of having the Episcopates of the two great fields of Africa (which we have hereinbefore mentioned) and China left *vacant*. The necessities in both fields are very pressing, those of Africa especially, so great as to occasion most serious embarrassment.]

*For Statistics of the China and Japan Missions see opposite page.*

#### THE HAITI MISSION.

*Missionary Staff.*—Foreign Presbyter, 1; Native Presbyters, 6; Foreign Deacon, 1; Native Deacons, 3; total, 11.

In this field we have good reason to believe that there has been a decided advance, both in the spirit with which the work is conducted, and in the influence exerted upon the public mind.

The Rev. Joseph N. Durant having been compelled by unforeseen afflictions to give up entering upon the work at Cape Haitien, the Committee have recently appointed the Rev. Mr. Delatour to that post, who has not as yet, however, taken charge.

The Rev. Mr. Alexandre has found a far more favorable field at Buteau, a field further back from the coast, where the people are substantially heathen.

At Port-au-Prince the rebuilding of the Church of The Holy Trinity (Memorial to Bishop Burgess) and Rectory went steadily on, and the church was first occupied on Advent Sunday, November 30, 1873. These buildings are, in some particulars, still incomplete. When completed the whole cost of both will be about \$5,300. Of this amount \$2,600 was raised in Port-au-Prince, \$1,000 sent by the Foreign Committee, \$700 debt, (making \$4,300 expended), and \$1,000 to be raised before the buildings can be finished. We are sorry to say that the Rev. Mr. Holly was not able to be present at the opening of the Church, being seriously sick. By God's blessing he is much better, and is now in this country, as already mentioned. The Rectory was occupied early in December. The Parish school was reopened February 2.

22 1874年12月号 伝道局。日本ミッション。763-766頁。

訳出 763頁下から10行目～764頁9行目。

(補) 1874年巻末の合本別冊子『伝道局議事録1874年』付属文書C、日本ミッション報告。48-50頁（訳出 48頁下から12行目～49頁7行目）に同じ記事。

〔東京〕通学校が7名の生徒（注1）とともに2月2日に開校した（注2）。4月には22名になった。最新の報告では28名である。寄宿校の開設が計画されている。最初からずっと日本語の礼拝が毎週日曜日の早朝に行われており、日曜学校は午後に行われている。

三位一体の主日、クーパー師とブランシェー師が司祭として接手された。洗礼を受けた者が1名、堅信礼を受けた者が1名いた。

大阪では（人口530,885名）、日曜日、早朝、そして午後に礼拝が日本語で定期的に行われている。1873年11月16日に一ミッションの“最初の成果”である—6名が洗礼を受け、入信した。1874年3月22日に3名が堅信礼を受けた。4月16日に13名が受洗し、5月10日に16名が堅信礼を受けた。江戸の1人を含むこの成人20名のうち、女性は1人だけだった。20名のうち既婚者は2名（男性と妻）で、彼らには子供がいなかった。これは、日本人の幼児は1人も受洗していないという事実を物語るであろう。外国人向けの日曜礼拝が催されている。通学校では49名の生徒がおり、その内16名が寄宿生である。最新の報告では、日曜学校には29名の生徒がおり、日本人の日曜学校教師が5人いる。

（注1） ウィリアムズは8人（1874年2月4日付書簡）、ブランシェーは5人（1874年2月20日付書簡）と報告している。それだけ出入りが激しかったといえる。

（注2） ウィリアムズもブランシェー（各同上書簡）も1874年2月3日を開校日と記している。この報告の2月2日は誤記である。

## REPORT ON THE JAPAN MISSION,

*For the Year ending June 30, 1874.*

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COMPARED with former years, the work in our Mission during the past year has been very cheering, and the future prospects are brighter and more hopeful than ever before. After long and weary years of waiting and watching, of toil and prayer, through God's mercy some little measure of success has been granted, and the hearts of His servants have been encouraged.

### OSAKA STATION.

The work at this Station, as far as our force and opportunities have permitted, has been well done, and the results have been quite cheering. Services in Japanese, principally by the Rev. Mr. Morris, have been held regularly on Sunday, morning and afternoon, and the attendance—though far from what we should wish—has increased during the year.

On the 16th of November, 1873, *six* persons—the “first fruits” of the Mission—were received into the Church by Holy Baptism, and in April the Rev. Mr. Morris baptized *fourteen*, making in all *twenty* persons baptized during the year. They were all subsequently confirmed.

During the year, a larger building has been rented, and a number of boarders have been received into the school. This has made a great improvement. It ensures punctuality in attendance—a felt want in schools in Japan—for no boys in the world, probably, have so much “business” or “sickness” as Japanese boys—and it gives the Missionary a much better opportunity of training the scholars morally and religiously.

Whatever may be thought of the benefit of schools, or of the question whether or not a Missionary should give a portion of his time to teaching, it seems that in the present state of Japan, one most effectual means of reaching the Japanese is through our schools. We are, at present, shut up in a foreign quarter and not permitted to rent houses for chapels in the streets, where we can get the people to attend daily preaching; and until we can, at least, gain a few converts, and through them get access to the people, we must rely very much on the school. When we have several Missionaries at a Station, the school can be taught without taking very much time from the study of the language—as each one only teaches an hour or an hour and a half a day. This school is

taught by Mr. and Mrs. Quinby, Mr. Morris and Dr. Laning, who took Mr. Miller's place when he removed to Shanghai.

A new feature in our work in Osaka is the dispensary under the charge of Dr. Henry Laning. For the first six months after his arrival, while studying the language, he saw a number of patients at his house. After making efforts, both personally in Osaka, and through the United States Minister in Yedo, to get permission to open a dispensary in the heart of the city, and having failed in every instance, he rented a house in the best position he could find in the Foreign Concession, and began regular work. He spends the whole day there, and opens the dispensary daily from two to five. The whole number of patients he has seen during the half-year is about *one thousand*. This, compared with the numbers who come to our dispensary in Shanghai, may seem small, but it must be borne in mind that foreign hospitals have been established in Shanghai many years, and that this is the first attempt at opening a Missionary hospital in Osaka. When Dr. Laning has been there a longer time, and has become better known, he will have a much larger number of patients, and will be able, no doubt, to do great good both to the bodies and souls of numbers.

Two English Services have been held on Sunday jointly by the Rev. Messrs. Quinby and Miller—as long as Mr. Miller was there. Since then, Mr. Quinby has continued these Services, assisted occasionally by the Rev. Mr. Warren of the Church Missionary Society.

#### YEDO STATION.

The arrival of the Rev. Messrs. Newman, Cooper and Blanchet, enabled us to begin the long-wished-for Yedo Station. They began at once the study of the language, and have made so far very fair progress. In February—as soon as we succeeded in renting a house—a day-school was opened, but the attendance has not been satisfactory. We need a larger building where we can receive a number of boarders.

A Japanese Service has been held every Sunday morning from the first, and a Sunday-school in the afternoon, since we have been in “our own hired house.” But the policy of the Japanese in shutting up foreigners in a confined quarter is most unfavorable to the success of our work. We are here cooped up in a small quarter with eight other Missionaries, and find that the Japanese, with their characteristic love of change, go first to one school and then to another; attend first one Service and then another.

*One* person has been baptized and *one* confirmed. On Trinity Sunday, the Rev. Wm. B. Cooper and the Rev. Clement T. Blanchet were ordained Presbyters. The Service had some features of marked interest. It was held in a Buddhist temple—and the Rev. Messrs. Wright

and Shaw of the Society for the Propagation of the Gospel—and the Rev. Mr. Piper of the Church Missionary Society, and the Rev. Mr. Quinby of our own Mission took part in the Ordination.

Though there are still shadows falling on our work, yet the prospect has more of light than shade. The Japanese need have no longer fear of persecution. The Foreign Ministers have been positively assured by the Ministry that Japanese subjects shall be no longer persecuted for professing Christianity, and their good faith in giving this assurance has been put to the test. Soon after, the fact was brought to the notice of the United States Minister that a teacher, baptized by the Rev. Mr. Ensau of the Church Missionary Society, and who had been arrested in Nagasaki more than two years previously, was still imprisoned in Yedo. Mr. DeLong immediately called on the Minister for Foreign Affairs, and brought the case to his notice, and appealed to him to prove the honesty of the assurances given the Foreign Ministers by directing the release of the man, unless other sufficient cause could be shown for his detention. The result was that this poor fellow, who had been in prison over *eight hundred days*, and showed severe traces of his long confinement and bad treatment, was released. This young man has been a noble confessor—not only refusing to renounce his faith in CHRIST, when pardon and release were held out as baits, but even preaching in prison to those around him, when the act might have cost him his life. He is now free, and helping to spread the truth among his countrymen. And we may hope that this will be the last time that any one will be punished in Japan for professing faith in CHRIST.

Another hopeful sign is the increasing interest taken in the subject of Christianity. The Bible has been taught privately, and in two or three schools even by those who had not become Christians. The principal of another large private school—who some time ago wrote a petition to the Mikado asking that toleration might be granted—has gotten a Missionary to preach on Sunday to his scholars, and he afterward interprets the sermon.

Japanese booksellers have imported Bibles, and a native, under the direction of a Missionary of the Presbyterian Board, has opened book-stores in three places in Yedo for the sale of Bibles and Christian books. At first he had only Bibles and tracts exposed for sale, but he was told by the officer of the street, that this would not be allowed, but if he would sell also other books, no interference with him would be made. Even the opposition that is made is an evidence of the interest that Christianity is exciting. Quite recently two books against Christianity have appeared. One is written by a well-known Chinese scholar who is said to hate everything foreign or rather Western—languages, customs, religions and all. The other is a shockingly poor book, written in a wretched spirit, and will do more good than harm. The first chapter is

the translation of a newspaper article, written by some poor unfortunate in Yokohama, who claims to be a member of the Church of England, in reply to a memorial of a Japanese to the Mikado, asking for toleration, and showing how civilization and happiness had followed in the path of the Christian religion.

An idea of this book may be gathered from an extract from the chapter on the Devil. The Author proves most triumphantly to his own satisfaction that the Devil is all a myth. His proof is this: "In the time of Adam and Eve, except Shangte (God) there was no being with a man's body, and this being so, what a lie to say that the Devil exists." He concludes the chapter by saying "if after all there is a Devil, let me enter your (Devil's) band (or fraternity). If I enter your band I wish to use your god-like power to kill all the enemies of the country (*i.e.*, all Christians) Devil this (grant). Amen."

These books which give a condensed account of much of the Bible, are sold largely, and are leading many to examine the subject, who otherwise would never have given a thought to it.

A curious phase in the present religious experience of the Japanese is the attempt made by the Government to manufacture a new religion for the country. The three articles of faith adopted some time ago create no enthusiasm—though the preachers (among them some women) have been industriously at work. It is said that the Board of Religion is now trying to copy from Christianity. Among other things they are endeavoring to form a Trinity out of their "gods many and lords many." But it will be rather a difficult task to make the people receive it—seeing they have always been taught that there are eight millions of gods in Japan.

The next ten years must bring great religious changes in Japan, and if our Church wishes to bear her part in this great work she must put forth her strength *now*, and "come up to the help of the Lord against the mighty." Other Missionary Boards seem to understand this, and are sending Missionaries in large numbers. Nearly twice as many Protestant Missionaries as there were at the time of my last report have been sent to Japan during the past twelve months, and others are expected. There are forty Missionaries (thirty of whom are married), four Missionary Physicians, and eight single women in this country. Of the forty, two are of the S. P. G.—five of the C. M. S., and six of our own Church. The Greek Church has two priests and the Romish Church has two Bishops and twenty-four (?) priests. These last are found at all the open ports, and are trying hard to win Japan for the Pope. Seeing the great work to be done, even the bringing a nation numbering *thirty-three millions* to bow before the Cross, and know and love and serve "the only true God, and JESUS CHRIST whom He has sent," and seeing how false doctrine and defective modes of presenting the truth are spread

ing, it is distressing beyond measure to be told in reply to my earnest appeal for more men that "the Committee have decided not to encourage further applications for appointment to Japan in the present state of the Treasury." It is sad, sad indeed—is it not a grievous sin?—that after the Church on bended knees has prayed "the Lord of the Harvest to send forth laborers into His Harvest," and He, in answer to these prayers, has put it into the hearts of some to offer themselves, the members of the Church of God, whom He has made His stewards, withhold the money, and thus refuse to let them go forth and do the work to which their Master has called them. Is it not deeply humiliating that our wealthy Church is unwilling to give for planting the Gospel in this most interesting country—a country nearly as populous as the United States—as much as is paid a single Rector in the city of New York? Surely there is some mistake, or something grievously wrong.

Brethren, for CHRIST'S sake, help us *now* in our time of need and distress.

Respectfully submitted,

C. M. WILLIAMS,

*Missionary Bishop to China and Japan.*

YEDO, *August 8, 1874.*

23 1874年巻末の合本別冊子『伝道局議事録1874年』付属文書K、日本ミッション報告、1874年6月30日付年度末。〔中国・日本伝道主教C・M・ウィリアムズ。1874年8月8日、江戸〕。122-126頁。

訳出 122頁下から18行目～123頁2行目。123頁下から15行目～下から13行目。

〔大阪〕この1年の間、大きな建物を借り、多くの寄宿生を学校に受け入れました。このことは大いなる進展です。出席者はきちんと確保されています—これはすなわち、日本の諸学校の切実な要求なのです—。おそらく世界のどこを探しても、日本の少年ほど“忙しく”あるいは“病む”者はいません。そのことは宣教師に、道徳的、キリスト教的観点から生徒を鍛え上げるより良い機会を提供するのです。

学校の利点にどのようなものがあるかを考えても、あるいは、宣教師が教えることに時間の一部を割くべきかどうかという問題があっても、日本の現状から見て、日本人に触れる最も効果的な方法の一つは、私たちの学校を通して行うことであると思われます。私たちは現在、外国人居住区に閉じ込められており、日頃から説教に参加する人々を得られる一般道に面した家屋を、チャペル用に借りることは許されていません。少なくとも数名の改宗者を獲得し、彼らを通じて市民に接触するようになるまでは、私たちは学校をかなりあてにしていかなければならないのです。ステーションに何名も宣教師がいれば、当校は日本語の勉強に多くの時間を費やすことなく、授業を行うことができます。すなわち、それぞれ1日1時間が1時間半だけ教えることになるのです。学校では、クインビー夫妻、モリス氏、ランニング医師（注1）が教えており、〔ランニング氏は〕ミラー氏が上海に転任した際に、替わりとして赴任してきました。

—略—

〔東京〕2月、—私たちが首尾よく、家屋を借り受けるとすぐに—、通学校が開学されました。しかし、出席者数は芳しくありませんでした。私たちは、寄宿生を多数受け入れることができる、比較的大き目の建物を求めています。

（注1）宣教医ヘンリー・ランニングは、1873年7月28日付の書簡で、同年7月4日に来日したと記している。

Friend. I desire that you will unite with us in thanksgiving for these mercies, and in prayer that they may quicken and renew our devotion to His service.

You have already heard of Miss Eddy's arrival at Hiogo, the port of Osaka. From Hiogo to Shanghai Rev. Mr. Hoyt was with us, and that was one of the pleasantest features of our journey. Almost two years ago Mr. Hoyt left his wife and two young children in Iowa, and retraced his steps to his field of labor, ten thousand miles away. The loneliness of his position there, with anxiety for the sick wife and the tender babes, added to social isolation, who can appreciate? Few are ever called upon to make so great a sacrifice for conscience sake. I fear that fewer still would respond to the call for such a sacrifice. At Hiogo our ship anchored at daybreak, and Mr. Hoyt, who had been for a few days at Osaka, came on board. During the trip to Shanghai the sea was delightfully calm and the heavens clear.

At Shanghai Mrs. Bunn and myself were guests of Rev. Mr. Miller, in whose pleasant home we remained nine days. We enjoyed a Thanksgiving Service at the "Church of our Saviour," Mr. Miller officiating. Mr. Miller's house was a delightful way-side inn for us travellers, tired and bewildered by change. Both host and hostess are New Yorkers and retain as far as possible the ways of living they were accustomed to there, so that their house was more like *home* to us than any other we have seen this side the ocean.

What a noble work has been done in Shanghai! I met there three Chinese Clergymen of our Church, and there are several more candidates for orders.

We left Shanghai on the American steamer "Heiado," and arrived here yesterday, Mr. Hoyt and Mr. Boone welcoming us, and conducting us the devious and without their help impossible way to the Mission buildings. Of the condition of affairs there you are doubtless kept informed by those gentlemen, and of our own experience there is nothing yet worth saying. But to us there is great satisfaction that our journey is over, and that we are safe at home.

With great respect, dear sir, I am affectionately yours.

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## JAPAN.

LETTER FROM REV. J. H. QUINBY.

OSAKA, JAPAN, *December 15, 1874.*

REV. AND DEAR BROTHER: I have not written in some time, having been more than usually occupied, and am very happy in being made to feel that I am helping in the active work here.

## PARTICULARS CONCERNING THE SCHOOL.

At the reopening of our school in September last, Mr. Morris having opened a preaching place and depot for Bibles, testaments, etc., on one of the thoroughfares of the Foreign Concession, it was necessary to relieve him as much as possible from teaching in school, for his other increasing duties in preaching, etc., so he only retained the first hour in the morning, and Dr. Laning and I divided the remaining hours, ten to half-past twelve o'clock falling naturally to me and the afternoon duty to him. All this time the responsibility of the management of the school rested on Mr. Morris, but he felt compelled to ask me to relieve him of this, on account of the pressure of other matters. Since September last, we have registered eighty pupils. Of these, however, seventeen for irregular attendance have been or will be dropped, leaving sixty-three well-behaved and diligent scholars, ranging from say six to twenty years of age.

The building we use is too small, out of repair and entirely bare of any maps or any other appliances of a school-room except a black-board. The former defect we expect soon to remedy. When the Bishop was with us we all concluded that the time had come when we ought to enlarge our work. As a step towards it I am about to contract with a native carpenter to increase the capacity for one hundred pupils, having space for three black-boards, and as many classes to recite at the same time. This will involve an outlay of something less than one hundred and fifty dollars. Shall we be left without the things which make a school attractive as well as effective? This is an intelligent and appreciative people we have to deal with; surely we shall not be allowed to labor with a withered hand, when it would not require a penny worth of the Christian benevolence to give it full vigor and effect? Those in authority and some of the children have been kinder to me and mine than we have ever thought (we trust the dear Lord did put it into their hearts, and that as He can, He will abundantly reward), but the giving efficiency to our work is of much greater importance; and I dare say it will yet be recognized, and we will have school apparatus, pictures, magic lantern, etc., which I have before mentioned, all of which will aid us in impressing those around us with a sense of the wonderful works of God.

We have also a boarding department, now numbering twenty-one boys and young men. These are all the time under the rules of the house and are constantly brought in contact with religious influences. Here also the bed is shorter than we can stretch ourselves on and we have it in mind to soon enlarge so as to accommodate fifty. All but five of the above pay an amount which though small is sufficient for their maintenance. The exceptions, the Bishop and teachers have assumed the responsibility of caring for. Our plan is only to take such as we can give a certain amount of work to in addition to their school duty, which will

make them feel they are paying their own way. This will insure manliness and independence. I will write you more fully of our plans for this, and the girls' school, which we must have soon. We will need however scholarships to support some worthy ones who cannot provide for themselves; these we would receive on an industrial basis, which will economize the expenses of this department of the work.

You do not know how glad we are to receive Miss Eddy. She has gone earnestly to work, and is rendering timely aid. We ought to have two more ladies, one for school and one for the sick and poor, and shall we not have another Clergyman?

I have so much to write, and now it is school-time and must close this for the mail.

Our Bishop paid us a refreshing visit, and seven more were confirmed by him.

Faithfully yours in CHRIST.

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LETTER FROM THE REV. C T. BLANCHET.

YEDO, JAPAN, *December 16, 1874.*

REV. AND DEAR DOCTOR: It is now a whole year since Mr. Cooper and I landed on these Japanese shores, and a very eventful year it has been to us, though we have been happily disappointed in many things, and have fared much better than we had expected.

We had hardly landed before we were sensibly aware that we were *strangers in a strange land*. Everything was so different from what we had anticipated, or been accustomed to at home, and each successive week has revealed new objects of wonder and fresh surprise. Before the day of our arrival had closed we were fairly initiated into the sensations peculiar to fires and earthquakes.

Our first stopping place was a Buddhist temple, where we realized the truth of the common saying, "*extremes meet*"—Christianity and Buddhism being both professed and taught under the same roof. Our stay at the temple was very short, and if the old proverb, "*three moves are equal to a fire*," is true, you may imagine the condition of our furniture, as we had to change our residence three times in less than six weeks.

#### COMMOTIONS.

Sometimes last winter the quiet of the country was disturbed by commotions in the South which ended in an *official* insurrection, and which caused a good deal of excitement throughout the country. This had no sooner been suppressed than Japan found herself involved in still

24 1875年3月号 日本。J・H・クインビー師からの書簡。1874年12月15日、大阪。174-176頁。

訳出 175頁1行目～176頁14行目。

〔大阪〕去る9月の私たちの学校の〔新年度〕再開に際して、モリス氏は、外国人居留地の大通りの一角に、説教をする場所と、聖書や分冊聖書等を收藏する場所を設けました。彼の業務が説教等で別途増大したために、できる限り彼を当校における指導業務から解放させる必要がありました。こうしたなか、彼は早朝の初めの時間だけを、引き続き受け持つことになりました。残りの時間は、ランニング医師と私が分担し、10時から12時半は当然ながら私に振り分けられ、そして午後の業務は彼に割り当てられました。この期間、学校運営の責任はすべてモリス氏に任せられていましたが、彼には別件による重圧のため、こうした負担を軽減するよう私に求めざるを得ませんでした。先の9月以来、私たちは80名の生徒を登録しました。しかしながら、この内17名は出席が不規則であることから、〔現在はまだ〕退学状態かあるいは〔これから〕退学することになり、残るは6歳から20歳と年齢に幅のある、品行方正で勤勉な学生63名です。

私たちが利用している建物は小さすぎ、手入れが行き届いておらず、黒板以外、教室には地図や他のどの備品もない状態です。先の不具合は、まもなく修復されると私たちは期待しています。〔ウィリアムズ〕主教が私たちとともにいた際に、私たち一同は、事業を拡張すべきときが来たとの結論に達しました。それに向けての方策として、私は、生徒100名用に収容力を増加させるために日本人人工と契約を結ぼうとしています。〔それにより〕黒板3つを据えられるような空間を確保し、1度に多くのクラスが朗読できるようになります。こうしたことに対しては、150ドルよりは若干少ない支出が伴われることとなります。私たちは、学校を効果的にも魅力的にもすることなく、そのまましておくべきでしょうか。私たちが扱わなければならないのは、知的で見識のある人々です。まちがいなく、しばんだ手で労務に服することは許されるべきではありません。全精力を投じるために、キリスト教の善意に対して一銭も求めなくなるのはいつでしょうか。当局の者たちや数名の児童は、私たちがこれまで考えていたよりも、私に対して比較的親切です（親愛なる主が彼らの心に働きかけ、主が恩恵を与えるだろうと私たちは信じています）。私たちの事業を効率化することは大変重要です。私は、そ

れがようやく認識されるだろうとあえて言わせていただきます。既に言及しました、学校の備品、絵画、幻灯機等を私たちは手に入れることになるでしょう。こうしたもの全ては、神の御業が伴われたという感覚とともに、私たちを助け、私たちの周囲にあるものを感化することになるでしょう。

私たちはまた、寄宿部を抱えており、現在、少年と青年 21 名を数えています。これらは、四六時中、寄宿舎の規則に服しており、絶えず宗教の影響に触れています。ここにはまた、私たちが十分手足を伸ばすことができないほど小さいベッドがあり、私たちは、50 名を収容できるほどに、すぐにも拡張したいと考えています。上記のうち 5 名以外は、少額ですがそれらを維持するのに十分な費用を支払っています。例外として、主教と教師たちは彼らの扱いにつき責任を負っています。私たちの計画では、学校業務に加えて、ある程度の業務を彼らに引き受けてもらうことにし、それによって彼らは自らの力で生活費を稼いでいると自覚するようになります。こうしたことにより、たくましさや自立心が養われることでしょう。この点に関する計画は、まもなく設置しなければならない女学校とともに、より詳しく書くつもりです。私たちは、しかしながら、自ら学資を稼ぐことのできない優秀な学生を支援するための奨学金を必要としています。こうした奨学金は、産業を基盤として受けとられることになるでしょう。そうすれば、当事業部の支出を抑えられるのです。

ミス・エディーを迎え、私たちがどんなに喜んでいるか、あなたをご存知ないと思います。彼女は常に熱心に伝道事業を行っており、時宜を得た助けとなっています。私たちは、あと 2 名、女性を必要としています。1 人は学校のため、もう 1 人は病人と貧しい人のためです。私たちは、聖職者をこれ以上増やすべきではないのでしょうか。

書き記すことはたくさんありますが、もうすぐ授業が始まりますので、私はこの手紙を締めくくらなければなりません。

主教が気分一新を目的に、私たちを訪問しました。追加で 7 名が彼によって堅信礼を受けました。

注記：女性教育宣教師エレン・G・エディーは 1874 年 11 月 9 日に横浜に到着し（SM 誌 1875 年 1 月号、34 頁）、1875 年 1 月 7 日付のモリス書簡によると、1874 年 11 月 15 日には大阪に入って、クインビー家と同居している。

no regard for human relations and duties whatever, and that consequently they are sapping the foundations of society. I have been frequently asked, "We hear that Europeans respect no relations, is it so?" or, "How is it that you Christians cast away your ancestors?"

From the above remarks it can be seen that Christianity, in being inflexible and intolerant on the one hand, and in discountenancing the heathenish rites which are mixed up with good civil customs on the other, must be regarded with jealousy and hatred. Whether it is preached at the Treaty or inland cities, by foreigners or Chinese, by means of chapels, hospitals, or schools, or whether the Missionaries rely upon consuls or native authorities for protection, form no material part of the question.

#### BIRTHDAY CELEBRATION.

The Empress's mother's birthday occurred on the 18th of November. The principal streets of Hankow were overhung with colored awnings, stretching from one end to the other, while at different sections there were arches of variegated silks and cloths. The stores and shops were decorated with lanterns and red embroidered silk fronts, and on the counters were decked out antique ornamental wares. The awnings, lanterns, and silks had such phrases as these :

"The whole world rejoice together."

"The kingdom enjoys peace and the people security."

"The myriad nations sing to the praise of the mother's instruction."

"Ten thousand, yea, endless years be her age."

In the public buildings the throne was set up and exhibited to the public. The festival was to last ten days, but in the middle of it the brother of the late statesman, Tseng Kwo Fan, passed here on his way to Peking, and he wished it to be prolonged five days. Unhappily, a snow storm fell on the ninth day, and lasted three days, which of course broke up the affair altogether.

The members of the Mission are well at this date.

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## JAPAN.

### LETTER FROM BISHOP WILLIAMS.

YEDO, *December 26, 1874.*

MY DEAR BROTHER: Your letter of October 22, was received November 30, in Osaka, and yours of November 5, on the 10th of December. My last was dated November 4.

I sympathize with you most heartily in your grief over the results of the meeting of the General Convention as far as Foreign Missions are concerned. No Bishop even proposed for Africa, but one Jurisdiction formed in China, and the election of the Bishop postponed so late in the

session that after Mr. Orrick had declined there was no time to elect another. It is all sad enough, and it will be worse still, if there can be no Bishop elected before 1877. I shall hope, however, till I learn definitely to the contrary, that one will be appointed before very long. The Missions in China will suffer great loss if there can be no Bishop sent out for three years. Under whose Jurisdiction will it be in the interim?

VISIT TO OSAKA.

I have lately returned from a visit to Osaka. Our brethren there are hard at work. Mr. Quinby has taken the management of the school, and it is in a flourishing condition. There are seventy-eight scholars—twenty-seven of whom are boarders. Mr. Morris and Dr. Laning also teach an hour a day. For the present Miss Eddy will teach in the boys' school. It is hoped that after a while she will be able to gather a girl's school. There are already three or four little ones who go to Mrs. Quinby and her daughter, and we trust the number will increase.

Mr. Morris has opened a preaching chapel in the Foreign concession where he preaches every day. He makes his study there, and so can be found at all hours of the day by those seeking for instruction. We greatly need another man at Osaka, so that Mr Morris could be free from the school and be able to give his entire time to preaching and the instruction of candidates for Baptism, and be able to visit other places in the neighborhood.

DISPENSARY—CONFIRMATION.

Dr. Laning sees patients at his dispensary every forenoon and teaches an hour in the afternoon in the school. He has had two applications to go to other places to take charge of hospitals begun by native physicians.

During my visit *seven* persons were confirmed; a parish was formed and vestry elected. They were urged to go to work earnestly for CHRIST and try to bring others to the Services and Sunday-school, to get access to private houses, for the Missionaries to visit and look after the sick members of the congregation. I hope we shall soon see good results from their efforts. Two of them went to work immediately and got an invitation for me to preach in a private house Sunday afternoon. There were not more than a dozen present, but they were mostly well educated men—one the Chief Judge of Osaka—and seemed desirous of learning. Mr. Morris will get frequent opportunities, I hope, of preaching from house to house.

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LETTER FROM REV. A. R. MORRIS.

OSAKA, JAPAN, *January 7, 1875.*

REV. AND DEAR SIR: I received yours of September 14 and November 19. There is little to report in the way of work since I last wrote.

In the school we have had between sixty and seventy scholars. At one time there were over seventy. The boarding department has been full, having twenty-seven scholars. The building containing the school-room is now being enlarged, so as to enable us to accommodate a larger number. Our school hours are from nine in the morning till half-past twelve, and from two to four.

I have the preaching every day in the street chapel with various success as regards numbers, sometimes there being as many as forty, at others none at all, so that the preaching has to be given up for that day. Sometimes I have had two opportunities of preaching the same day, and on one occasion I held three, which is the case when the people come in numbers out of the regular preaching hour. As I study in the chapel they can find me at any time in the day. I should think fifteen was a fair average to fix their numbers at.

*On November 15*, Miss Eddy arrived, the Bishop accompanying her from Yokohama. She is now living with Mr. Quinby's family.

*November 22*. The Bishop confirmed seven candidates, the same that were baptized a short time previously

*November 25*. We constituted our converts into a parish, and gathered them in a meeting where they elected a vestry of seven members, who afterwards elected two of their number wardens. They all seemed highly pleased and interested in the prospect, and attended in a body. On *November 30*, the first vestry meeting was held, and passed off very quietly.!

*On November 29*, through the influence of the junior warden and one of the vestry, the Bishop received an invitation to go up into the city and preach in a private house, an event hitherto without a parallel in the annals of our Mission. He found a goodly number gathered together, and left an impression on the minds of some as I subsequently discovered. I was afterwards invited to preach in the same neighborhood, though not in the same house, by some who heard him the first time, and had a congregation of about fifteen; unfortunately many of them did not come till I was nearly through.

*On December 1*, the Bishop returned to Yedo. The same day was appointed a public holiday in view of the fact that war with China had been averted. We had a short thanksgiving Service in the chapel. The same day there was a railway smash, so that we had three great events all on the same day, which was quite bewildering. The railway accident was the first that has occurred on the Osaka railway and the second in Japan, which is thus following in the track of Western nations. The train ran over a cow, and one of the cars which contained some foreigners rolled over; the inmates all jumped out of the windows as the doors were locked; no one was seriously hurt.

*On December 9*, we had a beautiful bright day to witness the transit

of Venus. Our school-boys were out with pieces of glass smoked on both sides an hour before the time of contact. I succeeded in collecting a crowd in front of our street chapel to look at the transit, but when I suggested to them to come in and hear the preaching they smiled and went their way. Others however soon came, so that I managed to get a congregation without the aid of smoked glass. On December 13, we had a slight shock of earthquake, not sufficient however to do any damage.

During December several new Missionaries, two families in fact, came out to join the Mission of the American Board. One Missionary also came to the Church of England Mission, sent out by the Church Missionary Society, so that there is a strong Missionary force here.

*On Christmas*, we had the usual Services, with quite a large congregation of Japanese, although it was a very rainy day. We gave the school-boys a Christmas dinner served in Japanese style, which disappeared very rapidly before their chopsticks. Before the charge began, prizes of Bibles and other books were given to those who had distinguished themselves during the term. After setting the boys to work as they seemed able to take care of themselves we all went to Mr. Quinby's, where a Christmas repast worthy of the name was awaiting us, to which we did ample justice.

*On December 28*, three of our school-boys applied for baptism, and I formed them into a class and am now teaching them preparatory to the administration of that rite. Several of the other boys asked to attend the class in order to receive the instruction, but not with a view to being baptized, one of whom has since expressed a desire to receive baptism, in fact, he asked me if I would not baptize him at once without further instruction, but I told him he had better wait till he understood well what he was about.

*On January 2*, we tried the experiment of a night preaching in the street chapel, at which time our Senior Warden addressed those assembled. It was his first attempt at teaching publicly, and he spoke with a good degree of ease and freedom and seemed to interest those who heard him. We hope very much it may be the beginning of a life of zeal and success in leading souls to CHRIST. The number present was such as to encourage us to repeat the experiment, and next Monday we shall have another Service of the same kind at that hour.

#### SATISFACTORY SUCCESS.

During this quarter our success in the school has been very satisfactory. The school has been full, the boys have seemed diligent and interested in their work, and we hope that some of them are improving spiritually. We are now enlarging our quarters, so as to take in more, and there are some thoughts of starting a girl's school under Miss Eddy's auspices.

\* In my preaching I have seen no permanent results, there have been no applications for baptism, and there have been none coming regularly for instruction. Perhaps I can give you the best idea of the numbers that come by taking one week as a sample. Christmas week, December 21 to 26, will be a fair instance. Monday, six came; Thursday, eleven; Saturday, fifteen; Tuesday and Wednesday none came. Wednesday afternoon eight came to talk; Thursday afternoon one came. I did not preach there on Friday, Christmas day, as we had Service in our chapel for the foreign congregation at that hour.

I ought perhaps to mention the case of one young man as showing that there is a call to us to labor among this people, and that at least some of them are hungering for religious truth. This young man used to stop in occasionally while the preaching was going on, with his account book and calculating instrument in his hand, evidently on some business errand. He would stop a few minutes and then leave. Once or twice he stopped to talk with me and asked some questions as to the difference between Christianity and Buddhism. November 3, was the Mikado's birthday and a public holiday. That day in the afternoon he came to my house as I was not at the street chapel and said that he had wanted to come and learn more about the Gospel, but that his business kept him so engaged all day that he could not come, and therefore this being a holiday he was at leisure and came. He stayed from three o'clock till five, and seemed much interested in a tract which I gave him to read. He then left and I did not see him again for some time. One day I met him in the street and he asked whether I should be at home on New Year's day. I told him I should. On New Year's afternoon he came again and said this being a holiday again he had taken the opportunity of coming. He was busy every day and even New Year's morning he had been obliged to work for his employers. He had been trying to read St. Matthew's Gospel, but could not understand it by himself, so we went over the first four chapters together, after which he left. I have not seen him since, but the evident desire he manifested to know the truth seemed a good sign.

There are other things to encourage us in a general way. Persons often come saying they have heard the Gospel preached in some other place, as Yedo or Kobe, and have come to hear a little more. Two priests came the other day and said this. It may be that the word finds lodgment in places that we never know or hear of.

Our English congregation has fallen off a good deal, by the departure of several of the *employés* in the Japanese mint. The Japanese Government have decided hereafter to retain only a few of their foreign *employés* and make use where it is possible of natives. This rule went into operation at the beginning of the new year.

Yours sincerely.

25 1875年4月号 日本。ウィリアムズ主教からの書簡。1874年12月26日、江戸。245-246頁。

訳出 246頁8行目～15行目。

#### 大阪訪問

私は最近、大阪訪問から戻りました。そこにいる私たちの同胞たちは仕事に没頭しています。クインビー氏は学校の運営に取り組んでおり、それは盛況です。78名の学生がおり、そのうち27名は寄宿生です。モリス氏とランニング医師もまた、1日につき1時間教鞭をとっています。さしあたって、ミス・エディーが男子校で教えることになるでしょう（注1）。しばらくして、彼女は女学校に生徒を集めることができるだろうと期待されています。既にクインビー夫人と彼女の娘のもとに通う、3名あるいは4名の児童がおり（注2）、私たちはその数が増えるだろうと信じています。

（注1） 1875年5月5日付のエディー書簡によると、彼女は1874年11月中旬の大阪到着後間もなく、男子校に英語や日本語を習いに来ていた数名の少女を受け持っている。

（注2） ウィリアムズは1875年8月10日付年報で、エディーがクインビー夫人とその娘が教えていた4、5名の少女を管理したと報告している。

26 1875年4月号 日本。A・R・モリス師からの書簡。1875年1月7日、大阪。246-249頁。

訳出 247頁1行目～6行目。247頁下から1行目～248頁2行目。248頁12行目～17行目。248頁21行目～28行目。248頁下から6行目～最後の行まで。

〔大阪〕私たちは60名から70名の学生を当校に抱えています。かつては、70名以上がいました。寄宿部は学生27名を抱えており、満員状態です。教室を含む校舎は、私たちがさらに多くの人数を収容できるように拡張されています。学校での就業時間は、朝9時から12時半、そして2時から4時です。

—略—

「12月9日」、金星の太陽面通過の観察には、明るく透き通った最高の日を迎えました。私たちの男子生徒たちは両側とも曇りガラスの入った双眼鏡

を持って、集合1時間前に外に出ていました。

—略—

「クリスマスの日」、雨にもかかわらず、多くの日本人会衆とともに通常の礼拝をしました。私たちは、日本式でクリスマス・ディナーを男子生徒に提供しました。ディナーはあっというまに無くなりました。訓辞の前に、褒美としての聖書と他の本が、当学期に学習の上で著しい成果をあげた少年に与えられました。

—略—

「12月28日」、生徒の内3名が受洗を志願しました。そして私は彼らをクラスに組み入れ、その洗礼式の執行に備えて彼らを教育しています。他の生徒の何人かは、講義を受けるためにその授業への参加を求めています、洗礼を受けるという計画は持っていません。その中の生徒の1人は、それ以来現実の問題として、洗礼の願望を表明しています。その生徒は私に、これからさらにキリスト教の授業を受けなければ、すぐには洗礼を授けさせないのかと尋ねてきました。私は彼に、何をしようとしているか良く理解できるまで待ったほうが良いと答えました。

—略—

#### 満足な成功

この4半期の間の私たちの学校での成功は、大変素晴らしいものでした。当校は満員状態で、彼らのうちの何名かは、精神的に成熟したと私たちは思っています。私たちは現在、より多くを受け入れるために、校舎を拡張しています。そして、ミス・エディーの支援のもとに、女学校を開学しようと思案しています（注1）。

（注1） 1875年6月24日付のウィリアムズ宛エディー書簡によると、エディーは、1875年1月にジェイニー・マクドナルドが教えていた4人の女兒を生徒として、女学塾を発足している。これは、「エディーの学校」と呼ばれ、日本人には「照暗女学校」と呼称され、1883年6月30日年度末のウィリアムズの年報から、英名「セント・アグネス」が使用されるようになった（SM誌1883年11・12月号、585頁）。その後、1894年6月に閉鎖された照暗女学校は、同年11月に校名を改称して、移転した京都で1895年4月の新年度から「平安女学校」を発足させた。

and in our street chapel work, for his throat will now permit him to preach occasionally.

We are hoping soon to hear that Bishop Williams will pay us a visit. A number of candidates for Confirmation are awaiting his coming ; and other things require his or his successor's presence. Never was an Episcopal visit more needed here than now.

Whoever is sent to us with the Church's Commission will find glad hearts to welcome him.

Affectionately yours.

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EXTRACTS FROM LETTER OF DR. A. C. BUNN.

WUCHANG, *March 8, 1875.*

DEAR DR. DUANE : Yours of December 15, was received February 23. Many thanks for its kind expressions of interest in our behalf.

I am not sure whether I have before mentioned the receipt of a box of Medical books and pamphlets from Mrs. Dr. S. The books were, as I understand, the property of Mrs. S.'s late husband, and are, many of them, excellent works. I have written a letter of acknowledgment which I inclose. Will you kindly send it to Mrs. S., I do not know her address. I have endeavored to improve the opportunity to make Mrs. S.'s manifestation of interest in our work a reason for continued interest. I wish kind friends would give us some money to build a Hospital.

We have now been housekeeping for about four weeks, and are quite comfortably situated.

The Dispensary work goes on, but the Hospital, the Hospital, that is the need of the hour ! One Hospital case would be worth more for *influence* than a hundred dispensary cases.

It strikes me that the Boys' Boarding School here is doing a grand work. There are some boys of great promise in it, and I am surprised at the thoroughness of their instruction.

Our children are well, as are all persons in the Mission except Mr. Boone who has a sore throat, a difficulty which has been coming upon him for several years.

Ever, Dear Doctor,

Respectfully and affectionately yours.

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JAPAN.

EXTRACTS FROM THE REV. J. H. QUINBY'S LETTER.

OSAKA, JAPAN, *March 20, 1875.*

**IF it should please God to put it into the heart of some one to whom He has lent much, to give the means to establish an INDUSTRIAL SCHOOL, where several useful occupations might be taught, while they were ac-**

quiring in *their own language*, what we would call at home, a plain practical education ; if farming, printing and one or more other mechanical arts could be engrafted on our present enterprise—then would a grand prospect of permanent results in the near future open before us. The martyred Bishop of the South Sea Islands showed there was power in moulding these elements together. The Samurai-class here needs particularly to learn that there is a real dignity in work, and that it is a fundamental law—that each should labor truly to get his own living and do his duty in that state of life where God places him. In conducting such a school, some would be found apt to teach, and the HOLY GHOST might call some of them to be able Ministers of the New Testament. As these should be perceived, they would be encouraged and the opportunity be given them for higher culture and preparation for their work. All would be trained to habits of order and industry, and to become honest, reliable workmen who would do much for the advancement of their country. Our holy religion would be the sustaining spirit or life of such an institution, and it would come to be felt that Christianity is the grand thing to be desired, which cares for the body as well as the soul—imparts the noblest principles and moulds habits of acting them out—gives the best, surest individual happiness, in order to promote the largest, general good.

#### MATERIAL FOR A BOY'S SCHOOL.

Any number of fine docile boys of the better class of the population might be had, and so the benefits to be conferred would be limited only by the means afforded for the undertaking, and it would become largely self-supporting. Surely here is a noble opportunity for those who seek to erect monuments to the memory of loved ones ! Such an one would be more lasting than brass, more glorious in the sight of the Father of Spirits, than the finest polished marble.

#### SCHOOL FOR GIRLS.

The girl school which we feel more and more to be necessary to the success of our work, has occupied thoughts and endeavors for several months. Bright, lovely, innocent little girls have been offered us, to take them for a number of years. What an opportunity to enlarge their minds, elevate their aspirations, cultivate their hearts and make them know of Him Who can sanctify them wholly—body, soul and spirit. How else shall they become what God designed—helps, meet for man, and mothers, who shall train those who come after them in the way of our only LORD GOD and our SAVIOUR JESUS CHRIST ? What can we do ? What will the Church do ? We can do but little unless the Church will heartily succor us, and it will be a sad, sad day if we find that she is willing for opportunities to slip away from us, which if improved would give the bright promise of success to the work she has sent us to do.

27 1875年6月号 日本。J・H・クインビー師の書簡からの抜粋。1875年3月20日、大阪。388-389頁。

訳出 388頁下から3行目～389頁29行目。

〔大阪〕神が多くを与えた者の心にそれを注ぎ込むことが、神を喜ばせるのならば、本国で私たちが言うところの実業教育を日本人が「彼ら自身の言葉」で習うために、様々な有用な実務が教授される職業学校の設立に資財を投じ、そして、もし、農業、印刷、もうひとつあるいはそれ以上の他の機械技術を、私たちの現在の事業につけ足すことができれば、近い将来に永久に残る成果を得られる見込みが、私たちの前に提示されることになるでしょう。南洋諸島の殉教者の主教は、こうした要素の一つにまとめる力があつたことを示しました。この地の侍階級は、仕事には真の威厳があること、そして各自で生計を立てるために労務に服し、そして神により遣わされた地で自身の責務を全うすることが基本法則であることを特に学ぶ必要があります。こうした学校を実践する際に、何名かは教師に向いていると分かり、聖霊が彼らのうちの何名かを新約聖書の有能な聖職者として求めるかもしれません。こうしたことが受け入れられれば、彼らは励みに思うようになります。そして、より優れた文化や彼らの活動のための準備の機会が、彼らに与えられることになるでしょう。こうしたことは全て、規律や職業の傾向を形作る際の、そして国家の発展に大きく寄与する、誠実で頼りがいのある奉仕者を輩出する際の訓練となるでしょう。私たちの崇高な宗教は、そのような機関の支柱となる精神あるいは活力となるでしょう。そして、キリスト教信仰は、肉体だけでなく魂にもかかわりを持つ、求めるに相応しい偉大なものと感じられるようになり、崇高な原則と習慣となって、それらを外に表すようになります。さらに公益を最大規模に促進するために最良の幸福を与えることとなります。

#### 男子校の人材

比較的上流の社会階層の、育ちがよく従順な少年たちがいかに大勢獲得されることになろうとも、享受される利益は、活動をまかなうに必要な資産によってのみ制限されることになるでしょう。そうしたことにより概して自給状態になることでしょう。確かに、ここには、愛する人々を追憶する記念の碑を建造しようとする人々に向けた崇高な機会があります。そのような物

は真鍮より長持ちするでしょうし、父なる神の姿は、美しく磨き上げられた大理石より華麗で栄光に満ちています。

## COMMUNICATION FROM THE REV. MR. QUINBY.

The following is a portion of an article, from the pen of the Rev. Mr. Quinby, published in the "MONTHLY RECORD" of South Carolina.

The climate of Japan is very temperate, and as its dense population (30,000,000 by a late census) would indicate, quite healthy. The thermometer in our house, this summer, has twice touched on 90°, but usually ranged from 76° to 86°. The nights, with very few exceptions, are cool and refreshing. This weather scarcely lasts the three months allowed, as winter takes liberties with spring, and she is reluctant to give place to summer, and autumn unceremoniously speeds summer's departure. The winters are not extreme. The thermometer is seldom much below 32°. Occasionally there is a slight fall of snow, not often enough to whiten the ground, though the ranges of mountains on both sides of this city are frequently thickly covered. It rains, it is true, rather more than it seems necessary to short-sighted mortals. This is somewhat promotive of inflammatory disorders, and your correspondent has suffered from several severe attacks of rheumatism, and yet how insufficiently can he record his sense of God's goodness in the increased health of the other members of his family. And, besides, even to us there are many benignant purposes discoverable in these frequent rain-falls which we have, usually soft and gentle as drops in a fleece of wool.

The earthquakes were a novel experience to us. We have felt several, and one, in particular, to our inexperience, seemed severe, though accompanied by neither loss of life or property. They inspire a profound awe. One hears out of the very depths of his consciousness—"Be still, and know that I am God"—He who weigheth the earth in balances, and measureth the seas in the hollow of His hand. Thunder and lightning are seldom heard or seen; and never (so far as my knowing) in such stunning peals and claps, or blinding flashes, as at home.

The country is everywhere charming, and there are spots that I have looked upon, which, I am sure, must be among the loveliest in God's beautiful world. This may be trite, but expresses what I mean. For there is Enoshima\* (a little to the south and west of Yokohama), an island mountain, thrust out into the waters of the Bay of Yedo, where the great swell of the Pacific rolls in caressingly to the bold and striking coast of the Island empire. But the little isle is the point of attraction just now. How it looms out in the sunlight! The sharp angles and frowning masses of rocks are hidden, or softened into lovely outlines, by the rich pencilings of foliage of trees and shrubs, in ravines and crevices. Ramble beneath the great old camphor trees and pines (short leaf) and the symmetrical Sugi (*Chriptomoria Japonica*), into the shady nooks and along the cliffs—clamber down to the cave, with only a few great boulder-like rocks to keep the waves from the two deep chambers, in one of which you can slake your thirst with the purest and almost ice-cold water; see the beautiful shells and sea-weeds of various hues, which the fisher-residents are so anxious for you to buy. Wander forth, in the stillness of the night, to the summit of this witching mountain, and with the

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\* A pretty accurate pronunciation of Japanese words and names may be had, by always sounding *a*, as in father; *e*, as *ey* in they; *i*, as *ee* in meet; *o*, as in go; *u*, as *oo* in fool; when any of these are double, they do not change, but only lengthen the sound.

spectral shadows of the branching trees around you, look out on the moon, as she rises from a bank of clouds, irradiating them with her beams, and sending her sheen over the bay—a sea of liquid silver, darkened here and there by a fleeting cloud, or the sail of a junk or fishing boat. No sound disturbs the quiet loveliness of the scene, but the ceaseless resonance of the ocean comes gratefully to the ear, with its mighty pulsations throbbing *against*, if not within, the rocky heart. This, and more that is indescribable, lingers in the memory, where Enoshima stands as “a gem of purest ray serene,” set in azure.

Following the coast line by the Tokaidō (which means the eastern sea road), you pass through an interesting country, with the ocean now and again in full view. At Odawara, distant from the former place eleven ri (two and three quarters of our miles make a ri), the country becomes mountainous. Turning to the right from the Tokaidō, which is here very precipitous, and paved with large stones, and continuing to ascend for about three and a half ri, when you have attained a considerable elevation, you come to Miyanoshita, a small hamlet, famous for its hot baths. The road all along has been striking and picturesque; now with a mad foaming torrent below, and beetling peaks on every side, piercing even beyond the clouds, it is grand and sublime. Ascend one of these (a matter of no little difficulty, as high up there is scarcely a trace of a path, and the way is steep), and the soul is awed into profound devotion. You look upon the ocean, though twelve miles away, as wondrous near, and the only other direction not shut in by mountains, is the broken plain, with its teeming thousands of fellow-beings, alas! without God and without hope in the world. The *Gloria in Excelsis* is a fit outgo for the emotion of the time and place.

Here I must mention a little incident illustrative of the kindness of the people. We had lingered longer than prudent on the summit, and night closed in before we got down. While cautiously descending the northern side, a man, sent forth with a lantern, met us, and still further down, men and women, with their pretty lights, greeted our return with evident satisfaction, and conducted us to the inn.

Leaving this place, our way still tended upward, and in about two and a half ri, we again struck the Tokaidō, with magnificent sugi trees on each side, the growth of centuries, and then we came to Hakone—lovely Hakone, with its beautiful lake of clear, deep blue water, nestled among the everlasting hills; yet these, springing not abruptly into the depths of ether, but sloping thither in gentle outlines of rich green, with only here and there one more erect to give variety to the scene. At the former place there was a restlessness and tension of feelings, almost painful at times; here was rest, and a gushing flow of gentle emotions. Viewed as a whole, it is a “thing of beauty”—“a joy forever.” Just beyond that mountain, at the farther end of the lake, is the pride of Japan, old Fugiyama, which rises 14,000 feet upward into the blue vault of heaven. It is an extinct volcano, and from base to top a cone of perfect symmetry. When I saw it, its brow was hoary with the snows of winter, which the suns of each summer had failed to remove.

But I have told you nothing of places near this, where I write—Mino, with its misty waterfall, in a wild gorge of the mountains; Arima, shut out from the world by mountain sentinels, from which views of a luxuriant valley, very lovely, can always be had—are worthy of more than a passing mention, but my space admonishes me to forbear.

I wonder what our rice-growing friends at home would say to rice-fields not only on river banks but high up the mountain sides. The making of these and the manner in which rivulets have been diverted and carried across hills and ravines, show this people to be determined and clever.

And now I feel my letter a little unsatisfactory, having cut myself short from saying what lies nearest my heart, the elevation of this people in the knowledge of the only true God and JESUS CHRIST, that they may worthily magnify Him who has so revealed His goodness, power and majesty in the works of His hands around them, and above all, adore his love and perfections made known in the Gospel.

You have, doubtless, seen accounts of our school. It has been a great help by which to reach so many of the 'natives as we have had access to, and God has, we humbly trust, favored the work, for out of twenty who have been baptized and confirmed, and since shown a marked desire to walk worthy of the vocation wherewith they are called, nearly all have been or are pupils of the school. And now that the good hand of our God hath been upon us, we are enlarging our work and are organizing a girl's school, a most important matter for the advancement of the truth here. But we feel that we must devise more liberal things. If we can have a good number of young people of both sexes (of course in different localities) for all the time (say for a period of two or three years), and not day by day returning to homes, where, more or less, they must be weighed down by the close contact of heathenism; if we can throw around them some of the influences of a Christian home—we firmly believe there will be most encouraging results. To do this *in other places*, scholarships have been formed and cheerfully and generously taken up by Parishes, Sunday-schools and individuals. Now, if we are helped in this, and the LORD deigns to continue His presence, His work will prosper and speedily expand.

There is one fact in this connection that I cannot withhold, as it seems to urge immediate action. In the Providence of God many of the retainers (*Samuari*) of the old feudal Lords (*Daimio*), once wealthy, are now, since that system has passed away, very poor and unable to educate their children. Some have already been offered to us, and more would, if we can be authorized to say we will care for them. Forty dollars *in gold*, we think, will cover the expense of each per year. Brethren of the Clergy of South Carolina, will you not come to our help, nay, the help of the LORD, in making known and interesting your people in Japan, where it is so true that

"Every prospect pleases,  
And only man is vile."

I know the straitness of their affairs, but they do and will seek to merit the commendation that their "deep poverty abounded to the riches of their liberality." God bless my native State, now in the furnace. May she come forth as silver, seven times purified.

Faithfully yours in CHRIST,

J. HAMILTON QUINBY.

All interested in the above should at once communicate with the Secretary of the Foreign Committee of the Board of Missions, 23 Bible House, New York.

28 1875年6月号 日本。クインビー師からの通信。390-392頁。  
訳出 392頁12行目～30行目。

〔大阪〕あなたは、私たちの学校についての報告をまちがいなく見られたことでしょう。私たちが接触しなければならぬ多くの日本人に行き着くまでに大いなる助けがありました。私たちは主が事業を称賛していると卑しくも信じています。受洗し、堅信礼を受けた20名のなかから、召命を受けた天職を全うしたいとする願望が表明されています。ほぼ全員が当校に学籍を置き続けた者か、あるいは在校生です（注1）。主が私たちをしっかりと支えていることから、私たちは活動を拡張し、この地における真理の普及にとって最重要となる女学校の組織に取り組んでいます。しかし、私たちは、これよりも進歩的な方法を考案しなければならないと感じています。私たちが青年期に達した男性と女性を多数（もちろん、異なる場所で）、つねに（いわば、2、3年間）抱えることができ、異教に深く関わることで多少なりとも影響力の低下がもたらされる自宅へ毎日のように帰宅させないようにできれば、すなわち、私たちが、青年期に達した男女をキリスト教の影響に浸すことができれば、一最も奨励されるべき帰結がもたらされると私たちは信じています。こうしたことを「他の場所」で実施するために、奨学金が設けられ、教会、日曜学校、および個人らによって積極的かつ前向きに支援されています。もし私たちがこのことで助けられ、神がその臨在を示し続けてくだされば、神の御業は隆盛を極め、急速に広まるでしょう。

（注1） 1875年8月12日に外国委員会が受理したクインビー発信の1875年度末（1874年9月～1875年6月末）の生徒名簿に記されている100名の内、25名は受洗者であった。

and the reign will be called *Kwong-zu*. There have been many rumors of disturbance and confusion at the Capital ( Peking ), but we, at the present writing, have nothing reliable to that effect. Our last news was that peace and order reigned. At this season, when the northern rivers are frozen up, we get our mails from Peking by expressmen sent on horseback overland.

## EXAMINATIONS.

Our examinations passed off very quietly. No one to take much interest in them but us who have to examine them constantly, and thus we felt it dull. I hope for better things at the end of the next term. All is quiet now, and the only work which is being done is the preaching, of which, at this season, we try to do a greater amount.

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 JAPAN.

LETTER FROM THE REV. A. R. MORRIS.

OSAKA, JAPAN, *April 10, 1875.*

REV. AND DEAR SIR : I am sorry to say that my report for this quarter is not a very cheerful one. I hope and pray that in future it may be more so.

## THE SCHOOL.

On January 21, we moved into our school-room which had been enlarged and improved. Our scholars had been increasing in numbers so fast that our old room was not large enough for them, and it was in other respects rather inconvenient. We entered with about seventy scholars, and there seemed to be a prospect of more coming. But afterwards the number began to fall off. At the beginning of the year, the Government school enlarged its corps of Japanese and foreign teachers, and lowered its charges, and the result was that a number of our boys, something like half our school, determined to leave us and go there. On the first of **March** they went off in a body, taking among them quite a number who had been baptized and confirmed. The latter, however, continue to come to our services, and do not seem to have any thoughts of giving up their Christian profession. While we feel that they will be exposed to temptation and danger in leaving us, there is still the hope that they may be instrumental in teaching others and bringing them to us, and some of them seem to have the desire to do so. One of them told me that he was teaching the Bible to a class of three of his schoolmates, and he hoped that the number would increase.

## THE STREET CHAPEL.

The preaching in the Street Chapel has been almost discontinued during the Winter. As the cold weather came on, the people seemed to stop coming almost entirely. Between January 8 and April 8, I only

preached thirteen times, as no one came in except on those occasions. Now as the weather is getting warmer and there are more people passing, a few more begin to come in. This week, the first three days there was no preaching. Thursday I preached twice, morning and afternoon, and to-day, Saturday, I have preached once. But all the time there is the painful feeling that they apprehend little or nothing of what is said, which is rather a discouraging reflection after four years of work. Some, however, stay after the preaching, and buy tracts and Gospels, which may, and often do, do good. Individuals occasionally come in to talk and to be taught, and I believe that more good is done in that way, and that they learn and understand more than by the preaching.

#### PREACHING BY CONVERTS.

On Monday evenings two of our converts take turns in preaching at the street chapel, and their services have been quite well attended. One good feature of them as contrasted with those held during the day, has been that those who attended have been to a good degree the same ones, and have been residents of the neighborhood, who are busy and unable to come during the day.

There have been three or four applications for baptism on the part of persons who, after coming to be instructed a few times, have dropped off.

Some things show the influence and instruction of even the silent forms and presence of Christianity. A short time ago I asked a man whom I was teaching if he knew the account of our SAVIOUR'S death. He said he did and told me about it. I asked him where he heard it. He said that ten years ago he was in Nagasaki, and saw a cross over a place of worship, and asking another Japanese what it meant, he was told of the manner of our SAVIOUR'S death.

#### A PRIEST MAKES INQUIRY.

A priest came one day and said he lived in Kiyoto and had been reading Christian books and would like to be instructed more fully. I taught him a little while, but I am sorry to say that he did not turn out very well, in fact, he seemed to be more anxious to make money than to learn the truth. He offered if we would pay him a small sum of money to obtain plenty of hearers for us.

On *January* 18, we had the first marriage in the annals of the Mission, that is, the first between Japanese. One of our converts, our school servant, was married to a young woman who is not a convert, but who has attended our services regularly, and seemed to feel some interest in the truth. The chapel was filled to its utmost capacity by quite an orderly assemblage, and the service was a very pleasant one.

#### BAPTISM OF SCHOOL BOYS.

On *January* 31, six of our school boys were baptized, and on *March*

14, four more. The Bishop is now with us and expects on Sunday next, to confirm seven of the above. Two are rather young yet to be confirmed and one has gone to his province, and so is not able to be present at this time.

#### EXTENSIVE FIRE.

On *February 7*, which was Sunday, and one of the coldest days we have had this winter, Osaka suffered from the largest fire that has been known for thirteen years. It began at eleven in the morning, and as there was a high wind all day, it spread very rapidly and was only stopped by one of the canals which cross the city in great numbers. Something like two thousand houses were burned. The people at once placed their valuables in their store-houses which are built with very thick walls and are fireproof. It was a strange sight after the fire to see these store-houses standing all about in the midst of the burnt district uninjured. In some cases, however, even they could not resist the flames, and were destroyed with all their contents. Immediately after the fire the City Government put out notices that all sufferers by it could obtain food and other necessaries, by applying at a certain office. And the Missionaries of the American Board did a good work by opening places where meals were supplied free to all who applied for them. In two days about seventeen hundred meals were so issued.

#### ENERGY AND INDEPENDENCE.

The energy and independence of the people themselves was shown in that the very day after the fire they had erected little sheds on their grounds, where they did their cooking, etc., and were living temporarily in their store-houses. Meanwhile they had set carpenters to work to build their houses again.

#### VISIT OF INSPECTION.

On *March 6* Mr. Quinby and I went out to a town called Ikeda, about fourteen miles from here at the foot of the mountains. We travelled in the vehicle used universally now in Japan—the *kuruma*—which is two wheeled and drawn by men. We each had two men who took us along quite rapidly, and we hoped to get fresh men at a village half-way. But they missed the road so that there was no half-way village, and we had to use the same men the whole distance, both going and coming. They did not object, however, as the pay was proportionably larger. We were in hopes that Ikeda might prove a field for Missionary effort, and one sight that greeted us there would seem to show that it was at least not uncalled for. On entering the grounds of what seemed to be the principal temple, we found the doors of the main building closed and the grounds, a part of which were occupied by gravestones and monuments, had the rest of their space filled up with immense *sake* tubs. (*Sake* in Japan corresponds with whiskey in America.) In another part of the grounds and

on the temple porch were large piles of staves ready to be made into tubs when necessary. In fact, the production of *sake* seemed, as far as we could judge from appearances, to be the main branch of industry of Ikeda. In the main street of the village was a long row of these great tubs, taking up a large part of the thoroughfare. Mr. Quinby got the approximate dimensions of one with his cane, and found the diameter nearly seven feet at the brim and the depth about six feet. From Ikeda we walked over to a village called Tada, situated among the mountains. The road leading to it was very pretty, following the bank of a stream which at one point passed through a rocky gorge where there was a rapid. The stream was very winding, and we there saw a contrivance in the way of a raft which I never heard of before. A man was descending the rapids on a raft of bamboos, which were tied up in bundles and laid together in such a way that where the stream was winding he could draw them up and make the raft shorter, but where it was straighter he could lengthen it out. This was done by letting them lap like shingles. We witnessed the lengthening process as soon as he had passed the rapids.

We found Tada quite a pretty little village secluded among the mountains. A short distance from it is a mine, coal, I think, and if I understood them rightly an oil well, also a hot mineral spring. We did not have time, however, to visit them. If it were possible to go and live in some of these little places something like work might be done among them, but that is not allowed by the authorities.

On *April 9* (I am now writing on the 10th) the Bishop reached here, and expects on Sunday next to confirm those who have been recently baptized. He is endeavoring, and I hope not entirely without success, to infuse a little more life into our work here, and to lengthen our cords and strengthen our stakes by reaching out into the villages and around the city. He will probably write you more fully about it in his own report. I think it would be a vast improvement to have a Bishop at every station, that is, if we could have our present Bishop here, otherwise not. He talks at times about cutting himself up into twenty-five pieces. If any such arrangement should be contemplated we should insist upon having five pieces each for every member of our station, or at least four, making twenty in all, if we cannot have the whole.

With kind regards to the brethren at the "Rooms," believe me,  
Sincerely yours.

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 HAITI.

LETTER FROM BISHOP HOLLY.

 PORT-AU-PRINCE, *May 19, 1875.*

REV. AND DEAR BROTHER: Since my visit to Anse à Veau, of which I have already advised you, I have remained at the Capital, thus temporarily interrupting the prosecution of the schedule of my appointments.

29 1875年7月号 日本。A・R・モリス師からの書簡。1875年4月10日、大阪。446-449頁。  
訳出 446頁21行目～38行目。447頁最後の行～448頁4行目。

#### 学校

〔大阪〕〔1875年〕1月21日に、私たちは、拡張され、改修された教室に引っ越しました。私たちの学生の数は急速に増加し、旧来の教室は彼らにとって十分な広さではなくなっていました。さらに、それは、他の側面から、若干、不便でした。私たちは約70名の学生を受け入れました。そしてさらに多くの入学が見込まれていました。しかしその後、数が減少し始めました。その年の初めに、官立学校が日本人および外国人教師陣を拡大し、授業料を低く抑えたのです。その結果、私たちの学校の半数近い、多くの少年たちが、私たちのもとを去り、そこへ行くことを決意しました。3月1日、彼らは一団となって立ち去りました。そのなかには、受洗し、堅信礼を受けた者が相当数含まれていました。しかしながら、後者は、引き続き私たちの礼拝に足を運んでおり、キリスト教の信仰を諦めるという考えは微塵も抱いていないようです。私たちは、彼らが私たちのもとを去るような誘惑や危険にさらされるだろうと感じています。その一方で、彼らが他者に教えを伝える際の手助けとなり、彼らを私たちのもとに連れて来るとの期待も依然として残されています。彼らのうち何名かはそうすることを望んでいるようです。彼らのうちの1人が私に伝えたのは、彼は、同級生3名に聖書を教えていたということでした。彼は人数が増えるだろうと期待していました。

—略—

#### 男子学生の受洗

「1月31日」、当校の男子学生の6名が、そして3月14日、これに加えてさらに4名が受洗しました。主教は現在、私たちと共におり、次の日曜日に上述の7名の堅信式を予定しています。2名は、堅信礼を受けるには依然として若干若いようです。また1人は故郷に帰ってしまいましたので、今回は参加することができません。

themselves principally with morality, saying little of religion, and refusing to grapple with the old superstition, took no pains to counteract. Consequently, the superstition, which was caught up with great avidity by the Taouists and other religionists, spread throughout the empire and took deep, and to the present time ineradicable, root in the minds of the people; to such an extent, that even the educated Confucians of the present day, while affecting to despise it in their own homes, regulate every domestic affair in accordance with its most approved canons. Thus the greatest sage of that country and age furnished, unconsciously, or through indifference, the materials for a superstition the most absorbing of the day, and which continues to fetter the intellects and repress the progress of the people even to the present time.—*From the National Quarterly Review.*

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## JAPAN.

LETTER FROM THE REV. WM. B. COOPER.

YEDO, JAPAN, *June 12, 1875.*

REV. AND DEAR DR. DUANE: I think we can speak more encouragingly of our Mission at Yedo than in any previous report. Our school for several months has averaged fifty scholars, five of whom are now preparing for Baptism, and the attendance upon our Sunday Services is steadily increasing. Now that we are able to understand the Prayers and Chants, we enjoy these Services very much.

### MUSIC.

The Japanese are certainly not a musical people, but Mr. Blanchet has solved the problem—so far as our school is concerned—whether or not they can be taught to do fair congregational singing, and the result is, that they can. A few Sundays ago, some American ladies attended our Morning Service, and although they did not understand a word that was uttered, they assured us that the *Te Deum*, chants and hymns, were so familiar to their ear, that they were made to feel quite at home.

### EVENING SERVICES.

At 2 P.M. we have Evening Service, after which we have Sunday-school and preaching, both conducted in the same room, and at the same time. The way we have managed since the Bishop left us is this: after the Service is over Mr. B., assisted by two of the native Christians, assumes charge of the Sunday-school. It numbers about thirty-five scholars. Those who have come to the Services for the first time, are then invited to be

seated near the door. They form my congregation. If I notice any who have attended oftener than two or three times, I send them up to Mr. B., who assigns them places in one of the classes. After almost every sermon, several remain to ask questions about Christianity, and to assure me occasionally, that it is not so bad a thing after all.

#### SERVICES IN A TEMPLE.

On the 1st of April I began Services at an English friend's, who occupies some rooms in a Buddhist temple in the suburbs of the city. My congregation, numbering only five or six at first, soon increased to one hundred and fifty. At the end of April, the priest who occupies a portion of the temple, reported me to the officers and requested that I should be prohibited from preaching any longer. Some of the congregation, who had begun to be interested in Christianity, inquired into the matter, and were told that the priest had a right to forbid me preaching in his temple, but if they would rent another house for me I should likely have no further trouble. They immediately set to work, and after a week or two, succeeded in getting a much larger and more convenient place. Several of the Missionaries have for some time been holding Services in the houses of Native Christians outside of the Foreign *Concession*; so far as I know, without the slightest interference.

#### INCREASING INTEREST.

The Missionaries seem generally very much encouraged by the increasing interest of the Japanese to hear of Christianity. The subject is now being discussed in some of the largest native papers. The articles, both for and against the reception of Christianity as the national religion, proves at least that the people are giving the matter serious consideration.

#### A CALL UPON THE CHURCH IN THE UNITED STATES.

The attention of the Church, should, if possible, be called to the fact, that Japan is preparing for Christianity a great deal faster than Christianity is preparing for Japan. If the Church expects her present Missionary force to make of Japan a Christian nation, she ought to be told that she is laboring under a great delusion. If the Bishop and each of his Clergy should preach daily to an average congregation of one hundred, it would require more than eighteen years to preach the gospel to every soul in the land. "And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." Can not the Church with her three thousand or more clergy send us at least two or three more men? And has she no self-sacrificing women to offer themselves for this work. There is probably no country in the world where Christian women are so much needed as in Japan. Men—especially single men, cannot reach the female population.

Have not the women souls to save? Until Christianity enters the family circle and sheds its influence *there*, can its results upon father and sons be considered permanent? There is another question not unfrequently asked by Christian young men, or those desirous to become Christians. It is this: "What are we going to do for wives? Are we to marry heathen women?"

WOMEN WANTED FOR MISSION WORK.

There are a number of lady Missionaries both in Yedo and Yokohama, but none of them represent our Church. These good ladies I am sure have the sympathies, the prayers and offerings of many members of our Church. The lady in charge of the "Christian Home" at Yokohama told me a few days ago, that the Episcopalians of America contributed quite generously to the support of her work. I would here add that this Home professes to have no particular religious bias, that it represents Christianity at large. One of the ladies engaged in this work is, or has been, a member of our Church. The others I think are members of the Dutch Reformed or Presbyterian Church. Now this "Home" has nothing churchly about it. I am under the impression that the religious instruction of the pupils is under the direction of one of the founders of the "Union Church." None of our Missionaries have ever been invited to preach at the "Home," nor have any of the pupils received Church Baptism or Confirmation. I have personally the greatest respect for the ladies of the "Home," but think the Church in America should know that their work is in nowise our Church's work, nor need the Church expect to claim a single one of their converts as a member of her fold. We do not begrudge the offerings which this "Home" receives, but cannot the liberality of the Church be applied to Church enterprises? Is there not room for it to expend itself within this fold? Do send us out some ladies to begin a "Church Home" at Yedo. Open a way for those at home who feel an interest in the salvation of the souls of Japanese women—to contribute to this end. We know that such an enterprise if once begun would find abundant support. Can it not be tried? We had a very pleasant visit of nearly three weeks from Dr. Schereschewsky and family. They left for America per Steamer *China* which sailed yesterday. He will doubtless give you a full account of the work and prospects in Japan. The Bishop has just now returned.

Very sincerely and affectionately yours.

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LETTER FROM MISS ELLEN G. EDDY.

AMERICAN PROTESTANT EPISCOPAL MISSION.

OSAKA, JAPAN, *May 5th, 1875.*

DEAR SIR: FROM Dr. Bann you learned of our journey, and of my safe arrival here, where I am well and content, with the new and strange

30 1875年9月号 日本。WM・B・クーパー師からの書簡。1875年6月12日、江戸。578-580頁。

訳出 578頁18行目～23行目。

〔東京〕親愛なる博士デュエイン師：私が思いますに、私たちは、以前のいかなる報告よりもいっそう、勇気づけられながら、江戸での私たちのミッションについて語ることができます。数ヶ月間にわたり私たちの学校は、平均50名の学生を抱えており、そのうち5名は現在、洗礼の準備をしています。日曜礼拝の出席者数は着実に増加しています。今や私たちは祈りの言葉や聖歌を〔日本語で〕理解できることから、私たちはこれらの礼拝を大いに楽しんでます。

**BISHOP WILLIAMS' REPORT ON THE JAPAN MISSION.**

FOR THE YEAR ENDING JUNE 30, 1875.

THOUGH the statistics do not show any great increase in our numbers, still we find this field far more encouraging than ever before. There are indications of a wide-spread interest in Christianity—a desire to hear the Gospel, study the Bible, and seek information, such as we have never yet known, which make us hope that the Spirit of God is working on the hearts of the people, and that we may soon see many turning from Heathenism to CHRIST, the Light and Life of the world.

THE OSAKA STATION.

In addition to two full Japanese Services on Sunday, Mr. Morris during the past year has had his chapel on the Foreign Concession open daily, except Sunday, for preaching to the Heathen. Often the place has been well filled with attentive listeners, though, as it is not in a good position, at times he has found it difficult to get an audience. On Monday evening also he opens his chapel, and makes two of the most intelligent of the Christians address the people. The attendance has usually been very good, and these young men speak with a fluency and naturalness that Foreigners seldom acquire. Large numbers have heard the Gospel, and it is hoped that much of the seed thus sown may spring up and bear fruit in time to come.

The boys' school, which at the beginning of the session was placed under the charge of Mr. Quinby, was at first very prosperous, and it was found necessary to enlarge the accommodations, but in March there was quite an exodus—twenty pupils leaving at one time. From time to time others left, till the number being reduced to twenty, it was thought best to close the school. It was very disheartening to our brethren to see so many of the most advanced pupils leave, after they had had all the drudgery of teaching them to spell. Mr. Quinby thinks that their going off is not to be attributed to the fickleness of the Japanese character, as they have greater advantages at the Government School—a large number of foreign and native teachers, good school-rooms, globes, maps, philosophical apparatus, and all the appliances which make a school attractive. It is, however, probable that they received more solid instruction in our school—and they certainly received a moral and religious training which they will not get where they now are.

In January Miss Eddy took charge of the four or five little girls whom Mrs. Quinby and her daughter had been teaching, but the numbers did not increase. A house has been rented, so that she can receive a few boarders, and she hopes to have a larger school next session. The girls of Osaka seem to have but little appreciation of the benefits of education, as is shown by the fact that in the Government School there were not more than ten or a dozen pupils.

The Dispensary under Dr. Laning has been steadily worked, and the number of patients seen (3,613) shows a marked increase—nearly four times the number for the previous half year. The well-classified report, which he sends home, shows the nature of the diseases he has treated, and the large amount of suffering he has relieved. A larger house has been rented, so that the Chapel and Dispensary may be in the same building, and greater good is looked for from the opportunities offered of ministering to the souls as well as the bodies of men. Several applications have been made to Dr. Laning by native physicians to take charge of hospitals, but the places were too distant to enable him to take the oversight of them, and instruct the physicians, and at the same time carry on his work in Osaka. He was reluctantly obliged to decline these invitations, but should such opportunities be given nearer Osaka, he will most gladly take advantage of them, as they will doubtless prove great helps in carrying on our work. He has also a class of eight or nine young men, to whom he gives daily instructions in medicine.

#### THE YEDO STATION.

This station, though started at the close of 1873, was not in anything like working order before the beginning of this year. Prior to this we moved three times, and the positions and houses were not at all suited to our wants. The house we now live in, though old and poor, is quite large, and besides giving accommodation to all the Missionaries, affords room for a chapel, capable of seating one hundred and fifty persons, dormitories for forty or fifty boys, and a school-room for seventy-five or eighty pupils.

The school, which up to the end of last year was most unsatisfactory, increased largely in January, and the numbers kept up till the close of the session, with an average attendance of fifty-five for the six months. The success of the school is greatly due to the systematic and efficient management of Mr. Blanchet, who threw himself heartily into it, and soon brought it into good working order. We have all taken part in teaching—each giving from an hour to an hour and a half daily. The pupils have generally worked faithfully, and we have had the satisfaction of seeing solid improvement, not only in their studies, but also in conduct and character.

On Sunday there have been regularly two Services for the Japanese and one Service for Foreigners, and for some time, till sickness prevented, there was preaching to the Japanese every night, except Saturday, in our chapel. During my absence in China, Mr. Blanchet and Mr. Cooper—who have made very good progress in the language—took charge of the Japanese Services and began to preach.

For a long time unsuccessful efforts were made to get a “preaching place” outside the limits assigned to foreigners in Yedo. A place was

rented, but after the first visit the owner, being warned by the officer of the street to be careful as Christianity had not been tolerated, begged that the next visit might be postponed till he could get permission from the higher officials. This was not gotten, and after trying in vain to secure another place, the private house of a Japanese who attended the first Service was offered and accepted. The place was visited for some time, but it was in a poor situation, and as but few attended it was discontinued. It was however not without good results, for both the owner and his wife have been ever since regular attendants at our Services here, and are both candidates for Baptism.

A very favorable opening offering, Mr. Cooper opened a preaching place in Shinagawa, a small town about ten minutes from Yedo on the railway, and goes down every Wednesday evening. The room rented by Japanese there, was part of a Buddhist temple, but as the number of hearers increased the old priest—either becoming alarmed, or moved by the pressure brought to bear on him by other priests, probably the latter—declined to let the house any longer. The Japanese soon secured another temple, but in a little time the priest said it would not be convenient to have preaching there. His excuse was—not that he was afraid, or that he had any objection to the religion, but that the feast of the dead was near at hand. It seemed useless to rent temples any longer, so a room in a Japanese inn was taken. The change of place, the hot weather, and more especially the temporary absence of Mr. Cooper, who went about and invited the people in the neighborhood, have acted injuriously, and the attendance has diminished. It will undoubtedly increase again, if the officials do not interfere, and it is hoped that good results may soon follow.

My absence threw much extra work on Mr. Blanchet, but since my return has relieved him, he has opened the chapel for preaching four evenings in the week. Usually the attendance is quite good, and several persons seem interested and come regularly.

From present appearances it is thought that Yedo will soon become a most interesting field of labor. There is a growing interest in the subject of religion, and the minds of the reading portion of the community are frequently turned to the subject by articles for and against Christianity in the daily newspapers. The style and tone of some of the articles seem to indicate that the writers have been reading European skeptical works, or have been assisted by foreigners familiar with such authors as Strauss and Renan.

A large portion of the Prayer Book has been translated, but the publication is delayed with the hope that our English brethren and our own Missionaries may agree on a common "use." The Missionaries of the three societies (the S. P. G., the C. M. S., and our own) living in Yedo have agreed on a common form for the Morning and Evening Prayer and Litany and the Holy Communion.

STATISTICS OF THE JAPAN MISSION FOR THE YEAR ENDING JUNE 30TH, 1875.

STATIONS.	CLERGY.			CATECHISTS.			BIBLE READERS.			TEACHERS.			BAPTISMS.			CONFIRMATIONS.						
	PRESBYTERS.			DEACONS.			Foreign.	Native.	Total.	FOREIGN.			NATIVE.			FOREIGN.			NATIVE.			
	Bishop.	For.	Nat.	For.	Nat.	Total.				Foreign.	Native.	Total.	Male.	Fem.	Total.	Adult.	In-fants.	Total.	Male.	Fem.	Total.	Male.
OSAKA.....		2		2						1	1	1	2	1	21				14			14
YEDO.....	1	2		3										3	3							1
Total.....				5						1	1	1			24							15

STATISTICS OF THE JAPAN MISSION FOR THE YEAR ENDING JUNE 30TH, 1875.—CONTINUED.

STATIONS.	COMMUNICANTS.			MARRIAGES.			BURIALS.			SCHOOLS.			SCHOLARS.									
	FOREIGN.			NATIVE.			Foreign.	Native.	Total.	BOARDING.			DAY.			SUNDAY.						
	Male.	Fem.	Total.	Male.	Fem.	Total.				Foreign.	Native.	Total.	Male.	Fem.	Total.	Male.	Fem.	Total.	Male.	Fem.	Total.	Male.
OSAKA.....				16	1	17				1	1	2	1	1	2	Average	56	5	61			30
YEDO.....						3						1	1	1	1	"	55		55			35
Total.....						20				1	1	3			2				116			65

CONTRIBUTIONS.—Osaka (principally Foreign), \$244.30. Yedo (principally Foreign), over \$300.

A great want in carrying on our work is a few earnest, devoted, intelligent native assistants, who could get access to private houses, gather the people in different parts of the city and instruct them. We are not allowed to live or rent houses outside of the limits assigned foreigners, but if private individuals allow Services to be held in their houses, no interference up to the present time has been made by the authorities.

But the most pressing want is more men and women to begin the good work here. The way is opening more and more every day—within the past two months there have been here twelve applicants for Baptism, and there are indications that there will be as many more within the next two months—but we have fewer men by *two* to do the work than we had eighteen months ago. Our Church seems to understand very little of the religious state of Japan, and is not doing her part in evangelizing this country. If Christians at home could form any true conception of the spiritual state of this people, they would assuredly put forth greater efforts to help them. There is hardly a doubt that we shall soon see great changes in the religious belief of the Japanese, and we ought to have *ten* more first-rate men, wise master-builders, to lay the foundations of the Church in Japan broad, and strong, and true.

Brethren, we have a great work to do for GOD, for CHRIST and His Church, and we ask for liberal free-will offerings ; we ask for more men—good men and true—for more women, devoted, earnest, active women ; and above all, we ask your fervent prayers, that God's rich blessings may be vouchsafed us, and the presence and power of the HOLY SPIRIT may rest upon our work.

Respectfully submitted,

C. M. WILLIAMS,

*Missionary Bishop of Yedo, having Jurisdiction in Japan.*

YEDO, August 10, 1875.

## AN ABSTRACT OF DR. LIVINGSTONE'S LAST WORK.

*(Continued from October Number.)*

### THE TYPICAL NEGRO, AND THE TRUE HOME OF THE RACE.

PERHAPS the most remarkable thing in the book is, what the Doctor writes about the people who inhabit these vast upland regions. Of this Nsama's people, for instance, he says, "They are particularly handsome. Many of the men have as beautiful heads as one could find in an assembly of Europeans. All have very fine forms, with small hands and feet. None of the West Coast ugliness, from which most of our ideas of the Negroes are derived, is here to be seen. No prognathous jaws nor lark heels offend the sight. My observations deepened the impression that the typical Negro is seen in the ancient Egyptian, and not in the ungainly forms

31 1875年11月号 日本ミッションに関するウィリアムズ主教の報告。  
1875年6月30日年度末。〔日本の管轄権を有する江戸伝道主教C・M・  
ウィリアムズ。1875年8月10日、江戸〕。712-716頁。

訳出 712頁22行目～36行目。713頁下から26行目～下から9行目。

(補) 1875年巻末の合本別冊子『伝道局議事録1875年』付属文書P、日本  
の管轄権をもつ江戸伝道主教年次報告。C・M・ウィリアムズ。1875  
年8月10日、江戸。123-126頁（訳出 123頁下から13行目～124頁  
2行目。124頁下から18行目～最後の行まで）に同じ記事。

### 大阪ステーション

学期始め〔1874年9月〕クインビー氏の管理のもとで行われた男子校は、  
当初大変順調でした。そして宿泊施設の拡張の必要性が認められていました。  
しかし、〔1875年〕3月には大量流出の事態を招きました。すなわち、20名  
の生徒が1度に退学したのです。この他にも生徒が時おり退学し、学生数  
が20名にまで減少するに至って、学校を閉鎖するのが最善と考えられました。  
私たち同胞が生徒に英語の綴りを教えるという骨の折れる仕事をしたの  
ちに、優秀な生徒がたくさん去っていくのを目にして、私たち同胞は大変が  
っかりしてしまいました。公立の学校の方がはるかに有利なので、彼らが立  
ち去るのは、日本人の性格による気まぐれに帰するものではないと、クイン  
ビー氏は考えました。官立学校が有利な点とは、すなわち多くの外国人と日  
本人教師、立派な教室、地球儀、地図、物理学の装置、そして学校を魅力的  
にさせるすべての設備です。しかし、おそらく彼らは当校でずっとしっかり  
した教育を受けたのであり、彼らはまちがいなく、現在彼らが在籍する学校  
では得られないような、道徳や宗教に根ざした訓練を受けたのでした。

—略—

### 江戸ステーション

このステーションは1873年の終わりに開設されましたが、今年の初めの  
前までは、決して正常に運営できる状態ではありませんでした。これ以前に、  
私たちは3度引っ越しました。立地や家屋は私たちの要望には全く見合わない  
ものでした。私たちが現在住んでいる家屋は、古くて粗末ではあるものの、  
極めて大きく、宣教師全員に宿泊施設を提供するのに加え、150名が着席で  
きるチャペル、少年40名あるいは50名用の寄宿舎、および75名あるいは  
80名の生徒用の教室を提供するに十分です（注1）。

昨年の暮れまでは、学校は満足のいくものではありませんでしたが、1月に生徒数は大いに増え、学期終了まで学生数は増加し続けました。6ヶ月間の出席者数の平均は55名でした。学校運営の成功は、ブランシェー氏の体系的で優れた経営手腕によるところが大きいいとれます。彼は学校運営に心から打ち込み、すぐに当校の運営を軌道に乗せました。私たちは皆で授業を分担して教え、それぞれ1日に1時間から1時間30分、受け持っています。生徒は一般的に真面目に勉強しています。私たちは、勉強ばかりでなく、ふるまいや人格がしっかりと成長していくのを見ることで、満足をおぼえています。

(注1) ウィリアムズは1874年12月26日付の書簡で、この学校用の家屋は、住居用(宣教師・日本語教師)6部屋、礼拝堂、13名収容の男子寮、大教室、50名用の男子寄宿舍の規模であると報告しているように、ミッション本部としても機能した。相対借地域の入船町五丁目一番地に日本人名義で購入した、この50畳の長屋3軒の「立教学校」は、『朝野新聞』に1874年12月30日から1875年2月28日までの2ヶ月間、午前8時半から12時半まで英学教授との広告が出されている(『東京日日新聞』にも1874年12月30日に同じ広告が出された)。1875年1月14日の『あけぼの』新聞では、「米人ビショップウキリヤムスブランチット、クーパルの三氏立教学校という者(ママ)を開き東修もなく月謝もやすくバイブル専らに教授するよし」と報じられている。

eighty-three scholars in the two day-schools, and the same number in the Sunday-school. There are reported—baptisms, adults, 7, infants, 2; confirmed, 6; communicants, 17. There has been a marked increase in the number of women attending these Services.

St. Paul's Chapel, seating 250 persons, was opened with full Service and the Holy Communion, on Sept. 6, 1874.

We have reason to deplore the illness of many members of the China Mission. In addition to Miss Fay, Mr. Hoehing, Mrs. Hoehing and Mrs. Bunn have all been seriously sick. The extraordinary rains and floods may have been the cause of a great deal of this.\*

#### THE JAPAN MISSION.†

By the action of the General Convention, already alluded to under the head of China, Bishop Williams became Missionary Bishop of Yedo.

He reports the work as far more encouraging than ever before. There is a wide-spread interest in Christianity.

At *Yedo*, the Mission, owing to frequent forced removals, came into working order only at the beginning of this year. One house now contains a Chapel, residence, school-room and dormitories. The average attendance at the school is fifty-five; at Sunday-school, thirty-five.

There are three Services on Sundays and eleven on week-days. Three adults baptized.

A large portion of the Prayer Book has been translated, but publication is delayed in the hope that the English and American Clergy may agree upon a common "Use." The way of the Gospel is opening more and more every day, and the Bishop asks for ten of what he calls "first-rate men." The need of female Christian teachers is also sorely felt. This want we could supply to some extent if the Church would give us the means to send them.

At *Shinagawa*, a town in the suburbs of Yedo, where Mr. Cooper has held Services, the congregation increased in six weeks from five to one hundred and fifty persons.

At *Osaka* there are two chapels, one called the Mission Chapel, the other the Street Chapel. There are also two dwellings and a Dispensary. There are two Services on Sundays, and seven on other days. There are reported—baptisms, adults, 18, infants, 1; confirmed, 13; communicants, 17.

The average attendance at the Boys' school was, for the nine months, fifty-one. At the beginning of March the Government school was opened with a large staff of instructors (both native and foreign), with excellent rooms and all the means and appliances of a good school, outwardly at least. The consequence was that twenty scholars left our Mission school, some of whom had been pupils for over two years. We have not had the means or the teachers to place our school upon a perfectly satisfactory founda-

\* For Statistical Table of the Mission in China see page 793.

† See List of Missionaries, page 716.

tion, and hence our loss. This is more particularly sad, when we remember that our school is a *Christian* school, and the other the reverse. On June 1, when our school closed, it had twenty-nine pupils.

The girls in Osaka evince no desire for the acquisition of knowledge. Miss Eddy has a class of four.

Dr. Laning reports, for the year, 3,613 visits or prescriptions (of which 3,508 represent Japanese), including 122 visits made to patients at their homes. This shows an advance of about 175 per cent. on last year's figures. Dr. Laning's Report will be printed. "No charges are made to the patients, but free-will offerings are received from such as are inclined to make them."

We regret to announce the ill-health of Dr. Laning and of Mrs. Quinby, especially of the latter, who has suffered severely.

*The Japan statistics will be found appended to Bishop Williams's Report.*

#### HAITI.

*The following Clergy of the Church in Haiti are sustained by the Board of Missions.\**

At the time of the General Convention of 1874, the Church in Haiti was recognized as a Foreign Church in the meaning of Article X. of the Constitution of the Protestant Episcopal Church in the United States, holding fraternal relations with the latter. As one result of this covenant, the Rev. James T. Holly, D. D., was consecrated first Bishop for the Church in Haiti, at Grace Church, New York, on the 8th of November, 1874.

On his return to Port-au-Prince on the 26th of November, Bishop Holly was met with the congratulations of his Clergy and laity, and a Thanksgiving Service held that day in the Church.

The statistics which Bishop Holly has furnished in a tabulated form, show 106 persons confirmed at seven Stations, 36 baptized at four Stations, 79 Sunday-school scholars at four Stations, and contributions amounting to \$500. There are 246 communicants at seven Stations, and 202 scholars in three Parish Schools.

The Church has suffered a great loss in the death of the Rev. Charles Jerome Bistoury (Deacon), of Port-au-Prince, which has already been noticed in this Report.<sup>1</sup>

By a destructive fire at Port-au-Prince, in February, the Rev. Mr. Bauduy was burnt out of house and home. His family was sheltered by the hospitality of the Bishop. This is the third time this catastrophe has befallen Mr. B. At the time of this disaster one of the founders and benefactors of Holy Trinity Parish, Mr. John P. Hepburn, was burned to death, with six other persons.

The description of the Western Department of Haiti as a Mission field, published in *THE SPIRIT OF MISSIONS* for July, demands attention.

\* See List of Clergy, page 796.

32 1875年12月号 外国委員会報告。日本ミッション。783-784頁。

訳出 783頁12行目～19行目。783頁下から7行目～784頁3行目。

(補) 1875年巻末の合本別冊子『伝道局議事録1875年』附属文書C、日本ミッション報告。40-42頁(訳出 42頁11行目～20行目)に同じ記事。

#### 日本ミッション

中国の長〔ウィリアムズ主教〕により既にほめかされていたが、〔米国聖公会〕総会の決議によって、ウィリアムズ主教が〔専任の〕江戸伝道主教になった。

彼は、これまでよりもはるかに活気づいている事業について報告している。キリスト教信仰に対して広範な関心が見受けられる。

頻繁な転居を強いられてきたミッションは、ようやく「江戸」で、今年初めに正常に運営されるようになった。1棟の家屋に、現在、チャペル、住宅、教室、寄宿舎が含まれている。当校の平均出席者は55名。日曜学校は35名である。

—略—

〔大阪〕男子校の平均出席者はこの9ヶ月間で51名であった。3月の初め大勢の教師陣（日本人と外国人の双方）、立派な教室、そして少なくとも外見上は立派な学校に備えつけられたあらゆる施設や設備や資金を伴っていた官立学校が開学された。結果として、20名の学生が私たちのミッション・スクールを去った。その中の何人かは2年以上在籍していた生徒だった。私たちが、当校をしっかりとした土台に乗せるだけの資力や教師陣を持ち合わせていないことから、損失が生じたのである。当校が「クリスチャン」・スクールであり、他方がその逆であると想起すると、こうしたことはよりいっそう残念なことである。6月1日、私たちの学校が年度を終了した際、学校には29名の生徒がいた。

on a Kobe boat for two years. He said it was nearly three years ago, and then I remembered about it. I talked with them a while, and his friends seemed attentive and interested, but I suppose, if the whole truth must be told, he himself went to sleep, and awoke at the conclusion apparently much refreshed, and joined his friends in thanking me very much, and said they would come again.

On Dec. 10, a young man who had come to the chapel several times applied for Baptism, and I have since been instructing him. He comes every day to the chapel to read and study the Bible, and seems much interested. I hope very much he may continue. Latterly I have been teaching him and my teacher, and occasionally some other young men, three times a week in a Bible class.

On Dec. 28, I went to Kobe, to have the lease of Miss Eddy's house stamped by the Consul. I there met Mr. Newwitter, our lately arrived Consul, for the first time. He inquired very kindly, and expressed interest in our work, and declined to take the usual fee for his services, inasmuch as it was for the Mission.

On Jan. 2, 1876, I baptized Mr. Quinby's servant, the woman who was married to one of our converts a year ago. She has been living a consistent life ever since, and I hope very much she will continue steadfast.

There seems some possibility now of a war with Corea, though every one hopes very much it may be averted, as the finances of the country are in such a state that it seems suicidal to engage in war, even supposing Japan should conquer, which is far from certain, as China may very probably side with Corea.

It is hard to say what the immediate prospects of the spread of Christianity are. There is no doubt the truth is spreading. The young man of whom I spoke about as having applied for Baptism, told me that many people in his native province, who had never seen a foreigner, had been reading Christian books and expressed themselves as favorably impressed with its teaching. Others frequently come to the chapel and say they have been reading books and tracts, and want to learn more. At the same time there can be no doubt, there is a great deal of secret opposition and some more open.

With kind regards to the brethren at the Rooms,

I remain, yours sincerely.

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LETTER FROM REV. C. T. BLANCHET.

YEDO, JAPAN, *Jan. 25, 1876.*

REV. AND DEAR DOCTOR: The routine of our work has been so much the same since you have heard from us last, as to furnish few incentives for writing. Yet, although the novelty of "first impressions" has passed away, and the impatient eagerness of the young Missionary may have somewhat abated, we are none the less realizing every day that there is a grand and glorious work to be done here in Japan.

We reopened our school on the 1st of September, with thirty-five boys, and although we have suffered a serious loss in the defection of our native assistant, we have managed to keep up an average of fifty-four up to the close of the year.

The attendance at the Sunday and other Services has also been quite gratifying, averaging as follows :

	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>
Sunday Morning Service.....	51	74	84	84
Sunday-school Service.....	72	68	74	71
Sunday Evening Service, in English—				
Foreigners.....	10	12	10	12
Natives, mostly pupils.....	23	16	21	28
Night preaching, four times a week.....	44	34	41	32

Some time in September I was asked to go and preach in a private house, out side of the “foreign concessions.” I accordingly went, and preached to them once a week, without any objection or interference on the part of the authorities. Owing to the pressure of business in preparation for the New Year—most of my hearers being either shop-keepers or salesmen—these Services were discontinued during the month of December, and the bad weather has prevented me from resuming them after the New Year festivities were over, as intended. The night preaching at our little chapel also has been suspended this month for the same reason.

There have been twelve persons baptized in the Mission since our last report—a foreign lady, who was also confirmed, and has since returned to America ; a foreign child, and ten natives, including eight females. This accession of females to our list of native Christians, however, is greatly due to the interest an American lady took in our work and in some of the candidates for Baptism. Now, here is a beginning of work among the women; an evidence that they can be reached and rescued from their degradation, and be made modest and moral Christian woman. Shall I not repeat our oft reiterated appeal for some good, earnest and devoted Christian ladies to come out, and carry on this good work? Can it be that the Church is not able to send us at least two female Missionaries for Yedo? Is she not able to do for her Missions in Japan what other Christian bodies are doing? They are not wanting, I am sure, who would gladly come, if they were only asked to come, or sent when they offer themselves for the work. Let us hope that our appeal will commend itself to those who take an interest in this portion of the LORD’s vineyard.

With kind regards to all the friends at the Rooms,

I remain sincerely yours,

EXTRACTS FROM MISS ELLEN G. EDDY’S LETTER TO THE LATE SECRETARY AND GENERAL AGENT.

AM. EP. MISSION, OSAKA, JAPAN, *Jan. 22, 1876.*

DEAR SIR: Your letter of Oct. 30, was received by the same mail that brought the news of Mrs. Quinby’s death. Through the Rev. Dr.

33 1876年4月号 日本。C・T・ブランシェー師からの書簡。1876年1月25日、江戸。215-216頁。

訳出 216頁1行目～4行目。

〔東京〕私たちは〔1875年〕9月1日に少年35名で、私たちの学校〔の新年度〕を再開しました。私たちは日本人の助手がいなくなったという深刻な損失を被りましたが、その年の終わりまでどうにか平均54名を維持しました。

walk humbly. Many, if not most of you, fly strait in the face of these commands ; so that if you are superior to us, which, speaking without prejudice, we admit that you are—it does not arise from the special obedience you pay to your religion, or the ethical code attached to it.” The editor adds in a foot note : “This is the substance of a remark made to us by a Japanese, who is now exercising greater influence over the minds of the rising generation of this county than any other man.”

The editor gives as “the probable causes for the notification, first, the convenience to the public departments ; second, an approximation, little by little, to the customs, habits and observances of the Western Nations, in virtue of which the plea for jurisdiction over foreigners may be urged and ultimately obtained.”

I have no time to make comments on the notification, or the article. Whatever the motive the government may have had in making Sunday a day of rest, it must have a good influence, and be a great help in advancing our work. But alas ! that the lives of men from Christian countries should give occasion for the heathen to speak as the one quoted by the editor has done. Certainly the lives of many are not helpful to us in spreading the Gospel here.

In haste,

Yours very sincerely.

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LETTER FROM THE REV. W. B. COOPER.

TOKIO (YEDO), *March 23, 1876.*

REV. AND DEAR SIR : Since last writing I have left the “Foreign Concession.” It was thought best for the work that one of us should go out into the city, and an opportunity presenting itself, I concluded to accept. Houses in Yedo, though numerous, as the population indicate, are very difficult to obtain—especially a suitable house, and in a locality favorable to the work ; and even when found are not always “*for rent*” to foreigners. After a search of nearly six months, I succeeded in getting the shell of a house, without doors, windows, or partitions, but of large dimensions, and situated in a very thickly populated portion of the city. With some little repairs I have now, apart from the portion which I occupy, a chapel which is at present also used as a school room and dormitories for ten or twelve boys. I am allowed to live out of the “Concession” on the condition that I am to teach an English school. This we do not feel to be our work in Japan, but, in the present condition of the country, it gives us an influence which we could not otherwise have, and among the converts in Yedo the pupils of the different schools form a good proportion. The Missionaries in Yedo, I think without a single exception, either have, or are in some way connected with schools. We trust that the day is not far distant, when our teaching shall be confined to the training of young men for the ministry, and other real Missionary work. The government is perfectly quiet on the subject of religions, but

this quiet speaks loudly and plainly that it is not opposed to the teaching of Christianity. Three years ago there was not a public preaching place without the Concession, now there are more than half a dozen. On the gate just in front of my chapel, there is a sign board on which is written in large letters "Sermon"—"Lecture"—and under these my different Sunday and week day appointments. From the 1st of April, Sunday is to be the Japanese day of rest. The actual number of Christian converts can form no standard by which to judge the nature of the changes which are going on in this country. The people seem steadily emerging from the long and thick darkness, which has for so many ages rested upon their beautiful land. Many of them are coming into the Church, but they are some distance off, and are moving slowly. We must be content to labor and wait in faith and prayer. Applications for Baptism might be more frequent, and yet the signs of the times give us no less reason for hope. It is the increasing conviction among the people, that their old religion is false ; that their gods are no gods, and never have been ; that their prejudices against Christianity have grown out of their ignorance, or misapprehension as to its teaching and its Mission ; that it is the best religion for man, and that it is destined to become the religion of their country. This is what encourages us most, and it is what almost every man with whom we speak upon the subject, either wholly or in part, remarks.

And now, in conclusion, I have simply a question to ask the readers of THE SPIRIT OF MISSIONS, who are interested in the Church Missions in Yedo. The English congregation have recently lost their place of worship, and are for the present holding Services in my chapel. So long as these Services continue, I have the use of the harmonium, Communion Service, seats and other chapel furniture ; but when the congregation remove, which they intend doing as soon as they can find a suitable building, what am I to do ? The harmonium is at present most needed. There is not a chapel Service in Yedo without music. Indeed it has a great deal to do with the size of our congregations. Many come in and hear the Gospel, who would not come did they not first hear the music.

Very sincerely yours.

P.S.—We were all most deeply grieved to hear of the death of Dr. Duane. His many words of loving cheer and comfort, will, I am sure, be greatly missed by all Foreign Missionaries.

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#### THE MISSIONS NEAR THE GREAT LAKES IN AFRICA.

WE give our readers the following particulars concerning the remarkable Missionary movements now going on in *East Africa*, and with these a Map for the better understanding of the facts mentioned. We do this not simply for the reason that these facts are in themselves exceedingly

34 1876年6月号 日本。W・B・クーパー師からの書簡。1876年3月23日、東京（江戸）。305-306頁。

訳出 305頁下から15行目～最後の行まで。

〔東京〕ほぼ6ヵ月間探し回った後、私は、扉、窓、あるいは仕切りはありませんが、大規模で、そしてその街の人口密度が殊に高い部分に位置する家屋となるものを1棟、首尾よく手に入れました。若干、修理して、いまや私は、私が占有している部分とは別に、現在、10名あるいは12名の少年用の教室と、寄宿舎としても用いられるチャペルを1棟所有しています（注1）。私は、英語の学校1校で教鞭をとることを条件に、“居留地”の外で暮らすことを認められています（注2）。私たちはこうしたことは日本での私たちの事業であるとは思っていません。しかし、その国の現状では、そうしたことは、さもなければ私たちが得ることができないような影響を私たちに与えるのです。様々な学校の生徒たちが、江戸における改宗者のかなりの部分を形成しています。私が思うにひとつとして例外なく、江戸の宣教師たちは、学校を所有しているか、あるいは何らかの形で学校に関係しているかのどちらかです。私たちの教育活動が、青年に向けた聖職者になるための訓練や、その他の真の伝道事業に限られる日は、それほど遠くないと私たちは信じています。

（注1）クーパーは、「北東京地方教会史 神田基督教会」（『基督教週報』19巻24号、1909年8月13日）によると、1876年3月に駿河台紅梅町に定住して「英和学校」を開いている。

（注2）1874年夏から技術伝習目的の私雇外国人は、日本人との契約のもとで市内居住ができる特例が出ていたため、クーパーはすでにこの身分で築地開市場外に定住していた（1875年8月10日付ウィリアムズ年報）。

## JAPAN.

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all respects. Kuei, the father, lives at Chin San, ten miles down the river, a place of about five hundred people, and my return enabled Mr. Hoyt to carry out his wish to go there to live for a month, to see what start can be made towards an out-station. It is not too far for oversight if we can put a trusty catechist there, and the people would be more simple and less prejudiced than city folk. He left us on Wednesday (the 5th) and took with him Yang, Shia, Kuei and Li, and will go on with their studies in the morning, and by their aid, and Kuei Shien Sung's, he hopes in the latter part of the day to form friendly relations with the people and to preach and teach constantly. Such close contact will help, too, in acquiring idioms which books are poor helps to, and I hope much good will follow this effort. It is only possible now when we have the beginnings of native help.

## OUR CHAPEL.

The Nativity has been lengthened and is filled every Sunday morning, and two thirds so in the afternoon. Wednesday evening a mixed sort of Service is held, opened by a Hymn and Collects, after which the boys and converts are allowed to speak on some text they have chosen, or that has been assigned to them. We close with a Hymn and the Collects for Missions and the Increase of the Ministry.

Dr. Bunn is seeing a good many more patients now that he is well once more, and the woman's day, Monday, is a rapid success. The first part of the hospital and the addition to the boys' school are gains in the building line, and eight girls, now in the Bohlen School, encourage the hope we have never lost, that it will be filled and do its good work. It needs a lady in charge sadly. Our married ladies, with the best will to work, do not have health and strength to do such work as needs to be done to make it a complete success. We could have had five or six more girls if we could also have taken the boys that they were betrothed to into the other school, which is now more than full. The street chapel days are Tuesday, Thursday and Saturday, when Dr. Bunn sees new patients and we preach for upwards of two hours, by turns, to those in waiting, and others who crowd in to see what is going on. We expect Bishop Williams soon, and hope to have seven or eight candidates for Confirmation.

Faithfully and affectionately,

Your brother in CHRIST.

## JAPAN.

## EXTRACT FROM BISHOP WILLIAMS' LETTER.

YEDO, *May 10, 1876.*

EASTER DAY was a joyous season to us all. At the Morning Service seven persons were confirmed—five of whom were women. In the afternoon seven were baptized—five of them are pupils in our school, one

was formerly a pupil and one is a ship-carpenter. There are six more preparing for Baptism.

Among our Easter offering, was one for \$50 (Mexican), designated as follows : Foreign Missions, \$25 ; Domestic Missions, \$10 ; Home Missions to Colored People, \$10 ; Indian Commission, \$5. I inclose a draft for the amount, \$46.75, gold.

NATIVE PRESS ON CHRISTIANITY.

Of late articles have frequently appeared in the native newspapers for and against Christianity, showing that it is engaging the attention of educated people, and that they are not afraid or ashamed to write about it and advocate it.

A correspondent in Yedo, over his own signature, writes to one of the most popular daily papers, urging a reformation of life and belief in Christianity. He says : " I was formerly grievously wicked, and for my sins deserved both human and Divine punishment. But the true God was, however, so kind as not to forsake me but to extend His mercy to me and reform me. I was cleansed in the redeeming blood of JESUS CHRIST, and owing to the teaching which I have received from Him, I am to-day living in accordance with the Divine law. Changed from my former feelings I now yearn for what is good, loathe what is wrong, and I cannot endure to see my brethren pursue the same wicked course which I did formerly." He urges them to " reverence God, esteem their SAVIOUR and appreciate the doctrine for which they should be grateful."

The editor of "The Daily Newspaper," which has probably a larger circulation than any paper in Yedo, says in an article lately : " Under the tyrannous rule of the Tokagawa family the Christian religion was long prohibited by law and none might either teach or learn it ; but at present it is as good as tolerated by the government, and we do not believe there is any probability whatever that the Holy Religion of JESUS will be suppressed by the State." These extracts are copied from the translation published in the *Japan Mail*.

Yours very sincerely.

EXTRACTS FROM LETTER OF REV. A. R. MORRIS.

OSAKA, JAPAN, *April 6, 1876.*

REV. AND DEAR SIR : On March 10, we were agreeably, not surprised, but enlivened by the visit of Dr. Nelson, Miss Nelson and Miss Harris, on their way to Shanghai. We had heard of their reaching Yokohama and were hence expecting them. But they could barely look in on us and go off, as their steamer only remained one day in Kobe. Had it not been for the railway between here and Kobe there would hardly have been time for that. Another piece of railway, viz., that between Osaka and Kioto, is just on the point of completion. It is about thirty miles long, and will

35 1876年7月号 日本。ウィリアムズ主教書簡からの抜粋。1876年5月10日、江戸。355-356頁。

訳出 355頁下から3行目～356頁2行目。

〔東京〕復活日は私たち一同にとって喜びに満ちた季節でした。朝の礼拝で、7名が堅信礼を受けました。そのうち5名は女性でした。午後には7名が受洗しました。彼らのうち5名は私たちの学校の学生たちで、1人は元生徒、そして1人は船大工です。洗礼の準備をしている者がさらに6名います。

we might have the concluding Service at the grave or in a small building provided for the purpose. So everything passed off very quietly. I think this was the first burial of a Japanese with Christian rites in Osaka.

With kind regards to the brethren at the Rooms, believe me,  
Yours sincerely.

LETTER FROM THE REV. C. T. BLANCHET.

YEDO, JAPAN, *April 25, 1876.*

REV. AND DEAR DOCTOR : The work has been going on quietly but steadily since our last report. Owing to repeated but unavoidable changes in our native assistants, and the greater inducements for entering native schools offered by the government, the attendance of our school has somewhat fallen off ; but I am happy to say that the loss in number has been fully made up in the punctuality and thoroughness of the recitations, and in the quiet and good behaviour of those who have remained with us. The school still numbers about forty-five pupils, of whom about thirty are boarders, and of these some eight or ten are Christians and others are now preparing for holy Baptism.

The attendance at the Services, though very fluctuating, owing to the variability of the weather, averages as follows :

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>
Sunday Morning, in Japanese.....	42	44	45
“ School, “ .....	40	54	50
“ Evening, in English—Foreigners.....	7	10	12
Pupils.....	22	17	10

The night preaching was temporarily discontinued for the reasons given in my last report ; but catechetical lectures and Bible classes were kept up in its stead, and proved more fruitful and gratifying.

EASTER DAY.

Easter Day was a glorious and happy day with us. Our boys evidently caught some of the spirit of the festival, and sang their “Areruyas” (Alleluias—their is no *l* in the Japanese alphabet) and “Sosei-bi-no Uta” (Easter Hymn or Anthem) with so much zest and heartiness as to surprise some of our foreign friends who attended the Services on that day.

Seven of those baptized at Christmas were confirmed at the Morning, and seven others were baptized at the Evening Service—most of the latter being among our boarding pupils. This new accession to our list of native Christians has a powerful influence for good in the school, which, as intimated above, though not quite so large as it was once, is now in a better and healthier condition than it ever was before. It is still the largest Mission school in Yedo.

I presume you have, by this time, been already informed of Mr. Cooper’s having opened a private Mission school and preaching place in another part of the city, about two miles from the “old headquarters.” He seems to be doing very well.

Sometime last winter the Coreans perpetrated some outrages on a Japanese vessel coasting along the Corean shores. This was considered by many a sufficient cause for a war with that country. The government accordingly sent two ambassadors to Corea, to obtain some redress or satisfaction for said outrages ; and happily the result of the embassy was the conclusion of a treaty of peace and friendly relations between the two countries on the 27th of February. This success was received with acclamations of joy, and due honors were paid the ambassadors on their return to their native shores. We do not only rejoice with the Japanese at the rapid and vigorous growth of their country, and the extension of their influence among Asiatic nations, but are thankful to Almighty God for giving them wisdom to prepare themselves by degrees, though unconsciously, for the speedy acceptance of Christianity.

On March 12, the Prime Minister put forth an edict changing the official day of rest, viz : 1st, 6th, 11th, 16th, 21st, 26th and 31st, of each month, to the Christian Sabbath—Sunday. We cannot but look upon this as a hopeful sign for the further spread of Christianity here in Japan. True, the change was made from altogether different motives ; yet its influence is already beginning to be felt. The comments in the native papers have so far been favorable, and some prominent mercantile houses not only thought well of it themselves, but called on all business men to observe Sunday as it is in Western countries—as a day of worship. And in accordance with this, a store-keeper on Main street in Yedo, who used to attend our evening Services pretty regularly, and had expressed a desire to become a Christian, providing he would be allowed to keep his shop open on Sunday, has since made application for Baptism, rejoicing with us at this happy change of the day of rest.

Your favor of March 17, together with that of Rev. Mr. Kimber, have just come to hand.

Regretting to hear of the embarrassed state of the treasury, and hoping that the Church will rouse herself to a sense of duty and promptly relieve you, and all the other friends at the Rooms, from further anxiety,

I remain, yours very sincerely.

## GREECE.

## LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, *April 22, 1876.*

REV. AND DEAR SIR : I hand to you the quarterly account. The list of names of teachers, salary of each, and the number of pupils on the roll.

I also enclose a copy of the Paschal Lesson, which the pupils in the higher classes recited the *Wednesday* before *Good Friday*.

36 1876年7月号 日本。C・T・ブランシェー師からの書簡。1876年4月25日、江戸。358-359頁。

訳出 358頁9行目～18行目。358頁下から11行目～下から5行目。

〔東京〕親愛なる博士： 前回の報告以来、事業は静かに、しかし、着実に進んでいます。再三にわたる、しかしやむを得ない日本人補佐の変更と、官立の日本の学校へ入学するという大いなる誘引から、私たちの学校の出席者数は幾分か減少しました。しかし、私は、数の上での損失が、正確で徹底した授業時間、および私たちのもとに残った者たちの立派な行いによって、すっかり補填されていると伝えられるのを嬉しく思っています。当校は依然として、約45名の生徒を数えています。そのうち約30名は寄宿生であり、若干8名あるいは10名はキリスト教徒です。そして、その他は現在洗礼に備えています。

—略—

クリスマスに受洗した者のうち7名は、その朝に堅信礼を受けました。そして、その他の7名は夕の礼拝で受洗しました。後者の大半は私たちの寄宿生です。日本人キリスト教徒の名簿へのこうした新たな加入は、当校を大変、良い方向に導きます。上記に詳述しましたように、当校はかつてと比べるとそれほど大きくはありませんが、これまでよりもいっそう良好で、より健全な状態にあります。それは、依然として、江戸で最も大きなミッション・スクールです。

Population estimated at 600,000 to 800,000 souls.

Work progressing (see statistics).

Names of the Assistants: Tsau Sien Sung, Chang Sien Sung, Shia Sien Sung, School teachers.

Baptisms: Natives—infants, 2; Europeans—infants, 2. Confirmations: No visitation of a Bishop. Marriages: Natives, 1. Communicants: Natives, 21. Contributions: specials, \$107.97.

Number of Schools: Male—Native, Sunday, 3. Day, 3. (The Boys' School is visited by several girls, and a Girls' School could be opened as soon as appropriation is made for that purpose.)

Number of scholars: Male, Native—Sunday, on list, 110, attending, 92. Day—on list, 110, attending, 70 to 80.

Female, Native, 4. The daily attendance on day schools is irregular at the different seasons of the year, also much depending on the state of the weather.

Buildings at this Station: Hankow Mission House, St. Paul's Chapel and Schools for Boys, 2.

Their present condition: Good; material, brick and stone. School house No. 2, of wood and stone.

Title to this property vested in the Bishop of the Protestant Episcopal Mission of China and Japan.

#### JAPAN.

The Report of the Bishop to the Board will be found to contain many facts of great interest, and the following are gathered from the Reports of the several Missionaries:

*Report of Rev. Clement T. Blanchet, for the year ending June 30, 1876—  
Residence, Yedo, Japan.*

Names of places where Divine Service is held: Tskiji, Yedo, (and Ininami Temacho, Yedo, for three months last winter.)

Average attendance at each place: Tskiji, Natives, Sunday morning, 49. Tskiji, Sunday-school, 2 p.m., 48. Tskiji, Sunday evening (and other days, 38; Europeans, 8.)

Number of Public Services during the year: On Sundays, 121. On other days, 112.

The average attendance at Temacho was about 15.

Population about 900,000.

Names of the Assistants: Yamashta, Suyenobu, Kobayashi and Iwashta, teachers in the Sunday-school; Shikida and Nuki, assistants in the Boarding and Day school.

The present state of work compared with its state as reported last year: Shows a marked increase in the number of converts, and in the interest the natives are taking in Christianity.

Amount of contributions, \$130.

#### SCHOOLS.

Sunday-school. Day and Boarding-school.

#### SCHOLARS.

Sunday-school, average attendance for the year, 48. Day and Boarding School, 46.

Proportion of youth in the congregation: about 2-3.

In addition to the above, I beg to state that I had charge of both the Boarding and Day-school, and of the Sunday-school; and was assisted in both by Bishop Williams, and in the latter by the Rev. Mr. Cooper, until the end of February. There was an increase of fifteen in the average attendance of the Sunday-school, and a falling off of nine in the Boarding and Day-school as compared with last year. This falling off can be accounted for by the greater inducements offered to those of limited means for entering the Government schools; by a revival of the study of

38 1876/11 Report of Rev. William B. Cooper, For the Year Ending June 30, 1876 — Residence, Yedo, Japan.

39 1876/11 Report of J. H. Quinby and A. R. Morris, For the Year Ending June 30 1876 — Residence, Osaka,

Japan.

REPORT OF THE FOREIGN COMMITTEE.

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the Chinese Classics which had of late been very much neglected ; and also, by the necessary changes of some of our native assistants.

Though the school was far from what we would have liked to have made it, yet we are glad to know that it was instrumental in bringing ten persons into the Fold of CHRIST ; in maintaining the regular Services of the Mission ; and in making the Gospel and ourselves known to large numbers of the natives—a sowing of the good seed which we trust may bear some fruit even after many days.

*Report of Rev. William B. Cooper, for the year ending June 30, 1876—  
Residence, Yedo, Japan.*

Names of places where Divine Service is held : Held Services at two different places in the city (Yedo). (Preached at Bishop Williams' Chapel every Sunday afternoon until February 24, 1876. Average attendance, 18).

Average attendance at each place : 25–30. Held Services at Shinagarra until January 1st. Average attendance, 35.

Number of Public Services: On Sundays, 93. On other days, 65. Some occasional Services.

The present state of the work : Favorable ; much more encouraging this year than last year.

SCHOOLS.

Sunday-school, Day-school and Boarding-school.

SCHOLARS.

Sunday-school, 12. Day, 10. Boarding, 5.

Proportion of youth in the congregation : 1-8.

No Communicants as yet, but some Candidates for Baptism.

The work in Yedo is most encouraging. My Services are well attended, the congregations are most orderly and attentive, and for the most part composed of the educated classes. Trust there are many beginning to feel a real interest in Christianity. I have five candidates for Baptism, and scarcely a day ever passes that some one does not come to my house to talk with me about Christianity.

*Report of J. H. Quinby and A. R. Morris, for the year ending June 30  
1876—Residence, Osaka, Japan.*

Names of places where Divine Service is held : Osaka, Mission Chapel, Street Chapel. Average attendance at each place : Mission Chapel, Natives, 30 ; Europeans 10. Street Chapel, Natives, 30.

Number of Public Services : On Sundays, Europeans, 52 ; Natives, 104 ; Kobe for foreign congregation, 6 ; Yedo, 3. On other days, Europeans, 3 ; Natives, 149.

Population of Osaka about 450,000.

Names of the Assistants : Nakajima, Tabumam, Kawashima.

Baptisms: Natives—adult, 1 ; Europeans, infant, 1. Death: Native, 1. Communicants: Natives, 19 ; Europeans, 8.

Amount of contributions for work in the field, Mex. \$89.32 ; outside the field, \$65.70.

SCHOOLS.

Male Native Sunday-school. Male Native Day-school. Female Day-school.

SCHOLARS.

Male Sunday-school, Natives, 15 ; Male Day School, Natives, 7 ; Female Sunday-school, Natives, 10 ; Female Day-school, Natives, 17.

Buildings at this Station: Four buildings, viz., three dwellings, attached to one of which is the Mission Chapel. One Dispensary, attached to which is the Street Chapel. Their present condition: In good repair; material, wood and plaster, roofed with tiles. All rented.  
Proportion of youth in the congregation: about 2-3 are youths.

The Rev. A. R. Morris, who forwarded this Report, writes:

“There are no individual cases of interest to report besides these I have given in my quarterly reports. Dr. Laning’s assistant, who had been with him two years, and had manifested little if any interest in Christianity, was taken sick last winter, and during his illness seemed to feel something of the importance of spiritual things. He has since applied for Baptism and is now being prepared for it.”

#### MISS EDDY’S SCHOOL.

*Scholars*—In the early part of the year, 6 boys, 16 girls.

Present number, 5 boys, 12 girls, who come every day unless prevented by sickness.

#### HAITI.

The Committee report that they have continued to provide for the salaries of Bishop Holly and, during part of the year, of nine, and recently of eight others, of the Clergy of the Haitian Church. The Bishop’s Report to the Board, to be presented in due course, supersedes, it is thought, any occasion for further report from the Committee.

#### PALESTINE.

In the school at Jaffa, under the quiet yet very efficient management of Miss Baldwin, the usual routine of studies has been maintained, with the assistance of competent teachers.

A semi-annual examination was held, on Christmas Eve, in Arabic and English, chiefly on Scripture History, after which hymns were sung, and small gifts were distributed among the scholars. The scholars acquitted themselves well, and the occasion was one of much interest and pleasure.

Under date of May 5, Miss Baldwin wrote: “Our school goes on nicely, and still numbers forty pupils. I have now decided to have but two celebrations a year, our examination at the close of the school for the summer vacation, and at Christmas a festival. The boys are now studying diligently for the examination in July.”

In a letter dated August 12, Miss Baldwin gives account of the examination of the school, which took place on the 4th of that month. In her account of this Miss Baldwin says:

“The weather being very hot, I did not expect many spectators—only twelve came, three brothers, one father and eight mothers. We began at a quarter to nine o’clock with singing a hymn in Arabic. The whole

37 1876年11月号 クレメント・T・ブランシェー師の報告。1876年6月30日年度末－江戸、居住。556-557頁。

訳出 556頁下から12行目～557頁8行目。

(補) 1876年巻末の合本別冊子『伝道局議事録1876年』50-51頁(訳出 50頁17行目～30行目。50頁37行目～44行目)に同じ記事。

#### 学校

〔東京〕日曜学校。通学校および寄宿校。

#### 学生

日曜学校、その年の平均出席者数48名。通学校および寄宿校46名。  
会衆における若者の割合：約2-3。

上記に加えて、私が伝えたいのは、私が寄宿校・通学校両方と日曜学校を請け負ったということです。2月の終わりまで、それらはウィリアムズ主教によって、そして後者はクーパー師によって支えられていました。昨年と比べて、日曜学校の平均出席者数で15名の増加、そして寄宿校および通学校で9名の減少がみられました。この減少は、官立学校へ入学するという資力の限られた者たちに向けられた大いなる誘引によって、また先般〔日本で〕なおざりにされてきた漢籍研究の復興によって、そして日本人補佐若干名のやむをえない変更によって説明されます。

当校は私たちが成し遂げようとしていたものとは程遠いものでしたが、しかし、それが10名の人々を教会に連れてくるうえで、また通常のミッションの礼拝を維持するうえで、そして福音や私たち自身を相当数の日本人に周知させるうえで、有益であったと知って私たちは嬉しく思っています。私たちが信じるように、良質の種を蒔くことは、何日も後で何らかの実を結ぶかもしれない。

38 1876年11月号 ウィリアム・B・クーパー師の報告、1876年6月30日年度末－江戸、居住。557頁。

訳出 557頁21行目～31行目。

(補) 1876年巻末の合本別冊子『伝道局議事録1876年』 ウィリアム・B・クーパー師の報告、1876年6月30日年度末－江戸、居住。51-53頁（訳出 51頁下から17行目～下から13行目）に同じ記事。

#### 学校

〔東京〕日曜学校、通学校および寄宿校。

#### 学生

日曜学校12名。通学校10名。寄宿校5名。

会衆における若者の割合：1-8。

これまで受聖餐者はいない。しかし、洗礼志願者は若干名。

江戸での事業はとても励みになります。私の礼拝は、参加者が多く、信徒たちは従順でかつ話をよく聞いてくれます。信徒たちの大半は教養のある階級から構成されています。キリスト教信仰に本当に興味を抱き始めている者が多くいると信じています。私は洗礼志願者5名を抱えており、キリスト教信仰について、私と会話を交えるために私の家を訪れるものがないまま1日過ごした日は、ほとんどありません。

39 1876年11月号 J・H・クインビーとA・R・モリスの報告、1876年6月30日年度末－大阪、居住。557-558頁。

訳出 557頁下から4行目～558頁5行目。

(補) 1876年巻末の合本別冊子『伝道局議事録1876年』 53-55頁（訳出 53頁下から21行目～下から13行目）に同じ記事。

#### 学校

〔大阪〕日本人男性日曜学校。日本人男性通学校。女性通学校。

#### 学生

男性日曜学校 日本人15名；男性通学校 日本人7名；女性日曜学校 日本人10名；女性通学校 日本人17名。

このステーションの建物：建物4棟、すなわち、居住施設3棟、そのうちの1つに付設されているのがミッション・チャペル。診療所1棟、それに付設されているのがストリート・チャペル。

それらの現状：手入れが行き届いている；材質、木材、漆喰、瓦葺。  
全て賃貸。

会衆における若者の割合：約2-3が若者。

*Report of Rev. Clement T. Blanchet, for the year ending June 30, 1876—  
Residence, Yedo, Japan.*

Names of places where Divine Service is held: Tskiji, Yedo, (and Ininami Temacho, Yedo, for three months last winter.)

Average attendance at each place: Tskiji, Natives, Sunday morning, 49. Tskiji, Sunday-school, 2 p. m., 48. Tskiji, Sunday evening (and other days, 38; Europeans, 8.)

Number of Public Services during the year: On Sundays, 121. On other days, 112.

The average attendance at Temacho was about 15.

Population about 900,000.

Names of the Assistants: Yamashta, Suyenobu, Kobayashi and Iwashta, teachers in the Sunday-school; Shikida and Nuki, assistants in the Boarding and Day school.

The present state of work compared with its state as reported last year: Shows a marked increase in the number of converts, and in the interest the natives are taking in Christianity.

Amount of contributions, \$120.

SCHOOLS.

Sunday-school. Day and Boarding-school.

SCHOLARS.

Sunday-school, average attendance for the year, 48. Day and Boarding School, 46.

Proportion of youth in the congregation: about 2-3.

In addition to the above, I beg to state that I had charge of both the Boarding and Day school, and of the Sunday-school; and was assisted in both by Bishop Williams, and in the latter by the Rev. Mr. Cooper, until the end of February. There was an increase of fifteen in the average attendance of the Sunday-school, and a falling off of nine in the Boarding and Day school as compared with last year. This falling off can be accounted for by the greater inducements offered to those of limited means for entering the Government schools; by a revival of the study of the Chinese Classics, which had of late been very much neglected; and also, by the necessary changes of some of our native assistants.

Of the eighty pupils who attended our school this year, only eight were of the Heimin class, or common people; the others being all of the Shidzoku or Samurai class. There were only three beneficiaries, one of whom was supported by Mrs. Syle, and the other two by the school; others were also partially supported, but they assisted in the school in return.

Though the school was far from what we would have liked to have made it, yet we are glad to know that it was instrumental in bringing ten persons into the Fold of Christ; in maintaining the regular Services of the Mission; and in making the Gospel and ourselves known to large numbers of the natives—a sowing of the good seed which we trust may bear some fruit even after many days.

The school was self-supporting, and though not large, was still the largest of the kind in Japan.

Besides the contributions acknowledged above, there were two scholarships sent me from Ladies' Associations of Grace and St. Thomas Churches New York, for pupils in a girls' school. We have no such school as yet, and the obstacles to opening one under present circumstances

are many ; yet, if those in authority think it advisable that I should make a venture in that direction next fall, I shall gladly do what little I can at it ; but I do not myself think that the attempt is likely to be very successful without the assistance of at least one or two foreign ladies. That there should be an institution of the kind in the Mission is manifest ; we only hope and pray that the necessary means may soon be found to meet the requirements of the much needed institution.

I have also attended to the purchase, sale and distribution of Bibles, Testaments, Gospels and other religious books and tracts, reports of which will be forwarded to the Bible and Tracts Societies respectively in due time. Mr. Kobayashi mentioned above, rendered me valuable assistance in this work.

Hoping to have a fuller and more satisfactory Report to make next year, I remain,

Yours very sincerely,

CLEMENT T. BLANCHET.

*Report of Rev. William B. Cooper, for the year ending June 30, 1876—  
Residence, Yedo, Japan.*

Names of places where Divine Service is held : Held Services at two different places in the city (Yedo). (Preached at Bishop Williams' Chapel every Sunday afternoon until February 24, 1876. Average attendance, 18).

Average attendance at each place : 25-30. Held Services at Shinagarra until January 1st. Average attendance, 35.

Number of Public Services: On Sundays, 93. On other days, 65. Some occasional Services.

The present state of the work : Favourable ; much more encouraging this year than last year.

SCHOOLS.

Sunday-school, Day-school and Boarding-school.

SCHOLARS.

Sunday-school, 12. Day, 10. Boarding, 5.

Proportion of youth in the congregation : 1-8.

No Communicants as yet, but some Candidates for Baptism.

You will notice in my Report that I held Services at Shinagarra until January 1, 1876, when, on account of frequent and heavy rains, I concluded to discontinue them until the weather should become more settled. During this interval, I removed from the "Foreign Concession" into the city (Yedo), where I have been too busily engaged to think of resuming these Services. In my last Report I mentioned that I had been driven out of my preaching place at Shinagarra, but that members of my congregation had succeeded in renting another building. This, unfortunately, was a Buddhist temple, and although the priest in charge assured me that I should have the rooms so long as I chose to pay the rent, when he saw the congregation increase within a few weeks from twenty or twenty-five to a hundred, and the interest manifested in Christianity, he said that he

- 40 1876年巻末の合本別冊子『伝道局議事録1876年』クレメント・T・ブランシェー師の報告、1876年6月30日年度末－江戸、居住。50-51頁。  
訳出（50頁17行目～30行目、50頁37行目～44行目＝No.37と同じ）。  
50頁31行目～36行目。

〔東京〕今年私たちの学校に出席した生徒80名のうち、わずか8名だけが平民階級あるいは一般庶民でした。その他は皆、士族あるいは侍階級でした。〔奨学金〕受給者は3名のみでした。そのうちの1人はサイル夫人から支援を受けました。そしてその他の2名は学校からでした。この他にもある程度の支援を受けていましたが、彼らは見返りに当校を手伝いました。

*Report of the Foreign Committee.*

He replied to them that idols were nothing but wood and stone, and that they could neither heal his body nor satisfy the cravings of his heart.

I spent the following Sunday at a village ten miles away from Yamoto, and although I had not intimated that I intended to have a Service at the place, a number of those who had attended Service on the previous week walked over hoping to hear another sermon. With such facts before us can we be thought to exaggerate when we say the fields are white already to harvest, and is it not too sad that we are not only unable to enlarge our work but are not sufficiently strong to carry on that which has been begun? We can only groan once more (for more men and women) for this most encouraging, this most urgent work.

Very respectfully submitted,

WM. B. COOPER.

*Report of J. H. Quinby and A. R. Morris, for the year ending June 30,  
1876—Residence, Osaka, Japan.*

Names of places where Divine Service is held: Osaka, Mission Chapel, Street Chapel.  
Average attendance at each place: Mission Chapel, Natives, 30; Europeans 10. Street Chapel, Natives, 30.  
Number of Public Services: On Sundays, Europeans, 52; Natives, 104; Kobe for foreign congregation, 6; Yedo, 3. On other days, Europeans, 3; Natives, 149.  
Population of Osaka about 450,000.  
Names of the Assistants: Nakajima, Tahumam, Kawashima.  
Baptisms: Natives—adult, 1; Europeans, infant, 1. Death: Native, 1. Communicants: Natives, 19; Europeans, 8.  
Amount of contributions for work in the field, Mex. \$89.32; outside the field, \$65.70.

SCHOOLS.

Male Native Sunday-school. 3 Male Native Day-school. Female Day-school.

SCHOLARS.

Male Sunday-school, Natives, 15; Male Day School, Natives, 7; Female Sunday-school, Natives, 10; Female Day-school, Natives, 17.  
Buildings at this Station: Four buildings, viz., three dwellings, attached to one of which is the Mission Chapel. One Dispensary, attached to which is the Street Chapel.  
Their present condition: In good repair; material, wood and plaster, roofed with tiles. All rented.  
Proportion of youth in the congregation: about 2-3 are youths.

OSAKA, June 30, 1876.

REV. AND DEAR SIR: I send with this the combined report of Mr. Quinby and myself for the year. Dr. Laning and Miss Eddy will send theirs separately. As I have given most of the particulars in my quarterly letters, I will not repeat them.

The Services for Europeans are held in our Mission Chapel, by the English Church Missionaries and ourselves, alternately. In the figures given I have included all the Services held, whether by them or by us. The Native Sunday Services are those held on Sunday in the Mission Chapel, at which Mr. Quinby and I officiate in turn. The Services held on other days for Europeans, were on festivals or holy days, those for natives refer to the preaching in the Street Chapel, which was kept up

on Monday nights the whole year, on Thursday nights from October 7 to April 7. One of our assistants preached there till February 15, since which time I have taken that on Monday night. I have also preached in the afternoon as often as I could get a congregation large enough to preach to. By preaching I mean any exhortation, exposition, etc., in which I stand up.

The Services held in Kobe were by Mr. Quinby, at three of which he administered the Communion. The Services at Yedo were also by him in his visit there. The European infant Baptism was by Mr. Quinby in Kobe.

Our work is not so prosperous as last year. As many of our converts have left Osaka, there have been almost no applications for Baptism, and those who are with us do not manifest the same interest in spiritual things as formerly.

The three assistants named have been helping us during the year past, but are not with us now as they have gone to other places.

One of them, Nakajima, who was formerly Mr. Quinby's teacher and was of great assistance to us while here, took a number of Testaments and tracts with him to his country and said he would do what he could with them there. When we last saw him he said that he had a class coming to him to learn about Christianity.

The native adult who was baptized was Mr. Quinby's servant, and the one that died was my servant. I gave the particulars in my quarterly reports.

I have put the number of communicants at nineteen, in which I included those who are absent as well as those in Osaka, the number which actually come to the Communion seldom exceeds eight or nine. Of the contributions about eight dollars were from the Japanese, the rest from foreign congregations.

The native female day school belongs properly to Miss Eddy's report, and she will furnish the particulars.

There are no individual cases of interest to report besides these I have given in my quarterly reports. Dr. Laning's assistant who had been with him two years, and had manifested little if any interest in Christianity, was taken sick last winter, and during his illness seemed to feel something of the importance of spiritual things. He has since applied for Baptism and is now being prepared for it.

One of our converts who disappeared over a year ago, and whom we had given up all hope of seeing again, came back to us a few weeks ago and expressed great sorrow for his inconsistent conduct, and has since been very regular, coming to all the Services as well as to family prayers. He said that after he left our school, of which he was formerly a member, he exposed himself to great ridicule and even abuse by reading the Bible and saying his prayers in the school to which he went, and after a time

he gave it up. I suppose other of our converts may have suffered in the same way, as they are very reticent and tell us very little of what happens outside.

I wish very much my own Report were a more cheerful one, but I can only give the figures, which must speak for themselves. Still there is no doubt, be the results what they may, that it is our privilege to bring the truth before the minds of great numbers of the people. If we had greater numbers and more zeal and wisdom and skill ourselves, there is no doubt there would be greater visible results.

Yours sincerely,

ARTHUR R. MORRIS.

MISS EDDY'S SCHOOL.

*Scholars*—In the early part of the year, 6 boys, 16 girls.

Present number, 5 boys, 12 girls, who come every day unless prevented by sickness.

HAITI.

The Committee report that they have continued to provide for the salaries of Bishop Holly and, during part of the year, of nine, and recently of eight others, of the Clergy of the Haitian Church. The Bishop's Report to the Board, to be presented in due course, supersedes, it is thought, any occasion for further report from the Committee.

PALESTINE.

In the school at Jaffa, under the quiet yet very efficient management of Miss Baldwin, the usual routine of studies has been maintained, with the assistance of competent teachers.

A semi-annual examination was held, on Christmas Eve, in Arabic and English, chiefly on Scripture History, after which hymns were sung, and small gifts were distributed among the scholars. The scholars acquitted themselves well, and the occasion was one of much interest and pleasure.

Under date of May 5, Miss Baldwin wrote: "Our school goes on nicely and still numbers forty pupils. I have now decided to have but two celebrations a year, our examination at the close of the school for the summer vacation, and at Christmas a festival. The boys are now studying diligently for the examination in July."

EXAMINATION.

In a letter dated August 12th, Miss Baldwin gives account of the examination of the school, which took place on the 4th of that month. In her account of this Miss Baldwin says:

The weather being very hot, I did not expect many spectators—only twelve came, three brothers, one father and eight mothers. We began

- 41 1876年巻末の合本別冊子『伝道局議事録1876年』J・H・クインビーとA・R・モリスの報告、1876年6月30日年度末－大阪、居住。53-55頁。訳出（53頁下から21行目～下から13行目＝No.39と同じ）。54頁下から7行目～55頁3行目。

〔大阪〕1年以上前に姿を消し、私たちが再会できるのをすっかり諦めていた私たちの改宗者の1人が、数週間前に私たちのもとに戻ってきました。彼は、自身の一貫性のない行いに対して遺憾の意を表し、それ以来きわめて規則正しく、家庭での祈りだけでなくすべての礼拝に参加しています。彼はかつて一員として所属していた私たちの学校を離れた後、彼が通った学校で聖書を読み、そして祈りを捧げたため、冷笑や悪口にさらされ、しばらくの後、それを止めてしまったと語りました。思うに、他の改宗者も同様に苦しみを味わったようです。彼らは控え目で、外で起きていることをほとんど口にしません。

REPORT ON THE JAPAN MISSION.

FOR THE YEAR ENDING JUNE 30, 1876.

For the first time we have to record the removal by death of one of the members of our Mission in Japan. Mrs. Quinby's health had been falling for some time, but it was not suspected, when her physician recommended that she should spend the winter in California, that she was so near her end. With that true spirit of self-sacrifice and unselfishness for which she was ever remarkable, Mrs. Quinby insisted that she would not leave, if it would take Mr. Quinby from his work, but as the physicians considered it necessary, she proposed to go accompanied only by her son. She must have failed rapidly on the passage, for on her arrival at San Francisco, she was very weak, and a fortnight after fell asleep in JESUS. Mrs. Quinby's lovely Christian character, her patience, gentleness, devotion and earnest desire to "spend and be spent" for CHRIST her SAVIOUR, had endeared her to us all, and we feel deeply her loss.

THE MISSION AT OSAKA.

The work of our Mission in Osaka divides itself into three parts—(1) the public Services, (2) the Dispensary, and (3) the Schools.

The Services are numerous, and have been faithfully kept up during the year. They consist of a Sunday-school, two full Services with sermon in Japanese, and one Service in English on Sunday; addresses Monday and Thursday evenings, preaching every afternoon, when a congregation can be had, and a short Service on Friday evening with the converts. The attendance on the Sunday Services, and on Monday and Thursday evenings, has averaged about thirty, and thousands must have heard something of the blessed Gospel of CHRIST at the daily preaching. The command, "Cast thy bread upon the waters," has been faithfully followed by Mr. Morris, and we may look for the fulfillment of this promise, "Thou shalt find it after many days."

AN INTERESTING CASE AT THE DISPENSARY.

Dr. Laning has been regular and very systematic in his attendance at the Dispensary, and has treated about the same number of patients as last year. In addition to the large amount of bodily suffering alleviated, which we know, we have reason to hope that good is done to the souls of some that we know nothing of. Lately a case of no little interest accidentally came to the notice of Dr. Laning. He was sent for to see a man, who, on the street, was suddenly taken with bleeding from the lungs. The bleeding was stanchied, and the man was able to go home. A few weeks after, however, Dr. Laning was again sent for, but before he could reach him the man had died. His wife and friends told Dr. L., that ever since he had been sick he had been reading constantly Christian books, and that he seemed to find great pleasure and comfort from them. One

of the books contained the Creed, the Lord's Prayer and the Ten Commandments, which, from the stamp it bore, had probably been received from the Rev. Mr. Warren, of the Church Missionary Society. The other book was a Gospel of St. Matthew, which had probably been gotten from the Dispensary. How much of the truth he understood will never be known in this world, but the effect was such that his wife and some of his friends said they wished to learn this doctrine, which had given so much comfort and peace to the sick and dying man.

#### THE SCHOOLS.

On the 1st of October the Boys' School numbered nineteen pupils, but during Mr. Quinby's sickness, in December and January, the number diminished, till in February there were only eight left. As he found that many came who only gave him the trouble and drudgery of starting them in English, but did not stay long enough to be really benefitted, he determined to receive no new pupils unless they were sufficiently advanced to enter the two classes already formed. He persevered in teaching five boys who had been with him for three years till the 1st of June, and since then has spent about an hour and a half daily at the Dispensary, talking to the patients, telling "stammeringly the story of CHRIST'S Miracles, and answering their questions about the teaching and love of the Great Physician."

The Girls' School under Miss Eddy has succeeded very well this year. Last year she had only five or six pupils, but during the past session she has had twenty-two, and the school closed with seventeen pupils. She naturally feels encouraged, and hopes that next year may bring greater success.

#### AN INCREASE OF INTEREST AT YEDO.

Greater facilities for preaching the Gospel, a growing desire for instruction, the actual increase in numbers, and greater earnestness of the converts, show a marked advance in our work in Yedo. Against three Baptisms, one Confirmation and three communicants reported last year, we report this year seventeen Baptisms (14 adult and 3 children), sixteen Confirmations and twenty communicants. This increase is the result of our work at only one place in Yedo, but as Mr. Cooper has lately opened two other chapels, and two or three other chapels will be opened probably by Mr. Blanchet and myself within a few months, we may reasonably hope for greater success next year.

Under Mr. Blanchet's good management the Boys' School, though not so large as it was during the last six months of the previous year, has had an average attendance for the year of forty-five pupils—which, considering all the circumstances, is very good. Six of the number have been baptized and confirmed during the session, and three others have been baptized since the school closed.

We have not been able to give as much time to the school as it requires, and as opportunities for preaching the Gospel increase, and more time is needed for the instruction of the increasing numbers of candidates for Baptism and Confirmation, we shall be less able to devote time and energies to it. The school may be made an agency of great usefulness, and if an earnest, devoted layman could be found to take charge of it, and make it a thoroughly good school, he would do much to advance the cause of CHRIST in Japan.

#### A GIRLS' SCHOOL MUCH NEEDED.

A felt want in our Mission in Yedo is a Girls' School, and one of our converts being quite an intelligent woman, Mr. Blanchet wishes to make a beginning with her assistance, but the experiment is beset with difficulties, and it is very doubtful whether it will be attended with any great results. To make a Girls' School a success, two earnest, faithful, single women are needed to take charge, live with them in the house, and by the practical exhibition of the Christian life, as well as by sound, thorough instruction, train up the girls to become true Christian women. A noble work is in store for any one, who may be moved by God to undertake it. But those who undertake it must come prepared for some self-sacrifice, expecting to live in a Japanese house till the whole city is thrown open, and we can build in a suitable position. Every Mission in Yedo—except our own—has a Girls' School, and we ought not to delay longer in commencing one.

#### INCREASING ACTIVITY OF THE BUDDHISTS.

Among the things of interest, which have happened during the year, may be mentioned the increasing activity of the Buddhists, or more properly one of the sects of Buddhists, which had its origin in Japan. Provoked to jealousy by the zeal of the Christians, or feeling that some new effort was necessary to regain their waning influence, they have started a religious newspaper, are building a large temple, which, when completed, will cost over \$200,000, they have determined to send two or three young men to England to study Sanscrit, and then to India to study Buddhism at its original source, and they now propose to send Missionaries to Corea to spread their peculiar tenets.

The public notification closing all government offices on Sunday, and making it a day of rest for all government officers, and the tacit allowance of Christian burial, are steps in advance. In one case application was made by the Greek Priest in Yedo to bury one of his converts, and he was told by the Japanese official that the question of burial was still under discussion, but in the meantime he could give the man a "provisional burial." It was performed publicly, with all the rites of the Greek Church. In the case of one of our converts in Osaka, it was said that it was not necessary to ask formal permission. A portion of the Service

was read in our Chapel, and the rest at the grave—the officer in charge making not the slightest objection.

The Berean spirit exhibited in the diligent searching of the Scriptures by the Japanese is one very encouraging feature in our work. In our school my Bible class, which is entirely voluntary, has been the largest class in the school all through the session, and in addition to this, ten or twelve of the more advanced pupils, at their own request, have been instructed in the Epistle to the Romans two evenings in the week. We need very much good, sound, concise Commentaries, to lend to the Christians who frequently come to borrow the few we have.

#### CONVERTS LOOKING FOR CHRIST.

Another encouraging fact is, that some of the converts are awakening to a sense of their responsibilities to let "their light shine," and are beginning to work for CHRIST. Two young men go a long distance twice a week to instruct a class of ten or twelve in the Catechism on the Creed, and another is instructing his mother, other members of his household, and a few neighbors who assemble at his house. It is hoped that others may be induced to "go and do likewise," and that much good fruit may spring up from the seed thus sown.

In my last Report an earnest appeal was made for more men and women, but it has met with no response. No one—man or woman—has been found ready and willing to help us to do our MASTER'S work in Japan. Other Missions are increasing their forces, but we are stationary, or rather we are fewer in number than we were two years ago. Of Protestants there are now in Japan about fifty Ministers, five Missionary Physicians and twenty single women, and Rome has sent two Bishops, twenty-five Priests and seven Sisters; we number only five Clergy, one Physician and one single woman. May God speedily put it into the heart of some one to "come over and help us."

Respectfully submitted.

C. M. WILLIAMS,  
*Missionary Bishop of Yedo.*

#### REPORT OF THE MISSIONARY PHYSICIAN AT WUCHANG.

A. C. BUNN, M. D., our Missionary Physician at Wuchang, China, in his Report for the year ending June 30, 1876, states that his attendance upon Chinese patients at dispensary, hospital and at their homes, numbered two thousand, five hundred and nine men, nine hundred and seven women, and one thousand one hundred and thirty-two children. We extract the following from his Report:

Among the few foreigners in this city there has been considerable sickness, especially among members of our Mission. Several have been

42 1876年12月号 日本ミッション報告。1876年6月30日年度末。〔江戸伝道主教C・M・ウィリアムズ〕。598-601頁。

訳出 599頁10行目～21行目。599頁下から6行目～600頁8行目。

(補) 1876年巻末の合本別冊子『伝道局議事録1876年』付属文書L、日本ミッション報告。(訳出 131頁下から2行目～132頁12行目)に同じ記事。

### 学校

〔大阪〕〔1875年〕10月1日に男子校の生徒数は19名を数えるまでになりましたが、クインビー氏が病氣療養中の12月と1月の間に生徒数は減少し、2月までに残っていたのはわずか8名でした。初歩から英語を教えるという面倒で骨の折れる作業を彼に課し、成果を挙げるのに十分な期間留まらなかった者が多いと判るや、彼は、既に設置されていた2クラスに入学するに十分な資質を備えていなければ、新入生を受け入れないと決めました。彼は彼と共に3年間一緒だった5人の少年を6月1日まで教え続けました。そしてそれ以来1日1時間半、診療所で過ごし、患者に話しかけ、“口ごもりながらキリストの奇跡の物語を語りました。そして偉大な救済者の教えと愛についての彼らの質問に答えました。”

—略—

### 江戸での関心の増加

〔東京〕ブランシェー氏の優れた経営手腕のもとで、男子校は、前年の最後の6ヶ月間と同じほどではありませんが、年間の平均出席者数で生徒45名を抱えるまでになりました。—そうしたことは、あらゆる状況を考えると、相当に素晴らしいことです。学期中に、数にして6名が洗礼を受け、堅信礼を受けました。そして他に3名が、年度が終了してから洗礼を受けました。

私たちは、学校に対してその要求に応じられるほど多くの時間を割くことはできません。福音を説く機会が増え、増大する洗礼および堅信礼を求める志願者たちへの指導に、これまで以上の時間が必要になるにつれて、私たちは時間と労力をそれほど学校に投じられなくなるにちがひありません。当校は非常に実用的な機関になる可能性があります。もし熱心で、献身的な一般信徒が見つかり、当校を請け負い、当校を堂々とした立派な学校にまで築き上げるのであれば、彼は日本にキリスト教の教義を広めるうえで、多大な業績をなすことになるでしょう。

注記：ウィリアムズは1876年8月7日付の書簡で、「ほとんど誰もいないほどに減少している」大阪の男子校の再建をあきらめ、クインビーの東京移転を示唆した。こうして、第二期大阪男子校は、3年半の運営後、1876年夏には再度閉校を余儀なくされたのである。

has been very ill since my last date, and is only just able to sit up once more on the bed or a sofa. There is nothing left for Mr. Hoyt to do but to take her to the United States as soon as she can bear the traveling. Her ill health has been long continued, and last summer in Japan did not set her up as Mr. Hoyt hoped it would do. She has had three sharp attacks since September 1st, and this last brought her near death's door through prostration. Mr. Hoyt of course gives up all idea of coming back. It was a doubtful experiment before, but he was very loth to give up on one trial work that he had hoped to be for life. He has made a brave trial to persevere, and the Church should honor him as much as if it had been God's will to allow him to remain. They will come on as soon as they can ; but will probably break up here the end of this month. When they leave for the United States they will kindly take charge of my two little girls, and after Mr. Hoyt can settle Mrs. Hoyt in Davenport, he will bring them to New York to my sister, Mrs. Walker. This will take a great load of care from my heart and mind, and God giving me health I will hold on two or three years more, with a ready and willing mind, until our newcomers get well on their feet. The aid and comfort of having Dr. Bunn at hand will be doubly appreciated at this juncture, for we are left *very weak* handed. You, the Committee, and I trust also the Church, will realize this. I pray that we may have to wait no longer than is absolutely necessary for a Bishop, a whole-souled, earnest head and helper to us all, and that he will bring at least two men, for Wuchang and Hankow, if he is himself to stay in Shanghai. I will feel this break up and parting from my darlings more than I can express.

Sure of your sympathy, I am,

Your brother in CHRIST.\*

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### JAPAN.

#### DESTRUCTIVE FIRE IN YEDO—LOSSES OF THE MISSION AND OF THE MISSIONARIES.

PERHAPS some good friends who read the following letters will be moved to help, by special gifts, to lift off the burden which the calamity mentioned has laid upon the shoulders of faithful Brethren.

#### EXTRACT FROM BISHOP WILLIAMS' LETTER.

TŌKIŌ (YEDO), JAPAN, *December 11, 1876.*

One of those destructive fires for which Yedo is rather notorious, occurred on the night of the 29th of November, and, on account of the high wind which was blowing at the time, swept over the city destroying in a few hours about ten thousand houses and making fifty thousand peo-

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\* We beg to refer our readers to other very interesting letters from China, which will be found in the Department of Woman's Work in this number.

ple homeless. Our house was burned, and the fire spread with such rapidity that only clothes and a portion of the books were saved. Mr. Blanchet lost almost everything. He saved probably one-fourth of his books. It comes very heavily on him just now, as he expects, as you are aware, to be married soon. If some kind friends should be disposed to assist him in his misfortune, it would be doing a truly Christian act of kindness. Our Mission library suffered also. I trust you will try to do something to replace the books that were lost. By next mail I shall let you have a list of the Mission books which were destroyed.

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LATER LETTER.

TŌKIŌ (YEDO), *December 26, 1876.*

MY DEAR BROTHER : . . . .

THE FIRE.

From my letter of the 11th inst. you will have learned of the disastrous fire which has occurred in Tōkiō. Apart from the loss of property, we have been greatly injured by it. Our school has been broken up, and we are now without a chapel. The Japanese government will not allow us to live outside of the Concession, and as we can get no house at all suitable within the limits—to the grief of ourselves and our pupils—our school has been given up. The school at the time of the fire was in a better condition than it had ever been, and numbered fifty-five pupils, of whom forty-six were boarders. Our Services are held in a small Japanese room, where all sit huddled up on the mats. We have been looking for a house for a chapel outside of the Concession, but the only room large enough was up stairs, and for it the owner asked twenty dollars a month, and a deposit of seventy-five dollars, which in case of fire we should not be able to recover. The native Christians think we shall be able to build a cheap chapel, “a broom-house” they call it, for about \$200, which, if it lasts only one year, will be less than the rent of the one room, and be much better suited for our purposes. Our small Mission library suffered. Of the fifty-three volumes which it contained only seventeen are left, and some of them belong to broken sets. Also the eighteen volumes sent me which were placed in the Mission library. The large Bible and Prayer Book for our reading desk, the Prayer Books and Hymnals for our chapel, and all the chapel furniture, including the organ, were destroyed. Possibly you may be able to do something to restore and even enlarge our Mission library. Among the books lost were Chamber’s Encyclopedia, Robinson’s Church History, first and third volumes of Wordsworth’s Old Testament. . . . .

I am, yours very sincerely.

- 43 1877年3月号 日本。江戸における破壊的な火災－ミッションと宣教師の損害。〔ウィリアムズ主教書簡からの抜粋。日本、1876年12月11日、東京（江戸）。後続書簡。12月26日〕。150-151頁。  
訳出 150頁下から9行目～151頁最後の行まで。

おそらく、次の書簡を読んだ良き友人の何名かは支援に向けて動きだし、特別な贈与によって、言及された災害が忠実な同胞たちに課した負担を軽減するだろう。

#### ウィリアムズ主教書簡からの抜粋

〔1876年12月11日〕、東京（江戸）。

〔東京〕 こうした破壊力の凄まじい火災のうちの1件は、11月29日の夜に発生しました。江戸は、こうした火災で相当に悪名高いところです。当時吹いていた強風は、数時間のうちに約1万の家屋を破壊し、そして5万人を居所のない状態にしなから、街中を吹き抜けました。私たちの家屋は焼け焦げ、火災はかなり急速に広がったので、衣服と書籍の一部だけが残されました。ブランシェー氏は、ほぼ全てを失いました。彼はおそらく彼の書籍のうちの4分の1は確保したでしょう。あなたがお気づきのように、彼はまもなく結婚するつもりであることから、それはまさに彼にとって相当な負担になっています。いくらかの親切な友人が災難に見舞われた彼を支援しようとするのであれば、それはキリスト教に根ざした真に親切な行為となることでしょう。私たちのミッション・ライブラリーもまた被害を受けました。私はあなたが失われた書籍を元に戻すような、なんらかのことを試みてくれるだろうと信じています。次の郵便で、失われたミッションの書籍の一覧を、私はあなたに届けるようにします。

注記：入船町に定住してから2年足らずの1876年11月29日夜半、呉服橋付近の檜物町から発生した大火事が、雑居地や外国人居留地のある築地開市場を襲い、立教学校を含むミッション本部は瞬く間に焼失した。

## 後の書簡

「1876年12月26日」、東京（江戸）。

### 火災

今月11日の書簡から、あなたは東京で発生した凄まじい破壊力の火災について知ることになるでしょう。資産の喪失とは別に、私たちはそれにより大変な痛手を負っています。私たちの学校は倒壊し、私たちは現在礼拝堂がない状態にあります。日本政府は私たちが居留地の外で暮らすことを認めないでしょう。私たち自身や私たちの学生たちにとって悲しいことに、私たちは限られた区域内で相応しい家屋を全く獲得できないため、私たちの学校は中断されています。火災当時の学校は、かつてないほど良好な状態にありました。生徒55名を数え、そのうち46名は寄宿生でした。私たちの礼拝は小さな和室で行われており、一同は畳の上に集まります。私たちは居留地の外に礼拝堂用の家屋を1件探しています。しかし、唯一十分な広さのある部屋は階上で、さらにそのために、所有者は1ヶ月につき20ドルと敷金75ドルを求めました。火災に際して、私たちはその額を埋め合わせることができません。日本人キリスト教徒たちは、私たちが約200ドルで、彼らが“ブルーム・ハウス”と呼称する廉価な礼拝堂を1棟、建てることができるはずだ、と考えています。もしそれが1年でも存続すれば、その1部屋の賃貸料より低額になり、私たちの目的によりよく合致するでしょう。私たちの小さなミッション・ライブラリーは被害を受けました。それが収容していた53巻のうち17巻だけが残っており、それらのうちの幾つかは全巻未揃いの状態に属します。ミッション・ライブラリーに配架されていた18巻が私のもとに送られました。書見台用の大判の聖書や祈祷書、私たちの礼拝所用の祈祷書や讚美歌集、そしてオルガンを含む礼拝所の備品は破壊されました。おそらく、あなたは、私たちのミッション・ライブラリーを修復し、さらに拡張するための何らかのことをできることでしょう。失われた書籍の中には、チェンバーズの百科事典、ロビンソンの教会史、ワーズワースの旧約聖書第1巻及び第3巻…などがありました。

敬具。

## LETTER FROM REV. CLEMENT T. BLANCHET.

TŌKIŌ, JAPAN, *January 10, 1877.*

REV. AND DEAR DOCTOR: Your favor of October 21 came to hand November 30, and it could not have reached me at a more opportune time. The cheering and gratifying information it conveyed would, of course, have been appreciated at any time, but it was especially so on this occasion, as it found me destitute of most of my personal effects—whether books, clothes, or household furniture. You have, no doubt, heard before this of the great calamity which has recently fallen upon a large portion of our Imperial City, Yedo, and which reduced over ten thousand houses to ashes, destroyed millions of property, and in less than five hours made some fifty thousand people homeless in the face of approaching winter. Bishop Williams and myself are among the sufferers. Our residence, our place of worship and school-room, with all their appurtenances, including three cabinet organs, the handsome beginning of the Mission library, and our personal effects, fell a common prey to the voracious flames, and in less than an hour most of them were among the things of the past.

It is not in my power nor my purpose to give you even an approximate estimate of our loss. Accumulations of years of careful economy and study, specially in books and manuscripts, could hardly be replaced should their value be known; but what affects us most seriously is the sad effect it has upon our work. Our school was again in a flourishing condition, and afforded us reason to look forward to a larger income into the Fold of CHRIST this year than last. The attendance at the Services was fair and regular, and it was found necessary to enlarge our accommodations for the Sunday-school, which, with its seven teachers—two foreign and five native—had outgrown the capacity of our chapel.

We sincerely trust that this hopeful beginning, this promising prospect, has not been entirely frustrated; but we are painfully aware of its having been seriously set back, and that it will be sometime before we find our work in as healthy, vigorous and effective a condition. Never before were we made so sensibly aware of how much the growth and success of the work depend on having suitable accommodations. Whatever of propriety or impropriety there may have been in calling our exceedingly plain and unpretending premises a “*hut*,” they, at least, were a great convenience to the work—affording room for a chapel capable of seating about a hundred and fifty, a school-room for seventy-five or eighty pupils, dormitories for fifty boarders, and a residence for the Bishop and myself. To ourselves its Japanese name, “Rikkiyō Gakkō,” “Edifying School,” seemed a much more appropriate designation; for such it certainly was to our pupils, intellectually as well as morally, and it was equally so to ourselves, as it afforded ample opportunity to practice self-denial and humility, and the share of success in our work which undoubtedly

depended upon these plain accommodations, tended to confirm our hope and strengthen our faith that we were not laboring in vain. I will not say that our "Rikkiyō Gakkō" was an indispensable institution, nor would I, were I to build such Mission-houses as we actually need, take it for a pattern ; but I am beginning to realize, nevertheless, what a valuable help the famous old "*hut*" was, and I only hope and pray that the Church will come to our rescue and enable us to build in its stead edifices which will prove as effective means of edification, and afford such comforts and conveniences as to raise them above the possibility of being designated by that most infelicitous name.

I need hardly say that our work suffers materially in the loss of our "Rikkiyō Gakkō." It is now over six weeks since the fire took place, and we have not yet been able, notwithstanding constant exertion and inquiry, to secure a place that would enable us to resume and carry on our work on the old plan, nor is the prospect of our being soon able to do so at all promising. Houses "for rent" command higher rates owing to the greater demand for them ; the prices of building materials have also advanced considerably ; and the government has, at this most critical juncture, issued new regulations making the possibility of foreigners living outside the "Concessions" more difficult than two years ago. Had we but our own strength to rely upon we could not help saying, "Who is sufficient for these things?" but "our sufficiency is of God"; "His grace is sufficient for us." Though "troubled on every side," yet are we "not distressed;" "we are perplexed, but not in despair;" "cast down, but not destroyed." On the contrary, we are sanguine that much good will come out of this sad calamity. We have already had gratifying manifestations of this kind. I am happy to acknowledge many cheering and comforting expressions of sympathy in my loss, among which was a handsome present from our good brother and friend the Rev. Dr. Syle. The distress of the sufferers has met with a prompt and hearty response from the natives as well as from the foreign community ; the efforts of the Missionaries to relieve such cases of pinching necessity as came under their notice, were duly appreciated and gratefully acknowledged in the native papers ; and we trust that it has taught the Japanese the important lesson that there are foreigners who really have their highest welfare at heart ; and I would not be at all surprised to see, before this year of grace closes, those annoying restrictions relaxed, and the whole metropolis thrown open to foreigners. Nor are we alone indulging this fond hope. There are numbers of foreigners who think it so probable as to defer building on grounds already in their possession, as such an amelioration of affairs would enable them to carry on their trade in more favorable localities.

As to ourselves, situated as we are, there seems to be little doubt as to what we should do, viz., besides regular preaching, to lay out our

plans and make such preparations (in acquiring the language, translating and preparing religious books and tracts—things always useful, and in great demand even now) as will enable us to avail ourselves of the first opportunity that will offer to secure favorable sites, and put up such buildings as will be a credit to the Church and a blessing to the Japanese ; in our humble opinion, a way of letting the Church's "light so shine before men that they may see her good works, and glorify our FATHER Who is in heaven." But is the Church willing and ready to sustain our efforts? Should the city be thrown open within the next six months—which is not at all impossible, nor even improbable—would our Foreign Committee be in a position to allow us the necessary means to carry on the work creditably and successfully? Merchants and tradesmen are watching eagerly for the golden opportunity ; shall we again have the mortification of seeing "the children of this world wiser in their generation than the children of light"? The small foreign community of Yokohama and Yedo—less than two thousand in all—of all sorts and conditions of men, of all creeds and no creed, have contributed several thousands of dollars to relieve the temporal distress of a small portion of this people ; what will, what should, our hundreds of thousands of communicants at home do for the eternal welfare of these benighted millions, still wandering like lost sheep in the darkness and "shadow of death"?

Yours very sincerely.

## ACKNOWLEDGMENTS.

**N. B.**—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, *23 Bible House, New York.*

☞ All Money Orders should be drawn **NOT** in New York, but on **STATION D, NEW YORK.**

☞ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 10 to February 10, 1877.

ALABAMA.				<i>Stockport</i> —St. John Evangelist's.	20 00	
<i>Greensboro'</i> —St. Paul's.....	9 00			<i>Ticonderoga</i> —Ch. of the Cross...	3 40	
<i>Huntsville</i> —Nativity.....	5 50			<i>Troy</i> —Holy Cross.....	50 00	
<i>Mobile</i> —St. John's.....	15 00			St. John's.....	100 00	
Trinity.....	18 60	48 10		<i>Warrensburgh</i> —Holy Cross.....	1 85	247 85
ALBANY.				ARKANSAS.		
<i>Catskill</i> —St. Luke's.....	37 92			<i>Dardanelle</i> —St. Paul's.....	1 50	1 50
<i>Glenn's Falls</i> —Messiah.....	4 00			CALIFORNIA.		
<i>Hobart</i> —St. Peter's.....	4 14			<i>Lakeport</i> —Trinity Mission, a		
<i>Malone</i> —St. Mark's.....	6 54			thank-offering.....	2 25	
<i>Morris</i> —Zion, of which a mem-				<i>San Francisco</i> —St. Luke's.....	12 10	
ber, \$3.....	10 00			<i>Santa Barbara</i> —Trinity.....	4 20	18 95
<i>Salem</i> —St. Paul's.....	10 00					

44 1877年3月号 日本。クレメント・T・ブランシェー師からの書簡。  
1877年1月10日、東京。152-154頁。  
訳出 152頁1行目～154頁22行目〔全文〕。

〔東京〕親愛なる博士：10月21日付のあなたの書簡は、11月30日に手元に届きました。それは、より相応しい時期には私のもとに届きませんでした。励みになり、そして充足感を与えるように伝えられた情報は、もちろん、いつでも感謝に値するものです。しかし、それはこのような出来事において特にそうでした。というのも、私は書籍、衣服、あるいは家具といった身の回り品を持ち合わせていないと知るに至ったからです。あなたは、まちががなく、これ以前に、先般、帝国の都市、江戸の大半を見舞った、そして家屋1万件以上を焼失させ、数百万の資産を破壊し、5時間に満たない間に、冬の到来に面していた5万人の人々を住居のない状態にした大災害について、耳にしたはずです。ウィリアムズ主教と私自身は、被災者に含まれます。私たちの住居、キャビネット・オルガン3台を含む付属品すべてを伴う、私たちの礼拝所と教室のあった敷地、ミッション・ライブラリーの立派な入り口、および私たちの身の回り品は、凄まじい勢いの炎の餌食になり、1時間もしないうちに、それらのほとんど全てが過去のものとなりました。

私たちの損失のおおよその推計をあなたに伝えることは、私の権限でも目的でもありません。特に書籍や手書き原稿の、多年にわたる経済的な蓄積、研究の蓄積は、それらの価値が周知のものであれば、ほとんど代替できないほどのものです。しかし、私たちに最も深刻な影響を与えたのは、私たちの事業に与えた悲惨な結果です。私たちの学校は、再度、盛況な状態にありました。そして、今年は昨年よりも、教会に対してより多くの収入が期待できるという理由を私たちにもたらしけていました。礼拝の出席者数は相当数あり、安定していました。そして、外国人2名と日本人5名からなる教師7名を伴って、私たちの礼拝所の許容量を上回る日曜学校用の宿泊施設を、拡張する必要性があったのです。

私たちは、こうした希望に満ちた始まり、この前途有望な見通しが、完全に頓挫させられてはいないと心から信じています。しかし、私たちは痛切にも深刻なほどに後退していると理解しています。そして、私たちの事業が健全で、精神的で、効果的な状態にあると思えるには、しばらくかかるだろうと思っています。事業の成長と成功が、どれほど相応しい宿泊施設を確保で

きるかにかかっているかについて、私たちはこれほど鋭敏に気づかされたことはありませんでした。私有あるいは非私有にかかわらず、質素でかつ飾り気のない施設、“長屋”を求める声があり、それらは、少なくとも、事業にとって相当に有益でした。すなわち、約150名が着席可能な礼拝用の部屋、75名あるいは80名の生徒のための教室、寄宿生50名のための寄宿舎、そして主教と私自身のための住居を提供したのです。私たち自身にとって、日本名“立教学校”、すなわち“教化する学校”はより相応しい呼び名でした。こうしたことから、道徳的だけでなく知的にも、この名は当校の学生に向けられており、このことは私たち自身にも確実にあてはまりました。なぜなら、それは克己と謙遜を実践する機会を提供したからでした。そして、こうした簡素な施設を通じての事業での成功を共に分かち合うことは私たちの希望を確固たるものとし、私たちの取り組みが無駄ではなかったと確信させました。私は、私たちの“立教学校”が必要不可欠な機関であったというつもりはなく、私たちが本当に必要としているミッション・ハウスを建設するつもりならば、私はそれを模範ともしないでしょう。しかし、それにもかかわらず、私は、有名な古い“長屋”がいかに価値のある力添えであったかを理解し始めています。そして私は、〔本国の〕教会が私たちを助け、啓発の効果的な手段となる建物を代わりに私たちが建てることができるようにし、きわめて不運な名前によって呼ばれる可能性を上回るような、快適性と有用性を与えることを望み、祈るばかりです。

“立教学校”の損失により、私たちの事業が物質的な被害を被っていることは言うまでもありません。火災が発生してから6週間以上経っており、断続的な作業と調査にもかかわらず、私たちは依然として、旧来の計画を再開し、実行することが可能となるような土地を確保できていません。そればかりか、私たちがすぐにそうできるという見込みもありません。“賃貸用”の家屋は、それらに対する需要の増大により、比較的高率となっています。建築資材の価格もまた相当に高騰しています。そして政府は、この最も重大な岐路において、2年前よりも“居留地”の外で外国人が生活するのを困難にする可能性のある規則を、新たに公布しました。頼るべきものが私たち自身の力だけであったならば、私たちは“誰がこうした物事に相応しいでしょうか”、しかし“私たちの充足性は神のもので”、“主の恩恵は私たちに十分です”と言わざるを得なかったでしょう。“あらゆる側面で問題を抱えています”が、私たちは、“苦痛を感じておらず”、“私たちは困惑していますが、絶望

的ではありません”、そして“落胆させられています、壊滅させられては  
いません。”それとは反対に、私たちは、多大な利益がこのような災害から  
現れるだろうと楽天的な立場をとっています。私たちは既にこの種の兆しを  
見出しています。私は、損失に対して励みになり、そして慰めとなる共感の  
表れが多いことを知るようになって、嬉しく思っています。そのなかには、  
良き兄弟であり友人である博士サイル師からの素晴らしい贈り物が含まれて  
います。被災者たちの苦悩に対して、外国人団体からだけでなく日本人から  
の迅速かつ心温まる反応がありました。目下の急場を緩和するための宣教師  
らの努力は十分に評価され、日本の新聞に大きく取り上げられました。私た  
ちはそれが、心のなかに崇高な福祉の精神を備えている外国人がいるとい  
う教訓を日本人に伝えたと信じています。私は、この年が終わる前に、これら  
の悩ましい制約が緩和され、都市全体が外国人に対して開放的になったこと  
を目にしても、なんら驚きを感じないでしょう。私たちだけがこうした虫の  
いい望みにふけているわけではありません。既に所有されている敷地の建  
物が保留される可能性があり、そうしたことから、事態が改善されること  
により、いっそう好ましい立地で事業を実施できるだろうと考えている外国人  
が多くいます。

私たち自身について言えば、私たちの現在の立場で、私たちがすべきこと  
については、ほとんど疑問の余地がありません。すなわち、通常の説教に加  
えて、(日本語を習得し、キリスト教の書籍と伝道冊子を翻訳し用意するう  
えで、それらは常に有用で、今でも大きな要望がある) 計画を練り、そして  
準備をなすことで、私たちは好条件の立地を確保するための絶好の機会を得  
られるようになり、教会にとっての利益となり、そして日本人にとっての恩  
恵となるような建物を建てることでしょう。私の愚見では、教会の“光を人々  
の前で輝かせ、彼らが教会の立派な活動を目の当たりにするようにし、天に  
いる私たちの父を誉め讃え”させるということです。しかし、教会は私たち  
の取り組みを進んで支え、また支える準備ができていのでしょうか。これ  
から6ヶ月の間に、この街が開放的になるのであれば、—こうしたことは全  
く不可能とはいえず、またありえないことでもありませんが—、私たちの外  
国委員会が、立派にそして成功裡に事業を実施するために必要な資産を私た  
ちに認めるような立場にいることになるのでしょうか。商人や小売業者たちは  
素晴らしい機会を熱心にうかがっています。私たちは再び、“光の子供たち  
よりも、その世代において、より賢いこの世の子供たちを”目にするという

難行に直面することになるのでしょうか。あらゆる種類と状況のなかで、信仰があろうとなかろうと、横浜と江戸の小規模の外国人の集まり—総計2000名以下—は、この人々の一部に対して一時的な苦痛を緩和させるために数千ドルを寄付しました。祖国の数十万の受聖餐者たちは、闇と“死の影”のなかを、道を見失った羊のようにさまよう、こうした行き暮れた何百万の人々の永遠の福祉のために、何をなし、何をすべきでしょうか。

敬具

We hope to receive the Doctor's report\* either before or at the time of the meeting of the Board of Missions. From one of his letters we can fix the number of visits to the Dispensary, etc., at six thousand.

REV. MR. YEN'S LABORS AT HANKOW.

Since January last the work at Hankow has been in charge of the Rev. YUNG KIUNG YEN, whom it has pleased God to restore to partial health after long sickness. He is still forbidden, however, to use his throat much. Accordingly he is able to hold Services only on Sunday at St. Paul's Chapel, and even then he is obliged to preach briefly, and to get a Candidate for Orders to read the Lessons. Every morning, however, he has two Bible classes, and two afternoons in the week he hears the review lessons of the two day-schools. We regret that his report has not come to hand.

All the Missionary letters urgently call for more help at Wuchang and Hankow. A single ordained Missionary at each of these great interior cities, is a state of things which the Church should no longer permit to continue.

JAPAN.

The year has been one of much trial, and, judged by mere statistics, of quite limited success.

The great fire at Tokio,† which destroyed the Mission-house, and rendered homeless thousands of Japanese who lived near to it, was a severe blow. The large and important school for boys had to be disbanded, and only small rooms could be obtained in which to hold Services. Another trial has been the defection of some of the native converts, through the rationalistic or infidel teachings of Japanese who have been educated in Europe and America, and who have gained positions of power and influence in the new educational system of Japan. Added to this the attention of the people generally has been absorbed in the civil war which has been raging since February last.

All, however, is not discouraging. The converts who remain faithful are more zealous in the Master's cause than formerly. The addition of Mrs. Cooper and Mrs. Blanchet to the Missionary Staff gives opportunity for the enlargement of the work of female education, and the opening of Dr. Laning's new Dispensary at Osaka, in which religious Services are also to be held, furnishes the Mission with a new centre of spiritual life as well as of physical healing. An interest has been awakened in some of the towns near to Tokio, and among the fifteen applicants for Baptism are some persons of position and influence. There is an increasing demand for the Holy Scriptures and other Christian books, and a more friendly spirit on the part of the editors of the native newspapers.

\* Dr. Bunn's Report has been lost in the mail. † The city formerly known as Yedo.

A thoroughly qualified teacher is urgently needed to re-open and have charge of the Boys' School at Tokio, and an additional earnest and faithful Clerical Missionary is needed for Osaka.

The Report of the Bishop to the Board gives a general survey of the Field. It is accompanied by tabulated statistics.

The following facts are gathered from the Reports of the several Missionaries :

TOKIO.

The Rev. WM. B. COOPER reports that he has held regular Services at two Stations in Tokio, and occasional Services at other places, with an average attendance of thirty-seven persons. Five adult natives and four infants have been baptized, and four natives and one European confirmed. He has a day-school containing eleven pupils, and Mrs. Cooper teaches six boys and girls on Sunday.

Three Missionary journeys have been made to towns in the country. At these towns there are fifteen men who are preparing for Baptism ; among the number are two doctors, two government school teachers, several merchants in good circumstances, very well informed men. One of the Candidates for Baptism first heard Christianity from a Buddhist priest, and read the Bible by his advice. This priest says that *he himself is almost persuaded to be a Christian*. Mr. Tai, a gentleman twenty-seven years of age, and a zealous, earnest Christian, has expressed a desire to become a Candidate for Orders, as has also Mr. Fukai, a younger man.

The Rev. C. T. BLANCHET reports that he has held Services at three places in Tokio, with an average attendance of eighty persons. Until the fire he had a Day and Boarding School for Boys containing fifty-five pupils, and a Sunday-school attended by seventy-five children. He has succeeded in securing a house on high ground, almost in the heart of the city, which will afford a residence for himself, Mrs. Blanchet, and a lady teacher. He has also rooms for a school with about fifteen boarders. He expected to open this Boarding School for Girls about the first of September. He spent a month in the interior preaching to crowds of natives, in their tea-houses and elsewhere, and distributing tracts and such portions of the Holy Scriptures as were then published.

OSAKA.

The Rev. A. R. MORRIS states that he has held regular Services in the Osaka Street Chapel on Sunday afternoons, with an average attendance of thirty natives, and has also preached on week-days and nights.

The two assistants, Nahashima and Yoshikawa, also teach, and preach to the people on two afternoons and evenings in the week.

There are five Candidates for Baptism. Forty children receive instruction in the Sunday-school. Contributions for the work in and outside of this field, Two hundred and thirty-seven dollars. Some of the

communicants have moved to other localities, and some have fallen away. Mr. Morris states that the outlook is in some respects more encouraging than at the date of his previous report.

The Rev. J. H. QUINBY has held Services regularly on Sunday morning and occasionally on other days. Much of his time, however, has been spent with his teacher in making a fuller acquisition of the language, and in preparing in Japanese, for publication, some narratives of Scripture characters. His special responsibility in the future will be the Sunday and week-day Services at Dr. Laning's new Dispensary.

#### MEDICAL MISSION.

Dr. LANING reports : The aggregate number at the Church Dispensary has been as follows : Males, 2,712 ; Females, 1,229 ; Total, 3,941. Of these 3,871 were Japanese, 70 Foreigners. In one hundred and twelve cases visits were made at their homes, fifty-five were cases seen at the Branch Dispensary, and seventy-three prescriptions were written for patients admitted for indoor treatment. During the year two hundred and thirty surgical operations were performed.

The building near the Foreign Concession, occupied during the previous two years, is still kept as a Branch Dispensary, and affords accommodation for a few cases requiring special medical oversight, and includes a chapel where regular Services are conducted. Since the 19th of March a place has been rented near the centre of the city and among a better class of the people. No objection is made by the authorities to public preaching and teaching. Dr. Laning has had three native assistants during the year, one of whom has recently passed the examinations required, and been licensed as "Physician and Surgeon" by the government. About a dozen boys and men attend the Dispensary for the purpose of studying medicine.

#### GIRLS' SCHOOL.

Miss EDDY reports : The average attendance at her Day and Boarding School for Girls is twenty-three. The pupils are from six to fifteen years of age. She is much encouraged by the increased number and interest of the pupils. Her Sunday-school consists of six boys and eight girls.

#### HAITI.

The Committee have continued to provide for the salaries of Bishop Holly and eight others of the Clergy of the Haitien Church. The full record of the work during the year will appear in the Bishop's Report to the Board to be presented in due course.

45 1877年11月号 外国委員会報告。日本。590-592頁。

訳出 590頁21行目～30行目。591頁1行目～3行目。591頁24行目～34行目〔原注〕。

ミッション・ハウスを倒壊させ、その近辺で暮らしていた数千人の日本人を居所のない状態にした東京（原注）の大火は、深刻な被害をもたらした。大規模で重要な男子校は解体された。そうしたなか、礼拝を行うための小さな部屋を、幾つか確保することができた。これとは別の試練は、ヨーロッパやアメリカで教育されてきて、日本の新しい教育制度のなかで力と影響力をもつ地位を得た日本人による合理主義的で不信心な指導を通じての、日本人改宗者の何名かによる背信であった。これに加えて、人々の注意は、概して、去る2月から広がっている西南戦争に向けられていた。

（原注） 以前は江戸として知られていた都市。

—略—

東京の男子校の再開には十分な資質を備えた教師が早急に必要であり、彼が学校に対して運営責任を負う。そして、熱意のある忠実な聖職宣教師が大坂に必要である。

—略—

#### 東京

C・T・ブランシェー師は、東京の3つの場所で礼拝を行い、出席者の平均は80名だったと報告している。火災が発生するまでは、彼は、生徒数55名の通学及び寄宿制の男子校を受け持った。そして日曜学校には75名の子供たちが参加した。彼は首尾よく、街のほぼ中心の高台（注1）に家屋を1棟確保した。その家屋は、彼自身、ブランシェー夫人、そして女性教師1名の住居を提供することになる。彼はまた、寄宿生約15名を伴う学校用の部屋を幾つか手に入れている。彼は9月1日を目安に女子のための寄宿校を開設するつもりでいる（注2）。彼は、茶室などで日本人たちに屋内での説教を行うことで、1ヶ月を過ごし、当時出版されていた伝道冊子や聖書の一部を配付した。

（注1） 湯島四丁目八番地。

(注2) 1877年11月13日付ブランシェー書簡によると、この女学校は同年9月18日に「立教女学校」として開校した。1883年6月30日付年度末のウィリアムズの年報から、英名「セント・マーガレット」と呼称されている（SM誌1883年11・12月号、586頁）。

but coming, as he did, with his large experience and reputation in the Missionary and charitable operations of the Church, he at once acquired great influence in our deliberations. Well known as he was to all of us in the various relations which he sustained to the Church, he established an additional claim to our respect and affection by his devotion to the interests of this Committee and by his courteous and kindly intercourse with its members.

While it is our special privilege to speak of him in his relations with this Committee, we cannot but gratefully commemorate his large-hearted interest and liberality in every department of charitable and religious work. In some of these departments he was pre-eminent in the measure of his contributions, his labors and his sacrifices. In parochial efforts among the poor; in the organization of Woman's work in the Church; in Missions among the Indians, he was unsurpassed in his enthusiasm and devotion.

We mourn not only our own loss in the death of Mr. Welsh, but the loss of all these philanthropic and religious agencies. May God raise up many earnest and self-sacrificing men to follow his example and carry on the work which he has begun!

While thinking of the eminent usefulness of his life we involuntarily recall the words of the Patriarch in reference to himself, and feel how beautifully they describe the character of our late associate and friend.

"I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

It is with grateful appreciation of the services of Mr. Welsh to humanity and the Church, with unfeigned sorrow for our own loss, and with deep and tender sympathy with his bereaved family that we place this Minute upon the Records of this Committee.

Attest:

JOSHUA KIMBER,

*Secretary.*

### URGENT NEED OF RE-ENFORCEMENTS.

**If God has not given this branch of His Holy Catholic Church some part in this great work of the evangelization of the world, then it has no right to exist; if He has given to it a part in that work, and it refuses or neglects to do it, then it does not deserve to exist. If the latter be true, may God have mercy upon us all.—BISHOP LITTLEJOHN.**

THE Foreign Committee have renewedly had brought before them (in the many letters received from the Field and by the remarks of the

Missionary Bishop of Shanghai at their Meetings), the absolute necessity that exists for the immediate sending out of new Missionaries for China and Japan. It has been repeatedly explained to the Church that appointments have been withheld, except in cases where special provision was made, until the Debt should be paid : it would seem to the Committee, however, that a crisis has now arrived.

#### THE CHINA MISSION.

In view of the Rev. Mr. Boone's failing health, under the long-continued pressure of the duties that have devolved upon him alone for more than a year past, and his consequent temporary retirement from active service, the interest of the work is jeopardized at Wuchang, where large amounts of money have been expended in erecting suitable buildings and for other appliances.

At Shanghai, serious illness, in consequence of the climate and overwork, has only been averted in the case of the Rev. Mr. Thomson, by a temporary retirement, during the past summer, to the interior. Under the Rules of the Committee he will have a right to return home for relaxation next year. If he come—and he should come—Bishop Schereschewsky, at the beginning of his Episcopate, will find himself with but a single Foreign Presbyterian, the Rev. Dr. Nelson, and he by no means a young man, to share with him the burden of care in connection with the varied work carried on at that station.

Under these circumstances the Bishop very naturally feels that he *must* have reënforcements before embarking for his Jurisdiction, which he is anxious to do speedily.

It is quite possible that, under special arrangement, two Professors may be secured for the proposed College, but this will not meet the requirements of the general work at Wuchang and Shanghai.

#### THE JAPAN MISSION.

Bishop Williams, it will be remembered, has long been anxious to have two additional Missionaries for Osaka ; and in recent communications has very earnestly pressed the necessity for the appointment of a competent Teacher for a Boys' School of high grade at Tokio. There is reason to suppose that his first want may be met, funds for the purpose having been offered by a worker in the field itself, who would decline to have his name published ; but there is no provision for the Teacher.

## HOW SHALL THESE NEEDS BE MET.

The Committee (it is needless to say) are most desirous immediately to compass the appointment of at least one Clergyman for each of the points mentioned in China, and to aid Bishop Williams in developing his educational project in Japan by sending to his assistance a properly qualified man. They refrain, however, from making a special Appeal, because experience teaches that such efforts usually lessen the future receipts for general work. The only hope of permanent relief therefore seems to be from *increased offerings throughout the Church periodically sustained*, that the indebtedness may be discharged and the work strengthened.

## THE SPIRIT OF THE MISSIONARIES.

A few words as to the appreciation of the need on the part of our Missionaries, in addition to many such evidences heretofore published, and we are done. The Rev. Mr. Thomson says, "Oh, if the Church "could only send us two or three strong young men! When can they come?" and the Rev. Mr. Hoyt (who reluctantly resigned from the China Mission because of the confirmed illness of his wife) writes, offering to "stand in the gap," though that means separation from his family. We append portions of his letter that he may speak for himself, which letter fully corroborates all we have said as to the urgency of the case.

RECTORY OF ST. ANDREW'S CHURCH,  
WAVERLY, IOWA, Jan. 10, 1878.

REV. J. KIMBER, *Secretary for Foreign Missions, New York:*

MY DEAR AND REV. BROTHER: . . . I need not tell you that my interest in the work that I left behind in Wuchang was not destroyed by my return to this country. It is equally great at this moment. You will understand then how it pains me to know—and so often to hear—of the really disastrous state of things in China, especially at Wuchang and Hankow.

I know the Field and its needs: I know the laborers there, their physical strength and their noble spirit, and I cannot sit comfortably here in my snug little library, with kind friends near, a warm shake of the hand by interested parishioners, when I pass out or come in, myself in vigorous health, and my family—thanks be to God for His merciful dealing—restored to a fair degree of health, and know that over the water, where our hearts so often go, there is suffering from sickness and overwork, and a natural degree of discouragement, because no prospect of long needed relief is yet seen.

This morning Mrs. Hoyt and I came to the conclusion that, perhaps, we had still a mission to perform in China. She must not think of returning, but what should hinder me from offering to go to fill the gap—

if God give me grace for such work—until Mr. Boone can take his long needed rest, be it one year or two?

Can I help the Committee over this very trying place? Something must be done to save Mr. Boone for the service he graces so well.

The late and lamented Mr. Ting,\* of all our men now in Shanghai, could speak Mandarin. The Standing Committee is therefore helpless in the matter of relief for Wuchang.

I should be unjust to my wife if I did not state that she, who would be left with the burden of our separation less relieved than I, feels that she can say, "Go, and the Lord thus make up to the Cause for the hindrance our return home has been to it."

I alone can go to Wuchang and supply that pressing want. If the Committee feel that by going thus to my old field I can help the work over the present difficulties, reverently I use the words, "Here am I, send me." I would beg permission to urge their making an extra exertion to send a new man also, as soon as possible, to be preparing for the work. If this plan does not approve itself to the judgment of the Board, it has cost me nothing and in nowise alters my present happy relations to the parish where God has called me to labor. It is offered with the sincere wish to do whatever may be for the best in that work which God has given to His Church.

Very truly your Brother in Christ,

S. R. J. HOYT.

#### ARRIVAL OUT OF BISHOP PENICK AND OTHER MISSIONARIES.

The Rt. Rev. C. C. PENICK, D.D., and Mr. HENRY M. PARKER reached Cape Palmas in good health on the 9th day of December last. A very interesting letter from the Bishop will be found under the head of Africa. Drs. DAVID and DENNIS reached Monrovia on the 3rd day of January.

#### GREECE.

WE are very glad to reproduce the following extract from a letter of an occasional correspondent of the Boston *Daily Advertiser*, dated Athens, December 8, 1877. Testimony as to the past usefulness and present efficiency of our long-established Mission School, from so unexpected a source, is very welcome. Our readers know, however, that Dr. and Mrs. Hill retired from active participation in the work some years ago.

Yesterday I was present at a little exhibition at what is known as Dr. Hill's school. It was a sort of triple celebration: First, it was St. Catherine's Day, which Dr. Hill celebrates because Catherine was the

\* The Rev. Mr. Ting's death was announced and some account of him given in recent numbers of THE SPIRIT OF MISSIONS.

46 1878年3月号 再強化に対する差し迫った必要性。日本ミッション。  
156-159頁。

訳出 157頁下から8行目～最後の行まで。

想起されるのは、ウィリアムズ主教が長らく大阪に追加の宣教師を2名求めていたということである。こうしたなか、先般の通信で、〔彼は〕東京の高等男子校に有能な教師を1名任命したいと非常に強く要望している。初めに述べた彼の要望には応じられるだろう。つまり、こうした目的に用いられる資金が、その任地で働くある奉仕者から提供されたのである。なお、〔この資金提供者は〕名前が公に公刊されるのを嫌っている。これに対して、〔後者の〕教師の派遣は準備していない。

- 47 1878/4 Japan: Extract of a Letter from Bishop Williams. Tokio, January 7th, 1878.  
 48 1878/4 Japan: Extract from Letters of Rev. I. K. Yokoyama. Tokio, January 1st, 1878.

JAPAN.

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on the disease. Since, then I have been gaining slowly, but not equal to writing letters, which must account for my long silence. I have not written a letter for six weeks, not even to congratulate our new Bishop; and

though I have just been sighing over forty unanswered letters—as I have counted them from my writing-desk—I shall try and write a few words of welcome to him ere this mail closes. Yours with regard and esteem.

JAPAN.

EXTRACT OF A LETTER FROM BISHOP WILLIAMS.

TOKIO, January 7th, 1878.

MY DEAR BROTHER: . . .

TEACHER.—I have no doubt the Committee act for the best in declining to send out more Missionaries while the Treasury is in debt; but the matter of a school is pressing, and I hope so soon as the funds will allow it the Committee will send out a qualified teacher. Two young men, formerly in our school, who are looking forward to the ministry, feel that it is necessary to study more English before they begin their preparation, and we have no school for them. They will have to go to some other school, and may form connections which may turn away their minds from the ministry. The want of a good training school is a continual sorrow. If I could move out of the "foreign concession," I should begin a school myself, but I am tied down here, and do not see my way clear to do so.

CONFERENCE.—The Church Missionary Society has written to their Missionaries advising them to hold a Conference to discuss matters of common interest, and the Missionaries have decided to meet in May next, in Tokio. It has been suggested that at the same time all Episcopal Missionaries should hold a *joint* Conference, so that we might agree on a common line of action and mode of working in the many points common to us all. The Missionaries of the venerable Society for the Propagation of the Gospel have written to their Secretary asking for permission to attend this meeting, and all our Missionaries think it would be well for us to attend. Will you kindly bring the matter to the notice of the Committee for Foreign Missions, and let me know if it is approved?\*

THEOLOGICAL SCHOOL.—There has been a proposal to establish a joint Theological School for the training of candidates for the Ministry for the three Societies. The matter will be discussed at the meeting next May. It is not proposed to make it a very expensive undertaking. After the first outlay for building (which will not be more than three or

four thousand dollars [Mexican]) probably less than one thousand dollars a year will be needed for teachers, support of students, and incidentals. It has been suggested that one Missionary should have charge of the institution and other Missionaries assist in instructing the students. Yours very sincerely.

\*The Committee approved the purpose at their meeting on the 12th ultimo.—Ed.

EXTRACT FROM LETTERS OF REV. I. K. YOKOYAMA.

JAPAN, Nov. 8th, 1877.

DEAR FRIEND: We left San Francisco on the 12th of September, and arrived at Yokohama on October 3d. I used to teach the Japanese passengers, about twelve in number. I had a good time to preach to them Jesus and His wonderful love to save us, and most of them said they would like to be Christians. One of them said he did not like to become a Christian himself, but he would like me to teach his children and his wife at home. He is going to be a secretary of the Imperial Cabinet. Four of them said they would renounce their paganism and try to be Christians. Two of them came to me, and said that they would like to have Christian marriage, and as soon as I landed I was requested to perform the ceremony, which I did out of the Prayer Book. I saw much change in the country; such a monstrous change I never could have thought of. There is no hindrance to the preaching of CHRIST and His wonderful love to sinners except our want of means. In general, heathen temples were deserted, shrines pulled down, and idols were mostly overthrown and converted into ornaments for private gardens, or else the larger ones for bridges and pavements of streets. My father has about a hundred of these stone Buddhas in his garden, used for stepping-stones and pavements of the walk. Once they were worshipped; now they walk over them daily, and think of them no more. Oh what a change prepared for Christianity! Could we bring our people to Christ we should have a rich harvest. There is no obstacle in the way except the means and laborers in the field.—*Southern Churchman.*

TOKIO, January 1st, 1878.

REV. AND DEAR SIR: Lately I was ordered by the Bishop to assist the Rev. W. B. Cooper.

I preach about three times a week, and now I have opened a school for boys. Mr. Cooper has opened a new chapel since my arrival.

Not only civil, social, and educational, but also Christian civilization, is fast becoming universal in Japan. Native newspapers loudly advocate Christianity. Everywhere you meet children who sing "Rock of Ages," etc., in the busy street of Tokio and the narrow alleys of Yokohama, while heathen temples are deserted, and Buddhist priests have lost their superstitious influence upon the minds of all the educated and higher classes. The once sacred temple and sacred shrines are now no longer adored, but are exposed publicly to the inspection of travellers from foreign lands.

Yours truly.

LETTER FROM MISS FLORENCE R. PITMAN.

TOKIO, JAPAN, January 12th, 1878.

DEAR MR. KIMBER: I have found very little time for letter-writing since I came. I was glad to be able to begin my duties in the school at once, though they are very light, I am sorry to say, on account of my having so few pupils. I hope, however, we shall be encouraged by and by. In the meanwhile I

can give more time to the study of the language, and when I know something of that I shall feel as if I am working in earnest. I can't boast of much progress yet, but still I have made a beginning.

As to my surroundings, they far exceed my expectations, for I really did not anticipate having so many personal comforts, and being so pleasantly situated in every way. Mrs. Blanchet and Mrs. Cooper are as kind and affectionate to me as sisters, and Mr. Blanchet and Mr. Cooper answer quite as well for brothers. Our good Bishop is also very kind, and I have already made a number of friends among the other missionaries and foreigners, both in Tokio and Yokohama. I find Japan even more beautiful than I expected, and like the Japanese themselves much better than I thought I should. There is every reason why I may hope, God granting me His blessing, to have a happy and contented life out here, as well as a very useful one.

Perhaps there will be something encouraging to note in my next letter. But of course you will not expect to hear much from me until I get better acquainted, and have become somewhat of an old resident.

Yours sincerely.

## HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, February 14th, 1878.

MY DEAR BROTHER: . . . I will here rectify the hasty report (made at the end of our fair) which I sent, on a rough estimate of the receipts, before the accounts were duly adjusted. We find that the net proceeds are exactly four hundred and sixty-one dollars, not quite so large as was estimated at first guess by one of the Committee of Arrangements of the bazaar or fair, on whose

word I made to you my previous report. This extinguishes our outstanding debt within thirty dollars; and this we will wipe out, with a net balance in our favor, I am quite sure, by a supplementary fair we propose to hold in Easter week.

I am preparing now to leave home for my visitation in the mountains of Léogane, and write in haste.

Very truly your Brother in Christ.

## MEXICO.

The following is furnished by the representative of the "Mexican League." It has already been announced that the League is working as an auxiliary to the Board:

In leaving for Mexico, Dr. Riley asks me to assume the responsibilities which he has been bearing in the United States. I answer that I will cheerfully do what I can, by God's grace; but the full responsibilities of this work are more than any one person can bear, and more than any *one* is called upon to bear.

God does not ask it. Already He has moved the Christian women of our Church to form "The League in aid of the Mexican Branch of the Church." They have been doing nobly, but now that Dr. Riley is leaving, the real burden will be felt. There is, however, nothing to fear if we all work together with a good will, trusting in the promises of our Lord. At the very outset our prayers have been answered. A Mexican lady who has the wants of her countrymen in her heart, and who feels

47 1878年4月号 日本。ウィリアムズ主教からの書簡の抜粋。1878年1月7日、東京。213頁。

訳出 213頁左11行目～左29行目。

〔東京〕親愛なる兄弟

教師。私が確信しているのは、外国委員会が最善の結果が得られるよう行動して、財務委員会が赤字状態の間は、より多く宣教師を派遣するのを控えるということです。しかし学校の抱える問題は急を要しています。資金がそれを許せばすぐにでも、当委員会が十分な資質を備えた教師を1名、派遣してくれることを私は望んでいます。以前、私たちの学校にいた、聖職を待ち望んでいる青年2名は、準備を始める前に英語をさらに学ぶ必要があると考えています。私たちは彼らのための学校を持っていません。彼らは他の学校へ通わなければならないでしょう。そうなれば、彼らは、聖職から意識を遠ざけるような関係を築くかもしれません。優良な訓練のための学校がないことは、とめどない悲しみです。もし私が“外国人居留地”の外へ移動できれば、私は私自身で学校を1校始めるはずですが、しかし、私はここに縛られており、そうするための方策が明確に分かからないでいます。

48 1878年4月号 日本。I・K・横山師の書簡からの抜粋。1878年1月1日、東京。213-214頁。

訳出 213頁右下から2行目～214頁左3行目。

〔東京〕親愛なる師父：最近、私は〔ウィリアムズ〕主教により、W・B・クーパー師を支援するようにとの命令を受けました。私は1週間に約3回説教をしており、そして男子校を開校しました。クーパー氏は私が到着してから新たにチャペルを開きました。

注記：米国聖公会ヴァージニア神学校を卒業し、米国で執事接手を受けたアイザック横山錦柵は、外国委員会が任命した遣日宣教師として1877年10月3日に来日した（1877年10月30日付ウィリアムズ書簡。SM誌1878年1月号、40頁）。

it is proposed to publish at length in THE SPIRIT OF MISSIONS. The number of patients attended during the year at dispensaries, hospitals, and at their homes was six thousand five hundred and forty-two men; one thousand four hundred and seventy-five women, and one thousand six hundred and thirty-two children; total, nine thousand six hundred and forty-nine.

There is urgent need of the enlargement of the hospital; the single ward is literally full to overflowing, for some patients sleep on the verandah. Applications for admission have

constantly to be denied, and operations declined for want of room. And there is no provision whatever for the care of women and children. The erection of several additional wards should not be long postponed.

There is a daily Service of prayer in the hospital, with the reading of the Bible and other religious books, and occasional preaching; and the female dispensary patients are instructed in the Gospel by the wife of an English Missionary.

Dr. Bunn teaches three native medical students.

STATISTICS CHINA MISSION.

CHINA MISSION.	Attendance on Public Worship.		BAPTISMS				Confirmations.	Awaiting Confirmation.	Communicants.		Marriages.	Deaths.	SCHOLARS.				Contributions.
	Native.	Foreign.	Adults.	Children.	Native.	Foreign.			Native.	Foreign.			Day.	Boarding.	Sunday School.		
															Native.	Foreign.	
SHANGHAI DISTRICT.																	
Kong Wan, and Out Stations. ....	125	10	10	3	.....	.....	*43	13	.....	1	157	.....	60	.....	\$63 11		
Shanghai City, and Out Stations.....	130	7	3	.....	.....	.....	80	1	.....	125	47	125	.....	318 53			
Hong Kew, and Out Stations.....	150	50	22	16	.....	8	.....	79	10	421	248	53	138	.....	608 50		
INTERIOR STATIONS.																	
Wuchang } Hankow }	120	3	3	1	.....	.....	.....	38	1	1	2	20	33	20	.....	12 00	
Total.....	525	50	42	22	.....	9	.....	43	210	11	624	550	133	343	.....	\$1002 19	

JAPAN.

*Missionary Staff.*—Bishop, 1; Presbyters (foreign), 5; Deacon (native), 1; Missionary Physician (foreign), 1; Foreign Female Teachers, 5; Catechists, Teachers, and Bible-readers, 10.

THE RT. REV. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.

The Rev. A. R. Morris, Osaka.

The Rev. J. Hamilton Quinby, Tokio.

The Rev. William B. Cooper.

The Rev. Clement T. Blanchet, Tokio.

The Rev. Theodosius S. Tyng.

The Rev. Isaac K. Yokoyama, Tokio.

Henry Laning, M.D., Missionary Physician, Osaka.

Mrs. Cooper.

Mrs. Blanchet, Tokio.

Mrs. Tyng.

Miss Ellen G. Eddy, Osaka.

Miss Florence R. Pitman, Tokio.

STATISTICS show a steady advance in the Japan Mission, and the Bishop and all the Missionaries say that the outlook is more encouraging than at any previous period. There is still opposition from some in high places. Nevertheless public sentiment is constantly becoming more and more favorable to Christianity; cultured and devout men are needed, therefore, to encourage and guide this remarkable movement towards faith in CHRIST. The Bishop appeals for additional Clergymen and the means for their support; but the most immediate and pressing need is for a well-qualified principal for the boys' boarding-school.

Measures have been taken towards unity of action between our own Missionaries and

\* There is a class of candidates for Confirmation at each of the Stations, but the number of persons is given only at Kong Wan.

† The attendance at the principal Stations only is given. If the Out Stations were included, it would be more than a thousand.

those of the English Church. Particulars concerning these measures and other important facts are given in Bishop Williams's report.

REPORT OF THE RT. REV. C. M. WILLIAMS,  
D. D.,

*For the Year ending June 30th, 1878.*

THE Mission year just ended, like those which have preceded, has its lights and shades, its joys and sorrows, its encouragements and discouragements, but we have steadily advanced, as the statistics will show, though the statistics do not, and no statistics can, give a correct idea of the advance made, or of the actual condition of the Mission.

OSAKA.

Mr. Morris has done much faithful work in preaching, instructing candidates for Baptism, teaching a Bible class for young men, and preparing a Bible reader for her duties, and has met with some measure of encouragement in his work. Two unpaid assistants address the heathen twice each week, and a paid assistant gathers his neighbors and friends for instruction in "his own hired house," and from these efforts it is hoped that good results may follow.

Mr. Quinby has held Services at Dr. Laning's dispensary, in the heart of the city, during the past year, on Sunday mornings and afternoons, and on Friday evenings; but his labors were brought to a sudden close by the sale of the house in which the Services were held. He has also been engaged in the preparation of a Scripture history.

DR. LANING.

Dr. Laning has dispensed medicines at two dispensaries, seeing in both places during the year about 2,500 patients. Some months ago several native physicians applied to him to take charge of a hospital they wished to establish at Shimonoseki, an important town at the entrance of the inland sea. As they promised to give every facility for teaching Christianity, and the Missionaries in Osaka thought it would make a good opening for the spread of the Gospel in an entirely unoccupied field, he consented to go, but up to the present time the authorities have declined to grant the necessary permission. He visited the place lately, and found that, on account of the opposition of the government officials, two of the physicians had withdrawn their support; but one still proposes to carry out the scheme.

MISS EDDY'S SCHOOL.

Through the perseverance and energy of Miss Eddy the girls' school has been well sustained, and she mentions an encouraging fact that more than half of the pupils have been with her from two to three years. She has also tried, with a measure of success, to enlist the services of two of the Christians in working among the heathen women—a field from which much good fruit may be gathered. She says in her report: "I have had much to encourage me this year, and no trouble of any kind save that my school grows slowly; but with a harder 'try' may hope and trust for better times."

TOKIO (YEDO).

This Station has met with serious loss by the failure of Mr. Cooper's health and his temporary withdrawal from the Field. He had been very earnest and diligent in his work—preaching twice on Sunday, and two or three times during the week, besides visiting from time to time the country stations of Shikijiku and Tokorozawa. The work, with the consequent anxiety attending it, was too much for his strength, and brought on congestion of the brain, which compelled him to follow the advice of the physicians, and retire from the Mission for two years. We all feel deeply the loss the Mission, and we ourselves personally, sustain by the withdrawal of Mr. and Mrs. Cooper, but trust God will graciously bring them back to us again.

THE REV. MR. BLANCHET.

Mr. Blanchet, who previously had been holding Services in his own house, took charge of Mr. Cooper's work in the city, and is pushing it quite vigorously. The joint report which he forwards of the work done by himself, Mr. Cooper, and Mr. Yokoyama shows good progress, with prospect of greater success in the near future.

THE REV. MR. YOKOYAMA.

Mr. Yokoyama, at the beginning of the year, in connection with Mr. Cooper, opened a boys' school, in which he took much interest; but as he will not have the assistance of a foreigner next year, and the school did not succeed very well, he has concluded not to attempt to carry it on, but give his whole time to preaching.

THE GIRLS' SCHOOL IN TOKIO.

The girls' school, under Mrs. Blanchet and Miss Pitman, has not grown as we could wish, but another year will doubtless show better

results. The ladies have begun to visit among the women, and propose, with the aid of a Bible reader, to extend this work and do it more systematically in future.

#### A PRINCIPAL FOR THE BOYS' SCHOOL NEEDED.

The appeal made in last report for a good qualified Teacher for a boys' school, and the means for his support, has not yet met with a response, and it is again urgently renewed. As long as we are without a good boys' school the Mission must be in a crippled condition, and it cannot be too often pressed on the attention of the Church that this school is absolutely necessary to the well-being of the Station.

#### A REQUEST OF THE COMMITTEE OF THE S. P. G.

During the past year the Rev. Mr. Bullock, Secretary of the Society for the Propagation of the Gospel, wrote, saying the "Committee have been led to feel that it would be beneficial to the Missions of this society, and to their work in Japan, if they might be allowed to look to you, during the absence of the Bishop of Victoria from Japan, as their spiritual adviser and Father in God in all matters in which Episcopal advice and support can help them," and added that the Bishop of Victoria had been written to, and if he should propose such an arrangement he hoped I would consider it favorably, as it would be a "help in the great common cause of Missions and a sign of the essential unity of the American and English branches of the Church."

#### ACTION OF THE BISHOP OF VICTORIA.

The Bishop of Victoria immediately afterwards wrote: "In all matters of Episcopal advice and support, short of Ordination, I shall only be too thankful if you will kindly consent to act for the S. P. G. Missionaries as their Bishop during my absence from Japan. . . . I should still like to retain my position as Bishop of English Church Missions in Japan, visiting them from time to time, . . . but delegating to you, as the resident Bishop, the performance of any Episcopal acts (short of Ordination, on which I am sure you yourself would wish to consult me first) that may be necessary during my protracted absence from Japan. I hope you will be able to enter into this arrangement, or any other which might suit you better, so as to benefit the Missionaries and their work, and, as Mr. Bullock says, show to the world the brotherly unity of the American and English branches of the Church."

#### CONFIRMATION BY BISHOP WILLIAMS.

In compliance with the wishes of the Bishop of Victoria and the Secretary of the S. P. G., at the request of the two Missionaries of this society in Tokio, the Rev. Mr. Wright and the Rev. Mr. Shaw, I confirmed for them, on Palm Sunday, thirty-two persons at Mr. Shaw's chapel.

#### UNITY OF ACTION WITH ENGLISH MISSIONARIES.

The Missionaries of the two English societies and of our own Church, feeling the necessity of drawing more closely the bonds of unity among ourselves, and of uniform action in the practical working of our Missions, met in conference in May, when papers were read and discussions were held on "the best means of promoting united action between our two Churches in Japan, especially considered with reference to the use of one 'Book of Common Prayer,' 'Theological and Ecclesiastical Terms,' 'The Selection, Training, and Support of a Native Ministry and Catechists,' 'The Observance of the Lord's Day,' 'Church Discipline, Marriage, and Divorce,' and 'Preaching.'" There were present the two Bishops and fifteen Clergy, and all the sessions passed off most harmoniously.

It was resolved by a unanimous vote to have but one Book of Common Prayer for the use of Japanese Christians—the Morning and Evening Prayer and Litany which had been prepared was authorized, and a committee appointed to translate and publish the Offices for the Holy Communion, Baptism, Confirmation, and the Catechism. In authorizing the use of this book, it was distinctly understood that it was subject to the approval of the Church at home; but after the action of the House of Bishops at the last General Convention it is not anticipated that there will be any objection made if the Church can at all realize the evils which would grow out of the use of two books in Japan.

#### A JOINT THEOLOGICAL SCHOOL.

It was expected that the subject of a joint theological school would have been discussed, but as it was announced by one of the Missionaries that the Church Missionary Society had formerly refused to sanction the scheme, it was not brought forward in the Conference. Since the adjournment, however, the Bishop of Victoria and the Missionaries of the Society for the Propagation of the Gospel have had some conversation with us on the subject, and we have resolved to form such a school.

The students will live with me, and be instructed by one of the Society for the Propagation of the Gospel Missionaries and one of our own. But the details of the working of the scheme are not fully settled.

#### SALARIES OF CATECHISTS.

One other very important matter—the salaries of Catechists—was discussed. The Missionaries were unanimous in the opinion that, to promote a healthy growth of the Church and induce the Christians to undertake the support of their own Clergy and Teachers at as early a date as possible, it was important that we should take care not to begin by giving high salaries, and a uniform scale ranging from four to ten dollars per month was settled.

#### CHRISTIANITY AND THE EDUCATED CLASSES.

The news columns, and now and then leading articles of the principal newspapers of the capital, show that Christianity is attracting a good deal of attention from the educated classes. In a late editorial one of the largest papers advocated the right of Christian burial, and showed cleverly and forcibly the great wrong done by, and the absurdity of the government's tacitly allowing Japanese subjects to become Christians when living, and then turning them over to the Buddhists for burial after they were dead. A case in point occurred in Mr. Cooper's congregation. Application was made to the authorities for permission to bury a convert, but they refused to grant it without the previous consent of the Buddhist priest in charge of the public burial-ground. He would not give his consent, and then application was made to the priest in charge of the temple where the woman's husband had been buried, and he replied that he would allow the woman to be buried there, but that he must have a short Buddhist service at the grave. There seemed no other way for the interment of the body, so the Burial Service was read at the Church and then the body was taken to the temple; but as it was after dark the priest yielded and allowed Mr. Cooper to use the words of committal at the grave.

Within a month past the head of one of the largest mercantile companies in Tokio has started a newspaper devoted to the spread of the knowledge of Christianity. He is not himself a Christian, but says the religion is good, and must spread in Japan, and he wishes to help on the good work. Whatever may be

his motives, the fact that such a prominent man has undertaken the publication of a religious paper, and has the office of the paper at the First National Bank, must have an influence—give an impetus to the spread of Christianity.

#### OPPOSITION TO THE TRUTH.

But, with the influences in favor of Christianity, we must expect those of a contrary nature to arise, and so we find in one of the best informed papers, by the side of the statement that "the belief of the doctrines of Christianity are spreading in the capital," the item of news that Mr. Soyejima, a former Minister for Foreign Affairs, had lately addressed a large meeting advocating opposition to the spread of Christianity in this country.

#### WHAT IS NEEDED.

What is needed, and what the Church ought to do, is to send out four good, picked men, who will be able to guide the remarkable movement towards Christianity. Men of power, of sound judgment, well educated, and full of faith and the HOLY GHOST are needed, and the Church ought to send them *at once*, if she is to make her influence felt in forming and guiding the religious life of this interesting people. Changes are so rapid in this land that the next ten or twenty years will largely decide the future of the country, and an earnest appeal is made to the Church to send without delay a well-trained teacher for a boys' school, and four Clergymen, and the money necessary to give the Church a position worthy of her.

Respectfully submitted,

C. M. WILLIAMS,

*Missionary Bishop of Yedo.*

*Tokio (Yedo), July 27th, 1878.*

#### ADDITIONAL FACTS FROM OTHER SOURCES.

##### TOKIO.

THE Rev. Clement T. Blanchet states that he has held Divine Service 177 times during the year at Kanda, Yushima, and Asakusa, the attendance being from 50 to 150 persons. Twelve adult natives and one infant have been baptized. He has also taught in the boys' boarding-school, and had charge of a Sunday-school.

Mrs. Blanchet has taken an equal share with Miss Pitman in the girls' school and in visiting native women. Miss Pitman has applied herself to the study of the language, and Mr. Blanchet says that if she does as well

with the Japanese as she has with French and German, she may be expected to do effective work among the natives in their own language. Cholera and other kinds of sickness in the immediate neighborhood have prevented the school from being as successful as was hoped, but the prospects for the ensuing year are brighter.

The absence from the Mission, through severe sickness, of the Rev. Mr. Cooper is a great loss, as he was an eloquent speaker and very efficient Missionary. From the date of his last report to the time of his leaving Japan he held Divine Service 136 times, and baptized eight adults and two children.

Mr. Blanchet says that there are several things which show the steady advance of Christianity in Japan; such as the greater demand for the Holy Scriptures and other religious books; the number of new chapels built in foreign style outside the foreign concession—one by the Rev. Mr. Cooper; the active part taken by native Christians in the spread of the Gospel; the Missionary Conference held last May, etc. In conclusion he remarks "that while the measure of success which has attended our feeble efforts is of such proportion as to give us an humble opinion of ourselves, yet it is sufficient to make us deeply grateful to God and to the kind friends who have cheered and sustained us."

The Rev. I. K. Yokoyama, the native Deacon, who has been working under the Rev. Mr. Blanchet, has held Divine Service and preached at the Asakusa and Kanda chapels twice on Sundays and three times each week. He has also preached at certain country places, and visited his sick mother, who lives in the country. She has been convinced by him of the falsity and evil of heathenism and the truth of Christianity. He hopes she will become a sincere Christian.

Mr. Yokoyama says there is a great desire in many country places to hear the Gospel—

much greater than the ability to send preachers and teachers. There is a pressing need of more native Clergymen and Catechists, so that he is glad that there is a prospect of a theological school under the charge of Bishop Williams. Mr. Yokoyama has taught, moreover, in a Sunday-school, a day-school, and a boarding-school.

OSAKA.

The Rev. A. R. Morris has held Divine Service twice on each Sunday at the chapel, and four times each week, one of which latter was at the house of the native catechist, Mr. Yashikawa. Among those baptized during the year was Mrs. Ozawa, who has since been of great service in assisting Miss Eddy in the school and in visiting the native women. A young man was baptized at the same time, whose mother also, it was hoped, would be baptized with him, but she was obliged to go to her province for a few weeks, where she disposed of quite a number of Gospels and tracts, and talked to her friends about the religion of Christ. On her return she was baptized.

Miss Eddy continues to be much encouraged with her school, which now numbers fourteen girls and twelve boys.

The Rev. J. H. Quinby has held ninety-one public Services on Sunday, and forty-three on other days. He is now to take part in instructing the Candidates for Holy Orders at Tokio.

Henry Laning, M.D., our Missionary physician at this city, reports that the number of diseases prescribed for during the year at the two dispensaries and at the homes of the patients was 2,497 (two thousand four hundred and ninety-seven), including 182 (one hundred and eighty-two) surgical operations. The patients were Japanese males, 1,628; females, 869; foreigners, 89. Dr. Laning also teaches a class of native medical students.

STATISTICS OF THE JAPAN MISSION FOR THE YEAR ENDING JUNE 30TH, 1878.

STATIONS.	CLERGY.			CATCHERS AND ASSISTANTS.			BIBLE READERS.			TEACHERS.			BAPTISMS.			CONFIRMATIONS.			
	For.	Nat.	Total.	For.	Nat.	Total.	Foreign.	Native.	Total.	Foreign.	Native.	Total.	FOREIGN.		NATIVE.		Male.	Fem.	Total.
													Adult	Inf'ts	Adult	Inf'ts			
OSAKA.....	2	2	4	3	3	6	1	1	2	1	1	2	2	3	1	4	1	1	2
Tokio (Yedo).....	2	2	4	2	1	3	1	1	2	1	1	2	2	2	2	4	1	1	2
Totals.....	4	4	8	5	4	9	2	2	4	2	2	4	4	5	7	8	2	2	4

STATISTICS OF THE JAPAN MISSION FOR THE YEAR ENDING JUNE 30TH, 1878—CONTINUED.

STATIONS.	COMMUNICANTS.			MARRIAGES.			BURIALS.			SCHOOLS.			SCHOLARS.			CONTRIBUTIONS.			
	FOREIGN.			NATIVE.			Foreign.	Native.	Total.	BOARDING & DAY.			SUNDAY.						
	Male.	Fem.	Total.	Male.	Fem.	Total.				Male.	Fem.	Total.	Male.	Fem.	Total.		Male.	Fem.	Total.
OSAKA.....	1	1	2	4	3	7	1	1	2	1	1	2	1	1	2	12	14	26	\$170 06
Tokio (Yedo).....	1	4	5	28	8	36	1	1	2	1	1	2	3	3	6	15	10	25	171 13
Totals.....	2	5	7	32	11	43	2	2	4	2	2	4	4	4	8	27	24	51	\$341 21

49 1878年11・12月号 外国委員会報告－日本。1878年6月30日付 神学博士ウィリアムズ主教年度報告。498-503頁。

訳出 499頁右下から12行目～右下から5行目。500頁左6行目～左15行目。501頁右19行目～右35行目。

#### 横山師

その年の初めに、クーパー氏と共に、横山氏が、彼が大いに関心を抱いていた男子校を開校しました。しかし、翌年彼は外国人の助力を得ようとせず、そして学校がそれほど順調でなかったことから、彼は学校を存続しないようにし、時間のすべてを説教に投じるよう結論を下しました。

—略—

#### 男子校が必要とされる原則

男子校に赴任する十分な資質を備えた教師1名と、彼を支援するための資力を前回の報告で求めましたが、それに対する反応はまだありません。こうしたことから再度、緊急の要請をなすことにします。立派な男子校がない限り、ミッションはまちがいに機能不全に陥ります。この学校がステーションの健全な運営にとって絶対に必要であると、〔本国の〕教会の注目を何度でもうながしたいのです。

—略—

#### 必要なこと

必要とされていること、そして〔本国の〕教会がすべきことは、キリスト教信仰に向けての特筆すべき動きを指導できるような、優秀で、選り抜きの4人の人材を派遣することです。実力があり、健全な判断力を備え、教養があり、そして聖霊と誠実さに満ちた人材が必要とされています。この地の興味深い人々の宗教生活を形作り、指導していく際に、自らの影響を及ぼすつもりであれば、教会は「直ちに」こうした者たちを派遣すべきです。この国における変化は相当に急速であり、これから10年あるいは20年間で、国の将来が決められていくでしょう。遅滞なく、男子校に十分な訓練を積んだ教師1名、聖職者4名、教会に対してそれにふさわしい地位を与えるのに必要な資金を、送るようにとの要請が強くなされています。

Christian heroism have been acknowledged by many high officials as well as by the thousands of grateful people. And it is not expecting too much to look for a spirit of inquiry into the religion that begets such children. It were not becoming to the Church of CHRIST to be asking, or ever looking after signs from Heaven, but it were a reproach should she not be on the watch and answer the signals that our Captain gives.

May God pour into the hearts of His people such full measure of good-will to men, that our Church may soon be able to send forth the much needed laborers here!

Very sincerely yours.

LETTER OF THE REV. W. S. SAYRES.

SHANGHAI, November 12th, 1878.

MY DEAR MR. KIMBER: . . . Here in Shanghai the Mission is prospering; everybody is busy and cheerful. There is a great deal to show for the work done and money spent here, and still more will come in the future. Bishop Schereschewsky impresses me very much. He is quite a different man to me, now that I am here and can know him better. He is stirring actively, and I shall not be surprised to see the college in some sort of operation in a year, if people would only send him money. Yours very truly.

### JAPAN.

IN addition to letters from our old friends Bishop Williams and Mr. Quinby, we give below the first words from the Rev. Messrs. Sayres (of the China Mission) and Tyng, two of our newly appointed Missionaries:

LETTER FROM BISHOP WILLIAMS.

TOKIO, November 25th, 1878.

DEAR BROTHER: I have but a moment to inform you that Mr. and Mrs. Tyng have arrived in good health, and will remain with us in Tokio till the steamer of next week. You can imagine how glad we all are to welcome them to Japan. We feel assured that they will help on our work in Osaka, and prove good and useful Missionaries.

Our Missionaries are all well, and the pupils in both the girls' school under Miss Pitman, and the boys' school which Mr. Quinby has lately started, are increasing, and there is every prospect that the numbers will continue to increase.

In great haste, yours sincerely.

LETTER FROM THE REV. J. H. QUINBY.

TOKIO, December 11th, 1878.

MY DEAR MR. KIMBER: I do not know whether you have been informed of the commencement of our Divinity School. Where there are those who can give an account of one thing, it may so happen, that each may think the others have written, and withhold what would be of interest, not only to the Committee, but to all interested in our work here.

On the 1st of October, although the lecture-rooms and other rooms for the accommodation of the students were not even nearly ready (the former are not yet complete, through the tardiness of the carpenter), the Bishop determined to begin the work, using his dining-room for a temporary lecture-room.

Of course we have only one class. The

Bishop lectures on the Harmony of the Gospels, with exegesis of one of them, five days in the week. The Rev. Mr. Shaw (S. P. G.) gives one lecture a week on Internal Evidences, and the Rev. Mr. Blanchet has two a week on Church History. The students are engaged with us three hours; in the afternoons they are reading with a native Teacher, on historical subjects in Japanese and Chinese; so my lectures come in, one on Mondays, Tuesdays, and Thursdays, two on Wednesdays and Fridays. On each of these days they have one lecture on Old Testament Literature and Interpretation, and on the days for two they have another on Christian Ethics. On Saturdays I spend two hours with them in helping them to form a correct idea of preaching, requiring each in turn to prepare a sermon, on a text assigned, from some former lecture on Interpretation, and allowing each, if he chooses, to criticise, closing the same with my judgment; and then giving them an outline of another sermon from a text in the New Testament. As the only text-book is the Chinese translation of the Bible, we have to daily catechise on the preceding day's instruction; and at intervals have a recapitulation. This makes the progress slower than we could wish, but it is the only way, at present, in which it can be done satisfactorily.

I have also had the subject of Logic and the Prayer Book, or a part of it, given me to teach. The latter I will begin to lecture on in a month or two more; the former I do not see when I can commence, certainly not until the course in Morals is finished.

We began, I think, with ten students; we now have thirteen. All who stand a satisfactory examination at the end of the term, and are otherwise approved, will be entitled to receive a license as Catechist (though they are even now used somewhat in that way); but several of them we hope will form our first class, in the regular three years' course

for the Ministry, of which the present is but the *preparation*.

The students enjoy the privilege of living under the immediate care of the Bishop, and attending morning and evening worship, with short practical instruction from the Scriptures.

On the 1st of November I opened a school for boys and young men. My own teacher gives three hours a day, and now the Rev. Mr. Yokoyama also gives the same in instructing in it. I spend two hours in the afternoon in helping in the English studies. We have only sixteen pupils, but I hope we shall have as many more before long. If I had a house where they could live with me, I could have had a larger number, and it would have been much better, as we could bring them under religious influences that they cannot have in a mere day-school. GOD grant that some of these bright youths may be made ready for our Divinity School.

Very truly, your brother in CHRIST.

FROM LETTER OF THE REV. W. S. SAYRES.

SHANGHAI, November 12th, 1878.

DEAR MR. KIMBER: . . . We were in Japan from Monday, the day of our steamer's arrival, until Thursday of the same week, the day of the sailing of the first Shanghai steamer. Of course we could not see much during that short time, but we went up to Tokio for one night and saw the brethren there—the Bishop, Mr. Blatchet, Mr. Quinby, and Miss Pitman, besides Dr. Syle. Then, as the vessel touched at Kohé for a day, we made a visit to the brethren in Osaka. We saw Mr. Morris and Dr. Laing, and Mr. Yokoyama, who chanced to be there on a visit. Miss Eddy was not at home, so we missed her.

At Nagasaki we were entertained by Mr. Maundrel, of the English Church Missionary Society. He seems to be a very good man. He has built in a few years (four, I think) a training-school, in which is a class of four native Candidates for Holy Orders; has a chapel, a newly built large school-house, and is putting up a house for a colleague who is to come out from England shortly. Besides this he is Chaplain of the English Church in the place. . . .

LETTERS FROM THE REV. T. S. TYNG.

TOKIO, November 25th, 1878.

MY DEAR MR. KIMBER: I have time before the mail leaves only for a line or two to inform you of the safe arrival of my wife and myself in Japan. We have been most hospitably received by our friends of the Mission here, and are staying for a few days with Mr. and Mrs. Blatchet before settling down to our own work in our own quarters. . . .

One significant fact connected with our voyage I cannot quite pass by. We were two Protestant Missionaries, my wife and I. The same steamer carried *sixteen* Missionaries of the Roman Church. There were the Suffragan Bishop of Calcutta, with four monks, on their way to India, and three other monks going to Central Africa. There were five Sisters of Charity, several of them well-educated and lady-like women, and one a countess, a member of a rich French family. Then at Saigon we were joined by three more Missionaries, who appeared to have been there some time. Two of them were men of so imposing and intellectual appearance that one would turn instinctively to look at them as they passed. This is what Romanists are doing. We believe we have a purer faith than theirs. Why are we doing less? Do we hold our Faith less sincerely or less fervently than they? . . .

FIRST IMPRESSIONS

December 11th, 1878.

Two weeks in Japan have filled my mind with such a mass of "first impressions" that it would quite weary your patience to receive even a tittle of them, and I must confine myself to two or three salient points.

Of the country, it is hardly necessary to say much. Everybody knows that Japan is beautiful and fertile, and, above all, that it has a *temperate climate*. I put this first because it is of the greatest importance in its bearing upon the work that is to be done here. Japan, we hope, is to be a power in the Christianizing of the East. Among physical conditions favorable to energetic work, a temperate climate stands first. Perpetual summer may be pleasant for people who have nothing to do, but the tonic of winter is necessary for the best work.

As to the Japanese people, there is something very pleasing and attractive about them. Not that the rose-colored views taken of them by people at home are true. They are heathen, with not only heathen religion, but also heathen morals. They have little regard for truth. It is a proverb in Japan that everybody lies. There is no high standard of honesty. There is a vast amount of licentiousness. And yet one cannot help feeling drawn towards these people. They are very kind and genial; pleasant smiles and polite speeches greet the stranger everywhere. This kindness may not go very deep, but it is genuine as far as it goes, and very valuable as well as very pleasant to the Missionary.

OUR MISSION WORK.

As to our Mission work here, the impression that it has made upon me has been that it is much more firmly founded and more prosper-

50 1879年3月号 日本。J・H・クインビー師からの書簡。1878年12月11日。122-123頁。

訳出 123頁左8行目～左22行目。

〔東京〕11月1日に私は少年と青年の学校を開きました。私自身の〔日本語〕教師は、1日に3時間、そして現在は横山師がそこで同じだけの時間を指導に投じています。私は英語の勉強を手伝うために、午後、2時間を費やしています。私たちは生徒16名しか抱えていませんが、まもなく、より多くを抱えることになるだろうと私は期待しています。もし、彼らが私と生活をともにできるような家屋を1棟、私が持っていたら、私はより多くの学生数を抱えることができたでしょう。そしてそうしたことは、より好ましいことであつたでしょう。というのも、おそらく私たちは彼らを、彼らが単なる通学校では得られないような宗教の影響下に連れてくることができたからです。神が認めているのは、こうした明晰な若者らの何名かが、私たちの神学校へ向けて準備をなすかもしれないということです。

注記：立教学校焼失から2年後の1878年11月1日、大阪から東京の三一神学校に転任したクインビーは、青少年の通学制私塾を開いた。

tion, extravagance, or over-sanguineness of expectation necessary to help the conviction that such a hopeful opportunity for the extension of the Gospel throughout the heathen world has never before been known. See how this country now lies open to the Gospel. What hath God wrought! I need not go into application; but this harvest may be past and this summer may be ended, and many not be saved who might and should have been, because infidels and atheists and so-called scientists will become more active Missionaries among the heathen than the Christian Church.

We had a pleasant sight last Sunday in the Confirmation, in the Church of Our SAVIOUR, of twenty-eight persons, of whom three were from Duane Hall, five from the Emma Jones Girls' School, besides a teacher and former matron of the same. In the North, we hear of the recent Baptism, by two Missionaries of the London Mission, of three hundred persons at one time, with a thousand more candidates. Come, send, help! All things are now ready as they never were before.

Very faithfully yours.

FROM LETTER OF DR. BUNN.

WUCHANG, December 12th, 1878.

DEAR MR. KIMBER: We have rented a Chinese building and opened a Hospital for women and children. A pressing necessity is thus relieved without great expenditure. It would be much wiser to have a building erected on our premises and properly fitted for the purpose, but in present uncertainties I have not felt like urging it. The institution will be called, I hope, the "Elizabeth Bunn Hospital for Women and Children," and I propose to take care of it with special funds. As I understand Mr. Hoy, that he has given Miss Emery an account of the opening of the Hospital, I will not risk repetitions.

Ever faithfully yours.

The Committee for Foreign Missions, at their meeting on the 11th of February, adopted the following resolution:

*Resolved*, That the Committee express their gratification at the opening of a hospital in Wuchang for women and children, and that they cordially approved of the proposed name, viz., "The Elizabeth Bunn Memorial Hospital."—[Ed.]

## JAPAN.

### CURRENT NOTES.

By late advices we learn that the house occupied by Mr. Tyng, at Osaka, erected by Mr. Quinby last year, and a building now to be purchased for Miss Eddy's school, will represent an appropriation made about four years ago for the purpose of building in Japan, which has been deposited at interest at Shanghai. The value of the two buildings will be about three thousand dollars. Mr. Tyng speaks of the former in his letter beyond. Of the latter Mr. Morris says: "It is a building admirably adapted for a school. It was originally built for a hotel, and has been renting for four hundred dollars."

Besides this, those who noticed the schedule of appropriations published in the January number will remember the item, seven thousand dollars for two new buildings at Tokio. It was supposed that these would have to be erected in the foreign concession; but, under date of January 27th, Bishop Williams expresses the hope that he may be allowed to build in the native city.

In the same letter the Bishop brings forward his application, which he has had before

the Committee so long, for an additional Clergyman for Japan; the particulars concerning which are stated on page thirty-two, in the January number, and says:

"The information that so many are applying to be sent out to the several Mission Fields is cheering. It shows that the attention of the Church is turned to the great Field—the world. I hope you may soon be successful in finding a good man and true for Japan."

### SCHOLARSHIPS AND A NEW SCHOOL-HOUSE.

The Bishop says: "A young girl has been placed on the 'Frances Shirley' Scholarship. *The ladies in charge of the school can find as many scholars as you can find scholarships.* The school now numbers fourteen boarders and seven day pupils."

Mr. Blanchet, in his letter which follows, enlarges upon this same subject, and prefers a request for a plain Communion service, the cost of which, we learn, would be sixty-six dollars in silver or twenty dollars in electroplate.

Some time ago we acknowledged from the "Yokoyama Missionary Society," of Alexandria, Va., three hundred dollars for building

a school-house. In his letter the Bishop says: "The money, which turns out three hundred and thirty-nine Mexican dollars, comes very opportunely. We are most thankful for it, and will make use of it as soon as we settle upon a site. Mr. Yokoyama, for whose immediate benefit the said school-house was intended, is at present teaching in Mr. Quinby's Boys' School, and preaches two or three times a week. Nevertheless he continues to be far from well."

In closing, we simply call attention to the very readable letters of our young Missionaries, Messrs. Bates and Tyng. Though Mr. Bates belongs to the China Mission, the reason for placing his letter under this general head is obvious.

FROM LETTER OF THE REV. C. T. BLANCHET.

TOKIO, January 25th, 1879.

REV. AND DEAR BROTHER: You will be glad to hear that our Girls' School has developed considerably since my last report, and bids fair for further increase if only we are supplied with adequate support. We have now twenty-one pupils; four of these are on full scholarships, being, so far as we know, perfectly helpless. For such, forty-dollar scholarships are hardly sufficient; it takes fully fifty dollars to cover their necessary expenses, *i. e.*, board, clothing, books, etc. The other ten boarders are on partial scholarships; they find their own clothes, bedding, and some of their Japanese books. I am told we could get as many more scholars as we could accommodate and support.

We have not scholarships on hand to support even our present number; we are able to do so until next summer only by making the scholarships sent us from Grace Church, St. Thomas', and Calvary Free Chapel, New York, and Trinity Church, Bergen Point, N. J., into a common fund, to which Bishop Williams has kindly added one hundred dollars left at his discretion. The aggregate we divide among the girls according to their needs. As the ladies of the above-mentioned churches, and recently Mrs. Van Rensselaer, through Miss Jay, have sent us scholarships unsolicited, when we were in no pressing need of them, I trust the same ladies will keep up their interest in our Girls' School, which now depends largely upon their support, and that many more will be glad to do likewise, thus helping us in this most important work of educating the girls of Japan.

Regular stated contributions, of course, are preferable, but occasional contributions would also be very acceptable. I would only suggest that, in the latter case, they should be left at our discretion.

Three of our girls already have been baptized, two confirmed, and four more, of the largest, recently have applied for Holy Baptism.

#### COMMUNION SERVICE WANTED.

Let me add that I am in great need of a Communion service. I have so far managed by using alternately with the Bishop the one sent out three or four years ago; but on such occasions as Christmas, Easter, and Whitsun Day we have to bring the two congregations together, which is very inconvenient and affects the attendance considerably, as it increases the distance for some at least twofold. I do not ask for anything as handsome and expensive as the one already sent, which would naturally remain with the Bishop, but would be thankful for an ordinary one, "a bag set," with chalice, paten, and flagon, bread-box, and spoon, as described on page thirty-eight of Messrs. Cox & Sons' catalogue.

Yours very sincerely.

LETTER OF REV. D. M. BATES, JR.

SHANGHAI, December 30th, 1878.

MY DEAR MR. KIMBER: I can scarcely realize that so many weeks have passed since I mailed my last letter to you from Japan. We had a delightful visit there, and as our Missionary friends persuaded us to tarry with them six days—over the sailing of one Japanese steamer—we had some opportunity of seeing their work as well as of gaining an insight into Japanese life. Part of the time we were with friends in Yokohama, where the foreign residents predominate. In Tokio there are not many foreigners, and they are nearly all confined to one limited quarter called Tsukiji. Bishop Williams' residence is also located there. I was able to learn his address by going to the American Minister's. The latter spoke in high terms of him. There is something irresistibly winning and lovely in his character. He is a man of such absolute self devotion and piety that simple contact with him is enough to benefit one, for with it all there is so much gentleness and refinement as to make one feel thoroughly at ease with him. We were several days with Mr. and Mrs. Blanchet. Their home is right

51 1879年4月号 日本。時事短信。161-162頁。

訳出 161頁右下から3行目～162頁左11行目。

かつて私たちはヴァージニア州アレキサンドリアの“横山伝道協会”から、校舎建設費として300ドルを受け取った。書簡のなかで、主教は次のように伝えている。“メキシコドルで339ドルにもなる資金はまさに時宜に適ったものでした。私たちはそれに対して大変感謝しており、私たちは落ち着いたらすぐに、それを利用することになるでしょう。横山氏は、先述の校舎が意図されていた早急な利益のために、現在、クインビー氏の男子校で教えており、1週間に2度あるいは3度説教をしています。それにもかかわらず、彼は依然として良いとは言えない状態にあります。”



52 1879年5月号 外国任地の奨学金。日本ミッション。211頁。  
 訳出 211頁2行目～21行目。

日本ミッション  
 奨学金各自40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性協会。東京の男子校へ。
アーサー・ヴァン・レンシーラー	ニューヨーク州ライの女性。ミス・ジェイを通じて東京の男子校へ。 ニューヨーク州グレース教会海外伝道女性協会。東京のブランシェー師の女学校へ。
S・A・クラーク師記念	ニュージャージー州エリザベス、聖ヨハネ日曜学校。
デイヴィッド・プレストン	メリーランド州ハートフォード郡ヒッコリー、グレース教会伝道協会。
ハワード・デュエイン記念	ニュージャージー州バーゲン・ポイント、M・A・デュエイン夫人。大阪の学校へ。
アン・マリア・ジェイ	ニューヨーク州ライ、キリスト教会女性伝道協会。大阪のミス・エディーの学校へ。
セイラ・P・ドレマス	聖三一教会伝道協会。大阪のミス・エディーの学校へ。
フェイス	ニューヨーク州ライ、キリスト教会女性伝道協会。
フランシス・シャーリー	ニューヨークの女性。米国聖公会女性伝道補助会を通じて東京の女学校へ。
ウィリアムズ主教	メリーランド州ウエイバリー、ミス・ロサ・バイカーと日曜学校のクラス。

new facilities for the prosecution of our work. There are several other points of interest I should like to write about, but must defer so doing to another letter.

I remain yours, very sincerely.

LETTER FROM THE REV. T. S. TYNG.

OSAKA, March 22d, 1879.

I have now been in Japan long enough, I suppose, to give you something more than first impressions of the work that is doing and is to be done. I have so much to say, and the space of the SPIRIT OF MISSIONS is so limited, that I hardly know how to begin or where to end.

To begin with a very general statement, there can be no doubt that much strength and time and money, as well as great opportunities, are lost, and still more likely to be lost, because we have not workers enough here. Our-Mission has two stations in Japan, Tokio and Osaka. The first is important because it is the capital, has 800,000 people, and is the great educational centre, where Christian schools can be most easily established and best maintained. Here the Mission once had a very flourishing Boys' school, with something like fifty boarders. But it was burnt out, and there has not since been strength enough to reestablish it. It is for this purpose that the Bishop asks for a lay teacher.

Osaka is almost equally important, because it is a great commercial place, with 400,000 people, and is situated on the fifty-mile railroad which leads from Kobe, with 40,000 inhabitants, to Kioto, which is larger than Osaka. With a strong station at Osaka, we might hope in time to reach out to Kioto, and perhaps also to Kobe and other large places in the neighborhood.

These are the stations, the two most important points in all Japan. But, there is not force to work them. There are only two foreign Clergymen with the Bishop at Tokio, and two Clergymen and a Missionary physician in Osaka, and a lady teacher at each place. Of this number, I must be counted out for some time to come, for want of Japanese. With so insufficient a force, one of two results naturally follows: either the work is not done as it should be, or the Missionaries overtax their strength, or both. As a matter of fact, both results do follow. Much work is left undone, much must fail of its proper effect, while Mr. Cooper has been obliged to

leave the field, . . . and Mr. Blanchet is at this moment with us in Osaka, not, we hope, seriously injured by his overwork, but still obliged to rest for some little time.

The insufficiency of the workers here may be shown also by an outline of the work as it should be organized. I take Osaka, because it is more familiar to me, and Mr. Morris and I have thought and talked very carefully over the plan of operations that would be best. It would be something like this: Some one place, probably the foreign concession, should be the centre of the work. There should be a girls' school, a school for boys and young men, and a good church building. In this should be daily Morning and Evening Prayer, with all the scholars of the schools assembled, and the bell rung to gather in such others as could be brought together. These services should be short, with a short address, say ten minutes each time, explaining and enforcing the teaching of the Lesson for the day. Such other services for Sundays, for week-day evenings, or other times, could be arranged as might be necessary or desirable, while preaching stations might be maintained in such other parts of the city and suburbs as should seem best.

The main points of this plan are, a centre for the work, a mother church, so to speak, and the two schools as the nucleus of a congregation in it. To leave out any one part—the boys' school, the girls' school, or the central church—would be not simply to leave a third of the work undone, but to cripple the whole work. As a matter of fact, we have, besides the dispensary, only a girls' school and a temporary preaching-place, too far away from it to allow of the girls being taken there, except on Sunday and once during the week.

To do this work properly, there ought to be here three Clergymen, two lady teachers for the girls' school, and two men for the boys, that is to say, we need one more Clergyman and two gentlemen and one lady as teachers. The first of these wants will easily be seen to be reasonable. To maintain the services of which I have spoken, and to train young men for the Ministry, three Clergymen are few enough. As to the schools, it might be supposed that one foreign teacher for each, with the help of native assistants, would be sufficient. But it is not so here. There is one thing, and only one, that will bring pupils to the schools in any numbers,

and that is, thorough *English* teaching, better than they can get in the government schools. One of these, the Yei-Go Gakko (English Language School), is a very good school, with three English teachers. Our chief advantage over it would be in having a boarding-school, which Japanese studying English prefer to a day-school. Two foreign teachers, with help from the other Missionaries, could carry on such a school, I am sure, successfully. One *might* do so, but it would be somewhat doubtful; and as one Boys' school here has already failed, we ought this time to be very sure of our ground. If we could have, not only a school, but a college, thoroughly equipped, to take the graduates of the schools and give them a *thorough* Christian training, it would be a grand thing. But that is beyond the reach of the Foreign Committee. It can be done only by *great* gifts from individuals.

I wish I had the power to state at all as it deserves the importance of this matter of Christian education for Japan. The civilized anti-Christian influence is very strong here. In Tokio it has almost gained possession of the University. In Osaka there is quite a strong Christian influence in the Yei-

Go Gakko *now*. But there is no certainty that it will last. The Japanese will not allow any foreigner to remain long enough in any official position here to gain what they consider undue influence. Five years is a long term of service for a foreign teacher in the government schools. We must have our *own* schools if we want Christian teaching. We cannot expect a heathen government to teach Christianity.

Will not the Church supply men and money to meet these great wants, not in the distant future, but *now*? Japan may not be in itself the most important of heathen countries, but time is of more importance here than elsewhere. No other nation has passed or is passing through so remarkable a crisis as that which is now to be seen in Japan. Things are moving rapidly here. Clergymen sent out now must wait some two years before they can be expected to preach, even poorly. If the Church adds to that *unnecessary* delay, who can tell how much may not be lost?

I am getting on fairly in Japanese, but there are many difficulties.

Sincerely yours.

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 HAITI.

## LETTERS FROM BISHOP HOLLY.

PORT-AU-PRINCE, April 19th, 1879.

AN unusually encouraging spiritual interest has been manifested among our members, seeking after their souls' health, during the solemnities of the Lenten season just closed.

Among other remarkable evidences of this interest was the fact of some of our scattered members coming hither from great distances to engage in the religious exercises of Holy Week and to make their Easter Communion.

One of these was a young woman, who came by sloop from Port de Paix, a distance of 150 miles, employing one week to make the voyage, in order to enjoy this spiritual privilege. We have two other communicants in that town, who desired to be present, but could not. One of them, a mother of a family, whose husband is a Baptist, came hither during the last Advent season to attend the services and to have the privilege of communing. Our other communicant in that place, one of the founders of this parish seventeen years ago, is an old widowed lady of 70 years and upward, who, having removed from here with her son-in-law, is physically unable

to travel in a country like this, where the inconveniences and exposure are so great. The Rev. Mr. Benjamin, in whose Missionary circuit Port de Paix is situated, has been confined to his bed by a severe attack of sickness since November last, and is wholly unable to visit those scattered sheep of the flock. Hence the effort put forth by the two members of which I speak to come here in the last Advent and Lenten seasons. The Rev. Mr. B. is now slowly recovering his health, and hopes in a month's time to undertake his Missionary journeys.

The second person who came here to pass Holy Week was the father of a family from St. Michel, who had to ride from thence to Gonaïves on horseback, a distance of forty miles, and then came from Gonaïves to Port-au-Prince, a distance of ninety miles, by sailboat. We have also two other communicants at St. Michel, an aged Haitien general, retired on a pension from active service, and his wife. Ten years ago, when he retired from the army, he removed from here there. For several years after his removal himself and wife came twice a year to Port-au Prince,

53 1879年7月号 日本。T・S・ティング師からの書簡。1879年3月22日、大阪。282-283頁。

訳出 282頁左16行目～左48行目。282頁右下から6行目～283頁右10行目。

〔大阪〕まず概論から述べると、好機だけでなく、強さおよび時間と資金が失われており、そしてさらに多くが失われる可能性が高いことはまちがいありません。なぜなら私たちはこの地において十分な奉仕者を抱えていないからです。私たちのミッションは東京と大阪に2つのステーションをもっています。第1に述べた東京は重要です。なぜなら、東京は首都であり、80万の人々を抱えて、キリスト教学校が最も容易に設立され、最も維持できる教育の中心地であるからです。この地で、ミッションはかつて寄宿生50名程度で、大いに活況を呈していた男子校を抱えていました。しかし、男子校は焼け尽き、それ以来、それを再建するに十分な力がありません。主教が一般信徒の教師を求めているのはこの目的のためです。

大阪はほぼ同じくらい重要です。なぜなら、大阪は、40万人を抱える一大商業地であり、そして4万の住人を抱える神戸から、大阪よりも大規模な京都へと続く50マイルの鉄道路線に位置しているからです。力強い大阪のステーションをもってして、私たちはやがて京都へ、そして、おそらくまた神戸や近隣の他の大規模地域へと手を伸ばしたいと考えています。

これらは、日本全土において2つの最も重要な地点となるステーションです。「しかし」、それらを働かせる力がありません。東京にはわずかに、主教とともに外国人聖職者2名、そして大阪には聖職者2名と宣教医1名、またそれぞれの地に女性教師が1名しかいないのです。

—略—

学校に関しては、日本人の助手の助力があれば、それぞれにつき外国人教師1名で十分だろうと思われるかもしれませんが、しかし、この地においては、そうではありません。学校に学生を多く呼び込むひとつの手立て、いわば唯一の手立てがあります。それはすなわち、官立学校で彼らが得るものよりも、良質な徹底した「英語」教育です。これらのうちのひとつのエイゴ・ガッコウ（英語学校）は、英語教師3名を抱える非常に良質な学校です。それに優る私たちの主な利点は、英語を学ぶ日本人が通学校よりも好む寄宿校を有している、という点でしょう。他の宣教師たちからの助力があれば、外国人教

師2名はこうした学校を首尾よく続けていけたらと、私は確信しています。ある者はもしかしたら、そうするかもしれません。しかし、それは幾分か疑わしいものでしょう。この地におけるある男子校は既に失敗したのですから、私たちは今回、私たちの地歩を確かめておくべきです。もし私たちが、学校だけでなく、完全に整ったカレッジを持ち、諸学校の卒業生を獲得し、彼らに「徹底した」キリスト教の訓練を与えることができれば、それは素晴らしいことでしょう。しかし、そうしたことは外国委員会の手の届かないところです。それは各個人による「大いなる」贈与によってのみなされることです。

私は日本のためのキリスト教教育についての、こうしたことの重要性を十分に伝えられるだけの力があればと思います。大衆化された反キリスト教の影響は、ここでは非常に根強いものです。東京において、それは大学をほぼ手中に収めました。大阪では、「まさに現在」、エイゴ・ガッコウにおいて非常に強力なキリスト教の影響があります。しかしそれが続くだろうという確証はありません。日本人は、彼らが考えるところの不当な影響力を得るに十分なほど長くここでの公式な地位に、いかなる外国人も留まることを認めないでしょう。5年間は官立学校の外国人教師1名にとっては長期間です。もしキリスト教教育を欲するのであれば、私たちは私たち自身の学校を持たなければなりません。私たちは異教徒の政府がキリスト教信仰を教えるとは期待できません。

注記：マサチューセッツ州北ケンブリッジの聖ヤコブ教会牧師のセオドシウス・S・ティンクは（SM誌1878年8月号、347頁）、1878年11月25日に聖職宣教師として東京に到着（同上、1879年11・12月号、475頁）、12月13日に大阪でモリスたちに迎えられた（1879年1月14日付モリス書簡）。

Catechumen since that time, and has come to me regularly for preparatory instruction. The other is the mother of the young man who was formerly our bookseller and in charge of our chapel. She expected to be baptized last spring, and it was erroneously stated in THE SPIRIT OF MISSIONS that she had been; but she left Osaka at that time, and lived in Kobe until January of this year, when she returned to Osaka and applied again for Baptism, and received it on Easter. Kajiro, her son, who was baptized a year ago, and has been our bookseller and in charge of the chapel ever since, left us two weeks ago and entered the army, and is now stationed in the Osaka castle, so that we have now two soldiers among our converts. I only hope they may prove "devout soldiers," but I tremble for their safety, as their temptations and dangers will be very great. The regulations of the service will not allow of their always being with us at public worship, yet I have been surprised that they have been as regular as they have.

Yours sincerely,

FROM LETTERS OF REV. T. S. TYNG.

OSAKA, May 11th, 1879.

I never seem able to get beyond one subject in writing—the pressing need of a strengthening of our mission force here. I wish that I could, in a few words, make a statement of the case that would *stick* in the minds of our people. It would hardly be putting it too strongly to say that Japan is *not a heathen country*. The educated classes, who form a very large proportion of the people, have *ceased to believe in heathenism*. Almost the only exceptions are some of the old people. And even among the lower classes, at least in the cities, heathenism has, to a great degree, lost its hold, and what hold it still has is chiefly as an amusement, not as a religion. Yesterday afternoon a religious procession passed our house. First came a crowd of boys, dressed from head to foot in clothes that looked like red checked table-cloths. They were dancing and yelling, and striking the palms of their hands with fans. After them followed a number of men, dressed equally grotesquely in black and white, and drawing a holy car, in which was an image of one of their gods, and also a priest beating a drum, who had been put there, the people said, because he was drunk. After the procession had passed we asked our "boy," who is a Christian, and an intelligent and educated

man, how many of those people believed in this religion whose rites they were celebrating. He said none, or almost none. They were doing it simply for the fun of the thing. That is to say, a solemn ceremony of their religion has become to them very much what a procession of "antiques and horrors" on the morning of the 4th of July is to people at home—a mere meaningless frolic. Yes, the devil of heathenism has gone out, the house is swept and garnished, and the devil is preparing to return in the form of *civilized, atheistic* heathenism, bringing with him the "seven other devils more wicked than himself." Shall they "enter in and dwell there"? Shall the last state of Japan be worse than the first? We have CURSER'S word for it that it must be so unless His Church, to whom He has committed it to preach the Gospel to the heathen, shall see to it that the vacant place is filled with a true faith and a pure worship.

And in the face of all this, here we are struggling on, two feeble, half-equipped Missions in these two great cities of Tokio and Osaka. Besides at least two more Clergymen, we ought to have several teachers for boys' schools in both places, schools in which the future Clergy of the Japanese Church might be in training. The school in Tokio, though it lasted but a little time, furnished the greater part of the communicants that we now have in that place. The school in Osaka never had a head. It was strange that it flourished so well and so long as it did. Now both these sources of supply for future workers are cut off. There can be no successful revival of that work if it is to be left as a part of the incidental duties of the Clergy. The Government schools are so well organized and equipped that there can be no chance of success unless we have good schools; and we cannot have good schools unless we have good teachers, able to devote their whole time to the work.

The Mission should be strengthened immediately and kept strong. If the force is just barely equal to the absolutely necessary work, and one person dies, or is obliged to return, and no one is ready to take the vacant place, a great part of the work already done must be wasted. Even to keep up the work in Osaka *as it is now* there ought to be another lady here studying and preparing to take Miss Eddy's place when the time comes that she must return (for a time only, I hope) to her home. If there is no one here to take her place, I do not

## HAITI.

see how the school can be sustained, and the school is one of the main hopes of the Mission here.

We cannot do the work in Japan properly while the whole amount appropriated for the two Missions in Tokio and Osaka, including schools and everything, is only about equal to the current expenses of an ordinary city Parish which has no debt to pay interest upon. Upon the work of Church people at home in the next year or two, in my opinion, depends the future of our Mission in Japan. Surely the Church will not fail us, will not oblige us to return home with shame upon our faces, and say, "We have left the work to Missionaries whose Churches will stand by them, and see that they have force enough to do it." You may be sure that we will not do so unless we are forced to it. Will the Church force us?

MAY 27th, 1879.

The opportunities for work here are very pressing. I cannot write a letter home without coming back to one great point: "*Now is the time for Japan.*" There are Mission works that can wait; there are works that must wait; and there are works that must be done *now or never*. Japan seems to belong to the last class. A great deal of Christian work is being done here. Ours is almost the weakest of all. And yet, if anywhere in the world the conservative and apostolic ways of our Church are needed, it is here. Our Church, setting in the foreground the great concrete fact of "Jesus and the Resurrection," weaving it indissolubly into the whole structure of the Church life, can save Protestantism here, I believe, from many errors.

Does the Foreign Committee appreciate the pressing need of present help for Japan? Do they know that Christianity is being everywhere discussed among this peo-

ple, in debating-clubs, in families, and wherever people meet together, and that Christian books are bought in large numbers by Japanese whom we do not see in our congregations, for the purpose of finding out what Christianity is, and discussing it among themselves? Do they appreciate the fact that among the things which may be looked upon as almost certain is the coming to Christian teaching, at no very distant future, of the Japanese in large numbers? Do they appreciate what our situation would be if some such event as the repeal of the laws against Christianity should hasten on this crisis, and we be unprepared for it, with no possibility of getting helpers for our work in less than two or three years? for it takes two years to fit a man to preach even poorly.\*

The men we need here are young men who are doing good work at home, and too much absorbed in that to think of leaving it, unless the need of this work is specially set before them, and they *called* to go to Japan . . . as they have already been "called of the HOLY GHOST" to do CHRIST'S work anywhere.

I hope I may be pardoned if I have seemed in any way to be finding fault. That is as far as possible from my thought. But there are aspects of the work that force themselves in upon the minds of those who are engaged in it here, which it must almost of necessity be difficult to appreciate at home, and which seem to force one to speak in strong language.

I have made a small beginning of work here, in reading the Service at the chapel. It must be a long time before I can get much beyond that. I must be as patient as I can. If only we had others in training too!

Sincerely yours.

## HAITI.

FROM RECENT LETTERS OF BISHOP HOLLEY.

Our institute, as such, is suspended, although the work of education is not, by any means, stopped among us. The institute included an Elementary, a Secondary, and a Superior Department for general instruction, and a theological school attached for our five Divinity students, when it was opened under the Rev. Mr. Durant, of Barbadoes, as Principal.

The expenses were closely calculated at

\$2,000 per year, including Principal's salary, rent, etc. This amount was pledged to me, as I supposed. But \$500 of this sum was

\* The readers of THE SPIRIT OF MISSIONS surely have no reason to doubt that the Committee for Foreign Missions do fully appreciate these facts. It has been made plain, again and again, that the hardest duty that comes to them is that of holding back for lack of means to go on, when the LORD is so plainly saying by these and other "signs" what He said of old by the mouth of His servant Moses: "Speak unto the children of Israel that they go forward."!—Ed.

54 1879年9月号 日本。T・S・テイニング師の書簡から。1879年5月11日、大阪。〔5月27日〕。354-355頁。

訳出 354頁右23行目～355頁左9行目。

〔大阪〕そして、こうしたことに直面しながら、この地で、私たちは東京と大阪という大都市2つに置かれた、脆弱かつ施設整備半ばのミッションで奮闘しています。最低でも聖職者2名を追加することに加えて、両都市の男子校に赴任する教師を何名か確保しなければなりません。この学校で、将来、日本人教会の聖職者となる者が教育を受けることになるのです。東京の学校は、わずかな期間しか続きませんでした。その地で私たちが確保している受聖餐者の大半を輩出しました。大阪の学校は、長となる者が不在でした。当校が大いに栄え長く続いたのは不思議でした。現在、将来の働き手を供給する源となる双方の学校は、中断しています。もしこうしたことが聖職者の副次的な義務として断片的に残されるなら、こうした活動は再開されても成功を収めるはずがありません。官立学校は精緻に組織、整備されており、私たちが立派な学校を設置しないのであれば、私たちが成功を収める機会はまったくありません。そして、学校運営に時間のすべてを捧げることのできる優秀な教員を確保できなければ、立派な学校をつくることはできません。

ミッションは早急に強化されるべきであり、強靱さを維持され続けるべきです。もし投じられる労力ががろうじて必要不可欠な事業を実施できるほどのもので、そうした状態の中、人員が死亡、もしくは帰還を余儀なくされ、その空席を埋められる者が1人もいなければ、これまでしてきた事業の大部分が無駄になってしまうにちがひありません。「現在実施されている」大阪での事業を維持するのでさえも、ミス・エディーが祖国に帰国しなければならぬ（私は、それがほんの一時であればと思うのですが）時期が来たときに、この地で学び、彼女の立場を引き継ぐ用意のある女性を別に1名確保すべきです。彼女の立場を引き継ぐ者がこの地にいないのであれば、どうしたら学校を維持できるか私には判りません。学校はこの地のミッションの主な希望の一端なのです。

学校やその他全てを含む、東京と大阪の双方のミッションに割り当てられた金額の総額が、利子を支払う必要のない、一般的な都市の教会の経常費にほぼ等しいなかで、私たちは、日本で適切に事業を行うことはできません。

them about it on their return. They came to me a few times, but now, to all appearance, have stopped, and I do not know what has become of them.

A short time ago a man in a distant province wrote, asking for some scriptures and tracts, as he wished to learn about Christianity. Some time after his brother came to Osaka, and came to me once or twice for instruction. He has since returned to his province, and now writes, asking if he can come to Osaka and be baptized and return. But my usual experience of such cases has been that they will not remain long enough to be properly prepared for Baptism. Things, however, have assumed so much more cheerful a guise since Mr. Tyng joined us that I trust when he has acquired something of the language we shall be able to hold on to such cases as the above.

FROM REPORT OF THE REV. J. H. QUINBY.

TOKIO, JAPAN, July 17th, 1879.

MY DEAR BISHOP: My work for the year ending the 30th of June has been chiefly of an educational character.

Before leaving Osaka, in August last, I assisted Mr. Morris every Sunday, taking part in the Services and preaching once a day. At that time, also, I was engaged with the Rev. Mr. Warren, of the Church Missionary Society, on the work of the Prayer Book Translation Committee, spending three hours per day three or four days out of every week.

In October the Divinity School opened, and I was assigned Old Testament literature and interpretation, moral science, Messianic prophecies, and preaching (rather the preparation of sermons). The work done may thus be summed up: Number of lectures on Old Testament, etc., 136; number of lectures on moral science, 38; number of lectures on Messianic prophecies, 17; number of lectures on preaching, 17. Some of the lectures in ethics and on the Messianic prophecies were repeated, but no record of the repetitions was made.

In November I began a boys' school, and, though the accommodations I was able to secure for it were too rough to warrant any anticipation of great success, yet it was continued, under all discouragements, to the end of June. Number of pupils for the year, 42; greatest number for one month, 18; smallest number for one month, 9; amount expended

for school for the year, \$101.95; amount received for pupils for the year, \$80.25.

My own teacher taught Japanese translation, and the Rev. Mr. Yokoyama various rudimentary English studies, three hours a day, the latter for about three months. I spent two hours daily in the afternoon teaching several English branches.

The premises we have now secured for the school are much better, and the next school year, I hope, will see our work better organized and a large number of pupils in attendance.

In January I started a Sunday morning Service at the boys' school, during which the Gospel according to St. Luke was read and expounded. The attendance was entirely optional, and not encouraging. They were, however, continued regularly for those who came.

Number of Services to 30th of June, 23. I have baptized one native adult (in sickness); held Services and preached to foreigners 13 times; administered the Holy Communion once, besides assisting various brethren on festival and other special occasions. From the 6th of June, almost the whole of every day, with a few interruptions for examination of the Divinity School, etc., I have spent with the Prayer Book Translation Committee. Some portion of my time also has been given as the representative of our Mission in the "Permanent Committee on the Translation of the Scripture into Japanese," of which I am the Secretary.

All of which is respectfully submitted to you, my dear Bishop, and then to the Foreign Committee of the Board of Managers of the Protestant Episcopal Church in the United States of America.

FROM REPORT OF MISS E. G. EDDY.

OSAKA, June 9th, 1879.

DEAR BISHOP: Mr. Morris told me last night you wished us to send our reports right away.

I am puzzled to know what I shall write about, as since September last everything in school life has moved in such a quiet, everyday way that I can find nothing startling or otherwise to communicate.

The number of pupils admitted, 25; for various reasons left, 3; those in constant attendance, 22; number of girls, 20; number of boys, 5; number of boarders, 7; number on

55 1879年10月号 日本。J・H・クインビー師の報告から。1879年7月17日、東京。391頁。

訳出 391頁左下から8行目～右20行目。

〔東京〕〔1878年〕11月に私は男子校を開校しました。私が男子校用に確保した施設は、あまりに粗雑で首尾よく成功に至るまでの見込みを立てることはできませんでしたが、こうした支障のなかで、当校は〔1879年〕6月終わりまでは継続されました。年間の生徒数は42名、1ヶ月の最大数は18名、最も少ない月で9名。年間に学校に支出された額は101ドル95セント、生徒からの受領額は年間80ドル25セントです。

私の日本語教師は日本語の翻訳を教え、横山師は1日3時間、様々な初等英語研究を教えました。後者は約3ヶ月間でした。私は、午後に1日2時間様々な分野の英語を教えることに時間を費やしました。

私たちが学校用に確保した敷地はかなり良く、来学期、私たちの事業はより精緻に組織化され、多くの生徒が出席することが期待されます。

1月に私は男子校で日曜日の朝の礼拝を始めました。この礼拝では、ルカによる福音書が読まれ、その注解がなされました。参加はまったくの自由意志で、勧誘したものではありません。しかしそれらは、訪れる者たちのために定期的に続けられています。

注記：1879年6月27日付で、山口県士族貫元介によって東京府知事に提出された「私学開業願」によると、立教学校は京橋区築地壱丁目廿三番地の貫の自宅で開業された。

Without going into the subject further, it may be said that the same experience has come to the missionaries in Africa and Japan. Disappointment often ensues from these causes to Parishes and individuals who have been interested in the education in the United States of natives of heathen lands. The Foreign Committee have not favored such projects for a long time. The Doctor closes with some earnest words as to the necessity of reinforcements in China and the duty of the Church at home.

Mr. Hoyt remarks, after summing up the statistics of Wuchang and Hankow: "God has blessed our labors here in Wuchang as never before; while in Hankow we are only

keeping the work together, hardly that. . . . We should have a man there immediately, for the churches are going to grow fast now, or I read the signs amiss."

Dr. Bunn reports that he has seen, during the Missionary year at the two hospitals in Wuchang, over 18,000 patients. The new enterprise started in a hired house early in the year, viz., the Elizabeth Bunn Memorial Hospital for Women and Children, a full account of the inception and opening of which appeared on page 173, April number of THE SPIRIT OF MISSIONS, is a decided success. At this writing Dr. Bunn's report is not at hand; but it is hoped that it will be furnished in time for publication in the January number.

STATISTICS CHINA MISSION.

CHINA MISSION.	Number of places where Divine Service is held.		BAPTISMS.						COMMUNICANTS.				SCHOLARS.				Contributions.
	Native.	Foreign.	Native.		Foreign.		Communicants.		Marrriages.		Day.		Sunday School.				
			Adults.	Children.	Adults.	Children.	Native.	Foreign.	Deaths.	Native.	Native.	Native.	Foreign.				
Number of schools: Boarding, 6. Day, 44. Sunday, 29.																	
<b>SHANGHAI DISTRICT.</b>																	
Hong Kew (Church of Our Saviour), European.....	1	75	2	5	3	5	10	4	4	2	40					\$1,993 58	
Hong Kew (Church of Our Saviour), native work, Lau-Jack, Hong-tsang, Lug-zai-kong, Tsang-ka-long, Chi-ka-pang.....	6	370	10	4	28	92	1	1	295							254 29	
Kong-Wan, and Out Stations,.....	1	100	1	5	35	35		2	193							1310 43	
San Ting-Kur.....	1	50														1400 00	
Shanghai City, Christ Church, Zion Chapel, West Gate Chapel, Pagoda Chapel, Chih Pau Chapel, Sing Chong Chapel, Sz-kiung Chapel, Choo-ka-kok Chapel....	8	800?	18	5	22	80	2	5	156	52	110					\$542 38	
<b>INTERIOR STATIONS.</b>																	
Wuchang, Chapel of the Nativity, Fu Kai Chapel and Hospitals. } Hankow, St. Paul's Chapel. .... }	4	300	23	11	3	15	40	3	5	37	23	33				21 75	
Total.....	24	1620	75	54	30	696	262	10	10	17	684	97	143	40		\$3,522 43	

JAPAN.

Missionary Staff.—Bishop, 1; Presbyters (foreign), 5; Deacon (native), 1; Missionary Physician (foreign), 1; Foreign Female Teachers, 5; Catechists, Teachers, and Bible-readers (native), 12.

THE RT. REV. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.

The Rev. A. R. Morris, Osaka.  
The Rev. J. Hamilton Quiby, Tokio.  
The Rev. William B. Cooper, temporarily in U. S.  
The Rev. Clement T. Blanchet, Tokio.  
The Rev. Theodosius S. Tyng, Osaka.  
The Rev. Isaac K. Yokoyama, Tokio.  
Henry Laning, M.D., Missionary Physician, Osaka.  
Mrs. Cooper, temporarily in U.S.  
Mrs. Blanchet, Tokio.  
Mrs. Tyng, Osaka.  
Miss Ellen G. Eddy, Osaka.  
Miss Florence R. Pitman, Tokio.

\* Of which Chinese, \$474.13.  
† From natives.  
‡ Given by two missionaries to build chapel.  
§ Of which \$100 from outside sources.  
¶ Totals given by the Bishop where they vary from the footings.

REPORT OF THE RT. REV. C. M. WILLIAMS, D.D.,  
*Missionary Bishop of Yedo, having Jurisdiction in Japan.*

## VALUATIONS OF REAL ESTATE.

Under date of June 27th, Bishop Williams writes: I learn from Mr. Morris that the property at Osaka cost as below:

1. Dwelling-house, No. 14 Concession.....	\$1,559 86
2. School-house for Girls on same lot.....	342 91
Lot No. 14, on which they stand.....	100 00
3. Dwelling-house and Lot, No. 7 Concession.....	1,400 00
4. Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession).....	390 47
	\$3,793 24

This is cost price, but Mr. Morris does not think they would sell for this amount.

*Property in Tokio:*

1. Trinity Chapel at Great Bridge.....	\$470 00
2. Christ Chapel, at Kanda.....	250 00
	720 00
Total cost.....	\$4,513 24

The history of every Mission resembles in many respects the history of the individual Christian. There are times of great joy and times of deep sorrow—sad, painful falls and glad, joyous risings again—seasons of rapid advance and seasons of slow progress or actual retrogression, yet withal steady, true growth. With much to try the patience and faith, with many things to discourage, and much to grieve over, we are not “cast down,” but “thank God and take courage,” knowing that CHRIST JESUS is our leader, and that under Him the Japan Mission is steadily, though slowly, advancing.

## OSAKA.

The usual amount of conscientious, hard work has been done by our faithful Missionaries in Osaka, and encouraging features in the work are mentioned in the several reports sent forward. The Rev. Mr. Morris states that some of the Christians have shown much zeal and self-denial in visiting and giving assistance to the sick and destitute, thus proving that they are imbued with the Spirit of their MASTER, whose infinite compassion, when on earth, was manifested in going about doing good to the bodies as well as to the souls of men.

Several applications have been made to him, by persons living at a distance, for tracts and copies of the Holy Scriptures, and in one instance for a Missionary to instruct them in the Christian religion. Another Missionary, he says, is needed to take advantage of these openings.

Dr. Laning has treated a larger number of patients this year than last, and has, in addition, seen a number of cases in a native hos-

pital, and given fifteen or twenty lectures before a native medical society.

The Girls' School, under the charge of Miss Eddy, has been well maintained, all the old pupils, with but three exceptions, remaining with her. She makes grateful acknowledgment of the assistance rendered by Mr. and Mrs. Tyng in the school. A dwelling-house, in which a number of boarders may be received, has been purchased and a school-house built, so that the appliances for carrying on the school have been improved; but the necessity of sending out another single lady to assist in this work has been pointed out, as there is too much work for one person; and even though Miss Eddy's health should not fail, she will probably return home on a visit before very long, and the school may be left without a manager.

The Missionaries were greatly cheered by the arrival, in December, of Mr. and Mrs. Tyng. A new life and energy seems infused, and, in order to extend the influence of the Mission, the Missionaries propose to build a large church, where they may hold daily services, and open a Boys' School—an absolute necessity—without which the work can never be expected to grow to any healthy proportions. Another Clergyman is needed to enable them to carry out the proposed plan, and it is earnestly hoped that some to whom God has given this world's goods may be moved to provide the outfit and passage-money for a new missionary for Osaka.

## TOKIO—DIVINITY SCHOOL.

In the weak state of our force—Mr. Cooper absent, Mr. Blanchet unwell for several months, Mr. Yokoyama able to do but little

at any time, and finally laid aside entirely—it has been quite impossible to extend the work of preaching the Gospel, and we have been compelled to content ourselves with maintaining Services without any serious diminution at the points already occupied.

In some other directions we have made important advances. It may be remembered that it was said in the last Report, it was hoped the Missionaries of the Society for the Propagation of the Gospel, and of our own Church, would open a theological school for the training of Catechists and Candidates for Holy Orders. This hope was realized, and in October the school was opened with fourteen students, ten of whom remained through the session. The course of instruction—arranged with special reference to the training of the Catechists—embraced Internal Evidences of Christianity (the Rev. Mr. Shaw); Old Testament Messianic Prophecies, Moral Science, and preparation of sermons (the Rev. Mr. Quinby); Ecclesiastical History, first three centuries (the Rev. Mr. Blanchet); a course of lectures on Prayer (the Rev. Mr. Wright); and Exegesis, Harmony of the Gospels, Critical Study of St. Matthew's Gospel, and weekly essays.

There are no text-books, and all instruction has to be given orally; but the examinations, which were quite searching, proved that the students had mastered much of what they had been taught, and that they can be prepared for the Ministry in this way.

The experience gained the past year is valuable, and improvements will be made next session. Though the Theological School is now of very diminutive proportions, its importance cannot be overestimated. Our only hope for the evangelization of Japan is by means of a native ministry, and much of the time and energies of the Foreign Missionaries must be given to training up suitable men for the work.

#### BOYS' SCHOOL NEEDED.

As a feeder to the Theological School, a Boys' School—where, by daily personal influence and instruction, we may, through God's blessing, lead some of the young men to CHRIST, turn their minds toward the Holy Ministry, and prepare them to enter on a course of theological study with advantage—is absolutely necessary. This object has been kept steadily in view since the commencement of the Mission, and the very moderate request for a good, well-qualified teacher and money for a school-

house has been repeatedly made in these reports, but up to the present time it has met with no response. Mr. Quinby started a small school last year, with the hope that a teacher would be sent out to take charge, and will continue it next year with better prospects of success, as a more suitable school-house has been secured. This, however, is only a temporary expedient, as much of Mr. Quinby's time must be given to the theological students; and to make a school anything like a success the whole time of a missionary must be given to it. *We are therefore compelled to make another earnest appeal to the Church to send us a teacher.*

#### THE GIRLS' SCHOOL.

We had wished to make the Girls' School self-supporting, but finding it impossible to get a sufficient number of scholars, we have been compelled, reluctantly, to do what the American Presbyterians and Methodists are doing—make it a free school. With certain scholarships and funds, which kind friends have placed at our discretion, fifteen pupils have been supported; but as the present corps of teachers can well instruct a larger number, and as many scholars can be found as we can support, scholarships are asked to enable us to increase the number to twenty-five.

A wide field of usefulness is opened for work among women, which would yield abundant fruit and be extended almost indefinitely if we had a sufficient number of well qualified laborers. Mrs. Blanchet has thrown herself with spirit and energy into this work, and is greatly encouraged with the results. One of the native Christians has become greatly interested, and has lent her house for these "cottage lectures," and goes every day, just before they begin, to invite her neighbors to come.

Within two months applications from three different places have been made to us to visit them and give them instruction in Christianity, but with our weak force we have been unable to take advantage of these openings. We need a Clergyman who, not being tied down to Tokio by schools and other duties, could be more free to visit the towns and villages in the neighborhood.

It is with very great regret that the report is made that the physicians say the Rev. Mr. Yokoyama must give up all ministerial work, and seek some employment in which he can have physical exercise, but entire mental rest. One physician thinks that he will never be able

to resume his work in the Mission. Another, however, hopes that after a long rest he may be able to do ministerial duty.

Before closing this report I must once more press upon the attention of the Church the necessity of aiding us more liberally, and earnestly urge the immediate sending out of a teacher and Clergyman for Tokio and another Clergyman for Osaka.

Respectfully submitted,  
 C. M. WILLIAMS,  
 Missionary Bishop of Yedo.

Tokio, June 30th, 1879.

ADDITIONAL INFORMATION.

In the October number of THE SPIRIT OF MISSIONS will be found letters which accompanied statistical reports from three of the Japan Missionaries. If the space will permit, it is intended to give a similar letter of the Rev. Mr. Blanchet and the report of Dr. Laning, in the January number. Meanwhile, we would say that the aggregate attendance upon the Osaka Dispensary has been: Males, 1,930; females, 1,000; total, 2,930—of whom all but 81 were natives. Two hundred and sixty cases required surgical operation, and 128 persons were visited at their homes.

STATISTICS JAPAN MISSION.

JAPAN MISSION.		Number of Places where Divine Service is held.	Average attendance on Public Worship.	BAPTISMS.				Communicants.	Marriages.	Deaths.	Scholars.		Contributions.	
				Native.		Foreign.					Confirmations.	Day and Boarding Sunday.		Scholar.
				Adults.	Children.	Adults.	Children.							
Day Schools and Boarding Schools, 4.														
Sunday Schools, 3.														
Osaka	.....	1	30	4	.....	.....	7	3	.....	25	24	\$127 76		
Tokio	.....	2	125	13	.....	18	41	3	.....	35	80	206 41		
Total	.....	3	155	17	.....	18	48	*6	.....	60	104	\$334 17		

\* The Missionaries seem not to have counted themselves, their wives, and assistants. Neither does it appear that they record their own contributions.

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Managers:

- The Rt. Rev. J. THEODORE HOLLY, D.D. *Port-au-Prince.*
- The Rev. St. Denis Bauduy, *Port-au-Prince.*
- The Rev. Julien Alexandre, *Bateau.*
- The Rev. Pierre E. Jones, *Jeremie.*
- The Rev. Charles E. Benedict, *Cayes.*

- The Rev. Pierre Louis Benjamin, *Gonaives.*
  - The Rev. Louis Duplessis Ledan, *Torbeck.*
  - The Rev. Alexandre Battiste, *Port-au-Prince.*
- There are besides one Presbyter, three Deacons, seventeen Lay-readers and Catechists.

REPORT OF THE RT. REV. J. T. HOLLY, D.D., *Bishop of the Church in Haiti.*

SICKNESS AND DEATH.

The past year has been one of great affliction among our band of missionary workers. The Rev. Mr. Alexandre has been much weighed down with the increasing infirmities of age. The Rev. Mr. Benjamin, since November last, has been entirely unable to do active service, and is only now slowly recovering from his long and severe illness. The Rev. Messrs. Myrthil and Brown, of Gros Morne, are both confined at the present time to bed by a severe attack of fever. Meanwhile, as I have already had occasion to report in my correspondence, death has come among us, and taken from our midst the late Rev. Mr. Salomon, after a linger-

ing illness, from which he suffered for about three years. This worthy man of God, by his fervent piety, was a bright ornament to the Church, and by his integrity in various public trusts that he had filled for thirty-six years in the service of the State before entering that of the Church, was an exemplary member of society at large. It is due to his initiative in 1860, by a movement that he headed in that year, that the Haitian Government abolished Sunday markets, a custom that had been perpetuated here from French Colonial times. The removal of this desecration of the Lord's Day from Haitian society is the noblest monument that could be desired to perpetuate his

- 56 1879年11・12月号 外国委員会報告－日本。〔日本の管轄権を有する江戸伝道主教、神学博士C・M・ウィリアムズ師の報告、1879年6月30日〕。485-488頁。  
訳出 487頁左下から11行目～右14行目。

#### 男子校の必要性

〔東京〕神学校への〔人材〕供給機関として、男子校は絶対に必要です。男子校において、私たちは、神の祝福を通じて、日々の個人的影響と指導により、何名かの青年をキリストへ誘い、彼らの意識を聖職へと向けさせ、彼らに、有益な神学研究課程への入学準備をさせることとなります。この目的は、ミッション開始以来、絶えず念頭に置かれてきました。そして、節度をもって優秀で、十分な資質を備えた教師と学校用の資金をこうした報告書で繰り返し求めてきましたが、現在に至るまで、その反応はありません。クインビー氏は、より相応しい校舎が確保されましたので、昨年小規模の学校を開校しました。学校の運営を請け負う教員が1名派遣されることにより、そして、成功への見込みをいっそう深めながら、来年も当校を運営し続けるだろうとの期待を抱いたからです。しかし、これはその場凌ぎの方策でしかありません。なぜなら、クインビー氏は神学校の学生に多くの時間を割かなければならないからです。学校を必ず成功させるためには、宣教師は時間の全てを学校に投じなければなりません。私たちは「こうしたことから、教会に対して教師を1名派遣するようもう一度強く要請せざるを得ません」。

base of most Missionary work in Shantung—that is, most of the Missionaries reside there, or in Tung-Chow, which is fifty miles further along the coast. The plan of work is to build up their schools at these central points, and then to make long itinerating tours throughout the province. One is strongly reminded of St. Paul and Barnabas, and Silas and Timothy, starting out from some central point as their headquarters and making a long tour in Asia Minor, as later in Europe also, with a view either to planting the Faith, or to “overseeing the Churches.” Indeed, a prominent Presbyterian Missionary laughingly remarked that the Church government in his Mission district was “Episcopal,” and that he was himself “a Bishop,” while he had found it expedient to use a liturgy largely taken from the Prayer Book.

I may take this gentleman’s work as a fair sample of the Shantung Mission work. In the beginning of winter he sets out for his field of work in a wheelbarrow drawn by a mule, and balanced on its one wheel by two men who walk behind. This is the only wheeled conveyance which the rough and narrow roads of that province admit of. In this he makes a long tour of about five hundred miles, extending over a period of several months. Many years ago, when he first set forth, it was to visit territory before untrodden by any Missionary, and to meet with those who had not even heard of Christianity.

Year after year the same places have been visited, generally large market-towns in which crowds are congregated together. Among these Christian truth and instruction have been disseminated as widely as possible, with the result that now eight strong Mission Stations have been built up and are under this Missionary’s supervision. These are cared for on the spot by what we in our Church would call Catechists, who are being fitted for the Ministry.

Much assistance has been given to the Mission work in this province by the famine, of

which we heard so much before starting for China. It extended more or less over five provinces. If the crops fail one season, the people manage to get over the time without great difficulty. Two successive failures entail much suffering; but should a third come, they are almost surely doomed to starvation. Such a third failure of crops occurred in Shantung in the spring of 1877, and it was necessary for some relief to be afforded, or else thousands must die. The Missionary to whom I have alluded wrote in all directions for assistance, and with what was sent established himself in a central position of the famine region. The people had at this time sold all they possessed, their furniture, houses, lands, and wives and children also in many instances. In the various villages they were told to organize themselves under an agent appointed by them, who should at stated intervals receive the money to distribute among them. Their names were all regularly enrolled, and it was only to those who were so enrolled that assistance could be granted, for had any confusion entered into the distribution the whole would have been upset. The allowance was *ten cash* a day, or a *little less than one cent* for each individual. The names enrolled at one time reached the number of 30,000, and as many as 10,000 would have died of starvation had it not been for the succor afforded.

With ten cash a man could buy enough food to support his strength, and plenty of food could be bought in other quarters and transported to the famine district, and this was done by speculators. The help which was thus given by Christians has disposed the hearts of many to Christianity. It is quite an interesting fact that for weeks this Missionary slept undisturbed among the natives, although he was surrounded by barrels of cash.

I must close, only first mentioning one pleasure we had in meeting Canon Scott and other Missionaries of the Society for the Propagation of the Gospel, at Chefoo.

## JAPAN.

LETTER FROM BISHOP WILLIAMS.

TOKIO, January 3d, 1880.

*Another Fire.*—I am sorry to have to inform you that on December 26th we had another of those great fires for which Tokio is so famous. It broke out about noon, nearly in the same place that it began three years ago, and as there was a

very high wind blowing at the time it spread with great rapidity in a south-easterly direction toward the Foreign Concession. North of the Concession it destroyed all the buildings, except fire-proof *godorons*, in a space of probably a mile and a half long by half a mile wide, down to the river; and sparks flying across, it burned a number of houses and a

portion of the penitentiary on the other side. The convicts were turned out, and, working with a will, succeeded in putting out the fire after about a third of the place had been burned. The estimates of the number of houses burned vary from 9,500 to 12,000. About thirty (some say as many as a hundred) people lost their lives, and 200 or 300 were more or less injured.

The Methodist Mission lost all their property—two dwelling-houses, schools, and church, and the Missionaries nearly everything they had. A single lady of the Presbyterian Mission, living in a rented house, lost about half of her personal effects. My house was burned, but nearly everything was gotten out by the kind assistance of my Japanese friends, though some were burned afterward. This is an experience which Missionaries living in Ts'kiji must expect, and for this reason I am very much opposed to settling down here. But I must say I do not see any great hope of our being allowed to move outside.

I must close for fear I shall be too late for the mail.

FROM LETTER OF THE REV. A. R. MORRIS.\*

OSAKA, October 22d, 1879.

I have very little to communicate. I began preaching Tuesday and Thursday nights in June, expecting to keep it up all summer, but the cholera broke out in Osaka in the latter part of June, and the Government in consequence forbade all public assemblies. So I discontinued the night preaching after July 3d, and we held our Sunday Services with the front doors closed and the side doors open for the believers. The Government withdrew their prohibition the last week in September, as the cholera had almost entirely ceased; but

by that time it was so late in the season as to make it almost impossible to gather a night congregation, so I did not resume the preaching. I have gone to the chapel on Tuesday and Thursday afternoons throughout the summer to talk to the one or two who might drop in.

After July 25th our Friday evening meetings for prayer were discontinued. I hope they may be resumed after a while, when there seems a promise of greater interest.

On September 17th I used the marriage Service in Japanese, for the second time in the Osaka Mission. Mr. Nakashima, a former pupil of Mr. Quinby's, who is now teacher in Miss Eddy's school, and who has given us valuable assistance as a Catechist, was married. The bride was not a Christian, and I was in considerable doubt as to whether it would be right either to sanction the marriage or to use our Service, and at last decided to do so. His wife has since attended Service regularly, and I hope she may in time apply for Baptism.

Two of Miss Eddy's school-children—one of them is Nakashima's sister—have applied for Baptism, and I am now instructing them in preparation for it. A former teacher of Mr. Quinby's has also applied.

A young man who wrote from one of the provinces during the spring, asking for books, has since been to Osaka. He came in September, and called here a few times for instruction. He bought a number of Christian books at the Bible society agency, and has since returned to his province.

We have just opened a boys' school. The school-boys attended their first Service on Sunday morning last, and formed a very welcome addition to the congregation.

## HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, January 2d, 1880.

THE Rev. Mr. Benjamin, whose death I announced to you in a hurried note of the 26th of December ultimo, had been a great sufferer from his physical maladies for fourteen months preceding his death.

We had feared for some months back that this was his last sickness; but still there were hopes, as he often rallied and appeared to give signs of returning health. However, on the Saturday that preceded his death, he convers-

\* Crowded out last month.

ed about the near approach of his latter end, and expressed his conviction that he could never again recover his health. Still we thought he might linger on for some weeks or months more. On Christmas morning, at 4 o'clock, Mrs. Benjamin approached his bedside, on seeing that he had got calm after a night of acute suffering, and asked him if he felt better. He replied that he felt easier, and asked what day it was. She replied Christmas. He then said: "Ah! this is my last day on earth. The Lord will take away His servant to-day." This observation made a profound impression on her; but still she did

57 1880年3月号 日本。ウィリアムズ主教からの書簡。1880年1月3日、東京。99-100頁。

訳出 99頁左下から6行目～100頁左25行目。

〔東京〕「また別の火災」。〔1879年〕12月26日に私たちはまた別の大火に見舞われたということ、残念ながら、あなたに伝えなければなりません。東京は、こうした大火で非常に有名です。それは昼ごろ、3年前に発生したのとはほぼ同じ場所で発生しました。当時、強風が吹き荒れていたために、相当な勢いで、火災は南東の方角に、外国人居留地に向かって広がりました。居留地の北側において、それは、防火加工の「ゴドロズ」を除く、川沿いの、おそらく縦1マイル半と横半マイルの空間にある全ての家屋に壊滅的な打撃を与えました。そして、稲光が走るなか、それは、何棟もの家屋とその反対側にある刑務所の一部を焼きました。囚人たちが駆り出され、必死に働き、その場の約3分の1が焼けた後で、消火に成功しました。焼けた家屋の数の見積りは、9,500棟から12,000棟までと幅があります。約30（100もの数と言う者もいます）の人々が命を落とし、そして200人あるいは300人は、程度の差はありますが、負傷しました。

メソジスト・ミッションは、彼らの資産すべて、つまり、住宅2棟、学校数校、および教会を失いました。そして宣教師たちは彼らが所持していたほとんど全てを失ったのでした。借家住まいであった長老派ミッションのある独身女性は、所持品の約半分を失いました。私の家は焼けましたが、ほぼ全ての物が友人たちの親切な支援により、外に持ち出されました。ただし、幾つかはその後に焼けました。このことは、築地で暮らす宣教師たちが予期しなければならぬことです。こうした理由から、私はここに腰をおちつけるのに大いに反対しています。しかし、私は私たちが外に移り住むことを認めてもらうという大なる希望を見出せないでいると言わなければなりません。

郵便に間に合わないのではないかと懸念されますので、私は締めくくらなければなりません。

58 1880年3月号 日本。A・R・モリス師の書簡から。1879年10月22日、大阪。100頁。

訳出 100頁右下から20行目～右下から17行目。

〔大阪〕私たちは、まさに今男子校を開校したところです。生徒たちは先の日曜日の朝、初めての礼拝に出席しました。そして歓待を持って会衆に迎え入れられました。

注記：3年余りの中断後に再開された大阪の第3期男子校は、モリス、ラニング、ティンクが英学を、日本人が漢学を担当して、北区上福島村六百六十八番地の逆槽松での開校予定を1879年9月25日の『朝日新聞』で伝え、前日付で大分県土族内田安定の名で生徒募集し、同年10月10日の『大阪日報』では「十二年十月 英和学校」の名で10月16日の開校予定を伝えた。同年10月23日の『朝日新聞』では校名を「英和学舎」と変更している。この予定通りであれば、1879年10月16日に大阪の英和学舎は開校した。その後、11月20日の『大阪日報』は、英和学舎が江戸堀北通一丁目四番地の旧三田藩邸に移転したと報じており、居留地内の新築校舎に移転するまで、英和学舎は江戸堀北通で運営された。

"I tell you it touched me, when I went into the Chapel here at the first Service after I arrived, to hear all the proper names spoken with almost exactly the same sound as with us at home; even *Pontio Pilato* remains the same. In the *Te Deum*, *Che-lu-bim* and *Sir-loh-bim*. It all brought so vividly to me the one, holy, Catholic Church, of many tongues, yet speaking the same language; all knowing the Name of CHRIST, and all being gradually prepared to form part of that countless host which in the Church triumphant shall say, with one voice, Amen and Amen!"

Writing from Tokio, Japan, the Rev. Mr. Quinby gives us the benefit of his observation at the new St. John's and elsewhere in Shanghai. He says:

"I stayed about two weeks, chiefly with Dr. Nelson, but I also enjoyed the hospitality of the Rev. Mr. Gough (Church Missionary Society), of Ningpo, and of Bishop Schereschewsky. This gave me the opportunity of seeing the foundations he is laying on the noble domain he has secured, where college buildings and residences are already erected, and the educational work in full course of development. I went out to a neighboring town with Dr. Nelson for a Sunday Service. The chapel was full, the Service well sustained, and all seemed attentive to the message brought them. The native congregation of the Rev. Mr. Wong was large, and interested me. I had the privilege of communing with them in the Lord's Supper. Although in no condition to make minute inquiries or

collect statistics, I was impressed with the idea of earnestness and activity, and a promise of fulness of success."

Messrs. Thomson and Boone and Mrs. Schereschewsky write of the reopening of the College after the Chinese holidays. Mr. Boone is the resident head of the Theological Department, in which Dr. Nelson and Mr. Thomson (who have no connection with the College proper) are also professors. There will be directly, or are now, eleven students in this school; in the other schools there will be sixty boys at least, making seventy-one students at St. John's. Mr. Boone says:

"The Bishop is much roused by the sense that he is getting hold of the right end of the work after about a year of waiting and building."

Mr. Thomson writes:

"The College opens to-day (February 4th). This may, *in fact*, be considered as the real beginning of the work of the College. Heretofore it has been undergoing its organization, and the trial of the pupils of the former schools as to their fitness has been going forward. A number were dismissed as falling below the mark in one respect or another. The day-schools will be opened on Friday next. The Emma Jones and Bridgman Memorial Schools open on the same day, so that on Monday, March 1st, all the work will again be in progress for the new year of China. May the Lord grant His blessing upon it, and give much fruit in the harvest."

## JAPAN.

WE have intelligence from Japan down to March 10th. The Rev. Mr. Quinby had returned to Tokio, thinking himself quite well again; but his physician had said that he must not go to work too soon. Meanwhile, he hopes to be of assistance to Bishop Williams in looking after the building operations. Mr. Quinby's testimony as to the effectiveness of the work in Shanghai appears under the caption "China." The Bishop, rejoicing in the arrival out of the Rev. Mr. McKim and wife, writes:

"They will prove valuable additions to our Mission force in Osaka, and we hope that, by God's blessing, they may be enabled to do much efficient work in building up the kingdom of CHRIST in Japan."

We are obliged to withhold an interesting letter from Mr. McKim and another from Mr. Tyng for lack of space. We wish to call particular attention, however, to the

following letters, which, while written with the one purpose of advocating the establishment, upon a permanent basis, of the boys' school of high grade recently begun, with the approval of the Missionary Bishop of Yedo, at Osaka Station, yet contain much interesting information of a general nature.

"It is hoped that some liberally-disposed person, at a very early day, may be moved to contribute specifically the amount required (say \$2,500) to purchase the land needed and erect the building. In this event the money would be sent, as all such remittances are, to the Treasurer of the Mission, subject to the direction of the Bishop.

With regard to the proposed method of holding the title, it would seem to be the best possible under the circumstances, and altogether preferable to the mode in which some of the property of other Missions is there held.

It is quite unlikely that the Foreign Committee will find themselves in a condition to meet this emergency by recommending to the Board an appropriation out of their general fund; especially so since they are under obligation, during this fiscal year, to pay \$7,000 for like purposes in Tokio; and, as has been said before, their total appropriations for the current year are quite up to their probable receipts.

FROM LETTERS OF THE REV. T. S. TYNG.

OSAKA, December 29th, 1879.

MY DEAR MR. KIMBER: We are in a peck of trouble just now about our boys' school. St. Timothy's School, by the by, is the name we have decided to give to it. First of all, the order to cut down estimates\* (which is the next thing to impossible in Osaka) makes us tremble for the existence of the school altogether. And yet we cannot bear to think of giving it up, and with it the advantages to our work which it brings—the opportunity of getting hold of young men (our youngest scholars are fourteen or fifteen), and the further opportunity, which we look for in time, of so training Christian young men that they may be ready to enter with advantage upon their theological studies, and be able, in carrying them on, to use English books. There is next to nothing for them in Japanese as yet. Then there is the further hope that in time we may be able to have another theological school here. Our work in Japan is to lay foundations, and especially to train a native Ministry. If we are to keep up two stations so remote as Tokio and Osaka, each ought to have its own training-school for the Ministry. Besides that, the experience of the American Board School in Kioto shows that to have a theological department, as the highest in a school, brings to bear a very strong Christian influence upon the whole school. They found there that *the* influence of the school was that of the older young men studying for the Ministry. The circumstances, to be sure, were exceptionally favorable. They had a class of fifteen young men who were Christians when they came to them, had been together for seven years, and had borne persecution together. Still, in any case, a set of older young men studying for the Ministry can hardly fail to influence the whole school, of which they

\*As this finally resulted, Osaka Station receives this year, as compared with last, an addition to its appropriation of \$303.90. But of the amount appropriated, \$400 is at the discretion of Bishop Williams for the current expenses of the Boys' School at Osaka.—25.

are the highest part. I can think of no stronger agency for building up a native Ministry than a *good* school, offering, if possible, a better training than can be had elsewhere in the city, and presenting to its pupils an ever-present opportunity and inducement to enter upon a course of preparation for the sacred Ministry. If we had a place rent free, and a fair amount of apparatus to begin with, such a school (exclusive of the theological department) could be made, I think, self-supporting, so far as the salaries of native teachers and current expenses are concerned. Beyond that, in Osaka, we can hardly hope to go in the matter of self-support, and even that would be only possible after we were fairly under way.

The mention of a place brings me to trouble number two. We started in a house in a not particularly good neighborhood, hoping to be able before long to find something better. For nearly two months we had a house agent scouring the city day after day, and we almost gave up in despair, when suddenly we got word of the place we are now in—a very good house, as Japanese houses go, and in a good neighborhood; and we were hoping much from the change, when we received, a day or two since, notice to quit, and now we must go—where, I do not know. There seems to be nothing open yet but to go back to the old place, which I am exceedingly loth to do.

This experience has made one thing quite clear, that we can put no dependence upon rented houses. The form of lease in universal use in Osaka, so my teacher tells me, gives the landlord discretion to evict the tenant when he pleases. There is usually a verbal agreement as to time, but in any particularly urgent case this would go for nothing. Besides that, repairs and improvements are almost always necessary to make a Japanese house fit for a school-house, and if we have to move very often the expense will soon become considerable. Besides, the proverb of a rolling stone applies with tenfold force to a school; and, in addition, the cost of advertising these various changes is by no means inconsiderable.

#### LAND SHOULD BE BOUGHT.

We can hardly hope, therefore, for permanency until we have a place of our own. We could buy the land and put up buildings sufficient to accommodate 100 scholars—forty of them boarders—for not more than \$2,000, I feel confident, and, I hope, for less. But un-

til one is ready to make an offer for land, and to contract for the buildings, it is difficult to tell with any exactness. It would depend a good deal upon the cost of the land. If we could get vacant land, the cost would be less than I have named. But to find that in a good neighborhood would be next to impossible. There would almost certainly be houses that would have to be pulled down, and how valuable these would be it would be impossible to say in advance. If we were able to go up to \$2,500 it would be much better for the school, for then we might secure a better location—a point of a good deal of moment. This estimate does not include anything for a gymnasium, a matter of great importance to these sedentary Japanese students. If we were able to make a good bargain for the other part, however, we might manage to get that in.

Is there any possibility that the Committee would be able to make an appropriation for this purpose, so that we might have the money here in June, or, at least, by the first of July, in order to get one building up for the opening of the school by the 1st of September? I hardly dare to hope it, and yet I must hope in spite of my fears. It seems to me that a year's delay in this matter would entail a waste of more than \$2,000 in the diminished efficiency of our force, and how much in loss of opportunity I hardly dare to say. It is a difficult matter to make a beginning here. We have passed through the worst of that now, I hope, and if we can end the academic year in June, with the definite promise of a better place and increased facilities, I have every confidence that we shall have a full school at the opening of the new year in September. If, on the contrary, this attempt falls through now, there is no telling whether or not we shall have the opportunity again.

#### THE PRESENT, THE CHURCH'S OPPORTUNITY.

There are surely strategic points in the Mission field, and critical times. It seems to me that Japan is the strategic point, and the present its critical time. Certainly no heathen nation is moving so rapidly, in all its ways, toward us, if, indeed, any nation has ever moved so fast. Undoubtedly the opportunities are great everywhere, and some part of the work must wait. But surely, when Japan is moving (to speak soberly) ten times as fast as China, for example, you cannot tell Japan to wait. And yet, in the amount that it receives from home, it is almost the smallest of our Missions.

Let me implore the Committee to help us *now*, not forgetting, however, that this is but the beginning, and that to carry on well to completion this work of founding a good school we shall need within the next two or three years, almost certainly, two foreign teachers to keep the work up to a proper degree of efficiency. . . .

P. S.—The estimates for the school are based upon the experience of the American Board Mission, which has built a girls' school-house this summer.

OSAKA, January 20th, 1880.

We are still in a state of perplexity about the school. We must leave the house where we now are very soon, and can find no place to go to except the place we left; and it would be a great disadvantage to us to go back. I suppose we shall have to do it, but we never can have much of a school there. The conclusion seems to be more and more forced upon us every day that the only resource, if we want to have any hope of success, is to build. There are, to be sure, disadvantages about this. For the good of the school we must go off the concession, and off the concession foreigners cannot hold property, and there can be no insurance. The school now is legally the school of my teacher, who employs us, under contract, to teach. The property, if there were any, could only be held in that way, or by a board of native trustees, for which, I think, we can find suitable persons in our Mission and that of the Church Missionary Society together. As to insurance, the danger from fire is not, by any means, so great here as in Tokio or any other Japanese city, for Osaka is all divided up by rivers and canals, which prevent fires from spreading. If we can get a place I have now in my mind—on an island, where the houses are not so close together as in the rest of the city, and which is also an excellent situation for a school—the danger from fire there would not be very great. As to the title, it would be, I suppose, about as secure as the property held by an average parish vestry at home; perhaps rather more so, for there would be no temptation to mortgage. As to the control of the school, it would practically be as much in our hands as if the Mission held the title. . . .

PRACTICALLY TWO MISSIONS.

OSAKA, February 9th, 1880.

It has seemed to me that perhaps the Com-

mittee do not appreciate two points of the greatest importance to our work here. The first is the absolute separateness of the work in Osaka and in Tokio. They have not so much in common as, for example, the Dioceses of New York and Georgia. A school in Tokio is of no more use to our work here in Osaka than a school in China. Whatever is necessary to the proper carrying on of the Mission here is as necessary as if there were no Mission in Tokio at all. Tokio is distant nearly two days' voyage by sea, and to go and return costs nearly forty dollars. To go overland takes usually eight days. Consequently, we see the Bishop only once a year, and the other members of the Mission only if they are ordered away on account of their health. The Missions are therefore as separate as were those in China and Japan when Bishop Williams had jurisdiction over both. The only partial exception to this is in the case of a theological school. It is possible to send Candidates for the Ministry to the theological school in Tokio, but to send off such men, who ought to be working while they are studying, would greatly cripple us here; and besides that, if Candidates for Orders could be trained only in Tokio, there would very likely be few or none here to be trained, as there are none now.

Osaka and Tokio, let me repeat it, are not really two connected stations of one Mission, but *two Missions*.

#### SCHOOLS AND MEDICAL MISSIONS.

Another point, which it seems to me fails (and very naturally) to be appreciated at home, is the relation which the more indirect Mission work (schools and medical missions, for example) bears to the direct work of preaching the Gospel and establishing the Church. These things seem to appear at home as no more than desirable adjuncts. The true relation is very different. It is organic. It is almost vital. The great want of the Mission work here is opportunity, contact with the people, and that something more than a mere accidental meeting and passing. These people are, to an extraordinary degree for heathen, prepared for the Gospel, if it is brought to them. They are not, however, prepared to go and seek it. Osaka, for example, is a great business city. People are all absorbed in their own pursuits. You might as well try street preaching in Broadway as here. And so of any other work which looks for its opportunity simply to accidental meeting. A very good illustration of this is the present list of candi-

dates for Baptism. Including one who has quite decided, but not yet formally applied to Mr. Morris, these now number ten. Of these, three are (and one was until now) scholars in Miss Eddy's school. One is the mother of one of these scholars. Four are physicians, one of them Dr. Laning's former, and one his present, assistant, and the other two, men who have come under his influence. The remaining one is Dr. Laning's teacher and assistant in the dispensary. All of them, therefore, have been brought into contact with Christian teaching by means of this indirect work.

If we look at our communicants, the case is no different. They are very few, but of those that there are, *every one* has been brought into contact with the Missionaries in some such indirect way, either through means of the dispensary work, or the girls' school, or the former boys' school, or, in one or two cases, by being the servants of Missionaries. If it were not, therefore, for these indirect methods of coming in contact with the people here, we should have, of all the present candidates and communicants, so far as we can tell, *not one*.

If, now, anybody cares for my opinion (which is also that of the rest of the Mission here) as to what constitutes a properly equipped Mission for the work in such a place as Osaka, I should say this: We need three Clergymen, a physician, one male teacher (far better two), and two lady teachers. This is the very smallest force that can do the work properly. It allows nothing for filling up gaps caused by death, or by temporary or permanent return to America. It allows nothing also of superfluous force which in case of need might be drafted off to places in the neighborhood, as the demand, came for extension of the work. Still, these latter demands might wait until we had native workers to send, and foresight and prompt action in filling up gaps from home might prevent any serious and long-continued breaks in the ranks.

A Missionary physician's work here is important, not chiefly, I think, for what he does in dispensary or hospital work (though that is also very important), but chiefly for his influence with Japanese physicians (about half of whom practice now in foreign style), and for the support which his reputation gives to the Mission which he represents. Dr. Laning has, I suppose, more influence and reputation than any other foreign physician in this part of

Japan, and this influence will grow more and more valuable as time goes on.

As to the necessity of *two* lady teachers, Miss Eddy is, I think, a living illustration of that. What with loneliness, overwork, and too much responsibility, she is fairly worn out. She will certainly return home when her time is out. She says, also, most positively, that she will not come back again to Japan, and I fear she will not.\* At least one of the two ladies who will be needed if the work here is to be kept up ought to be here now, having a little leisure for the study of Japanese before the burden of the heavy work comes upon her.

ST. TIMOTHY'S SCHOOL.

As to our St. Timothy's School, prospects are a little brighter. We are not yet turned out of our house. The man to whom the owner expected to sell it has bought another place, and we are holding on from day to day and week to week, hoping that we need not go before the summer vacation. The number of scholars is increasing steadily. We have now eighteen, double the number we had a month ago, and there is every reason to think that the number will go on increasing; *but a place of our own, if we are not to be constantly in danger of seeing our work disappear in a day, is absolutely necessary.* I thought, on first beginning, that we could certainly find a Japanese house that would answer at least for a year or two. But we cannot count securely upon Japanese

\* From other sources we learn that the underlying reason for this is her mother's age and physical infirmities.

houses. If, by any possibility, we can have such a place, we ought to be able to open the school-rooms at least early in the fall. As to cost, I find, on further inquiry, that prices have gone up since the American Board Girls' School place was bought, and I do not think I could undertake to do what is needed for less than \$2,500 Mexicans.

NEED OF TEACHERS.

A word, in conclusion, as to the need of a foreign teacher or teachers for the school. As long as we have no theological department, we who are here, with assistance from Mr. McKim, when he comes, could keep up the school and dispense with a foreign teacher. It is possible, also, that, even when that time comes, a graduate or graduates of the Japanese Imperial University might be employed who would answer the purpose. The salaries that would have to be paid to such men, although greater than that paid to ordinary native teachers, would be a good deal less than would have to be paid to foreigners—\$600 or \$700 a year, probably. The upshot of the whole matter is that, so long as there is no theological department, we can, though somewhat at the expense of time which ought to be devoted to other work, keep up the school in such a manner as to prepare our students for entering on a course of study for the Ministry. But when the time comes to give that theological training which seems to me, at least, most peculiarly our work, it would be absolutely necessary that we should have more help. . . .

ACKNOWLEDGMENTS  
OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from March 1 to April 1, 1880.  
\* Lenten and Easter Offerings.

ALABAMA.		CENTRAL PENNSYLVANIA.	
Marengo Co.—St. Michael's.....	\$4 10	Lancaster—Miss H. K. Benjamin.....	75
Mobile—"A. C. K.".....	5 00	Milford—Good Shepherd, for Jaffa.....	2 50
	9 10	Paradise—All Saints, Missionary Box 13,369 ...	2 80
ALBANY.		Sayre—Church of the Redeemer S. S.....	11 72
Claverack—Trinity.....	1 52	South Bethlehem—Nativity.....	25 20
Cooperstown—*Christ Church.....	42 70	St. Clair—Holy Apostles', of which S. S., \$4.25..	10 61
Troy—St. John's.....	116 44	York—St. John's.....	6 00
	160 66		69 58
CALIFORNIA.		CONNECTICUT.	
San Mateo—St. Matthew's, of which from S. S., for Jaffa, \$33.....	66 00	Bethlehem—Christ Church.....	6 50
		Bristol—Trinity.....	5 00
CENTRAL NEW YORK.		Hartford—St. John's.....	73 20
Cazenovia—St. Peter's.....	50 00	Trinity, Missionary Box.....	13 56
		Uchron—St. Peter's.....	8 92

59 1880年5月号 日本。162-163頁。

訳出 162頁左下から4行目～右下から7行目。

私たちは、マキム氏からの書簡とティング氏からのこれとは別の書簡を紙面の都合により、省略せざるを得なかった。しかしながら、私たちは、次の書簡に格別の注意を払って欲しいと思っている。その書簡は、先般、江戸の伝道主教の承認を得て、大阪ステーションで開学された高等の男子校の恒久的な基礎に基づく設立を宣言することを目的として書かれたもので、一般的な性質に関する興味深い情報を多く含んでいる。

寛大な人物が、早い段階で、土地を購入し、そして建物を建てるのに必要とされる金額（いわば、2,500ドル）の寄付に動き出すと期待されている。その場合、送金方法として、資金は主教の指示に従い、ミッションの財務委員会に送付されることになるだろう。

60 1880年5月号 日本。T・S・ティング師の書簡から。1879年12月29日、大阪。〔1880年1月20日、2月9日〕。163-166頁。

訳出 163頁左14行目～164頁右12行目。164頁右15行目～右下から5行目。165頁左下から23行目～左下から18行目。166頁左17行目～右35行目〔原注（163頁左下欄外）〕。

〔大阪〕親愛なるキンバー氏：私たちは男子校に関してちょうど今、最も困難なところにいます。ちなみに、聖テモテ学校〔英和学舎。以下、この表記〕が、その学校に与えた名前です。まず、見積りを引き下げよという指令（原注）（これは大阪では2番目に受け入れ難いことですが）は、学校の存続に関して私たち全員を身震いさせました。そしてまだ私たちは、それを諦めるという考えには耐えられないでいます。それがあれば、私たちの作業に利益がもたらされるのです。すなわち、それは、青年（当校の学生で最も若いものは、14歳か15歳）を得る機会をもたらし、キリスト教徒の青年を鍛え、彼らが有利に神学研究に取り組み、それらを実行する際に、英語教本を利用できるように、さらなる機会をその間に捜し求めることになります。今までのところ、日本語ではこれらのことに関してほとんど無一物に等しいものです。こうしたなか、私たちがこの地に神学校をもう1校得ることがきるかもしれないということが、さらに期待されています。日本における私たちの活

動は日本での伝道事業の基礎を据えることであり、特に聖職者を育成することです。私たちがもし、東京と大阪ほど離れた地に2つのステーションを維持するつもりならば、聖職者のための教育機関を双方独自に持つべきです。それに、京都におけるアメリカン・ボードの学校（注1）の経験は、教育機関の最高位として神学科を設置することが、学校全体にとっても強いキリスト教の影響をもたらすということを示しています。そこで、学校の影響力は「まさに」、聖職者となるために勉学に励む年長の青年の影響力であることにアメリカン・ボードは気づきました。確かに彼らの環境は相当に恵まれていました。彼らのもとに来たとき、7年間ともに過ごし、共に迫害を受けてきたキリスト教徒である15名の青年からなるクラスを彼らは受け持ちました。現在もそうですが、いかなる場合でも、聖職者へ向けて勉学に励む年長の青年たちが、全校に影響を与え損ねることはほとんどありません。彼らは学校で最も高い位置にいます。私は、この街のどこかで設立可能な、「立派な」学校を持つこと以外に、日本人聖職者養成のための強力な機関を思いつきません。それは、可能であれば、より良質な訓練を提供し、生徒に神聖な聖職への準備課程に取り組む機会と誘引を示すのです。もし私たちが賃貸料なしの敷地と開校するのに十分な施設を確保できれば、思うに、こうした学校は、（神学部を除いて）日本人教師と経常費に関する限り、自給状態を実現できるでしょう。こうしたこととは別に、大阪では、私たちは自給の問題の検討に入るという希望さえ持つことはできません。それは、私たちがわずかでも実行に移してからのみ可能になるのです。

場所に言及することで、2番目の問題が現出します。すぐにより良い条件を見つけることができると期待しながら、私たちはさほど良くない地域の1軒の家屋で事業を始めました。2ヶ月近くの間、私たちは、来る日も来る日も、不動産業者に街中の物件を探させました。そして、私たちが失意のうちに諦めかけていたときに、突然、私たちは、現在の日本の家屋としては好ましい地域にある、とても素晴らしい家屋のある場所についての情報を得たのでした。私たちは移転から多くを期待していましたが、それから1日か2日で、断りの通知を受け取りました。こうしたなか、私たちはどこかへ移動しなければなりません。嫌々ながらも、旧来の地へ戻る以外にどうやら道はないようです。

こうした経験を通じて、あるひとつのことが極めて明確になりました。それは、私たちは借家に頼ることはできないということです。私の〔日本語〕

教師が伝えていますように、大阪で一般的に用いられている賃貸方式では、家主に、借家人の強制退去の自由が裁量として与えられています。たいいていの場合、期間については口約束ですが、緊急の場合、これは何の効力も持ちません。これに加えて、日本の家屋を学校として相応しいものにするには、修復や改良が常に必要になります。さらに、もし私たちが幾度となく引っ越さなければならぬのであれば、経費はすぐに相当なものになります。加えて、転がる石〔に苔は生えない〕の諺は、学校には10倍の力を持った形であてはまります。さらに、こうした幾度とない変更を通知する際の費用も、決して取るに足らないものではありません。

### 土地購入

それゆえに、私たちは、自身の場所を得るまで、永続性を期待することはほとんどできません。多くても2,000ドルあれば、自信を持って、おそらく私たちは土地を購入することができ、学生100名—うち40名は寄宿生—を収容するに十分な建物を建てることができます。しかし、土地に対する申し出や建物のための契約に対する準備がなされるまでは、断言するのは困難です。それは、おそらく土地の費用に拠るところが相当に大きくなります。もし私たちが、空き地を入手できれば、費用は私が指定したよりも少なくなるでしょう。しかし、好ましい界限にそうしたものを見つけるのは不可能に近いでしょう。取り壊されなければならない家屋がまちがいなくあり、これらがどれほどの価値かを事前に伝えるのは、おそらく不可能です。2,500ドルまで上があれば、学校にとってよりいっそう有利になるでしょう。というのも、そうすれば私たちは、これまでにないほどの好条件の立地を確保しうるのであります。この見積りには、あまり体を動かさない日本人学生にとって、相当に重要な事項である体育館に対するいかなるものも含まれていません。しかしながら、もし私たちが、他の部分で有利な取り引きをできれば、私たちはどうにかしてそれを手に入れられるかもしれません。

外国委員会がこうした目的のために予算を割り当て、9月1日の当校の開校に向けて建物を1棟得るために、6月あるいは少なくとも7月1日までに、この地で資金を得られるよう取り計らってくれる可能性はあるでしょうか。私はそうしたことをほとんど期待することはできませんが、そうした懸念にもかかわらず私は期待しなければなりません。こうした事項において1年の遅延は、私たちの効率性の低減から言えば、2,000ドル以上の浪費を伴うこ

とになると私には思えます。どれほどの好機が失われるかについては、私は伝えることができません。この地で物事の端緒を開くのは難しいことです。私たちは、最悪の時期を乗り越えたと私は思っています。もし私たちが、より良い立地と施設の増加をしっかりと約束されて、6月に学期を終了できれば、私たちは9月の新学期の開始期に、本格的な学校を手に入れているはずであると私は確信しています。逆に、もしこうした試みが失敗に終われば、私たちが再び好機に恵まれるか否かはっきり伝えることはできません。

### 現在は教会の好機

伝道任地においてまちがいなく戦略的な地点があり、重要な時期があります。日本が戦略的な地点であり、現在が重要な時期であるように、私には思えます。いかなる点でも、他の国家がいかに急速に動こうとも、疑いなく、これほど急速に私たちに向かって動いている異教徒の国家はほかにはありません。まちがいなく、あらゆるところに好機があり、仕事の一部は待たなければなりません。しかし、確かに、(ひいき目に見ないでも)日本が中国よりも10倍の速さで動いているときに、例えば、あなたは日本に待つように言うことはできないはずです。それにもかかわらず、本国から受領された額は、私たちのミッションにとってはほぼ最少額といえます。私は、これがほんの始まりに過ぎないこと、そして良質の学校を設立するというこの事業を首尾よく完遂することを忘れないようにしながら、委員会に「まさに今」私たちを支援するよう請願したいのです。私たちは、これから2年あるいは3年以内に、ある程度の効率性を達成しうるほどの事業の維持のために、ほぼまちがいなく、外国人教師を2名必要としています…。

追伸—学校の見積りは、この夏、女学校を建てたアメリカン・ボード・ミッションの経験に基づいています。

(原注) 最終的には、大阪ステーションは、今年、昨年に比して、追加で303ドル90セントの予算を割り当てられている。しかし、割り当てられた予算額のうち、400ドルはウィリアムズ主教の裁量であり、大阪の男子校の経常費に向けられている。

(注1) 同志社英学校。

1880年1月20日、大阪。

〔大阪〕学校に関しては、いまだに難局にあります。私たちは、現在私たちがいる家屋をすぐにでも後にしなければなりません。私たちが立ち去った場所以外に、私たちは、行くべき場所が見つけれられません。その場所に戻ることは、私たちにとって相当な不利益となるでしょう。私が思うに、私たちはそうしなければならないのです。しかし、私たちは、そこでは学校を充実したものにすることはできません。私たちが成功を取めたいのであれば、唯一の手段は建設することであると結論を下すよう、毎日のように強いられているように思えます。これについては、不利益が伴われるのはまちがいありません。学校の利益のためには、私たちは居留地を離れなければなりません。居留地の外では、外国人は財産を所有できないのです。さらに、保険もありません。現在、当校は法律的には私の日本人教師の学校であり、授業を行うために、契約に基づいて私たちを雇っています。財産は、もしいくらかであれば、このような方法で、あるいは、英国教会伝道協会〔CMS〕とともに、私たちミッションでそれに相応しい人物を探しえた日本人受託者の理事会によってのみ所有され得ます。保険について言えば、火災による危険は、東京や他の都市ほどここでは深刻ではありません。というのも、大阪は、火災の広がりを防ぐ河川や運河ですべて仕切られているからです。もし私たちが、私が今考えている場所、一すなわち、その都市の他の場所ほど家屋が密集しておらず、そしてまた、学校にまさに相応しい場所である島を手に入れることができれば、そこでの火災による危険はそれほど甚大にはならないでしょう。所有権について言えば、本国の一般的な教会委員会によって所有される財産と同じくらい安全であるように思えます。むしろ、それ以上かもしれません。というのも、抵当に対する意識がないようであるからです。学校の問題について言えば、ミッションが所有権を有しているかのように、それは実質的には私たちの掌握するところにあるといえるでしょう…。

—略—

#### 学校と医療伝道

母教会が、理解できない（至極、当然のことながら）もう1つの点は、比較的間接的な伝道事業（例えば、諸学校と医療伝道）と、福音書を朗読することや教会を設置するといった直接的な事業活動との関係であろうと私には思えます。

—略—

## 英和学舎〔聖テモテ学校〕

英和学舎に関しては、将来の見込みは少し明るいものです。私たちはまだ家屋から追い出されていません。家主が家屋の売却を予定していた男性が、これとは別の場所を購入したのです。私たちは、夏休み前に出て行く必要がないようお願いしながら、一日一日、一週一週、どうにかその場を持ちこたえています。学生数は徐々に増えています。私たちのところには現在、1ヶ月前の倍の18名の生徒がいます。そして生徒数が増えるだろうと考えるもっともな理由があります。「もし1日のうちに私たちの事業が消滅してしまうのを目にするというような危険に常にさらされないようにするつもりであれば、私たち自身の土地を確保することは絶対に必要です」。この最初にあたって私たちは、1、2年は目的に見合う日本の家屋を確実に見つけることができた、と私は思います。しかし私たちは、日本の家屋を確実なものとして期待することができません。万一私たちがそのような土地を得ることができれば、私たちは、少なくともこの秋の早い時期に教室を開室できるはずです。経費に関してはさらなる調査により、アメリカン・ボードの女学校が土地を購入して以来、価格が上がったと判明しています。メキシコドルにして2,500ドル以下では、今必要とされる事業に着手できないだろうと私は思います。

## 教師の必要

締めくくりとして、当校に外国人教師1名あるいは数名の教師を求めることについて一言申し上げます。神学科を設けない限り、ここにいる私たちは、マキム氏の助力を得ながら、彼が言うように学校を維持することができ、そして外国人教師なしで済ますことができます。そうした時期が来たとしても、目的に適う帝国大学の卒業生1名あるいは数名を雇用することも可能です。こうした人材に支払われる俸給は、並の日本人教師に支払われるものよりも高額でなければならぬでしょうが、外国人に支払わなければならないものよりはるかに少ないでしょう。すなわち、年におそらく600ドルから700ドルです。肝心なのは、神学科がない限り、他の事業に投じられるはずの時間は幾分か犠牲になりますが、私たちは、私たちの生徒が聖職を目指して学習を進める準備を行えるような学校を維持できるということです。しかし、私たちの事業において少なくとも、最も特異と思われる神学教練を施す時期が訪れた際に、私たちがさらなる助力を得ることは絶対に必要なことと思われまふ…。

## SCHOLARSHIPS IN THE FOREIGN FIELD.

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## BISHOP BOONE MEMORIAL SCHOOL (BOYS), WUCHANG, CHINA.

Appropriation for 1879-'0, 700 Taels, say \$333. Scholarships, each, \$40.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Culpeper.....	Christ and St. Paul's Churches (one-half).
Christ Church Sunday school.....	Christ Church Sunday-school, Baltimore, Md.
Fay.....	Mrs. Matthew Clarkson, New York.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Lathier.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Pateson.....	Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of Bishop Boone, through the Rev. A. R. Walker.
Grace Church.....	Rev. C. C. Pinckney, D.D., Charleston, S. C.
Japanese.....	Rev. A. R. Morris, Osaka, Japan.
Rev. H. W. Parker Memorial.....	Zion Church, Charlestown, W. Va.
Matthew Harrison.....	St. James' Sunday-school, Leesburg, Va.
Emmanuel.....	Emmanuel Church, Chatham, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
Edwin S. Wartman.....	Church of the Advocate Sunday-school, Philadelphia, Pa. (Expires July 1st, 18 0.)
St. James' Church.....	St. James' Church, Downingtown, Pa.
L. Clarkson.....	Trinity Church, Pottsdam, N. Y., "A Member."

## JANE BOHLEN MEMORIAL SCHOOL (GIRLS), WUCHANG, CHINA.

Appropriation for 1879-'81, 400 Taels, say \$533. Scholarships, each, \$40.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Keble.....	St. Peter's Church, Woman's Auxiliary Missionary Association, Westchester, N. Y.
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Alice Sandford.....	St. Paul's Chapel, Miss Barnes, New York, through Woman's Auxiliary.
Lydia Mary Fay.....	Holy Trinity Church, New York, Woman's Missionary Association.

## JAPAN MISSION.

Scholarships, each, \$40.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church Ladies' Association, Pelham, N. Y., in Boys' School, Tokio.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay, in Boys' School, Tokio.
Rev. S. A. Clark Memorial.....	Grace Church, Woman's Foreign Missionary Association, New York, in the Rev. Mr. Blanchet's Girls' School, Tokio.
St. Thomas.....	St. John's Sunday-school, Elizabeth, N. J., in the Rev. Mr. Quinby's Boys' School, Tokio.
Howard Duane Memorial.....	St. Thomas' Ladies' Missionary Association, New York, in the Rev. Mr. Blanchet's Girls' School, Tokio.
Ann Maria Jay.....	Mrs. M. A. Duane, Bergen Point, N. J., in Osaka Boys' School.
Sarah P. Doremus.....	Christ Church, Woman's Missionary Association, Rye, N. Y., in Miss Eddy's School, Osaka.
Faith.....	Church of Holy Trinity, Missionary Society, in Miss Eddy's School, Osaka.
Frances Shirley.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Bishop Williams.....	A Lady of New York, through Woman's Auxiliary, in Girls' School, Tokio.
"L.".....	Miss Rosa Baker and Sunday-school Class, Waverly, Md.
	Trinity Church, Columbus, Ohio, through Woman's Auxiliary, in Miss Eddy's School, Osaka.
	"L," Chicago, Ill., in the Rev. Mr. Blanchet's Girls' School.

## HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1879-'30, \$1,200. Scholarships, each, \$40.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Simon.....	St. Simon's Clove Mission Sunday-school, Stapleton, N. Y.

61 1880年5月号 外国任地の奨学金。日本ミッション。173頁。  
 訳出 173頁32行目～53行目。

日本ミッション  
 奨学金各自40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性協会を通じてロバート・エドガー夫人。東京の男子校へ。
アーサー・ヴァン・レンシーラー	ミス・ジェイを通じてニューヨーク州ライの女性。東京の男子校へ。 ニューヨーク州グレース教会海外伝道女性協会。東京のブランシェー師の東京の女学校へ。
S・A・クラーク師記念	ニュージャージー州エリザベス、聖ヨハネ教会日曜学校。クインビー氏の東京の男子校へ。
聖トマス	ニューヨーク州聖トマス女性伝道協会。ブランシェー師の東京の女学校へ。
ハワード・デュエイン記念	ニュージャージー州バーゲン・ポイント、M・A・デュエイン夫人。大阪の男子校へ。
アン・マリア・ジェイ	ニューヨーク州ライ、キリスト教会女性伝道協会。大阪のミス・エディーの学校へ。
セイラ・P・ドレマス	聖三一教会伝道協会。大阪のミス・エディーの学校へ。
フェイス	ニューヨーク州ライ、キリスト教会女性伝道協会。
フランシス・シャーリー	米国聖公会女性伝道補助会を通じてニューヨークの女性から東京の女学校へ。

<p>ウィリアムズ主教</p>	<p>メリーランド州ウェイバリー、ミス・ロサ・ベイカーと日曜学校。米国聖公会女性伝道補助会を通じてオハイオ州コロンビア三一教会。大阪のミス・エディーの学校へ。</p>
<p>“エル”</p>	<p>イリノイ州シカゴ“エル”。ブランシェー師の女学校へ。</p>

continue to bless this field, and that He will inspire the hearts of His children to both pray and work for the building up of His kingdom in and about Wuchang. The Bishop was much pleased with the promise of this station. He, with Mr. Boone and Carrie, spent nearly two weeks with us, and we had some very enjoyable services. It was unfortunate that the visit was during the Chinese New Year's holidays, when the schools were closed and many people away in the country. Yet perhaps it was as well, after all, for our chapel would not have held any more than were present, and it was with great difficulty that the class for Confirmation could approach. Forty-three were confirmed. Could the whole number of candidates have been present, there would have been more than fifty. Fifty-eight natives remained to receive the sacrament of the Lord's Supper. Since my report last June I have baptized thirty-six persons. As there are now a number of persons looking forward to receiving the sacrament, it is probable that Mr. Sayres will report in June next a number even larger than that of last year.

#### NEW CHAPEL NEEDED.

The Bishop was deeply impressed with the urgent need of a new church building. It has been a source of constant regret to me, for two years, that we have no suitable place for assembling to worship God. But my faith has grown so large that I believe we shall have a church here before another year ends. I believe that some individual, or maybe the Committee itself, will find it not only a pleasure, but practicable, to send two thousand taels for the purpose. The ground of my faith is that a church is so essential to the prosperity and growth of our work that God will lead some one to give it to us. Of course, I shall not see it myself; but I hope to meet some day in Heaven many who have worshipped in it before my name is forgotten here.

I have now but a few days more in Wuchang. I expect to leave Shanghai about the last of this month, and upon the recommendation of the Bishop I have decided to go by way of Europe. So I hope to see you in New York *en passant*. We are all in good health here now. I have sent six young men

to St. John's, and take eight more and a teacher with me when I go to Shanghai.

FROM LETTER OF THE REV. D. M. BATES.

The publication of the following interesting letter has been unavoidably delayed.

ST. JOHN'S COLLEGE, SHANGHAI,  
December 23d, 1879.

This is the status with which we start the College:

The *barely necessary* buildings for living and recitations; four instructors, including the Bishop, who has many other duties and cares; the scholars to teach; a few Chinese text-books.

From this statement you will see that all appliances, apparatus, scientific instruments, books, a library building, and a chapel for religious services are wanting. The Bishop needs at least fifteen thousand dollars to supply these deficiencies. Such needs as text-books in Chinese we must, of course, strive to remedy ourselves as we go on with the work, but the other needs can only be met by friends at home. Some one recently wrote me that the college seems to be upon a "weak scientific basis, and yet that it should be otherwise seems the most pressing necessity of all. This I know is costly, both in men and appliances."

Now, at home, great help has been afforded educational institutions through donations from wealthy men, by which lasting memorials of their names have been reared. Bishop Schereschewsky wishes it to be known that he would be glad to have St. John's possess similar memorials. Is there not some one who will build for us a college chapel? It would only require \$6,000 to erect a beautiful structure; or a library building, which would here only cost \$1,500; or a sum with which to begin a library; or an alcove of books, which would be most welcome, and need not be Chinese; or a telescope; or, in fact, anything which would help toward the establishment of the College upon a sure basis.

There is no doubt that there are wealthy Churchmen who could meet any one of these needs without feeling poorer for so doing. Is it, then, too much to hope that some good Christians, influenced by beneficent motives, may be induced to send us the help we need?

#### JAPAN.

FROM LETTER OF THE REV. T. S. TYNG.

OSAKA, March 1st, 1880.

OUR St. Timothy's School is getting on very

well. We had three new scholars to-day, and shall probably have more in the next few days. The number now is about twenty-

eight or thirty—I cannot tell exactly, as I have no list at hand. We have every reason to look for quite a large school next year, if we only have the place to hold it in.

Do you know of any one who will send us a cabinet organ for St. Timothy's School? We do not need a large one, though, to stand the transportation and climate, it ought to be well made. The smallest-sized Mason & Hamlin would answer very well—a four-octave, single-reed organ, that is. The Japanese Government has just issued the schedule of a proposed tariff, in which musical instruments pay a duty of twenty-five per cent. instead of five, as at present. If this receives the assent of the treaty powers, as it is said that it probably will, it will go into effect immediately, and after that, of course, it will be much more expensive to get one here. Indeed, if we could have one, at the same time, which could be used for the girls' school, it would be a very good thing.

I have been going over again, more in detail, the price of building here, and am inclined to think that I could get accommodation for 100 scholars, thirty-five or forty of them boarders, at present rates of Japanese currency, for the smaller of the two sums I have mentioned, *i. e.*, \$2,000. The great uncertainty is the land. The buildings, even allowing one-third more than the rate paid for the Congregationalist girls' school last summer, could be built (excluding the gymnasium) for \$1,200 Mexican. That would leave \$800 for the land. It might cost more than that; but I will certainly undertake to buy the land and provide accommodation enough to keep the school going (say rooms for twenty boarders, the school-room accommodation remaining the same) for \$2,000. Of course we should not in any case build faster than the actual needs of the school made necessary.

The buildings we propose would be built in the ordinary Japanese way, timber frames, with walls of plaster. If the outer coat of plaster were renewed once in six or seven years, they would last probably as long as Mission schools would be needed here, say for thirty or forty years, or perhaps longer.

LETTER FROM THE REV. JOHN M'KIM.

Tokio, March 4th, 1880.

The "Eternal God, Who alone spreadest out the heavens and rulest the raging of the sea," on Monday night brought us to the haven where we would be.

Our voyage was one of twenty-three days. We were very glad to tread *terra firma* once more, for the life on the ocean wave was one of great discomfort. Mrs. McKim was quite sick the greater portion of the time, and I did not wholly escape. The first three and last three days the sea was very rough, but for the rest of the voyage we had fair weather. I came up to Tokio through a heavy snow-storm (the first of the year) Tuesday afternoon, and reported to the Bishop. I had great difficulty in finding his residence. I had looked for his address in the directory, and had written it down, but when my jinrikisha man went to the place indicated we found that the house had been burned in the great fire of last December. Then I was in a quandary; the jinrikisha man chattered to me in Japanese, and I tried to explain in English what I wanted of him. It must have been very amusing to passers-by, but it was quite a serious affair with me. After much wandering we found a Presbyterian Mission, at which I learned the Bishop's present address.

The Bishop received me very kindly, and took me to call on the Rev. Messrs Blanchet and Quinby. Our Missionaries in Tokio are a hard-working, self-denying set of men, and the good Bishop does the work that would keep two ordinary men busy.

On Wednesday morning Mr. and Mrs. Blanchet came to Yokohama to see us, and urged us to come up to Tokio for a week or more before going to Osaka. We accepted with pleasure, for we wanted to see the Mikado's capital, and we also thought we would learn something of Mission work, and have an opportunity of becoming acquainted with our brethren here.

Wednesday night I read Evening Prayer at Mr. Blanchet's house; quite a number of American and English residents were present at the Service.

This morning I attended the lecture in Church History at Trinity Divinity School. Five young men, fine, intelligent-looking fellows, were in the class, and seemed intensely interested; they took very full notes of the lecture.

*Monday, March 8th.*—I attended the first Service in Japanese yesterday. The reverence of the natives in the house of God would shame the majority of congregations in America. I assisted in the celebration of the Holy Communion, administering the cup.

In the afternoon I witnessed a Baptism.

62 1880年6月号 日本。T・S・ティング師の書簡から。1880年3月1日、大阪。210-211頁。

訳出 210頁左下から1行目～211頁左下から7行目。

英和学舎は大変順調です。本日新たに3名の生徒を得、おそらくこれから数日中にさらに生徒を獲得できそうです。生徒数は、大体28名あるいは30名ですが、手元に名簿を持っていないので正確には伝えられません。校舎を構える場所さえあれば、私たちは、来年極めて大規模な学校を求めるもっともな理由をあげることができます。

英和学舎用のキャビネット・オルガンを私たちに送付してくれる方をご存知でしょうか。良質のものであるべきですが、私たちは輸送や気候の変化に耐えうる大型のものは必要としていません。もっとも小さいサイズのメーソン&ハムリン社のオルガンがまさに目的に適うものでしょう。すなわち4オクターブのシングルリードのオルガンです。日本政府は、現行の5パーセントに替わって、楽器に25パーセントの関税をかけるという関税案計画を打ち出したばかりです。おそらくそうなるであろうといわれていますが、もし、これが締約国の同意を得れば、関税案はただちに効力を発生し、当然のようにそれ以降は、この地で楽器を入手するのにより高額な資金が必要になるでしょう。実際、もし私たちが同時に、女学校で使用するができるオルガンを手に入れることができれば、このことは大変望ましいことでしょう。

私は再び、ここでの建物の価格をより詳細に調べ直しており、現在の日本の通貨レートで、私が言及した金額2つ、「すなわち」2,000ドルよりも少額で、寄宿生35名あるいは40名からなる学生100名用の宿泊施設を確保できると考えるようになってきました。不確定要素が相当に多いのは土地です。昨夏、組合派の女学校に支払われたレートよりも3分の1高いとさえいわれていた建物は（体育館を除いて）メキシコドルでいうところの1,200ドルで建設できるでしょう。これにより、800ドルが土地のために残されることとなります。費用はそれ以上になるかもしれませんが、私は2,000ドルで、土地の購入に着手し、そして学校を維持するに十分な宿泊施設（すなわち、寄宿生20名用の部屋、同じ状態のままの教室宿泊施設）を供給するつもりです。もちろん、私たちはいかなる場合でも、必要とされている当校の要望よりも性急に建設すべきではありません。

私たちが提案した建物は、漆喰の壁を伴った木造で、通常の日本の方式で

建てられることになるでしょう。漆喰の外塗が6、7年に1度新しくされるのであれば、それらは、おそらくミッション・スクールがここで必要とされる限り、30年か40年もしくはそれ以上のあいだ持ちこたえるでしょう。

waiting until the Church at home awakes, until it longs for the conversion of the heathen, until it prays night and day with tears, and beseechings, and yearnings, and groanings for this, and then He will hasten the time.

I did not intend to write all this when I sat down. I only intended to write a short note. I write in haste because the mail leaves unexpectedly early, going this afternoon, and I ought to send this over at once—this very minute; but I feel these things so deeply that, when I begin, the words pour out, and I cannot help it at all.

As I said, the work is so absorbing—there are the boys and girls to look after and be a father to, and the whole machinery of the Mission to oversee, and the accounts to be kept, and the money to be paid out; and then there is the hospital. I have just come from there. In the new book I opened there three days ago are registered seventy-nine new patients, and the day is not half through yet. Of these seventy-nine, eighteen are women. The patients range from eight years to sixty, quite a number being of the latter age. To-day there is a Buddhist priest with some trouble of his eyes, “opacity of the cornea.” What is most remarkable about it is that he came, blind and sick, 240 li (about eighty miles), all the way from his Buddhist temple worship, to seek healing and health at the hands of the Church! It is very like what we read in the Gospels of the sick, the maimed, and the blind coming from afar to JESUS to seek for

cure. Dr. Bunn will be glad to know that, when the Bishop was up here last, among the forty-four persons confirmed by him was one man who had heard and believed while waiting in the hospital as a patient. I see him at church, and his glad and happy face is alone worth all the money and pains and troubles and *lives* given to GOD for the Mission work here—for a soul's value is priceless, and I say it with deep reverence. But would not CHRIST have come and died if there had been only one soul in the whole world needing to be saved?

I know that people will very likely be prejudiced by the sickness and deaths that have occurred here. A part of it is doubtless due to the climate, but it is the climate of China, not of Wuchang particularly. No part of China is absolutely healthy (nor any part of this world, in fact), and it is not absolutely safe for any foreigner to live here on account of the malaria, the sun's heat, and the diarrhoea, but Wuchang is not any worse than any other place. It is, however, a very cold faith and heart that will stop to calculate, to weigh probabilities and chances as to health and life, when work in the MASTER's service is required. All we have—life, health, wife, husband, children, father, mother, all—all we have or could have, were these dear ties ten thousand times more dear or more numerous, ought to be as nothing when He calls us to work for Him, when He chooses us out and gives us the honor and pleasure of working for Him and His Church.

## JAPAN.

## NOTICE.

THE Committee for Foreign Missions have recently published a lecture, prepared and delivered on sundry occasions by their Missionary, the Rev. WILLIAM B. COOPER, entitled “The Manners and Customs of the Japanese, and the Progress of Christian Missions in Japan.”

This very interesting pamphlet may be had in limited quantities, without charge, upon application to their Secretary, 23 Bible House, New York.

## LETTER FROM THE REV. JOHN M'KIM.

OSAKA, April 12th, 1880.

WE arrived in Osaka, Friday, the 9th inst. We were obliged to remain in Tokio from the

3d of March to the 7th inst., because of Mrs. McKim's indisposition.

The physician said it would not be prudent for her to attempt another sea voyage for a month at least.

I think I improved the time while in Tokio almost as well as if I had been here. I took lessons in Japanese from a teacher, beginning the 9th of March. I preached six times in English and read the Service in English ten times, and assisted at three Japanese Services, reading the Gospel at two and administering the chalice at the third. I had an opportunity, also, of becoming a little acquainted with the work of the Church at Tokio, what the brethren there found to discourage and impede their work, and what there was to encourage them to go forward.

There are at present but two *able-bodied*

men in Tokio—the good Bishop, who is attempting the work that should require the constant attention of three men, and the Rev. Mr. Blanchet, who is also overworked.

These two men try to teach in the Theological School what is required of *four professors* in our seminaries at home, and also have charge of three chapels, which they serve with much zeal and earnestness. The strong constitutions which both originally had are gradually giving way, and unless the Church at home rallies to their support they will be obliged to retire from their work for a season.

Mr. Quinby, who has been sick, teaches but one hour a day in the boys' school; he is neither able to preach nor to assist in the Theological School. If Mr. Cooper were well enough to return he could do much, for he has acquired the affection and confidence of the natives, and was very successful in his work.\*

\* Mr. Cooper sails this month for Japan.—Ed.

I think the success of the Church must depend on a native Ministry; but we cannot have that unless there be a training-school, and that, to be successful, must have the requisite appliances.

We have already begun housekeeping, although we have been here but three days. We found Miss Eddy so well supplied with furniture that we had very little to do in order to make our rooms habitable. The house is a very comfortable one, and is every way more suited to our needs than the addition which was proposed to be made to Mr. Tyng's house. We are very well situated, and I think we shall find it very pleasant in Osaka. Miss Eddy will live with us, and her boarding pupils will occupy, as before, a portion of the building.

The mail closes to-day, and I have other writing to do, so I must leave further account of ourselves till another time.

## ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on *STATION D, NEW YORK*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from May 1 to June 1, 1886.

\*Lenten and Easter Offerings.

ALABAMA.			
<i>Whistler</i> —"W. T. S.," for Japan.....	\$20 00	<i>Fair Haven</i> —St. James', of which for Emily Williams School, \$10.....	20 00
ALBANY.		<i>Hartford</i> —Christ Church, Mrs. A. Goodman... Bureau of Relief, through Woman's Auxiliary, for travelling expenses of secretary....	50 00 5 30
<i>Albany</i> —Miss A. E. Tweddle, for Endowment Fund, St. John's College.....	200 00	Williams School: Berkeley Divinity School, St. Luke's Chapel (of which from Bishop Williams, \$10), \$20; Holy Trinity, ladies, \$30.	30 00
<i>Potsdam</i> —Trinity, of which for "T. Streetfield Clarkson" Scholarship, In Memoriam, St. John's College, \$100; "Levinus Clarkson" Scholarship, In Memoriam, St. John's College, \$100; St. John's College, \$50; "L. Clarkson" Scholarship, In Memoriam, Bishop Boone Memorial School, \$40.....	320 56	<i>Southbury</i> —Epiphany.....	5 00
		<i>West Haven</i> —Christ Church S. S.....	13 25
	529 56		130 55
CALIFORNIA.		DELAWARE.	
<i>San Francisco</i> —Grace.....	17 00	<i>Christiana Hundred</i> —Christ Church, 5-cent collection.....	31 79
<i>San Mateo</i> —St. Matthew's S. S. Classes, for Jaffa.....	15 50	<i>Lewes</i> —St. Peter's.....	5 00
	32 50	<i>Wilmington</i> —Calvary.....	8 45
			45 24
CENTRAL NEW YORK.		EASTON.	
<i>Elmira</i> —Trinity.....	103 60	<i>Kent Co.</i> —Chester Parish, St. Paul's, of which Missionary Box 17,485, 90 cents.....	3 75
CENTRAL PENNSYLVANIA.		<i>Talbot Co.</i> —St. Michael's Parish, St. Michael's... Whitemarsh Parish, "Miss K. C.".....	14 84 1 00
<i>Leacock</i> —Christ Church.....	2 81	<i>Worcester Co.</i> —Whaleville, Johnny's and Flerie's Missionary Box, for support of "Yoong Kun," Eaird Hall.....	3 00
<i>Nickel Mine</i> —Grace.....	90		22 59
<i>Paradise</i> —All Saints'.....	3 82	GEORGIA.	
<i>Philipsburg</i> —Missionary Box 8,532.....	6 03	<i>Atlanta</i> —St. Philip's.....	20 00
<i>Williamsport</i> —Christ Church.....	60 30	<i>Macon</i> —St. Paul's.....	6 20
<i>York</i> —St. John's.....	81 65		26 20
	156 17		
CONNECTICUT.			
<i>Bridgeport</i> —Christ Church, Miss "A. L.".....	5 00		
<i>Clinton</i> —Holy Advent.....	2 00		

63 1880年7月号 日本。ジョン・マキム師からの書簡。1880年4月12日、大阪。245-246頁。

訳出 246頁左14行目～左17行目。

〔東京〕患っているクインビー氏は、1日につき1時間だけ男子校で教えています。彼は、説教をすることも、神学校で手伝いをすることもどちらもできません。

注記：ジョン・マキムは、1880年3月1日の来日後（1880年3月4日付マキム書簡）、3月3日から4月7日まで夫人の病気のため東京に滞在し、4月9日に大阪に到着した。この書簡を執筆した地は大阪であるが、情報の内容は東京についてである（1880年4月12日付マキム書簡）。

ed for your consideration, and I trust that the work, once begun, will not fail of final, if not immediate, accomplishment.

Respectfully,

Your obedient servant,  
HENRY LANING.

LETTER FROM THE REV. A. R. MORRIS.

OSAKA, JAPAN, April 20th, 1880.

During the quarter from January 1st to March 31st the number at our Sunday Services have ranged from twenty-one to thirty-three in the morning, and from twenty-five to thirty-six in the afternoon. On Ash Wednesday we had twenty-nine, and on Good Friday twenty-four. During Lent we had a Service on Friday afternoon, at which Mr. Nakashima gave instructions, the number ranging from nineteen to twenty-three.

I have been to the chapel on week-day afternoons to talk to droppers-in on twenty occasions. On five days people came in, on fifteen none came, and on five days I was unavoidably absent. I have taught inquirers at my house on four days.

On March 10th I began to teach the Bible in the boys' school, going every other day. This has made it necessary for me to go to the chapel only once a week instead of twice, as formerly.

On January 21st Miss Eddy's servant and her daughter applied to be admitted as candidates for Baptism. I began teaching them, but the mother withdrew, after coming a few times, on account of the strenuous opposition of her friends; but she continued to allow and encourage her daughter to come. I have put her in the class of catechumens, consisting of three of Miss Eddy's school children. When I last wrote you there were only two in the above-mentioned class; on February 10th the third applied. She had been long desirous of being baptized, but her parents objected so strongly that she did not feel able to; but at last, seeing that her heart was set upon it, they gave their consent, and she entered the class.

I baptized two of the above, who applied in September last, on Easter-day. I hope in a few weeks to baptize the others.

I also mentioned in my January report that Dr. Laning's teacher, assistant, and three physicians had applied to be received as candidates for Baptism. One of these has since withdrawn; the others continue to come for instruction.

I have been under the painful necessity of suspending one of our Church members from

the Communion for grossly immoral conduct. The proofs seemed conclusive, and no penitence or wish to reform was manifested. Our number is so small that we feel the loss of even one very much.

On February 11th a man and his wife, who were members of our congregation, but who had been very irregular in their attendance, left Osaka and went to Nagasaki. Also one of our members, baptized about two years ago, and who afterward entered the army, has left Osaka with his division of the army and gone to Tokio. As an offset to this, one of the former members of Bishop Williams' congregation in Tokio has lately come to Osaka to live, and has been quite regular in his attendance at Service.

LETTER FROM THE REV. C. T. BLANCHET.

TOKIO, JAPAN, May 12th, 1880.

The recent tidings from the Mission Rooms have certainly been very refreshing to us; besides the arrival of the Rev. and Mrs. McKim, who spent a month with us, we hear that the Rev. Mr. Cooper's health is sufficiently recovered to justify his speedy return to the field; and the prospect of a new married Missionary being sent to Tokio in the fall is matter for great rejoicing with all interested in the Church's work in the Foreign Field. It was also gratifying to learn that an appropriation had been made by the Committee for the support of twenty pupils in our girls' school, and I trust that the friends of the Japan Mission will not forget that this very increase in our force will also necessitate additional accommodations and appliances. The greatest drawback to our work since the great fire of November, 1876, has been the want of suitable accommodations, whether as residences, schools, or places of worship. Something has already been done with regard to the latter, and we are hopeful that by next September we shall have two comfortable residences to move into; but there remains to provide two more residences and accommodations for two schools. Mr. Quinby (whose health, I am glad to say, has very much improved of late) will, no doubt, let you know what the needs of the boys' school are, and I beg to reiterate our oft-repeated request for suitable accommodations and appliances to carry on the girls' school in a manner that will reflect credit upon the Church. Being no architect, I am unable to say just what should be the style of the building, or what would be its probable cost; but it

64 1880年8月号 日本。A・R・モリス師からの書簡。1880年4月20日、  
大阪。285頁。

訳出 285頁左26、27行目。

〔大阪〕3月10日に、私は男子校に1日おきに通いながら聖書を教え始めました。

should have accommodations for at least fifty boarders, and half as many day pupils.

We shall also need new desks, maps, charts, etc., and an organ for the girls to practise on—a second-hand one in good condition would answer very well. Second-hand text books would also be very acceptable, viz.: Wilson's Readers, Quackenbos's Grammars and Composition, Cornell's Geographies, Davies' or Robinson's Arithmetics and Algebras, some good recent outlines of Universal History, Green's Short History of the English People, Higginson's Young Folks' History of the United States, and some good elementary works on Drawing and Book-keeping, and Dr. Smith's Smaller History of the Old and New Testament. While begging, I may as well add that, as some of our divinity students understand English, I should be glad to get a half-dozen copies of the following books to form a nucleus for the Divinity School Library, viz.: Smith's Students' Old Testament and New Testament Histories, Smith's Ecclesiastical and Church of England Histories, Canon Perry's History of the Reformation, Hardwick's Reformation and Middle Ages, the best compendiums or analyses of Pearson on the Creed, Browne's Thirty-nine Articles, Butler's Analogy, and Hooker's Church Polity; Paley's Evidences, Bishop McIlvaine's Evidences, Hardwick's CHRIST and other Masters, and any other works on Modern Scepticism; some good Manuals on the Prayer Book, Church Government, and Canon Law; a good Map of the World, another of the Roman Empire, and one of Palestine.

I know I am making a large request; my only apology is the great need of the things asked for, and as we are not able to make up this deficiency ourselves, it becomes a duty to make those wants known to those who are both able and willing to contribute toward this pressing need.

#### BAPTISMS.

You will be glad to hear that on Easter Day nineteen persons were admitted into the Fold of CHRIST by Holy Baptism, and that among these were four of our girls. The school numbers fifteen at present, and we have three or four more in view, about as many as our present narrow quarters can accommodate. There will be no difficulty, however, in getting as many more as the friends at home will undertake to support and the Board will provide with suitable accommodations.

#### FROM LETTER OF THE REV. T. S. TYNG.

OSAKA, May 10th, 1880.

Your favors of March 10th and 30th were duly received. I have to thank those concerned for the energetic way in which my request for an appropriation for the buildings for St. Timothy's School was taken up. It shows an appreciation of what, it seems to me, is a matter of the very first importance as regards the Japan Missions—namely, that *time* is of the utmost consequence. In the rapidity with which the Missionary opportunity is passing before our eyes, soon, if not seized, to pass away, months here are like years in most Foreign Missionary Fields. If our people could only realize that a whole generation in Japan are growing up amidst surroundings and under a system of training that are separated as by an immeasurable gulf from that in which the last generation grew up, that already the advance-guard of this generation has reached manhood and womanhood, and that in but a few years more even the memory of the old Japan will have passed away, except among a few old people here and there; if our people could but realize this, I say, there would certainly be an uprising to do thoroughly this work in this generation, that the way might be cleared for like thorough work in those other heathen countries that are advancing more slowly, but no less surely, to us who have to give them the higher civilization and the Gospel. And so, while we thank the Churchmen very much for what they have already done for us, we cannot, by any means, stop asking for more. We ought to have two more lady Missionaries here in Osaka—one, at least, immediately. There is another want also, a pressing one—that is, of a hospital.

This hospital work has been well prepared for in the dispensary that Dr. Laning has maintained these last six or seven years. Now, if ever, seems to be the time to begin it. It should not be forgotten that to strengthen one department of the Mission is to strengthen, not that alone, but the whole, to help to make more effective the work of every Missionary. Indeed, to open a hospital and medical school would be nearly to double the opportunities for usefulness to at least each clerical member of the Mission. It can hardly be said too often that the great need of the Missionary here, after he has learned enough of the language to communicate with the people, is opportunity: some means by

which he may be brought in contact with the people in more than a passing and temporary way. This opportunity must come from school and hospital work more than from any other source. There can be nothing in the experience of the ordinary Missionary that will give opportunity such as these afford until there is established the strong nucleus of a working native Church. It is difficult to realize, except as one is brought in personal contact with it, the strangeness of Christian truth to these heathen people, and the necessity for something far more than two or three chance sermons even to open the way for the understanding of the Gospel.

We begin to realize here in the Mission field as never before the immense advantage that the synagogue was to the Apostles and their fellow-workers, the divine policy—if it may be so said with reverence—of the command, “*to the Jew first.*” In the synagogue were gathered together those who by the whole training of their lives had been, as it were, prepared by God for the understanding and reception of this truth of the Gospel. All would understand and be interested in what they heard, even though many were hostile. There would be abundant opportunity for the thorough teaching of the new truth. The congregation was a fixed one, not a changing throng brought together by curiosity. Under such circumstances the Apostles labored on until almost every one of the Jews in the place where they were working either understood and believed, or understood and rejected. When, finally, there came a rupture and a separation, the young Christian Church would be already formed, and placed like leaven to leaven the whole surrounding lump of heathenism.

Here we have no Jews and no synagogue. We must, therefore, devise as well as we may some substitute, some means by which we may be brought in contact with one set of people long enough to teach them Christian truth, so that they may begin to understand it. For this we need our schools and hospital. To plunge into the surging crowd of a heathen city, and preach to all comers, having one congregation to-day and another to-morrow, whatever may be said in its favor, is not the Apostolic method. And I believe that, as human nature is constituted, it can rarely be a very successful method. No; give us our synagogues, give us our hospitals and our schools, where we may meet the same set of

people long enough for them to begin fairly to understand what we teach.

St. Timothy's School now numbers forty-two scholars, of whom thirty-four come with some degree of regularity. Schools in Japan are not and cannot be made as regular as in America or Europe.

We have just engaged two new teachers—one of English translation and one of mathematics, who will help, I think, to bring us in more scholars.

FROM LETTER OF THE REV. JOHN M'KIM.

OSAKA, May 3d, 1880.

I have a very good teacher, who tries his best to teach me the language, and whose fault it will not be if I am unsuccessful. The language is very difficult, chiefly in its idioms, I think. There are really two languages, the written and the spoken; this last may again be subdivided into the common colloquial and the refined colloquial. The difference between these is so great that the lower class can with difficulty, and sometimes not at all, understand persons using the better language.

The only practical work I can do at present is to read Daily Morning and Evening Prayer with Miss Eddy's School. Mr. Tyng hopes soon to have work for me in the boys' school.

I enclose a photograph of the largest idol in Japan. The idol is called “Dai Butsu,” or “the Great Buddha.” It was cast by a celebrated worker in bronze at the desire of the Shogun Yoritomor, A. D. 1252. It is nearly fifty feet high and eighty-seven feet in circumference. The length of the face is eight and one half feet, the circumference of the thumb three and one half feet, and the diameter of the knee thirty-four feet. It made me sick at heart to see the people bowing down before this mass of bronze, “the work of men's hands.” Within the idol there is quite a large room, in which are three shrines, before which incense is continually burning. The idol is at Kamakura, the ancient capital of the Shogunate.

While at Tokio I visited the great temple at Asakusa. It reminded me somewhat of the “mammoth, unequalled hippodromes” we used to see advertised every summer at home. In the same enclosure with the temple, and surrounding it on all sides save one, are monkey shows, wild beast shows, booths where wax works are exhibited, performances in jugglery, tea-houses, refreshment and toy-stands.

The people seemed to come prepared to "kill two birds with the one stone," to worship and then be amused, or *vice versa*.

In the temple is an idol which is supposed to possess healing virtues. The rule is to rub the idol with the palm of the hand and then the part of the worshipper's own body which is afflicted. I am told that many contract diseases by this senseless worship. While I was there I saw a man with diseased eyes rub the idol and then his eyes, repeating the action several times. It seems to be regarded with a great deal of faith, for it has been rubbed until its original shape is almost obliterated.

Every worshipper brings an offering, and as he throws it into the cash-box, which is a part of the furniture of every temple, he claps his hands to call the attention of the gods. I thought of the prophet at Mount Carmel, "Peradventure he sleepeth, and must be awaked."

May 7th.—The American mail has arrived, and we all rejoice with Mr. Tyng that there is

hope of having the boys' school built. If we can have a building we may look for the permanence of the school, but not otherwise, for the uncertainty of the tenure of leased or rented property here makes everything and every one connected with the school more or less unsteady.

I am glad, also, that he mentioned the need of two lady teachers for Miss Eddy's school. She has been overworked, has had the responsibility of everything connected with the school placed upon her, and has denied herself many little needed comforts that she might give of her own means to its support. She is tired and discouraged; if she had had more assistance I don't think she would be willing to leave the work and go home.

If we had five like her the amount of work and good that could be accomplished cannot be estimated. If some one could come out now and assist Miss Eddy I think she would be encouraged to come back to Japan after taking her needed and well-earned vacation.

Mrs. McKim and myself are quite well, and already feel at home.

## HAITI.

### LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, June 3d, 1880.

THE fourteenth annual session of the Convocation of the Church in Haiti, which was opened by the annual sermon and Holy Communion on Trinity Sunday, the 23d ult., closed on the Thursday following with a public Missionary meeting. The session was, perhaps, the most satisfactory in all respects that we have ever held. All our parishes and Missionary stations were represented, either by clerical or lay deputies. Two of the Clergy could not attend—the Rev. Mr. Jones, of Jeremie, and the Rev. Mr. Brown, of Acul.

Tuesday, the 25th ult., I held an Ordination, at which the Rev. H. Michel, for three years last past the Deacon in charge of Emmanuel Chapel, Trianon, was advanced to the Priesthood, and the Rev. Jean Jacques Constant, for the last five years lay-reader and Candidate for Holy Orders in the parish of the Good Shepherd at Buteau, was admitted to Deacon's Orders, to minister in the same parish.

The Convocation decided to meet biennially hereafter, fixing the next meeting for the Sunday after Epiphany, 1882, and requested the Bishop to hold Missionary Conferences during the interval of these biennial sessions at Port-au-Prince, Jeremie, Cayes, and Gros

Morne, so as to decentralize at these various points the Missionary influence which up to the present has been all centralized at the capital by the annual meetings of Convocation. The Epiphany season was chosen for the future meetings of Convocation for two reasons, viz.: 1st. It is then the dry season in Haiti; the roads are good, and therefore the brethren can travel with greater facility; whereas Whitsun-tide is always a rainy season here, and has been very inconvenient for our members in coming hitherto to the meeting of Convocation. 2d. The schools are all in vacation here during the month of January; and hence our brethren who are occupied as school teachers will be more at liberty to attend the meetings of Convocation held in the Epiphany season. The Rev. Mr. Jones could not attend our last session because of the necessity of being present in his school. The Rev. Mr. Benedict found some one to replace him in his school at Cayes; but on two previous occasions when he had thus left his school in charge of another he found, on his return home, that serious disorders had taken place during his absence.

I think the change of time has been wisely made; and it seems to be a happy thought to establish a reciprocal Missionary movement of

65 1880年8月号 日本。T・S・ティング師の書簡から。1880年5月10日、大阪。286-287頁。

訳出 286頁右3行目～右11行目。287頁右3行目～右11行目。

〔大阪〕3月10日と30日のあなたの手紙を頂戴いたしました。私は、英和学舎の建設予算に対する私の要求が取り上げられる際に、尽力して下さったことに関して感謝しなければなりません。それは、日本ミッションに関する第一の重要課題が何であるかを評価しているように、私には思えるのです。すなわち、「時」が最も重要であるということです。

—略—

英和学舎は、現在、学生42名を数えます。そのうち34名はある程度、定期的に足を運んでいます。日本における学校は規則正しくなく、アメリカや欧州のようにすることはできません。

私たちは、新任教師2名を雇用したばかりです。1人は英語翻訳で、1人は数学です。私は、彼らがより多くの生徒を集める際の助力となると考えています（注1）。

（注1） 1880年4月30日の『大阪日報』は、正教師のモリス、ラニング、ティング、マキム、補教師の谷井正道、中島虎次郎、漢学の中島氏彬、小笠原宇一良、数学の立花義誠という教師団を広告している。

66 1880年8月号 日本。ジョン・マキム師の書簡から。1880年5月3日、大阪。287-288頁。

訳出 287頁右27行目～右30行目。

〔大阪〕現状で私が実際に取り組める唯一の作業は、ミス・エディーの学校での毎日の早祷式や晩祷式です。ティング氏は男子校で私に向けた仕事がすぐにあればと思っています。

nest Christians than some of our men; and they are praying that God will move the hearts of the Wuchang people and bring many thousands into the Church. Every day, at Morning and Evening Service, they have this in mind; and every noon, when the bell rings, I believe the most of them, if not all, pray the same prayer in their hearts. Now, what will God not grant to thirty or fifty persons praying continually to Him? Why, at every Communion we have between thirty and forty participants; and it is only six years ago that there were but seven communicants. Besides, most of the boys in the school are looking forward to the Holy Ministry. I am sure the HOLY SPIRIT is working among us. I tell the boys, and all the rest, that God has promised that China shall be converted to Him, and that one thing we can do, and that is most important: strive to grow holy ourselves, that we, being holy, will be examples to others, and God will hear our earnest prayers for the conversion of Wuchang.

“The instances in India of thousands converted are nothing to what we may expect here. It is all in God’s hands and His own good time.

“What I would like to get before the Church at home is my desire that every one will pray for the China Mission. I have thought that some system might be adopted by which a definite time might be set apart for a short prayer for Missions, say at 12 o’clock noon. One need not stop his work; a heart-prayer is all that is needed. I am convinced that it is one great thing that we need for our success—the Church’s continual and earnest prayers. The money is even second to that and included in it, and personal devotion of life and talent as well. Prayer would make the Church at home stronger, and that, too, would help us, for the Church strong in one place is the Church stronger in every other place. Could not the various branches of the Woman’s Auxiliary inculcate this duty on all their members?”

### JAPAN.

FROM LETTER OF THE REV. T. S. TYNG.  
OSAKA, May 31st, 1880.

We had the great pleasure yesterday of welcoming an addition to our little church here—four men whom Mr. Morris baptized at the afternoon Service. Three of them are heads of families; I am not sure as to the fourth. They are all connected in some way with Dr. Laning’s work. One is his Japanese teacher, another his assistant in the dispensary. The remaining two are physicians, who have a small private medical school in the city. One of them was formerly the Doctor’s assistant, and the other in the Bible class of doctors which he taught last year.

This, with two of Miss Eddy’s scholars who were baptized a little while ago, makes an addition of six to our numbers recently. There are, besides, several candidates, some of whom will probably be baptized soon. These additions were much needed. In the year and a half that I have been here we have lost four of our little number; one, I am sorry to say, by excommunication, one by death, one by removal, and one by the army conscription. These are not, of course, to be looked upon as lost to the Church, with the exception, perhaps, of the first-named. The two who have gone to other parts of the country will be, we may hope, “lights in the

world” where they have gone. But we have seriously felt the diminution in our numbers here, where we have so very few to be like the leaven in the midst of this great mass of heathenism. Still, we must always expect these losses. The people in the cities seem to me to be as much given to moving as in America. There have been quite a number of persons baptized in the eight years of this Mission in Osaka. Three-fourths of these, I should think, are now scattered all through the empire, most of them beyond our reach and knowledge.

#### ST. TIMOTHY’S SCHOOL.

The school is going on very much as before. We have nominally about forty-five scholars, really some thirty-five. We are so near the end of the term that we can hardly expect any accessions until the fall. Then I have great hopes that we shall do well, but we shall see.

#### DESIRED HOSPITAL.

There is a very fine lot here which I have thought of as a good one for the school, if we should build on the Foreign Concession. It would be so exceedingly good for a hospital, however, that I should hardly like to take it for the school, if there seemed a reasonable prospect that we should be able to buy it for the other purpose.

You will receive by this mail, I suppose, the hospital estimates. The lot faces the river, only a street intervening on two sides. The third side is also on a street, and the fourth adjoins the Girls' School. The estimate sent in is for the central building, one wing, and the servants' quarters and kitchen, leaving the remaining three wings and the chapel to be provided for in the future. I hope most earnestly that some means may be found to provide the money for this. It would be emphatically a good work. There are a good many hospitals in the city under native management, none of them quite what they ought to be. Even the best of them, the Osaka City Hospital, is deficient in giving only about 500 or 600 cubic feet of air-space to each patient, or about half the minimum amount allowed

by the best authorities, and in providing no system of heating the wards except by charcoal braziers. A well-arranged and well-managed hospital, therefore, would be exceedingly valuable as a model to the Japanese, as well as a very much needed help in our Mission work. Of course, it can be only on a small scale to begin with. Our estimate allows only for a cheap style of building, except where it seems absolutely necessary to put in more expensive work, as, for example, in the plastering of the interior walls. If anybody, with ability to do so, felt inclined to support us in it, we could, of course, with more money, put up much better buildings. We have calculated now upon the ordinary style of Japanese building, *i. e.*, a timber framework, with plaster walls and tile roof.

### MEXICO.

WE find in *The Record* a statement of the history of the work of the Church in Mexico, for the information of English Churchmen, which is supplemented as follows:

"The importance of this earnest Scriptural Church raised up among the Spanish-speaking people can scarcely be over-estimated. The Romish Church has no official connection with the Government of Mexico. The undersigned have agreed to form the nucleus of a committee in aid of the work of the Mexican Episcopal Church, and they confidently recommend the Mexican movement as thoroughly sound and Scriptural, and deserving the warm support of all Protestant and Evangelical Christians.

"J. C. Ryle, Bishop of Liverpool; H. Wright, Prebendary of St. Paul's Cathedral, and Secretary of Church Missionary Society; J. A. Faithfull, Vicar of Holy Trinity, Leicester; Frank A. Bevan, Treasurer."

A meeting in behalf of the Mexican Branch of the Church was held in Hope Hall, Liverpool, June 8th, 1880.

"Dr. Taylor, Mr. Lefray, and a number of the Clergy came in with Bishop Riley, who held the undivided attention of the people for an hour and a half. He gave a full history of the rise, progress, persecutions, triumphs, merits, and needs of the Martyr Church in Mexico, in language beautiful and concise, and with an earnestness unparalleled. The sympathies of the crowd were expressed by the most enthusiastic demonstrations. Dr. Taylor fol-

lowed in a whole-souled appeal to the people's generosity, and said some kind words about the daughter Church of old England in America.

"Mr. Lefray closed with the most happy address, thanking the Bishop for proving to the people of Liverpool that popery was now what it ever had been, false, cruel, persecuting, and altogether to be abhorred, and, after warm expressions of sympathy with Mexico, urged the people to come up to its help."

TRANSLATION FROM LETTER OF THE REV.  
TOMAS VALDESPINO, BISHOP-ELECT OF  
THE VALLEY OF MEXICO, TO THE  
CORRESPONDING SECRETARY.

*Contributed by the "Mexican League."*

MR. VALDESPINO'S HEALTH.

MEXICO, May 6th, 1880.

Almost the entire months of February and March I passed in constant suffering. For seven or eight days I was confined to my couch, and when wearied I rose only to sit without movement; for the slightest effort which I made to walk, or the least current of air, was the cause of a terrible attack of coughing, which left me entirely exhausted, and feeling as if my poor body was dead. Not until I inhaled oxygen through the proper apparatus, and applied very powerful counter-irritants, which almost cauterized my breast and throat, did I receive any relief. Now, by the will of God and the constant efforts of my physician, I have entered upon a period of tolerable re-establishment. I am still suffering somewhat from pain in the throat and hoarseness, but I have

67 1880年9月号 日本。T・S・テイング師の書簡から。1880年5月31日、  
大阪。321-322頁。

訳出 321頁右下から15行目～右下から10行目。

英和学舎

〔大阪〕学校はこれまで通り大変順調です。私たちは、名目上は約45名の生徒を、実際には約35名の生徒を有しています。学期がまもなく終了するので、秋まではいかなる増加も見込むことはできません。こうしたことから、私たちはうまくいくことを期待していますが、静観するばかりです。

sitated our moving back into the Foreign Concession, and caused the desertion of four of the oldest and most advanced pupils from the school and their non-attendance at the Services for several months; but we are happy to say that the poor girls have already found out their mistake, and resumed their attendance at the Services, and one or two of them may return to the school in the fall. Their places were, however, soon filled by new pupils, so that the number of boarders is the same this year as last—*i. e.*, as many as our present narrow quarters can accommodate. There are a number of applications which we have been obliged to defer for want of room, but hope we shall be able to receive them when our future school accommodations are ready for use.

Although the school has not increased in number as we would have wished, it has, nevertheless, not been without its influence for good on both teachers and pupils; two of the former and seven of the latter have, after due preparation, been added to the number of communicants.

The scholarships from Grace and St. Thomas' Churches, New York, and the "Shirley" Scholarship from a lady of the same city, have afforded timely help, and are gratefully acknowledged; and the interest which some of our foreign friends have taken in our school has given much pleasure to ourselves and substantial comfort to some of our pupils—*i. e.*, the "Virginia" Scholarship, by the Rev. Dr. Sy'e, acknowledged last year, but applied during the year of this report, and half of the "Washington" Scholarship, by Mr. and Mrs. Ewing, and applied during the first half of the present year, January 1st, June 30th. We have also the promise of another scholarship from one of Miss Pitman's lady friends. These are, however, only temporary and for particular pupils, and should not affect the appropriation for the general support of the school which we hope the Board will make us every year. I beg to refer you to my letter of May 12th with regard to the other wants of the school. Miss Pitman has rendered valuable service in the Girls' School, and has so far progressed in the language as to be able to keep up with general acceptance a Bible-class for women, begun by Mrs. Blanchet, in Bishop Williams' Sunday-school. She has also given much of her time to the study of the language, and to making occasional visits among the women of her Bible-class.

Mrs. Blanchet has taken much pleasure in her classes in music and the Bible among the girls of the school, two or three of whom are now able to play for the Services. Two of the Divinity Students, to whom she gave lessons, have also made considerable progress, to the mutual gratification of both teacher and pupils. She hopes to be able to form new

Bible-classes among the parents of the pupils of our Girls' School after we get settled in our new house in the fall.

REPORT OF THE REV. T. S. TYNG.

OSAKA, June 24th, 1880.

MY DEAR BISHOP: In making my report to you for the year which ends with this month, the most important point to be noticed is that my work for the year has been in almost every way one of preparation merely. First of all, of course, there is the studying of the language, which certainly is tedious enough. I get on, I think, as well as the average of students of Japanese, but that, as you know, is slowly enough. Of late other work has prevented me from giving any direct study to it, but I am not at all sure that that is any disadvantage. The continual using of the language and hearing it used is, on the whole, I think, the best way of learning it.

My time has been chiefly devoted to the work of St. Timothy's School, which I began at your request last year. This work has gone on as well as could be expected, taking everything into account, and we have every reason to think that the foundation has been fairly laid for a better organized and larger work next year. The scholars in attendance this month number thirty-five, of whom twenty are boarders. Two of these, advanced pupils, receive their board, and, in the case of one of them, a little money besides, for assistance in teaching the less advanced pupils. The remainder pay for their own board, and a small tuition fee. The day scholars also pay a fee. There are no scholars supported by scholarships. I am inclined to think it not advisable to have them so supported, except as a reward for good scholarship, gained in fair competition, or in exchange for work done for the school.

The direct Christian teaching has been entirely in Mr. Morris's hands. The boarders come to the chapel usually once on Sunday. The school is so far away from the chapel, however, that we cannot make them very regular. Next year, if, as we hope, we can have our new buildings, it will be quite different. Besides the Sunday preaching, Mr. Morris has had a Bible-class at the school three times a week for the last few months, and there has been daily Morning Prayer there also. Mr. McKim has been teaching an hour a day for the last month or so. Before that Dr. Laning taught three hours a week. From next fall, if all goes well, we shall have to give more time to teaching.

I am anxiously hoping to receive the money for the new buildings before long, so that we may have at least part of them ready in the autumn. It is quite certain to be an important crisis in school work, especially as the Government and city schools in which English is

taught are in a very uncertain state. Our school, if it goes on steadily now, is quite certain, I think, to receive considerable accessions in the fall, if there is room to receive them. In our present place, however, we have almost reached the limit of our accommodation for boarders. A little refitting will enable us to take in four or five more, but after that there is no more room unless we build or make extensive alterations, neither of which we want to do in the present place. The earliest possible erection of suitable buildings is, therefore, of very great importance to us.

During the latter part of the year such time as I have for study has been given chiefly to the compilation of a hymnal, in regard to which I have already written to you, and to the correction and revision of hymns for that purpose.

In addition to this purely Mission work, I have preached once a month at the English Service in Osaka, and somewhat more frequently to the foreign congregation in Kobe. In the latter place I have also baptized two infants, and administered the Holy Communion several times to Japanese Christians, in the absence in England of the Rev. H. J. Foss, of the Society for the Propagation of the Gospel Mission.

Perhaps I ought also to add that I have assisted Mr. Morris nearly every Sunday in the Japanese Services, and further, that the cost of maintaining the school from September 15th to the present time, over and above receipts from scholars, has been, in Japanese paper currency, \$462.66, or something over \$350 Mexican.

All of the above, my dear Bishop, I have the honor to submit for your approval.

### MEXICO.

LETTER FROM MR. A. E. MACKINTOSH.

MEXICO, August 9th, 1880.

To the Editor of THE SPIRIT OF MISSIONS:

WE are now in the middle of another year, and the Mexican Church still struggles on, propagating the true principles of redemption, surrounded by insurmountable difficulties. When Bishop Riley commenced to preach the good tidings as a Presbyter some ten years ago, Rome was asleep, as it were, and the ignorant Clergy did not know exactly what was going to pass, as they had been taught to believe that Protestantism meant Voltairianism and the infidelity of the French revolution during the last century; but they soon found out their mistake, and observed a formidable rival in the "Church of Jesus," which was proclaiming a purer faith and a higher tone of morality. At the same time they have become convinced that their spiritual dominion must at length come to an end, and that the lucrative offerings of the people for masses, Baptisms, marriages, indulgences, etc., must also cease when the majority of the Mexicans shall be awakened from their base idolatry, and shall acknowledge the glorious Jesus as their only SAVIOUR and Mediator; hence the strenuous opposition which the Ministers of the Gospel encounter at every step, even at the death-beds of the departing sick. Satan works hard to maintain the rule of superstition and idolatry. The Roman Clergy are now fully on the alert, and excommunicate all those who buy of and sell to, or have anything to do with the members of the "Church of Jesus," and carry on this system of persecution through the confessional and otherwise, to such a cruel

extent that often makes the new converts to waver, especially in country villages where the Roman curates have supreme sway; but the eight congregations which form the Mission at Nopala are firm to their principles, and do not swerve among all the intrigues of all their foes.

The Virgin Mary reigns in the hearts of all Mexicans, even among those who have received a more liberal education. The month of May is dedicated to the Virgin, and groups of little girls dressed in white are seen walking through the streets in all the cities, towns, and villages, with nosegays in their little hands, which they deposit at the shrine of the Mexican Madonna in each church, singing hymns of praise, and thus carry on the Feasts of Flora of ancient Rome; and public writers in their periodicals during that month talk of the *poetical* religion of their forefathers. Therefore, idolatry is in full array, and is practised by the most beautiful lady who reclines in her splendid carriage, as well as by the Aztec charcoal-burner in the forests. France is importing pictures and statues of the Virgin of Lourdes, which are eclipsing the Virgin of Guadalupe, and apothecaries avail themselves of the reigning superstition to sell pure water mixed with a little salt as the miraculous water of Lourdes; and so we go on in this land flowing with milk and honey, where God has done everything and man but very little. Infidelity and spiritualism prevail, but a sad indifference for religious matters is what predominates above all.

The Mexican Branch of the Catholic

68 1880年10月号 日本。T・S・ティング師の報告。1880年6月24日、大阪。361-362頁。

訳出 361頁右22行目～362頁左14行目。

〔大阪〕私は昨年あなた〔ウィリアムズ主教〕の求めに応じて始めた英和学舎の事業に注力してきました。あらゆる状況を考慮しますと、この事業は予想通りの結果となっただけでなく、順調に存続しており、より精緻化され、大規模な来年の活動へ向けての基礎がしっかりと築き上げられたと考えるのにもっともな理由があります。今月の学生出席数は35名であり、その内20名は寄宿生です。そのなかの学力の進んだ2人はまかないつきであり、その内の1人については、助手として学力が劣っている生徒を教えることで、わずかばかりの資金を得ています。残りの生徒は食事代と授業料を払っています。通学生も学費を支払っています。奨学金の支援を受けている生徒は1人もいません。公正な競争を通じて得られた優秀な学生に対する奨学金、あるいは学校での仕事に対する対価を除いて、彼らを手厚く支援することは望ましくないと私は考えるようになっていきます。

直接的なキリスト教教育は、もっぱらモリス氏の手任せられています。寄宿生は通常1回、日曜日にチャペルに来ます。しかし学校はチャペルからかなり遠いため、私たちは彼らをしっかりと定期的に通わせることはできません。私たちの希望するように、もし来年新しい建物を所有することができれば、まったくちがってくるでしょう。日曜日の説教のみならず、モリス氏はこの数ヶ月、週3回学校でバイブル・クラスを受け持っており、そしてここでは毎日早祷も捧げられてきました。マキム氏は、先月あたりはずっと、1日に1時間ばかり教えていました。それ以前はランニング医師が1週間に3時間教えていました。次の秋から、万事うまくいけば、授業時間を増やさなければならなくなるでしょう。

私は新校舎用の資金がまもなく手に入ることを切望してやみません。そうすれば、私たちは、秋にはすぐに少なくとも校舎の一部を所有しうるので。特に、英語が教えられている官立や市立学校がかなり不安定な状況であることから、学校の事業が重大局面にあることは明白です。彼らを受け入れるだけの収容力があればの話ですが、現在のように着実に進歩すれば、当校が秋にかなりの学生を追加で受け入れることになるのは明白と思われれます。しかしながら、現状で寄宿生用の宿泊施設はほぼ限界に達してしまっているの

す。少し改装すれば4名か5名は追加で確保できるでしょう。しかし、私たちは現在の場所では次のどちらも実施したくないものの、施設を建てるかあるいは拡張しなければ、それ以降は部屋がないのです。したがって、相応しい建物をできる限り早期に建設することが、私たちにとって非常に重要なのです。

JAPAN.

*Missionary Staff.*—Bishop, 1; Presbyters (foreign), 5; Deacons (foreign), 2; Candidates for Holy Orders, 3; Missionary Physician (foreign), 1; Foreign Teachers (male 1, female 8), 9; Catechists, Teachers, and Bible-readers (native), 14.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.  
 The Rev. A. R. MORRIS, Osaka.  
 The Rev. J. HAMILTON QUINBY, Tokio.  
 The Rev. WILLIAM B. COOPER, Tokio.  
 The Rev. CLEMENT T. BLANCHET, Tokio.

The Rev. THEODOSIUS S. TYNG, Osaka.  
 The Rev. JOHN MCKIM, Osaka.  
 The Rev. EDMUND R. WOODMAN (in passage).  
 HENRY LANING, M.D., Missionary Physician, Osaka.  
 Mr. JAMES MCD. GARDINER (in passage).  
 Mrs. COOPER, Tokio.  
 Mrs. BLANCHET, Tokio.  
 Mrs. TYNG, Osaka.  
 Mrs. QUINBY, Tokio.  
 Mrs. MCKIM, Osaka.  
 Mrs. WOODMAN (in passage).  
 Miss ELLEN G. EDDY, Osaka.  
 Miss FLORENCE R. PITMAN, Tokio.

VALUATIONS OF REAL ESTATE.

OSAKA.	
1. Dwelling-house, No. 14 Concession .....	\$1,559 86
2. School-house for Girls on same lot.....	342 91
Lot No. 14, on which they stand.....	100 00
3. Dwelling-house and Lot, No. 7 Concession.....	1,400 00
4. Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession) .....	390 47
	\$3,793 24
TOKIO.	
1. Trinity Chapel, at Great Bridge.....	\$470 00
2. Christ Chapel, at Kanda .....	250 00
3. Two lots purchased this year.....	1,129 37
	1,849 37
Total cost.....	* Mexican dollars, \$5,642 61

There is no question in the mind of any person at all informed upon the subject that there is now for the Gospel an open door in Japan. There is a crisis affording opportunity for Christian work which should impel all who profess and call themselves Christians to redoubled efforts in behalf of this people. They have broken away from their old form of government, they have, in large measure, thrown aside their idols, and, in their seeking for "Western civilization," are asking, What next? The choice seems to lie between Rationalism and Christianity. The disciples of the former are certainly not lax in their efforts to influence the Japanese. It lies with the disciples of CHRIST to see to it that they have the truths of Christianity put before them and made so plain "that he may run that readeth"; else the responsibility for their choice of Rationalism, where such choice is made, will rest upon Christendom, while, if, with full knowledge, they reject the Gospel, the responsibility will be their own.

It is a matter of much gratification that the Committee have been enabled during the past year, through specific provision made by individuals, to send five additional Missionary workers to Japan; but this does not meet even the present need. After eight years'

service it has become necessary for the Rev. Mr. Quinby, whose health is impaired, to return to this country for a season of rest; and all accounts agree in stating that at the expiration of her seven years' term, which will be during the coming year, Miss Eddy must also return. Mr. Quinby consented to remain until the Rev. Mr. Cooper, after his vacation, had reached the field. It seems to be conceded that two unmarried ladies should be appointed forthwith for the work in Osaka, to help Miss Eddy in her school, and to take her place when she leaves.

The work is also hindered in Japan for want of more buildings. A reference to the September number of THE SPIRIT OF MISSIONS will show that not less than fifteen thousand dollars ought to be appropriated immediately for this purpose.

It is an admitted fact that Medical Missions and the schools are to-day the most important auxiliaries at command. This will be recognized by all who have followed the published correspondence in our Missionary Magazine.

The Rev. Mr. Blanchet has spent a large portion of his time in the preparation, in Japanese, of lectures in ecclesiastical history and Oriental and Greek philosophy.

\* The present value of the Mexican dollar is about 90 cents.

These he has delivered in the Divinity School, at an average of four a week. He speaks encouragingly of this particular part of the work, and says that it is hoped a new class of Divinity Students will be formed this autumn. Writing more generally, he continues:

“It is gratifying to note that the little leaven is working powerfully though silently, and that the prejudices against Christianity are fast disappearing. The feelings of hatred and opposition are gradually merging into that of indifference, and this again into that of a better appreciation. May we not reasonably

hope that these feelings of deference and admiration will ripen into something better still, and that many who are now halting between different opinions will soon not only acknowledge their unworthiness, but also, realizing their need of Him who came to save sinners, go to Him, weary and heavy-laden though they be, and find rest unto their souls?”

At Osaka the Missionary Physician, Dr. Laning, has treated 3,435 patients, and has been of great assistance to the native medical faculty, several of whom have been brought into the Church through his influence.

STATISTICS JAPAN MISSION.

JAPAN MISSION.  Theological School (in connection with the “S. P. G.” Society). Sunday-schools, 3. Day and Boarding schools, 4.	Number of places where Di- vine Service is held.	Number of Public Services.	Average attendance on Public Worship.	BAPTISMS.				Communicants.		Deaths.		Scholars.		Contributions.		
				Native.		Foreign.		Native.	Foreign.	Marriages.	Day.	Boarding.	Sunday.			
				Adults.	Children.	Adults.	Children.									
				Adults.	Children.	Adults.	Children.	Confirmations.	Native.	Foreign.	Marriages.	Day.	Boarding.		Sunday.	
Osaka.....	1	147	30	8	.....	3	*2	5	7	1	..	34	27	25	†\$119 06	
Tokio.....	3	279	57	23	5	.....	1	20	53	7	2	2	8	25	65	‡271 61
Total.....	4	426	87	31	5	.....	4	22	63	14	3	2	42	52	90	\$390 67

HAITI.

The following Clergymen of the Church in Haiti are sustained or aided by the Board of Managers:

The Rt. Rev. JAMES THEODORE HOLLY, D.D., *Port-au-Prince.*

The Rev. S. D. Bauduy, *Port-au-Prince.*

The Rev. Pierre E. Jones, *Jeremie.*

The Rev. Charles E. Benedict, *Aux Cayes.*

The Rev. Louis Duplessis Ledan, *Torbeck.*

The Rev. Alexander Battiste, *Port-au-Prince.*

The Rev. C. O. Myrthil, *Gros Morne.*

The Rev. F. J. Brown, *Acul.*

The Rev. H. Michel, *Trianon.*

The Rev. Jacob Willowbé, *Petit Fond.*

The Rev. Jean J. Constant, *Buteau.*

Candidates for Holy Orders, 2.

There are besides seventeen Lay-readers and Catechists, who receive no support, at least from the United States.

A few words will suffice as to the work of this independent Church, which the Society is aiding in some measure, since its Bishop gives us full particulars in his annual report. The table of

statistics prepared under his direction is appended here for the sake of uniformity.

Bishop Holly's work, as has often been set forth, is varied—among Protestant Christians and former Romanists in the cities and towns, and among those practically heathen in the back country and mountain regions. There is little doubt but that with more means at command the Bishop and Clergy could do a more efficient work. The appropriation of the Board of Managers is confessedly too small, and the members of the Church in Haiti are unable to supply the lack. The Bishop has had before him for some time an educational plan, looking to the establishment of a Normal and Divinity School, which he hopes ultimately to make self-supporting; but as yet the way has not been clear for the Board to aid him in this project.

That the work of the Church is not stag-

\* There have been eight since the report was closed.

† Of which \$73.10 for work outside the field.

‡ Sixty dollars from outside the Mission.

|| Exclusive of the Services held by the Bishop, not reported.

69 1880年11・12月号 外国委員会報告。日本。日本ミッション統計。  
458-459頁。

訳出 459頁表。

日本ミッション統計

	学生数		
	通学校	寄宿校	日曜学校
大阪	34	27	25
東京	8	25	65
総計	42	52	90

[C. M. Williams, Missionary Bishop of Yedo. Tokio, June 30th, 1880.]

[APPENDIX TO FOREIGN COMMITTEE'S REPORT—A.]

*THE THIRTEENTH ANNUAL REPORT OF THE MISSIONARY  
BISHOP OF YEDO.*

• *For the year ending June 30th, 1880.*

THE outlook of the Mission is brighter, and the prospects for the future seem more encouraging than at any previous time. The addition to our force already arrived in the field—another Clergyman, and a Teacher for our Boys' School expected soon to join our little band—the increase in the number of Baptisms, Confirmations, and communicants, the greater earnestness and activity of many of the Christians, and the improved basis on which our boarding-schools are to be placed—all give promise of greater success in future, and cheer the laborers in the work.

OSAKA.

The seed so diligently sown in past years is beginning to bear fruit, and a larger number of Baptisms are reported than in any year since 1875, and, what is most encouraging, one half of the number are grown men and heads of families. Most of those who have been baptized in years past were quite young, pupils in our Boys' School, who soon moved away, and therefore rendered no assistance in building up the Church; but all of those baptized this year are residents of Osaka, and some of them already give evidence that they feel the responsibility which rests upon them as soldiers and servants of CHRIST to go to work and try to lead others to a knowledge of the SAVIOUR, Who has bought them with His most precious blood. At the request of a man partially blind, now under treatment at the Dispensary, one of those lately baptized goes once a week to the blind man's house to teach him and his friends and neighbors, whom he gathers in. This man has been Dr. Laning's teacher for five or six years, and is well instructed in Christianity. He was formerly a Buddhist priest, and had many doubts and difficulties to overcome before he could accept the truth. It is hoped that he may become a useful Catechist after a while.

Dr. Laning's work grows year by year into larger proportions, and this shows that his quiet Christian character, uniform kindness, and manifest skill in his profession continue to gain for him the confidence of the Japanese.

For several years past there has been a steady yearly increase of about 400 in the number of patients, and a corresponding increase in the receipts. He thinks the time has come when a hospital should be built, where he may treat the difficult cases which require closer medical attention, good food, and careful nursing. He hopes that, in response to the appeal sent to the Secretary, some whom God has made stewards of His bounty and who feel an interest in Medical Missions may furnish the necessary funds.

The influence of Dr. Laning's work in building up the Church is beginning to manifest itself. One-half of those baptized this year were led into the Church through their connection with him. Two are practising physicians, one a medical student, and one his teacher and assistant in the Dispensary.

The Girls' School has about the same number of pupils, most of whom have been in the school three or four years, and "their progress in studies is satisfactory." Miss Eddy has been greatly cheered by seeing the "first fruits" of her school gathered into the Church. Four of her pupils have been baptized this year.

The long-wished-for Boys' School has been fairly started, and, under the energetic management of Mr. Tyng, has done well, considering the disadvantages he has labored under from want of a suitable school-house. The school closed with 35 pupils, 20 of whom were boarders. With a school building, which he hopes to erect soon, and other necessary appliances, he has encouraging prospects of a flourishing school next year.

The Mission has been strengthened and the hearts of the Missionaries gladdened by the arrival of Mr. and Mrs. McKim.

TOKIO.

Services have been maintained regularly during the year at four different places in the city—at Christ Chapel (Kanda), Trinity Chapel (Ohashi), Asakusa, and Aikawa. In the two last-named places we have only

rented houses used as chapels. They are not suitable, and we have been trying for some time to get a good site for a chapel at Asakusa, where there has been gathered a little company of Christians, but have not yet succeeded. If we are able to build a chapel there our congregations will improve, the Services be more cheerful, and can be conducted with "decency and in order."

There has been but little change in the Girls' School. It is hoped that a suitable school-house may soon be built, and that, with better accommodations, the number of pupils may be increased and the efficiency of the school greatly promoted. Mr. Blanchet mentions in his report that two of the teachers and seven of the girls have been baptized this year.

The number of pupils in the Boys' School under Mr. Quinby's management, assisted by Mrs. Quinby, has ranged from 15 to 24, and there is abundant evidence that next year, when we shall have a teacher who can give his whole time to the school, it will be an assured success—provided we can have a school-house. But we must have a school building if the school is to grow. We are all rejoicing at the near realization of our oft-expressed wish for a teacher and a school-house. The teacher has been appointed, and we feel confident that some kind friend or friends of the Mission will provide the funds for the school building.

For different reasons some of the students withdrew from the Theological School, and our number was not so large as the previous year. It is gratifying to be able to report, however, that all the students from our Mission remained, and, with the exception of one, who was ill for four months, have done a fair amount of work, and passed very creditable examinations in Evidences of Christianity, Old and New Testament exegesis, Church History, and the Thirty-nine Articles.

Some of our Christians have shown of late much zeal and earnestness in trying to lead others to CHRIST. During the past year it has been frequently impressed on their minds that they must not rely entirely on the Foreign Missionaries to spread the Gospel in Japan, but that the work of evangelizing their

country must be done largely by the Japanese themselves—that the laity all, men and women, must, in accordance with their Baptismal vows, labor for CHRIST as good and faithful soldiers and servants. Some have been aroused to a true sense of their duty, and are trying to lead their relatives and friends to a knowledge of the SAVIOUR. They have begun to hold cottage lectures at the houses of Christians in five different parts of the city, where they gather in their neighbors and friends and instruct them in an informal way. Two of the theological students, aided by six or eight of the Christians, have been most active in this work. As the result of these meetings and the quiet labors and personal influence of some of the Christians, there has been a gratifying increase in the number of applicants for Holy Baptism.

Another encouraging feature in our work is well worthy of mention. The congregation of Trinity Chapel has begun to make an effort looking toward self-support. Over and above their usual offerings—by no means small when the character of the congregation is taken into consideration—they have undertaken to pay next year all the current expenses, sexton, fuel, lights, etc., and hope to do more the year following. The amount will not be in itself large, about 30 yens (Japanese dollars), but it is an average of one dollar for each communicant, a move in the right direction, and an indication of healthy growth.

For further particulars of the Mission reference is made to the reports of the several Missionaries and the statistics forwarded.

In addition to the persons confirmed in our own Mission, acting for Bishop Burdon, I confirmed for the Rev. W. B. Wright, of the S. P. G., January 6th (11), June 2d (1), 12 persons; for the Rev. W. F. H. Garratt, Chaplain of the foreign congregation in Yokohama, January 8th, 20 persons (Japanese); for the Rev. A. C. Shaw, of the S. P. G., June 4th, 20 persons; and for the Rev. J. Piper, of the C. M. S., June 20th (9) and June 27th (3), 12 persons.

Respectfully submitted,

C. M. WILLIAMS,

Missionary Bishop of Yedo.

Tokio, June 30th, 1880.

70 1880年11・12月号 外国委員会報告付属文書A。江戸伝道主教第13  
回年次報告書1880年6月30日年度末。〔C・M・ウィリアムズ、東京〕。  
464-465頁。

訳出 464頁右下から19行目～右下から10行目。465頁左19行目～左  
44行目。

〔大阪〕長らく待ちわびていた男子校がようやく開学されました。相応しい学校の家屋が不足しているもとで労働するという不利を考慮すると、ティング氏の精力的な運営のもとで、男子校は十分な成果を収めています。当校は生徒35名で学期を終えました。そのうち20名は寄宿生でした。彼がまもなく建てたいと望んでいる校舎と他の必要な施設（注1）があれば、来年、当校が繁栄する見通しは大いにあります。

—略—

〔東京〕クインビー氏が運営し、クインビー夫人が補佐している男子校の生徒数は15名から24名です。来年、私たちが当校に時間の全てを捧げることのできる教師を1名獲得したとき、確実に成功を収めるという十分な証拠があります。ただし、私たちが学校用の家を持つことができればです。しかしさらに学校の規模が大きくなっていくのであれば、私たちは校舎を確保しなければなりません。私たちが頻繁に表明してきた、教師1名と学校用の家屋に対する要求が実現間近であることを、皆嬉しく思っています。教員が任命されました（注2）ので、親切な友人あるいはミッションの仲間たちの若干名が、校舎に向けた資金を提供してくれると私たちは信じています。

様々な理由で、学生の何人かが神学校（注3）から退学しました。私たちの学校の生徒数は前年度ほどではなくなりました。しかし、私たちのミッション出身の学生が全員残り、4ヶ月間病床に伏していた学生1名を除いて、相当な活動をなし、そして、彼らがキリスト教証拠論、旧新約聖書注釈、教会史、〔英国国教会〕39か条という信用に値する試験に合格したことを報告できるのは、喜ばしいことです。

（注1） ティングがウィリアムズに求めた、35名から40名までの寄宿生と100名の学生を収容可能な校舎建築費に、2500ドルを同年9月からの新年度予算に計上する要請を、ウィリアムズは支持し（1880年5月12日付ウィリアムズ書簡）、外国委員会が当初建築費に予定していた2000ドルの額はウィリアムズの指示で増額

されることになった。同年6月8日、外国委員会は、2500ドルを川口居留地内の大阪の英和学舎の新校舎建築費に計上している（「外国委員会議事録」1880年6月8日）。

（注2） ジェームズ・マクドナルド・ガーディナー。SM誌1881年1月号で報じられた日本ミッション予算額に、ガーディナーの旅費や給与が記されている（No.71 参照）。

（注3） 1878年12月11日付のクインビー書簡によると、1878年10月1日に米国聖公会在日ミッションは、英国教会福音宣教協会（以下、SPG）と共同で三一神学校を生徒10名で発足させた（1879年6月の年報でウィリアムズは、1878年10月14日に14名で開校と報告している）。1879年にSPGが別途に聖教社神学校を創設したため、SPG系の宣教師と日本人神学生たちは、三一神学校から1年で退き、三一神学校は米国聖公会の単独事業となった。

# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,

" H. Dyer, D.D.,

" Charles H. Hall, D.D.,

" \*

" E. A. Hoffman, D.D.,

" J. H. Eccleston, D.D.,

" William Tatlock, D.D.,

" Joshua Kimber.

Mr. F. S. Winston,

" Lemuel Coffin,

" Charles R. Marvin,

" Cornelius Vanderbilt,

" James M. Brown,

" R. Fulton Cutting,

" Howard Potter,

" C. M. Conyngnam,

" Jos. W. Fuller,

JAMES M. BROWN, *Treasurer,*

Rev. JOSHUA KIMBER, *Secretary,*  
23 Bible House, New York.

23 Bible House, New York.

### Form of a Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....*

Should it be desired, the words can be added: *For Work in Africa, or China, etc., etc.*

## JANUARY, 1881.

### APPROPRIATIONS AND ESTIMATES.

IN this number of THE SPIRIT OF MISSIONS appears, as is usual in the January number, the Board of Managers' Advent and Epiphany Appeal. The amount asked in that paper for Foreign Missions is *one hundred and fifty-eight thousand dollars*. We wish to impress it upon the minds of all that while this sum is as large as it was thought expedient at this time to put into such figures, yet it is not adequate to the present pressing needs of the work undertaken by this Church in foreign lands. A glance at the catalogue of such needs published in the September number, which we now in part reproduce, will convince any one of this fact. Excluding "Specials," the receipts last year, under the control of the Committee and Board, aggregated one hundred and forty thousand, two hundred and fifty dollars, which was nearly six thousand dollars less than the amount stated, at the beginning of the year, as required. Notwithstanding this fact, the gain over previous years was so large that the Foreign Committee might literally be said to have thanked God and taken courage. The sum which came short is, of course, included in the first item in the following table as something to be made up this year; and we venture to say that we see the

means of covering this deficiency if our brethren of the Clergy will only *all* cooperate with us. Large gains may be looked for under the new plan of systematic offerings, wherever that plan shall be worked; we do not refer to that, however, just in this connection, but intend by repetition here to emphasize still more the last paragraphs in the Board's Appeal, which read as follows:

Especially do we in God's Name, and in behalf of over six hundred heroic and unselfish workers, entreat the hundreds of Rectors and Parishes in the country who have never yet stretched out a friendly hand to aid the corporate Missionary work of the Church, to come up this year "to the help of the LORD against the mighty."

We call upon every individual member of our Holy Communion, man, woman, or child, upon whose brow has been marked the sacred sign, to look upon this holy work as his own, or her own, not to be neglected or passed by without personal spiritual loss and danger.

That this is the real solution of the difficulty is most apparent, when it is considered that, in the year of largest receipts ever known, less than forty-five per cent. of the Parishes in this land contributed for any part of the Foreign Missionary work. The budget for the year ending September 1st next has been made up as follows:

FOR THE GENERAL OVERDRAFT of the Treasury, reported September 1st last,	\$15,182 91	
FOR INTEREST on the same, say,	900 00	
FOR THE MISSION SCHOOL IN GREECE,		2,300 00
FOR THE MISSION IN AFRICA,	\$17,000 00	
Add to cover "extra appropriations," which average,	543 00	
		*17,543 00
FOR THE MISSION IN CHINA,	34,612 00	
Add to cover "extra appropriations," which average,	716 09	
Salary, etc., of the Medical Missionary at Shanghai,	1,465 00	
Travelling expenses of Missionaries on leave of absence or on "sick leave," say 8 or 10 individuals to the United States and Europe,	2,950 00	
Outfit, travelling expenses, and salary, for say 6 months, of a professor for the scientific department, St. John's College,	2,100 00	
Outfit, travelling expenses, and support, for say 6 months, of 2 or 3 additional unmarried Missionaries (ordained),	3,120 00	
Outfit, travelling expenses, and salary, for say 6 months, of an additional lady worker for Wuchang,	943 00	
		+45,906 09
FOR THE MISSION IN JAPAN,	17,392 00	
Add to cover "extra appropriations," which average,	105 00	
Outfit and travelling expenses of Rev. Mr. Woodman and wife,	1,400 00	
Outfit, travelling expenses, and salary of Mr. Gardiner,	1,426 00	
Appropriation for a Boys' School building,	2,325 00	
Balance of house building appropriation,	5,464 00	
Travelling expenses to the United States of the Rev. Mr. Quinby and wife,	1,100 00	
Outfit, travelling expenses, and salary, for say 6 months, for an additional lady teacher for Osaka,	886 00	
		+30,098 00
FOR AID TO THE HAITIEN CHURCH,	5,000 00	
Add for Real Estate,	800 00	
		+5,800 00
FOR AID TO THE MEXICAN CHURCH,		+25,000 00
FOR AID TO DISABLED MISSIONARIES, and Widows and Orphans of Missionaries, etc.,		3,287 00
FOR CENTRAL EXPENSES, somewhat as follows:		
Salaries of Officers, and Clerk hire,	5,950 00	
Rent of Mission Rooms,	1,059 00	
Board of Managers' expenses (proportion),	390 00	
Travelling expenses of Officers,	325 00	
Office expenses,	1,000 00	
Missionary Box expenses,	100 00	
Legacy expenses,	200 00	
		9,024 00
For interest on temporary loans,		400 00
FOR THE COST of making the work known to the Church by Reports; Extra pages in THE SPIRIT OF MISSIONS; Assistant Editor's salary, etc., SOLDIER AND DOVE; Miscellaneous Publications, and Expenses of Woman's Department (proportion), say,		2,559 00
		<u>\$158,000 00</u>

\*"Specials" to be paid extra, other than special Cape Mount scholarships.  
†"Specials" other than those for "building purposes" and for "personal benefit" of workers in the field, to be applied by agreement to objects specified by contributors, but under the appropriation.  
‡"Specials" for current work to be paid extra; for Real Estate to apply on appropriation.

We repeat, in this aggregate sum there is no provision for contingencies that may arise during the remainder of the fiscal year, nor for the additional appliances immediately wanted, as already laid before the Church. Since the September number went to press, GOD has put it into the heart of one of His faithful stewards to provide for the erection of the chapel at Wuchang, the need for which was therein mentioned, and his contribution of three thousand dollars for the purpose is

IN CHINA, for Chapel at St. John's College,	\$6,000 00
For Clinical Hospital and Physician's residence at same place,	5,000 00
IN JAPAN, for another Boys' School-house (one is covered by appropriation, the money for which would also be acceptable, see above),	2,000 00
For Girls' School-house at Tokio,	2,000 00
For Hospital building at Osaka,	4,200 00
For two Chapels in Tokio,	4,000 00

And, while Bishop Williams has not yet directly asked for it, it seems altogether probable that before very long he will need more money for dwelling-houses to properly accommodate Missionaries now in the field.

We do not intend by making this full statement to overwhelm the Church, but ask each Rector and each individual to remember that they are only responsible, under the Gospel rule, according to the measure of their stewardship. An *average* of fifteen dollars each\* from the non-contributing Parishes, and many of them could send much more with slight effort, added to the general receipts of the last fiscal

doubtless, by this time, being used in the field. This is surely one of the cases where the contributor's light so shines before men as to lead them to glorify our FATHER in Heaven. We give again a part of the list for the information of those who may wish to make considerable contributions as memorials of departed friends, or otherwise. We have already explained that it will not answer to turn aside any usual offerings for these purposes. The additional pressing needs, then, are:

year, would give us one hundred and sixty-five thousand, five hundred dollars for the term covered by the present appropriations; or, in other words, enough to do all that is laid out in the budget, and seven thousand five hundred dollars to spare!

It was the constant hope and prayer of one who for forty-five years allowed himself to spend and be spent in behalf of this work, and is now numbered with the saints departed—the late STEWART BROWN, of this city—that the day might come when every parish of this Church should contribute, little or much, for the on-going of this work. Alas, that it was not realized before he fell asleep!

#### THE LATE HONORARY SECRETARY.

WE are quite sure that in following the dictates of our feelings, in grouping, as we propose to do for two or three numbers, some of the words of the Missionary Bishops and others in the field upon receiving the sad tidings of Dr. DENISON'S death, we will also be gratifying the many friends throughout the Church of our venerable departed brother.

Sufficient time has not yet elapsed for very general responses to have reached us, but we append such as are at this moment at hand. The first person heard from was Mr. Mackintosh, Business Agent of the Mexican Church. He says:

I sincerely regret the loss the Society has undergone of such a faithful member. I beg you will present my sentiments of condolence

\* The average contribution for each contributing Parish for the fiscal year 1879-80 was \$76.00.

71 1881年1月号 予算額と見積り。27-29頁。

訳出 28頁20行目～30行目。29頁16行目～20行目。28頁下から3行目～下から2行目〔原注〕。

日本ミッションへ	17,392 ドル 00 セント
“特別予算”を補う追加平均額	105 ドル 00 セント
ウッドマン（注1）師夫妻の装備費と旅費	1,400 ドル 00 セント
ガーディナー（注2）氏の装備費、旅費、給与	1,426 ドル 00 セント
男子校校舎予算	2,325 ドル 00 セント
建築予算の差引残高	5,464 ドル 00 セント
クインビー師夫妻の合衆国への渡航費	1,100 ドル 00 セント
大阪への追加女性教師6ヶ月間の装備費、旅費、給与	886 ドル 00 セント
	(原注) 30,098 ドル 00 セント

日本。男子校用の家屋（もうひとつは予算に含まれており、その資金は上記の通り認められるであろう）	2,000 ドル 00 セント
東京の女学校の家屋	2,000 ドル 00 セント
大阪の病棟	4,200 ドル 00 セント
東京のチャペル2カ所	4,000 ドル 00 セント

(原注) “建築目的”および任地の労働者の“個人利得”のもの以外の“特別手当”は、予算額のもとで、協定により寄付者によって特定された対象にあてられる。

(注1) エドモンド・レドクリフ・ウッドマン夫妻は、1880年9月に来日した（1880年9月25日付ウッドマン書簡）。

(注2) クインビーの帰国と入れ替わりに来日したジェームズ・マクドナルド・ガーディナーは、1880年4月15日付で外国委員会宛に立教学校教師の任命願書を送付し（「外国委員会議事録」1880年5月11日）、同年6月8日に外国委員会から、信徒宣教師として独身男性の通常の給与と経費で任命された（同上、1880年6月8日）。1880年8月26日にニューヨークを出航したガーディナーは（外国委員会報告、SM誌1880年11・12月号、451頁）、同年10月12日に東京に到着した（1880年11月6日付ガーディナー書簡。同上、1881年11・12月号、511頁）。

for a trip to the north of China, hoping to get to Peking and the Great Wall, so that our Mission is at present thinner than usual.

There has been no such cool summer here in my experience as the one now past. Indeed, we have had no severely hot weather, such as is usual, and only a day or two now and then that could be called real summer, for this region.

FROM LETTER OF MISS NELSON.

SHANGHAI, CHINA, August 24th, 1880.

I have just returned from a trip up to Hankow. I took advantage of a line of steamers that take Missionaries free of passage-money, only charging board. I saw Miss Roberts, Mr. Sayres, Mrs. Hopkins and the baby, and spent one night with Miss Roberts. She seemed wonderfully cheerful, but it is very lonely for her without any other lady with her; and, if I may be allowed to express my opinion, I do not think it is right that she should be there alone. The responsibility of her position is too great for her to bear all by herself, and some one ought to be sent out to assist her as soon as possible. I know this is the feeling of the other members of the Mission.

[The Foreign Committee will be only too happy to make this appointment so soon as the proper person can be found. The Bishop wishes a matronly lady (say 35 to 40 years of age), experienced in house-keeping and teaching.—Ed.]

CONSECRATION OF ENGLISH BISHOPS.

On Nov. 4th the Archbishop of Canterbury consecrated, at St. Paul's Cathedral, the Rev. George Evans Moule, D.D., as Bishop in Mid-China; the Rev. Charles Perry Scott, D.D., as Bishop in North China; and the Rev. E. Nuttall, D.D., as Bishop of Jamaica. As may be imagined, the ceremony was of a very imposing character. The sermon was preached by the venerable T. T. Perowne, Archdeacon of Norwich. The Primate was assisted by the Bishops of London, Winchester, and Rochester, and several colonial prelates.

DR. LEGGE, an expert in Chinese matters, calculates that at the present rate of mission increase there will be, in 1913, 26,000,000 Church members and 100,000,000 professing Christians in the Chinese Empire.—*N. Y. Times*.

JAPAN.

FROM REPORT OF THE REV. A. R. MORRIS.

OSAKA, June 22d, 1880.

I BEGAN my Thursday night preaching two weeks ago. About ten came in, beside a considerable number outside. I do not preach on Tuesday nights now, as my Bible-class at the school does not leave me sufficient time or strength to prepare another sermon during the week.

Since last year one of our communicants has gone to Tokio. Two, who were merely nominal communicants, and who had stopped attending Service before they left, went to Nagasaki; one has been suspended, and one, who had been baptized but not confirmed, has stopped attending Service. I feel that these things ought not so to be, yet I am at a loss what to do about it. A foreigner cannot go to the people's houses as a pastor at home can to the houses of his parishioners, and, even in cases when it is possible to do so, it is very hard to converse with them freely. Our Church membership is so small and of such a character as to make it impossible for them to look after one another. I hope in time, however, when our membership increases and more influential persons join us, as they are now beginning to do through Dr. Laning's medical work, that the above difficulty will be rem-

edied, and that our believers, in a body, will take more heart and interest in the work.

I think St. Timothy's School is going to be a means of great good. Mr. Tyng doubtless gives you all the particulars of it. A short time ago one of the Christians from Tokio was here. He went to the School and spent considerable time in talking with the boys, both individually and together, and they seemed much interested. If we had one or two of the boys in the school Christians of like spirit, and there seems no reason, with our present force, why we should not do so, in time very great good would be done, and there would doubtless be numerous applications for Baptism.

There is little to remark on the past quarter. The attendance on Sundays has ranged in the morning from twenty-four to thirty-nine, and in the afternoon from twenty-seven to forty-six. I have been to the chapel on nine afternoons on week-days, and have taught people on four. I began night preaching on June 10th. On May 30th I baptized four, a class consisting of Dr. Laning's assistants and two physicians. On June 20th I baptized two of Miss Eddy's girls.

I have taught a Bible-class in the Boys' School three days in the week, the average number

attending being about seven; the attendance, however, has been very irregular, not in numbers, but in boys, as frequently the boys attending one day would be an entirely different set from those attending the next day. As it is a purely voluntary exercise, there was no way of preventing it, though it reminded me slightly of sailors taking turns at their watch at sea.

On June 16th I had an illustration of the benefit of sowing beside all waters. Last summer I was in the country with Bishop Williams. On a small steamer on Lake Birna he got in conversation with a young man, who became very much interested, and who on our reaching port went to considerable trouble to take us to a hotel, which was no easy matter, as the Japanese in some country towns are like the Samaritans in closing their doors to foreigners, even their hotel doors. But, thanks to this young man's energy, we got into comfortable quarters.

On June 16th the same young man called here, still manifesting the same interest in the Gospel, and inquiring particularly when the Bishop would come down again.

FROM REPORT OF THE REV. J. H. QUINBY.

MY DEAR BISHOP: I desire through you to present to the Foreign Committee of the Board of Managers of the Protestant Episcopal Church of the United States the following brief résumé of my work for the year ending the 30th of June, 1880.

In September last I opened the Boys' School with sixteen scholars. Mrs. Quinby taught from nine to eleven A. M., the native teacher for the school being engaged with me as my personal teacher during those hours. From nine A. M. to one P. M. I was usually occupied in the preparation and delivery of lectures, or otherwise teaching in the Divinity School. In the afternoon I taught the advanced English classes in the Boys' School for about an hour and a half five days in the week. On Friday the time was spent exclusively in the study of the Bible. On Sunday there was Morning and Evening Prayer in Japanese, with sermon at the first Service and more direct instruction at the last, the native teacher having a class in the Gospel according to St. Luke. Mrs. Quinby the more advanced pupils in an English Bible-class, and I instructing another class in Japanese on the Creed. In November, on account of my health, and by the advice of my physician, I was obliged to give up for a time, and the whole work of the school fell upon my wife and the native teacher. In the latter part of December, by the physician's orders, Mrs. Quinby joined me at Osaka. Mr. and Mrs. Blanchet and Miss Pitman kindly carried on the work until our return, on February 5th. The latter part of May, Mrs. Quinby fell ill

from the unhealthiness of the locality where we were living, and I then took the three hours' teaching in the Boys' School to the end of June, when I closed the school a little in advance of the regular time to join my wife at this sea-side fishing village, where she had gone for a change.

My experience with the present effort justifies me in saying that if we had proper accommodations for pupils, where we could have them under direct personal influence, and a competent, experienced teacher to give his whole time to this work, it would become a *power* in the development of our Mission to this people. The number of pupils steadily increased from 16 to 24, and then, about the time of the opening (by the Presbyterian brethren) in April of a large and commodious school, the number sank to 19, 17, 15, with which last number we closed.

In the Divinity School the work assigned me—the historical Books of the Old Testament and the Prayer Book—has been but partially accomplished. The number of lectures on the Old Testament has been 58, not quite reaching the second Book of Kings. I had commenced a course of lectures on the "Rationale of the Prayer Book," and had just completed the relation of the Absolution to the other part of the Services, when I had to suspend my lectures. If they are resumed it must be from the commencement.

In addition to the Services at the Boys' School, I have officiated in Japanese 12 times and in English 10 times. I have one Catechumen who is now ready for Baptism.

Some of my time has been occupied in the discharge of my duties as Secretary of the Permanent Committee on Bible Translation.

FROM REPORT OF HENRY LANING, M.D.

OSAKA, July 2d, 1880.

MY DEAR BISHOP: As you may possibly be interested in knowing what use has been made of the room for patients connected with the Dispensary, although not of a character to be of general interest, I will briefly mention what cases were treated there.

The first was a girl fifteen years old, who had been lame for four years with caries of the *os calcis*. She belonged to a poor family, which was receiving help from Church alms. The diseased portion of the bone was removed by a surgical operation, and in two months she was discharged with perfect use of the foot. The expense for her support in the meantime was paid by the Church members, and does not appear in the Dispensary account.

Another case, a boy nine years old, was operated upon for caries of the tarsal bones, in which were removed completely the remains of the internal, middle, and external cu-

neiform bones with parts of the adjacent tissues. He remained nearly four months, and is now able to use the foot in walking. Being in good circumstances, he defrayed his own expenses, board being furnished from a neighboring restaurant.

One young man, a school teacher from Sakai, was admitted for a week and operated upon for strabismus, with the effect of rectifying the squint.

There was an interesting case of popliteal aneurism, cured by digital pressure of the femoral artery. The subject was a man fifty years of age. According to his story, he had not been able to sleep for three weeks past on account of the pain in the tumor. There was also dropsy of the knee-joint, the leg swollen, and the toes numb from the pressure caused by the tumor, and the case was likely to prove fatal if not relieved. Before resorting to the Hunterian operation of ligating the artery or to amputation, it was decided to try pressure over the artery. The treatment was carried out by a relay of students as assistants, and in a few days, entirely relieved of pain, he returned to his home, welcomed back by the neighbors, who, on parting with him, had accompanied him to the boat weeping as though going to his funeral. He is still improving, and has now nearly recovered the use of the leg. He was treated free of charge, having obtained the *Kocho's* certificate of his being in need.

The last case was one of typhus fever—a girl, thirteen years of age. The family are members of the English Church, and at the request of Mr. Evington I went with him to see her. Found them living in an alley abounding in filth and abominable smells. As it has been the almost universally prevalent idea for centuries that to wash or give a bath to such a sick person would be fraught with the most disastrous consequences, it was no surprise to see that she had not been washed, not even her face and hands, since the beginning of the fever, nearly two weeks before, and nourishment was not to any extent given, because in her delirium she manifested an apparent disrelish for it, and her tongue was parched and dry. Of course, in the room they occupy there is a *hibachi*, and the patient lies upon the matting on the floor, getting full

benefit of what fumes there are from the burning charcoal. They were persuaded to change her surroundings, and she has recovered under proper treatment, aid being received from their Mission.

I will not weary you with much about the out-patients. There were more than three hundred cases in which some surgical operation was performed, but none of them were of particular interest, except, perhaps, it be from the consideration of the amount of suffering relieved, being mostly simple operations, like lancing abscesses, extracting teeth, etc., etc. One was for anchylosis, two for ganglion, five for hydrocele, one for webbed fingers, and two for nasal polyypus.

Last week, for the first time, I saw patients at a *Shinsatsusho* in the south-eastern district of the city. It may be I shall make a visit there weekly for a while hereafter. They have also asked for regular religious instruction in the neighborhood. Aggregate attendance: Males, 2,264; females, 1,171. Total, 3,435.

FROM REPORT OF THE REV. JOHN M'KIM.

OSAKA, July 2d, 1880.

MY DEAR BISHOP: I have but little to report. I took my first lesson in Japanese here the 16th of April. I study with my teacher two hours and a half six days in the week. At nine o'clock every morning (Sunday excepted) I read Morning Prayer with Miss Eddy's school, and at nine every night read Evening Prayer. I have taught an hour five afternoons in the week at the Boys' School. I have a Bible-class in English every Sunday afternoon and every Friday evening. Mr. Morris has asked me to take charge of the Sunday-school, beginning with next Sunday. This is all I have to report. Mrs. McKim teaches the piano to two of the little girls every day; she thinks they are making rapid progress.

We are very pleasantly surprised in Osaka, and are now quite attached to our new home.

Other interesting letters from China and Japan are laid over for lack of space.

#### HAITI.

LETTERS FROM BISHOP HOLLY.

PORT-AU-PRINCE, August 26th, 1880.

THE steamer leaving here for New York today at noon, two days before the time fixed in the schedule, prevents me from writing in detail about my recent visit in the north. I must sum up results briefly.

At Borgne, the extreme point that I reached, I took under my Missionary jurisdiction the

Independent evangelical congregation organized in that place, confirmed twenty-one persons, and dedicated a small country chapel just completed for their use.

At Forte Liberté another congregation just organized also placed itself under my direction. The government has given to its members a lot on which they are about building a chapel. Further steps are to be taken.

72 1881年1月号 日本。A・R・モリス師の報告から。1880年6月22日、大阪。42-43頁。

訳出 42頁右下から27行目～右下から20行目。42頁右下から2行目～43頁左9行目。

〔大阪〕英和学舎は、大変に価値のある手段になると私は思っています。テイング氏はまちがいなくあなたにその詳細の全てを伝えるはずです。少し前に、東京からきたキリスト教徒たちの内の1人がここにいました。彼は当校に通い、相当の時間を、個別にそしてともに、少年たちと過ごしました。そうして彼らは大いに興味を抱いたようでした。

—略—

その週、私は3日、男子校でバイブル・クラスを受け持ちました。平均出席者数は約7名でした。しかしながら、出席者については、数ではなく、少年の顔ぶれが相当に不規則であり、ある日出席していた少年たちが、翌日出席していた者たちとは完全に異なってしまうようなことがよくありました。それは純粋に任意の学習なので、こうしたことを防ぐ手段はありませんでした。このことは、海上を交替で監視する船乗りを、若干想起させました。

73 1881年1月号 日本。J・H・クインビー師の報告から。43頁。

訳出 43頁左35行目～右20行目。43頁右33行目～右35行目。

〔東京〕去る〔1879年〕9月に私は16名の生徒とともに男子校〔の新年度〕を開始しました。クインビー夫人は午前9時から11時まで教え、その学校のために日本人教師が雇われ、この間私の個人教師として従事しています。午前9時から午後1時まで、私はたいいてい講義の準備と実施に専念するか、さもなければ、神学校で教えていました。午後には週5日間、約1時間半にわたって男子校で英語の上級クラスを教えました。金曜日は聖書の学習にもっぱらその時間の大半を費やしました。日曜日には朝と夕の祈りが日本語で捧げられ、それに伴われるものとして、最初の礼拝の時に説教が、そして最後に、より直接的な教えがなされました。そこでは、日本人教師がルカによる福音書の授業を受け持ち、クインビー夫人が英語のバイブル・クラスでより学習の進んだ生徒を受け持ち、私が日本語で使徒信経について別の授業

を教えました。11月に健康上の理由により、私は、医師の助言もあって一時の間、授業の実施をあきらめざるをえなくなりました。学校での私の仕事のすべてが妻と日本人教師の手に委ねられました。12月の後半、医師の指示で、大阪でクインビー夫人が私に付き添いました（注1）。〔1880年〕2月5日に、私が〔東京に〕戻るまで、ブランシェー夫妻とミス・ピットマン（注2）が親切にも事業を実施しました。5月の後半、クインビー夫人が、私たちの生活していた地域の不健全さから病に伏しました。そこで、私は、6月の終わりまで男子校で3時間授業を受け持ち、通常より少し早く当校を閉め、妻が息抜きで出かけたこの海岸沿いの漁村で妻に合流しました。

現在の取り組みを通じての経験から次のことを私が述べても差し支えないと考えています。もし私たちに、生徒用の適切な宿泊施設があって彼らを直接個人的な影響下に置くことができ、この事業にすべてを捧げる有能で経験豊富な教師が1名いれば、それはこの国の人々に対する私たちのミッションの発展の「力」になることでしょう。生徒数は16名から24名へと徐々に増加しましたが、4月に大きく広々とした学校が（長老派の兄弟たちによって）開学された頃には、生徒数は19名、17名、15名へと落ち込みました。最後の数を持って、私たちは年度を終えました。

—略—

男子校での礼拝に加えて、私は日本語で12回、英語で10回司式しました。

（注1） 1879年12月13日付のウィリアムズ書簡によると、クインビーは頭痛の症状で同年12月に医者への検診を受けるが、上海、大阪への転地療養でも快方の兆しがないため（1880年1月26日付ウィリアムズ書簡）、1880年8月27日に帰米した（SM誌1881年1月号、31頁）。

（注2） フローレンス・R・ピットマンは、1877年5月1日の外国委員会によって女性教育宣教師に任命され（SM誌1877年6月号、300頁）、同年10月18日ニューヨークを出航（同上1877年12月号、678頁）、同年11月23日に来日した（1877年11月27日付ピットマン書簡）。ピットマンは、1877年6月25日に「私学開業届」を東京府に提出していた立教女学校の運営に、ブランシェー夫妻とともに携わり、立教学校校長の信徒宣教師ガーディナーと、ウィリアムズの司式で1881年5月16日に結婚した（SM誌1882年10月号、400頁）。1882年6月に、過去4年間ブランシェー夫妻の管理下にあった立教女学校の校長に就いている。

74 1881年1月号 日本。ジョン・マキム師の報告から。1880年7月2日、大阪。44頁。

訳出 44頁右27行目～右45行目〔全文〕。

〔大阪〕親愛なる主教:私はほんのわずかしか報告することがありません。4月16日、私はここで初めて日本語の授業を受けました。私は、週に6日、2時間半、私の〔日本語〕教師に学んでいます。毎朝9時(日曜日を除く)、私は、ミス・エディーの学校で、朝の祈りの言葉を読みあげ、そして、每晚9時、夕の祈りの言葉を読みあげます。私は、男子校で、週に5日、午後に1時間教鞭をとっています。私は、毎週日曜日の午後と毎週金曜日の夕方に英語でバイブル・クラスを受け持っています。モリス氏は、来週日曜日から始まる日曜学校を受け持つようにと私に依頼しました。私が報告しなければならないのはこれが全てです。マキム夫人は、毎日、少女2人にピアノを教えています。少女たちは急速に上達していると彼女は思っています。

私たちは、大阪で大変に嬉しい驚きを感じています。そして、いまや私たちの新しい家にすっかり馴染んでいます。

great sufferers from chills and fever; so the men will carry quinine with them to dispense to the sick, at the same time preaching and endeavoring to get candidates for Baptism. Then, if there be any chance of success I shall open a day-school for boys and so get a hold on the rising generation. Work here must be regular, systematic, continuous, and continued. Schools, I have great faith in. If I had means I would open a hundred schools in Wuchang city. We could get hundreds or thousands of boys; then what might we not expect a few years hence from so many boys constantly studying the Gospels and the Catechism, and attending daily Prayers in school. The field is unoccupied; even the Romanists do not try to work the city, they say it is too hard ground; their work is mostly in the country, and in the villages, and there they are moderately successful. Well, we must hope for the best and pray and wait and trust. If our workers here were like Barnabas, much people would be added to the Lord, for he was a good man full of faith and the HOLY GHOST. I believe some of our workers are good men, full of faith, and I look to see some results in the Lord's good time.

When I think of all the faithful prayers offered up daily for us at home, I feel that it is sinful to doubt about the conversion of these people and their ingathering to the Holy Church of CHRIST.

October 25th, 1880.

I have to announce that we have purchased a plot of ground containing about two English acres, for the Elizabeth Bunn Memorial Hospital for women and children. The land is high, healthful, and good. It is across the road, just opposite the Jañe Bohlen Memorial School, to the east. The price paid was Taels 650. This leaves us a good sum to build with, and I think we can get a very good building or set of buildings. We shall wait until the new physician arrives before making any building plans.

You cannot tell how thankful I am that we are to have this hospital. We cannot estimate the good it will do in God's hands, and even if it should do nothing it would still be a most precious privilege to be able

to devote so much of money and care to the Lord's service, and then besides it is the Church's duty. I cannot help believing that every dollar the Church gives for Mission work enriches her at home, and that God more than pays it all back in blessings. I firmly believe that the increase in the offerings now being made at home is both an evidence and a cause of the Church's growth and prosperity.

What we ought to have next is an asylum for widows, and old people, and another institution, that we may save little girls from being murdered by their parents, as well as from lives of shame when they grow up. These asylums would not cost much; the work that could be done inside would go toward paying expenses, the women and the girls could make baskets, mats, clothing, etc., all which have a marketable value. Then too, we must have more money for the Bishop Boone Memorial School; this is very important. I beg that next year's appropriation may be increased, both for this and for day-schools.

I will try my best to keep down expenses; but you can see that the work here is growing and expanding so fast that we shall need more money to carry it on. I have one Deacon, two Candidates for Holy Orders, and four Catechists now, all on salaries, in place of three Catechists last year. I have three medical students, and when this reaches you I will have four or five day-schools in place of one last year; other work in proportion. I know very well that I lay myself open to charges of being hasty, enthusiastic, unwise; but I hope that the results will be my justification. Above all, I feel so sure that God is managing and ruling this Mission here, through my hands, that I do not fear but that everything will come out according to His will.

How can the Mission go wrong when so many Christians at home are praying for it!

I get so tired sometimes that I throw myself down on the bed, and can hardly speak from exhaustion. But it will come all right by and by when I have more helpers here. It is getting cooler now and the last summer was harder than any I shall have again.

### JAPAN.

FROM LETTER OF THE REV. A. R. MORRIS.  
OSAKA, October 12th, 1880.

This letter is intended for my report on the past quarter, July 1st to September 30th, but

there is very little calling for remark. I have held the usual Sunday Services, the number ranging from twenty-one to thirty-six in the morning and from twenty-one to thirty-five

in the afternoon. I was absent on one Sunday when Mr. McKim read the Service and Mr. Nakashima preached.

I have been to the chapel on Tuesday and Thursday nights on eleven occasions, on nine of which I preached to gatherings averaging about twelve in number. On two occasions none came. These were the last two days in September, and the nights had become so cold that few people were out. On four occasions I was absent. I was away from Osaka from July 14th to 17th, August 10th to 12th, and August 16th to 27th, during which time the weekly preaching was suspended.

I keep this up, and distribute tracts to all comers after each preaching, in hopes that some good may be done, but I ought to say that visible results are entirely wanting. It is seldom that any one comes a second time, none have ever become regular attendants. Such preaching may, however, be made a means of good. There are instances both here and in other places of regular congregations gathered in simply by street preaching.

Dr. Laning's former assistant, and his teacher have been voluntarily meeting gatherings of persons for instruction in Christianity on two nights during the week, Tuesdays and Saturdays. One of these meetings has been held at a dispensary, the other at a private house, the usual number attending being about twelve or fifteen.

The first of the two just mentioned—viz., the assistant, has lately returned to his native province to live. He is in hopes of being able to do something there in the way of teaching. One of our believers from Tokio is already living there and probably by uniting their efforts they will be able to do something. The assistant took a number of tracts with him for that purpose. While I am writing about him I ought to mention the death of his child, which took place in August. The child had been sick from time to time, and on July 29th it seemed that there was no hope of its living and he asked to have it baptized. I think he would have asked sooner, in fact he spoke of it when he applied for Baptism himself, but his wife not being a believer I think he delayed the child's Baptism out of respect to her wishes. I baptized it on July 29th and it died on August 2d.

We had the pleasure of a visit from the

Bishop, from July 9th to the 21st. While here he confirmed a class of eight, the same which I reported as baptized in my letter of June 22d.

One of the boys of St. Timothy's School has lately become a candidate for Baptism. He entered the school last spring and at that time applied for Baptism, but he then expected to go to Tokio within three months, and as the time seemed too short to prepare him properly, and as his leaving Osaka would make it impossible to look after him, I urged him to wait till he went to Tokio and then apply there. He has now decided to remain in Osaka, so I have begun to instruct him.

I made an excursion to Heuga in the western part of the Empire, from August 15th to the 27th. I went entirely for recreation and made no attempt whatever to teach. I could not, however, help being surprised at the interest taken in Christianity by people whom I met on the steamer and who brought up the subject without any attempt on my part to introduce it. I took a few tracts along, which proved to be in constant requisition. Of course some people on a steamer will devour anything in the way of reading matter they can find; but when I first came to Osaka, my teacher refused absolutely to teach me the language out of Christian books and would hardly look at the outside of one. Several of my fellow passengers had received more or less Christian teaching at the Missions at the different Treaty Ports. They are pretty well acquainted with our differences. One man, a member of the Tokio Presbyterian Church, asked me to what Church I belonged. On being informed, he said he understood there were two kinds of Episcopalians, \* "High," or those which approached the Romanists, and "Low," or those which like other Protestants, belonged to the nineteenth century. He then said he should like to hear what the Protestant Episcopal Church had to say for itself. I am afraid I gave him rather a lame exposition of it as I have not kept very well up on points of controversy, and he left more convinced than ever of the truth of his own opinions.

One young man to whom I lent a tract asked how long I thought it would take to convert all Japan. I replied that the conversion of Europe occupied 800 years, but I

\* I merely give what he said; a very erroneous statement, in my opinion.

hoped Japan would not take quite so long. He laughed out, and said the foreigners were strange people; that in Japan they did not engage in undertakings looking so far ahead as that.

I was struck with the devotion of some of the Buddhists among my fellow passengers. In the morning they would engage in their devotions, quietly and unostentatiously and yet without any appearance of fear or shame. I noticed this in one of the steamer's crew.

FROM LETTERS OF REV. J. M'KIM.

OSAKA, August 13th, 1880.\*

I want to tell you the trials of one of the *Christian* girls in Miss Eddy's school, for as you doubtless know, only five of them are baptized. This girl is a bright, pleasant-looking child, twelve years of age. She is not pretty, but has a happy, contented face, which makes her quite winning. Her mother, although in rank a Samurai, is Miss Eddy's servant, and is still a heathen. Her grandparents live in Kioto and are strongly opposed to Christianity, but have a warm affection for their granddaughter, consequently are quite disturbed by Hisa's change of belief. Ever since the child entered the school she has loved the teachings of the Church and wished to become "a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven." Several months since her wish was fulfilled, and at the Bishop's late visitation she received the seven-fold gifts of the Holy Spirit in the rite of Confirmation.

She went to Kioto lately to visit her grandparents, and made them very angry by talking Christianity to the children there and telling them the folly and want of truth in their own religion. There was to be a heathen festival in a day or two, and they told her she must stay and take part in it, but she said, "No, I must return Sunday, and if you will not give me money to pay for my railroad ticket I will walk."

While in Kioto a young Buddhist priest wished to marry her, and her mother and relatives strongly urge her to do so; he says if she will marry him he will pay all her mother's debts, and she may worship as she pleases. She refused to marry him and told

\*This letter has been unduly delayed for lack of space.—[Ed.]

him, at the same time, he was foolish for worshipping idols. "See," said she, "it is the work of men's hands, it has eyes and it cannot see, a mouth and it cannot speak, ears and it cannot hear." "The God I worship is not such a god."

Her relatives tell her that if she refuses to obey them they will give her no more clothes. She replied that they might do as they pleased, but she knew she would be provided for.

Her mother now thinks she must leave Miss Eddy's service and return to Kioto, and if she goes says she must take Hisa. We are quite anxious for the poor girl, because if she leaves here her faith will be sorely tried, as she is sure to be persecuted. We do not fear that she will renounce her faith, but are confident that she will be able to say with the Apostle, "None of these things move me."

August 17th, 1880.

You will rejoice with us, I am sure, when I tell you that Hisa's relatives have consented to let her stay in the school another year. They say that they know she will not be contented away from it.

October 18th, 1880.

Since the 7th of September I have been teaching two classes English in the boys' school. I had but little experience in teaching before I came to Osaka, and never thought I should like it as a profession, but it is impossible for one to teach here without becoming somewhat enthusiastic. They are so eager to learn, and take in instruction so readily that one becomes imbued with their spirit and the work becomes a pleasure. One sad feature about Japanese students is that they are usually sceptical and seem proud of it.

Several of them have told me that the thinking men of the country do not believe anything, that it is the foolish people only who believe. I think it is the natural revulsion from the folly of heathenism, and that after they have been shown a better way, one that appeals to all their moral and mental faculties, they will gladly walk in it.

It is amusing and yet sad to hear what the lower class of people think of Christianity. They say "there is witchcraft in it; if a Christian wants to leave a house he can go right through the door without its being opened; if he wants rice or money, behold it is before him." I have been told this by sev-

75 1881年2月号 日本。A・R・モリス師の書簡から。1880年10月12日、大阪。113-115頁。

訳出 114頁右5行目～右15行目。

〔大阪〕英和学舎の生徒の1人が、最近洗礼志願者になりました。彼は昨年の春に入学し、その際に受洗を志願しました。しかし当時彼は、3ヶ月以内に東京に行くことを希望していました。彼にしっかりと準備をさせるにはあまりに短すぎ、そして彼が大阪を去ってしまえば、彼の面倒をみることは不可能になるので、私は彼が東京に赴き、そしてそこで志願するまで待つようにうながしました。彼はいまや大阪に留まる決意をしており、そこで、私は彼を教え始めました。

## WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

*21 Bible House, New York City.*

### OUR NEW FOREIGN MISSIONARY.

IN connection with the following letters, which we regret having been unable to print in the SPIRIT OF MISSIONS at an earlier date, we would remind our readers that our Missionary is already gone to her work in the girls' school in Osaka, to be at first associated with Miss Eddy, and then to take her place when she shall come away.

We say *our* Missionary, because, when the imperative need of some one for this work was felt, the New York Committee on Work for Foreign Missionaries offered to send out and support

such an one, and even before Miss Michie was appointed, had, at a Foreign Missionary meeting held in the Church of the Heavenly Rest, New York, obtained the amount needed for her outfit. From gifts of individuals and amounts contributed by many Parish and other Branches of this Committee, her travelling expenses and yearly support will be met; and by this means the New York Committee, and through them the Woman's Auxiliary generally, can claim Miss Michie as peculiarly their own.

### LETTER FROM THE REV. MR. TYNG.

OSAKA, Japan, September 13th, 1880.

MY DEAR MISS EMERY: You ask me to write you something in regard to our work in Osaka, and especially with regard to the girls' school of which Miss Eddy must soon give up the charge to a successor.

I am very glad to comply with your request, for there is nothing we desire more than to have people at home interested in our work from knowledge of it; and although a mail rarely leaves for home without carrying with it one or more letters written for that purpose, it takes a great many letters to convey an adequate impression of a strange and distant work to even one person, to say nothing of the thousands whose interest we need in order to keep our work going.

I have just laid down my Mitchell's Atlas, smiling at the ludicrous mistakes in the geography of Japan that it contains. If even the geographers know no better than to turn *Hakodate* into *Chikadado*, what is to be expected of people who do not publish atlases!

To begin then with geography: If any one will take the map of Japan, and look at the Inland Sea—which is a body of water lying between the main island, which generally figures on the maps as Nippon, on the north, and the two smaller islands of Shikoku and Kiu Shiu on the south—on the northern shore of that sea they will find Osaka, or at least the place where Osaka ought to be. This Inland Sea is a very important place, its shores lined with populous towns and villages, containing I do not know how many people, but certainly some millions. The importance of its business may be judged from the fact that at the Osaka Custom House there are registered a large number of steamers—two hundred I have been told by a person who professes to know—all or nearly all of them running to places on this Inland Sea. The exact number may be overstated, but it is certainly large. I have been told by one person that he knew the names of fifty. And, by the by, there is not one foreigner, so far as I know, connected with all this steamboat business.

Now, of all this populous district and its traffic, as well as of that of the country for some little distance to the north and west, Osaka is, and has been from time immemorial, the centre. It is, indeed, the ancient commercial metropolis of Japan. There are firms here whose name and business have been kept up in unbroken succession for periods extending, it is said, to 800 years. Imagine in New York, instead of such signs as "established 1848" or "established 1854," one that would read "established 1080." Nor is Osaka a decayed place. Tokio has of late years grown in relative business importance, but Osaka is as large, as busy, and as bustling as ever. It is larger than any American city except New York and Philadelphia, and is still growing. Even in the less than two years that I have been here, the houses have extended all about us, quite in the fashion of an American town.

Another point of importance is that there is almost no foreign population to paralyze and neutralize the Mission work. There was at one time a number of foreign merchants here, but Osaka has no harbor for large vessels, and it was found that though the business came from Osaka, it was best done in Kobe, twenty miles distant, where there is a good harbor. Accordingly, there remain only two or three foreign merchants here, and the Concession is nearly all in the hands of Missionaries, of whom, besides our own force, there are three families of Church of England Missionaries, six of American Congregationalists, two of Cumberland Presbyterians, who work with the Congregationalists, and one German Reformed. This Foreign Concession is a little piece of land bounded on three sides by rivers, where only foreigners live, governed by their own municipal council and guarded by their own police. It is intersected by wide streets, shaded with trees, and covered over by some twenty houses of frame and plaster. Altogether, it looks like a little piece of a New England town put down in Japan.

Close by us is the Custom House, with the landing places of the steamers whose whistles do their part faithfully to keep our little community from indulging in too much sleep. All about us extends the Japanese city, the busy commercial place of which I have spoken, which reminds me of that other great commercial city of Corinth,

whose sordid bustle may have discouraged St. Paul, but where he was told that the Lord had "much people." Here is our work, and from here, if it please God to bless it, it must spread along the shores of the Inland Sea, along the fifty miles of railroad to Kioto with its more than half a million of people, to Lake Biwa, on whose shores are nearly three-quarters of a million more, and so on into the country beyond. Our work is to build up here a strong centre, from which the blessed influences of the Gospel and the holy ministrations of the Church shall radiate into all this region.

Now, why have we not done this, or at least advanced far toward its accomplishment? Our Mission has been here eight years. The Congregationalists have not been here quite so long, and they have done it. They have a strong work here, which is making its influence felt all about. They have another strong work close by in Kobe. They sent out several years ago a strong colony to Kioto, and later another a hundred miles south, to Okayama. They sent out this last summer fifteen native summer Missionaries, pupils and teachers of their schools and others, not one of them paid by foreign money, except what they may have earned incidentally as colporteurs of the Bible Society. They graduated last year from their Kioto school fifteen well-trained young ministers, who are now working all about the country. Why has not our Mission done a work that might be compared, at least in some degree, with this? The answer is, we have never had the force to do it with. They came out in strong force, and have had continual reinforcements poured in upon them. Our Mission, until lately, has been suffered to dwindle away. The Church has come to the rescue, and we are a little stronger now, thank God, but our strength has hardly yet begun to tell, and even yet we are not strong enough.

To speak now of what has been done, and what we hope to do: We have a little congregation, with thirteen native communicants, and two more in the country who visit us occasionally, and are then generally pressed into the service to preach to their countrymen. These two are former pupils of the boys' school here. Other former pupils are scattered through the country, two or three of them, we know, faithful

Christians. Two other men among our communicants have this summer opened places where they expect to go regularly to teach such people as can be gathered from the neighborhood, the elements of Christianity. One of the two has been taken sick, and had to suspend his work, I hope only for a little while. The other has been going on regularly. This work is voluntary and unpaid. I look upon its beginning as a very hopeful sign, and trust that it may lead to much more work of the same kind in the future, as the number of competent workers increases. The Congregationalists, of whom I have already spoken, have about twenty such places carried on in this way, and from them chiefly the accessions to their congregations come.

The boys' school, of which I spoke, lost its scholars and was given up some five years ago. A year ago, however, we opened a new school, St. Timothy's, which has just re-opened for its second year with some thirty scholars, a number which we hope and expect will be considerably increased in the course of a month or so. The good results of this work are still to be seen. We have no scholars who have been with us more than seven or eight months, and most of them are quite new comers. The programme which we have marked out for ourselves, and to which we have bound ourselves to some extent, by printing it, carries the students over a course of six years, and gives them what is not far from an equivalent for an ordinary college course at home.

Finally, and chiefly for my purpose in writing to you, there is Miss Eddy's girls' school—the "Light in Darkness School" as it is entitled in Japanese. Miss Eddy began it some five years ago, with three little girls. She has sustained it since with great faithfulness and self-sacrifice, amidst many discouragements and with little help. For quite a long time she was the only lady in our Osaka Mission, and is still the only one who is free from family cares and able to devote herself wholly to the work. She has had, until the present year, only two or three scholarships. The school has just re-opened for the new year, and there are now seventeen scholars. A little later there will probably be more. To begin with the older and most important of the scholars, there are four (one of them not now in the school) who were baptized] in the spring,

and confirmed this last summer. The one who has gone is O Michi. (It is always polite to put an O before a Japanese girl's or woman's name.) Her brother was a pupil of the former boys' school, and now teaches English in both the schools. She came to Miss Eddy a very dirty, ragged child. She left her, not a great scholar, though she has studied faithfully, but a model of neatness and good order, and a very nice housekeeper. She was a sort of overseer of the girls in their work, and in general a promoter of orderliness and good behavior. She has gone now as a housekeeper and companion into the house of a Japanese official at the Mint, but she is obliged to hear language from the servants that shocks her a good deal, and she wants to come back to the school. It is not settled yet whether she is to return or not.

Next is O Fuku. She is a bright, pretty girl, about the same age as O Michi, that is, about eighteen. She is a very good English scholar, speaking very nicely and with a good accent. She is helping Miss Eddy this year in teaching the young scholars. She was offered a situation this fall as assistant in a school under Japanese management in Tokio, but her parents did not wish her to leave Osaka. Miss Eddy hopes to use her this winter as an interpreter in her visits among the Japanese. She was not on a scholarship for some time, but is now.

The third is O Hisa. She is the daughter of a woman who was Miss Eddy's servant for several years, but she comes of a good family, and is, perhaps, the proudest of them all. She has a very strong will, which shows itself in ways that are good, as well as sometimes in those that are not so good. As the French say, she has the defects of her virtues. She is a most determined and zealous Christian, and has been since she was sick last year with typhoid fever, when Miss Eddy nursed her, and Mr. Morris visited her most faithfully. She visited her family in Kioto a short time ago, and made vigorous attempts to teach Christianity to her little cousins there, perhaps, however, with hardly enough of the *suaviter in modo*. At the same time a Buddhist priest appeared on the scene, who wanted to marry her, and offered meanwhile to take care of her mother until she was old enough. (She is now fourteen or fifteen.) For reply,

she pointed to his idols, and told him to look at those—they had eyes, but could not see; they had ears, but could not hear; they had mouths, but could not speak. She would have nothing to do with them or with a man who worshipped them. This was the more remarkable because Japanese girls have in general little or nothing to say about whom they will marry, but she is much too strong a character to be kept down so.

The last of the four communicants is O Kiku. She has been a day scholar, and has boarded in the school only for a little while—while she was visiting Miss Eddy. I do not know her quite so well as the others, but she seems to be a nice, good girl, her only fault a tendency to laziness.

These four may serve as specimens of what Miss Eddy has been doing these years. The remaining scholars include ten other girls, about half of them day-scholars. They are all, including the day-scholars, quite regular at church, where the music chiefly depends upon them, and it is by no means bad music, I can assure you. Besides these, there are four boys, one of whom is baptized, being the child of Christian

people, as is also one of the younger girls. There are also quite a number who have left the school at one time or another, and who we hope will carry some of their Christian teaching with them, and several of last year's day-scholars who have not yet returned, but who will yet do so, we hope.

The importance of this work it would be hard to over-estimate. It is an essential part of the Mission here. What would a Christian Church be that had no well-trained Christian women in it? I began with the special purpose of asking for help to send out a successor to Miss Eddy; but why should I ask for only one? The Congregationalists here have three, and had four. The Romanists have a number of Sisters. Why should there not be several Church-women here, where the opportunities are so great, and the promise for a quick return for well-sustained effort is so encouraging?

I may only add that there would probably be no difficulty in getting as many more scholars as there shall be scholarships to support them. We hope for an increase of paying scholars, but are quite sure of as many as we want of the others.

### LETTER FROM MISS EDDY.

OSAKA, Japan, August 24, 1880.

MY DEAR MISS EMERY: \* \* I do not know when I shall return to America, but I want to go as soon as I can be relieved from duty.

I reached Osaka the 17th of November, 1874. The beginning of the school was three little girls, whom Janey MacDonald was teaching to read and write. When she went home, a few weeks after my coming, she left them to me. Two still come, and one has grown into almost a young lady, gentle, studious and sunny tempered. She is not a Christian by profession, but as one "pure in heart," she walks near God, if she is not with Him. The greatest number of pupils at any one time was thirty-three. We have been in three different buildings. The first was Japanese, and was near the chapel. After Mr. Quinby went to Tokio we moved into his house, and a small building for the school was erected in the same yard. When Mr. Tyng came we took a new departure to the place where we now are. After Mr. and Mrs. McKim's arrival they shared the house we live in. The school-

house was moved here from Mr. Tyng's. It is a one-story house, with two rooms about twenty feet square, well built, but somewhat injured by removal.

I have not been able to do a great deal of visiting, but I go as often as I can. The Japanese woman I employ as my Bible teacher goes for me once a week, and oftener for herself. She also teaches the children, and so well that in her last lesson I was surprised and humbled at her understanding of the Gospels and her way of teaching. She has listened well, thinks for herself, and talks so earnestly that it must do good.

When the new teacher from home comes, I will try to arrange everything so that there may be but little trouble. The children on scholarships will be young in years, and in the beginning they require chiefly habits of order and neatness to be formed. I shall teach less English, and only to those who come specially for it. I hope I may be allowed to return home soon after my successor arrives, for I wish very much to do so, and I shall have been here a full seven years, November 17th, 1881.

76 1881年2月号 女性の事業。ティング師からの書簡。1880年9月13日、大阪。121-124頁。

訳出 122頁右下から10行目～123頁左1行目。123頁左19行目～左36行目。

〔大阪〕これまで成し遂げられてきたことと、私たちがこれからしたいと思っていることについて話しましょう。私たちは、13名の日本人受聖餐者を伴う、ほんのわずかな会衆を抱えています。そして、これに加えて2名が、時おり私たちのもとを訪ねてきて、そうしてたいの場合、彼らの故郷の人々に説教をするよう立用立てられています。これら2名は、ここの男子校の元生徒です。他の元生徒たちは全国に散らばっており、私たちの知るところでは、彼らのうち2名あるいは3名は、忠実なキリスト教徒です。

—略—

私が話題にした〔大阪の〕男子校は、学生がいなくなり、5年ほど前に閉校しました。しかし1年前に、私たちは新しい学校、英和学舎を開校しました。英和学舎は30名の学生を伴い、2年目に入ったばかりです。生徒数は1ヵ月ばかりで相当増えるであろうと、私たちは期待し、予測しています。この事業の成果はまだ見られません。7、8ヶ月以上、私たちと一緒にいる生徒はまだいません。生徒の多くはまったくの新参者です。私たちが、私たち自身のために選定し、それを印刷することによって、私たちを幾分か束縛したプログラムは、学生に6年以上の〔学習〕課程を費やさせることとなります。そしてそれは、本国における通常のカレッジ・コースと同等に近いコースを、彼らに提供しています。

## SCHOLARSHIPS IN THE FOREIGN FIELD.

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## JANE BOHLEN MEMORIAL SCHOOL (GIRLS), CHINA.

Appropriation for 1830-81, 400 Taels, say \$533. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Alice Sandford.....	St. Paul's Chapel, Miss E. Barnes, New York, thro' Woman's Aux.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	St. Peter's, Cambridgeport, Mass., through Woman's Auxiliary.

## BOYS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1880-81, \$500. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Bishop Williams.....	Miss Rosa Baker and Sunday-school class, Waverly, Md. (Expires June 30, 1881.)
Horatio Chickering Memorial (Divinity)	St. Paul's, Boston, through Woman's Auxiliary.

## GIRLS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1880-81, \$660. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Henry C. Potter.....	Grace Church Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas' Ladies' Missionary Association.
Francis Shirley.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L" Chicago, Ill.

## ST. TIMOTHY'S SCHOOL, (BOYS) OSAKA, JAPAN.

Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Peter's.....	St. Peter's Sunday-school, Perth Amboy, N. J.
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

## GIRLS' SCHOOL, OSAKA.

Appropriation for 1880-81, \$360. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc., New York.
Margaret Hubbard.....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.

## HIGH SCHOOL (BOYS) CAVALLA, AFRICA.

Appropriation for 1880-81, \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Simon.....	St. Simon's Clove Mission Sunday-school, Stapleton, N. Y.
Hullihen.....	Trinity Church Sunday-school, Staunton, Va.
Bishop Whittle.....	
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.

77 1881年5月号 外国任地の奨学金。男子校、東京、日本。243頁。  
 訳出 243頁12行目～21行目。

男子校、東京、日本

1880-1881年の予算額500ドル。奨学金1人1年40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ミス・ジェイを通じてニューヨーク州ライの女性。
S・A・クラーク師記念	ニュージャージー州エリザベス、聖ヨハネ教会日曜学校。
フェイス	ニューヨーク州ライ、キリスト教会女性伝道協会。
ウィリアムズ主教	メリーランド州ウェイバリー、ミス・ロサ・ベイカーと日曜学校。(1881年6月30日迄。)
ホレイショ・チッカリング記念(神学)	米国聖公会女性伝道補助会を通じてボストン聖パウロ教会。

graduate students and Catechists, and if found apt to teach, faithful and blameless, will (n. v.) be ordered Deacons. Seven young men remain for the new term; others

will, we trust, be found to fill the vacancies as the College students near the goal of their studies. Pray for those newly sent forth to a more active part in our work.

JAPAN.

A SIMPLE FACT OF MUCH SIGNIFICANCE.

AN old time Missionary of the Board sends the following, which is of much interest.

In a letter from Yokohama, recently received (its date is March, 26, 1881), the following sentence occurs in reference to the visit made to Japan by the King of Hawaii; and especially concerning an interview between the King and certain Japanese Christians.

"It was brought about through my acquaintance with——, and was not done without consultation on the part of His Hawaiian Majesty with the Japanese government, whose guest the King was while in Japan.

"They replied that Religion was free, and that there could be no objection to the King meeting the Japanese Christians, especially for the purpose of allowing them to express their thanks to the Sandwich Island Christians for favors received.

"My friend continues: 'Though we knew nothing of this consultation with the Government till afterward, we were glad the ceremony was strictly within the objects contemplated; the more so, as there was a deputation of Christians from Tokio to present their compliments to the King; but which could not be admitted owing to the programme being fully arranged.'

"It needs no comment to point out the importance of that single phrase 'Religion is free,' as proceeding from such a government as that of Japan *has been*, and it is also noteworthy that such an utterance should have been elicited by the Ruler of those little Islands in the middle of the North Pacific where modern Missions have achieved one of their most signal conquests, and where Christian Chinese immigrants have built a Chapel costing \$10,000. Such facts surely have much significance to those who would read 'the signs of the times.'

Upon the same subject the Rev. E. R. Woodman writes from Yokohama, under date of March 14th:

Last Thursday there was a very interesting Service at the Union Church in Yokohama. His Majesty the King of Hawaii is making a brief sojourn in this land, and on that day he met the native Christians. Some years ago, Hawaii sent \$1,000 to the native Christians of Japan to aid them in erecting a church edifice. They now have a fine building, just like an American church. The natives took advantage of the ninth anniversary of the founding of their church, to present His Majesty of the Sandwich Islands with a copy of the New Testament in Japanese. The presentation speech was in Japanese, and was then translated into English. His Majesty replied in fine English.

The church was filled during the exercises, by far the greater number of people being natives. Many of them were very intelligent looking. It was stated in the address that there are now 4,000 native Christians in the country. Is it not encouraging to know that God's blessing has been so richly poured out on the efforts of faithful Missionaries? We can but wish that our own Church could claim a larger proportion of the 4,000 than she does claim. But let us thank God that so many have found the way of truth; that so many have learned of Jesus, and are enjoying the privileges of membership in the Church of CHRIST.

FROM LETTERS OF THE REV. T. S. TYNG.

OSAKA, February 25th, 1881.

I see in the list of wants you have published, \$2,000, put down for a school building. That was my first estimate for Osaka, but it was afterward put at \$2,500. Less than that amount would not be sufficient here, and I am not sure whether, by the time we get it, even that will suffice. The price of land on the "Concession" is rather tending upward, and there is so little vacant that more increase in the demand for it (which seems not unlikely to come), might send the price upward indefinitely.

My attention has been called to a place in

the city which would be in many respects a very fine one, not only for the school, but for a hospital as well. It is a place that formerly belonged to the Daimio of Kaga, the richest province in Japan. Here he sent his rice, of which the whole revenue of a Daimio consisted, for storage and sale. The place is about 700 feet long by half as wide, and is separated from the river on two sides only by a narrow street and a few small houses on the bank. Nearly surrounding three sides of it is a long row, perhaps 1,000 feet in all, of very substantially built Japanese fire-proof store-houses, with good stone foundations, tile roofs, and strong timber frames. These could either be refitted for school use, or torn down and the material used. Besides these there are two large semi-foreign buildings, which would also yield a large amount of material. The whole place, which is now in the hands of the government, can probably be bought for about the value of the building material for removal, say perhaps \$3,000, or even possibly less. The increase of large manufacturing establishments in the city will soon put an end to such opportunities as this. Indeed, we are never likely again to have so good an opportunity. The reason the place is valued at so low a price is that its situation is not good for any ordinary business. It is on the southern edge of the city (whose greatest length is from east to west) and about midway between its eastern and western ends. The air is good, and the danger of fire small, two great considerations for school and hospital work. If any such plan as this were carried out, it would involve of course the building of a house for some one, at least, of the Mission in the new place. That, however, is almost or indeed quite a necessity in any case.

Miss Michie has arrived, and we are all very much pleased with her.

We hope to have a few candidates for Confirmation when the Bishop comes in May. March 15th.

The increase that I have been looking for all winter in St. Timothy's School seems to have come at last. We number now forty-two or forty three scholars, with new applications coming in day by day. We have had to refuse quite a number as too young. Our rule is that they must either be fourteen, or have finished the course of study of the government primary schools. When we

get our new buildings (whenever that may be,) I hope to open a primary department. This would cost but little, would be a benefit to the higher school, and bring more boys under our influence; but we can do nothing of that sort until we get a better place.

On Friday mornings during Lent, we have a Service at St. Timothy's, where Mr. Nakashima makes an address to the boys, the same that he delivers in the Chapel on Friday afternoons. He has a carefully prepared course on the destruction of Jerusalem, for which he has been studying Josephus and other writers since New Year. The first address, on the mercy of God shown to Israel in all its history, the rejection of which led to the destruction of the city and the scattering of the nation, was really eloquent, especially the closing part, in which he spoke of the fate (he knew not what,) which might overtake this nation and city, if they, like Israel, rejected the mercy of God.

He speaks with a logical directness and clearness of aim that are not common among the Japanese. I trust he may yet be led to give himself to the work of the Ministry. At present he is teaching English in the two Mission schools here.

I hope, before Easter, to begin regular Sunday Services at St. Timothy's School. At present, I am helping Mr. Morris, preaching once a week at our Chapel in Mme Moto Choō. As it is a mile away from St. Timothy's, however, it is difficult to get the students out there to Church.

FROM LETTERS OF MISS MICHIE.

YOKOHAMA, February 9th, 1881.

I arrived here last Tuesday, 1st day of February, after a tedious, rough passage. I have met the Tokio Missionaries, as well as those here. I have been nicely entertained by them all.

All our friends are well, and seem to be very comfortable.

OSAKA, February 16th.

I wrote from Yokohama giving the date of my arrival there. I spent several days in the city, dividing my time between Mr. Woodman's house, and Mr. Cooper's. I was also in Tokio. With the exception of Mr. Blanchet, all the Missionaries seemed very well. They were exceedingly kind to me, and I enjoyed being with them very much. I left Yokohama for Kobe the 9th, and after a pleasant voyage of about thirty-

78 1881年6月号 日本。T・S・テイニング師の書簡から。1881年2月25日、大阪。〔3月15日〕。276-277頁。  
訳出 277頁左下から9行目～右35行目。

〔大阪〕英和学舎で、冬の間私が求めていた増加が、どうやらようやく実現しました。日々、新たな入学志願書が届くなか、私たちはいまや42名あるいは43名の学生を数えるに至っています。私たちは、あまりに若すぎるとして、相当数を拒まなければならなりませんでした。私たちの規則は、彼らが14歳か、官立の初等学校で学習課程を終えたかのいずれかでなければならないということです（注1）。私たちが新校舎を手に入れた際に（それがいつであろうとも）、私は初等部を開設したいと思っています。これにはわずかとはいえ費用がかかるでしょうが、高等学校にとっては有益であり、私たちの影響のもとにより多くの少年たちを連れてくることにもなるでしょう。しかし、私たちは、より好条件の敷地を得るまで、この種のことをならすことはできません。

大斎節の間の金曜日の早朝に、私たちは、英和学舎で礼拝を行います。ここでは、中島氏（注2）がいつも少年たちに金曜日の午後チャペルで行っているのと同じ内容の講話を行います。彼はエルサレムの破壊についての講座を入念に準備しました。そのために、彼は新年以来、ヨセフスやそのほかの著者を研究してきました。イスラエルに対して、そのあらゆる歴史のなかで示された神の慈悲、それを拒絶したことで都市の崩壊と国の分裂を招いたことについての最初の講話、特に、もしイスラエルのように神の慈悲を拒めば、この国と都市に襲いかかることになるだろう運命（彼は何であるか知りませんでした）について語った終盤の部分は、実に雄弁でした。

彼は、日本人にはあまり見受けられない論理的にすっきりとした方法で、目的を明確にしながら話します。私は、彼がやがて聖職の事業に身を投じるようになるだろうと信じています。現在、彼はここのミッション・スクール2校（注3）で英語を教えています。

私は、復活日の前に、英和学舎で定期的に日曜礼拝を始めたいと思っています。現在、私は、ミネモト町にある私たちのチャペルで週に一度説教をしながら、モリス氏を手伝っています。しかしながら、それは英和学舎から1マイル離れていますので、そこへ学生を連れ出し教会へ向かわせるのは困難です。

(注1) 1881年1月20日の『大阪日報』は、英和学舎の学則改正と学課増設を伝えている。

(注2) 中島虎次郎。

(注3) 英和学舎と照暗女学校（ミス・エディーの学校）。

# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS.

JULY, 1881.

### *IMPORTANT LETTER FROM THE BOARD OF MANAGERS.*

*To the Bishops, other Clergy, and the Laity  
of the Protestant Episcopal Church:*

#### FATHERS AND BRETHREN:

The reports that have been rendered by the Treasurer of the Foreign Committee from month to month, as compared with other years, have been very encouraging; and at the same time, the work in the field has been gradually and healthfully increasing, while the opportunities for enlargement have been abundant, had more means been at command. In the present number, by the statement at the end of the Foreign Acknowledgments\* it is shown that \$41,658 are required, between June 1st and the close of the fiscal year (August 31st), to realize the amount asked from the Church in January.

Beyond this, however, we have something to say to those to whom this letter is addressed. The Board of Managers have come to the time of making the Annual Appropriations for the Foreign Field. Under a standing rule of the Foreign Committee the aggregate of these must be based upon the gross amount of the contributions from the Church for the previous year. These were \$118,000 from June, 1880 to June, 1881, while \$125,250 is required to prevent work now in progress from abandonment, and some \$11,250 more is urgently called for to embrace certain opportunities for extension which cannot be neglected without peril to the Missions abroad and great injury to the Church at home.

In Japan there is, besides, an immediate need for \$14,750 to erect additional buildings upon which not only does the continued prosperity of the Mission largely depend, but the health, usefulness, and perhaps the life of some of the Missionaries, and for the same purpose \$2,000 for a sanitarium and for necessary repairs for the Station at Wuchang, China.

Not less than **\$30,000** *as an additional sum to all usual offerings is required at once.*

The appropriations have been continued for three months without diminution, pending the Church's answer, by the contributions of her members, to this official letter. The appropriations beyond December must be gauged by the sum of such contributions.

This is, thank God, not an effort to bring up the arrearages of the past; but the appeal of the Board to its constituency to keep bright the Honor of the Church by meeting the demands which the MASTER makes upon her. The

See page 321.

appeal comes to those Parishes which can make collections in summer, to individuals who have not contributed, and to those who will contribute again.

By order and in behalf of the Board of Managers and the Foreign Committee.

JOSHUA KIMBER,

*Secretary for Foreign Missions.*

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STATEMENT.

(1.) The appropriations temporarily made to continue the Foreign Work as it is now going on amount to \$125,250, but this is quite insufficient, as the estimates most carefully made require fully \$138,000 to take care of the natural growth only, without undertaking any new enterprises.

(2.) The Building Fund need is perhaps even more pressing. At Wuchang 500 taels (\$650) is absolutely needed for repairs to the Clergy House and necessary improvement of the property, and 1,000 taels (\$1,300) for the purpose of a sanitarium in the mountains back of Kiu Kiang (100 miles below Wuchang,) on the Yang Tse.

In Japan, because of repeated enormous fires at Tokio, it has become impossible to hire proper accommodations for the Missionaries. Several recent cases of illness have been attributed to residence in unsuitable houses—and latterly, two of the Missionary families have been driven to Yokohama to find shelter. At Osaka, the difficulty of renting houses is hardly less, and hence the families and schools are too much crowded. The several school buildings proposed will, temporarily at least, afford residences for the Teachers as well.

As already said, not less than \$16,700 is needed for building purposes in China and Japan.

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THE ROCHESTER CONFERENCE.

THE Missionary Conference at Rochester, held on the 31st of May and 1st and 2d of June, was a decided success.

The Local Committee and the citizens provided the most cordial hospitality, not only for the appointed speakers, but also for all the Clergy of the Diocese and neighborhood who, in response to invitation, signified a desire to be present. Probably not less than fifty Clergymen were in attendance upon the several sessions.

At the opening Service, on Tuesday evening, a good congregation assembled to listen to the Rev. Dr. Currie's masterly sermon upon the text Haggai ii: 7. "The desire of all nations shall come;" and each succeeding evening the congregation increased as the character and purpose of the gathering became more fully understood.

On Wednesday morning a large number gathered around the LORD'S Table, after listening to an intensely interesting address from the Bishop of the Diocese, in which, as on other occasions, he enlarged upon the marvellous growth of the American Church since 1835, when she ceased to delegate the work of evangelization and pronounced herself the Divinely appointed Missionary Society.

The morning discussions were opened, according to the previous announcements, by the Rev. Dr. Twing, and carried on by the Rev. Dr. McKnight, the Hon. James M. Smith, Chancellor of the Diocese of Western New York, and Mr. Thomas C. Montgomery, of Rochester. After the addresses of the Rev. Messrs. Kimber, Fuller and Brown, on Thursday

79 1881年7月号 理事会。声明。291-292頁。  
訳出 292頁18行目～26行目。

日本では、東京で再三発生した大火により、宣教師たちに相応しい宿泊施設を借りることが不可能となった。先般の様々な疫病は不十分な家屋における居住環境に起因している。後に、宣教師の家族のうち2家族が避難場所を求めて横浜に引っ越すことになった。大阪においても、家を借り受けるのは難しく、こうしたことから家族や学校は過密状態である。提案として出された校舎数棟は、少なくとも一時的には、教師用の居所としても利用可能である。

既に述べたことだが、中国と日本で建造物を建てる目的で、少なくとも16,700ドルが必要とされている。

have been coming to Church for several months. I think they are true persons. One of them, a young man of about thirty years, was at first hostile to Christianity; some time ago he prevented a friend from joining the Church. He happened to come to our Street Chapel one day and began to dispute and to oppose the preacher, but he found himself attracted, convinced, and I trust converted. He has been regular in his attendance on the Services for several months. He comes originally from a large village in the country near Pao Gnau, where his uncle is the chief man of the place. I hope, if I am reinforced, to go out there in the summer to preach. The other catechumens were one old man, one middle-aged man and two young men.

Over at Hankow I recently admitted four persons—one a converted Taoist priest, one a merchant, one a literary man, and one a rather remarkable woman of some sixty years. This woman is of a respectable family, intelligent, and during most of her life a believer in the doctrines of one of the Buddhist sects. She was greatly addicted to heathen rites, but she has left them all now and without any hope of temporal gain goes back to certain persecution in her country home.

These persons have all been receiving regular instruction for several months, and are judged to be worthy. If they persevere and show themselves still worthy after the period

of their probation is passed, they will be baptized.

Besides these, there are a number of other persons desirous of Baptism, but they have not been as yet enrolled as catechumens.

A few days since I sent a note to the Governor of this Department, stating to him that I had been into the country twice, preaching, and that I found some persons rather hostile; but that I nevertheless hoped in future to go into the country constantly, giving him notice of the fact, that of any trouble hereafter arising he might be forewarned. He issued at once and sent me back the next day several copies of a proclamation to be posted up wherever I wished. The proclamation quoted the treaty rights, that natives could believe in and join the Christian Church; that preaching was allowed, and foreigners had the right to travel to any part of the Empire to preach and to teach, and no one should dare to insult, annoy or maltreat them.

This was the substance of the proclamation. I shall send these copies into the country to be posted up in our stations.

This is quite an important action on the part of the Mandarins. I hardly hoped to get so much. People here who knew of my writing the note express surprise. I feared that my note would be thrown into the fire, and that everybody would laugh at us, but God ordered it otherwise.

### JAPAN.

FROM LETTER OF MR. J. M'D. GARDINER.  
Tokio, March 15th, 1881.

I HAVE put off writing, hoping that I should be able to report that the building for my school was in process of construction, but I have been disappointed in this respect, both by the weather, and by the fact that my plans call for more money than has been appropriated for the purpose. I wish about seven or eight hundred dollars might be added to the present appropriation, making in all about three thousand, for which amount the school could be built and properly equipped. You may think this rather high, but you know it is necessary, if we build in this part of the city—and that we must for the present, at least—to build of brick, unless the Foreign Committee are willing, which I hardly think they are, to run the risk of losing what they may au-

thorize us to build in wood by fires, all of which seem to aim at the Foreign Concession but, fortunately for us, so far, this winter, they have been stopped before they have reached us. A brick building, then, we think is necessary. I have no doubt if we have such a building as I have planned, properly equipped, we can get together a large school. The want of a proper room is all that now impedes its growth. My plans allow accommodations for fifty boarders, with a school-room capable of seating from seventy to eighty, but the appropriation of twenty-three hundred dollars will barely cover the cost of the building alone, the estimates being made on the most economical scale. I think, however, an additional seven or eight hundred dollars will enable us to build the house and equip the school very satisfactorily, and I hope the

Committee will make an extra appropriation of that amount soon.

There is one thing I am fully persuaded is true, and that is, that the best way to reach the Japanese is through the children now growing up. We may not see the results for some years, but, when they reach the age of manhood and womanhood, the effects of their training will show, and act upon them and on those they associate with. The success of our Mission only depends, I think, upon how the children are trained and educated, and, for this reason, I look upon the schools as really the most important part of the work, here and elsewhere.

From what I can judge of the Japanese, upon knowledge obtained from others, I would unhesitatingly say that they are the brightest students I have ever met; they are eager to learn and quick to do so, and they appear deeply interested in whatever you tell them; they remember the most of it too, so that it is a real pleasure to teach them, and I have only to regret that I have not better means of instruction. The Mission schools are becoming more and more important, as the foreigners employed by the government, in its schools, are all being discharged; and soon there will be very few left, not sufficient to carry on the course required for admission to the higher schools and universities, and that work will, for the most part therefore, fall to the Mission schools, as the Japanese themselves, as teachers, are altogether too slow.

I have made no provision for myself in the school-building, but expect to occupy two of the rooms, until I am crowded out by the number of students—and that I hope will be very soon. Then, it may be, I will have to call upon the Committee for an appropriation for a small house for myself, as there is no room for me in either of the buildings now going up.

The books, now used in the school, are those which have been, I can almost say, entirely discarded by teachers at home; and there are now published books so vastly superior to them, that I think it would be wise to discard them here, and substitute those that have supplanted them at home, in spite of the fact that they are popular and much used in Japan, while others seem to be altogether unknown. The fact that certain books are used by other schools, I

do not think should govern us in the choice; we ought to aim to give the best instruction. Altogether, I think the plan that all the books should be the property of the school, though the first outlay may be somewhat more than it would be otherwise, will prove to be the most beneficial one, in every respect. If it should be decided to make the change I will send you a list of books needed.

Several Sundays ago, I witnessed a very interesting Service, the Confirmation of nine Japanese, by the Bishop, at his chapel, and last Sunday I attended another most interesting Service—the consecration of a new chapel for the Rev. Mr. Wright, of the S. P. G. Mission; and, at the same time, the Confirmation of seven Japanese. The little chapel was crowded with foreigners and natives, so much so, that many had to stand during the entire Service, which lasted somewhat more than two hours. It was a most pleasing sight, and an amusing little episode, which occurred at the time, shows how impressionable the Japanese character is. During the Confirmation, while the class was kneeling at the rail, a Japanese man pushed his way up through the crowd in the aisle, and asked to be confirmed at once, but, on being refused, for the present at least, he seemed very much displeased, and was very loth to return to his former station in the chapel; in fact, he did not do so until the Bishop finished his charge.

They are very much impressed with good music. Through the Rev. Mr. Mayer's kindness when here, Mr. Cooper's chapel is supplied with a good organ, and it is the means of drawing a great number, some of whom are persuaded to enter, while the majority, when the music ceases, wend their way. I cannot say so much for the Tokio organs, though. We need two new organs sadly, one for the Bishop's chapel and one for Mr. Blanchet's. More could be disposed of, if they were only here; Miss Pitman needs one very much in her school, and, if I were a performer, I should not hesitate to press my claims for one for my school.

[We publish a large part of the foregoing letter, as it gives our readers some little insight into the needs of the Mission, present and future. At the May meeting the Foreign Committee made an appropriation of one thousand dollars to complete Mr. Gardiner's school-house and furnish the books, etc. To those looking for definite objects

to which to contribute, we would suggest any part of this building fund or the two hundred dollars for books and furniture.

Beyond this two more dwellings are sadly needed for Messrs. Cooper and Woodman who are perforce residing in Yokohama.

Besides the organ for Mr. Cooper's chapel, the Rev. Mr. Mayer, since his visit to Japan,

has secured contributions for an organ for Mr. Blanchet, and expects to continue his efforts until he is able to redeem a similar promise that he also made to Miss Pitman. Mr. Gardiner intimates, it will be observed, that instruments are moreover needed for the Bishop's chapel, and for the Boys' School.—Ed.]

## HAITI.

### LETTER FROM BISHOP HOLLY.

PORT AU PRINCE, March 10th, 1881.

AT CAYES I confirmed five adults (two men and three women) at an evening Service held on the 16th ult. The next day the Missionary Conference of Cayes took place, in which the subjects of Marriage, the Observance of the Lord's Day, the Employment of a Native Ministry to Evangelize their Compatriots, and the Christian Education of Youth, were severally treated by the Rev. Messrs. Benedict, Ledan, Pons and Mr. Bauduy, a lay-reader. I presided and made the opening address.

The following day (17th) I administered the Holy Communion and delivered a Pastoral address explanatory of the polity of our Church.

Sexagessima Sunday I consecrated and set apart to the worship of Almighty God St. Paul's Church, Torbeck. The pastor of the church (Mr. Ledan), the Rev. Messrs. Benedict and Pons took part in the Services

on that occasion. Mr. Pons preached the sermon, Mr. Ledan read the demand of himself, Churchwardens and Vestrymen for Consecration, and Mr. Benedict read the Sentence of Consecration.

The pastor and congregation at Torbeck are entitled to great credit for the neat and beautiful chapel that they have constructed under many difficulties and from their very great poverty. There was a large concourse of people both of Cayes and Torbeck present, among whom were the Mayor of the latter town and several other officials.

A cavalcade of men and women accompanied the Clergy to Torbeck from Cayes, leaving the latter place at 4 o'clock in the morning. The distance between the two places is variously estimated from ten to twelve miles.

We left Cayes on our return to the Capital on the 22d. The next day the steamer touched at Jeremie where we left Mr. Pons, and reached home the second morning following.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from May 1st, to June 1st, 1881.

\* Lenten and Easter Offerings.

ALBANY.		CENTRAL NEW YORK.	
<i>Albany</i> —All Saints' Cathedral.....	4 50	<i>Afton</i> —St. Ann's.....	6 48
<i>Hoosac Falls</i> —St. Mark's.....	15 00	<i>Augusta</i> —St. Andrew's.....	2 28
<i>Troy</i> —Christ Church.....	15 00	<i>Baldwinsville</i> —Grace.....	4 68
Holy Cross.....	50 00	<i>Canastota</i> —*Mission S. S., 5 Missionary Boxes	1 62
	84 50	<i>Cayuga</i> —St. Luke's.....	2 19
		<i>Cazenovia</i> —St. Peter's.....	12 01
CALIFORNIA.		<i>Elkinburgh</i> —Grace.....	2 09
<i>San Francisco</i> —Grace.....	14 00	<i>Elmira</i> —Grace, of which S. S., \$32.29.....	45 44
<i>San Mateo</i> —St. Matthew's, of which for Jaffa, \$50.....	67 40	<i>Fayetteville</i> —Trinity.....	5 50
	81 40	<i>Fulton</i> —Zion, of which S. S., \$2.75.....	24 10
		<i>Guilford</i> —Christ Church.....	2 50
		<i>Jordan</i> —Christ Church.....	5 00

80 1881年7月号 日本。J・マクドナルド・ガーディナー氏の書簡から。  
1881年3月15日、東京。315-317頁。  
訳出 315頁左下から18行目～316頁右9行目。

[東京]私の学校の建設が進行中と報告できるはずであると期待しながら、私は執筆を遅らせました。しかし、この点に関して、天候と、私の計画においてその目的のために割り当てられている額よりも多くの資金が求められているという事実の双方によって、私は落胆させられています。私は、約700ドルあるいは800ドルが現在の予算額に追加されることを期待しています。それにより総額が約3000ドルになり、その額をもってして当校は建設され、そして十分に施設整備がなされうることになります。これは比較的高額なように思われるかもしれませんが、しかし、外国委員会が、私は彼らがそうするとはほとんど思っていませんが、進んで火災に弱い木造建築を認めるといような危険を犯さなければ、街のこの場所で建てる際に、煉瓦造りで建てる必要があること、そして、現状では、少なくとも煉瓦造りで建てなければならないということはお分かりいただけるでしょう。火災のほとんどは外国人居留区に向いているようですが、幸運にも、現在のところは、この冬、それらは私たちのもとに至る前に消火されました。煉瓦造りの建物は、こうしたことから必要であると私たちは考えています。十分に施設整備がなされた、私が考案したような建物を私たちがもつことになれば、私たちはまちがいなく大きな学校を得ることができます。十分な教室が不足していることが、その成長を妨げる全てです。私の計画では、70席から80席の座席を確保できる教室を備えた、寄宿生50名用の宿泊施設が念頭に置かれていますが、最大限に節約した見積り書でも、2300ドルではどうにか建物のみの費用をまかなえるといったところです。しかしながら、700ドルあるいは800ドルの追加出資があれば、私たちは申し分ない状態で、家屋を建て、そして当校の設備を整えられるでしょう。私は、当委員会がその金額に対して追加で予算額を割り当てることを期待しています。

私が、それが本当であると十分に納得されている事項がひとつあります。それは、日本人に影響を及ぼすうえでの最善の方法が、成長過程にある児童を通じてということです。私たちは数年間、その成果を目にし得ないでしょう。けれども、彼らが成人男性や成人女性の年齢に達するとき、彼らの訓練の効果は、彼らや彼らと関係のある者たちに現れ、そして作用すること

でしょう。私が思うに、私たちのミッションの成功は、いかに児童が訓練され、そして教育されるかにかかっています。そしてこうした理由から、私は、学校が、ここでも他の場所でも、事業のなかで最も重要な部分であるとらえています。

他者から得た知識に基づいて、日本人について私が判断できるところからすると、おそらく私はためらいなく、彼らは私がこれまで出会ったなかでも最も聡明な学生たちであるといえます。彼らは、勉学に熱心であり、そしてただちにそうしようとし、伝えること全てに対して深い興味を抱いているように思えるのです。彼らはまた、そのほとんどを覚えており、そのために彼らを教えることは本当に喜びを感じることです。私が唯一遺憾に思うのは、私がより良い指導手段を持ち合わせていないということです。政府によって、官立学校で雇用されていた外国人がみな解雇されるにつれて、ミッション・スクールは、ますます重要になりつつあります。まもなく、各種の高等学校や大学への入学に必要とされる学科を実施するには不十分なほどに、ほとんど外国人教師はいなくなるでしょう。そうして、こうした事業はそのほとんどが、ミッション・スクールの肩にかかってくることになります。というのも、教師のように、日本人自身が、ともにまったくもたもたした状態であるからです。

校舎で私自身に用意された部屋はありません。けれども、私は、そうしたことになるのは、もうまもなくでしょうが、たくさんの学生たちによって押し出されるまでは、いくつかある部屋のうちの2つを占有したいと思っています。そうしたことから、おそらく、私は委員会に私自身のための小さな家屋に充てた予算額を要請しなければならないでしょう。というのも現在進んでいる建物のいずれにも、私の部屋がないからです。

当校で現在使われている書籍は、本国の教師たちによって完全に捨て去られているものであると言えます。そして、いまやそれらよりもはるかに優れた刊行物があります。ですから私は、ここでそれらのもの〔前者〕を処分し、本国でそれら〔前者〕に取って代わったもの〔後者〕を使用するのが賢明だろうと考えています。それら〔前者〕が日本では評判がよく、大いに使用されており、その他のもの〔後者〕が全く知られてないようであるという事実にもかかわらず、です。他の学校で特定の書籍が利用されているという事実によって、私たちの選択が左右されるべきではないと私は考えています。私たちは最良の教育を施すことを目指すべきです。あらゆる書籍を

当校が所有すべきだという計画は、そうでないよりも最初の支出が多くなるものの、あらゆる観点で最も有益なものであることが証明されるだろうと私は考えています。変更が決まれば、私は必要となる書籍の一覧をあなたに送付することになるでしょう。

注記：来日5ヵ月後のこのガーディナー書簡を受信した外国委員会は、1881年5月10日、彼の要求額800ドルの追加計上を認め（「外国委員会議事録」1881年5月10日）、同年7月12日に1881年9月の新年度予算には建築費3000ドル、学校と住宅用に3,4区画の購入費1000ドルの計上額を認めた（同上、1881年7月12日、No.81参照）。ウィリアムズは1881年10月3日付の書簡において、この予算計上に満足しながらも、この額は伝道局への有志の各個教会からの寄金が集まってからの送金となることから、1882年春前の完成を望むため、建築費3000ドルを私財で前貸しすることに決めた。そして、1880年1月の第5回築地居留地の区画競貸で彼が私財で購入していた居留地区画37番（ウィリアムズとガーディナーの共同名義）に、建築中の三一神学校に合体増築する計画で、1882年1月の校舎占有準備を本国に伝えている。ガーディナーの建築計画とウィリアムズの個人投資がなければ、完成時に居留地の中で最も壮麗になるレンガ建築の神学校・立教学校の共同校舎（礼拝堂・寄宿舎兼用）は実現しなかった。

## FOREIGN DEPARTMENT.

### Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,  
 " H. Dyer, D.D.,  
 " Charles H. Hall, D.D.,  
 " E. A. Hoffman, D.D.,  
 " J. H. Eccleston, D.D.,  
 " William Tatlock, D.D.,  
 " Joshua Kimber.

Mr. F. S. Winston,  
 " Lemuel Coffin,  
 " Charles R. Marvin,  
 " Cornelius Vanderbilt,  
 " James M. Brown,  
 " R. Fulton Cutting,  
 " Howard Potter,  
 " Jos. W. Fuller,  
 " C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,  
 23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,  
 23 Bible House.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

## SEPTEMBER, 1881.

### NEEDS FOR BUILDING PURPOSES.

It is thought well to make to the Church a detailed statement of the urgent needs for building purposes alluded to in the Board of Managers, official circular of June 15th, which was published in the July number of the SPIRIT OF MISSIONS, issued as leaflet No. 157, and given wide distribution. It is fervently hoped that the present appropriations for the *current expenses* of the several Missions may be continued throughout the year ending September 1, 1882; but even so, they will be some \$16,000\* less than the actual demand, which ought to be met, and would be met, by the Board, were the means prospectively at command.

For *building purposes* in China, Bishop Schereschewsky in his annual estimate asked for the following items:

For repairs and improvements of the Wuchang property (in addition to the amount appropriated),	\$650
†For the Sanitarium at Kiu Kiang, for the Wuchang Missionaries,	1,300

And for *building purposes* in Japan, Bishop Williams asked for the following items:

OSAKA.—Additional ground for Girls' School,	\$200
Hospital Building, and furnishing the same,	4,900
One additional dwelling,	2,000
TOKIO.—Boys' School House,	3,000
Girls' School House,	3,000
One additional dwelling,	3,500

The China items, it will be observed, foot \$1,950—and the Japan items 16,600 Mexican, equivalent to 15,000\* dollars U. S. Currency.

\* These amounts were respectively given in the Board's Official Letter (Leaflet No. 157) as \$12,750 and \$14,750; but Bishop Williams' estimate for the fiscal year 1881-82 was not then in hand.

† It has since been intimated from China that as much more, at the least, is needed for a Sanitarium at Che Foo, for the use of the Shanghai Missionaries.

Against this last item \$1,100 has been received, and \$4,000 pledged by the New York "Woman's Committee on Work for Foreign Missionaries," leaving some \$10,000 to be provided. Besides this, a lady in Boston has undertaken to raise, if possible, the sum required for the Girls' School-house in Tokio; making the stipulations that it shall have, when built, two separate bedrooms and a parlor for the use of the teachers, and that a lady shall be

sent out to work with Miss Pitman. Under date of May 11th, the Bishop had asked for the appointment of such an one, and the Committee for Foreign Missions had determined to make it, so soon as the means should be at command.

Concerning the pressing need for all the buildings mentioned, it is unnecessary to enlarge further, so fully has that need already been set forth.

### "EMERGENCIES."

IN one of the Religious Journals an article appeared some weeks ago written by an able Divine, which maintained that the present was a time of emergency in America from a Missionary standpoint such as does not exist in Oriental nations, and argues that the latter "can wait."

We are satisfied that the writer is not alone in this opinion. He is answered, however, in *The Independent* of July 14th, by President George Washburn, D.D., of Robert College, Constantinople. We cannot refrain from quoting from this answer. The words are as applicable to our own Church as if written for her members by one of her own Clergymen :

There is a great truth at the bottom of this principle of *emergency*. . . . There are times and places when and where the Church needs to concentrate its energies. I also accept the conclusion that now is such a time and America is such a place. The responsibility, too, rests wholly upon the American Church. If Professor — had said nothing more, I should have rejoiced to see his letter in the hands of every American; but he goes further. He says that there is no such emergency in the East; that the Oriental nations can wait. Here it seems to me that he makes a fatal mistake. He "begins at Jerusalem" and stops there. The command was to go into all the world, and the Apostles did *not* stop at Jerusalem. He proposes to strengthen

the home work by developing the foreign. The history of our American Church and of the whole Church shows that Foreign Mission work tends to develop spirituality and consecration at home. Home and foreign work go together. The men who contribute most liberally for foreign work are those who do the most at home. You may find a man here and there who gives liberally to home work and nothing for foreign; but I do not know a man who gives freely to Foreign Missions who does not give liberally at home. I have never known a Foreign Missionary who was not intensely interested in Christian work in America. . . . I am satisfied that Home and Foreign Missions will stand or fall together. No emergency in one can justify neglect of the other. Neglect of one will be sure to react upon the other.

Professor — is mistaken, also, in his judgment in regard to the Oriental nations. There is as pressing an emergency in the East as in the West. Fully accepting all that he says of the necessity of immediate action at home, I cannot but feel that time is just as important a factor in the East. *Now or never* is the motto there, as truly as it was at Jerusalem or as it is in America. . . . America has an opportunity to influence the East which she can never hope to have again if it is neglected now. She has already won a place in the hearts of these new nations; but the influences which are working against us are most active and powerful. They are the same which we have to contend with in America. They can never be met under circumstances more favorable to us than the present.

81 1881年9月号 建設目的のための要求。377-378頁。

訳出 377頁右6行目～右16行目。

そして、日本における「建設目的」のために、ウィリアムズ主教は次の項目を求めた。

大阪。女学校用の追加の土地	200 ドル
病棟および病棟の設備	4,900 ドル
追加の住宅1棟	2,000 ドル
「東京」。男子学校の家屋	3,000 ドル
女学校の家屋	3,000 ドル
追加の住宅1棟	3,500 ドル

FROM LETTER OF THE REV. A. R. MORRIS.  
OSAKA, JAPAN, April 20th, 1881.

During the past quarter we have had our Sunday Services as usual, Mr. Tyng generally preaching in the afternoon and I in the morning. The numbers have ranged from twenty-six to thirty-nine in the morning, and from twenty-four to sixty-seven in the afternoon. On the Festival of the Circumcision there were fourteen, on Epiphany twenty-one, and on Ash Wednesday forty-one. During Lent we have had Service and an address on Friday afternoons from Mr. Nakashima or Mr. Ozawa, the numbers ranging from seventeen to twenty-five. Mr. Ozawa has also been carrying on Bible meetings from house to house four nights in every week. This kind of teaching seems especially acceptable to the Japanese, as it gives them an opportunity of asking questions and talking about what they learn.

I have been going to the chapel on Tuesdays and Thursday afternoons. I sometimes find that the time thus spent is not altogether thrown away. Yesterday a man who dropped in to talk told me that a friend of his had been to our chapel and had received some tracts which he took to his province, and that he (the speaker) had read them, and being on a visit to Osaka had come to hear and learn something more. Nearly all who thus drop in are from distant provinces, and for this reason, although there is little or no opportunity of gathering them into the Church, yet it may be a step to their joining at some future time.

I have been trying to lend a hand in the Boys' School by teaching one of the older boys who was more advanced than the others, in some of his studies.

On Easter Day, April 17th, four candidates were baptized. They were Mr.

Tyng's linguistic teacher, Miss Eddy's school teacher, Mr. Nakashima's wife, and the wife of a physician, a friend of Dr. Laning's.

Mr. Tyng administered the rite to his teacher and I to the rest. On next Sunday we hope to baptize two children of the women who were baptized.

The above class of four candidates began with six, but two left before the time of preparation was over. While it is very desirable to give some time to preparation and probation I am afraid that it tends to keep away even some sincere inquirers. When they know they must wait for from three to six months and attend a class twice a week during the interval, if their own engagements are numerous they naturally rather shrink from it, and sometimes become discouraged before the time is over. I know that some of our candidates have attended the class at considerable inconvenience to themselves. Yet it is very hard to know what to do about it. We can only hope for the time when infant Baptism will be the rule, and meanwhile try to make the path as smooth as possible.

On January 18th Dr. and Miss Nelson passed through on their way to America.

On February 3d Dr. Deas visited us on his way to Wuchang. He spent a week with us, looking at Dr. Laning's work and seeing what he could of Japan. His genial, pleasant address promises well for success in his work.

On February 11th Miss Michie arrived. She has doubtless written you all the particulars. It is needless to say that it gave us all great pleasure, especially in view of Miss Eddy's expected departure.

On March 14th Mr. Blanchet called in again on his way back from China, looking very much improved in health and giving very cheerful accounts of the work there.

HAITI.

LETTER FROM BISHOP HOLLY.

THE letter following sets forth Bishop Holly's needs for the building purposes of his proposed Normal and Divinity School, for which, under appropriation of the Board rendered possible by a large specific contribution for the purpose, an estate was purchased early in the last fiscal year. These requests came to hand after the Board had issued the

official letter of June 15th, setting forth the needs of the Foreign Field; they are therefore additional to anything that has been heretofore published:

PORT-AU-PRINCE, June 3d, 1881.

In regard to our educational work, the original programme embraced for first year, \$900 for rent; \$500 for fitting up, furniture, etc., and \$400 for twenty scholars at \$20 per head.

82 1881年9月号 日本。A・R・モリス師の書簡から。1881年4月20日、  
大阪。382頁。

訳出 382頁左36行目～左39行目。

〔大阪〕その他の者たちよりも進んでいた比較的年長の少年たちの内の1  
人に、彼の勉強の幾つかにおいて、指導を行うことで、私は男子校に手を貸  
そうと試みています。

JAPAN.

*Missionary Staff.*—Bishop, 1; Presbyters (foreign), 6; Deacons (foreign), 1; Candidates for Holy Orders, 3; Missionary Physicians (foreign), 1; Foreign Teachers (male 1, female 9), 10; Catechists, Teachers, and Bible-readers (native), 8.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop  
Tokio.

The Rev. A. R. Morris, Osaka.

The Rev. J. Hamilton Quinby, (at home).

The Rev. William B. Cooper, Tokio.

The Rev. Clement T. Blanchet, Tokio.  
The Rev. Theodosius S. Tyng, Osaka.  
The Rev. John McKim, Osaka.  
The Rev. Edmund R. Woodman, Tokio.  
Henry Laning, M.D., Missionary Physician, Osaka.  
Mr. James McD. Gardiner, Tokio.  
Mrs. Cooper, Tokio,  
Mrs. Blanchet, Tokio.  
Mrs. Tyng, Osaka.  
Mrs. Quinby (at home).  
Mrs. McKim, Osaka.  
Mrs. Woodman, Tokio.  
Miss Florence R. Pitman, Tokio.  
Miss Belle T. Michie, Osaka.  
Miss Margaret L. Mead, Osaka.

VALUATIONS OF REAL ESTATE.

OSAKA.

1. Dwelling-house, No. 14 Concession . . . . .	\$1,559 86	
2. School-house for Girls on same lot . . . . .	342 91	
Lot No. 14, on which they stand . . . . .	100 00	
3. Dwelling-house and Lot, No. 7 Concession . . . . .	1,400 00	
4. Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession) . . . . .	390 47	
		\$3,793 24

TOKIO.

1. Trinity Chapel, at Great Bridge . . . . .	\$470 00	
2. Christ Chapel, at Kanda . . . . .	250 00	
3 Two lots purchased . . . . .	1,129 37	
		1,849 37
Total cost . . . . .	* Mexican dollars,	5,642 61

From Japan comes again the cry whose frequent iteration may itself be one of the reasons why it is so insufficiently regarded, the call for more Missionaries, and more appliances for work. Yet the call must be reiterated, for the necessity was never more urgent. It seems to the Committee that the Christian world has made at least two important mistakes in reference to "New Japan." It has, in the first place, accepted unqualifiedly rose-colored reports which have represented Japan as ready and willing to receive the Gospel, and as a consequence of this has had expectations of great and rapid results from slight exertions. A greater and more nearly fatal mistake could hardly be made. Religion is indeed in a state of chaos in Japan, and old superstitions are losing their power. But the Enemy of souls has in no degree relaxed his energy. The new Government has endeavored to establish a State religion which resembles the Confucianism of China, but lacks the prestige of the great sage's name to give au-

thority to its precepts. This effort is but slightly successful, and is destined in no way to improve upon the dying religions. In the mean time absolute infidelity is spreading. The influence of the European advisers of the Japanese Government is generally, when not negative, opposed to Christianity. The language of the Bishop's report† on this subject under the heads of "Education" and "Clergy" is earnestly commended to the consideration of the Church. That and all indications show that if Christianity is to become the religion of Japan it will be, so far as man's exertions are concerned, the result of a hard-fought battle in which the Church shall not have spared to furnish men and munitions of war.

The second mistake has been the failure to realize the magnitude of the *emergency* in Japan. The present religious chaos cannot long endure. A spiritual kingdom will be set up. Shall it be CHRIST's or Satan's? Shall it not be claimed for CHRIST? The part of this which belongs to this Church

\* Last year's figures. Unofficial information tells of the purchase of three additional lots in Osaka, and of the completion of, at least, one of the new houses at Tokio.—[Sec.]  
† See Appendix B.

cannot thoroughly be done by stationing only a few heralds in two cities of that great Empire. To thirty-five millions of people the message must be declared and explained. There is no reason to doubt that full success will attend all exertions put forth in the Lord's cause. His arm is not shortened that it cannot save in Japan as elsewhere. His blessing upon the work is assured. But upon the Church's part the emergency calls for men and for money, and for both of these *now*. Emergencies are opportunities to the wise only.

Let us beware, lest when this has passed we have to lament that we have trifled with this opportunity, for we, as well as Japan, will be the losers.

For use by the Missionaries at present in the field, money is especially needed, as the Church is already informed, for a Boys' School-house, a Girls' School-house, and an additional dwelling-house at Tokio, and for additional ground for a Girls' School, and for building and furnishing a Hospital at Osaka. The aggregate amount needed for these purposes is \$15,000. The Woman's Auxiliary of the Diocese of New York is undertaking to raise the greater part of the money needed for the Hospital, and a lady in Massachusetts hopes to do the same for the Girls' School at Tokio. It is hoped that specific gifts may be made to provide for each of the other objects indicated.

The Committee desire to call attention to the resolution of the Conference of Missionaries held in Tokio that "it is necessary to the thorough carrying out of Mission work in Japan that a well-equipped College, with, if possible, four foreign professors in addition to the Clerical Missionaries, should be established as speedily as possible." Bishop Williams' endorsement of this resolution is expressed in his report. This action of the Conference was taken after hearing and discussing a paper by the Rev. T. S. Tyng of Osaka, entitled "Mission Schools and their Relation to Mission Work." After discussing the value of the lower grades of schools as Missionary agencies, Mr. Tyng asks:

"Is it enough if we prepare our boys and young men simply to enter the Government colleges, and then, if they are to study for the Ministry, transfer them directly, without further preparation, to the theological school? Surely not. We know what is the tendency in these higher Government schools; that they turn out few Christians and many

infidels. We can hardly expect to find our future Clergy to any extent among their graduates. But most of their chief opponents will undoubtedly be found there. To meet, and to be compared with these well-equipped men shall we send men half equipped? Against men armed with the most approved modern weapons, shall we send men who will be frightened by the first discharge of guns which they know nothing about? In our own country the Clergy are able to hold their own against any opponents who may be sent out to meet them. Where will the victory be when all the learning and dialectical skill are on the side of the opponents of the Church? With God, in the end, of course; but that does not absolve us from the duty of making ready for the fight with all available weapons. In one word, *we must have a College!* We cannot more than half do our work without it. For our duty is not merely to enlist soldiers, but to arm them; not merely to build the city, but to fortify it as well. The expense of maintaining a College, although great when compared with that of a school of lower grade, is still not really great. We do not need a University. We do not need to turn out specialists in any department of science except Theology, and perhaps Medicine. A part of the work, an increasingly larger part as time goes on, can be done by Japanese. Another part Clerical Missionaries can do, provided, of course, our force is sufficient. An hour of daily contact with Japanese college students would be a help rather than a hindrance to the spiritual work of most of us. For the rest, four foreign professors would be ample to do all that is necessary in carrying our students through a course equal to the literary course in the Tokio University. Surely it ought not to be a difficult matter to get the \$12,000 or \$15,000 a year that would be necessary to support these and pay the general expenses of such an institution."

In a letter accompanying the above paper, Mr. Tyng says that it was the general opinion among the members of the Conference that it would be unwise to attempt to carry out a project like this by a general appeal to the Church at large, since contributions of hundreds or even single thousands of dollars in any number in which they are likely to be received, will be either inadequate to the purpose, or else operate to cripple other work which depends, and must depend, upon these offerings. He adds:

"The appeal must be made to those who are able to give largely, and for sums somewhere near in amount to those which are given to Colleges at home. To strengthen such an

appeal we have every argument which can ordinarily be urged in favor of endowing Colleges in America, with many besides."

The Committee lay this project before the Church, which has indorsed with such general approval the College for the Chinese at Shanghai, hoping that some of those to whom God has intrusted wealth may ponder upon the question whether they can do

better than to consecrate it to His glory and the good of the Japanese people in this way.

For particular information of the work of the Mission during the past year, reference is made to the Bishop's report appended hereto;\* to that of Mr. Blanchet, to be published in the October number of THE SPIRIT OF MISSIONS, and for statistics to the table which here follows:

STATISTICS JAPAN MISSION.

JAPAN MISSION.	Number of places where Divine Service is held.	Number of Public Services.	Average attendance on Public Worship.	BAPTISMS.				Communicants.	Marriages.	Deaths.	Scholars.		Contributions.		
				Native.		Foreign.					Day Boarding	Sunday			
				Adults.	Children.	Adults.	Children.								
Osaka (and out stations).....	5	765	30	4	6	1	8	13	8	1	19	9	30	\$160 32	
Tokio (and out stations).....	13	703	270	17	2	2	2	19	66	14	1	20	26	51	275 12
Total.....	18	1468	300	21	8	2	3	27	79	22	2	39	35	81	\$435 44

HAITI.

Staff.—Bishop, 1; Presbyters, 10; Deacons, 3; Candidates for Holy Orders, 2; Postulants, 2; Lay-readers and Catechists, 20; Day-school Teachers, 18; Sunday-school Teachers, 26.

The following Clergymen of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. JAMES THEODORE HOLLY, D.D., *Port-au-Prince.*

The Rev. St. Denis Bauduy, Port-au-Prince.  
 The Rev. Pierre E. Jones, Jérémie.  
 The Rev. Charles E. Benedict, Aux Cayes.  
 The Rev. Louis Duplessis Ledan, Torbeck.  
 The Rev. Alexander Battiste, Port-au-Prince.  
 The Rev. C. O. Myrthil, Gros Morne.  
 The Rev. F. J. Brown, Acoul.  
 The Rev. H. Michel, Trianon.  
 The Rev. Sadrach Kerr, Cape Haytien.  
 The Rev. Jean J. Constant, Bateau.  
 The Rev. Theodore F. Holly, Port-au-Prince.

ESTIMATED VALUE OF PROPERTY.

The Bishop reports that there are eight church buildings, and two others in the course of construction; and gives the total value of the real estate belonging to the Church in Haiti, as \$14,350, of which \$6,000 is located in Port-au-Prince.

To the very full report of the Bishop of Haiti but little need be added.†

It will be seen that important additions have been made to the Clerical staff. Dr. Love's brilliant speech before the General Convention, in October last, has made him known to many who will follow his career with much interest. It is hoped that his

work as a Medical Missionary will be an unchallenged passport to the confidence and affection of the people among whom he has recently taken up his residence. Medical Missions have now become an important department in two, at least, of the great Mission fields of this Church, and there seems no reason why they may not be made so in Haiti.

\* See Appendix B.  
 † See Appendix E.

83 1881年11・12月号 外国委員会報告。日本。520-522頁。

訳出 521頁左18行目～右下から17行目。

教会には既に通知されていることだが、現在、任地にいる宣教師たちの利用に供するために、資金がとりわけ必要とされている。男子校用の家屋、女子校用の家屋、ならびに追加の東京の住宅、追加の女子校用の土地、そして大阪で病院を建設し、施設を整備するためのものである。これらの目的に必要な総額は15,000ドルである。ニューヨーク教区の女性伝道補助会は、病院に必要なとされる資金の大半を調達しようと取り組んでいる。マサチューセッツ州のある女性は、東京の女子校のために同様のことをしようと考えている。示されたその他諸目的それぞれに充てられる、目的別の寄付がなされることが望まれている。

当委員会は、東京で催された宣教師の会議での決議に注意をうながしたいと思っている。“日本での伝道事業の徹底した実施にとって、もし可能であれば、聖職宣教師たちに加え、外国人教授4名を伴った、設備のしっかりと整ったカレッジが、可能な限り早急に、設立されることが必要である。”ウィリアムズ主教がこの決議を承認したことは、彼の報告書に記されている。会議でのこうした対応は、“ミッション・スクールとその伝道事業への関係”と題する大阪のT・S・ティング師による論説を聞き、議論した後、講じられた措置であった。伝道機関としての幾つかの学校の等級の低さの価値について討議した後で、ティング氏は問いかけている。

“もし私たちが少年や青年たちに、単に官立カレッジに入学するための下準備を施すだけなら、そうして、もし彼らが聖職に就くために勉学に励むことになるならば、さらなる準備なくして、彼らをそのまま神学校へ受け渡すことで、十分なのでしょうか。そんなことはありません。私たちは、こうした比較的高等な官立学校の傾向がいかなるものかを知っています。それらには、ほとんどキリスト教徒がおらず、そして多くは異教徒です。私たちはそれら〔官立〕の卒業生のなかから将来の聖職者を見つけ出せるとは、ほとんど期待できません。けれども、主要な〔キリスト教への〕敵対者のほとんどは、まちがいなくそこで見出されることになるはずで、こうした知識を身につけた者たちと肩を並べ、対抗するうえで、私たちは中途半端な人材を送るべきでしょうか。最大級に実証された近代兵器で武装した者たちに対抗するに際して、私たちは、鉄砲について何ひとつ知らず、最初の発砲でびっく

りしてしまうような人々を送るべきでしょうか。私たち自身の国において、聖職者たちは、彼らに対峙するために送り出されてくるいかなる対抗者にも屈しません。あらゆる博識と弁証の技術が教会の対抗者の側にある際に、勝利はどこになるのでしょうか。もちろん、最終的には、神とともにあります。しかしそれにより私たちが、利用可能なあらゆる兵器で戦いに臨む準備をなすという義務から免れることはありません。一言で言えば、「私たちはカレッジを持たなければなりません!」。それなくして、私たちは私たちの事業の半分もなすことができません。私たちの義務は、兵士を募ることだけでなく、彼らを武装させることです。すなわち、街を建設するだけでなく、それを要塞化することでもあります。カレッジの維持費は、比較的下級の学校に比べれば、相当なものですが、それでも実際にはそれほどものではありません。私たちはユニヴァーシティー〔総合大学〕を必要としていません。私たちは、神学とおそらく医学を除いて、自然科学の分野で専門家を輩出する必要はありません。事業の一端は、時を経るに連れてますます大きくなりつつありますが、日本人によってなすことができます。もちろん、私たちの力が十分であれば、もうひとつの部分は聖職宣教師たちができます。日本人のカレッジ学生に日々1時間触れ合う機会があることは、私たちの大部分の精神的活動にとっての妨げというよりは、むしろ助力となるものでしょう。残りに関しては、外国人教授が4名いれば、東京大学における文学コースに比肩するほどの学習課程を、私たちの学生がやり遂げるために必要な全てのことをなすのに十分でしょう。これらを支援し、そしてこうした一機関の一般経費を支払うのに必要となる資金として、1年間に12,000ドルあるいは15,000ドルを得るのは、難しいことではないはずです。”

[APPENDIX TO FOREIGN COMMITTEE'S REPORT—B.]

THE FOURTEENTH ANNUAL REPORT OF THE MISSIONARY  
BISHOP OF YEDO,

For the year ending June 30th, 1880.

REPORTS are not easy to write, and generally they are not the most pleasant reading; but they must be written, for we wish to tell each year of the progress and needs of the Church's Missions, and the members of the Church cannot desire less to learn how they can intelligently aid the Missions by their prayers and by their gifts.

CHANGES IN THE MISSION STAFF.

During the past year the Rev. W. B. Cooper, after an absence of two years, came back to Japan, and the Rev. J. H. Quinby returned home—which left the Tokio Station in numbers the same. This Station has been strengthened by the arrival of the Rev. E. R. Woodman, and Mr. J. McD. Gardiner, the Principal of the Boys' Boarding-school.

The Osaka Station has been reinforced by Miss Belle T. Michie and Miss Margaret L. Mead, who have already entered on their duties in connection with the Girls' School.

Miss Eddy, after seven years of most faithful, self-denying labor in the Girls' School, has retired from the Mission. Her uniform kindness, and unselfish devotion to her work have won the affection and esteem of her pupils and many Japanese friends, and she will be long held in grateful remembrance by those she has left behind.

NEW PLACES OCCUPIED.

Since the last report work has been begun at several new points. Soon after the Theological School closed last session, two of the students were sent about 30 miles up the river to see what openings for work could be found. They visited Koga, Tatebayashi, and several other towns, and determined to spend most of the time at Tatebayashi, as one of them formerly lived there, and the people seemed desirous of being taught. They remained over a month, and during the past session one of them has visited the

place over a month, till within a short time before the the close of the school.

One of the students has been regularly twice a month to Gyotoku, a town ten miles off, to hold Services on Friday evening, and remained all day Saturday to instruct those who were interested. At this place a Physician, baptized several years previously by Mr. Cooper, lived, and allowed the Services to be held in his house. He became very earnest, and intending to give up his profession, joined the Theological School, and prepared himself to become a Catechist—hoping that he might eventually be able to enter the Ministry. But God called him to the higher service. After a short illness in the spring he entered into rest, but almost to the last, he hoped that he might live, and be prepared to preach the Gospel to his own people.

Two chapels were opened in Yokohama by Mr. Cooper, but he found it a hard field to work, and did not meet with much encouragement. As Mr. Cooper has moved to Tokio, the rented chapel has been given up, but he hopes to keep up the services in the building purchased by the Mission. Both in Osaka and Tokio, cottage lectures have been held, once or twice a week, in private houses when informal services and simple expositions of the Scriptures or lectures have been given by the Catechists.

HOSPITAL.

The number of patients seen by Dr. Laning, at the Dispensary during the past year, has been about one-fourth more than the year previous. This growing confidence in his skill, on the part of the Japanese, seems to show the necessity of building the Hospital as soon as possible. The Church women of New York have nobly pledged the money, and there can be no doubt of the fulfillment of their pledge, but if some to whom

God has given wealth would advance the money, or better, give it, we could begin to build at once. The lot has been secured, but the sick, who might be soon relieved, must wait a long time, for the building can not be begun till the money is in hand.

MISSION CONFERENCE.

At the beginning of July, a Conference of our Missionaries was held in Tokio. The notice of this would properly come in next year's report, but it is thought advisable to embody in this one the opinion of the Conference on several important subjects.

JURISDICTION IN JAPAN.

The Conference was unanimous in the opinion that our Mission should continue to occupy Osaka, where we were first in the field, and where we have always had a stronger force than the English Mission, and a resolution was passed that "whereas the Bishop of Yedo has long actually resided and had jurisdiction in Japan . . . and whereas also the Mission of the Protestant Episcopal Church of the United States of America is now in actual operation, with Clerical and Lay Missionaries, and various appliances in both the cities of Osaka and Tokio: Resolved, that in the opinion of this Conference it is not desirable that the Bishop of Yedo should renounce jurisdiction over either of the two cities mentioned, nor over the intervening country." This is only an expression of opinion on the part of the Missionaries in the field; of course it is understood that the settlement of the question is in the hands of the authorities of the Churches at home.

EDUCATION.

The need of a Boys' school of high grade, in which youths might be brought under Christian influences, and, should they become Christians, be prepared to enter on a course of theological study to fit them for Catechists and Ministers of the Gospel, has been felt from the beginning of the Mission, and the establishment of such schools has always been kept in view as a matter of primary importance. Both at Osaka and Tokio schools have been started and we have good hope that they will be brought up to a high degree of efficiency, and become successful under their present management.

It is absolutely necessary that the Church should enter with earnestness and heart on the work of education in this country, to counteract the infidel influences which are

poisoning the minds of the youth of Japan, prejudicing them against Christianity, and sapping the foundations of the little restraining moral influence, which Buddhism exerts. The largest and most popular private school in Tokio, while professedly indifferent to all religions, and having contempt alike for all, is in reality antagonistic to Christianity, teaches Spencer's philosophy as the highest Gospel, and holds up Mill, Buckle, Huxley and Tyndal as the great Apostles of the new faith.

The University has for some years past been removing the professors who exerted an influence in favor of Christianity, and filling their places with those who were entirely indifferent, or in some cases active opposers of religion. Young Japanese, educated in England or America, are now taking the places of the foreign professors, and it is a sad fact that there is not one among them who is favorably inclined to Christianity, while several are open and avowed enemies.

Under such circumstances, it will not do for the Church to withhold her helping hand nor be tardy in building up schools in Osaka and Tokio, where as good an' education—if not better—can be gotten, as in such schools as have been described. To this end we must have for the school in Osaka, a well-qualified teacher at once, and we shall need another teacher for the school in Tokio if it succeeds well.

A majority of the members of the Conference, feeling that the young men, who may have finished their course in our schools would be exposed to great danger in the University, passed a resolution that it is necessary to the thorough carrying out of Mission work in Japan that a well equipped College with, if possible, four foreign professors, in addition to the Clerical Missionaries, should be established as speedily as possible.

This may seem too large an undertaking, and not likely to be carried into effect, but there are many in our Church abundantly able to give the money, and there are some in the Mission here, who have faith enough to believe that there are those in the Church whose hearts are large enough to give the money to found a Christian College in this land just waking up to a sense of the life and activity of the 19th century, and eager to adopt the learning of Western na-

tions, but unable to distinguish between what is true and what is false.

## CLERGY.

Our need of Teachers for educational work is great, but our need of Clergy is much more pressing to enable us to carry on efficiently the more direct Missionary work of preaching the Gospel. The field is white to the harvest, but the laborers are all too few. In this one city there are 1,219,499 people, and our Church has, at present, but one Bishop, two Presbyters, and one Deacon to minister to this immense multitude. In all Japan we have only a Bishop, five Presbyters and one Deacon to preach the Everlasting Gospel to a nation of *thirty-five millions* of people, and of this small number of Clergy, two Presbyters and the Deacon have not been in the country long enough to preach. One man *now* is worth to us as much as *five* men will be ten years hence—*now* is the critical period in the history of this country.

A few years will decide what Japan is to become religiously. She cannot remain Buddhist. The Buddhist Priests, alarmed at the activity and energy of Christians, are using unwonted efforts—by lectures, preaching, newspapers and schools—to retain the people in the old faith, but the days of Buddhism are numbered, and Japan must become Christian or nothing. The question to be decided is, what sort of Christianity shall she have? Rome and Geneva are putting forth their strength to possess the land, while our pure and Apostolic Church—though the first on the field—is now lagging behind, and letting others preoccupy the country.

If I could gain the ear of the Church I should ask that *ten* Clergymen be sent to Japan this year, but knowing that this request would not be granted, I only ask that *two* Clergymen for Tokio and *one* for Osaka be sent out immediately.

The workers now in the field will not last forever—in fact there are not wanting evidences that the health of several is such that they may be compelled to return at

any time. Others must be sent to get ready to take their places—for it must be borne in mind that it takes two or three years of thorough honest hard work, to fit one to be able to preach.

Most earnestly, therefore, do I beg for the love of CHRIST, for the love of these immortal souls, hurrying down to death without a knowledge of CHRIST JESUS, their SAVIOUR, and the blessed hope He brings to the weary and heavy laden, that *three* clergymen—of good abilities, good common sense, and well educated, but above all sound in the Faith, of deep piety, holy, earnest self-sacrificing, ready to spend and be spent for CHRIST and the souls He came to save—be sent out this year to help on the great work in Japan. How many hundreds are there in our beloved Church, who know and love the blessed SAVIOUR, who cannot come to Japan to labor for CHRIST—whom God has richly blessed and made stewards of His bounty—who could easily undertake to send one in their place. This has been done in several cases already, and I pray God to put it into the hearts of others of His servants to follow their example, and send Missionaries as their representatives to lead these poor, blind, wretched, wandering heathen to CHRIST their SAVIOUR.

One thousand dollars can be secured to increase our clerical force here, if nine others can be found to give a like sum each, and then before the year has passed, the much needed help can be in the field.

One request more. Brethren pray for us—that the rich blessings of God may rest on the Mission—that health, wisdom and grace may be abundantly given to the Missionaries—that numbers may be gathered into the fold of CHRIST—that the Christians may let their light shine and walk worthy of their high calling, and that men full of faith and the HOLY GHOST may be raised up here to preach the Gospel of CHRIST to their own people.

Respectfully submitted,

C. M. WILLIAMS,

Missionary Bishop of Yedo.

84 1881年11・12月号 外国委員会報告付属文書B。江戸伝道主教第14回  
年次報告、1880年6月30日年度末。〔C・M・ウィリアムズ〕。527-529頁。  
訳出 528頁左下から18行目～529頁左2行目。

### 教育

青年たちをキリスト教の影響下に置ける、そして、彼らがキリスト教徒となつて、伝道師や福音聖職者として相応しい神学研究課程への入学の準備が施されうる、高等の男子校の必要性は、ミッション当初から感じられていました。こうした学校の設立は、常に最重要課題とされ続けてきました。大阪と東京の双方で学校が開校されており両校が高度な効率性を実現し、現在の運営体制のもとで成功することを、私たちは強く期待しています。

日本の青年の精神を毒し、キリスト教に対して偏見を抱かせ、そして仏教が及ぼすほとんど制限のない道徳的影響の基礎をも害する不信心な影響力に対抗するために、教会がこの国で教育活動に熱心に取り組み、注力することは不可欠です。東京において最大規模で最も人気のある私立学校は、あらゆる宗教に対して無関心を装い、そして全てを一様に軽蔑していますが、実際はキリスト教信仰に対して敵意を抱き、スペンサーの哲学を最高の福音として教え、新たな信仰の偉大なる使徒としてミル、バックル、ハックスレー、ティンダルを支持しています。

その総合大学は、過去数年間、キリスト教信仰に優位な影響力をもたらす教授を異動させ、宗教にまったく無関心か、場合によっては積極的な宗教反対論者によって、彼らの去った後の職を埋め合わせてきました。英国あるいはアメリカで教育を受けた若い日本人たちが、いまや外国人教授に取って代わっています。そして悲しい事実は、彼らのなかに、公然と敵対者であることを公言する者が何名かいるのに対して、キリスト教信仰に好意的な姿勢を示す者が誰ひとりとしていないことです。

こうした状況下で、手を差し伸べるのを控えたり、大阪や東京にある学校を増強することを渋るのは、教会のためにならないでしょう。そこでは先に述べた学校と同じくらい良質な一より優れているという訳ではありませんが一教育を得ることができます。この目的のために、私たちは大阪の学校に向けた、十分な資質を備えた教員を1名すぐに確保しなければなりません。そして、それがうまくいけば、東京の学校に教員をもう1名求めることとなります。

会議のメンバーの大半は、私たちの学校で課程を終えた青年たちが、その大学で大いなる危機にさらされるだろうと感じており、日本で宣教活動を徹底して実施するために、もし可能であれば、聖職者の宣教師たちに加えて、4名の外国人教授つきで、施設の十分に整ったカレッジを1校、できるだけ早急に設立すべきとの決議案を可決しました。

このことは事業としてあまりに大規模で、実行に移せないように思えるかもしれません。しかし、私たちの教会には資金を豊富に提供できる者が数多くいます。そして、ここのミッションにも、この地にキリスト教のカレッジを創設するための資金を提供するのに十分な寛大な心を持つ人々が教会にいると信じるに足る信念を持つ者が何名かいます。この地は19世紀の社会感覚に目覚めたばかりであり、西洋の国々の学識を取り込むことに熱心になっていますが、何が真理で何が偽りなのか判断できないでいます。

ACKNOWLEDGMENTS.

Wuchang. . . . . We call for help, men to be preparing for any casualties in the field. The Bishop may never work at all actively again. Mr. Thomson is far from strong. Is it not time too, to stir for new stores of strong healthy material for our work in coming years, which are to be more stirring as China moves in the onward course she

has begun to enter upon. That you have done well for us this year is but an added reason to try yet more earnestly again to come somewhere abreast of our needs.

"As to men and *women* we must cry for them until they come, despite of every possible assurance that you are doing all you can. We want *so much* for the *Work's* sake.

JAPAN.

EXTRACT FROM THE REPORT OF THE REV.

ARTHUR R. MORRIS.

OSAKA, October 7th, 1881.

The usual Sunday Services have been held at the Chapel of the Dispensary, the attendance ranging from twenty-three to thirty-six in the morning, and from twenty-three to forty-two in the afternoon. On July 28th we began the Tuesday and Thursday night preaching, the numbers ranging from one to twenty-five, averaging sixteen. Mr. Tyng's teacher has been coming with his wife, for preparation for Baptism. I have been meeting them once a week for that purpose. The wife of the head of St. Timothy's School has also applied for Baptism, and is being prepared by Mrs. Ozawa.

On October 2d, a class of three were confirmed; at the same time, two of the converts of the "S. P. G." Mission in Kobe were confirmed, making five in all.

EXTRACT FROM LETTERS OF MISS BELLE T.

MICHIE.

OSAKA, October 18th, 1881.

You have doubtless heard of the sad death of Mr. M'Kim's little boy from cholera. The disease has been very fatal this year.

One of our school-girls took it after the baby died, but she recovered after a short illness. The disease did not, as we so greatly dreaded, spread any further in the school. Teaching was suspended during the worst season, but we have commenced again, and have twenty-one pupils. I have been forced to turn away six children who applied to be taken into the school, for want of funds to support them. . . . Mrs. M'Kim and I are trying to get things together for a Christmas-tree for the children, they have never seen one and I am sure they will be delighted. . . . When we made alterations in the school-building last summer, one room was fitted up for a chapel, where Mr. M'Kim holds Morning and Evening Prayer daily.

October 31st.

. . . I could take in any number of children if I did but have the money to support them. I look forward to next appropriation for this school with the hope of its being doubled if not tripled. It is very sad to turn away these poor little people whom we might Christianize if we did but have them with us.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the *Diocese* and *Parish* should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on *STATION D, NEW YORK*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from September 1st, to December 1st, 1881.

ALABAMA.			
Anniston—Grace	5 00	Mechanicsville—St. Luke's S. S.	2 53
Mobile—"Anonymous"	5 00	Morris—Zion	5 00
		Rensselaerville—"E. W." for Mexico	25 00
		Unadilla—St. Matthew's, "E. A. L." A Thank Offering	5 00
	10 00	Waddington—St. Paul's	6 25
		Waterford—Grace, Rev. W. Thompson	25 00
		Whitehall—Trinity, for China	3 50
			188 96
ALBANY.		CALIFORNIA.	
Albany—All Saints' Cathedral	14 15	Oakland—St. Paul's	15 00
Amsterdam—St. Ann's, for Jafa	4 00		
Delhi—St. John's	17 52		
"Anonymous," of which for Mexico, \$15,	40 00		
Little Falls—Miss H. E. Brooks, for famine in Africa	5 00		
Malone—St. Mark's	6 00		

85 1882年1月号 日本。アーサー・R・モリス師の報告の抜粋。1881年  
10月7日、大阪。34頁。

訳出 34頁左25行目～左27行目。

〔大阪〕英和学舎の校長の妻もまた洗礼を志願し、そしてオザワ夫人によ  
って準備がなされています。

toilet-sets, slippers, mittens, and a number of fancy articles for Christmas presents to the Missionaries and to the Japanese teachers in the school. Everything they made was beautiful, and most of the things very useful. Mrs. McKim had taught them embroidery, crocheting, canvas-work, etc., and I think her pupils all did her credit.

Money enough was given to buy very nice presents for each of the scholars. The tree was decorated with colored balls and little lanterns. We had a hundred tapers of various colors. The tree was very full and looked very bright when the candles were lighted. The children were invited to come at four o'clock, but most of them came about twelve. At four they all assembled in the room set apart as the chapel, which had been very nicely fitted up, and which the children had decorated very prettily for Christmas, when Mr. McKim conducted a very impressive and hearty Service. A nice little address was delivered by one of the Japanese Christians, Mr. Nakashima, upon the reason for making presents on Christmas Day and for the general rejoicing. At the close, "Shout the Glad Tidings" was sung by Mr. Tyng, the girls joining heartily in the chorus.

After Service all adjourned to the room in which the tree had been put. It was very gratifying to hear their exclamations of delight and to see the beaming faces of the little creatures as they stood around, I suppose wondering what would fall to their portion. It was the first they had ever seen. You can possibly imagine how their little hearts must have fluttered with excitement. It was considerably after their usual time before they could get quietly to bed. It was worth a great deal to see the pleasure it all gave the little creatures.

Christmas Day coming on Sunday, we had the tree on Monday. Sunday there were very pleasant Services in both the chapels of our Mission, as well as in the English chapel. Next Sunday evening Mr. McKim's little boy and three Japanese children will be baptized, and possibly others. Next week will also be a holiday, as the schools all observe the New Year holiday, which lasts about a week.

I hope you enjoyed Christmas. I can scarcely realize that it has been only a little more than a year since I saw you. If the next six years go by as rapidly, I shall not

grow impatient to return to America. One's work does not leave time to grow very morbid.

I am very truly yours,  
B. T. MICHIE.

TOKIO, January 21st, 1882.

MY DEAR MISS EMERY:

I trust you will not think me too fantastic in writing to you on this Japanese paper. It is just their style of letter or note paper, only glazed to suit a foreign pen. The blossom stamped upon it, and which you will doubtless recognize as the Wisteria, is one of their favorite flowers. They take great pains in cultivating it—a single cluster alone sometimes measuring six feet in length—and call it by the same name as their beautiful mountain, *Tuji*, which means "peerless," as near as one can come at the translation of it. A temple-garden in Tokio is quite famous for its fine show of these flowers, both white and purple, and is visited by crowds of people every spring.

I hope you, and all our kind, earnest helpers at home, and we, far away in Japan, may have many blessings and encouragements in the year on which we have just entered in our great common work. Oh, is it not inspiring when we think how near we are brought together in that which is the highest and best, though many of us have never seen, and may never see, each other's faces in this world, by this oneness of interest! How it strengthens the weak heart and fainting spirit of many a lonely worker, oft-times when tempted to despair, and makes real the fact that "we are members one of another," and of one glorious Body!

I am most happy to say Mr. Blanchet's house and the Theological and St. Paul's schools combined are rising Phoenix-like, not exactly out of the ashes, but out of what has looked to us like a heap of ruins for a long time, into quite handsome buildings. The lot for the Girls' School has been purchased, and the plan drawn, so that is in a hopeful way, too. Indeed, upon the whole, I think we have reason to believe the better times we have long been hoping for are beginning to dawn.

Our Christmas Services and feast were about the same, as to details, as I once described to you; the only difference being the latter was on the day after Christmas and in

the evening. Probably, too, the attendance of native Christians was larger.

Another one of my girls has been married, too. This time you shall not have occasion to reproach me for not telling you all about the wedding. Though there really is not a great deal to tell—not much romance about it. To begin: a young Christian belonging to the Bishop's congregation, being on the eve of graduating as a doctor from the Medical College of Tokio, concluded it was time for him to take unto himself a wife, and wisely thinking it of more importance that she should be a Christian than anything else, asked for one of the girls in my school. After deciding which one he would rather have—showing both wisdom and taste in his selection—he made known his intentions to Mr. Blanchet, and after consulting with and obtaining the consent of the young girl and all her relations—I am not sure that the latter were consulted last—the affair was arranged, and finally settled by marriage according to the Christian rite, on the 6th of January, at the Bishop's chapel. Mr. Blanchet did not perform the ceremony, because he had gone

with Mrs. Blanchet and the children to Osaka, Mrs. Blanchet having been ordered away from Tokio on account of ill health. She has not yet returned, but was improving when last heard from. A number of my foreign friends had intended being present at the marriage, but the weather was so unfavorable none came. So the Bishop and I, and a few Japanese friends, were the only witnesses. The little bride looked very sweet and modest in her bridal attire, which was a dark, rich-looking stuff, made in the Japanese fashion, of course; and the groom was dressed *à la* Japanese also, with the exception of foreign shirt, socks and shoes. They are a nice little couple, and I hope will be very happy.

Just one more item of interest and I must then close this, or it will be too late for the mail. I think I have told you of my Wednesday afternoon Bible Class at the house of the parents of one of my little girls. You will be glad to know that her father and mother are both candidates for Baptism. Some encouragement, is it not?

Yours sincerely,

FLORENCE PITMAN.

### LETTER FROM GREECE.

ATHENS, GREECE.

MY DEAR MISS EMERY:

THANKS for your kind letter, also for the interest you take in our work.

Owing to typhoid fever being so prevalent in Athens all summer, we did not begin school so early as usual, and consequently I delayed my letter to you until I could tell you what we were doing.

Now our school is in full session, and so crowded with seven hundred children that we are obliged to refuse pupils every day.

You ask if our children take interest in anything beyond their own little sphere. The most of them are very poor, still they are always willing to give of their little towards any good cause. Now, we do not wish to boast, but as your question requires an answer, we may tell you that you may see among the list of contributors to the American Church Building Fund Commission a mite from the children in the Mission School at Athens.

Do not be startled when I tell you that our children are "ship-owners," engaged in the noblest of all occupations, that of spreading the Gospel of "Peace on earth,

an extract from a Scotch magazine regarding our children:

"Gift from Greece to the Hebrides.—Dr. Gould has sent us a beautifully written (Greek) epistle, which we would fain transfer to our columns in the original. For the second time the Greek children of the American School at Athens have sent a gift of £1 to Dr. Gould for the evangelization of Oceania."

The following is a translation of the Greek letter:

"From the Children of the Orthodox Eastern Church in the American School at Athens, Greece, to their little Brothers and Sisters in Oceania.

"Dear Brothers and Sisters:

"In paying a sacred and pleasant duty, we beg you to accept of our little collection this year also. We offer it most heartily to our little friends, whose hearts being softened by the influence of the Christian religion, will join in sympathy with us in a song of praise to the Most High for the progress of light and Christianity, also for the health and welfare of our benefactors.

"Joy and happiness be with us and you."

Ever yours, faithfully,

86 1882年4月号 女性の事業。日本からの書簡。1882年1月21日、東京。  
〔フローレンス・ピットマン〕。157-158頁。  
訳出 157頁右下から16行目～右下から10行目。

〔東京〕ブランシェー氏の邸宅と神学校及び立教学校が一緒になって、灰の中からというほどではありませんが、長らく私たちにとって瓦礫の山と思われていたようなものなかから不死鳥のように立ち上がり、極めて立派な建物になっていることを伝えられるのは最上の喜びです。

he showed good taste, for I admire her very very much; as many of the girls are away his criticism is less painful. Sih Yung is a sedate, patient little creature, who receives attention from every one; she is not so timid as Kiung Tsu, who hides her little face if a stranger looks at her. Sih Yung is evidently quite impressed with prayer, and frequently kneels by the bedside saying "Amen," "Amen"—"Yan Soo," JESUS, and other words that she has heard. The girls often tell her the English of certain words, and so there is a chance of these little ones learning English. The youngest girl is about a year and a half old, the daughter of Mrs. Way, now a teacher in the school, formerly a pupil of one of our earlier schools; this little thing has gotten hold of the word "baby," and she calls all the foreigners "baby." We shall be able to train up carefully these smaller ones, taking them at so early an age, and it is such a comfort to rescue them from their uncomfortable and unclean homes. In many cases parents are brought to embrace Christianity through the influence of their children.

Several changes have been made in the scholarships in the two schools, chiefly on account of the ages. Many of the older girls having reached a marriageable age,

have either been married or betrothed, thus fittingly giving place to younger girls. Some of the older girls are teaching, and frequently after marriage they and their husbands take charge of the various native schools, which are being opened in surrounding districts. Thus they help onward this great work of education, and by their homes exercise an influence for good. Marriage is the destiny of women in China, and, as you know, girls are betrothed frequently from earliest childhood, so many of our girls are betrothed, and in this way their future is secured. Although there is generally no choice about these matters, *i. e.*, the choice rests with the persons arranging the betrothal, we *do* give our older girls, who are *not* engaged, a right to object if they wish to, and thus we may elevate the conception of the marriage relation to a higher plane than that which it generally has reached in China. If the kind friends who have so generously supported scholarships for so many years could only see these larger girls already settled in homes of their own, or in a few years to be settled in homes very different from those that *would* have been their lot, but for their care, they would feel more than repaid for all their efforts in the girls' behalf.

JAPAN.

EXTRACT FROM MR. MORRIS' REPORT TO THE BISHOP FOR THE QUARTER ENDING DECEMBER 31st, 1881.

OSAKA, January 19th, 1882.

"THE usual Sunday Services have been held, the attendance ranging from twenty-five to forty-two in the morning, and from twenty-five to forty-four in the afternoon. I have usually preached myself at one of the Services, and either Mr. Nakashima, Mr. Ozawa or Mr. Kawashima at the other. Mr. McKim has preached three times and Mr. Blanchet once, besides once during the present quarter. You preached the first two Sundays of the quarter.

As I mentioned in my last report there were five confirmed on the first Sunday of October. I mentioned then that one of the candidates was away from Osaka at that time. She returned during the following week and was confirmed on the second Sunday.

On October 11th, I began going to the chapel on Tuesday and Thursday afternoons

to talk to enquirers. I was away from Osaka previous to that time. I taught one or more enquirers on thirteen days during the quarter. One of these was a young man of very pleasant address who had previously been receiving instruction in the Methodist Mission in Nagasaki. He began coming on November 8th, and came continuously until the week before Christmas, also attending some of the Sunday Services. He has come once during the present quarter. We went over most of St. Matthew's Gospel.

Mr. Kawashima, one of the Tokio believers has come to Osaka during the quarter, and is now one of the teachers in St. Timothy's School. He has rendered valuable assistance in preaching and exhorting.

Another of the teachers in St. Timothy's School has applied for Baptism. The work of preparing him has been assigned to me, and he has been coming to me for that purpose since the beginning of this year. Mr. Tyng's teacher and his wife continued to come for preparation during the quarter and

HAITI.

I have been in hopes that they would be ready for Baptism before very long, possibly this month.

Dr. Loring left for his vacation on November 5th, but he had trained his assistant so well that the dispensary goes on during his absence and pays its own expenses.

On November 6th Mr. McKim preached his first Japanese sermon, which seemed to be listened to with much interest. On the 27th of the same month he began holding Services in the room in the Girls' School, which he has fitted up as a chapel; and the attendance seems to be very encouraging. The Services are on Sunday evenings.

On November 29th a meeting for prayer on Tuesday nights was started, to be held at the house of each of the Missionaries in turn. The day has been since changed to Wednesday. The attendance is variable, but I hope it will improve and become more constant.

Mr. Tyng has had the new buildings for St. Timothy's School put up, one was completed in October and the other is just about completed now. The plans for the new chapel are made out, the material on the ground, and it is hoped that the frame will be raised next week.

The converts dressed the chapel very prettily for Christmas. On that day it was packed as full as it would hold, sixty Japanese and eight foreigners, who listened with attention to an excellent sermon from Mr. Blanchet.

On December 26th, Mr. McKim had a Christmas Tree at his house. There was a

Service and address by Mr. Nakashima, telling us that Christmas gifts were reminders of the greatest of all gifts—God's gift of His only Son, and of our SAVIOUR giving Himself for us. Everyone was delighted with the tree, and everyone, young men and maidens, old men and children, received a present.

On January 1st I had the privilege of baptizing Mr. McKim's child. At the same service he baptized three of the school children."

EXTRACT FROM A LETTER FROM MISS BELLE T. MICHIE.

OSAKA, March 3d, 1882.

I must again most heartily thank you for the good news that another Scholarship has been added to our list. We had only a very short time ago received an application from a poor man to enter his daughter. His wife had not long been dead; she left two children, both girls. The eldest soon followed her mother, and in his great poverty he did not seem to know what to do with his little girl, who is only about seven or eight years of age. A policeman on the Concession, who is a friend of this poor man, advised him to apply to us. After some inquiry, we found out that he was in days past, before the fall of the Daimios, a Samurai, but through misfortune he has been reduced to such poverty as not to be able to give sufficient food to his little girl and himself, so we are trying to get arrangements completed as soon as we can, to take her under our care.

HAITI.

FROM LETTERS FROM BISHOP HOLLY.

PORT AU PRINCE, March 8th, 1882.

I REGRET to say that circumstances beyond our control have prevented and still prevent the complete installation of our school. First among the opposing causes is the epidemic form of small-pox now raging in this island. It commenced in the northern portion of the island at Cape Haitien in September last; and from thence has proceeded over the whole length and breadth of the island. It reached us last November at the Capital, and the death rate in this city since then has been fearful. Three thousand out of a population of thirty thousand, have

been carried off to their long home. Three of my own family have been attacked, and the fourth has been reached. Nevertheless we are thankful to say that it has not proved so far fatal in my household. It is now diminishing in intensity at the Capital, but is committing still very fearful ravages in its march through the South.

In the hygienic precautions taken at the Capital to combat its spread here, at the request of the public authorities public worship in our churches has been suspended since the fourth Sunday after the Epiphany, as well as instruction in the public and private schools. The Roman Catholic priests have resisted this measure, and endeavored

87 1882年5月号 日本。1881年12月31日付モリス氏の主教宛季末報告からの抜粋。1882年1月19日、大阪。181-182頁。

訳出 181頁右下から12行目～182頁左3行目。182頁左22行目～左28行目。

〔大阪〕東京の信徒のひとりである河島氏（注1）は、この4半期の間に大阪を訪れ、そして、いまや英和学舎の教師のひとりです。彼は、説教と訓戒に関して、価値ある助力を提供しています。

英和学舎の教師のうち、もう1名が洗礼を志願しました。彼が洗礼を受けるための準備の仕事が私に割り当てられ、彼は今年の初めからこの目的でずっと私のところに足を運んでいます。ティング氏の教師と彼の妻は、洗礼の準備のために4半期の間中、ずっと足を運んでいます。彼らはもうまもなく、おそらく今月、洗礼の準備が整うと私は期待し続けています。

—略—

ティング氏は、建設すべき英和学舎用の新校舎を抱えていました。ひとつは10月に完成しました。他のひとつはもうすぐ完成です（注2）。新しいチャペルに向けた計画がまとめあげられました。資材が調達され、来週、骨組みが組まれると期待されています。

（注1） 河島敬蔵。

（注2） 1881年8月16日の『大阪日報』に、学校を川口居留地21番に新設したので9月1日から移転し、別棟も増築しているとして、37名に限り入塾を許可するとの広告が出された。だが、同年8月27日の同紙では、建築未完成により移転は延期と訂正され、10月4日の同紙でも10月5日から移転と広告するが、これも延期されている。結局、英和学舎が「建築悉皆落成」したのは、1882年5月であった。同年4月28日の『日本立憲政党新聞』には、5月1日から3日間に初学生徒の入学を許可するとの広告が出された。こうして、1882年5月に大阪の川口居留地21番地に、英和学舎とそのチャペルである聖提摩太（テモテ）教会が新築されたものの、1882年9月12日付のウィリアムズ書簡によると、男子校はまだ工事中で10月1日までには終わらないため、新年度の授業は旧校舎で9月18日に始まる見込みであることが伝えられている。

88 1882/5 Scholarships in the Foreign Field.: Boys' School, Tokio, Japan.;  
St. Timothy's School (Boys), Osaka, Japan.

SCHOLARSHIPS IN THE FOREIGN FIELD.

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JANE BOHLEN MEMORIAL SCHOOL (GIRLS), WUCHANG, CHINA.

Appropriation for 1881-82, 400 Taels, say \$520. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Kelbe.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Alice Sanford.....	St. Paul's Chapel, Miss A. M. Barnes for Miss E. Barnes, New York, thro' Woman's Auxiliary.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	St. Peter's, Cambridgeport, Mass., through Woman's Auxiliary.

BOYS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1881-82, \$500, Mexicans, say \$175. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Horatio Chickering Memorial (Divinity)	St. Paul's, Boston, through Woman's Auxiliary.

GIRLS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1881-82, \$370, Mexicans, say \$325. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas' Ladies' Missionary Association, New York.
Francis Shirley.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L." Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S." Thank-offering, St. John's Church, New Haven, Conn.
John Cotton Smith.....	St. Luke's Sunday-school, Roselle, N. J.
	St. Barnabas' Sunday-school, Newark, N. J.

ST. TIMOTHY'S SCHOOL (BOYS), OSAKA, JAPAN.

Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Peter's.....	St. Peter's Sunday-school, Perth Amboy, N. J.
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

GIRLS' SCHOOL, OSAKA, JAPAN.

Appropriation for 1881-82, \$360, Mexicans, say \$340. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc., New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	Christ Church Bible Class, Waltham, Mass.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary. (For three years.)
Perinchief.....	Trinity Church, Mt. Holly, N. J.
	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna T. Westervelt.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Ann Maria Michie.....	Miss Belle T. Michie, Osaka, Japan.
Edith Wilmerding.....	Christ Church, New York City.

HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1881-82 \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Simon.....	St. Simon's Clove Mission Sunday-school, Stapleton, N. Y.
Hullihen.....	Trinity Church Sunday-School, Staunton, Va.
Bishop Whittle.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Stephen's.....	

88 1882年5月号 外国任地の奨学金。東京の男子校、日本。英和学舎（男子）、大阪、日本。191頁。

訳出 191頁13行目～20行目。191頁33行目～36行目。

東京、男子校、日本

1881-1882年の予算額500ドル、メキシコドルでは475ドル。奨学金1人1年40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ミス・ジェイを通じてニューヨーク州ライの女性。
S・A・クラーク師記念	ニュージャージー州エリザベス、聖ヨハネ教会日曜学校。
フェイス	ニューヨーク州ライ、キリスト教会女性伝道協会。
ホレイショ・チッカリング記念（神学）	米国聖公会女性伝道補助会を通じてボストン聖パウロ教会。

英和学舎（男子）、大阪、日本

奨学金各自1年40ドル

奨学金名	支援者
聖ペテロ教会	ニュージャージー州パース・エンボイ、聖ペテロ教会日曜学校。
ハワード・デュエイン記念	ニュージャージー州バーゲン・ポイント、R・B・デュエイン夫人。

Germany, and just as the weak and lazy are doing every day because outstripped by the strong and the diligent.

Already there are signs; for Japan and India are cultivating teas and Manila sugar, and unless China stirs herself she will be driven out of market, both abroad and at home, and the consequence is clear.

. . . There had been much hope centered in the youths sent to New England for education, but the Government has now recalled them. The high official in Peking, and even the minister in Washington have not been satisfied with the scheme. I suspect the reason is because the youths have

adopted opinions of religion, government and manners which are not in accord with the condition of China. There are those, it may be, who think that these opinions are injurious and there are those who think that, though they are not injurious, they are not in tune with the average feelings of the people. America being Republican, is the last country where Chinese youths can grow up and not be entirely *un-Chinified*. When the educational mission was first talked of, some did say that Europe is the proper country. I myself think that the best way is to educate at *home*, and would that China could see this clearly."

JAPAN.

EXTRACT FROM THE REV. A. R. MORRIS' QUARTERLY REPORT.

OSAKA, April 13th, 1882.

THE usual Sunday Services have been held at the Dispensary chapel, the attendance ranging from twenty-seven to forty-three in the morning and from twenty-five to forty-one in the afternoon. I have preached at one of the Services and Messrs. Kawashima, Nakashima and Ozawa have taken turns in preaching at the other. Mr. McKim has usually read either the whole or a part of the Service. Mr. McKim has had a Service on Sunday evening at the Chapel of the Girl's School, with, I believe, a very encouraging attendance.

On Epiphany the attendance at the Dispensary Chapel was fourteen, on Ash Wednesday thirty-seven, and on Good Friday thirty-three. During Lent there was a Service on Friday afternoons, at which one of the above mentioned Christians made an address, the attendance ranging from seventeen to thirty-two. Mr. Tanaka, teacher in the Girl's School, who was baptized last year, has also lately begun to make addresses at some of the Services. On Wednesday nights a meeting, partly for prayer and partly social, has been held at the houses of each of the Missionaries in turn, the meeting being conducted by one of the converts and one or more short addresses usually made.

On February 16th, I began teaching a Bible-class of the believers on Thursday afternoons. It has been held regularly since then and we have gone through the Epistle to the Philippians.

On February 3d, the believers formed

themselves into a guild for more effective work, and appointed four committees for the various departments of the work—committees on finance, visiting the sick, spreading the Gospel, and correspondence.

A physician who was baptized two years ago through Dr. Laning's influence, has lately been the means of interesting a man from Satsuma, who seems to be of considerable position, in Christianity. I was invited to his house. He was of very pleasant manners and conversation and at one time was a very strong opposer of Christianity. He has been attending our Services frequently since, and is being instructed by one of the believers.

On Easter Day one of the teachers in St. Timothy's School was baptized. He had formerly been a teacher in the Girl's School, at which time he learned a good deal about the Gospel.

It was hoped that Mr. Tyng's linguistic teacher would have been baptized at Easter, but he had been sick, and did not come for preparation for a few weeks. He hopes to be baptized in a week or two.

The Dispensary goes on as usual. There seems to be a good number of patients. Every month the assistant brings quite a little balance of receipts after paying all expenses for medicines and assistants' salaries.

The new Chapel is nearly completed. The converts are looking forward with pleasure to worshipping in it; and it will really be a great enjoyment to all of us to gather for worship in a place which looks as if it were built for the purpose. Its bell will be the first church bell that has ever sounded in

Osaka. That outsiders appreciate it as really as we do is shown by the terms in which it was referred to lately in the *Hiogo News*, our local newspaper, as a handsome and substantial building.

The Boys' and Girls' Schools are going on I believe as usual. The pupils come out to the Services, and in fact form the bulk of the congregation.

We have lately been much encouraged by learning that there is a prospect of Mr. Nakashima's becoming a Candidate for Orders. He can read English books very readily, which will make his preparatory study a much simpler matter than it is in most cases. In his addresses, he has made considerable use of English sermons, specially Norton's. Kawashima has done the same. If we had a supply of volumes of sermons of that kind it would be a great addition to the Mission Library, as it is probable that many of our young men will be able to read English, and will be glad of such helps in preparing to make addresses, etc.

EXTRACT FROM A LETTER FROM THE REV.  
MR. M'KIM.

OSAKA, April 4th, 1882.

If I should relate my personal impressions of these people now after a two years' residence among them, they would read somewhat different from those I received on first coming to Japan. For the first few months after arriving I thought the Japanese the most delightful people I had ever met; they are so charmingly polite, so thoroughly good-natured and kind-hearted that one was at once won over by them. If one's intercourse with them were but transient and not intimate, he might go away thinking they exhibit more of the fruits of Christianity and were less in need of instruction than the Missionaries themselves, but when the Japanese are better known, these first pleasant impressions are destined to a painful revulsion; then we know them to be unreliable, tricky, lying and licentious, and the result of this closer intercourse and knowl-

edge of their character is apt to create a dislike and distrust of them in every way.

But upon reflection how can we expect honesty and truthfulness from a people whose highest objects of reverence and worship are but lies.

The old religions of the country are in a state of decay, although certain of the Buddhists sects are working hard to maintain their ground.

Non-Christian foreign intercourse, while developing the resources of the country and stimulating the intellectual aspirations of the people, has a demoralizing tendency. That this is so, will, I think, be at once admitted by all foreigners whether Christian or not. There is the greatest possible difference between the character of the people who live in the open ports and that of those who live in sections seldom or never frequented by foreigners.

That the future of Japan without Christianity is very dark seems to be recognized by many of the most progressive of the Japanese and also by some of the foreign residents who are not Missionaries; for example, Mr. W. G. Dixon, for four years a Professor in the Imperial Engineering College, has lately published "An Account of Japan and its People;" in which he says: "There is one element which is absolutely indispensable to Japan's prosperity, and yet which is nevertheless ignored by her rulers, and too little regarded even by her foreign well-wishers, and that I need hardly say, is Christianity. Without the influence of pure Christianity the nation can never permanently prosper. Unaccompanied by this, material prosperity may be only so much additional power for evil. One cannot but sympathize with high-minded Japanese patriots, who, while not opposed to foreign intercourse within certain limits, yet regard with alarm and misgiving the only too apparent demoralization of their countrymen in the open ports where the influence of Western civilization is most felt."

## HAITI.

EXTRACT FROM A LETTER FROM BISHOP  
HOLLY.

PORT-AU-PRINCE, March 28th, 1882

. . . It may not be out of place to

state here an item of news personal to myself. The Board of Trustees at Liberia College, at Monrovia, West Coast of Africa, on the 13th of last January conferred upon

89 1882年6月号 日本。A・R・モリス師の季間報告からの抜粋。1882年4月13日、大阪。222-223頁。

訳出 223頁左6行目～左9行目。

〔大阪〕男子校と女子校はいつもどおり運営されていると私は信じています。生徒たちは礼拝に出向き、そして、実際に、会衆の大半を形成しています。

There has been a reassigning of work among the ladies as appears from the following paragraphs, which also explain the reasons.

Mrs. BOONE writes, under date June 26th :

I have undertaken the care of St. Mary's Hall, [including the Bridgman Memorial, and Emma Jones Schools,] for a couple of years, (D.V.) The reason that Mrs. Sayres did not continue is that she is teaching English in the Theological School and has a class of women which is all that she can comfortably attend to. She is a most excellent teacher, trained to the business, and St. Mary's does not so much need her services as the Theological School. She will fit into the work there most advantageously. Miss Roberts at present assists me very much at St. Mary's, so we shall do nicely until the

new lady in charge can get the proper training.

Mrs. SAYRES, writing upon the same subject the same day, says:

I do not wish it thought that I have given up the care of St. Mary's, because I am married, or that I am in any way less interested in the work, than I was last year this time. But, owing to the changes that have occurred, it is thought best that Mrs. Boone as senior lady member of the Mission, should be placed in charge of St. Mary's until some lady is permanently appointed for the position. Again, as I am better fitted for teaching, than other work, I am studying with a view of being of service in the College. At present I am teaching English to the Theological Students, and I hope to continue this duty during their remaining four years.

## JAPAN.

### EXTRACTS FROM LETTERS.

The Rev. Mr. TYNG writes:

OSAKA, June 19th.

Let me urge that you will not fail to push on the coming of a new teacher for St. Timothy's School. It is now three years since the Bishop sent the first appeal for this, and the school was only begun under the expectation that such an appointment would be speedily made.

The Foreign Committee are anxiously waiting for a suitable application. One gentleman has written about the matter the past month, another had previously; but both these have decided not to make formal request for appointment since they are convinced that they have not the needed requirements. Who shall the man be? And who among the young and strong Clergy will offer themselves for the China and Japan Missions?—[Ed.]

Further on in the same letter Mr. Tyng writes:

The Scholarship pupils will be divided into two classes. Into the lower of these all must go first, as a rule. They will then receive their board and the use of books, and in return will be obliged to take care of the school buildings, sweeping, dusting, etc. The higher class of Scholarship pupils, chosen from the most promising of the lower grade, will receive their full support from the school, and will be excused from house-work, but must sign a contract, with sureties, binding them to serve as teachers after they graduate, in any place that may be assigned them, in this

school or out of it, for a time proportioned to the length of time that they are supported, and at a very low salary. In this way all those who receive help from the school must give a "*quid pro quo*," and we shall have a supply of teachers of better quality I hope than those whom we can usually get now. This will also, in time, considerably reduce the current expenses of the school. I have now two pupils in the upper grade and three in the lower. I should like, however, soon to have two or three more Scholarships sent to me. In the end, if this plan is fully carried out, I think we could use at least a dozen to good advantage. Some of these young men, I hope, may turn their thoughts to the work of the Ministry.

Since our new chapel has been opened we are able, for the first time; to give something like the proper Christian instruction together with the secular teaching. This is done mainly by means of daily morning prayers. We have a shortened form of Morning Prayer, and for the lesson, a short passage of St. Mark's Gospel is read in course, with explanation sufficient to make its meaning tolerably clear. With very few exceptions our scholars as yet know nothing, or almost nothing, of Christianity, and could understand very little of the meaning of the Gospel without explanation. By giving them this every school-day, a little at a time, I think that in the end they will learn a good deal without being made tired of it.

The work of exposition is done by Mr.

Nakashima, one of the teachers in the school, who can explain to his own people much more intelligibly than I could possibly do. He has been a Christian some seven or eight years, and understanding English very well, he is able to prepare his lesson daily in "Ellicott's Commentary for English Readers." It is his intention to study for the Ministry, though he is not yet a Candidate for Orders, wishing first to spend a year in preparatory study. At the end of the present school year he wishes to give up his secular teaching, and I am endeavoring now to lighten his work as much as possible, or make it tell on his own studies. For this purpose I am giving him the abridged edition of "Wayland's Moral Science" to teach in the school, and have gotten him permission to attend a class in New Testament Greek just begun by one of the Clergy of the English Church Mission here.

Among the many difficulties that Missionaries have to contend with one is told of in the following letter of the Rev. Mr. McKIM, which though amusing to us, is very real to them:

OSAKA, July 1st, 1882.

If you are at all interested as to the knowledge exhibited by the Japanese Press in regard to Christianity, the following translation of an article in the Kobe *Shimpo* will afford you both interest and amusement.

"The Idols worshipped in the Shinto and Buddhist temples are generally very ancient and of excellent workmanship. Foreigners who are partial to antiques frequently compete with each other to obtain one of these images, so much so that a first-class specimen realizes as high as 15,000 silver yen (\$15,000). As the Japanese are, however, still in the habit of worshipping these idols, they have a natural aversion to selling their gods and goddesses to foreigners although high prices are offered. Therefore the foreigners have hit upon the device of sending out Missionaries in order to convert the Japanese, because once Christians the natives will begin to break or burn their images.

"Then the Missionaries will persuade the Japanese to give them the idols instead, and the Missionaries will sell the idols to the clever foreign curiosity dealers.

"Some Missionaries are reported to have made large sums of money in this way. Truly Christianity is a very remunerative religion."

GIRLS' SCHOOL, TOKIO.

Mrs. GARDINER writes, rejoicing in the

addition of several new Scholarships to the list of the Girls' School, Tokio, and giving a bright account of one of the beneficiaries. This has been sent to the contributor concerned and will appear in *The Young Christian Soldier and The Carrier Dove*. She says they have not yet decided about the scholars to be placed on the "Guan Hodoke," the "John Cotton Smith Memorial" and the "Dela Howe" Scholarships. She continues:

For such kindly help and interest I trust you will believe me none the less heartily and sincerely grateful because of this tardy acknowledgment. I have not been what one might call seriously ill, but very often confined to the house, and seldom feeling well enough to exert myself further than to perform the duties lying close at hand.

I am most grateful also for such a bright and lovable associate as Miss Riddick proves herself to be.

Miss RIDDICK writes:

I suppose you are anxious to hear something of my work. I feel that I am well under way and very much interested, but my first impression of the school was a great disappointment. The girls were in a wretched little shanty, with a Japanese man and his wife as superintendents; the locality was very unhealthful, and as soon as my eyes rested upon the man in charge a feeling of repulsion and distrust arose within me, and subsequent developments have proved my inductions correct. Mr. and Mrs. Gardiner are living in the house formerly occupied by her and Mrs. Cooper. I am boarding with them, and we have taken the girls with us until the Girls' School-house is built. Mrs. Gardiner and myself work together in perfect harmony, and I am becoming very much attached to her. Mrs. Gardiner is thoroughly interested in the work, and does not see any reason why she should abandon it because she is married. I have the entire English department and the sewing, with the advice and assistance of Mrs. Gardiner. I have begun the study of the language. As my teacher does not understand a word of English my progress is necessarily slow, but the Bishop thinks it best to have a teacher who does not know English.

Most of the girls are very well and we enjoy having them with us; the small children being especially interesting. I thank Mr. Flichtner very much for the Scholarship from his Sunday-school. We have

90 1882年9月号 日本。書簡からの抜粋。ティンギ師が執筆。6月19日、大阪。347-348頁。

訳出 347頁左下から34行目～左下から28行目。347頁左下から14行目～右下から20行目。

〔大阪〕英和学舎に教師を1名新たに赴任させることを必ず推進するように要請したいと思います。主教がこのことを最初に書簡で要請してからいまや3年が経過しています。当校は、任命が直ちになされるとの期待のもとに開学されました。

—略—

給費生は2クラスに分かれるでしょう。原則として、これらのうち低いほうに、全員がまず入らなければなりません。彼らは、まかないつきで、書籍を利用でき、その見返りとして、掃除やブラシかけなどの校舎の手入れを義務づけられます。低い方で最も傑出した者のなかから選ばれた、より高い方の給費生のクラスは、学校から全面的な支援を受け、家事の仕事を免除されることになります。しかし、彼らは、保証人つきで、契約に署名しなければならず、〔署名により〕彼らは卒業後、いかなる地に赴任させられようとも、当校か当校以外で、支援を受けた期間の長さに応じて低額俸給で教師を務めるよう拘束されます。このようにして、学校から援助を受ける生徒に対してはすべて“〔対価〕”を与えなくてはなりません。こうして私たちは、現在通常受け入れているよりも優れた資質の教員の供給を確保できるだろうという希望を抱いています。またこのことが間に合えば、学校における通常経費をかなり削減することになるでしょう。私は今上級クラスに2名の生徒、その下のクラスに3名の生徒を受け持っています。しかし、私はさらに2つあるいは3つの奨学金を追加ですぐにでも出してもらいたいと思っています。この計画が完全に成し遂げられれば、最終的には少なくとも12の奨学金を有益に利用することができるようになるでしょう。そして若者の何名かは聖職の仕事に就くことを考えるようになるだろうと私は期待しています。

in the Ministry, the Rector of a country parish not in a rich neighborhood, said that he had been asleep, and remitted as the first result of his awakened zeal \$321.29. Indeed the very great increase in the number of contributing parishes, shown on page 476, may fairly be considered as the first fruits of this whole effort. No less than \$4,802 came from these. This, it may be remarked in passing, is but an indication of what the sum at command each year would be if only all the Rectors and parishes would take an intelligent interest and active part in the work.

#### PUBLICATIONS.

The Board will be much gratified at the financial showing of its Periodicals for the fiscal year, as evinced in the joint report of the Secretaries, presented at this time.

In no past year in their history have they done so well. Since the present contract for printing and mailing was effected they have not only ceased to be a direct tax upon the Missionary treasuries but have largely contributed toward their part of the item "Central Expenses," and never so largely as this year. They are now on such a basis that their publication, regarded simply as a business venture, would be profitable, without reference to the vast assistance they render in making the work known to the Church.

#### APPOINTMENT OF MISSIONARIES.\*

The Committee have dwelt so constantly during the year upon the necessity of immediately re-enforcing the several Missions, and have appealed so urgently for men, that there remains but little to say. There are needed forthwith—

*For the China Mission.*—Four Clergymen.

*For the Japan Mission.*—Four Clergymen, a Physician, and a Head Master for St. Timothy's School, Osaka.

*For the African Mission.*—Two (white) Clergymen and a Physician.

For the cost of sending out and the support of most of these, tentative appropriations have already been made. Fully one-half of them are needed to fill actual vacancies, while the Committee ought to be aiding the Bishops to enlarge the staff. A few years ago, forty applications for appointment were received within a short period of time, most of which, with great reluctance, the Committee were obliged to decline, by reason of debt and hence for lack of means.

Now the case is reversed. The means are measurably provided; yet the Committee have before them, after all the publicity that has been given to the needs, no applications from Clergymen for either China or Japan. They hope, however, before long, to partly supply this particular want for Africa, and to arrange for the appointment of a Physician for Japan. May it not be long before more of the Clergy are moved to offer themselves for this active service, so ennobled by the heroism of those who have won the crown, nay, so vitally important to the Church herself.

It has been recently well said in a similar connection: "As to the analogy

\* The months given under this and the following captions refer to the numbers of THE SPIRIT OF MISSIONS where full particulars will be found.

so often claimed between the Candidate for the Christian Ministry and the military cadet, it cannot exist until the ministerial Candidate volunteers to go anywhere, to the darkest corners of heathenism, at the Church's bidding."

The appointments effected have been to

- Africa.* Mrs. M. R. BRIERLY. [January.]  
*China.* Mr. H. SOWERBY (Lay Reader.) [June.]  
 Miss MARTHA BRUCE. [July.]  
 Miss SARA E. LAWSON. [July.]  
 Miss ESTHER A. SPENCER (as Teacher of English for a seven years' term). [July.]  
*Japan.* Miss SARAH L. RIDDICK. [January.]

#### ORDINATIONS IN THE FIELD.

- Japan.* The Rev. E. R. WOODMAN, Presbyter. [August.]  
*Haiti.* Mr. S. U. L. BASTIEN, Deacon. [August.]  
 Mr. D. MICHEL, Deacon. [August.]  
 The Rev. F. J. BROWN, Presbyter. [August.]  
*Mexico.* Mr. E. LOPEZ, Deacon and Presbyter. [January and February.]  
 Mr. A. G. CARRION, Deacon and Presbyter. [January and February.]  
 Mr. J. LINARES, Deacon and Presbyter. [January and February.]  
 Mr. L. BUSTAMANTE, Deacon. [January.]  
 The Rev. J. RAMIREZ ARELLANO, Presbyter. [January.]

#### RETIREMENT OF MISSIONARIES.

- Africa.* The Rev. and Mrs. C. GRUBB. [August.]  
 Miss M. THOMAS. [February.]

#### MARRIAGE OF MISSIONARIES.

- Africa.* The Rev. J. McNABB and Miss E. L. DABNEY. [April.]  
*China.* The Rev. W. S. SAYRES and Miss A. STEVENS. [July.]  
*Japan.* Mr. J. MCD. GARDINER and Miss F. R. PITMAN. [July and September.]

#### DEATHS.

- Greece.* The Rev. Dr. ROBERTSON (the first Foreign Missionary ever appointed by this Church). [January.]  
 The Rev. Dr. HILL (the second Foreign Missionary appointed: accompanied former to Greece). [August and September.\*]  
*Africa.* H. W. DENNIS H'NE, M.D. [May.]  
*China.* Mrs. H. W. BOONE. [January.]  
 Miss E. K. BOYD. [July.]  
*Japan.* The Rev. J. H. QUINBY (after nearly ten years' service). [March.]  
*Haiti.* The Rev. C. O. MYRTHIL. [March.]

#### MOVEMENTS OF MISSIONARIES.

- Africa.* The Rev. Messrs. FAIR and GRUBB, with their wives. Arrived in New York October 26th. [January.]  
 Mrs. M. R. BRIERLY. Left New York January 12th and *via* Liverpool, reached Cape Mount March 16th. [February and June.]  
*China.* The Rev. F. R. GRAVES, Prof. E. K. BUTTLES, Miss A. STEVENS and Miss E. K. BOYD. Sailed from San Francisco September 6th, and reached Shanghai in October—Miss Stevens on the 7th, the others on the 13th. [October, January and February.]  
 Bishop SCHERESCHEWSKY and family. Left Shanghai March 8th, reached Marseilles April 14th, Paris April 16th, and thence proceeded to Geneva May 19th. [May and July.]  
 The Rev. E. H. THOMSON and family. Left Shanghai April 14th, reached London June 27th, and expected to sail for Philadelphia August 30th. [May and August.]†

\* See also obituary Minute embodied in this Report, page 483, caption "Greece."

† Mr. Thomson and family reached home September 13th.

- Japan.* Dr. H. LANING. Left Osaka November 6th (*via* Suez Canal and the Continent of Europe), reached New York April 27th. [January and June.]  
 The Rev. W. B. COOPER and wife. Left Tokio March 21st, reached San Francisco April 8th, and New York May 8th. [May and June.]  
 Miss S. L. RIDDICK. Left New York March 23d, and San Francisco April 4th ; reached Tokio April 28th. [May and July.]

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GREECE.

*Staff.*—Miss MARION MUIR. Nine Assistant Teachers (Greek); also four Student Teachers and a Servant. Pupils, 700. The Teachers are:

Widow Helen Zenophondidis.	Helene Olandisi.
Widow Paraskavoula Ateisa.	Basiliky Servos.
	Katina Servos.
	Louisa Pessneilt.
	Lefkas Skenezy.
	Julius Henning.
	Chrisanthei Daskalaky.

Estimated value of Mission Property (net) \$5,107.

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At the Stated Meeting of the Foreign Committee of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held at the Mission Rooms in the Bible House, New York City, on the 12th day of September, 1882, the death of the Rev. Dr. Hill, a former Missionary of the Board, having been formally announced, the Rev. George Williamson Smith, s.t.d., and the Rev. Joshua Kimber, Secretary, were appointed a Special Committee to prepare a suitable Minute.

MINUTE.

The Reverend JOHN HENRY HILL, D.D., LL.D., who died at Athens, Greece, Saturday, July 1st, 1882, was, at the time of his death, the oldest living Missionary of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, he having been the second Missionary ever appointed by it to go out of the country.

He was born in 1791, and was at the time of his death in the 91st year of his age. His father dying before he was two years old, he was indebted to his mother for his early training and preparation for the distinguished career which awaited him. In due time he was graduated from Columbia College, New York, and engaged in commercial pursuits for several years. At this period of his life he was married to Miss Mulligan who was his consort in the important work afterward accomplished by the Greek Mission.

His deep religious feeling impelled him to abandon commercial life and to seek a more congenial sphere of labor in the ministry of the Church. He became a Candidate for Holy Orders, and entered the Theological Seminary at Alexandria, Virginia. He was ordained Deacon at Winchester, Virginia, in 1830, and was advanced to the Priesthood in the City of Norfolk, the same year.

At this time the sympathies of the Christian world were aroused for the Greeks who were struggling for freedom from the rule of the Turk, and Dr. Hill was strongly animated by the sentiment which prompted efforts for their welfare. The Board of Missions "having determined to send help" to our brethren in Greece, the Rev. Mr. Hill was appointed to accompany the Rev. Dr. Robertson, as Missionary to that country.

The Instructions to the Missionaries were express and peremptory, that they should do nothing which might give rise to the impression that they were seeking to introduce another form of Christianity: rather they were "to labor to restore the purity and simplicity of the Gospel which St. Paul had preached among them." The discretion and prudence of Dr. Hill are manifest in the friendly and cordial relations which have existed between the work under his charge and the Greek Church, for more than half a century.

91 1882年11・12月号 外国委員会報告。宣教師の任命。481-483頁。  
訳出 481頁下から19行目～下から18行目。

宣教師の任命

日本ミッションに向けて一聖職者4名、医師1名、大阪の英和学舎の校長1名。

JAPAN.

<p><i>Missionary Staff.</i>—Bishop, 1; Presbyters (foreign), 6; Candidates for Holy Orders, 3; Missionary Physician (foreign), 1; Foreign Teachers (male 1, female 10), 11; Catechists, Lay-readers, Teachers and Bible-readers (native), 25.</p> <p>The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, <i>Tokio</i>.</p> <p>The Rev. A. R. Morris, <i>Osaka</i>.</p> <p>The Rev. William B. Cooper (In the U. S.)</p> <p>The Rev. Clement T. Blanchet, <i>Tokio</i>.</p> <p>The Rev. Theodosius S. Tyng, <i>Osaka</i>.</p>	<p>The Rev. John McKim, <i>Osaka</i>.</p> <p>The Rev. E. R. Woodman, <i>Tokio</i>.</p> <p>Henry Laning, M.D., Missionary Physician (in passage.)</p> <p>Mr. James McD. Gardiner, <i>Tokio</i>.</p> <p>Mrs. Cooper (In the U. S.)</p> <p>Mrs. Blanchet, <i>Tokio</i>.</p> <p>Mrs. Tyng, <i>Osaka</i>.</p> <p>Mrs. Quinby (In the U. S.)</p> <p>Mrs. McKim, <i>Osaka</i>.</p> <p>Mrs. Woodman, <i>Tokio</i>.</p> <p>Mrs. Gardiner, <i>Tokio</i>.</p> <p>Miss Belle T. Michie, <i>Osaka</i>.</p> <p>Miss Margaret L. Mead, <i>Osaka</i>.</p> <p>Miss Sarah L. Riddick, <i>Tokio</i>.</p>
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VALUATIONS OF REAL ESTATE.

OSAKA.	
Dwelling-house and lot No. 14 . . . . .	\$1,733 01
Dwelling-house and lot No. 6 . . . . .	1,400 00
Girls' Recitation Room on same lot . . . . .	342 90
Lot No. 7, for Girls' School and Hospital . . . . .	800 00
Lot No. 8, for Hospital . . . . .	328 66
Lot No. 5, for Dwelling . . . . .	242 90
Boys' School Building and lot 21 . . . . .	2,500 00
Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession)	390 47
	\$7,737 94

TOKIO.	
Trinity Chapel, at Great Bridge . . . . .	\$470 00
Christ Chapel, at Kanda . . . . .	250 00
Dwelling house and lot No. 26 . . . . .	3,590 78
Dwelling-house and lot No. 38 . . . . .	4,110 00
Theological School and lot No. 37 . . . . .	3,581 00
Lot No. 25 . . . . .	459 33
Lot No. 40 . . . . .	465 56
	\$12,926 67

[Mexican dollars,\*] \$20,664 61

NOTE.—In addition to the foregoing the Treasurer of the Japan Mission reports regarding *Osaka* that one of the school buildings on lot No. 21, not quite completed, has cost \$236.13 more than the amount appropriated, set down above, and that a Chapel has been put up with private funds, named St. Timothy's Chapel, which cost \$1,187.57, to cover which the Mission is looking for a future appropriation.

Two of the staff of Missionaries reported last year with their families are no longer in the field—the Rev. J. H. Quinby, for ten years an earnest and hard worker, having died in February, and the Rev. Wm. B. Cooper, now in this country, both his wife and himself being out of health, and not likely to return to Japan. The need of Missionaries to take the place of these, and to extend the work, is dwelt upon in many of the letters and reports received, and is discussed elsewhere in this Report. The Bishop, for a variety of reasons, which he gives in a letter published in April, prefers unmarried men.

TOKIO.

Preaching is now done in twelve chapels, etc., in this city. Efforts to extend the

work into the interior have, however, so far failed. The Japanese government persistently opposes the residence of foreigners outside of a few ports unless they consent to put themselves entirely under the laws of the country, as do foreigners under any European government. This they refuse to do, believing such protection insufficient in the present state of Japanese civilization. It is difficult to cast blame upon either party for its position in this matter. Probably Japanese justice could not be depended on to protect the foreigner; but, on the other hand, the interference of foreign Consuls in the affairs of any government is not infrequently considered all but intolerable. The solution

\* The present cost of placing the Mexican dollar in Japan is about 95 cents.

of the problem would seem to be in the improved civilization of the country, a process probably going on more slowly than is generally thought. The people of the interior are very imperfectly educated, and in a low condition morally. Our power to reach them is, for the present, principally through the native workers, whom we are only now beginning to graduate with fuller qualifications for their work. The first graduates from the Theological School at Tokio are expected to be ready for Ordination in December.

The Boys' School building at Tokio has been completed. The school is already nearly self-supporting. A similar building is needed for the Girls' School. A lot for it has been purchased, and Mr. Gardiner's architectural skill, found valuable in the erection of the boys' building, has been applied in drawing a plan for this. The necessary appropriation has been made.

The Bishop reports forty-six, and the Rev. Mr. Blanchet twenty-two communicants. There have been ten Baptisms of adults and five Confirmations. The Rev. Mr. Woodman has been ordained to the Priesthood, and has so far advanced in knowledge of the language that he is beginning to preach. Mr. Blanchet has been relieved of part of the work he has so long carried on, by the transfer of the care of the Girls' School to Mrs. Gardiner and the new teacher, Miss Riddick.

In letters from Tokio the hope is expressed that a Medical Missionary may be sent to that Station. The following statistics of population are given by the Bishop and Mr. McKim: Tokio, 1,219,499; Yokohama (about), 80,000; Osaka (about), 300,000.

## OSAKA.

Interesting reports from the Rev. Mr. Morris covering the first half of the year were published in May and June. The Rev. Mr. Tyng has been, during the greater part of the year, forbidden by his physicians to preach or teach in Japanese; but, nevertheless, he has had an oversight of the Boys' School, and has done some teaching, and rendered invaluable service in supervising the erection of the new buildings. Recently assurances have been received of Mr. Tyng's entire recovery. St. Timothy's School building for boys is now completed, and in use, and the school has a full corps of teachers. The Girls' School is in good condition. The Bishop speaks of both these institutions in his annual report.\*

The Rev. Mr. McKim holds Services in the chapel of the Girls' School, and assists the Rev. Mr. Morris. Mrs. McKim and Miss Michie have begun a work among the native women; visiting and teaching them at their houses. The Committee ask that the sympathy and prayers of the Church be given for the success of this new work, so much needed, and capable of so great extension.

The completion of the new chapel at Osaka was a very happy event, and is described in the Bishop's report.\*

The Dispensary work has been continued, though in a comparatively limited way, on account of the absence of Dr. Laning since November last. The Doctor's report was printed this month. He is just leaving for Japan after spending the greater part of the year in Europe and the United States, where he has utilized a considerable portion of his time in visiting the best Hospitals.

Much interest is felt in Dr. Laning's work by the Church at home.†

## HAITI.

*Staff.*—Bishop, 1; Presbyters, 10; Deacons, 4; Candidate for Holy Orders, 1; Postulant, 1; Lay-readers and Catechists, 14; Day-school Teachers, 13; Sunday-school Teachers, 15.

The following Clergymen of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. JAMES THEODORE HOLLY, D.D., Bishop of the Church in Haiti, *Port-au-Prince*.

The Rev. St. Denis Bauduy, *Port-au-Prince*.  
 The Rev. Pierre E. Jones, *Jérémie*.  
 The Rev. Charles E. Benedict, *Aux Cayes*.  
 The Rev. Louis Duplessis Ledan, *Torbeck*.  
 The Rev. Alexander Battiste, *Port-au-Prince*.  
 The Rev. Francois J. Brown, *Gros Morne*.  
 The Rev. H. Michel, *Trianon*.  
 The Rev. Jean J. Constant, *Bateau*.  
 The Rev. Sadrach Kerr, (In the U. S.)  
 The Rev. Theodore F. Holly, *Port-au-Prince*.  
 The Rev. S. U. L. Bastien, *Acul*.  
 The Rev. Daniel Michel, *Petit Fond*.  
 There are besides two Presbyters who do not receive support from the Board.

\* See Appendix B.

† For Statistics Japan Mission see Appendix G, page 512.

92 1882年11・12月号 外国委員会報告。日本。490-491頁。

訳出 491頁左14行目～左22行目。491頁右1行目～右17行目。491頁下から2行目〔原注〕。

東京の男子校の校舎が完成した（注1）。学校運営は既に自給に近い状態である。女子校でも同様の校舎が必要である。そのための土地は既に購入されている。ガーディナー氏の建築技術は、男子校校舎建設でその価値が見出され、この計画の策定に用いられている。必要な予算が割り当てられている。

—略—

#### 大阪

その年の上半期を対象としたモリス師からの興味深い報告は5月と6月に刊行された。ティング師は、その年の大半、日本語での説教、あるいは講義を医師に禁じられていた。それにもかかわらず、彼は男子校を監督し、若干、講義を行い、新校舎建設の指導に尽力した。先般、ティング氏が全快したとお墨付きが得られた。男子用の英和学舎の校舎は完成し、利用中であり、学校には教師陣が十分に揃っている。女学校は良好な状態にある。主教は両機関について、年次報告書で語っている。（原注）

（原注） 付録Bを参照。

（注1） 立教学校のレンガ校舎の竣工は、契約した建築業者の工事遅延により、1882年9月からの新年度に間に合わなかった。完成した新校舎に移転したのは1882年12月19日であった（1883年1月12日付ウィリアムズ書簡。1883年8月11日付ガーディナー報告、No.109参照）。1883年1月12日付のウィリアムズ書簡で、新校舎での開学（立教大学校）は、クリスマス休暇後の火曜日と記されているので（No.97参照）、開校日は1883年1月12日以前かと推定される。

[C. M. Williams, Missionary Bishop of Yedo.]

[APPENDIX TO FOREIGN COMMITTEE'S REPORT—B.]

**ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO.**

*For the year ending June 30th, 1882.*

DURING the past year there has been no great change in the Mission. It is true some things tending to discourage us have happened, but much to be thankful for and to cheer the Missionaries has marked the year.

One of the difficulties in the way of success in the Mission field, is the frequent changes in the Mission force. Nearly every year changes, which retard the progress of the work, and depress the spirits of the laborers in the field and their sympathizers and supporters at home, have to be chronicled. Some little idea of the injurious effects of such changes may be formed, if it is borne in mind, that it requires three years of faithful study of the language, to enable a Missionary to preach with freedom in Japanese; and so it is plain that the place of a Missionary, who has been out several years, and has learned the language cannot be filled immediately by a new man, however talented and learned he may be. It becomes our sad duty to note the second death which has occurred in the Japan Mission. The Rev. J. H. Quinby, after being a member of the Mission nearly ten years, fell asleep on the 14th of February among his friends in Florida. His heart was in his work here, and he labored faithfully, and had an earnest desire to lead some of this people to the foot of the Cross.

In April last the physicians, after consultation, ordered Mr. Cooper to return home. As Mr. Cooper has not recovered from the trouble with his head, which compelled him to go to Europe only a few years ago, and as the physicians think it will not be wise in him to attempt to live in Japan, it is not at all probable that he will come back. It is therefore absolutely necessary that some one be sent out without delay to reinforce the Tokio Station.

Miss Sarah L. Riddick joined the Mission in May, and entered immediately on her duties in connection with the Girls' School.

**OSAKA.**

The work of this station is summed up in the Schools, the Dispensary and the Chapels. The Boys' School has at last a school building of its own, and is no longer in danger of being broken up for want of proper accommodation. A school-house capable of accommodating about forty boarders, with

the necessary school-rooms, and also a residence for the Japanese manager have been built. For various reasons the number of pupils, varying from 23 to 32, was not large, but as there is a large corps of teachers—two foreigners and seven Japanese—Mr. Tyng hopes he will have a flourishing school next year.

The Girls' School has grown, and now numbers twenty-nine pupils—fourteen of whom are supported on Scholarships. At present all the boarders are supported, but lately application has been made by parents, who are able and willing to pay the board and tuition of their daughters. As the school becomes better known it is hoped that the number of self-supporting scholars will increase.

Dr. Laning, after a service of over eight years, made a visit home last November, and his absence has naturally affected the attendance of patients at the Dispensary. Still the work under Dr. Kobayashi, who was trained by Dr. Laning, and assisted him several years, has been well maintained. Three thousand four hundred and forty-two patients have been treated and the receipts amounted to *yen* 769—about \$496. When Dr. Laning returns, it is proposed to open a Hospital, and in other ways enlarge this most useful branch of our Mission work.

Services are now held at three places. Heretofore all the Services were under the Rev. Mr. Morris in the chapel attached to the Dispensary, but last autumn Mr. McKim commenced a Service on Sunday evening in the little chapel at the Girls' School, and kept it up till within a few weeks past. In May our new chapel was completed, and the congregation, which had been worshipping so long in the unsightly room at the Dispensary, much to the delight of all, moved into it, and all hope that now having such a neat and comfortable church the congregation will grow.

This chapel is very pretty, and does credit to the good taste of Mr. Tyng who drew the plan, and took the oversight of the building. Being on the lot on which the Boy's School stands, the pupils attend daily Prayers, and the influence thus exerted on them we trust, will lead many to consecrate themselves to God, and to become laborers in the

LORD's vineyard. Mr. Morris, besides the regular Sunday morning Services at the new chapel, preaches two evenings in the week at the old chapel.

Since last April Mrs. McKim and Miss Michie have been holding meetings for women at two private houses in the city. The attendance has been regular, and "from appearances a warm interest has been aroused." They have been requested to hold similar meetings at two other places. This is a move in the right direction, and if the interest can be sustained and the women be induced to attend regularly, great good will come of these services.

Up to the present time the work here has been confined to the city of Osaka, but as Mr. Tyng and Mr. McKim are beginning to preach, and there are now four Japanese assistants who can render aid, it is proposed to begin work at some out-stations. In the neighborhood of Osaka there are many places easy of access—which our Mission ought to occupy, and efforts will be made to open, if possible, one or more stations during the next year. Two points, where Christians belonging to our Church reside, seem especially to call for help from us. Unless some unforeseen event occurs we shall make a beginning at one of these places before very long.

TOKIO.

Though the Boys' School had the great drawback of a poor school-room and wretched accommodations for the pupils to contend with, it steadily increased during the year, and numbered thirty-three in May. This difficulty has been removed, and it gives pleasure to state that we have now a handsome brick building, which is very creditable to the Mission. There is every reason to expect that next year the number of pupils will be largely increased, and that we shall have a flourishing school.

The school was nearly self-supporting last year and Mr. Gardiner feels confident that after paying all expenses, St. Paul's School will have a balance in hand at the end of next session.

Mr. Gardiner's knowledge of architecture has been of great benefit to the Mission and we are all indebted to him for the handsome school, which has been erected.

The Girls' School, since its commencement four years ago, has been under the supervision of Mr. Blanchet, but in June he trans-

ferred the entire management to Mrs. Gardiner. As Miss Pitman she has been connected with the school almost from its beginning, and thinks that, with the assistance of Miss Riddick, she will be able to take charge. As a temporary arrangement the school has been removed to Mrs. Gardiner's residence, but it is hoped that a suitable building will soon be erected and with increased accommodation there will be a great improvement. In Mr. Blanchet's report he mentions that of the thirty-five pupils who have been in the school twenty were baptized and twelve confirmed.

The number of chapels in Tokio where regular preaching has been held is greater than during any previous year. They now number seven, and it is expected that two or three more will be added to the list. The difficulties in the way of pushing our work outside of Tokio are many and serious. One is the want of suitable, well-trained natives to live at the towns we should like to occupy. Another is the inability of the Missionary to live at or go to these places. Outside of treaty limits—only a few miles from Tokio except in the direction of Yokohama—foreigners are not allowed to go without passports, and these are given only for two reasons, health and scientific purposes. Many Missionaries do not think it right to go and engage in Missionary work under such a passport. The Treaties are now undergoing revision, and it is possible that more freedom may be given us in this respect.

The students in the Theological School have nearly completed the course laid down. During the past year they did not study as many hours a week, as more time was given to active work in preaching and teaching. Probably by Christmas they will have finished the full course, and may be ready for ordination.

Before closing this report we must urge the importance of sending out immediately two Clergymen to fill the places of Mr. Quinby and Mr. Cooper, and two Clergymen to make up the number needed to carry on our work properly, and also a Teacher for the Boys' School in Osaka. Above all we ask that the prayers of the Church be offered for the Mission.

Respectfully submitted,  
C. M. WILLIAMS,  
Missionary Bishop of Yedo,

93 1882年11・12月号 外国委員会報告付属文書B。江戸伝道主教年次報告。  
1882年6月30日年度末。〔C・M・ウィリアムズ〕。496-497頁。

訳出 496頁左下から7行目～右8行目。496頁右下から8行目～497  
頁左4行目。497頁左下から左24行目～下から4行目。497頁右  
下から12行目～右下から4行目。

#### 大阪

このステーションの事業は、学校、診療所、そして教会に集約されます。男子校はついに自身の校舎を持つことになりました。もはや、相応しい宿泊施設の不足により解体する危険はありません。必要な教室と日本人管理人の住居を伴って、約40名の寄宿生を収容できる校舎が建設されました。様々な理由から、生徒数は、22名から32名と多様になり、多くはありませんが、大勢の教師陣、一すなわち外国人2名と日本人7名一を揃えていることから、ティング氏は来年大いに繁栄した学校になると期待しています。

—略—

この教会はとてもきれいで、当計画を練りその建物を監督したティング氏の好みにまさによく合うものです。男子校が建っている敷地にあることから、生徒たちは毎日の祈禱に参加し、私たちが信じるころでは、彼らに及ぼされる影響により、多くの者たちが自身の身を神へ捧げるようになり、そして主の葡萄園の奉仕者になります。モリス氏は、新しい教会での定期的な日曜日の朝の礼拝に加えて、旧来の教会で週に2晩説教をしています。

—略—

#### 東京

男子校は、対処が必要な粗末な教室と惨めな生徒用の宿泊施設という大きな欠点を抱えていましたが、その年は年間を通して着実に生徒数を増やし、5月には33名を数えました。この困難な問題は取り除かれ、私たちは今見事な煉瓦の建物を所有することになったと喜んで申し上げます。この建物はミッションにとって名誉となります。来年生徒数が激増し、学校が盛んになるはつきりとした理由が存在します。

昨年、当校はほぼ自給状態でした。ガーディナー氏は、次学期の終わり、費用を全て支払った後、立教学校（注1）が差引残額を確保することになるだろうと自信を深めています。

ガーディナー氏の建築に関する博識は、ミッションにとっての多大な利益

であり、建設された均整のとれた校舎に対して、私たちは皆、彼に恩義があります。

—略—

この報告書を締めくくる前に、私たちは、クインビー氏（注2）とクーパー氏（注3）の不在を埋めるための聖職者2名、私たちの事業を適切に実施するために必要とされる数を埋めるための聖職者2名、大阪の男子校に教師1名を早急に派遣することの重要性を呼びかけなければなりません。とりわけ、私たちは教会の祈禱がミッションに捧げられることを求めています。

（注1） この1882年6月30日年度末のウィリアムズの年報で、立教学校は初めて英名でSt. Paul's School（セント・ポール）と命名されている。

（注2） 1880年8月27日に頭痛の持病のため帰米したクインビー（SM誌1881年1月号、31頁）は、1881年12月13日の外国委員会で遣日宣教師の身分を事実上解任され（「外国委員会議事録」1881年12月13日）、1882年2月14日に病状悪化で他界した（SM誌1882年3月号、107頁）。

（注3） ウィリアム・B・クーパーは、医師団から脳障害で長期休暇が必要と診断されたため、1878年4月にヨーロッパに向けて離日（1878年ウィリアムズ年報、SM誌1878年11・12月号、499頁）、1880年7月9日には復帰するが（同上、1880年10月号、355頁）、1882年3月21日に持病のため離任した（外国委員会報告、同上1882年11・12月号、483頁）。

STATISTICS JAPAN MISSION.

JAPAN MISSION.	Number of places where Divine Service is held.		Number of Public Services.		Average Attendance on Public Worship.		BAPTISMS.				Communicants.		Scholars.†			Contributions.	
	Number of places where Divine Service is held.	Number of Public Services.	Native.	Foreign.	Native.		Foreign.		Confirmations.	Native.	Foreign.	Marriages.	Deaths.	Day Boarding	Sunday†		
					Adults.	Children.	Adults.	Children.									
Osaka Station, Dispensary, Chapel...	1	122	34	6	3	.....	.....	1	4	13	6	.....	.....	.....	.....	\$145 46	
St. Timothy's School and Chapel....	1	46	30	2	.....	.....	.....	.....	.....	2	.....	.....	16	22	22	69 06	
The Girls' School and Chapel.....	1	470	22	3	.....	6	.....	.....	.....	3	3	.....	13	15	31	40 00	
Tokio Station, Trinity Chapel, etc...	7	457	...	6	8	3	.....	1	5	46	6	2	1	16	17	16	\$
Christ Chapel, etc.....	5	138	40	4	4	.....	.....	.....	22	4	.....	2	2	18	18	75 05	
Total.....	15	1234	126	21	15	9	...	2	9	84	21	2	3	45	72	87	\$

† The Sunday scholars are, for the most part, the same children counted as Day and Boarding scholars

‡ There are 3 Day-schools, 4 Boarding-schools and 3 Sunday-schools.

§ The Bishop being absent from home could not supply these figures. He hoped to do so later, but they have not come.—Sec.

STATISTICS HAITIEN CHURCH.

HAITIEN CHURCH.	Number of places where Divine Service is held.		Number of Public Services.		Whole number of Individuals.		BAPTISMS.				Communicants.		Scholars.†			Contributions.
	Number of places where Divine Service is held.	Number of Public Services.	Whole number of Individuals.	Haitien.		English and American.		Confirmations.	Native.	Foreign.	Marriages.	Deaths.	Day	Boarding	Sunday	
				Adults.	Children.	Adults.	Children.									
Port-au-Prince, Holy Trinity.....	2	260	412	.....	6	.....	14	17	77	26	126	.....	.....	.....	19	\$174 81
Leogane, Good Shepherd.....	1	104	230	.....	7	.....	.....	.....	105	30	.....	10	.....	.....	.....	31 29
Gros Morne (Gonaives), Resurrection..	1	104	62	.....	4	.....	.....	.....	39	.....	4	.....	.....	.....	16	4 64
Jérémie, St. Luke's.....	2	220	97	.....	6	.....	.....	.....	38	.....	.....	.....	63	.....	36	75 00
Aux Cayes, Holy Saviour.....	1	208	50	.....	5	.....	.....	.....	24	.....	5	.....	.....	.....	12	10 00
Torbeck (Cayes), St. Paul's.....	1	104	42	.....	.....	.....	.....	.....	10	.....	.....	.....	.....	.....	.....	.....
Cape Haitien, St. John's.....	1	104	150	.....	10	.....	.....	.....	27	.....	4	23	.....	.....	41	142 33
Feit Fond, Good Saviour.....	1	104	29	.....	2	.....	.....	.....	8	.....	1	3	.....	.....	.....	1 50
Trionon, Emmanuel.....	1	104	49	.....	11	.....	.....	.....	11	.....	.....	25	.....	.....	13	4 30
"Grand Anse Circuit".....	3	208	87	.....	1	.....	.....	.....	4	.....	5	106	.....	.....	40	15 60
Total.....	12	1560	1258	.....	*52	.....	14	17	334	26	878	199	.....	177	.....	\$459 47

\*Some of these may be children of Foreigners; the distinction is not made in the report from the field.

† There are 7 Sunday-schools, and 8 Day-schools.

94 1882年11・12月号 外国委員会報告付属文書G。日本ミッション統計。  
512頁。

訳出 512頁表〔原注〕。

日本ミッション統計表

	学生数		
	通学校日本人	寄宿校日本人	日曜学校日本人
〔大阪〕 英和学舎とチャペル	16	22	22
〔大阪〕 女学校とチャペル	13	15	31
〔東京〕 三一教会など	16	17	16
〔東京〕 基督教会など		18	18
計	45	72	87

(原注1) 日曜学生の大部分は、通学、寄宿生として数え上げられた児童と同じである。

(原注2) 通学校は8校、寄宿校は4校、日曜学校は8校ある。

(原注3) 主教は留守のためこの統計表には反映されていない。彼は、後にそうして欲しいと望んでいたが、それらは来なかった。-主事。

Chinese generally bring their children to be vaccinated in the winter and spring, as in those seasons the small-pox is most prevalent, and the people are more anxious to be protected against it. In coming to the Stations for this purpose, the people are brought within the reach of Christian teaching.

As an illustration of some of the difficulties with which our earnest Missionaries are obliged to struggle, Mr. Yen writes:

I had much trouble at one of our funerals with some native heathen. The coffin of the deceased [a Christian] was brought into the church by heathen relations, and the Service was through; but none of them were willing to take the coffin out from the church. Every one of them gradually went out and only a few of our own people were left. Afterward, I was obliged to get my own men, with three others with whom I was well acquainted, to carry the coffin to the burial ground. The Service at the grave was very quiet and peaceable.

### JAPAN.

#### ST. TIMOTHY'S SCHOOL, OSAKA.

The Rev. Theodosius S. Tyng, who is in charge of St. Timothy's School, reports, for the year ending June 30th, 1882, that during the past year he was forbidden for a while to study or to officiate in the Japanese tongue, on account of ill-health, but that during all that time he kept an oversight of the school, teaching a part of each day, and attending to the erection of the Chapel and school building. Late in the spring of 1882 he resumed his Japanese work and took charge of a Sunday-night Service in St. Timothy's Chapel and of the daily Morning Prayer of the School, which was from that time made into a public service, accompanied by an exposition of St. Mark's Gospel, in course, by Mr. Nakashima. The school Chapel, which was built chiefly with money advanced by the Bishop, in anticipation of an appropriation for the purpose, was opened with a series of eleven nightly services, in which Mr. Tyng was assisted by Clergymen and native laymen of our own and the English Church.

Mr. Nakashima has declared his intention to study for the Ministry. Before becoming a Candidate for Holy Orders, however, he wishes to remain a year with Mr. Tyng, as a Catechist, pursuing his English studies.

The buildings for St. Timothy's School have been completed and are in use.

In a letter written after his report was sent, Mr. Tyng makes the gratifying announcement that three of the pupils of the school have applied for Baptism. They are the first among the scholars to do so. Two of them are they whom Mr. Tyng would most desire to be brought into the

Church, as they are the only higher grade pupils upon Scholarships. They are supported by the school under a contract to serve as teachers when they have finished their course of study. They will probably remain in the school, therefore, as scholars and teachers, the one five and the other eight years, and if they prove faithful to their Christian vocation, their influence for good may be very great. They are bright, orderly, and in everything well behaved. One is sixteen years of age, the other twenty.

The Rev. JOHN MCKIM writes that affairs at the Osaka Mission have improved both materially and spiritually. Services have been opened at Kooriyama, a town of about 10,000 inhabitants, twenty-five miles east of Osaka. There is also an opportunity to begin services at Wakayama, a town on the Inland Sea, where one of our communicants, a physician, resides.

Of the need of larger support of the Missions in Japan Mr. McKim says:

The time is surely come for the Church to awake to the cry made to her from Japan. Without asking her to withdraw one cent from what is so much needed for Home Missions, and recognizing the need of our brethren in Africa and China for more than the support they now receive, we know that the Church is more than able to meet the increasingly pressing needs of Japan. This cry comes directly from the people. The Church is not asked to send the Gospel where it is not wanted.

### HAITI.

#### A NEW STATION.

BISHOP HOLLY writes from Port au Prince, under date of August 21st, that ground had just been broken for a new Mission Station, at Petit Goâve, in the same *arrondissement*

with the Mission Stations of Buteau and Petit Harpon. On Sunday, August 13th, the Rev. Mr. Battiste, who is in charge of those stations, visited Petit Goâve, by request of the Bishop, in company with sev-

95 1883年1月号 日本。英和学舎、大阪。54頁。

訳出 54頁左15行目～右28行目。

#### 英和学舎

〔大阪〕英和学舎を託されているセオドシウス・S・ティング師は、1882年6月30日、その年度の終わりに、次のように報告している。昨年、彼は体調不良を理由に、しばらく日本語での研究あるいは司式を禁じられていた。しかし、その間ずっと、学校を監督し続け、毎日、幾らか講義し、チャペルと校舎の建設に立ち会った。1882年の晩春に、彼は日本の事業を再開し、聖テモテ教会の日曜の晩の礼拝と学校の毎日の早祷式を受け持った。そのときから正規の礼拝になり、中島〔虎次郎〕氏はマルコによる福音書を注釈した。その目的のために予算が割り当てられると見込んで、主教が主に拠出した資金で建てられた学校のチャペルでは、11回連続の毎晩の礼拝をもって開設された。その礼拝でティング氏は、私たち自身の教会及び英国教会系の聖職者と日本人信徒の援助を受けた。

中島〔虎次郎〕氏は聖職のために勉学に励むという自身の意思を公けにした。しかしながら、聖職候補生になる前に、彼は、英語の研究をしながら、1年間、伝道師として残り、ティング氏とともにいたいと望んでいる。

英和学舎のための建物は、完成し、使用されている。

報告書が送付された後に書かれた書簡で、ティング氏は、生徒のうち3名が洗礼を志願したと嬉しそうに伝えている。彼らは生徒のなかでそうしたことをした第一号である。彼らのうち2名は、ティング氏が教会に参加させたいと最も望んだ者たちである。というのも、彼らは給付を受けた唯一の上級学生だからである。彼らは、学習課程を終了した際に教師として務めるという契約のもと、学校から支援されている。それゆえ、おそらく彼らは生徒として、そして教員としても学校に残るであろう。一方は5年そして他方は8年である。彼らがキリストの召命に忠実であれば、良い方向へ導く力は相当に大きくなるだろう。彼らは快活で、礼儀正しく、何事においても品行のよい行動をとる。1人は16歳（注1）で、もう1人は20歳である。

（注1） 1883年1月3日付のティング書簡では、18歳と記されている。

the want of a native Ministry, so forcibly set forth in the Rev. William B. Cooper's paper on that subject, published in the March number of this magazine.

The individual opinion, regarding this great need, of one of the present workers in the field, written as the outcome of his personal experience, will be very easily gathered from the following:

LETTER FROM THE REV. T. S. TYNG.  
OSAKA, January 3rd, 1883.

Christmas Day was a very happy one for us this year. At the morning Service in St. Timothy's School Chapel, at which Mr. McKim joined us, with those of the Christians who usually attend morning Service at his new chapel in the city, we had the unusually large congregation for such a Service of nearly ninety. The responses and singing were hearty and the sermon, preached by Mr. Nakashima, following an English manuscript of mine, was well translated and effectively delivered to a congregation who listened very attentively. But best of all, I baptized on that day two young men, aged eighteen and twenty—the first-fruits of St. Timothy's School. They are bright young fellows, probably the two best scholars in the school, and both of them, so far as I can see, really in earnest in their new profession. They are supported on the "Howard Duane" and "St. Peter's" Scholarships, and are consequently under contract to serve the Mission as teachers or otherwise after they graduate from the school; so that one of them will be connected with us for four and a half, and the other for seven and a half years, if all goes well. During that time, if they are faithful, they may, and I trust will, do much good, both by their example, and after they have been instructed and tested a little longer, by preaching, both of them being good speakers, and one of them very good. For our friends at home must know that instead of being afraid of lay preaching here, most of our preaching is lay preaching. Out of our eighteen native communicants in Osaka, five preach more or less frequently. We have no native Clergy as yet, . . . and it is only in very rare cases that preaching of foreigners can be very effective, except among those who know them, and are accustomed to their peculiarities. Our friends will readily see that this must be so, if they will bear in mind how seldom a German or a French-

man learns to speak English without unpleasantly reminding us of his origin. . . . If now we bear in mind that German and English are related languages, while English and Japanese have no discernible similarity whatever, it will readily be seen, not simply that Japanese is very difficult to master thoroughly, but that only in exceedingly rare cases can any foreigner hope to be more than a very poor speaker in it. As a matter of fact, I know of only two among all the Missionaries in Japan, . . . who really speak Japanese well. They have both been in the country some twenty years or more. And even in their case I suppose that a native would soon detect the difference between the speaking of these gentlemen and that of their own people. And of these two, again, the one who has the greatest reputation as a scholar is said to be (I have not heard him) simply a correct and elegant, but not a powerful or effective speaker. The other, Bishop Nicolai, the head of the Russo-Greek Mission in this country, is a true orator, possessing very great power over the minds of his hearers. But I know of no one else here who ever promises to approach him in this respect.

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My view in this matter is founded upon no fancy of my own, but upon facts which can not be controverted. And the inference that I would draw from it is that our work here, as far as possible, should be done, not through Japanese, but through English, and that the policy of the Mission should be so shaped that this will be possible to a very great degree. . . . It is very improbable that any of us will ever be other than very poor preachers in Japanese, greatly inferior to whatever the poorer grade of Japanese preachers may easily be with proper training in the substance of what they have to preach. Our work, if it is to be well done, must be done in our own language. And if it be asked how we can work in our own language in a country where the people do not speak it, the answer to the question, in substance, has already been given in India, where the man who, among many able men, stands conspicuous as the type of a successful Missionary—Dr. Duff—never, to the end of his days, I understand, spoke acceptably any of the languages of the country. He used his own

language, and made schools the great instruments in his work, and has been followed in this since, with great success, by other Missionaries in the Church of England and out of it. The conditions here are much the same as there, and the true solution of the problem of our work also the same, or at least similar. And if so, the very core and heart of all our work will be found in our schools.

The mention of schools as the chief part of our Mission work would seem naturally to suggest the idea that the *rationale* of such a policy is the training of children, whom we may thus hope to have grow up as Christians. But this, as I look at it, is not altogether the case. Indeed, if any part of a complete school system could safely be omitted from our work, schools for young children could most easily be spared. That part which seems to me absolutely indispensable to any large measure of success is a school or schools at each of our chief centres of work, at which boys above the ages of about thirteen and young men can be received, given first, in addition to the Chinese, which every educated Japanese must learn, a thorough training in the English language, and then by means of that taken through a course of study corresponding more or less closely to a college course at home; and ending, in the case of any who desire and may be found fit for it, in a thorough theological course, also in English. There are likely to be also, of course, men who may be very useful as Catechists, and perhaps as Clergymen also, to whom it is not possible, from their age or other causes, to give an English education, and for them a separate course of training in the vernacular will be necessary. But the teaching in this, it seems to me, ought as soon as possible to be put into the hands of Japanese who have themselves had an English training, while the teaching work of foreigners, as early and as much as possible, ought to be devoted to English and what is taught through that language. Even leaving out of account the fact that it can only be in the rarest cases that any foreigner can have such a command of Japanese as to be able to teach theology well in it, it would still be impossible to do the work that ought to be done owing to the almost total absence of text-books and books of reference . . . and it will be long before this want can be at all adequately

supplied. Supposing this difficulty to be bridged over in some way, and the student taken through a tolerably satisfactory course of theology, his studies in nearly every branch would have to come to an abrupt end as soon as he left the training-school, with the result of more or less complete intellectual stagnation, and in many ways a constantly decreasing fitness for his work. Although there may well be men whose moral qualities will atone for the absence of great intellectual endowments or attainments, yet the absence of a thorough training can not in the long run be other than an enormous injury to the future work of the Church; and all the more, when we bear in mind that the graduates of the government schools get a thorough training, and imbibe with it in most cases a belief in agnosticism or atheism, making them all but invincible antagonists to men who can not meet them on their own ground.

I would not have it thought that in advocating a policy in which English schools form the centre around which our work moves, I would favor making all Missionaries simply teachers in the narrower sense and nothing more; nor that I could aim at building up a Church composed almost wholly of Clergy, the laity to come afterwards. There could hardly be a greater misfortune than that the Japanese Church should grow up so disproportionately framed as this. Evangelistic work ought to go hand in hand with the educational. There will always be a proportion of Missionaries who prefer that work and are best fitted for it. But even supposing that these men could have as thorough a command of the language and as good a knowledge of the people as the natives themselves, it would be a great waste of power if they were left to do merely what they could accomplish themselves unaided. Every such foreign Evangelist ought to have as many native assistants as he can oversee the work of. Now, a little reflection will show any one, what experience has brought home to me, that with an English-speaking assistant one can do more than with one who knows only Japanese, and with but a tithe of the effort. If one has to communicate by word of mouth all that he wishes to teach a Catechist or native helper, the labor is very great. If English books can be put into his hands, it is as nothing in comparison.

Now, where can such English-speaking helpers be found? Obviously, if we have no schools of high grade, they will be few indeed. But supposing that, as the heart of all the work, we have schools in which young men, a fair proportion at least of them Christians, are receiving a thorough training, it will be easy to find such helpers as we need, not merely among the graduates, but among the teachers and scholars as well. A young man of eighteen or over, who is in earnest in his Christian profession, and is able to understand spoken and written English, can render most valuable aid in evangelistic work, without any serious interference with his studies. A Mission equipped with such a school as this, with a sufficient corps of teachers, a good proportion of whom might be Japanese, and several men devoting themselves to evangelistic work, all if possible under the direct oversight and control of the Bishop, would be most efficiently equipped for Mission work, and might reasonably hope, with God's blessing upon their efforts, for a large measure of success. But to leave out the English training-school, at the core of it, would not only condemn our native Clergy to inefficiency, but would leave at a comparatively great disadvantage those Missionaries who engage in the direct work of evangelism.

These views are not, even in Japan, matters of mere theory, but are already more or less put in practice in other Missions. The American Congregationalists have the most successful Mission in this part of Japan. Some seven or eight years ago they started in Kioto what was intended to be a purely vernacular training school for native helpers. It has grown little by little, from the necessities of the work itself, into much such a school as I have described, ending in a double course of theological training in English and in Japanese as well, for those who are unable to take the English course. They have now about one hundred and sixty boys and young men under training there; and the school and its graduates are now, and are getting to be more and more, the very life and soul of their work.

I have been striving, so far as possible with the resources at my command, to make the beginnings of such a school in our St. Timothy's School here. But it will take time, much effort, and some money, to

attain to anything like the success they have reached there. They had the almost incalculable advantage of receiving into their school, not very long after it was begun, some thirty or forty young men, all or nearly all Christians, who had been trained in a government school by a Christian man of remarkable gifts, who was in government employ. But although to us, without such help, progress must be somewhat slow, I see no reason why we should not, with the expenditure of proper means, in time attain a similar result. But we need men, at least two, to give their whole time to the school, exclusive of Missionaries now on the ground, native teachers, and teachers in the Theological School; we need a fair philosophical apparatus, and a good library, though not necessarily a large one. . . . And the sooner we can get these things, the greater the probability of our success. We need also scholarships, a dozen at least, and much better, double that number, to give us a steady nucleus for each successive class that enters the higher grades of the school. The scholars so supported would be under contract to serve the Mission after graduation; and supposing that a fair proportion of them entered upon preparation for the Ministry, which it would be our chief hope and effort that they should do, we could readily, I think, find occupation for seven or eight such graduates every year.

So the chief immediate moral of this letter . . . is to beg and pray of you [the Secretary] to do all that lies in your power to strengthen and support St. Timothy's School. It is my belief that in this school, small as are both it and its results as yet, is to be found the most important part of our work in Osaka. And in this belief I think that almost anyone who is interested in our work will join me, if he will carefully consider the matter as I have here tried to set it forth. . . .

FROM A LETTER OF BISHOP WILLIAMS.

TOKIO, January 12th, 1883.

I send a short note to let you know a pressing need and ask if you cannot help us.

You are aware that two organs are on the way, but they are not sufficient for our Chapels. The two instruments now on shipboard have been promised, and still two other Chapels are begging for organs. And besides this if you knew the history, and could hear the sound of the organ in my

Asakusa chapel, you would take pity on us and send another. It was carried to Shanghai, no one knows when, and after it was so bad that no one would use it, it was taken to Hankow, and patched up by the Rev. Mr. Hoehing. It became so bad that Mr. Hoehing could not stand it, and was then brought to Tokio, where it has done duty for six or seven years. Your imagination can hardly reach the badness of the noise it makes, and you must hear it to appreciate the music(?).

I do not wish costly instruments. Small but strong ones, with only a few or no stops, will suit us perfectly well. Organs are great helps in our work, and if you can send us two or three you will receive many hearty thanks.

On Tuesday we opened the Divinity School and St. Paul's School, after the Christmas vacation, in the new building, and thoroughly appreciate it after the small building we have had. We hope that the number of the pupils of St. Paul's may largely increase.

We should be glad to receive special offerings for this purpose from one or more persons. The sum of \$75 for each organ would be sufficient, including freight and insurance.—Ed.

#### THE FIRST SERVICE IN KORIYAMA.

The Rev. John McKim gives a most interesting account, in a letter lately received from him, of a trip from Osaka to Koriyama, where he held the first Service of our Mission in that city. He says:

On the evening of December 15th, I held my first Service at Koriyama. Mr. Ozawa, who is to be my helper in the work there, went with me. We left Osaka in *jinrikishas* at 10 o'clock A.M., and reached our hotel in Koriyama at 4.30 P.M. At 7 P.M. we went to the house which we have rented for a preaching place, and found it filled with men and boys and a few women. I had intended saying the Litany, but perceiving that some of the people were bent on making a disturbance, I relinquished the idea and said instead the Lord's Prayer, the Prayers for All in Civil Authority, and for All Conditions of Men. During the prayers there was considerable laughing and talking.

Mr. Ozawa then talked to them for half an hour, telling them what Christianity was *not*, and upsetting several absurd ideas that the people generally have concerning Christianity and Missionaries.

I then preached to them for forty minutes, telling them what Christianity has done from the beginning to elevate and make happy the family, society and the nation.

I told them there were many things good and beautiful in Buddhism, and if Christianity could give them nothing better it would be useless for them to discard the former; but if Christianity could give them all that is beautiful and true in Buddhism and many other truths and blessed assurances which Buddhism did not possess, was it not their duty to accept it? I then showed them what Christian ethics are by quoting the Ten Commandments and St. Paul's words in regard to the five relations, and ended by quoting the Duty towards My Neighbor from the Church Catechism. I next showed them that Christianity alone could give positive evidence as to a future life, and that such evidence is necessary for man's happiness and assurance in this life, the history of all nations and ages proving that all men long for immortality. I concluded by saying that all men agree that some religion is necessary for the preservation of the nation and society, and that Buddhism must go down before the light of modern science, with which Christianity alone can stand side by side; wherefore it behooved all my hearers who loved their country and wished its highest happiness to aid the only religion which could promote and preserve its peace, prosperity and enlightenment.

I was obliged to leave for Osaka early the next morning to prepare for Sunday Services, but left Mr. Ozawa at Koriyama. Since his return, he has told me that he had a large congregation again on Sunday evening, but was stopped by the police when he had half finished his talk. They told him that he had never received any license to preach or open a preaching place and that he was acting contrary to law. He says they discussed the matter till 2 o'clock in the morning, and that they finally agreed that no license was necessary, nothing being required but a notification that Services were to be held, which notification they had already received.

We hope to proceed without interruption on our next visit.

A letter from the Rev. E. R. WOODMAN, written in Tokio, under date of January 11th, states that the Sunday-school and preaching place opened by him last November are doing as well as he had expected. They form the nucleus of a permanent congregation, which, as Mr. Woodman says, will in all probability increase with hard work and earnest prayer.

Mr. Woodman reports that the new house then in course of erection for his accommodation was progressing rapidly, and would

96 1883年4月号 日本。T・S・ティング師からの書簡。1883年1月3日、大阪。186-188頁。

訳出 186頁左12行目～左44行目。188頁右13行目～右下から13行目。

〔大阪〕今年のクリスマスの日は、私たちにとってとても幸せなものでした。その街にある新しいチャペルでの朝の礼拝に、いつものように参加する信徒たちとともに、マキム氏が私たちに加わったなか、英和学舎のチャペル〔聖テモテ教会〕での朝の礼拝で、私たちは、こうした礼拝ではまれに見るほどの、90名近くにも上る大規模な会衆を抱えることになりました。応答や歌唱は心温まるものであり、私の英語の原稿を受けての、中島〔虎次郎〕氏による説教は、しっかりと翻訳され、そして注意深く耳を傾けていた会衆に効果的に伝えられました。しかし、特筆すべきは、英和学舎の最初の成果として、私がおその日に、18歳と20歳の若者2名に洗礼を施したことでした。彼らは聡明な若者であり、おそらく当校で最も優秀な2人です。現時点で私が見る限り、両名とも彼らの新たな専門的職業に対して実に真摯な態度を示しています。彼らは“ハワード・デュエイン”および“聖ペテロ教会”の奨学金による支援を受けており、当校を卒業した後、ひいては教師あるいはその類としてミッションに仕えるよう契約を取り交わしています（注1）。こうしたことから、もし全てが順調に進めば、彼らのうちの1人は4年半、そしてその他の者は7年半、私たちと親交を持つことになります。その間、彼らが誠実であれば、私は、彼らの模範によるのみならず、彼らがもう少し指導を受け試練を受けた後には、説教により、彼らが多くの良い行いをなすであろうと信じています。両名は優秀な話し手であり、彼らのうちの1人は特に優れています。

—略—

しかし私たちは、現在、現場にいる宣教師を除いて、少なくとも、時間の全てを学校に投じられる男性2名、日本人教師数名、そして神学校の教師数名を必要としています。私たちは、必ずしも大規模なものである必要はありませんが…、十分な物理学の器具と立派な図書館を必要としています。私たちがこれらのものを手に入れるのが早ければ早いほど、成功への可能性はますます大きくなります。私たちはまた奨学金を少なくとも12必要としています。そしてさらに良いのは、その数を2倍にし、当校の、より高等レベルへ入学するそれぞれのクラスの核となる者たちを、安定して提供することで

す。支援を受ける学生は卒業後、ミッションに仕えるという契約に服することになります。私たちの主たる目的であり、彼らがなすべき努めとして、彼らのうちの相当数が聖職へ向けて準備をすると想定すると、私たちは、こうした卒業生のうち、毎年7、8名のための職を直ちに見つけることができると思います。

つまり、この書簡のさしあたっての教訓は…、あなた〔主事〕に対して、英和学舎を強化し、支援するため尽力するよう請願し、祈っているということです。それ〔学校〕やその成果は両方ともいまだにわずかなものですが、大阪における私たちの事業の最も重要な部分は、この学校のなかに見出されると私は信じています。こうした信念を通じて、もし、私がここで着手しようとしている物事に十分な注意を向けるのであれば…、私たちの活動に興味を抱いている者たちは、ほとんど誰でも、私の活動に参加するだろうと私は思います。

(注1) ティングが1882年のクリスマスに授洗したこの2名の青年は、元田作之進とエンドウで (No.102 参照)、「ハワード・デュエイン」奨学金を受けているのはエンドウ (No.104 参照)、「聖ペテロ教会」奨学金を受給しているのが20歳の元田である (No.123 参照)。

97 1883年4月号 日本。ウィリアムズ主教の書簡から。1883年1月12日、東京。188-189頁。

訳出 189頁左19行目～左25行目。

〔東京〕クリスマス休暇後、新しい建物で、火曜日に、私たちは神学校と立教大学校を開学しました。私たちがかつて持っていた小さな建物の後だけに、私たちはそれを殊に高く評価しています。立教の生徒数が大幅に増加することを私たちは望んでいます。

tive and useful, and a new era opened in education.

We next examined in English the boys in the Preparatory Department, some fifteen in all, who had completed several pages in their spelling-book and reader. This is the first step in the new departure which has been taken in the College. Every boy who joins the College henceforth must study English. The few years in the Preparatory Department will render it possible for him to enter on the regular College course with profit, as by that time he will know enough to study English text-books. There is now a demand for the English language, and this will enable us to get a better class of boys than heretofore by charging a monthly fee for every new student from outside. The time, fast approaching, has not fully arrived for large numbers, for though there is a demand for the English language for business purposes, there is no general demand for Western learning. If we were to remove all restrictions as to length of terms for which students should be bound to remain in College (and the present term is eight years), and charge only a nominal sum for tuition, we would within a week have more students than we could accommodate. They would come for the English language, for which there is a local demand. But our object is not so much to teach a smattering of English as to give a broad and deep culture in sound learning. Consequently we must have some guarantee that the pupils will remain under instruction until the course prescribed is completed.

On Monday, the 5th, the Candidates in the Theological School, four in number, were examined upon Church history (the first century), the introduction to the Old Testament, the Sacraments, and the fundamental and the saving truths of Christianity.

They also gave evidence of good progress in English, which they have been studying under Mrs. Sayres. These young men are all from Wuchang. They have three years more to remain in the School, and are intelligent and pious. They have been for several years in our School at Wuchang and the College here.

On the same day the examination was held in St. Mary's Hall, the subjects treated of being geography, map exercises, history, evidences of Christianity, the Chinese Classics, the five readers above alluded to, the Gospels and Catechisms. The girls gave evidence of thorough training in the various branches pursued. A large class showed good progress in English.

This summary, which is necessarily brief and cursory, will serve to give some general idea of the educational work in its present stage. The whole subject is one of the very deepest importance. Much has been done, but very much is yet to be done. The work is capable of indefinite expansion. So far as my knowledge goes, ours is the only Missionary body here that goes into the general educational work. The Southern Methodists have opened two schools in Shanghai for the teaching of English. The Seventh-Day Baptists have three day schools, and the Romanists have a large industrial establishment. At least one of the Missionary bodies has no faith in schools. So that practically we have scarcely a competitor in this whole matter of the school work. It is an almost limitless field and fraught with many blessed possibilities. I speak, of course, principally in regard to the Day-schools. If we have even a small share in the education of the children of this part of China, we are in possession of a most tremendous agency for good. May God bless our efforts in this direction to His glory and honor.

## JAPAN.

### NOTES OF THE MISSION.

WRITING from Osaka on the 13th of February, the Rev. Mr. Tyng says that the Preparatory Department of St. Timothy's School had then been open a month, and the scholars numbered twenty-three. Mr. Tyng hoped soon to be authorized by the Bishop to build the school-house, for which \$500 was granted in the last annual appropriation.

Dr. Henry Laning says, in a letter dated Osaka, February 12th :

Mr. Tyng, who from the beginning has volunteered to attend to the building matters of the Mission, has, I believe, got the

detailed estimates for the Hospital building as now proposed, and has been waiting for *yen satsu* [the Japanese paper money] to fall in value before beginning to build. *Yen satsu* have come down within a month sufficiently to make considerable difference to our advantage, so that we are in hopes of seeing the beginning of the building before long. It seems likely that a part of the upper story of the building for out-patients, some painting, etc., will have to remain unfinished till more money can be had. The attendance of patients at the Dispensary has increased somewhat since my return. . . . Since then the receipts have exceeded the expenditures. We shall have from this source, I think, about \$600 for the new hospital.

In a letter from Tokio, dated February 4th, the Rev. E. R. Woodman writes that his work is increasing and every day is full. His Sunday-school is growing, and where he formerly had eight pupils he now has fourteen. Mr. Woodman says :

I am trying one or two experiments, the results of which I will write of at a future time. . . . People, young men especially, are constantly coming to Missionaries, apparently hungering and thirsting after righteousness. But sooner or later it appears that they are seeking the "loaves and fishes." I will give you an illustration of a present prospect ; at some time I will tell whether it is illusive or not. Last week two young men came to me to ask me to teach them Church history in English. They have a very fair knowledge of English. They said that there were three others, making five in all, who wished to be taught. I hesitated about teaching them, as I have no time to give to English work. But as these young men attend school close by my preaching place, I thought that eventually I might get some of the young men to come to the preaching. So I decided to teach them for a while. . . . Four of the five came to my house the other day, and I gave them the first lesson. They appeared very much interested. This morning I went two miles to meet them again, but they were not there. I was told that they had come to my house to meet me, but on my return I heard nothing of them. . . . Perhaps they really desire to know Church history.

In a subsequent letter, dated February 15th, Mr. Woodman says : "The class in Church history, of which I spoke to you, still keep up their interest."

LETTER FROM THE REV. T. S. TYNG.

OSAKA, February 2d, 1883.

Last Wednesday Miss Mead and Mrs. Tyng, you will be glad to hear, began a class in fancy-work for Japanese women. They had intended to do so a long time ago, but Miss Michie (now Mrs. Laning) and Mrs. McKim began first, and after they began Miss Mead and Mrs. Tyng did not see their way clear to beginning without interfering with the work of the other ladies, now carried on by Mrs. Laning with Japanese assistance. But now an opening has come in a distant part of the city, and they began their class with an attendance of six, of whom two were Christians, one a candidate for Baptism, and three new

people. They have heard of several others who intend to come, and there is a fair prospect of a good-sized class before long.

The Christian teaching is to be by my catechist, Mr. Nakashima. It is far better, if possible, to have beginners taught by their own people. Even the simplest truths of Christianity are so strange to people who have been brought up with Buddhist ideas that it is better not to add the further difficulty of misused words, foreign idioms, and bad pronunciation. There is a number of Missionaries in Osaka, some of whom have been here nearly ten years ; but there is no one who can speak to beginners as intelligibly as their own people can do. . . . Fortunately we can do much even with a poor linguistic equipment. Our chief work must be to teach the Christians, and especially to teach the teachers. In this work bad Japanese, though still, of course, objectionable, is a less serious obstacle, for the Christians learn to accommodate themselves to our foreign idioms ; and a good deal of our work in this way, rightly managed, can be done in English. Some direct work among the heathen we must of course do, but a rule, which is an excellent one in nearly all our Mission work, is especially good here—namely, that a foreigner, unless in very exceptional cases, should never do what a Japanese can do as well or better.

I believe I have not yet told you of a trip which I made to Wakayama some three weeks ago. Wakayama is a town of about 60,000 inhabitants, lying on the coast, about forty miles from Osaka. It is on the coast line between here and Tokio, but the coast takes a bend southwards before running up to the north and east, so that Wakayama is nearly due south of us. Dr. Arii, a Christian, who was formerly Dr. Laning's assistant, lives there, and practises his profession. I sent to him and asked him to get us a place to preach in, and then went down with Mr. Nakashima and Mr. Kawashima, a teacher in St. Timothy's School, and formerly a pupil in the old Boys' School here. Dr. Arii had engaged a small theatre for us for two nights. We should have liked to have one night more, but could not get the place. We also sent an advertisement of the Services to the newspaper some four or five days beforehand ; but although they received the money the notice did not appear, and after we had finished our work

they sent the money back, saying that they had had such a press of advertisements received earlier than ours that they could not put it in. The real reason probably was the fear of offending the Buddhists.

The only notice of the Service given was a written one posted on the front of the theatre. We were pleasantly surprised, therefore, to find on the first night that we had a congregation of about 130, which increased on the second to some 250. They listened, on the whole, very attentively to three successive forty minute sermons on each night, being more attentive and staying more steadily the second night than the first. Altogether we feel encouraged over the result of this first trip, and hope in time to be able to begin regular work there.

We are permitted to publish the following extract from a private letter received from one of our Missionaries in Japan :

Last week I was invited to the house of the Chief Justice by his wife, who says she wishes to hear about Christianity, and would attend my Thursday evening class if it were not that she would be obliged to meet with those of lower rank than herself, which her husband will not allow ; so she must remain shut up at home. I found

her living in a large and beautiful house, elegantly furnished in Japanese style. She is very graceful and easy in manner. She had her children brought in for me to see ; they were very cunning-looking little creatures. That morning I had received the Christmas cards from you, and I took them with me and showed them to the children and explained the meaning of Christmas. These cards were the means of making the talk easy and interesting. The mother apologized for not coming to my house for instruction. She seemed to be so anxious that I should come once a week, at least, that I promised to go on Tuesday afternoons.

I hope that two of the Thursday class will soon come into the Church. How sadly some one is needed here to go on with this work. My earnest prayer is that some good, sensible Churchwoman will soon offer herself and be sent out.

In a later letter she writes :

I have begun a Woman's Meeting at the house of the Chief Justice, which numbers five at present. I cannot hope that these meetings will be very large, for, owing to the high rank of the family, there are only a few in the city with whom they can associate. Nothing has as yet been done among this class, so I feel that even five is a great cause for thankfulness. The Thursday meetings go on well. Last week two new ones joined the class.

## HAITI.

FROM A LETTER OF BISHOP HOLLY,  
PORT AU-PRINCE,  
February 23d, 1883.

MUCH to my regret, and to the great disappointment of the scholars expected from our country stations, I found myself obliged by circumstances to begin the school year again on February 12th inst., by confining our operations to the Normal scholars already assembled at the capital.

One of the young men (who, with his brother, both nephews of the late Rev. W. Jacob, have been in waiting for over a year) came into town this week from Petit Fond, a distance of thirty-six miles, expressly to see if I could receive the scholars from the country stations. It made me sad to tell him that I am not yet prepared to do so. I recommended him to see his uncle, who lives in this city, and to try to make arrangements with him for himself and brother to stop at his house ; and thus to be able to attend the school carried on in the church. This arrangement, if agreed to by his uncle, will need the approbation of their parents, as the young men are not yet at the age of responsibility. He left me to consult with

his uncle on the matter, and from him to return home to consult his parents. I have not as yet heard what has been the result of his consultations. But I am hopeful of his success, as I much desire to be useful to these young men, who seem to be exceedingly promising, and who, under God, may be of great utility to our work in this section of the country after a little training ; for our Mission is meeting with favor there ; and openings are being made for its extension both in the *arrondissements* of Mirebalais and Las Cahobas, as soon as we are prepared to enter in and occupy these new fields of labor.

The difficulty that arrests the complete installation of our industrial schools is the want of means to properly provide for them during the first year of their labors. The pupils are poor ; but being country lads, used to labor, are perfectly willing to work part of the time at agricultural or mechanical labors, take care of stock, and do whatsoever may be necessary to aid in their maintenance, while pursuing their studies the other part of their time. But while developing these means of sustenance they

98 1883年5月号 日本。ミッションの記録。238-239頁。

訳出 238頁左下から14行目～左下から6行目。

〔大阪〕2月13日付で大阪から書き記しながら、ティング師は、英和学舎の予科が開学して1ヶ月経ったことと、学生数が23名を数えたことを伝えている。ティング氏は、まもなく、主教によって、校舎の建設が認可されることを期待している。そのために、最近の年次予算額で500ドルが認可された。

99 1883年5月号 日本。T・S・ティング師からの書簡。1883年2月2日、大阪。239-240頁。

訳出 239頁右下から13行目～右下から9行目。

〔大阪〕私は彼（注1）に書き送り、説教が行われる場所まで私たちを連れて行くように要請しました。そうして、中島〔虎次郎〕氏と、英和学舎の教師であり、以前この地の旧男子校の生徒であった河島〔敬蔵〕氏とともに出かけました。

（注1） 有井龍夫。以前、宣教医ラニングの助手を務めていた信徒。

100 1883/5 Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokyo, Japan.; St. Timothy's School (Boys), Osaka, Japan.

SCHOLARSHIPS IN THE FOREIGN FIELD.

253

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1882-83, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Felham, N. Y.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Horatio Chickering Memorial (Divinity).....	St. Paul's, Boston, through Woman's Auxiliary.
Holmes.....	Mr. Daniel Holmes, St. Luke's Church, Brockport, W. N. Y.
The Rev. R. Francis Colton.....	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Christ Church.....	Christ Church, Woman's Auxiliary, Alexandria, Va.

GIRLS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1882-83, \$1,000 Mexicans, say \$950. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Francis Shirley Erving.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L., Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S.," Thank-offering, St. John's Church, New Haven, Conn.
Dela Howe.....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial.....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens.....	Clarens Missionary Society, Alexandria, Va.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.

ST. TIMOTHY'S SCHOOL (BOYS), OSAKA, JAPAN.

Appropriation for 1882-83, \$800 Mexicans, say \$760. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

ST. AGNES' (GIRLS) SCHOOL, OSAKA.

Appropriation for 1882-83, \$600 Mexicans, say \$570. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc., New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	Christ Church Bible Class, Waltham, Mass.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary. (For three years.)
Perinchief.....	Trinity Church, Mt. Holly, N. J.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anne T. Westervelt.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna Maria Michie.....	Mrs. Belle T. Loring, Osaka, Japan.
Edith Wilmerding.....	Christ Church, New York City.
St. James'.....	St. James', "A Member," North Cambridge, Mass., through Woman's Auxiliary.
St. Peter's.....	St. Peter's Sunday-school, Plymouth, Pa.
Fanny Maria Tyler.....	Christ Church, "A Member," Fitchburg, Mass., through Woman's Auxiliary.
Apthorp.....	(Christ Church, Cambridge, Mass., through Woman's Auxiliary.
Margaret D. Carter (Memorial).....	St. James', North Cambridge, Mass., through Woman's Auxiliary.
	St. John's, Cambridge, Mass., through Woman's Auxiliary.
	St. Peter's, Cambridge, Mass., through Woman's Auxiliary.
	Emmanuel Church, Mrs. Bryant, Boston, Mass.

HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1882-83, \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Hullihen.....	Trinity Church Sunday-school, Stanton, Va.
Bishop Whittle.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Stephen's.....	Grace Church Sunday-school, "Earnest Workers," Cleveland (Newburg), Ohio.

- 100 1883年5月号 外国任地の奨学金。立教大学校（男子）、東京、日本。  
英和学舎（男子）、大阪、日本。253頁。  
訳出 253頁2行目～13行目。253頁28行目～30行目。

立教大学校（男子）、東京、日本

1882-83年の予算額500ドル、メキシコドルでは475ドル、奨学金1人1年40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ミス・ジェイを通じてニューヨーク州ライの女性。
S・A・クラーク師記念	ニュージャージー州エリザベス、聖ヨハネ教会日曜学校。
フェイス	ニューヨーク州ライ、キリスト教会女性伝道協会。
ホレイショ・チッカリング記念（神学）	米国聖公会女性伝道補助会を通じてボストン聖ペテロ教会。
ホームズ	ニューヨーク州W・ブロックポート、聖ルカ教会ダニエル・ホームズ氏。
R・フランシス・コルトン師	ペンシルヴェニア州ジェンキントウン、聖救主教会日曜学校。
キリスト教会	ヴァージニア州アレキサンドリア、キリスト教会女性補助会。

英和学舎（男子）、大阪、日本

1882-83年の予算額800ドル、メキシコドル760ドル、奨学金各自1年40ドル

奨学金名	支援者
ハワード・デュエイン記念	ニュージャージー州バーゲン・ポイント、R・B・デュエイン夫人。

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Rev. JOSHUA KIMBER, *Secretary*,  
 23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer*,  
 23 Bible House, New York.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

JULY, 1883.

### THE JAPAN MISSION.\*

THE Missionary efforts of this Church in Japan cover a period of twenty-four years, and our limits will permit but a brief *résumé* of what has been accomplished. Even this, however, should be prefaced with a few historical facts. The impression is quite prevalent that the first attempt to Christianize Japan was made after Commodore Perry's expedition in 1852, whereas the banner of the Cross was first borne to that distant land by the Jesuit Priest, Francis Xavier, in 1549. During his two years' labors thousands were converted, and within forty years from his arrival there were not less than one hundred and fifty thousand Christians, two hundred churches, and sixty Priests in Japan.

Success, however, engendered rivalry, intrigue, intolerance and cruelty. The Jesuits and Dominicans became jealous of each other, and partisan strife waxed warm. True to the history of their Order, the Jesuits worked for political power, and as their strength increased they persecuted Buddhist Priests and burned their temples. Finally they made themselves so odious that the authorities adopted retaliatory measures, crucified six Jesuit Priests and twenty converts, published an edict expelling Missionaries, commanded converts to renounce their faith under threats of severe penalties for refusal, and publicly denounced the Christians as a corrupt sect. These proceedings culminated in 1636 in the massacre of more than two hundred thousand Christians, and the publication of an edict that the image of the SAVIOUR should be desecrated by being trampled under foot. In a short time the power of the Government had apparently extinguished the candle lighted by Xavier, and for more than two hundred years afterward Japan was without Christian teacher or preacher.

The partial re-opening of Japan to foreigners in 1852 was followed by no immediate Missionary movement, although great interest was aroused among

\* This article will appear immediately in leaflet form. Copies for gratuitous distribution will be furnished in any number required upon application to the Secretary. Please ask for "Leaflet No. 195."

Churchmen, and through the influence of U. S. Consul-General Townsend Harris permission was obtained to teach Christian doctrine and build Christian churches.

Early in 1859 the Rev. Messrs. John Liggins and Channing Moore Williams (then of the China Mission) were appointed Missionaries to Japan. The news of his appointment reached Mr. Liggins at Nagasaki, whither he had been ordered by his physician for recovery from brutal treatment at the hands of a Chinese mob. In June he was joined by Mr. Williams, and these two gentlemen formed the advance guard of the first Protestant Mission in the Empire of Japan. In September of the same year Dr. H. Ernst Schmid was appointed Missionary Physician.

The true method of successful Christian working among a foreign people was clearly indicated by a contributor to *THE SPIRIT OF MISSIONS* in September, 1859, who wrote as follows:

“A tenth of my receipts is hereby consecrated with earnest prayers for a native Ministry of the Church in Japan.”

The work of the early Missionaries was largely confined to studying the language, teaching English to Japanese officials, preparing philological books as an aid to the translation of the Bible, and selling or giving away tracts on religious and scientific subjects, printed in Chinese characters. The difficulties under which they labored were great; the name of *Ki-ri-s-tian*, or Christian, was closely connected in the Japanese mind with that of Jesuit, and was synonymous with all that was vile; the Bible was still a prohibited book, and Christian teaching had to be done quietly, and principally at night. It was as much as a man's life was worth to be known as a Christian, as the ancient edicts were still in force, and the *Kosatsū*, a list of forbidden things, was posted in the streets and headed by a denunciation of the Christian religion.

In 1860 the Rev. Mr. Liggins was compelled by illness to leave the field, and after a few months' sojourn in England he came to the United States. His health, however, not being restored, he was forced to abandon his cherished purpose of returning to Japan, and in 1869 he resigned his connection with the Mission.

The Rev. Mr. Williams remained in Nagasaki until 1866, when he was called home (in consequence of the death of Bishop Boone) to receive consecration as Missionary Bishop to China, with jurisdiction in Japan. This enlarged responsibility left the Bishop but little time for personal work at Nagasaki, and he was entirely without assistance.

In 1869 the Bishop transferred the seat of the Mission to Osaka—then recently opened to foreigners—and Nagasaki was left to the Church of England Mission. In March, 1870, a little chapel was fitted up in Osaka, and the Bishop confirmed four converts—the first fruits of our Church's Missionary teachings in Japan, with the exception of a *Samurai*,\* of Hiogo, whom he baptized while at Nagasaki. The general progress of religion was but slow, however, and the edict against Christianity was still unrepealed. In 1871 the Bishop was cheered by the arrival of the Rev. Arthur R. Morris, who

\* A noble entitled to wear two swords.

rendered most efficient service. He continued the "lonely sentinel of the Church in Japan" until the winter of 1872, when the Mission was reinforced by the arrival of the Rev. Messrs. G. D. B. Miller and J. Hamilton Quinby, with their families.

Early in this year the Gospels and the Prayer Book were translated by the Bishop, and a Boys' School was organized under the direction of Mr. Morris. At that time all the students wore their swords (two each) to school, and Mr. Morris thought it would have gone hard with the teacher if any serious "unpleasantness" had arisen between himself and his pupils! This year was rendered still further memorable by the removal of the anti-Christian *Kosatsū*, and the release from imprisonment and return to their homes of thousands of banished Christians. It would have been premature, however, to infer that all opposition to Christianity was withdrawn, for the Missionaries encountered serious hindrances for some time afterward, before they were given the full privilege of disseminating the truth according to the teachings of the Gospel.

In July, 1873, Dr. Henry Laning arrived in Osaka, where his subsequent services as Missionary Physician have been of the most important and valuable character. The Missionary staff was soon afterward strengthened by the arrival of the Rev. Messrs. William B. Cooper, Charles H. Newman, and Clement T. Blanchet. In November the Bishop removed to Tokio, and organized Mission work was begun by the establishment, at that station, in February, 1874, of a Boys' School, under the charge of the Rev. Mr. Blanchet.

In November of this year Miss Ellen G. Eddy reached Osaka, and in the following January (1875) began her school with five little girls, who had been taught by Mrs. Quinby, and a class of small boys. The constant labors of this capable and faithful Missionary were given to this work until April, 1881, when she was compelled to return home to assume the care of an aged mother. Her departure called forth warm expressions of love and gratitude on the part of her pupils and those who had been brought into association with her.

The first invasion of the Mission circle by death was in 1875. Mrs. Quinby, whose health had been gradually failing, left for home, arriving in San Francisco on the 25th of October, and entered into rest November 13th.

The year 1876 was devoid of anything of marked interest in Missionary operations. Notwithstanding the fact that all official interference with Christian teaching was withdrawn, no additions were made to the staff of workers. Bishop Williams concludes his report for the year ending June 30th, 1876, with the following words :

"In my last report an earnest appeal was made for more men and women, but it met with no response. No one—man or woman—has been found ready and willing to help us to do our MASTER'S work in Japan. Other Missions are increasing their forces, but we are stationary; or rather we are fewer in numbers than we were two years ago. Of Protestants there are now in Japan about fifty Missionaries, five Missionary Physicians, and twenty single women; and Rome has sent two Bishops, twenty-five Priests, and seven Sisters; we number only five Clergymen, one physician and one single woman. May God speedily put it into the heart of some one to 'come over and help us.'"

In November a disastrous fire occurred at Tokio, destroying about ten thousand houses. The Mission place of worship, school-room, and the Bishop's

residence were burned, together with the greater part of the Mission library and all the chapel furniture, including the organ. The loss was serious, and great difficulty was experienced in obtaining new quarters.

In April, 1877, just five months after the great fire, a new chapel was completed, the first ever built outside the "Concession," that section of the city set apart by the Japanese authorities for the residence of foreigners. In the same month a new dispensary was opened in Osaka by Dr. Laning. In November the Missionary force was enlarged by the arrival of Miss Florence R. Pitman in Tokio, where she at once entered upon her duties in the Girls' School, which was at the time in Mrs. Blanchet's care.

The Rev. Mr. Cooper was compelled by failing health to retire temporarily from the Mission field in 1878. In the following year he returned to his post of duty, but was again, and finally, forced to withdraw in December, 1882.

Near the close of 1878 the Rev. and Mrs. T. S. Tyng arrived in Osaka. Mr. Tyng immediately commenced his Missionary duties by teaching English in the Girls' School, where Mrs. Tyng also assisted Miss Eddy by giving instruction in music and drawing.

During this year there were many Baptisms and Confirmations in both Osaka and Tokio, and a Divinity School was established in the latter place. Good progress was made in the Girls' Schools at both stations; and in the course of the year Dr. Laning treated some two thousand five hundred patients at the two dispensaries.

The state of public feeling in regard to religious matters at this time was well expressed in the following words: "The educated classes, who form a very large proportion of the people, have ceased to believe in heathenism." The ancient faith had also lost its hold, in great measure, upon the lower classes, and the entire people were ready to heed any teaching that promised something better than the discarded superstitions. The occasion was eminently favorable for the inculcation of Christian truth, but the Missionaries were far too few to improve the golden opportunity.

In 1880 both stations were strengthened by the appointment of the Rev. and Mrs. John McKim, who were assigned to Osaka, and the Rev. and Mrs. E. R. Woodman and Mr. James McD. Gardiner to Tokio. The translation of the New Testament was completed, and issued by the Bible Society, in one volume. It met with a great demand in Tokio and Osaka, as many as four hundred copies being sold on the streets in one day. The price was from forty to fifty *sen*, then equal to about twenty-five cents.

In February, 1881, the Mission at Osaka was cheered by the coming of Miss Belle T. Michie, followed in June by Miss Margaret L. Mead, who assisted Miss Michie in the care of the Girls' School, so long conducted by Miss Eddy.

In a letter from Mr. Blanchet dated July 23d, he mentions four indications of the rapid extension of Christianity in Japan:

1. The establishment of a number of religious papers with the Government's approval—one of these, the *Dendo Zasshi* (the Evangelist), by members of the Mission.
2. The greater demand for and the rapidly increasing supply of Christian literature.
3. The renewed energy put forth by the Buddhists in trying to bolster up their system, which was daily losing its hold upon the people.
4. The tacit allowance by the Gov-

ernment of preaching the Gospel and of selling the Holy Scriptures openly in the interior as well as at the open ports, irrespective of the protestations of the Buddhists against the same."

These facts constituted a strong appeal to the Church for aid, and in his annual report the Bishop again urged the appointment of more Clergymen to the Mission field, especially in view of the circumstance that two or three years' hard work were indispensable to enable one to preach.

Early in 1882 Miss Sarah L. Riddick went out to assist Miss Pitman in the duties of the Girls' School at Tokio. The Rev. Mr. Quinby, at home on sick leave, died in February of that year. He had been a member of the Mission for nearly ten years, a faithful worker, and his loss was deeply felt by the brethren in the field.

The foregoing is a brief synopsis of the leading events in the history of the Japan Mission, up to the close of 1882; and if the tangible results disappoint expectation, it should be borne in mind that the work is one of great magnitude, and has been pursued amid many difficulties. As the absolute fruits of the effort may be named two hundred and twenty-two Baptisms, one hundred and sixty-six Confirmations, the appointment of many native teachers, the partial education of thousands in Christian truth, and the awakening of interest in the minds of a vast multitude who are still in the transition state, but who may, with GOD'S blessing, yet become living witnesses to the power and majesty of His Word, as revealed through the SAVIOUR.

Much has been done for the intellectual as well as spiritual advancement of the Japanese in St. Timothy's School for Boys and St. Agnes' School for Girls, at Osaka; and in the Divinity School, St. Paul's School for Boys, and the Girls' School, at Tokio; while in the hospital and dispensaries thousands have received the benefit of medical and surgical skill, accompanied by fitly spoken words and admonitions which have led many to seek the boundless mercy of the Great Physician.

It is to be feared that the labors of those in the field are not always appreciated at their true value. There is apt to be a feeling of impatience at the seemingly slow progress made. This is scarcely just. It should be remembered that at least two years of the most assiduous study are necessary in order to attain tolerable familiarity with the language, and that even then it is very difficult to translate our thoughts and modes of expression into intelligible Japanese.

The difficulties and discouragements encountered by the Missionary are well set forth in a recent communication from the Rev. Mr. McKim, in which, although speaking more particularly of the work in Osaka, he expresses the views and feelings of the Missionaries throughout the entire field:

"Our work day by day seems almost barren of results; it is only when we look back at Osaka as it was twelve years ago, that we realize the blessings that God has bestowed upon our efforts. In 1871 there were *no* Christians in Osaka; now those belonging to the various Missions number more than a thousand. Then the Cross was to the people the symbol of witchcraft; now they know it as teaching love, self-sacrifice, and victory over sin and death. Now the ignorant are taught, the orphaned provided for,

and the sick and afflicted ministered to. Truly, even from a materialistic point of view Missionary effort must be deemed worthy of encouragement and assistance. How, then, should the believer look upon it? What must be the attitude of him who believes that without the light of the Gospel, without the assurance of a SAVIOUR, this world would be but a dreary prison-house, this life but a dismal prelude to—what? If such be the belief of the professed followers of CHRIST, if the religion of JESUS can alone give peace and happiness in this world and hope for the next, should not the condition of all his fellow men who do not know of this blessed religion awaken all his sympathy, his love, his prayers, and induce him to work cheerfully and heartily for the spreading of the glad tidings?"

No field of Mission labor presents greater encouragement than Japan, and although our workers there number but few, they are able and indefatigable, and each successive year is marked with solid progress. May their hearts be cheered and their hands strengthened by the prayers and offerings of all his Church, and GOD speed the day when the light of Christianity shall penetrate the farthest confines of the beautiful "Sun-land."

#### APPOINTMENT OF MISSIONARIES.

*Japan.*—In the March number we announced the conditional appointment of two young men as Missionaries to Japan, to take effect upon their admission to the Diaconate this year. One of these was the Rev. J. THOMPSON COLE, whose appointment took effect on his Ordination to the Diaconate by Bishop Whittle, on the 16th of May, in Richmond, Va. The other young man above referred to, we regret to announce, has been obliged to withdraw his acceptance of the appointment, at least for the present.

#### MOVEMENTS OF MISSIONARIES.

*China.*—The Rev. GEORGE H. APPLETON and wife arrived at Shanghai April 5th.

Miss ESTHER A. SPENCER left her home at Delmar, Iowa, on the 6th ultimo, for San Francisco, expecting to sail for Shanghai, on the 14th ultimo, in the steamer "City of Pekin." Miss Spencer goes out to China under an appointment as teacher of English.

*Japan.*—The Rev. CLEMENT T. BLANCHET writes from Osaka, under date of April 30th, that he expected to leave that city on the next day for the United States, *via* Europe. His intention was to take the Peninsular and Oriental Steamship "Sumatra" to Hong Kong, and sail thence to Suez in the steamer "Brindisi." His route from Suez had not been determined upon at the time of his writing. Mr. Blanchet visits this country on a vacation after more than nine years' faithful service in the field.

*Mexico.*—We are informed that Bishop RILEY, who left New York on the 10th of April, arrived in the City of Mexico, *via* Galveston, on the 21st of that month.

#### AFRICA.

THE HOFFMAN INSTITUTE AND THE HIGH SCHOOL AT CAVALLA.

We have received a full and very interesting account, in a letter from Cavalla, dated Ash-Wednesday, February 7th, 1883, from the Rev. M. P. Valentine Keda, a na-

tive Missionary, of his work in the Hoffman Institute. After stating that his usual letter for the information of the supporters of Scholarships in the Institute and the High School had been long delayed by the protracted illness of his wife, whose de-

101 1883年7月号 日本ミッション。329-334頁。

訳出 333頁24行目～27行目。

大阪にある男子校の英和学舎、女子校の照暗女学校、そして、東京にある神学校、男子校の立教大学校、女学校で、日本人の精神的進歩だけでなく知的進歩に関して多くのことがなされた。

Now, I know there are difficulties, very great difficulties in fact; but I know of no difficulties that stand in the way of determined effort, to say nothing of the divine side of the question. The difficulties are not insuperable, and I believe if we made the attempt we should succeed. The question of scarcity of clerical workers may be met by employing laymen, and the question of support may be met by making each man support himself. I believe every obstacle could be overcome if the attempt were made.

I cannot help fearing that God will not wait for us forever, but will take away from us that which we seem to have, unless we go forward trusting in Him. The more we try to do for Him the more will He bless what we have. God has put into our hands the richest part of China, and we are responsible for it to Him. It will be a dreadful thing if at the last day any Chinaman may turn to us and say: "You might have saved my soul if you had even feebly tried to do so." As it is, just now, I can pray that God will bring about what ought to be done, and that He will raise up some one with eloquence and faith and power to make a new move.

The other matter I wished to write of is in relation to the Medical School here. I have been convinced for more than a year that we can never establish or carry on a Medical School with one instructor. This

one instructor has his time and strength and brain more than fully occupied with the Hospital work at St. Luke's and the medical attendance on the Mission. It ought to be evident that he cannot do the work that three men or more could hardly do well. A Medical College ought to have a staff of instructors, each instructor to have his specialty to lecture upon. It would be folly to establish a Medical School in New York by engaging one man for the whole faculty; and it is no less folly to attempt any such thing here in Shanghai.

I am quite sure that with a competent staff of foreign instructors under Dr. Boone our School would be known all over China, and students from all quarters would not be lacking, all of whom would be willing to pay tuition fees and support themselves.

So I firmly believe that two or three young physicians should be sent out at once to be associated with Dr. Boone and to be under his control, who should study the language and instruct in the Medical Department of the College. Incidentally these doctors might prove invaluable, for on the ground they could be at hand to relieve Dr. Boone of a part of his work and responsibility; they would be able to take his place if he should break down; they could do his work while he should go to Chefoo for necessary rest, and also to perform the like offices towards Dr. Deas, who cannot be expected to work forever without rest.

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### JAPAN.

#### NOTES OF THE MISSION.

BISHOP WILLIAMS recently confirmed three candidates in Osaka, prepared by the Rev. T. S. Tyng. Two of these were pupils of St. Timothy's School, supported upon the "Howard Duane Memorial" and "St. Peter's" Scholarships, and the third was the wife of the Japanese manager of the School. Two others who expected to be confirmed have thought it better to await a later opportunity.

Early in the month of April, Mr. Tyng began weekly preaching at a native dispensary in Osaka, which Dr. Laning visits. At one of these Services, the two newly confirmed young men, Messrs. Motoda and Yendo, made earnest addresses.

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Mr. J MCD. GARDINER, in writing lately

from Tokio upon the work and needs of St. Paul's School, says:

May I make a request for suitable physical and chemical apparatus? Of course we can get the chemicals here; but the apparatus is very high-priced, and we can get very little with the small amount of money at our disposal. Probably some kind friend, interested in St. Paul's School and also in the spread of scientific knowledge, would be very glad to equip us with these needed appliances.

We would find charts on botany, physiology, mechanics and such studies very useful also, if some one can spare the money to purchase them for our use. Will you not try to persuade some one who has enough to spare to spend it in this way? Some one might also make you a present for the School of second-hand books on all sorts of subjects, such as would interest boys who are thirsting for knowledge, and who are

eager readers and busy students. Biographies, histories, and books of travel, etc., would add greatly to the value of the small stock of books in our School library at present, which consists for the most part of discarded text-books on various subjects and a few Sunday-school books.

We hope that some kind friend of St. Paul's School will supply the needs which Mr. Gardiner mentions. With respect to his request for books, we would say that the cost of sending them to Japan is such that it would be worth while to forward only those which are of real value and in a sound condition.

#### CABINET ORGANS WANTED.

One of the cabinet organs asked for by Bishop Williams in his letter of January 12th, published in the April number, has been provided for by a special contribution, and has been shipped by way of the Suez Canal. Under date of May 30th, the Bishop recurs to the subject, and urges the Secretary to procure two more (three in all) and to ship them at once, since they are very much needed. The cost of these two would be \$120, allowing for insurance and freight. This is after deducting a very liberal discount made by the Mason & Hamlin Piano and Organ Company in consideration of the purpose for which the instruments are intended. We have in hand a balance from the contribution mentioned of \$15, and another offering of \$5, so that there remains to be provided \$100. May we not hope that the amount will be contributed during this month?

FROM LETTER OF MRS. DR. LANING.

OSAKA, JAPAN, May 29th, 1883.

The school goes on well in spite of the difficulties that surround it, such as cramped quarters, etc. . . . The Bishop has probably written you that he has requested me to continue in charge of the School, even though I should be able to do no more than give general oversight to it. I hope, however, to do more than that. The Bishop seems to think it will not be best for a new person to have the care too soon. I hope I may soon hear that a lady has been appointed for this School, and I hope, too, that our house will be ready before she comes out, as we shall then be able to offer her very pleasant comfortable quarters for as long a time as she may choose to live with us. As the house is on the lot adjoining the School, it will make it very convenient

for us all. The carpenter thinks we can get into it about the first of September.

I am particularly fortunate in having faithful, efficient Japanese assistants and teachers, or I should never have been able to get on so well alone. Even with these we need another foreign lady in the School, and I should be delighted if two could be sent out. Then one could give her whole time to training those girls who show a disposition for work among the women. Miss Fuku Ukita, now being educated on the "Sarah P. Doremus" Scholarship, has already rendered most valuable service in this work. She has, for a year or more, been going out twice a week among the women. Recently she has taken another afternoon in the week to teach in her own family. Tatsu, on the "Easter" Scholarship, has gone with Fuku quite often, and I hope will soon be able to go out alone and teach. Hanu, on the "Abby R. Loring" Scholarship, Kisa, on the "Ann Maria Jay," and Masu, on the "Nashotah," seem very earnest and devout girls, and I hope that in a year or two more they also will be able to do something in this work. The girls on the "Margaret Hubbard," "Jane Stewart," "Marie Randolph," "St. Michael's," "Anna," "Howland," "Anna T. Brown" and "Perin-chief" Scholarships, are the same as when I last wrote. They are very good little girls, and I hope will prove devout Churchwomen. Three others have been received into the School since I last wrote you, one upon the "Anna T. Westervelt" Scholarship, and one upon the "Edith Wilmerding." Of these I have written to the supporters. They are girls of about eight years of age; seem very nice children, and I hope they too may grow up to be efficient Church workers. A few weeks ago another child (Koru by name), the daughter of a policeman upon the Foreign Concession, entered the School upon the "St. James" Scholarship. I have not yet written to the supporter a letter about her, but intend to do so soon. The child is about ten years old, and quite pretty for a Japanese. She has quiet, lady-like manners, and seems bright and studious. The "St. Peter's" Scholarship is still vacant, although Mr. and Mrs. Ozawa hope soon to complete arrangements with a man who has applied to enter his daughter.

I sincerely hope we may continue to receive new Scholarships. We shall be able to fill all. As we are able to secure a stronger hold upon these than upon any others in the School, it is, I believe, through them that we must expect the most good to the Church, and therefore the more Scholarships we have the more good we may look forward to. Besides the girls upon Scholarships, we have two boarders, who pay all

102 1883年8月号 日本。ミッションの記録。377頁。

訳出 377頁左下から18行目～左下から3行目。

〔大阪〕ウィリアムズ主教はT・S・ティング師が準備してきた候補者3名に、大阪で堅信式を授けた。このうち2名は“ハワード・デュエイン記念”と“聖ペテロ教会”の奨学金の支援を受けた、英和学舎の生徒であった。そして、3人目は、学校の日本人管理人の妻だった。堅信礼を予定していた他の2名は、次の機会まで待つのがより良いと考えられた。

4月の上旬、ティング氏は、ランニング医師が滞在している大阪の現地診療所で、週に1度、説教を始めた。これらの礼拝の中のひとつで、新たに堅信礼を受けた青年、元田、エンドウ両氏が、熱のこもった講演をした。

103 1883年8月号 日本。ミッションの記録。377-378頁。

訳出 377頁左下から1行目～378頁左15行目。

〔東京〕J・マクドナルド・ガーディナー氏は、立教大学校の事業と要望について最近、東京から書いてきた書簡で、次のように述べている。

しかるべき物理学と化学の装置をお願いしてもよろしいでしょうか。もちろん、私たちはここで薬品を手に入れることができます。しかし、装置は非常に高額で、私たちが自由に使えるわずかな額では装置はほとんど手に入れることができません。おそらく、立教大学校と科学知識の普及にも関心のある親切な同胞何名かが、喜んでこうした必要な器具を私たちに用意してくれることでしょう。

もしどなたかが私たちのために購入資金を分け与えてくれるのなら、私たちは、植物学、生理学、力学、そしてこういった学問の図表がまた、相当に有用であると分かるでしょう。このように出資する余裕があるどなたかを説得していただけないでしょうか。また、どなたかが、知識を貪欲に求め、そして熱心に読書に励み、勉強熱心な少年たちに興味を抱かせるような、ありとあらゆる科目に関する使用済みの書籍を、学校のためにあなたに寄贈するかもしれません。伝記、歴史、旅行の本等があれば、現在私たちの学校図書室におけるわずかな蔵書の価値を大いに高めるでしょう。この図書室はその大半が様々の分野の不要になった教科書と日曜学校用の書籍で構成されてい

ます。

立教大学校の親切な同胞何名かが、ガーディナー氏を書いてきた要望を満たしてくれるだろうと私たちは期待している。彼の書籍の要望に関して、日本への送料は相当なものなので、本当に価値があり、状態の良いもの〔書籍〕だけを送付するのがおそらく相応しいと思われる。

with the upper-class Chinese and raising funds for putting the work in Shanghai on a proper footing, Dr. Boone says:

One man cannot do all these things and at the same time devote all his time to teaching. We want a new man, from twenty-three or twenty-four to thirty years old. He should fully and clearly understand before starting that he is expected to devote the major part of his first two years out here to the study of the language, both written and spoken, and that he is to be a professor in the Medical Department of St. John's College, and that when he has mastered the language his work will be teaching classes in the class-room, a share of the Hospital work in the wards and the out-patients' department, and clinical teaching in the Hos-

pital. If he wishes to attend native patients at their own homes, that will be at his own discretion. He must understand that he is not to receive any pay for his services from native or foreign sources. . . . A young man might be dazzled by the prospect of riches. . . . He ought to have some special knowledge of the diseases of the eye, ear and throat, and a fair general knowledge of diseases of the skin. If he is not trained in these departments, he had best spend six months in acquiring the proper knowledge before he comes out here.

It would be a great thing for the medical students to have another physician out here, and we could take our vacations in alternate years, so that one should always be at his post.

### JAPAN.

#### HISTORICAL SKETCHES.

In addition to the article entitled "The Japan Mission," published in the Foreign Department of the July number, which, under the caption, "Leaflet 195," we offer for gratuitous distribution in any number required, upon application to the Secretary, we have recently published in pamphlet form a much longer historical sketch of the same Mission from its beginning in 1859 to the close of 1883. It is uniform in size with Dr. Denison's "History of Foreign Missions," of which the first volume only was completed by him.

The picture of St. Timothy's Chapel, Osaka, which appears on the following page, was prepared as a frontispiece to the pamphlet, single copies of which will be furnished without charge in response to requests addressed to the Secretary.

It is our purpose in due course to have similar sketches of the history of all the other Foreign Missions of this Church prepared. This will meet a demand that has often come to us.

We take this opportunity to say that, since the publication of the editorial in July, we have found out that the original record from which it was taken was in error in one particular. Bishop Williams has informed us that the translation of the New Testament upon which he was engaged was not *completed* until 1880. The correction has been made in the leaflet form.

#### NOTES OF THE MISSION.

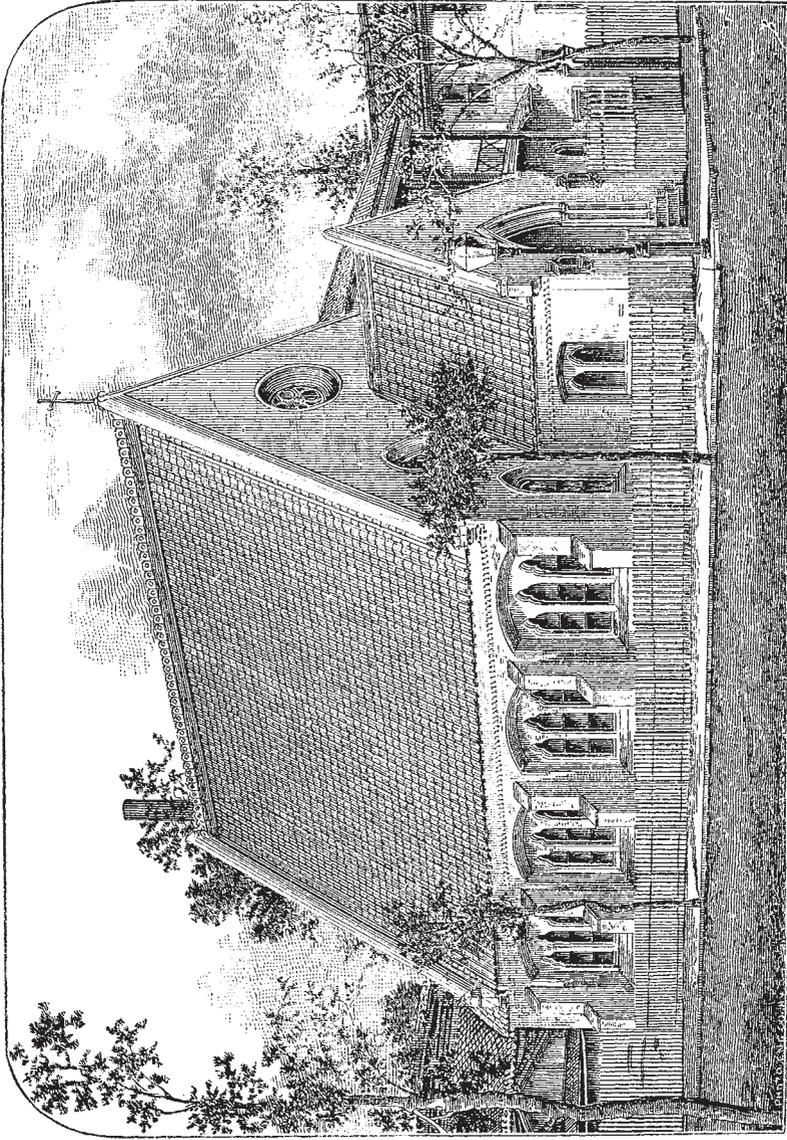
In the latter part of June last, four native

converts—two men and their wives—were baptized by the Rev. Mr. Tyng at Osaka. They had been under Christian instruction for some time, and seemed to be very satisfactory candidates. They were between thirty and forty years of age.

In writing of the recent marriage of Miss Mead, which is announced on another page of this number, Mr. Tyng says:

One tangible evidence of her work [in St. Timothy's School, Osaka] she has left behind her in the shape of an excellent beginning of a botanical collection of some three hundred specimens, which is to be added to, as other specimens may be found, by Yendo, her pupil, now on the "Howard Duane" Scholarship, who promises to make an excellent successor in the botanical chair of the school. He is one of the two who were baptized on Christmas Day, and has since then preached twice for me at Services for the heathen in the city.

In a subsequent letter Mr. Tyng states that one of the Protestant Missions in Japan has adopted a plan for providing teachers for its school of native young men which might be worthy of consideration by our Church. This scheme provides for an arrangement with the colleges or theological seminaries in this country of the denomination alluded to for engaging promising young men among their graduates, one or two each year. These go out simply as teachers, on an engagement of two or three years. If, after seeing the field and the work, they wish to become Missionaries in the stricter sense, and are fitted for the vocation, they may either pass on di-



ST. TIMOTHY'S CHAPEL, OSAKA, JAPAN.

rectly to that work, or go home for further preparation, to return later on. If not, new men can take their places. No one has yet been sent out under this arrangement, but the plan has been formally approved.

The Rev. E. R. WOODMAN writes from Tokio that he has taken possession of his new house, No. 25 Tsukiji, and finds it in every respect pleasant and comfortable. Of his work Mr. Woodman says:

My Primary School prospers, now numbering eighteen, and slowly but steadily increases. The young men who have been coming to me for Bible instruction in English continue beyond my expectations. I meet them three times a week. In addition, I have a Sunday school, composed of my primary scholars, a little class in the Sunday school conducted with our other schools, and from this time shall go out three evenings a week for Services and preaching.

In the course of his last quarterly report of his work at Osaka, the Rev. JOHN McKIM writes :

Everything looks promising. My day-school in the city is doing very well, there being now twenty-three pupils on the roll, all of whom pay tuition fees except two. Two of the oldest and steadiest have asked to be prepared for Baptism, and their examples will make a great impression on the rest, I think. Five of them are members of Dr. Laning's Bible class and are quite interested. I have also two regular Services every Sunday, with Sunday-school after the morning Service. There is also a Service every Wednesday evening. At the evening Services as many as wish are invited to remain and ask questions and be instructed in

"the way." Quite a little class stays usually, and the instruction is given principally by one of our native school-teachers, who is a very faithful and zealous worker. One of the women who attend Mrs. McKim's meetings is being prepared for Baptism. She has also placed her younger sister and daughter in St. Agnes' School, and pays for their support.

At Koriyama there are three Catechumens, all members of one family. I am able to get there but once a month, and my monthly visits are sometimes at irregular intervals, being dependent upon the state of the weather. . . . There is much opposition to Christianity at Koriyama, and those who do come to our Services do not like to be seen by passers-by, so that at my last visit screens were put across the room.

Buddhism is *in extremis* in Japan; but its death struggles are violent. It feels its life gradually slipping away, and holds to it as tenaciously as its decaying strength will permit. The following is from the most influential foreign newspaper published in Japan :

It is said that the priests of Buddha, with the exception of the Shin Shin sect, contemplate calling a grand meeting of their order at Kiyoto for the purpose of adopting a resolution to revive the prohibitions against marriage and meat diet. It is eight years since these prohibitions were removed, and little by little an opinion has gained ground among the priests that their prestige was gradually disappearing through the exercise of a license forbidden to them by the first principles of their faith. That they will be able to recover their lost ground by abandoning them we may be permitted to doubt. Other and more subtle influences are at work to undermine the edifice of Buddhism, and the hearts of those who have fallen away from their old allegiance are not likely to be won back merely because their priests once more confine themselves to a diet of herbs and eschew the society of women.

That the opinion of the editor in the closing sentences of the above quotation is worthy of acceptance no one, I think, will doubt.

## HAITI.

THE REV. PIERRE E. JONES' DISTRESS.

We referred last month to some of the sad results of the insurrection in Haiti, especially in its effects upon the work of the Rev. Messrs. PIERRE E. JONES and S. KERR. We publish below the substance of a brief letter from the Rev. Mr. Jones, which speaks for itself:

KINGSTON, JAMAICA,  
July 20th, 1883.

I am in Kingston since yesterday with five children, having fled from fire, sword, famine and pestilence. I cannot get to Port-au-Prince. I am penniless. . . . Jérémie is in an awful state, deprived of water and food and money, with fighting from morning to night. It will be two months to-morrow

since we were shut up. I hear that the Rev. Mr. Benedict [Aux Cayes] is in prison for having refused to sign a paper sent him by the President.

Pray for us. Flying for life, I left every thing in Jérémie. Two of my boys are ill, and I am not very well myself. Send me a draft; for I can no longer stand the storm. I came here with one of my parishioners, who is feeding me and my children on what he gets by the day. . . .

FROM LETTER OF BISHOP HOLLY.

PORT-AU-PRINCE, June 30th, 1883.

We have to deplore the evil effects of an insurrection in the southern Department of this island, which has now been going on for the last three months. Not only has the

104 1883年9月号 日本。ミッションの記録。413-415頁。

訳出 413頁左下から1行目～右下から17行目。

〔大阪〕 去る6月の後半に、日本人改宗者4名、一すなわち男性2名と彼らの妻たち一は、大阪でテイング師によって洗礼を受けた。彼らはしばらく、キリスト教の指導のもとにあり、とても申し分のない候補者であった。彼らは30歳から40歳の間であった。

この号の別の頁で通知されている、先般のミス・ミード（注1）の婚姻について書くにあたり、テイング氏は述べている。

彼女は、標本300に上る植物学的な収集における嚆矢をなしたという点において、〔大阪の英和学舎で〕ひとつの目に見える痕跡を残しました。他の標本が発見されるにつれて、それは、彼女の生徒であるエンドウによって、加えられることになっています。彼は当校の植物学講座の後任となることを約束され、現在“ハワード・デュエイン”奨学金を受けています。彼は、クリスマスの日に洗礼を受けた2名のうちの1人で、そのとき以来、その街の礼拝で異教徒に、私に代わって2度説教をしました。

（注1） マーガレット・L・ミードは、女性教育宣教師として1881年6月24日大阪に到着し（外国委員会報告、SM誌1881年11・12月号、511頁）。川口居留地14番の住宅でテイング夫妻と同居した（1882年5月6日付ミード書簡）。その後、1883年6月28日に在日SPG宣教師E・C・ホッパーと結婚し、SPGに転籍した（1883年7月5日付ミード書簡）。

## JAPAN.

## JAPAN.

FROM REPORT OF THE REV. T. S. TYNG.

OSAKA, June 30th, 1883.

My time during the past year, since the return to America in September of Mr. Morris, has been divided between St. Timothy's School, the congregation worshipping in St. Timothy's Chapel, evangelistic work, literary work, and the building of the Hospital.

*St. Timothy's School.*—This, as will be seen from the list of scholars, has suffered during the year from the lack of teachers. The work is entirely too much for me to carry on alone, even with the two hours a day of assistance which Miss Mead (who has now left the Mission upon her marriage) has been able to give me. After four years of experience, I record it as my deliberate conviction that it is well-nigh impossible that the School, compelled by the necessities of the case to do college work, should be successful without a larger force of foreign teachers. I have taught from one to two hours daily, the utmost that my strength would permit; but this is not sufficient. Still, though numbers have decreased, some good work has been done in the School, and our few advanced scholars are going on steadily. The opening of the next term, in September, will give us, out of a six years' course, five classes filled. This is encouraging, but also appalling, when one thinks of the work to be done and the want of workers. I have had a better set of Japanese teachers the last year or so than was formerly the case. Without them the School could hardly have been maintained at all. A Preparatory Department was begun the past year. This has not yet reached the class of younger boys whom I had partly in mind in opening it. The class coming to it has been, as heretofore with the upper School, larger boys and young men who, having made considerable progress in Japanese, wish to begin the study of English. The separation of these beginners into a Preparatory Department makes the work somewhat more convenient. The amount of work to be done is about the same in either case. That which has been done in the Preparatory Department would otherwise have had to be done in the upper School. The Baptism and Confirmation of two young men, the first from the School, have been a great encouragement to me.

*St. Timothy's Chapel.*—Services for the Christian congregation have been carried on here as usual, consisting of Morning Prayer and sermon (usually by myself), Evening Prayer and sermon (usually by Mr. Nakashima, the Catechist, or by some of the

native Christians), and a Sunday-school. The peculiarity of the Sunday-school is that it consists entirely of adults, the beginners being taught by Mr. Nakashima and the more advanced Christians by myself. The numerical increase in believers has been encouraging, and the apparent increase in their zeal and earnestness still more so.

*Evangelistic Work.*—The absence of Mr. Morris on his well-earned vacation, and the unfortunate inability of the Board to send a teacher to relieve me of school work, has made it impossible to take up as much new work as I had hoped to do. With help from Mr. Nakashima and some of the other Christians, I have begun and carried on Services once a week in a dispensary owned by native physicians at the opposite end of the city. The place has been furnished, lighted and prepared by the owners. One or two of the attendants on these Services have shown an encouraging interest in our teaching; but whether any permanent results will come from it remains to be seen. I have also visited Wakayama twice, the second time preaching two nights to large audiences in a theatre. I have been unable, however, to begin regular Services, as I had hoped to do.

*Literary Work.*—I have been engaged during the year in the preparation of a Hymn-Book, now completed, containing one hundred and forty-four hymns. I have received orders for it from both of the Missionary Societies of the English Church, by which it is to be used as soon as it appears. I have also made a beginning in preparing a Commentary on St. John's Gospel. As the first part of such a commentary from another source has already been published, I may perhaps not continue this.

*The Hospital.*—At Dr. Laning's request, I have begun and nearly completed the building of the Hospital. It will accommodate from sixteen to twenty or more patients, and be opened probably the first of September.

In addition to the above, I have overlooked the studies of Mr. Nakashima, who underwent some time since his examinations for admission as a Candidate for Holy Orders. The Bishop has not yet informed us, however, whether he has been admitted or not. Mr. Nakashima has made excellent progress during the year, especially in his knowledge of the Gospels, which he has been constantly studying and teaching.

Besides my own work, I have to report the beginning and carrying on of a class for women by Mrs. Tyng, assisted until her marriage by Miss Mead, now Mrs. Hopper. The members of the class are taught knitting and fancy-work, Mr. Nakashima coming in

at each meeting to give them Christian instruction. Two of the class, who had attended our Services for some time, have lately been baptized. Several others, who previously knew nothing of Christianity, are manifesting a good deal of interest, two attending church very regularly. One of these, with her husband, a judge of one of the city courts, has asked to have instruction at their own home. The work, on the whole, seems to me a very encouraging one.

To sum up what has been said: The year shows encouraging progress, and also a most woeful need of more workers. Unless teachers are sent for St. Timothy's School, all the other work must be sadly hindered.

FROM REPORT OF THE REV. JOHN M'KIM.

OSAKA, July 10th, 1883.

Under the question, "How does the present state of your work compare with its state last year?" it is impossible to give a satisfactory answer in the space allowed in the blank. I will try and say a little in answer to it here.

The first Service at the Awaji Machi Chapel was held the Twenty-first Sunday after Trinity, October 29th, and since then two Services have been given every Sunday and one every Wednesday evening, with the exception of the Wednesdays of January, February and March, when it was decided to discontinue Services until warmer weather, very few people coming on account of the cold. Daily Evening Prayer was also said there with the boys of the Day-school during April, May and June.

I have five catechumens, all adults of this congregation, preparing for Baptism. One is the oldest of the school-boys, who bears an excellent reputation for studiousness and good morality. One is the wife of a prominent Osaka lawyer, at whose house Mrs. McKim holds women's meetings. Two are the parents of the oldest girl in St. Agnes' School. The other is an old candy peddler, who has lately given up work on Sunday, and is a regular and devout attendant at Service and Sunday-school.

We have lost one catechumen by removal from Osaka. Her husband is a Judge of the Court of Appeals (as it is called in Japan), and has been lately transferred to Hiroshima. They expect to return to Osaka in about a year, and the lady says she will study diligently during the interval. She was one of the first to attend the meetings of Mrs. Laning and Mrs. McKim.

Two of my communicants are of invaluable assistance to me. After every evening Service Mr. Tanaka gathers together those

who seem interested and instructs them. There are several now who come regularly to this after lesson. Mr. Ozawa goes every Tuesday evening to a house in the city and instructs the family and as many others as will attend. I must also gratefully acknowledge the assistance Dr. Laning gives me in playing the organ at Services and in teaching a Bible Class.

As to the woman's work, it is impossible for it to be done as it ought until ladies are sent out who can make it their special care. During the early part of this year, Mrs. McKim was unable to do anything on account of sickness. During the past four months she has been able to attend one meeting a week. During this four months, however, Mrs. Laning has been unable to do anything outside of her school duties. She will not, I presume, take it up again. . .

What has been done already by the irregular and often interrupted efforts of our ladies shows that there are grand possibilities in regular, systematic work by trained Churchwomen. If we had such ladies they could be of great assistance also in teaching the women at our country Stations. One of the American Board's ladies has been several times to Kōriyama, and although she is far from speaking Japanese well, using an interpreter most of the time, she had large, interested meetings, which have already added to their number of believers. I am convinced by what I have seen of the results of work by women among the women that too much cannot be said of its importance.

REPORT OF MEDICAL WORK IN OSAKA.

For the year ending June 30th, 1883.

The Medical work at this Station during the first five months of the current year was conducted by Messrs. Ozawa, Kobayashi and a student helper, who, since my return, have been associated with me in the work.

The number of visits made by patients to the Dispensary during the year is as follows:

Males, 1,888; females, 1,265—total, 3,153.

These figures include also ninety-two visits made to patients at their homes who were unable to come to the Dispensary.

Out of the receipts from patients have been paid the wages of the Japanese helpers, the cost of medicines and other incidentals, leaving a balance on hand of \$119.37, Mexicans.

The erection of the new Mission Hospital building under the superintendence of the Rev. Mr. Tyng was begun in April, and by autumn, it is expected, it will be ready for occupancy. It is proposed to give it the

105 1883年10月号 日本。T・S・ティング師からの報告から。1883年6月30日、大阪。454-455頁。

訳出 454頁左8行目～左下から7行目。

「英和学舎」。学生名簿から見てとれるでしょうが、当校はその年の間ずっと教員不足に悩まされてきました。1日2時間、(結婚を機に現在はミッションを離れてしまった)ミス・ミードが私に与えてくれた助力があっても、その活動は私にとってあまりに多すぎて、1人では実施しきれないほどです。4年間の経験から、私が、熟考した上での確信として記録に留めるのは、カレッジの事業を実施する必要性に駆られた際に、大勢の外国人教師なくして、学校が成功を収めるのはほぼ不可能ということです。私は1日1時間から2時間教えてきました。これで精一杯です。しかしこれでは十分とはいえません。依然として、生徒数は減っていますが、適切な事業も学校ではなされています。そしてわずかではありますが、私たちの上級の生徒は着実に進歩しています。9月、次学期の開始をもって、6年のコースの中から、一杯になった5クラスが私たちに与えられるでしょう。このことは、なすべき事業と担い手の不足を考えますと、励みでもありますが、またぞつとすることでもあります。私は、以前と比べて、昨年あたりは、より優秀な日本人教師を揃えていました。彼らなしでは学校をまったく維持できなかったでしょう。予科は前年に始まりました。この部門は、私がそれを開始するにあたって、頭の片隅に留め置いていた比較的若い少年たちのクラスには至っていません。そこに来ているクラスは、これまでの比較的高等の学校と同様に、日本語では相当に〔学習が〕進んでおり、英語学習を始めたいと考えている年長の少年や若者たちからなっています。こうした初学者を予科に分類することで、作業は幾分か利便性を増します。なすべき作業の総量はどちらもほぼ同じです。予科でなされてきたことは、場合によっては高等部でもなされなければならないでしょう。当校から、初めて若者2名が洗礼を受け、堅信礼を受けた(注1)ことは、私にとって大きな励みです。

(注1) 元田作之進とエンドウ。

week-day Services or meetings for prayer are maintained. The average attendance is estimated at 50. A Sunday-school is also maintained at each station, 125 scholars in all being gathered. There are several Day-schools. There have been 10 Baptisms.

*Wuchang and Hankow.*—At this station also an advance movement has been made in the Medical Department. The Elizabeth Bunn Memorial Hospital for Women and Children has been completed, and has begun to fulfil its mission of beneficence. A brief description of the Hospital was published in THE SPIRIT OF MISSIONS for June. It is in charge of Dr. Deas, but a trained nurse, Mrs. Kate J. Sayers, has been sent out to assist in it, and it is intended as soon as possible to place over it a female Medical Missionary. Dr. Deas' report shows an aggregate attendance of 10,923 cases, including 165 in-patients. He urges the importance of enlarging the Men's Hospital, and the Committee have already appropriated about \$3,350 for that purpose.

Dr. Deas' interesting report will be published soon.

In January of this year the Rev. Mr. Graves and Mrs. Graves (formerly Miss Roberts) returned to this country, the latter being in very feeble health. Happily, how-

ever, Mrs. Graves has completely recovered, and they are hoping to leave for China at a very early day.

The Rev. Herbert Sowerby has continued his faithful labors. His report shows that Sunday Services and daily preaching have been maintained at St. Paul's Church, Hankow, with an average attendance of 25. Morning and Evening Prayer have been said daily at the Church of the Nativity, Wuchang (average attendance, 60), and there is daily preaching at the Fu Kai Chapel in the latter city. Evening Bible-classes are also regularly held in both Hankow and Wuchang, and are well attended. There have been 14 adults and 13 infants baptized. Number of scholars in Sunday-schools, 140; in Day-schools, 150; in the Bishop Boone Memorial Boarding-school for Boys, 30. The attendance upon public worship is regular and increasing.

Our Chinese Deacon, the Rev. Y. T. Yang, continues his labors at this station, and there is an additional force of four Catechists, one Lay-reader and three teachers.

The Rev. Arthur H. Locke has lately arrived at Wuchang. He has begun the study of the language, and has undertaken the direction of Mr. Sowerby's studies for Priest's Orders.

JAPAN.

*Missionary Staff.*—Bishop, 1; Presbyters (foreign), 6; Deacons (native), 2; Candidate for Holy Orders, 1; Missionary Physician (foreign), 1; Foreign Teachers (male 1, female 8), 9; Catechists, Lay-readers, Teachers and Bible-readers (native), 30.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, *Tokio*.

The Rev. A. R. MORRIS (In the U. S.)  
The Rev. Clement T. BLANCHET (In the U. S.)

The Rev. Theodosius S. TYNG, *Osaka*.  
The Rev. John MCKIM, *Osaka*.  
The Rev. E. R. WOODMAN, *Tokio*.  
The Rev. Nobori KANAI, *Tokio*.  
The Rev. Masakazu TAI, *Tokio*.  
The Rev. J. THOMPSON COLE (In passage.)  
Henry LANING, M.D., Missionary Physician, *Osaka*.  
Mr. James M.C.D. GARDNER, *Tokio*.  
Mrs. Blanchet (In the U. S.)  
Mrs. Woodman, *Tokio*.  
Mrs. Tyng, *Osaka*.  
Mrs. McKim, *Osaka*.  
Mrs. Gardner, *Tokio*.  
Mrs. Laning, *Osaka*.  
Miss Sarah L. RIDDICK, *Tokio*.  
Miss Emma VERBECK, *Tokio*.

ESTIMATED VALUE OF MISSION PROPERTY.

OSAKA.	
St. Timothy's Chapel . . . . .	\$1,198 72
St. Timothy's Boys' School . . . . .	2,682 83
St. Agnes' Girls' School, Dormitory and Dwelling-house . . . . .	1,400 00
St. Agnes' Girls' School Recitation-room . . . . .	542 90
St. Barnabas' Hospital . . . . .	6,011 57
Dwelling-house and lot No. 14 . . . . .	1,813 01
Dwelling-house and lot No. 5 . . . . .	3,330 00
Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession) . . . . .	390 47
	\$17,369 50

## Tokio.

Trinity Chapel, at Great Bridge . . . . .	\$470 00
Christ Chapel, at Canda . . . . .	250 00
Trinity Divinity School and St. Paul's Boys' School, native Manager's House, Rectory, Lavatory and Lot 37 . . . . .	6,851 08
Dwelling-house No. 25 . . . . .	4,154 08
Dwelling-house No. 26 . . . . .	3,591 78
Dwelling-house No. 38 . . . . .	4,149 90
Lot No. 39 . . . . .	591 65
Lot No. 40 . . . . .	590 96
	\$20,649 45
Mexican Dollars, . . . . .	33,018 95

The Committee desire to call attention to the fact that they have during the past year published two papers on the Japan Mission, one of which, originally printed in *THE SPIRIT OF MISSIONS* for July, was re-issued as "Leaflet 195;" the other, a much larger historical sketch, was published in pamphlet form. Single copies of this, and copies in any number required of the Leaflet, can be procured on application to the Secretary.

One item in the Report of the Bishop of this jurisdiction is of the very deepest interest, indicating as it does the great activity and the spirit of independence in the native Church. The allusion is to the movement toward complete self-support. Whether or not this shall prove to be premature the Committee hail it as a most cheering sign of life, zeal and enterprise, and the Church at home should watch the progress of the movement with prayerful solicitude.

*Tokio.*—The changes in the staff on duty at this Station since the last report are the absence, for a visit to the United States, of the Rev. Mr. Blanchet and Mrs. Blanchet; the appointment as teacher of Miss Emma Verbeck; and the ordination to the Diaconate of two graduates of the Theological School, Mr. Nobori Kani and Mr. Masakazu Tai. Both of these had been faithful and earnest in their work as Catechists, and passed excellent examinations. Bishop Williams speaks of Palm Sunday, the day of their ordination, as a red-letter day in the calendar, and the force of that expression will be felt by those who have read the Bishop's repeated statements, and those of the Rev. Mr. Cooper and the Rev. Mr. Tyng (the former published in the March, and the latter in the April and May numbers of *THE SPIRIT OF MISSIONS*), as to the abso-

lute necessity, humanly speaking, of a native Ministry for Japan. Let all hope and pray that these young men who on Palm Sunday were commissioned as heralds of CHRIST may be but leaders of a great multitude of their countrymen going before and following their SAVIOUR, crying, "Blessed is He that cometh in the name of the LORD! Hosanna in the highest!"

Services have been maintained at eight different places in Tokio. The statistics from this station are incomplete. Mr. Blanchet reports the Baptism of four adults.

St. Paul's School for boys has 26 pupils. A new building with accommodations for 50 pupils is about to be erected for St. Margaret's School for girls.

*Osaka.*—The Rev. Mr. Morris is now in the United States; but expects soon to return to his work. Dr. Laning, after a year's absence, returned to Osaka in November last.

The new Hospital, to be called St. Barnabas', is nearly finished. A description of it is given in Dr. Laning's report published in *THE SPIRIT OF MISSIONS* for October. The number of patients at the dispensary was 3,153, and the receipts from patients have considerably more than covered current expenses, and contributed \$1,000 toward the fittings of the new building.

St. Timothy's School is suffering from a lack of teachers, and the Rev. Mr. Tyng strongly urges that there must be reinforcements if the work is to be successful. The number of pupils has decreased; but the advanced students are going on satisfactorily. Of the three persons confirmed during the year two were members of the school.

The Sunday Services and Sunday-school have been maintained at St. Timothy's Chapel, where Mr. Tyng has been assisted by Mr. Nakashima, who has lately been admit-

ted a Candidate for Holy Orders. Mr. Tyng has also held Services once a week in a native dispensary in a distant part of the city.

The Rev. Mr. McKim has held daily Services at St. Agnes' School, (average attend-

ance, 32); 150 Services at Awaji Machi Chapel (average attendance, 39); and 18 Services at Koriyama (average attendance, 26). Extracts from the reports both of Mr. Tyng and Mr. McKim were published in THE SPIRIT OF MISSIONS for October.

## INDEPENDENT CHURCHES

*Under the Charge of Commissions of the House of Bishops, and Receiving Assistance from this Society under the provisions of Canon 9, Section I (Article VII.), Title III.*

### HAITI.

*Staff.*—Bishop, 1; Presbyters, 8; Deacons, 4; Candidates for Holy Orders, 3; Lay-readers, 12; Day-school Teachers, 5; Sunday-school Teachers, 7.\*

The following Clergymen of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. JAMES THEODORE HOLLY, D.D., Bishop of the Church in Haiti, Port-au-Prince.

The Rev. St. Denis Bauduy, Port-au-Prince.  
The Rev. Pierre E. Jones, Jérémie.  
The Rev. Charles E. Benedict, Aux Cayes.  
The Rev. Louis Duplessis Ledan, Torbeck.  
The Rev. Alexandre Battiste, Port-au-Prince.  
The Rev. Francois J. Brown, Gros Morne.  
The Rev. H. Michel, Trianon.  
The Rev. Jean J. Constant, Buteau.  
The Rev. Sadrach Kerr, Cape Haitien.  
The Rev. Theodore F. Holly, Port au-Prince.  
The Rev. S. U. L. Bastien, Acul.  
The Rev. Daniel Michel, Petit Fond.

### ESTIMATED VALUE OF PROPERTY.

The Bishop says that the estimated value of property is exactly the same as at the last report. The edifices in construction have not been finished in consequence of the hard times and the civil war. In his report to the General Convention he estimates the total value of the Church's property at \$22,350.

In the last report the Committee were called upon to explain that Church work had been very seriously interfered with because of pestilence; the population of Port-au-Prince having been decimated by it. This year the interference has been no less great because of the civil war that has been raging in the island. One of the Bishop's workers was, some time ago, reported as in prison, because he would not take part against the constituted authorities. Another was obliged to flee the island for the same cause. The former of these has since been heard from as being at liberty, and the latter has safely reached Port-au-Prince. A third among the Bishop's Clergy, who was largely dependent for his support upon the exertions of his wife and daughter, has been left with nothing but a Missionary stipend of \$15 per month.

In addition to all this, there are the same difficulties in carrying on evangelistic work in Haiti that are so frequently spoken of by workers among the colored people in our Southern States—difficulties which are generally recognized as the outcome of the enslaving of the people in generations past.

It seems to the Committee that, considering the natural and providential hindrances, as well as the very limited appropriation that the Board is able to make, the results of Bishop Holly's work, as shown by statistics given to the Church each year, are quite all that could reasonably be expected. Not to go into particulars, suffice it here to say that with means at command no larger than the income of many a parish in this country, there are no less than twelve Clergymen to be supported.

A long and interesting letter from Bishop Holly was published in THE SPIRIT OF MISSIONS for May, which dwelt particularly upon the work of his Industrial and Normal School. This, with other published letters, his annual report, which is appended, and a statement to be read to the Board of Missions with regard to the progress of the work in Haiti during the past triennium, will put those interested in possession of the principal facts, and enable them to form a judgment for themselves as to the conclusion just expressed. In the last Annual Report the material needs of the Church were set forth to-

\* The two items relating to teachers are incomplete because of the prevailing rebellion.

106 1883年11・12月号 外国委員会報告。日本。579-581頁。

訳出 579頁下から10行目～580頁13行目。580頁右下から29行目  
～右下から26行目。580頁右下から12行目～右下から5行目。

ミッション資産の評価額

大阪	
聖テモテ教会	1,198 ドル 72 セント
英和学舎	2,682 ドル 83 セント
照暗女学校、寄宿舎、住宅	1,400 ドル 00 セント
照暗女学校 暗誦部屋	542 ドル 00 セント
聖バルナバ病院	6,011 ドル 57 セント
住宅と14番地	1,813 ドル 01 セント
住宅と5番地	3,330 ドル 00 セント
日本人住宅、与力町1番（居留地外）	390 ドル 47 セント
	17,369 ドル 50 セント

東京	
〔深川〕大橋三一教会	470 ドル 00 セント
神田基督教会	250 ドル 00 セント
三一神学校・立教大学校 現地での管理人の家屋、牧師館、洗面所、37番地	6,851 ドル 08 セント
居留地25番住宅	4,154 ドル 08 セント
居留地26番地住宅	3,591 ドル 78 セント
居留置38番地住宅	4,149 ドル 90 セント
39番地	591 ドル 65 セント
40番地	590 ドル 96 セント
	20,649 ドル 45 セント
	メキシコドル 88,018 ドル 95 セント

少年用の立教大学校は、生徒 26 名を抱えている。少女用の立教女学校のために、生徒 50 名を収容可能な新校舎が建設されようとしている。

—略—

〔大阪〕英和学舎は教員の不足で悩んでおり、事業を成功させるには教員を補強せねばならないと、ティング師は強く訴えている。生徒数は減ってしまった。しかし上級の学生は引き続き順調である。その年に堅信札を受けた 3 名のうち、2 名が当校の一員だった。

[C. M. Williams, Missionary Bishop of Yedo.]

[APPENDIX TO FOREIGN COMMITTEE'S REPORT—B.]

*ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO.*

*For the year ending June 30th, 1883.*

At the beginning of my annual report several changes in the *personnel* of the Mission have to be recorded.

The Rev. A. R. Morris, after eleven years of most faithful devoted labor, returned home, in September, 1882, for his well-deserved vacation. In November last Dr. H. Laning, after an absence of about a year, returned to his post, and entered on his duties immediately. By her marriage in June to the Rev. Mr. Hopper, of the Society for the Propagation of the Gospel, Miss Mead ceased to be a member of our Mission. Mrs. Blanchet, with her children, returned to the United States last autumn, and Mr. Blanchet followed in the spring. Miss Emma Verbeck, the daughter of Dr. Verbeck, one of the oldest and most influential Missionaries in Japan, joined the Mission in the spring. She teaches English in St. Paul's School and singing in both boarding-schools.

OSAKA.

The hope expressed in the last report that the number of pupils in St. Timothy's School would be largely increased has not been realized. The great need of more English teaching, and a Head Master who can give his whole time to the school, is still pressing, and probably the school will not grow very materially before the teacher comes out. A Preparatory Department has been added, and numbers twenty-three pupils.

St. Agnes' School has increased, and now numbers thirty-four scholars, of whom twenty-two are boarders, chiefly supported by scholarships. Two of the boarders now pay all their own expenses, and five others of the same class are seeking admission. It is hoped that the number of self-supporting pupils may be largely increased. The attendance and progress of the scholars are reported as very satisfactory. Mrs. Laning will continue to have the oversight of the school for the present; but an unmarried lady should be sent out for the work with the least possible delay.

A new school has been started by Mr. McKim in connection with his chapel, and has met with encouraging success.

Services at two additional places have been begun, one by Mr. Tyng at a dispensary owned by Japanese physicians, the other by Mr. McKim in the heart of the city. At the latter chapel there are several catechumens preparing for Baptism, and six communicants transferred from the older congregation. Efforts have been made to extend the work to regions beyond. Mr. Tyng paid two visits to Wakayama, a large town some distance from Osaka, but he has not been able to hold regular Services there. Since October last Mr. McKim and Mr. Ozawa have visited, three times a month, Koriyama, a town about fifteen miles from Osaka. A goodly attendance at the Services is reported; but it is too soon to look for any great results. There are, however, two catechumens, and we may look for an increase next year.

A wide and most encouraging field for work among women is opened to us, and what has been done at first by Mrs. McKim and Miss Michie, and later by Mrs. Tyng and Miss Mead, shows what promise there is of abundant fruit, if there were well-trained women, who could give their whole time and energies to this work. By this means access is gained to some of the higher classes, whom we are able to reach in no other way.

The number of patients at the dispensary diminished considerably during the first five months of the year, but a marked improvement took place after the return of Dr. Laning. The number of patients for the year was 3,153, of whom 1,888 were men and 1,265 were women. It gives pleasure to be able to report that St. Barnabas' Hospital is nearly completed, and will probably be ready for occupation in September. The situation of the hospital is very pleasant, and all the appointments are good; and Dr. Laning has good reason for hoping that a

large extension of his work will be seen in the near future.

TOKIO.

St. Paul's School suffered from the fact that the building, through failure of the contractor to fulfil his contract, was not finished in time to be occupied at the beginning of the session. The natural consequence was that most pupils had entered other schools before our school was ready, and only the restless, roaming ones, dissatisfied probably with other schools, found their way to us. However, an average of twenty-six for the year was reached, and Mr. Gardner looks forward with the hope that, as he will open under more favorable circumstances next session, he will have a large increase.

St. Margaret's Boarding-school for girls has grown a little, and the examinations at the end of the session showed that both teachers and pupils had worked faithfully. The contract for a school-building is about settled, and it is expected that it will be completed by the end of the year. It will have accommodation for fifty pupils.

Full or shortened Services, with sermons or addresses, have been maintained regularly, twice a week, at eight different places in the city. We feel that this is doing very little for the immense population of Tokio, equal to that of the city of New York; but it is as much as it is thought wise to attempt with our weakened force.

The Christians are showing generally much zeal and earnestness. In Tokio there is a strong feeling in favor of having one Japanese Episcopal Church, and certain converts connected with the three Episcopal Missionary Societies [two of them English] represented here are making a movement with reference to self-support. They have had several meetings to discuss the subject, and at the last one there was a general wish expressed that they should begin to collect money at the commencement of the new year. They propose to raise yen 100 (equal now to \$85 Mexican) a month. This is at the rate of yen 6.66, or \$5.69, for each baptized Christian, man, woman and child; or at the rate of yen 19.92, or \$17, a year for the heads of families and unmarried persons, who have entered into the arrangement. The scale is too high, and it is not at all probable that they will be able to give such a sum; but it

shows us something of the mind and aspirations of the Japanese. There are two motives impelling them: One a sincere conviction on the part of some that it is the duty of every Christian to support his religion; the other a feeling of unwillingness to be under the supervision or control of foreigners, and a wish to be free from this at the earliest time possible.

The ordination of Mr. Nobori Kanai and Mr. Masakazu Tai to the Diaconate on the Sunday before Easter (March 18th) marks a new stage in our work. After completing the prescribed course of studies in our Theological Seminary, extending over four years and one-half, and passing a satisfactory examination, and after having been tested as Catechists, they were admitted to the Diaconate. Since then they have been faithfully engaged in the work of their ministry, and if health and life be given them, they will, with God's blessing, do much in building up the Kingdom of CHRIST in their native land.

In this connection it must be mentioned that Mr. Nakashima, a former pupil in Mr. Quinby's School in Osaka, who has been studying and acting as Catechist there the past year, has been admitted, after examination, as a Candidate for Holy Orders.

The Rev. E. R. Woodman, who was advanced to the Priesthood on Trinity Sunday last year, has charge of a chapel and a day-school in the city, and is greatly interested in a class of young men who come to him to study English and the Bible.

VISITATION OF THE CHINA MISSION.

At the request of the Standing Committee of the Missionary Jurisdiction of China, a visit was made to Shanghai, in October, 1882, and on the Feast of St. Simon and St. Jude (October 28th) the Rev. Frederick R. Graves was advanced to the Priesthood, and Mr. Herbert Sowerby was ordained Deacon. On the 21st Sunday after Trinity (October 29th), Mr. Ching Chang Wu, Mr. Ssz Chia Hwa, Mr. Yui Yu Sih, and Mr. Yu Tang Chu were admitted to the Diaconate. At Confirmations held at the Church of our Saviour, Christ Church, Kong Wan, and the Chapel of St. John's College, thirty-four persons were confirmed.

The China Mission has an excellent property at St. John's, and appliances for carrying on a great work; but more men are sadly needed, and the absence of their sorely-

afflicted Bishop is felt deeply. May God graciously raise up the men, and restore to his former health and strength their hard-working, indefatigable Bishop.

REVIEW OF THE JAPAN MISSION.

On a review of the Japan Mission for the past year, much to encourage is seen. Better appointments for carrying on our schools and other work; St. Barnabas' Hospital well advanced toward completion; a larger number of Baptisms, with the exception of one year, than ever before; much zeal and earnestness on the part of many of the converts; a Candidate for Orders admitted, and two Japanese ordained Deacons, are reasons for great thankfulness and encouragement. But while there is much cause for rejoicing, the thoughts which continually come up—

the wide, unoccupied field, the many millions of immortal souls, who know not the Blessed SAVIOUR, the Light and Life of the world, the few, *very* few laborers to sow the good seed of the Word, and gather in the harvest for CHRIST—weigh down our hearts and press upon us beyond measure, and we can only cry to GOD for help, and earnestly entreat the Church to send more men and women to do the Master's work in this immense field, white to the harvest.

As the very least the Church should send out this year three Clergymen, a Teacher for Osaka, and two unmarried women.

Respectfully submitted.

C. M. WILLIAMS,  
Missionary Bishop of Yedo.

107 1883年11・12月号 外国委員会報告付属文書B。1883年6月30日年度末、江戸伝道主教年次報告。〔C・M・ウィリアムズ〕。585-587頁。

訳出 585頁左1行目～左下から15行目。586頁左4行目～左18行目。

年次報告を始めるにあたって、ミッションの人事における各種の異動について記述しておかなければなりません。

11年間にわたるとりわけ誠実で献身的な働きの後に、A・R・モリス師は、久々の骨休めで、1882年9月、本国に戻りました。1年間の休暇の後、去る11月にH・ラニング医師が職場に復帰し、ただちに仕事に取りかかりました。ミス・ミードは、SPGのホッパー師と6月に結婚したことで、私たちのミッションのメンバーではなくなりました。ブランシェー夫人は、彼女の子供たちを伴って、去年の秋に米国へ戻り、春にはブランシェー氏が続きました。日本で最も老齢で影響力の強い宣教師の1人であるフルベッキ博士の娘、ミス・エンマ・フルベッキ（注1）が、春にミッションに加わりました。彼女は立教大学校で英語を、〔男女〕両方の寄宿校で声楽を教えています。

#### 大阪

最新の報告書に述べられていた、英和学舎の生徒数が相当数増えるとの期待は、実現されていません。より多くの英語の講義、そして当校専従の校長に対する要求は、現在でも差し迫っており、おそらく、当校は教師が現れるまでそれほど著しくは成長しないでしょう。教員の派遣が実現してはじめて、学校は実質的な成長を遂げるでしょう。予科が付設され、生徒数は23名を数えています。

—略—

#### 東京

立教大学校は、契約者の契約不履行により、〔1882年9月の〕学期初めに利用可能となる予定だった校舎が、期限内に竣工しなかったという事実を苦しめられました。当然の帰結として、多くの生徒は私たちの学校の準備ができる前に、他の学校に入学してしまいました。他の学校におそらく納得がいかなかった、落ち着きがなく、ふらふらしている者たちだけが、私たちのもとにどうにか辿り着きました。しかしその年は平均26名に達しました。そしてガーディナー氏は、次の学期にはより良い状態で開講できることから、大幅な増加を見込んでいます。

(注1) ウィリアムズの1883年3月9日付の書簡で推薦されたエンマ・フルベッキは、同年4月10日の外国委員会で立教女学校教師として任命され(「外国委員会議事録」1883年4月10日)、立教男女両校で音楽と英語を担当した。

# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,  
 " E. A. Hoffman, D.D.,  
 " J. H. Eccleston, D.D.,  
 " Geo. Williamson Smith, S.T.D.,  
 " Henry Y. Satterlee, D.D.,  
 " Jacob S. Shipman, D.D., D.C.L.,

Mr. F. S. Winston,  
 " Lemuel Coffin,  
 " James M. Brown,  
 " Cornelius Vanderbilt,  
 " R. Fulton Cutting,  
 " Jos. W. Fuller,  
 " C. M. Conyngham,  
 " Julien T. Davies,  
 " John H. Shoemaker.

Rev. JOSHUA KIMBER, *Secretary.*  
 23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*  
 23 Bible House, New York.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

JANUARY, 1884.

### APPROPRIATIONS AND ESTIMATES.

"The conversion of the heathen is the jewelled crown upon the Church's forehead."

We thank our brother of the American Church Building Fund Commission for his beautiful phrasing of a fact so patent to the reader of the New Testament Scriptures.

We have begun to quote and we cease not yet. We turn to a number of THE SPIRIT OF MISSIONS read by our fathers forty years ago and find these paragraphs in an article entitled "The Missionary Spirit," and credited to the *Church Witness*.

Without the Missionary spirit the Church is a lie. Falsehood is stamped upon every feature of it; upon its gate-posts, its outer and inner walls, its pew-doors, its pulpits, its baptismal fonts, and even its communion tables. Without this spirit, its Priests are deceivers, and its people hypocrites. It holds in trust for the heathen nations the light of life, but imparts it not to them. It professes the religion of JESUS of Nazareth, but exhibits none of His spirit. To the command, "Go ye into all the world and preach the Gospel to every creature," it responds, "I go," but goes not. Professing to love the souls of men, receiving at Baptism the sign of the Cross in token of self-renunciation and devotion to the cause of CHRIST, it foregoes no earthly comfort, clothes itself with purple and fine linen, fares sumptuously every day, and cares not if the world perish in unbelief. Upon a Church thus belying its principles, and the religion of Him who was truth itself, God frowns in Heaven, and holy men upon earth frown; yes, even the wicked despise its contradictions. It is tolerated neither in Heaven nor upon earth; JESUS disowns, and the Spirit retires from it—it dies as a matter of course.

If the Missionary spirit be thus essential to the life of the Church, who can be willing to do otherwise than cherish it in his own heart, and in the hearts of others? Who will not aid to diffuse it throughout the whole body, and cause it to be more fruitful in offices of mercy to perishing men than it has ever been before? LORD JESUS, hasten the time when *Thy* spirit shall fill the Church.

The Church is asked by her representative Board in the Advent and Epiphany Appeal, as the least amount that will carry on the work already un-

dertaken and save her honor by closing the year without debt, for a total sum for Foreign Missions of one hundred and sixty-seven thousand eight hundred and thirty-five dollars. This does not cover, however, the unforeseen expenses that are sure to come each year, the new work which ought to be undertaken in the several fields without undue delay, the full necessities for building purposes, or the cost of sending out those additional Missionaries spoken of as needed in the Foreign Committee's last Annual Report, some of whom are even now awaiting appointment. Once more we say that the determination of the question of these necessary appointments must in large measure depend upon the contributions of the Church. For the year ending September 1st, 1881 (the legacies being less than for the two following years), the total receipts for this Department were about one hundred and eighty-six thousand dollars. That amount given this year, exclusive of "Specials," would enable the Board to make its appropriations for next year in proportion to the necessities of the several fields. The division of the total sum appropriated is as follows:

Appropriations for buildings, etc., laid over to the present fiscal year; not covered by previous receipts, - -		\$8,827 55
FOR THE MISSION SCHOOL IN GREECE, - - - - -	\$2,300 00	
To reduce the old debt on the property, - - -	500 00	
		2,800 00
FOR THE MISSION IN AFRICA (current expenses), "Specials" to be paid extra, - - - - -		18,665 00
FOR THE MISSION IN CHINA, "Specials" other than those for "building purposes" not covered by this schedule, and for "personal benefit" of workers in the field, to be applied by agreement to objects specified by contributors, but under the Appropriation,		
For Current Expenses, - - - - -	45,362 10	
For Building Purposes, - - - - -	10,100 00	
Toward Outfit of the Medical Department, Wuchang, - -	775 00	
For Travelling Expenses of Missionaries returning to the field, - - - - -	1,400 00	
		57,637 10
FOR THE MISSION IN JAPAN, "Specials" to be paid extra:		
For Current Expenses, - - - - -	24,386 25	
For Building Purposes, - - - - -	4,655 00	
		29,041 25
FOR MISSIONS IN THE HAITIEN CHURCH, "Specials" other than those for "building purposes," and for "personal benefit" of workers in the field, to be applied by agreement to objects specified by contributors, but under the Appropriation:		
For Current Expenses, - - - - -	5,400 00	
For Relief of Rev. Messrs. Jones, Benedict, and Kerr, \$150 each, - - - - -	450 00	
		5,850 00
FOR AID TO DISABLED MISSIONARIES, and the Widows and Orphans of Missionaries, - - - - -		2,262 00
		750 00

FOR LEGACY EXPENSES, including an annuity, - - - -	200 00
FOR CENTRAL EXPENSES, and cost of making the work known to the Church, somewhat as follows:	
Salaries of Officers, Clerks, etc., - - - - -	6,800 00
Rent of Mission Rooms, - - - - -	1,109 00
Board of Managers Expenses, Stationery, Books, Printing Reports, etc., etc. (proportion), - - - -	600 00
Half Salary and Travelling Expenses of Rev. W. W. Kirkby, D.D., - - - - -	1,400 00
Travelling Expenses of Officers, - - - - -	250 00
Foreign Committee Office Expenses, - - - - -	1,000 00
Missionary Box Association Expenses, - - - - -	150 00
Occasional Publications, - - - - -	2,000 00
Cost of Systematic Offering Plan (proportion), - - -	200 00
FOR EXPENSES OF THE WOMAN'S DEPARTMENT (proportion), -	1,000 00
	14,509 00
There has been appropriated, also, to sustain that Missionary work in Mexico which was approved by the Examiners sent by the Commission of the House of Bishops, <i>for the earlier months of the fiscal year,</i> - - - - -	5,247 00
A further sum is required to meet outstanding, but unmaturred, drafts and other balances appearing on the Committee's balance sheet to the first of September last (after deducting cash, etc., on hand) amounting to - - - - -	22,046 82
	\$167,835 72

The Foreign Committee lay before the Church certain specific items included in the above table for which they invite designated contributions from churches or individuals in considerable sums :

CHINA: For the rebuilding of the Clergy-House at Wuchang, -	\$3,900 00
For the rebuilding of the Men's Hospital, Wuchang, -	3,250 00
For a Home for the unmarried ladies residing at St. John's College, Shanghai (additional to an amount in hand), - - - - -	1,000 00
For refitting the Sanitarium at Chefoo, - - - - -	650 00
JAPAN: For the completion of St. Paul's School-building, Tokio, -	950 00
Deficit on lot No. 25 at Tokio, - - - - -	665 00
St. Margaret's School-house at Tokio, - - - - -	3,800 00
Additional Dwelling-house at Osaka, - - - - -	2,850 00
Additional lots at Osaka, - - - - -	1,900 00
Finishing and furnishing St. Barnabas' Hospital, Osaka, -	1,140 00

For the information of those who, having made their usual contributions, desire to take up some specific object as a memorial or otherwise, we print a table below of several matters not covered by the foregoing Schedule:

AFRICA: An additional building at Cape Mount for school purposes, say about - - - - -	\$1,000 00
CHINA: At least three more chapels to cost, with the ground, 700 taels each, at as many stations outlying from Shanghai, -	2,730 00

HART: The wants of Bishop Holly that have been repeatedly set forth by the Foreign Committee, originally stated by the Bishop in the following terms:

“We need, first, a simple dwelling-house upon the farm, where the Bishop can spend a good portion of his time in personally directing the whole enterprise. Second, we need some rude workshops for shoemaking, tailoring, book-binding and printing, for carrying on all which trades implements are being contributed by friends in the States, and instructors are in readiness here. In the third place we need a team to carry our produce to town. Lastly, some improved agricultural implements should be purchased in order to work the farm to the best advantage.”

5,000 00

To recapitulate: The sum asked from the Church to cover the items in the budget of Appropriations is \$167,835.72. Beyond this amount all general offerings will in usual course go to the necessary enlargement of the current work in the field for the next fiscal year. Besides which the Committee submit, for the information of intending contributors, the table just concluded.

It is earnestly desired that this statement, either in the pages of THE SPIRIT OF MISSIONS or in its leaflet form, may have a very widely extended circulation. Copies will be furnished in any quantity needed upon application to the Secretary.

FOREIGN MISSION ROOMS, 23 and 25 BIBLE HOUSE,  
NEW YORK, December, 1883.

### RESIGNATIONS OF MISSIONARY BISHOPS.

WE have this month officially to announce to the Church the resignation of two of our Missionary Bishops. This is, of course, a matter of very great regret; but let it not be supposed (as it appears to have been in some quarters) that, because of the vacancies in the Episcopate, the work abroad carried on by laborers in other Orders has in any degree been remitted or that it needs the less, but rather the more, the sympathy and prayers of all who profess and call themselves Christians. The contents of this number will show how actively the work in heathen lands is being prosecuted, and how hopefully it is progressing.

*Africa.*—The return of the Rt. Rev. Dr. PENICK to this country in broken health was announced in the number for January, 1882. It has been distinctly understood from the first that the Bishop had concluded that it was impossible for him to longer continue in his active duties in the field. Almost immediately upon his arrival, he conferred with the Foreign Committee, when the following action was taken, which it would have been premature to have published earlier:

*Whereas*, The Bishop of Cape Palmas informs the Foreign Committee of his intention to resign the supervision of the Jurisdiction of Cape Palmas in the following terms: “If I should not get to Tuesday’s Meeting, please say for me that I have come home to resign my Episcopal supervision of Cape Palmas, because my health will not permit of my discharging the duties of that position, . . . yet I would like the mind and desire of the Committee in this matter. I want to do what is best for the cause of CHRIST, and wish them to speak freely.”

108 1884年1月号 予算額と見積り。31-34頁。

訳出 32頁下から16行目～下から13行目。33頁下から13行目～下から8行目。

日本におけるミッションのために追加で支払われる“特別手当”：	
経常費	24,386 ドル 25 セント
建設目的	4,655 ドル 00 セント
	29,041 ドル 25 セント

日本：東京の立教大学校校舎の落成	950 ドル 00 セント
東京、25番地の不足額	665 ドル 00 セント
東京の立教女学校校舎	3,800 ドル 00 セント
大阪、追加の住宅	2,850 ドル 00 セント
大阪、追加の土地	1,900 ドル 00 セント
大阪の聖バルナバ病院の仕上げと施設整備	1,140 ドル 00 セント

pector. This prejudice has been in a measure broken down in those parts of China where the hospitals have been superintended by Sisters of Charity or other ladies devoted to that work.

As you know, the site of the proposed bungalow, to be used as a sanitarium, was secured in August last; and a month since, a contract was signed for the erection of a building large enough to accommodate two families during the summer. It will have a front of 36 feet, with four rooms, 16x14 feet, separated by a passage six feet wide running from front to rear. There will be

Other matter, in type, held over for want of

a veranda eight feet wide on the northern and western exposures. In a previous report the site itself and the surrounding country were described. I will only add that, in my opinion, the locality is healthful and desirable.

Appended to this report [but omitted from this publication.—Ed.] are classified lists of the operations performed and diseases treated during the year.

W. A. DEAS, M.D.,  
Medical Missionary.

For Report on St. Mary's Hall, Shanghai, China, see page 61.  
space.—Ed.

JAPAN.

FROM REPORT ON ST. PAUL'S SCHOOL.  
TOKIO, JAPAN, August 11th, 1883.

TO THE RT. REV. C. M. WILLIAMS, D.D. :

The report for the year 1882-83, as far as St. Paul's School is concerned, may be summed up in a very few words. Last September we opened in our old and inconvenient quarters, where the rooms were as full as they could be, with twenty-three scholars, all told, of whom seventeen were boarders, and of these six were supported on scholarships. At that time, during the preparation of plans for the new residence on lot No. 25, Mr. and Mrs. Woodman kindly assisted me in teaching the classes in the English branches. They continued this until the middle of December, 1882, when we removed to our new building, which had then been completed, after many long and provoking delays. I feel that we owe the Committee and yourself many thanks, the Committee, for their generous appropriation, and you for your consent to combine the Theological School, which you had so nearly completed, with the Boys' School, enabling us thus to make a much handsomer building than the appropriation alone would have permitted.

We moved to our new quarters December 19th, with twenty scholars, of whom fifteen were boarders. Thinking, now that we had room to expand, that the school would grow rapidly, I thought it best to increase the number of teachers, which I did by engaging a teacher of Chinese, and one for the primary department, who would act as a proctor, living in the building with the boys. As far as increase in the number of scholars was concerned, the step was almost a fruitless one, though in February we numbered thirty scholars, who gradually fell off until, at the examination, in June, there were but seventeen present.

We have had much to contend with this year, which I trust we will not have in

the coming school-year. In the first place, it was unfortunate that we had to open the school in September in such confined quarters. Had we been able to open in our new building, I am sure that our number would have been greater. In January, for new scholars we were only able to get a few of that roaming, restless class of Japanese students, wandering from one school to another, until they find one where they can have their own way. The statistics mentioned herein will show that they did not remain long with us. We will not have this difficulty to contend with next fall, when I hope we will open with a long list of new scholars, who, entering the school as it opens, will not be so easily drawn away as those who have left another school about mid-year, dissatisfied and unsettled as to where they shall go.

Personal ambition, the interference of relatives and friends, as well as that of the Government in the enrolment of young men for the army, have also somewhat impeded our progress the past year, in a very discouraging way. The ambition of one young man, to climb the ladder of learning in a day, has robbed us of one of our scholarship students. Relatives and friends have withdrawn another, also on a scholarship, in order to send him to the University, and, I fear, to get him away from the influence of Christianity, which was beginning to work upon him. An attempt made by a society for encouraging young students from a particular part of the country, was almost the means of taking away one of our most promising holders of a scholarship, and it was only after a most desperate struggle with him, that he yielded to our persuasions to remain with us. Had it not been for a fortunate means of escape from service in the army, by attending the Government School of Telegraphy, we would have lost another very promising young man, and he also was supported by us. We cannot help feeling the loss of the first two, especially the sec-

and, who had been doing remarkably well in his studies, and was making excellent progress. They both have promised to return the money spent upon them by us, when they are in a position to do so; but how much their promise is worth remains to be seen; however, as I look at it, the loss of the money is not so much to be deplored as the loss of confidence in them, which is naturally reflected upon others of their class. Their entire lack of gratitude is almost painful to witness.

We are to be congratulated, I feel, on having been able to save the other two spoken of. All these cases serve us as good lessons from which we learn that, with the holders of scholarships we must adopt some measures that will bind them to us, so that it will be impossible for them to withdraw, or be withdrawn, until they have been with us a fixed number of years.

At the examination in June, fourteen boys attained very good averages and will be advanced in the fall. The others, not having passed so well, will be required to remain in the same class for another year.

Probably the most satisfactory and encouraging circumstance I have to mention this year is the fact that, as the result of your teaching of the Bible\* in the school, so great a proportion of the students have been led to seek after the great truths we have come so far to bring them. All of the eight boarders remaining for examination are either baptized and confirmed, or are preparing for Baptism, and of the nine day-pupils three are also preparing for the same Sacrament. I am sure this is reward enough for our year's work; and I feel that the credit is due to your teaching and your subject, which I hope you will be able to continue to the glory of God and the upbuilding of His Church among this people.

The result of Miss Verbeck's work in the school, though she only began to teach the latter part of May, is evident to every one attending the Services held in the school-building, in the vast improvement in the singing. Miss Verbeck has not only rendered very valuable service in this respect, but has also relieved me of some of my former work in teaching English, thereby giving me time to take up certain branches with the higher classes which I had been obliged to neglect owing to the number of branches that fell to me in the absence of another foreign teacher of English. I look

forward with much pleasure to the prospect of having an experienced teacher, the Rev. Mr. Cole, join us next fall. If the school grows, as I trust it may, we shall certainly require his services as well as those of several others. I wish we might, as is the case with other Mission schools, have three male members of our Mission devote themselves entirely to instruction in St. Paul's School. If we expect to compete with other schools in Tokio, we cannot have less than three instructors, and if we are going to try to stem the flood of atheism and skepticism pouring out from the University, we can only do it by putting ourselves on a par with this institution in the range of studies and number of instructors of an institution surpassing it. I do not look for the immediate consummation of such a plan, though I hope it will not be long before the Church may see her way clear to answer our appeal and establish a college, worthy of her and her cause. Such, it seems to me, would prove the most potent factor we could possibly devise for Christianizing Japan.

In addition to my direct work of teaching, and acting as Treasurer of this station, since January 1st, I have also to report the completion of the residence on lot No. 25, in April last, at a cost of \$4,106.24, exceeding the original appropriation by \$606.24, which is explained by the great rise in the value of Japanese paper money, just after the signing of the contract, a rise from 71½ to about 83.

I have also prepared plans for the new St. Margaret's School, which I hope we shall see built before the end of this year.

J. McD. GARDINER.

#### REPORT ON ST. AGNES' SCHOOL.

OSAKA, JAPAN, July 9th, 1883.

TO THE RT. REV. C. M. WILLIAMS, D. D. :

St. Agnes' School closed on the 29th of June. The number of pupils was thirty-four in all; boarders, twenty-two; day pupils, twelve. Since my last report, five have been added to our number of boarders. The number of day pupils is the same as last year. The attendance during the past term has been regular, and the progress in the different studies very satisfactory, as proved by the examinations at the close of the school. We have now twenty-one scholarships. All but one are occupied. That one will be filled in a few weeks by a girl from an adjoining province. There are two others applying to enter the school upon scholarships, and five to enter as self-supporting boarders (we have two permanent boarders of this class in the house now); but we are so crowded as somewhat to endanger the health of those now in the house. I

\*In forwarding this report, Bishop Williams requested that Mr. Gardiner's reference to himself should be omitted from it, if published. In view, however, of certain impressions which have been formed (under misunderstanding) that the Bible is not taught in our schools in Japan, we feel it to be our duty to include Mr. Gardiner's reference to the Bishop's work in St. Paul's School, in this publication.—[Ed.]

hope we may soon have suitable accommodations for the school. I believe if we only had sufficient room, we should soon have any number of paying boarders. I was forced to give up the Woman's work about the last of February, on account of lack of health. O Fuku San, with Mrs. Ozawa's help, carried on the meetings, until Mrs. McKim was able to resume them. The meetings were well attended and seemed to promise good results during the time I was able to go to them, and I believe they have been even more satisfactory of late.

BELLE T. LANING.

REPORT ON ST. MARGARET'S SCHOOL.

TOKIO, August 10th, 1883.

TO THE RT. REV. C. M. WILLIAMS, D.D.:

Since taking the principal charge of St. Margaret's School, Tokio, in June of last year, I have to report a change for the better, to begin with, in the way of residence and school room. The school came into the same house with us at that time (No. 26 of Mission property), where it has remained ever since, much more pleasantly and conveniently situated than ever before. It must still be considered in a transitory state, however, not yet having reached its final and proper destination—the building appropriated for it.

This first step toward improvement has been followed by others, some of greater some of less importance. Of the former, one upon which we all have reason to congratulate ourselves, but the school especially, was the appointment of Miss Verbeck as a member of our Mission in the spring. She began almost immediately to teach vocal music, a branch of instruction sorely needed in both this and St. Paul's School, and in a short while, less than two months I think, at the final examinations, the girls gave most satisfactory evidence of rapid progress under her instructions. Since Mrs. Blanchet left for her vacation, the musical instruction of any kind, until Miss Verbeck joined us, devolved principally upon me.

Miss Riddick has had charge of the whole of the English Department, and in addition has taught some classes in music.

If it had not been for the handsome cabinet organ sent out to the school through the kind exertions of the Rev. Henry C. Mayer, and which arrived in time for the opening of the school last September, the girls would not have gone on with music at all, as my voice, never very strong, failed entirely so far as singing was concerned, owing to a throat trouble which stubbornly refuses to yield to any treatment. So the organ has been of the greatest benefit and service, giving us reason daily to remember with

loving gratitude Mr. Mayer and the kind friends who helped him to provide us with it.

I am glad to say that, though my health has been too delicate to allow me to do any outside work among the women, as heretofore, I was able to teach music and translation (English into Japanese) until April 10th, besides having had the entire care and responsibility of the girls for nearly two months during the winter, while the Japanese matron, Mrs. Komiya, took her vacation, which she had given up in the summer, because, it being a very bad cholera season, the girls were not permitted to go to their homes as usual for fear of contagion.

I am thankful to say that all of our pupils escaped this dreadful disease, although soon after they came into the house with us, our hearts were saddened by the death of one dear little girl, O Mitsu San, of *kakke*, a no less horrible illness, to judge of it from her sufferings. She had been baptized, and was nursed most tenderly and faithfully to the last by Miss Riddick.

With this exception, the number of our little band was not diminished, but increased by eight more pupils during the course of the year. The list now numbers nineteen, two being day pupils. Seventeen of them are supported, ten being provided with scholarships. Eleven have been baptized, and four confirmed; four having been baptized by Mr. Blanchet on last Easter Sunday at his chapel, and two having been confirmed there by yourself on the 17th of last December. Since the 5th of March last the school has been at No. 26 under the care of the matron, Mrs. Komiya, as we found it expedient to remove to No. 38 at that time, thereby giving the school, and ourselves also, less cramped accommodations.

I must write a word in praise of Mrs. Komiya. As matron, she works in the interest of the school with such genuine, hearty good will and earnestness, that it shows marked improvement from her management. She has been sewing-teacher for several years; was also my linguistic teacher, and is now Miss Riddick's.

After I was obliged to give up teaching in April, Mr. Nuki of St. Paul's School was engaged as teacher of translation. Mr. Suzuki, teacher of Japanese and Chinese, engaged last September, has given general satisfaction; and upon the whole, all things considered, I think we have reason to feel encouraged as to the progress already made, and to look forward hopefully to the future growth and influence of the school for the cause of JESUS CHRIST and His Church in this beautiful, but benighted land. May His blessing rest upon it and upon all of our endeavors to advance His Kingdom.

FLORENCE R. P. GARDINER.

109 1884年1月号 日本。立教大学校の報告から。〔J・マクドナルド・ガーディナー〕。1883年8月11日、東京。45-46頁。

訳出 45頁左20行目～46頁右下から25行目〔全文〕。46頁左下から8行目～左最後の行まで〔原注〕。

〔東京〕神学博士C・M・ウィリアムズ主教へ

立教大学校に関する限り、1882-83年の報告書は、相当簡潔な言葉で要約し得ます。昨年(1882)の9月私たちは古い不便な敷地で開校しました。教室は合計で23名の生徒で一杯になりました。この内17名は寄宿生で、これらの内6名は奨学金の援助を受けていました。当時、25番地に建てる新しい住宅のための計画を準備している間、ウッドマン夫妻は親切にも、英語部門の何クラスかを教えることで援助の手を差し伸べてくれました。夫妻は、長くやきもきするような度々の遅延を経て、ようやく完成した新校舎へ私たちが移転した1882年12月の半ばまで、授業を続けました。私が感じているのは、私たちは〔外国〕委員会とあなた自身に大いに感謝すべきであるということです。委員会については、寛大な支出に対して、そして、あなたについては、ほとんど完成間近になっていた神学校を、男子校に統合することにあなたが承諾したことに対してです。これにより私たちは、単独の予算額で認められるよりもはるかに見事な校舎を作ることができるようになったのです。

12月19日、私たちは20名の生徒とともに私たちの新しい敷地に移転しました。生徒の内15名は寄宿生でした。私たちは拡張の余地があったことから、当校がおそらく急速に成長するだろうと考え、教師の数を増やすのが最善と考えました。私は、漢文の教師1名と、少年たちとともに校舎で生活を送る舎監を務める初等部用の教師1名を雇うことで、それを実施しました。学生数の増加に関する限り、方策はほとんど実りがありませんでした。2月に生徒数は30名を数えましたが、生徒はだんだんと減り、試験期間の6月に出席していたのは、ほんの17名でした。

私たちは今年、取り組むことがたくさんありましたが、私見では、来年はそのようなことはないだろうと思っています。第1に、このような狭い敷地で9月に開校しなければならないことが不運でした。新しい建物で開校できていたならば、私は、生徒数はもっと多くなっていただろうと確信しています。1月、新入生として、私たちはどうにか、自ら思い通りの学校を見つけるまで、ある学校からまた別の学校へとわたり歩く、例の彷徨い歩く落ち着

きのない日本人学生たちの一団の数名を得ることができました。このなかに述べられた統計の数字は、生徒が私たちのもとには長く留まらなかったことを示すでしょう。来秋には、取り組みを要するこうした困難さは伴わないでしょう。私たちは、新入生の名が連ねられた長い名簿をもって開校するだろうと思っています。入学先に満足せず落ち着けずに学期半ばには別の学校へ去ったような、開校に合わせて入学してくる新入生たちほどには、容易には退学しないでしょう。

軍隊へ若者を入隊させるという政府による干渉だけでなく、個人的な望み、親類や友人による干渉もまた、過去に、相当に士気をそぐような方法で、幾分か私たちの進歩を妨げました。一朝一夕のうちに学問の階段を上するというある青年の野望により、給費生の1人が私たちから奪われました。また、親類や友人が、これとは別の給費生を退学させました。これは彼を大学へ送るため、そして、私はおそれているのですが、彼を感化し始めたキリスト教信仰の影響から彼を離れさせるためでした。この国の特定地域出身の若い学生たちに働きかけるための団体による試みは、ほぼ、私たちが抱える最も優秀な奨学金受給者の1人を連れ去るためのものでした。彼が説得に応じ、私たちと共に残るようになったのは、彼と最も熾烈な争いを交えた後でのみのことでした。官立の電信学校に出席することで兵役を免れるという都合の良い手段がなかったら、私たちはもう1人大変有望な青年を失っていたでしょう。彼もまた私たちによる支援を受けていました。私たちは最初の2人を失ってしまったことが残念でなりません。特に2人目の生徒は著しく学業に秀で、すばらしい進展を遂げていました。両名は、彼らが奨学金を返還できる立場になった際に、私たちに支払った学費を返還すると約束しました。彼らの誓約にどれほどの価値があるかは、現時点では不明です。しかし、私が思うに、資金の損失は、彼らへの信頼の喪失ほど遺憾に思われるものではありません。こうしたことは、当然のように彼らのクラスの他の学生たちに反映されるのです。彼らが感謝の念をまったく欠いていることは、周囲にとって見るに絶えません。

先ほど話題にしたこの他の2名の生徒を救うことができたことについて、私たちはほめたたえられることになるだろうと思います。こうしたこと全てが教訓として私たちの役に立っています。私たちが学んだのは、奨学金受給者に関して、私たちとともに特定年限まで過ごすまで、彼らが辞める、あるいは辞めさせられることが不可能となるよう、私たちは、彼らを私たちのも

とに拘束する何らかの方策を講じなければならないということです。

6月の試験で14名の少年が高い平均値を達成しました。そして秋にはさらに進級します。それほど良くなかった他の者たちは、もう1年同じクラスに残るよう求められます。

おそらく、今年最も満足でき、かつ励みになる出来事として私が言及しなければならないのは、あなた〔ウィリアムズ主教〕が当校で聖書（原注）を教えた結果として、かなりの割合の学生が、私たちがこれまで彼らにもたらそうとしてきた、偉大なる真理を追究するように導かれたという事実です。試験のために残った8名の寄宿生全員が受洗するか、堅信礼を受けるか、または洗礼を受ける準備をしています。9名の通学生のうち3名もまた同様の sacrament〔洗礼〕の準備をしています。私たちの今年の事業として、これは十分な報酬であると私は確信しています。そして、その功績は、あなたの教えとあなたの科目によるものと私は思っています。神の栄光と日本人の教会の構築に向かって、あなたが続けられることを私は期待しています。

この学校でのミス・フルベッキの働きの結果、彼女はまだ5月後半から教えはじめたばかりなのですが、校舎で行われている礼拝に参加した人すべてが、歌唱において著しい進歩を遂げていることが明確に現れています。ミス・フルベッキは、この点で大変価値ある貢献をなしただけでなく、英語を教えるという従来の作業から幾分か私を解放してくれました。それにより、英語を受け持つ外国人教師がもう1名不足していたなかで私に降りかかった分科の数のために、おろそかにすることを余儀なくされていた上級クラスを伴う分科の幾つかを受け持つ時間が私に与えられています。私は、経験豊富な教師であるコール師が、来秋に私たちのもとに来てくれるのを、期待を込めて大変心待ちにしています。もし学校が成長すれば、私はそうなると信じていますが、他の人たちと同様に彼の尽力がきっと必要とされるにちがひありません。他のミッション・スクール同様、私たちは立教大の講義に専念するミッションの男性メンバー3名を抱えられればと思っています。もし私たちが東京の他の学校と競合するつもりならば、教師が3名未満ではいりませんがありません。そしてもし総合大学から溢れ出てくる無神論と懐疑論の洪水を食い止めようとするつもりなら、私たちが唯一できることといえば、教育機関として学習の幅と教師の数でそれを上回り、この教育機関〔総合大学〕に対等に伍するようになることです。私は、こうした計画の早急な成就を求めているませんが、すぐにでも教会が自身の立場を明らかにし、私たちの要

請に応え、教会自身とその大義に相応しい、カレッジを1校設立することを望んでいます。私が思うに、こうしたことにより、日本をキリスト教化するために私たちが考えられうる最重要の要因が判明することでしょう。

教壇に立って教える、そしてこのステーションの財務委員として活動するという直接的な活動に加えて、1月1日から、私は、25番地の住居の完成についても報告しなければならなくなっています。去る4月に、4,106ドル24セントの費用で住宅は完成しましたが、この額は元来の予算額を606ドル24セント上回っています。これは、日本の紙幣の価値の高騰によって説明されます。すなわち、日本の紙幣の価値は、ちょうど契約署名した後、71と2分の1から約83と2分の1へと値上がりしました。

私は新しく立教女学校に向けた計画も進めています。私は、今年末の前にこの学校が建設されることを希望しています。

J・マクドナルド・ガーディナー

(原注) この報告書を送る前に、ウィリアムズ主教は、もし刊行するのであれば、ガーディナー氏が彼〔ウィリアムズ〕自身について言及した部分をそこから削除するよう求めた。しかしながら、(誤解のもと) 聖書は日本にある私たちの学校で教えられていないとの印象が形成されてしまうという意図から、私たちは、この刊行物は、立教大学校での主教の活動についてガーディナー氏が言及した部分を含めるのが、私たちの義務であると感じている。

注記：1882年12月19日に築地居留地37番に移転した立教学校は、新校舎に「立教大学校」の名を刻んでいる(貫民之介「立教学院小史」1908年)。これにより、貫元介は、築地壱丁目二拾三番地の立教学校の「私学閉業届」を、1883年1月23日付で東京府知事に提出した。

110 1884年1月号 日本。立教女学校の報告。1883年8月10日、東京。神学博士C・M・ウィリアムズ主教へ。〔フローレンス・R・P・ガーディナー〕。47頁。

訳出 47頁左下から32行目～左下から19行目。47頁右下から15行目～右下から13行目。

〔東京〕改善に向けたこうした最初の方策には、他にも〔方策が〕続いています。いくつかはより重要であり、いくつかはそれほど重要ではありません。前者のうち、私たち一同が喜ばしく思うのは、当校には特に〔言えることですが〕、春に私たちのミッションの一員としてミス・フルベッキが任命されたことでした。彼女は、当校と立教大学校の双方で痛切に必要とされていた教科である声楽を直ちに教え始めました。そしてまもなく、私が思うに2ヶ月に満たない間に、少女たちは彼女の指導のもとで、最終試験において、これまでにない急速な進歩を見せました。

—略—

4月に私が指導をあきらめることを余儀なくされた後で、立教大学校の貫氏（注1）が翻訳の教師として雇用されました。

（注1） 貫元介。

given in the last number, speaking of the candidates from this and the other Institutions, says:

"This number confirmed [nineteen] on their own earnest solicitation, and with no urgency to come forward by sermon or otherwise, is one proof among others of the general and pervading religious influence of our Institutions."

REPORT OF THE REV. WILLIAM J. BOONE.\*

The Rev. WILLIAM J. BOONE reports for the year ending June 30th, 1883, that Divine Service was conducted, under his direction, in three places, namely, in the Chapel of St. John's College, in the Chapel of St. Mary's Hall and in the library of the College. The average attendance at the Services was one hundred and thirty natives and ten foreigners. The total number of Services on Sundays was 1,156, and on other days, 2,104. Three native adults, one native infant and one foreign infant were baptized. Fourteen natives were confirmed, and the communicants number forty. Three boarding-schools and three Sunday-schools were under his care.

In continuing his report, Mr. Boone says:

My personal report this year is a simple one after the school reports are closed. I have taught simply Theology, Biblical Ex-

egesis of the Old Testament and Systematic Theology, "The Fundamental, Saving and Moral Truths of Christianity," by Luthardt, Sadler's "Church Doctrine, Bible Truth" and "Emmanuel," and lastly we had begun Pearson on the Creed. As we study, I also translate a full abstract, or the text itself, as may seem best, of the books I use orally with my class. Up to November, I shared the Services in English, at the Church of Our Saviour, Hongkew; but since then have kept up the three Services at St. John's on Sunday, the Rev. S. C. Hwa, Deacon, assisting at the afternoon Service. . . . A lecture is delivered on Wednesday evenings at St. Mary's; a Service for deepening the inner life is held with our theological class on Fridays in my study (where Mr. Sayres alternately leads), and frequent Evening Prayer in English on Sundays, for those who are unable to go to the Church of Our Saviour, and daily Morning and Evening Prayer at St. Mary's Hall are my list of Services. The meetings of the Standing Committee, the general correspondence both here and for the home mail and the petty and general accounts make calls on my time; but on the whole I have been well, and equal in some degree to all that has fallen to me. . . .

I feel that the late examinations are full of encouragement and I was also greatly pleased at the hold Mr. Woo had secured at the new points opened during the last year and which, as a rest, I visited at the Easter recess, and of which I wrote at the time.

JAPAN.

THE REV. J. THOMPSON COLE, whose arrival at Tokio was announced in the last number, has written a very bright letter speaking of his pleasant surroundings and promising to write about things of interest for the Church at large at an early day. He adds that for the present he is studying the language four hours a day, teaching mathematics in St. Paul's School, preaching in English every other Sunday at the chapel, and conducting Evening Prayer in the same tongue as often in the school chapel.

REPORT OF REV. C. T. BLANCHET.\*

The Rev. Mr. Blanchet, now on vacation in the United States, appended to his statistical report of work done by him during the year ending June 30th last, certain additional remarks, as follows:

\* Received too late for the October number: crowded out of the January number.—[Ed.]

Besides the regular Services at Christ Chapel, Kanda, much of my time was occupied in teaching Canon Law in the Divinity School, giving the class a summary of Archbishop Potter's work on Church Government, Blunt's "Hand-book of Church Law," the Canons of the General Councils and of our own Church. I also conducted the regular canonical examinations previous to the ordination of two of our young graduates, and had the pleasure of presenting them to the Bishop for admission to the Sacred Order of Deacons. One of these, I am happy to say, is now keeping up the Services at Christ Chapel during my absence.

I also had the satisfaction of taking part in the completion of the "Vocabulary of Biblical, Religious, Moral and Ecclesiastical Terms," which occupied most of my spare time for the last two years. Arrangements have been made for its publication, in monthly instalments, in "*The Chrysanthemum*," a magazine published in Yokohama. About the middle of April I attended a

Conference of all the Protestant Missions in Japan, held at Osaka, where matters of common interest were pretty fully discussed, and despite the great diversity of opinions expressed, a wonderful harmony prevailed. It was generally agreed (1) that it is a mistake for Missions of limited resources to try to occupy the whole of a field at once, and that it is better to have one strong centre of operation than several weak stations; (2) that it is a poor policy to have more than one Mission representing the same Church, or Denomination, in the same city, . . . (3) that all Missionaries who are expected to teach or preach in the vernacular should be required to go through a prescribed course of study in the language, and to pass certain examinations before attempting to teach or preach in that language, and that they should not assume, nor be required to undertake responsible work before having passed said examinations in the language; (4) that the first term of a Missionary's service in Japan [before vacation] should be shorter than the second and third terms; *e. g.*, the first term, about five years, the second term about eight years, and after that about ten years for each term; (5) that the native Christians should be taught and encouraged to assume the support of their own places of worship and other Christian work as soon as possible, and that the Missionaries should try to devise a uniform schedule of gradual retrenchment of foreign support, in proportion to the growth and strength of the native congregations.

There were over a hundred persons present, including the ladies, and most, if not all, returned to their several homes and work, feeling amply repaid for the time and ex-

pense involved in their attendance at said Conference.

#### OUT-STATION WORK, OSAKA.

The Rev. JOHN MCKIM writes:

I had the great happiness, on the twentieth Sunday after Trinity, of baptizing the first fruits of my work at the Awaji Machi Chapel. Four adults were received into the Church, three men and one woman; their ages are respectively sixty-seven, sixty-four, eighteen and fifty-four. I believe them all to be sincere and to have an intelligent appreciation of our holy religion. The wife of one of the men who was baptized says her home has been like heaven ever since her husband made up his mind to become a Christian.

I have a regular helper now in Mr. Tanaka. He is intelligent, a good speaker and very zealous; two of his sisters are scholars in St. Agnes' School; they are all very energetic and we sometimes call them the steam-engine family. A brother of his has been a Buddhist priest, and like the rest of the family, was a zealous believer in Buddhism. Tanaka after becoming a Christian corresponded with this brother, urging him to renounce Buddhism. This correspondence continued for two years and at times was rather heated on both sides. Last summer Tanaka thought it about time to bring matters to a climax; he therefore went to his brother's province and in personal interviews finally persuaded him to give up his temple, the revenues of which brought him a good income, and return with him to Osaka. He now attends St. Timothy's School and studies diligently. If he becomes a Christian he will, I think, like his brother, be a very zealous one.

#### HAITI.

##### THE APPROPRIATIONS FOR RELIEF.

In the last number the action of the Foreign Committee appropriating \$150 each for the relief of three of the Haitien Clergy and their families was set forth, and an appeal was made for contributions designated to meet the payments under this appropriation and for the further and efficient relief of the Clergymen named and other sufferers by the civil war in Haiti. Under date of December 8th, Bishop Holly, having just heard of this, writes:

"A thousand thanks for the generous action of the Foreign Committee and for the zeal and interest in our suffering here that you have manifested. God will reward you all for your labors of love. I have at once drawn in favor of the Rev. Messrs. Benedict and Jones for the amounts allotted them."

The Rev. Mr. Jones responds under date of December 10th, in a letter from which we furnish extracts beyond. The other Clergy have not yet been heard from.

##### LETTER FROM BISHOP HOLLY.

PORT AU PRINCE, December 8th, 1883.

The present Advent Season has been signalized in our labors at the Haitien capital by the opening of a Mission station in the southern section of the city, called Morne-à-tuf.

It is our first effort in that quarter of the town. We have not ventured to do so before, from a desire not to manifest anything of religious rivalry or a sectarian spirit, as two small Methodist congregations are es-

- 111 1884年2月号 日本。〔J・タムスン・コール師〕。98頁。  
訳出 98頁左34行目～左45行目。

〔東京〕最新号で東京への到着が通知されたJ・タムスン・コール師はとも明るい内容の手紙をしたため、心地よい環境について語り、そして胎動期の教会全体にとっての関心事について書くことを約束した。彼は、現在、1日に4時間日本語を習い、立教大学校で数学を教え、日曜日に隔週で、チャペルにおいて英語で説教をし、学校の礼拝堂でしばしば話すのと同じ言語で、夕の礼拝を行っているにつけ加えている。

注記：遣日宣教師ジョン・タムスン・コールは、1883年8月30日にニューヨークを出航し（SM誌1884年1月号、37頁）、10月5日に東京に到着した（1883年10月5日付コール書簡）。

- 112 1884年2月号 地方のステーション事業、大阪。〔ジョン・マキム師〕。  
99頁。  
訳出 99頁右下から24行目～右下から20行目。

〔大阪〕彼〔タナカ〕は今、英和学舎に出席し、勤勉に勉学に励んでいます。もし彼がキリスト教徒になったら、彼の兄弟と同じように、大変熱心なクリスチャンになると思われます。

seven years ago, on Whitsunday, you were confirmed. Thirty-three years have you been CHRIST'S ambassador and Minister to your countrymen, and twenty years this November have you broken the bread of life for the sheep gathered into His fold from among the heathen world about us. How many have you baptized who are gone to rest, while you are spared to labor and baptize as we trust many more into the Kingdom of Light and Truth. The early workers to whom you looked up are gone, and a younger generation rejoice to see the seed they planted bearing its fruit; and we may trust that you may long be the link to bind us to the faith and love that bore the early burdens and trials of this work. All is not made ready yet for the great harvest of souls, but you must feel that God has been gracious and given His blessing on much of your work, and for this with you we would praise GOD this day. We hope your health and strength

may continue, and your home-life and the happiness and usefulness of your children be as light on your path in the years to come, and, above all, that you may feel our LORD and Saviour JESUS CHRIST ever nearer to you as you draw more near the day for the



THE REV. KONG CHAI WONG.

putting off of this veil of the flesh. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee and be gracious unto thee. The LORD lift up His countenance upon thee and give thee peace both now and evermore. Amen.

(Signed)

W. J. Boone,  
W. S. Sayres,  
Y. K. Yen,  
H. N. Woo,  
*Co-Presbyters.*  
S. H. Yang,  
S. L. Chun,  
Z. S. Yen,  
C. C. Wu,  
S. C. Hwa,  
Y. Y. Sih,  
Y. T. Chu,  
C. P. Hsia,  
*Deacons.*

Mr. Wong's support has been provided for several years by Mr. Robert Treat Paine, Jr., of Boston.

## JAPAN.

## NOTES OF THE MISSION.

It will not be necessary to remind our readers of the earnest call that has been made for the past two or three years by the Foreign Committee for a head master for St. Timothy's School, Osaka. In a letter recently received, Bishop WILLIAMS renewedly urges the speedy appointment of such an one. Although there have been two or three applicants for the position, they were not found suitable. The Bishop writes:

Is there no prospect of securing a competent teacher for St. Timothy's? There does not seem much hope of success until there is one who can give his whole time and mind to it. . . . The school may have to be closed. . . . It has been tried long enough to show that there can be no great improvement looked for without a man to give more time to it. . . . We must have a teacher for the school here if it is to go on. I am not particular about his being a layman. If a Clergyman, well fitted for the work and willing to give his time to the school, could be found, he would in many

respects be better than a layman. . . . But another difficulty occurs—whether the teacher be a Clergyman or layman. We have no dwelling here and there is no possibility of getting one for a married man at present.

The Bishop means that the land is not to be had at present upon which to build. He continues,

A single man could live with the Rev. Mr. Morris, and so there would be no difficulty on the score of a dwelling-house. Can you get a single man? The matter is pressing and should be settled soon.

The Rev. ARTHUR R. MORRIS writes of his recent voyage hence to San Francisco pleasantly, as follows:

I reached San Francisco on the 23d of December, after a very pleasant voyage. I can heartily recommend the Panama route to any one in search of a delightful temperature and beautiful scenery. On the Pacific side we were in sight of land all the time, and frequently saw mountains and volcanoes twelve and fourteen thousand feet high. Of course in point of speed this does not compare with the transcontinental route.

I am sorry to say that I just missed a steamer for Japan which sailed on the 22d, the day before we arrived.

The Rev. JOHN McKIM, under date of Osaka, December 2d, writes:

I wish to acknowledge the receipt of a check for \$15, from Mrs. Belt of Cedar Rapids, Iowa, as a "special" for my work.

Last Sunday the Bishop confirmed at my chapel in this city a class of six, and in the afternoon at St. Timothy's a class of eight. The Bishop is to stay with us over Christmas.

We have been living since the first of the month in a Japanese house, just off the Foreign Concession. We are quite comfortable.

The friends of the Rev. J. THOMPSON COLE will be glad to hear what he says about himself, under date of Tokio, December 22d.

Time has passed so quickly and in the main so pleasantly that I can hardly realize that two months have elapsed since I last wrote to you. I am teaching in the school an hour and a half each day, but beyond that I do not seem to myself to be doing very

much. In the close of the letter you gave me in New York, you said "your first real business will be to get the language," and so I find it. Without it nearly all other work is a sealed book to me, and "to get it" no easy task. It seems slow, very slow work, but promises reward for all trouble. Now, I am looking at Japan and the work through other people's eyes, so I cannot tell you much about it at first hand. It has been a very great pleasure for us to have Bishop Poole [English] here. He remained in Yokohama a week after his arrival, awaiting the return of Bishop Williams, who had gone to Osaka.

Bishop Poole . . . came to Tokio for a short visit, and all are not a little pleased with him. The girls' school-house is finished and on Christmas day will be opened by having there the Christmas feast for the Christians and the two schools. In appearance and finish it is the equal of similar ones at home. I think Mr. Gardiner will have photographs of it, and the other buildings, sent you soon, for he expects to have them taken next month. In the yard of this building there has been erected a small gymnasium, and we hope by this means to provide exercise for the boys. They never take any, as it is, and this may be very useful in encouraging them to do so. The soldiers here are compelled to take regular gymnastic exercise besides the usual drill with arms. It is necessary to do this to make good soldiers out of them, and those of the boys here who can thus acquire a better physical constitution will be better soldiers in the spiritual warfare.

Mr. J. McD. GARDINER has had the pleasure of shipping recently for the Bishop Seabury Mission, Minnesota, a pair of Japanese bronze storks given, it is inferred, by a lady traveller. He says:

I wish we might find some one as liberally disposed towards St. Paul's School, Tokio, as the lady who presents these storks to the Seabury Mission. We are very much in need of apparatus, chemical and physical.

I am going down to Yokohama hoping to purchase a frictional electric machine and an air-pump at an auction of the stock in trade of a maker of these instruments who is selling out. I hope to get these two instruments at the auction, and hope some one at home will contribute to pay for them, and even send us additional appliances. Scientific lectures, illustrated by experiments, with good and full apparatus, would, I think, attract many students to our school.

113 1884年3月号 日本。ミッションの記録。142-143頁。

訳出 142頁左下から10行目～143頁左6行目。143頁右下から21行目～最後の行まで。

〔大阪〕過去2、3年にわたって、外国委員会によって大阪の英和学舎の校長を求める強い要望があることを読者に想起させる必要はないだろう。先般、手元に届いた書簡のなかで、ウィリアムズ主教は改めてこうした人材の早急な任命を訴えている。その職に対して2、3の志願者がいたが、彼らは相応しくなかった。主教は書いている。

英和学舎のために有能な教師を1名確保する見込みはないのでしょうか。全身全霊を教育に捧げられる者が現れるまでは、あまり良い結果は期待できないようです…。学校は閉校しなければならないかもしれません…。学校に対して、さらに多くの時間を捧げられる人材なくして、なんら進歩はなされえないことは十分なほど長らく試みられてきました…。学校を続けるならば、学校のための教員をここで確保しなければなりません。私は教員が信徒であることについては、特にこだわりません。もし仕事によく適合し、喜んで自分の時間を学校に提供できる聖職者を探し当てることができれば、彼は様々な面で一般信徒よりも相応しいでしょう…。しかし、これとは別な問題が生じています。すなわち教員は聖職者であるべきか、一般信徒であるべきかということです。私たちは、ここでは住宅を持っていません。このため現在、既婚の男性用の家を得る可能性はありません。

—略—

〔東京〕J・マクドナルド・ガーディナー氏は、先般ミネソタのシーベリー主教ミッションのために、推測するに、ある女性旅行者から与えられたと思われる日本のブロンズ製のコウノトリのつがいを発送するという光栄に浴した。彼は述べている。

シーベリー・ミッションに対してこれらのコウノトリを贈ってくれたその女性と同じくらい寛大に、東京の立教大に心を向けてくれる者を私たちが見つけられれば私は願っています。私たちは、化学および物理の実験器具を大いに必要としています。

私は、摩擦電気装置とエアポンプを、これらの装置の製造者が在庫品を処分している競売で購入したいと思って、横浜に赴くつもりです。私は、競売

でこれら2つの装置を入手でき、本国の誰かがそれらの支払いのために寄付をしてくれて、そして私たちに追加の器具を送付してくれることを期待しています。立派で充実した装置を使って、実験によって実証される科学の講義は、私たちの学校に学生をたくさんひきつけることになるだろうと私は考えています。

*GREAT NEED OF ADDITIONAL MISSIONARIES IN JAPAN.*

IN the last Annual Report of the Foreign Committee, the Church was informed that there should be appointed for the Japan Mission, at the least and as soon as might be, two Clergymen, one Physician, a Head-Master for St. Timothy's School, Osaka, and two Christian women. It is a subject of great rejoicing that, in the meantime the physician has been appointed, and that substantial contributions have been received specifically for the needful expenses, more than eight hundred dollars being acknowledged in this number from one parish, and a hundred dollars from another, for the purpose. The appointments of three Christian women for the Japan Mission are also announced. In the last number we published an urgent request from Bishop Williams for the appointment of the Head-Master at the earliest possible day, in which he expressed solicitude for the future of the school, should it not be made.

After the foregoing article was prepared another letter came from Bishop Williams, which we embody here almost entire, showing the absolute necessity for sending out the two clergymen without delay. The Bishop says:

It is settled that Mr. and Mrs. Gardiner are to return to America [for a vacation rendered necessary by the failure of their health]. The principals of both boarding-schools thus going away at the same time leaves a big blank in the Mission, and some of those who remain, will have to do more work. It is feared that the boys' school [St. Paul's, Tokio] will suffer. Mr. Cole has offered to teach more hours than he is doing at present, but his strength should be now given to the language, and I am unwilling that he should spend more time in the school.

I wished to write a long letter setting forth the needs of the Mission, and urging the sending out of new men at once. It is Saturday afternoon, and I have not the time, but I must say now that it is very necessary that more new men be sent. The Missionary of the Church Missionary Society here will return home in March, and it is very doubtful if another will be sent to take his place. The Society for the Propagation of the Gospel has said that it will not increase its force in Tokio. There is but one of that Mission here at present, and he says it is not likely that any Englishman who offers for Japan will come to Tokio, as all would prefer to be under an English Bishop. When the other "S. P. G." Missionary, Mr. Shaw, comes out, the one now here expects to return home, and it is not very probable that he will come back to Tokio.

You see Tokio will be left to us, and the Church ought to send out men to take the place of the English Missionaries who are about to leave. Do your best to find and send us two good men.

The Bishop's present force in Tokio consists of the Rev. E. R. Woodman and wife, two native Deacons, one of whom at last accounts was ill, and two unmarried ladies. The Foreign Committee, long ago, recognized the necessity for the reinforcement of Tokio station in the event of the retirement of the English Church Missionaries, which Bishop Williams now forecasts. This necessity is made the more pressing by the temporary absence of Messrs. Blanchet and Gardiner.

What action can be taken under this most urgent call from the Bishop by the Committee and Board at their March meeting cannot at present be known; but, in any event, the editorial and the Bishop's letter are together a most pressing appeal to all baptized persons in this Church to do all that in

them lies to increase the offerings for Foreign Missions, not only with reference to this particular need, but that we may take advantage of the many openings in all the Missions for the increase of the work to the glory of God and the benefit of human souls.

The current appropriations are already somewhat in excess of the total amount received from contributions during the last fiscal year. On the other hand, the receipts from this source so far this year are somewhat in excess of those for the same months last year. There is no immediate prospect of large receipts from legacies, an appeal having been taken from the decisions of the Court under the wills of the two Misses Burr, in which this Society is interested. How long a delay may ensue, or what the issue may be, or even whether the Society will ultimately receive anything, no one can certainly tell. Dependence cannot be placed upon bequests, which may or may not come into the treasury in large amount, but the reliance must be upon the free-will offerings of living Christians.

We rejoice to add the notice of the appointment of one clergyman for Tokio Station. We wish we knew of two or three others like-minded and suited to the work.

#### APPOINTMENTS OF MISSIONARIES.

It affords us much pleasure to make the following announcements, and no small part of this pleasure is in the anticipation of the rejoicing of which these appointments will be the occasion among our comparatively feeble bands of foreign workers:

*Africa.*—At the stated meeting of the Foreign Committee held January 8th, the Rev. PAULUS MOORT was appointed a Missionary to Africa, "to take effect when Mr. Moort shall have completed his present course of study in medicine, the time fixed upon by himself." The date is understood to be about the 1st of June. At the stated meeting of the Foreign Committee held February 12th, they arranged for the appointment, if possible, in the field of a young man just graduating from Liberia College, as a Missionary Teacher of the Classics, etc. The Rev. G. W. Gibson writes: "His appointment would enable us to start an Arabic class at once and thus prepare workmen for the great Mandingo field in and about Bopora as well as the regions beyond." If this appointment can be effected further particulars will be given.

*China.*—At the stated meeting of January 8th, the Committee appointed Miss JESSIE A. PURPLE of San Francisco, as Missionary Teacher to the China Mission.

*Japan.*—The Committee, acting for the Missionary Bishop of Yedo, appointed, at their meeting of March 11th, the Rev. HENRY D. PAGE of the Diocese of Virginia, as Missionary to Japan, to be stationed at Tokio; at their meeting of January 8th, Miss REBECCA F. FALLS of Alexandria, Va., as Missionary Teacher to the Japan Mission, to work in St. Agnes' School, Osaka, in connection with Mrs. Laning; and at their meeting of February 12th, Miss MARY MAILES of Boston, Mass., to work in connection with Mrs. McKim among the Japanese women of Osaka, and Miss EMMA WILLIAMSON of Nyack, N. Y., to work in St. Margaret's School, Tokio: All these stations to be subject to the approval of the Bishop.

*Haiti.*—At the meeting last mentioned the Committee made provision for the appointment in the field of Mr. F. MERCIER, a Candidate for Holy Orders of the Church in Haiti, just graduated in Theology and about to be ordained by the Bishop Coadjutor of

114 1884年4月号 日本における追加宣教師に対する大いなる必要性。  
188-189頁。  
訳出 188頁1行目～23行目。

外国委員会の最新の年次報告書で、できる限り早急に、少なくとも聖職者2名、医師1名、大阪の英和学舎の校長1名、そしてキリスト教徒の女性2名を、日本ミッションのために任命すべきことが、教会に伝えられた。その間に医師が任命され、その目的のために、この号で通知されているように教会の1つから800ドル以上、そしてこれとは別のところから100ドルに上の相当な寄付が、入用とされる経費専用のものとして受領されたのは、大変に喜ばしい話題である。日本ミッションのためのキリスト教徒の女性3名の任命もまた通知された。最新号で、私たちは、できる限り早急な校長の任命を求めるウィリアムズ主教からのたつての要請を掲載した。そのなかで、彼は、万が一うまくいかなかった場合の、当校の将来に対する懸念を表明している。

先述の記事が用意された後で、また別の書簡がウィリアムズ主教から届いた。遅滞なく聖職者2名を送り出すことの絶対的な必要性を示している、その内容のほぼ全てを、私たちはここに表すことにする。主教は述べている。

ガーディナー夫婦が〔体調不良により必要に応じて与えられた休暇のために〕アメリカに帰還することに決まりました。こうしたことから〔東京の〕寄宿校両校の校長が同時にいなくなり、ミッションに大きな空白が残ることになります。そして残された者たちの何名かは、より多くの仕事に従事しなければなりません。懸念されるのは男子校〔東京の立教大学校〕が損失を被るだろうということです。コール氏は彼が現在行っているよりも多くの時間を指導に充てることになりました。しかし彼の労力はいまや日本語に注がれるべきであり、私にとって気が進まないのは、彼が当校にさらに多くの時間を投じることです。

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1883-84, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Horatío Chickering Memorial (Divinity)	Estate of Mrs. Chickering. (Endowed.)
Holmes.....	Mr. Daniel Holmes, St. Luke's Church, Brockport, W. N. Y.
The Rev. R. Francis Colton.....	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Christ Church.....	Christ Church, Woman's Auxiliary, Alexandria, Va.
Mission Helpers.....	All Saints' Sunday-school (Moyamensing), Philadelphia, Pa.
Griswold.....	St. Michael's, Bristol, R. I. "A family."
Loving Heart.....	The Children's League, through Woman's Auxiliary.
John Cole.....	St. Stephen's Sunday-school, Culpeper, Va.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1883-84, \$900 Mexicans, say \$855. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Francis Shirley Erving.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L," Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S.," Thank-offering, St. John's Church, New Haven, Conn.
Dela Howe.....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial.....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens.....	Clarens Missionary Society, Alexandria, Va.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Grace Church Sunday-school Bible Class, Richmond, Va.
Edmund Guilbert.....	Church of the Holy Spirit, New York, N. Y., Woman's Missionary Association.

ST. TIMOTHY'S SCHOOL (BOYS), OSAKA, JAPAN.

Appropriation for 1883-84, \$850 Mexicans, say \$807.50. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

ST. AGNES' (GIRLS) SCHOOL, OSAKA, JAPAN.

Appropriation for 1883-84, \$1,288 Mexicans, say \$1,233.60. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Society, New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	Church of the Ascension, Girls' Bible Class, Waltham, Mass., through Woman's Auxiliary.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary. (Expires September 1st, 1884.)
Perinchief.....	Trinity Church, Mt. Holly, N. J.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Westervelt.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Mrs. Henry Laning, Osaka, Japan.
Ann Maria Michie.....	Christ Church, New York City.
Edith Wilmerding.....	St. James', "A Member," North Cambridge, Mass., through Woman's Auxiliary.
St. James'.....	St. Peter's Sunday-school, Plymouth, Pa.
St. Peter's.....	Christ Church, "A Member," Fitchburg, Mass., thro' Woman's Aux.
Fanny Maria Tyler (Memorial).....	(Christ Church, Cambridge, Mass., } thro' Woman's Auxiliary.
Apthorp.....	{ St. James', North Cambridge, Mass., } { St. John's, Cambridge, Mass., } { St. Peter's, Cambridge, Mass., }
Margaret D. Carter (Memorial).....	Emmanuel Church, "E. M. B.," thro' Woman's Aux., Boston, Mass.
Pure in Heart (Memorial).....	Church of the Heavenly Rest, New York, N. Y., through Woman's Missionary Association.
Bishop Henry C. Potter.....	Grace Church, New York, Woman's Missionary Association.

- 115 1884年5月号 外国任地の奨学金。立教大学校（男子）、東京、日本。  
英和学舎（男子）、大阪、日本。259頁。  
訳出 259頁2行目～16行目。259頁34行目～36行目。

立教大学校（男子）、東京、日本

1883-1884年の予算額500ドル、メキシコドルでは475ドル、奨学金1人1年40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ミス・ジェイを通じてニューヨーク州ライ。
S・A・クラーク師記念	ニュージャージー州エリザベス、聖ヨハネ教会日曜学校。
フェイス	ニューヨーク州ライ、キリスト教会女性伝道協会。
ホレイショ・チッカリング記念（神学）	チッカリング夫人の財産。（寄付）
ホームズ	ニューヨーク州W・ブロックポート、聖ルカ教会ダニエル・ホームズ氏。
R・フランシス・コルトン師	ペンシルヴェニア州ジェンキントウン、聖救主教会日曜学校。
キリスト教会	ヴァージニア州アレキサンドリア、キリスト教会女性補助会。
ミッション・ヘルパーズ	ペンシルヴェニア州フィラデルフィア、諸聖徒教会日曜学校（モヤメンシング）。
グリスヴォルド	ロードアイランド州プリストル、聖ミカエル教会。“一家族”。
ラヴィング・ハート	米国聖公会女性伝道補助会を通じて児童連盟。
ジョン・コール	ヴァージニア州カルベッパー、聖ステパノ教会日曜学校。

英和学舎（男子）、大阪、日本

1883-84年の予算額 850 ドル、メキシコドル 807 ドル 50 セント、奨学金各自  
1 年 40 ドル

奨学金名	支援者
ハワード・デュエイン記念	ニュージャージー州バーゲン・ポイント、R・ B・デュエイン夫人。

the Bishop to be my helper, holds on an average eight Services a month at Koriyama; when in Osaka he comes to me twice a week for instruction, and two evenings in the week he goes to two different houses in the city where he has Bible classes.

Mrs. McKim has a class for women every Saturday afternoon at the chapel; it numbers fifteen members. I do hope the Committee will soon send out some lady competent to do this kind of work and who can give her whole time to it; I feel sure that it can be made very successful and profitable. Mrs. McKim I fear will not be able to continue it unaided much longer, and we both dislike the thought of giving it up entirely.

[The Secretary had the great pleasure of writing Mrs. McKim, under date of February 20th, of the appointment of Miss Mailes to be her assistant; Miss Mailes having had much experience in this kind of work in Nova Scotia and in this country.]

Our Mission has doubled its number of converts during the past year. We are not at all strong yet, but the outlook appears to be very encouraging.

We are greatly pleased to have Mr. Morris with us again. He seems much benefited by his vacation. Our new house is going up rapidly. We hope to move into it before the 1st of June.

LETTER FROM THE REV. E. R. WOODMAN.

TOKIO, March 26th.

I have been waiting for the time to come when I could write cheering news, and that time has now come. Before going into particulars as to my present work, I will allude to my last year's illness. I began to be ill in June and at that time was ordered into the country. A stay of a few days benefited me and I returned. I could not keep up my full amount of work through the summer. In September I had the worst illness of my life. I cannot tell you how very much I suffered. Two or three times the doctor remained a number of hours with me, trying to relieve the pain. It finally yielded to treatment, but it was obstinate to the last. The sickness left me much reduced in flesh, and perfectly exhausted. As soon as I was strong enough to do so, I took a week's trip to the mountains. The

clear November air braced me up, and I returned greatly improved in health. I feel that I have great cause of thankfulness to God for the fine health I have enjoyed this winter. I have had to take great care of myself, however, as a return of my sickness, rheumatism of the stomach, would be a very bad thing for me. Now, I am hard at work. As my friends are constantly asking me why I do not write for *THE SPIRIT OF MISSIONS*, I hope you will be able to present [this] letter in the pages of that magazine.

My day-school in the city is doing finely. Beginning with four scholars it now has twenty-nine. The tuition fees received are enough to pay the rent of the school-house. The Sunday-school at the same place is, I am told, the most prosperous one that we have ever had in Tokio. On the three successive Sundays preceding last Sunday, there were thirty-eight children present. This number increased last Sunday to forty-four. The children take great pleasure in coming, and they are learning things which probably they will never forget. These schools have so grown that more room is needed, and I have to-day made arrangements to have another house erected adjoining the present one. The new house will be twice as large, and I shall hire both houses. This is also my preaching-place; so it is my "head-quarters."

The young men who came to me for Bible instruction in English last year, were scattered during the summer. Three of them voluntarily returned to the teaching in September, and they have been to me regularly twice a week. I am pleased with the progress they have made. I do not know whether they will ever be baptized (I am working and praying for that end, however); but I do know that their attitude toward Christianity has decidedly changed. Two new boys have recently joined the class.

I have had the pleasure of baptizing the young lady who teaches the day-school. She is now married to one of our Christians. Thus the school is under Christian influence.

I still have charge of the Tsukiji [*i. e.*, the foreign quarter] Sunday-school, which includes the pupils of both our boys' and girls' schools. In this school I have a Bible-class in Japanese. I also teach any of the boys in St. Paul's School who may wish to

come to my house on Saturday evenings. I teach Bible lessons in English.

These various teachings, together with preparing and preaching sermons, and the daily study on the language, are enough to keep one busy. I have, nevertheless, just commenced a new work which prospectively is the best thing I have yet undertaken.

About two months ago one of my three young English students told me that he had a friend who was the principal of a large Japanese school. This man wished to obtain some one to teach English in his school. I went to see the teacher, thinking that perhaps there might be an opening for some Christian work there. I told the man that I was a teacher of the Christian religion; was paid by people in America, and that I had no right to give my time for other than Christian work. "But," I added, "if I can do Christian work among your scholars, perhaps I can make arrangements to teach some English for you." He replied that the young Japanese had no religion now, and he thought it better that they should be taught some kind of religion. I then obtained a promise from him that I might teach Christianity to the boys as often as I should wish. The man himself says he is a follower of Confucius. His school is called, "The School for Moral Improvement." Well, I agreed to teach English two hours a day, five days in a week. My work, however, is wholly contingent upon the attendance on my religious instruction which is given out of school hours. If the boys do not come to me, I shall not go to them, and the school will be without an English teacher. So the principal will see to it that the boys come to my Bible teaching. He is helping me in every possible way, even offering me the use of his own house for my class. I commenced to teach English on February 1st. The fact that English would be taught in that school was advertised in the Japanese papers. The result has been a steady increase of scholars. I now have between forty and fifty boys in the English department, and there are many more in the school who do not study English.

I thought it best to get acquainted with the scholars before beginning active Christian work among them. After a while I gave notice, with a nervous apprehension as to the number of boys I should meet, that I would come in the afternoon for a Bible reading. I entered the room. Imagine my pleasure

on meeting forty students. I was not over-elated, however, as that was the first meeting. Japanese always come out well at first. What would the second gathering be? As I was preparing for it, the Rev. Mr. Tyng of Osaka visited Tokio. I asked him to address the school. He very kindly consented and I gave notice to that effect. Would any one come? I was almost shivering with nervousness as we approached the school. Fifty came, and listened attentively to Mr. Tyng's address, applauding at the close. Was not my heart rejoiced! Forty the first time; fifty the second time. I trust that you can appreciate the situation. This is a purely heathen school. The boys have no knowledge of Christianity. If they continue to come as they have begun I shall be overburdened. All the work is in Japanese. Not a single scholar understands English. I do not expect, however, that anything like this number will continue to come. Judging by the usual experience in work among young men, if only ten will come regularly, it is all I hope for. The beginning is certainly very auspicious; I have more boys under me than we have in St. Paul's School, although of course I have no hold on my pupils. Still, the teacher knows that the English work is increasing the number of his pupils; and he also knows that if my Christian teaching ceases for lack of pupils, his English teaching will also cease for lack of a teacher. I will add that he pays me a small salary which of course I give over to the Mission.

I must not close this account without telling you how Bishop Williams has generously allowed me to keep up this work, when, on account of Mr. Gardiner's departure, my help is so greatly needed in St. Paul's School. The Bishop himself has taken Mr. Gardiner's hours of teaching. I trust the result of my work may gladden his heart, by the gaining of some earnest native helpers. The work is in God's hands.

The Mission field of the Moravian Church comprises at the present time sixteen provinces with over 100 stations and 1,800 Missionaries. They have 215 schools, with about 15,000 pupils, and a total of nearly 75,000 converts from among the heathen. All this work is carried on and supported by a Church which has scarcely 20,000 communicant members at home.—*Selected.*

116 1884年6月号 日本。E・R・ウッドマン師からの書簡、3月26日、東京。302-303頁。

訳出 302頁右下から6行目～303頁左2行目。303頁右下から32行目～右下から28行目。303頁右下から20行目～右下から11行目。

〔東京〕私は依然として、築地〔「すなわち、」外国人居留地〕の日曜学校を受け持っており、そこには男子校および女子校の生徒が含まれています。この学校において、私は日本語でバイブル・クラスを受け持っています。私はまた、土曜日の夕方に私の家を訪ねたいと望む立教大学校のいずれの少年たちにも指導を施しています。私は英語で聖書の授業を行っています。

—略—

幸先は非常に良いものです。もちろん、私は生徒たちになんら支配力を有していませんが、私は、私たちが立教大学校で抱えているよりも多くの少年を、私のもとに抱えています。

—略—

ガーディナー氏の出立を理由に、立教大学校が、私の助けをまさに必要としているときに、ウィリアムズ主教が、いかに寛大にこうした事業の存続を私に認めてくれたかを伝えずして、この報告を締めくくるわけにはいきません。主教自らがガーディナー氏の授業の時間を受け持ってくれました。私の仕事の結果は、何人かの熱心な日本人助手を得ることによって、彼の心を喜ばせると思います。事業は神の御手の内にあるのです。

sleeps. She frequently does not hear a word of English for three months at a time; her only companions being the Chinese women, and what books she carries with her. Other ladies live in their boats months at a time, which are much preferable to the inns. It is hard work at best. The first-mentioned lady told me she was gradually undermining her health, and did the work knowing that her life would without doubt be shortened by several years. She has gone home now; but will return to go on with her work, knowing what the end

will be. This is the kind of work we need to have done and this the sort of woman we need to do it. The one of whom I write is not a single example by any means. There are scores of such all over China, and I really think that unless those who come out to do Missionary work are ready to do just such work as this they might better remain at home. If the work within walking distance of St. John's College were thoroughly done, as I am sure it will be before very long, it would occupy the time of one lady certainly, perhaps of two.

JAPAN.

ST. PAUL'S (BOYS) SCHOOL AND TRINITY DIVINITY SCHOOL.

THE cut in this number represents the building begun in 1880 and completed in the early spring of 1882. The building is of brick and stone, with a tile roof over the main part, the tower roof being of heavy zinc, painted and sanded. The cross, surmounting the tower, is fifty-five feet above the level of the ground and can be seen distinctly, owing to the low buildings surrounding, from many distant portions of the city.

The building is one hundred and eight feet in length, thirty-three feet in width and is three stories in height, the lower story twelve feet in the clear, the two upper stories being nine feet each. The lower story contains a staircase hall and three recitation rooms for the use of St. Paul's School, and a staircase hall and two recitation rooms for the use of Trinity Divinity School. The large room on the lower floor at the western or street end, measuring twenty-four by thirty feet, is fitted with benches whose backs are made to swing over and form desks. In this room regular Services are held on Sunday—morning in Japanese, and evening in English—and Sunday-school in the afternoon, which the pupils of St. Paul's and of St. Margaret's (Girls') Schools attend. Services are also held here in Japanese on Friday evenings.

The second and third stories are divided into rooms with closets, and are fitted up in Japanese style, those in the Boys' School end of the building accommodating eighty boarding students, and those in the Divinity School end about thirty. The kitchen, refectory, lavatory and Japanese manager's residence are on the rear of the lot and are

not shown in the cut, nor included in the estimate of cost.

The building cost about \$8,500, including land and fencing, of which all over \$6,480, the amount appropriated by the Board, was provided by the gift of a churchman in Japan.

FROM LETTER OF THE REV. T. S. TYNG.

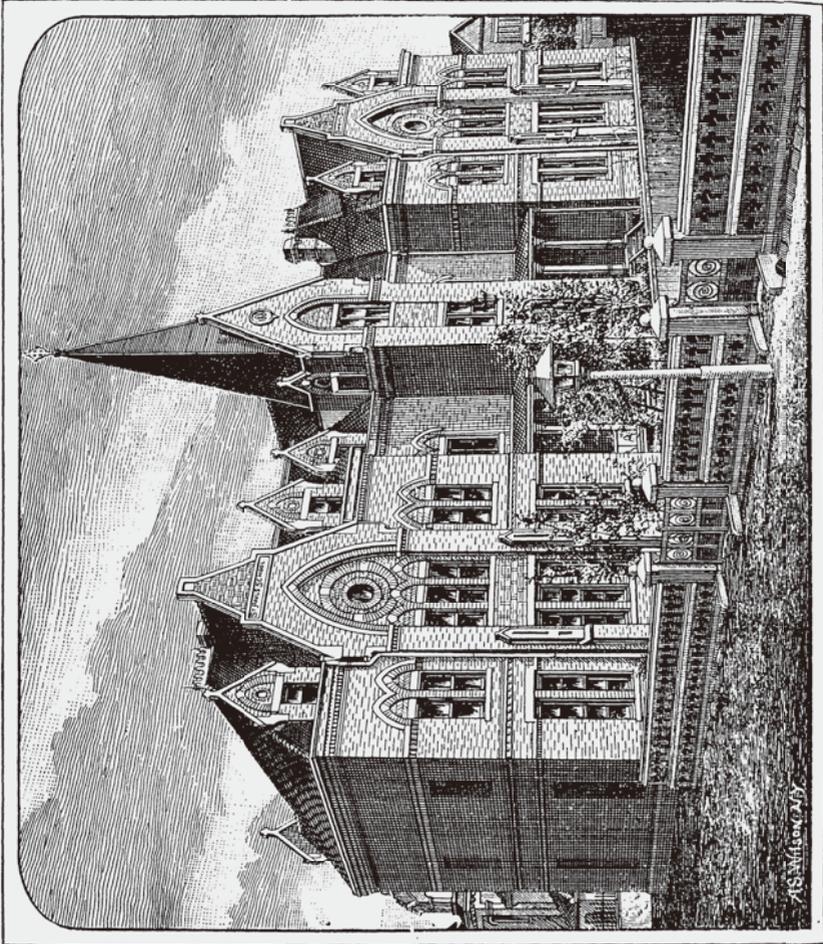
OSAKA, April 7th.

The last six months have seen a most decided improvement in the school [St. Timothy's] in nearly every way. Our numbers have never been larger at this time of the year, and that in spite of the fact that (1st), in accordance with a new rule, we have refused to admit beginners in English except at the beginning of the school-year in September, and that (2d) a new and more stringent conscription law has been passed, which has affected more or less disastrously nearly all private schools, owing to the fact that especial exemptions are granted to pupils in government schools only. There are now thirty-one boarders in the school, five on scholarships, two working their way, and the remaining twenty-four paying their board and the small tuition fee which we ask. This is within two of the limit of our accommodations, while constant applications for the admission of beginners indicates a probably large influx of new pupils (provided we can take them) in the fall. We have, therefore, been able of late to refuse to admit any who would not promise to stay at least six months. The great trouble we have had to contend with here has been the changeableness of the scholars, and if we can make six months, which has hitherto been something like the average length of stay, into a minimum, it will be a great gain. We have never before had a set of pupils who gave as good promise of steadiness as the present set.

Better than all this is the decided religious gain. There are two communicants

among the pupils, besides one who was confirmed last year, and is now a teacher. Largely owing to the influence of one of these, who is on the "St. Peter's" scholarship, and to the good work of Mr. Nakashima, the catechist, who is working with me, there has come to be a very strong Christian

at present, and if none are added in the near future, I shall have to drop some of the five young men who are supported by the school now. So far from doing this, I am most anxious to increase the number, for among them lies the most hopeful work of the school.



ST. PAUL'S (BOYS) SCHOOL AND TRINITY DIVINITY SCHOOL, LOT NO. 37 TSUKIJI (FOREIGN CONCESSION), TOKIO, JAPAN.

atmosphere in the school. Eight of the pupils, for the most part among the best in the school, are now preparing for Baptism, and, as far as can be seen, they appear to be very much in earnest indeed.

I am very anxious now to increase the number of scholarships. There are but two

Another great need of the school is an additional building, containing dormitories on the upper floor, and school and class-rooms for the Preparatory Department on the lower. Without the former we cannot increase the number of boarders; without the latter we are unable to admit young boys at all. It is

most desirable that we should be able to carry boys, who may be sent to us, through a complete course of Christian instruction from the beginning. At present, there is no Christian school of any kind in Osaka for boys under ten. If we had more room, they could be received in the Preparatory Department at St. Timothy's with little or no additional expense.

You will be glad to hear that a new preaching-chapel in connection with St. Timothy's Church, has just been rented in the city. The Mission pays for the rent and fixtures,

but the cost of repairing and refitting, about twenty-five dollars, will be borne by the native Christians of this congregation. They also engage to keep up in it preaching to the heathen at least once a week, in addition to what the Missionaries may do, and to pay running expenses, which, however, will not be great. The new house is in a good neighborhood, and I hope we may see some good results from the work. Mr. Nakashima is to live there, which will be a good thing.

## CUBA.

THE Board has entered temporarily upon a work in Cuba under the following circumstances:

Last autumn, the Bishop of Florida came before the Foreign Committee with a very remarkable statement of the progress of Church work among the natives in Cuba, which was, as far as might be, perhaps, spontaneous in its origin and growth. He had not, at that time, seen it; but during the winter he made a visitation of the Island; was formally petitioned to take the superintendency of the work; had interviews which were entirely satisfactory with the Governor General and local authorities; confirmed sixty-one at Matanzas; received an offer there of a very fine lot in the central portion of the city, for the erection of a church, from one of those confirmed; proceeded to Havana, where he ministered to crowded congregations and confirmed fifty-five.

The Bishop was accompanied by Mr. J. B. Baez, one of the Clergy of his Diocese, a native Cuban, who is to continue in charge of the work, to which he had previously given considerable attention. During the visit, the Bishop licensed a number of lay-readers, and admitted at least one candidate for Holy Orders.

Bishop Young has prepared an account of his visitation and of the work in Cuba which he desires to publish in these pages at a later day; meanwhile, it has had quite general distribution in pamphlet form. In a circular accompanying this the Bishop said:

So deeply am I impressed with the great importance of immediate action, that I could not rest satisfied with sending my report, but followed it up in person to attend the meeting of the Foreign Committee on

the 13th of May, and, if possible, secure such action on their part as would enable the Board of Managers, in accordance with the rule that usually governs their routine of business, at their meeting on the 10th of June next, to make the desired appropriation for the work in Cuba. The matter was duly presented at that meeting, but on scrutinizing their functions the Committee doubted their power to act in the premises, as Cuba will be a new field of Missionary operations, which the Board of Managers only has power to create. Besides, the funds in the treasury are now so low, that it is doubtful if the Board will feel justified in adopting this new field unless special offerings or pledges are received for that work, adequate to its support for the coming year, for which only three thousand dollars will be required.

It will be a loss to the Church and a sad misfortune to unnumbered souls, if a work which promises greater results from the outlay it requires than any other Mission in which the Church is now engaged should be strangled in its very birth for the want of the paltry sum of three thousand dollars [per annum].

And the work will go forward rapidly and strongly if our Missionary can be kept in the field. Mr. Baez wrote me on the 26th of April, that the attendance upon our Services at Matanzas is greater than it was even at the time of my visitation—that eleven families of the highest social position have since then united with the Church—that three young men who belonged to the choir of the Roman Catholic Church have left that body and united with us, and that the petition respecting the cemetery, all the preliminary information having been furnished that was required by the Governor, only awaits his approval, which is daily expected.

But in the midst of this cheering prosperity, Mr. Baez, from want of means for his support, has been obliged to suspend his work, and return to Key West, to engage in his former secular avocation to get the money to repay what he borrowed to enable

117 1884年7月号 日本。立教大学校（男子）と三一神学校。351頁。

訳出 351頁左18行目～右22行目〔全文〕。

〔東京〕本号掲載の図版は、1880年に着工し、1882年の早春に完成した建造物を描写している。この建物は煉瓦と石からなり、主要部分の上にはタイルの屋根が取り付けられ、塔の屋根は重量のある亜鉛からなり、ペンキが塗られ、やすりで磨かれている（注1）。塔の上に置かれた十字架は地上から55フィート上にあり、周囲の建物が低いことから、街の各所の遠いところから、はっきりと確認できる。

建物は長さ108フィートで幅が33フィートで3階建てである。下の階はちょうど12フィート、その上の2つの階は各々9フィートである。下の階には、立教大学校が使用する階段ホール1室と詠唱部屋3部屋、そして、三一神学校が利用する階段ホール1室と詠唱部屋2部屋がある。西側または通りの突き当たりの、計測すると24×30フィートある階下の大部屋は、ベンチが据え付けられている。そのベンチの背面は展開するように作られており、机になる。この部屋で、通常の礼拝が日曜日に、朝は日本語で、夕方には英語で行われている。そして午後には日曜学校が行われ、立教大学校と立教女学校の生徒が参加する。礼拝はここで金曜日の夕方にも日本語で行われている。

2階と3階は押入れつきの部屋で区切られており、日本の生活様式に合うようになっている。男子校の校舎の端にある幾つかの部屋は寄宿生80名を収容し、神学校の端の部屋は約30名を収容する。台所、食堂、トイレ、日本人管理人室は敷地の裏手にあり、図版には示されておらず、また、費用の見積りにも含まれてない。

土地と塀を含む約8,500ドルの建築費のうち全体として6,480ドルは、伝道局により割当てられた額で、それ以外は、日本における1人の教会人（注2）の贈与により提供された。

（注1） 三一神学校と立教大学校の共同使用のこの建造物の完成は、建築業者の工事遅延により、1882年12月中旬となった。No.92の（注1）を参照。

（注2） C・M・ウィリアムズ。No.80の注記を参照。

118 1884年7月号 日本。T・S・ティング師の書簡から。4月7日、大阪。  
351-353頁。

訳出 351頁右26行目～353頁左9行目。

〔大阪〕ここ6ヶ月で、ほぼあらゆる面で、当校〔英和学舎〕においてこれまでにないほど素晴らしい改善が見られました。(第1)新たに設けられた規則に従って、9月の学期始め以外は、英語初心者の受け入れを拒んだという事実にもかかわらず、そして(第2)官立学校の生徒にのみ特別な免除が与えられるために、多かれ少なかれほぼ全ての私学に壊滅的な影響を与えた、より厳格な徴兵規則が新たに可決されたという事実にもかかわらず、私たちの抱える数はその年のこの時期よりも多くなったことはなかったのです。現在、当校には寄宿生31名がおり、5名は奨学金をもらっており、2名は自ら学費を稼ぎ、そして残りの24名は食費と私たちが請求する少額の授業料を支払っています。これは、私たちの2つの宿泊施設の限界の範囲内ですが、初学者の入学願書が継続していることから、(もし受け入れられるのであれば)秋には大量の新入生が押し寄せてくるのがうかがわれます。こうしたことから、私たちは、最近まで、少なくとも半年間在学しようとはしない者たちを拒むことができました。ここで私たちが取り組まなければならない問題は、学生の気まぐれでした。私たちが、平均在学期間ともいえる6ヶ月間を最低条件として据えることができれば、そのことは相当な利益になるでしょう。私たちは現在の状態ほど、安定した良好な状態を約束してくれる学生をこれまでに抱えたことがありません。

これよりもいっそう素晴らしいのは、決然とした宗教による利得です。昨年、堅信礼を受け、現在は教師を務めている者1名に加えて、学生の中には受聖餐者が2名います。概して、これらのうちの1人である“聖ペテロ教会”の奨学金を受けている者〔元田作之進〕の影響力によって、そして私とともに働いている伝道師中島〔虎次郎〕氏の優れた働きによって、当校におけるキリスト教の雰囲気是相当に色濃くなってきています。当校で最も優れている者たちがその大半を占める学生のうち、8名が現在、洗礼に備えています。そして、見受けられる限り、彼らは殊に真摯に思えます。

私は奨学金の数を増やすことに、現在傾注しています。現在はわずかに2つであり、もし近い将来に1つも加えられなければ、私は現在当校による支援を受けている青年5名のうちの何名かを落とさなければならなくなりま

す。こうしたことのないように、私は数を増やすことを切望しています。というのも、彼らのなかに、当校の最も希望に満ちた活動が見受けられるからです。

これとは別に当校が大いに切望していますのは、上の階に寄宿舎、そして下の階に予科のための学校と教室を備える追加の建物1棟です。前者がなければ、私たちは寄宿生の数を増やすことができません。後者がなければ、私たちは青年を全く受け入れることができません。私たちにとって最も望ましいのは、私たちのもつに送られてきた少年たちが、初歩からキリスト教教育の学習課程を完遂することです。現在、大阪にこうした10歳以下の少年たちに向けたキリスト教学校はありません。もし私たちがさらに多くの教室を得れば、彼らを、少額あるいは追加出資なくして、英和学舎の予科に受け入れることができます。

chance wayside conversation up to the stated Services in the churches. Wherever there is a day-school, an effort is also made to establish a preaching station. The day scholars are expected to attend the Sunday Services, and their friends and parents are likely through them to be interested in the work. These Services are generally committed to a catechist, and are visited from time to time by a Missionary. In this way the qualifications of candidates for Holy Orders are tested before they are ordained.

3. The *Literary* work includes the translation of all kinds of books, and owing to the great need of satisfactory works for teaching and instruction, is one of the most pressing needs.

4. In the *Medical* work are comprised the efforts to reach men's souls through the aid rendered their bodies. We have here the dispensaries, hospitals, medical department at St. John's College, etc.

It would be of much interest to go more into detail in an account of the work, but what has been said is sufficient to show that it has been very systematically undertaken.

To help on this work, there are the three

ways of actually participating in it, of aiding in its support, and of praying for God's blessing upon it.

In regard to its support, it may be well to specify two or three particular means of extending assistance. There are the day-schools which can be supported for about one hundred dollars per annum. By the outlay of this small sum many children may be brought under Christian influence. Then there are the scholarships in the boarding-schools. The sum of forty dollars is sufficient for the maintenance of a child, and many who could not pay the one hundred dollars annually for a day-school, might easily defray the expense of a child in a boarding-school.

It is also much to be hoped that the day may come when professorships will be endowed in St. John's College.

In concluding I must express the wish for the China Mission of a new lease of usefulness and earnest work under the supervision of its lately chosen Bishop. His faithful work in the past, is an assurance of future devotion to the cause; and may God grant him many years of unremitted labor in his new office.

## JAPAN.

### NOTES OF THE MISSION.

OUR words from this field are most hopeful. The new arrivals within the year have put all in good heart. One of the members of the Board aptly said recently: Re-enforcements not only re-enforce by adding to the number of workers, but quite as much by encouraging those already in the field.

The Rev. E. R. WOODMAN, under date of May 11th writes: "What a change in our quiet Mission circle;" then, after speaking particularly of those who had just come to them, continues:

All these new arrivals cause great rejoicing. The future of our work looks much more hopeful than it did six months ago.

My own work goes on well. I am still at work in the Japanese school in the city and I feel encouraged in the work. Some of the young men are very much interested. There can be no harder field for work than this among the skeptical young men. I ask that the prayers of all interested in this kind of work, may ascend daily to the throne of grace, that the Holy Spirit may bless our ef-

forts and lead these young students to the Saviour.

I realize that I must labor long and patiently ere I see many results, but I feel confident that good results will surely come.

My Sunday-school is unusually successful. I have, as I am told, the largest school the Mission has ever known (that is, apart from our Boys' or Girls' Schools). The day-school which makes my Sunday-school, is steadily on the increase. I am now negotiating for a new building, to be twice the size of the present one. So altogether my work looks hopeful, and I am happy. Every day I become more attached to mission labor, and more resolved to do the best in my power towards spreading the glad tidings among this civilized yet heathen people.

In the same spirit Mrs. HENRY LANING writes in warm terms of Miss Falls, who is now associated with her in St. Agnes School, Osaka, and of Miss Mailes, and then, in her letter of May 23d, says:

Our Mission here has certainly a great deal to be thankful for. . . . Miss

Shaw is the embodiment of energy and devotion to her work. She loves "St. Barnabas" most devotedly and is doing a deal of work there. She is a great help to Dr. Laning. . . . She sleeps in the hospital and has breakfast and tea there, but takes dinner with us; in that way she and Miss Falls are thrown a good deal together. . . . Miss Mailes comes in very often too. . . . We see a good deal of each other and enjoy each other's society very much.

We close with a few words from the Rev. HENRY D. PAGE, the last appointed Missionary, who, under date of May 29th, after speaking of the voyage, says:

We landed on Sunday, the 18th. Mr. Cole came down to meet us as soon as he heard that the "Arabic" had been sighted, and gave us a welcome to Japan. We spent that night in Yokohama, and the next day came on to Tokio, both of us very glad to feel that our long journey was at an end and that we were at home.

Coming to join a little band of Missionaries, whom you are prepared to love and in whose work we have been long interested, is not like coming to be among strangers, and we already feel that we have our place here.

Mr. Cole and Dr. Harrell have taken us with them, into No. 38, where we shall remain until No. 26, now in the hands of the carpenters, is repaired a little and ready for us. . . . I have begun work with my teacher, and hope that I shall be able to plod steadily on henceforth with but few interruptions.

Last Sunday, owing to Mr. Cole's absence, I had the pleasure of teaching his class in the Sunday-school. Besides the boys from St. Paul's school, I had as visitors in the class a student from the University of Tokio, and another student from the Engineering College. All were attentive and more or less interested, though I had to speak slowly in order that they might better understand the English. Last night Mr. Foss of the S. P. G. sent me a note asking me to preach next Sunday, Whitsunday, at the English Chapel. It gives me much pleasure to accept. While I am acquiring by slow and laborious study the gift of the Japanese tongue, I am delighted to proclaim in my own the wonderful works of God, and thus perhaps, even during this waiting time, to be used by the Master to the upbuilding of His Kingdom.

FROM LETTER OF THE REV. T. S. TYNG.

The Rev. Mr. Woodman, in the June number, and the Rev. Mr. Tyng, in this let-

ter, certainly tell of remarkable openings for work, which they have availed themselves of. Mr. Tyng calls once more for the appointment of a head master for St. Timothy's School. We have still to ask: Where is the man? and who, in this necessity, will undertake to provide the means?

OSAKA, May 11th.

I returned yesterday from Wakayama, where I have made a beginning of regular work. There is an association there composed of the most influential men of the town, meeting every day for study, with lectures on history, political economy, the French civil code, etc. They seem to be very public-spirited men, working hard for the improvement of their people. They tell me that they do not believe their people can be prosperous without morality, and morality seems to them impossible without religion. As they do not believe in Buddhism or Shintoism, they say that they are anxious to do what they can for the spread of Christianity. At their request, I have begun a series of fortnightly lectures on the evidences of Christian Theism. Last Friday I began with an introductory lecture, to which they listened very patiently for over an hour. Next time I am to take up the two great ideas of modern science—law and evolution, and show that there is nothing in them inconsistent with theism, and in the following lecture deal with the objections of Mill and Spencer (who are a kind of *dii majores* to "young Japan"), after which I expect to go on with the positive evidences, first for theism, and then for Christianity. The work is very laborious, even apart from the preparation of the material, which is in itself no light matter. The lectures are of necessity full of technical terms taken from the Chinese, with which I am not at all familiar. So I am obliged to write first in English, then have the lectures translated by an English-speaking Japanese, and then revise the translation with my teacher. This last is the most laborious work of all. Finally, I have to write them out in Roman characters, which takes me something like fifteen hours for one lecture. I have besides promised the members of the society (which is called the Mei-Dô Kuwan), to give them in the fall a course of lectures on English constitutional history. This seems rather out of the line of ordinary missionary work, but



SOME JAPANESE STUDENTS.

The above picture is taken from a photograph of the Rev. T. S. Tyng, and six young men who have all been for a shorter or longer time on the "Howard Duane Memorial" Scholarship in St. Timothy's School, Osaka, Japan, of which Mr. Tyng is in charge. They are all communicants of the Church. By a special arrangement with Mrs. Duane this Scholarship, for which there has been an accumulation of funds during the time, some years ago, that there was no boys' boarding-school in Osaka, has been used as a reward to those who were particularly proficient in their studies, and therefore it fell to one after another.

there is no better way to get the good-will of these men than by helping them in their educational schemes. The opening in Wakayama seems to me a very exceptionally promising one, and I feel sure that all the labor I can expend on it will be well repaid. Mr. Nakashima went with me, and I have left him there to preach for two nights and meet inquirers, while I return to my work here. The moral of all this, as of almost everything I write to you, is, we must have a head-master for St. Timothy's School, to relieve Mr. Morris and myself and leave us free for our proper clerical work. Until the man comes, that must be the refrain of all my letters, as "*Delenda est Carthago*" was of all Cato's speeches. We have in the school, as you know, in addition to the two years in elementary English, a four years' course. Of this the English studies, occupying two hours daily for each class, must be taught almost entirely by foreigners. These are divided very nearly equally between science and history, and if the work is to be carried on we must have at least *two* men to give their whole attention to it. The point I wish to press now is, that if the right man for the scientific department can not be found, it would be better at once to send some one to devote himself specially to the historical work, and send the scientific man when he can be found. The other order would be better, but I do not know what we shall do if you send us nobody.

A new preaching-place for preaching to the heathen has been opened since I last wrote. As it is not used for Christian Services, I do not call it a chapel. The rent is paid by the Mission, but the native Christians of St. Timothy's Church have spent some twenty-five or thirty dollars, a good deal for them, in fitting it up, and they have engaged to keep up preaching in it themselves once a week, exclusive of what may be done by Mr. Nakashima, who at their request has gone to live there, and by Mr. Morris and myself. Nine of the male communicants are engaged in this work.

We are all delighted with the re-enforcements you are sending us. Recruits by three successive steamers are a blessing to be thankful for. But we have not nearly enough yet to meet the demands of the work.

I ought to have said that the desk for the new preaching-place, a very pretty one, was

given by the women of St. Timothy's Church, who have been working for Missions, knitting stockings, etc., under Mrs. Tyng's direction.

FROM LETTERS OF DR. HARRELL.

TOKYO, April 25th.

I have just returned from visiting Osaka, and a very pleasant duty it was. I found out from Dr. Laning many things that will be of great use in my work. The Doctor has a most flourishing work there, and it does great credit to him, and to the people who so liberally contributed to erect such an enduring monument of Christian charity. The Doctor thinks that until I have a hospital, I had better carry on a free dispensary work, so as to make known my work among all classes. . . . However, if any of them wish to pay, I will permit it. The native custom is to allow a man to pay his physician what he thinks proper. Dr. Laning agrees with us in thinking immediate steps ought to be taken in regard to establishing a hospital here. By the time one can be built, using all possible dispatch, I will have learned enough of the Japanese colloquial to be able to attend any patient I may have in my charge. There is great difficulty in successfully treating disease, especially surgical cases, in the native houses; and even now I have some patients that I do not venture to operate on, because I so much fear that my directions for after-treatment will not be carried out. I do not think it will be well to build in *Tsukiji* [the "Foreign Concession"], but there will be no difficulty in getting land elsewhere. I should like to have my hospital on high ground. The Bishop and I have been to look at a very desirable piece of land on one of the high hills in the city, and we find we can purchase it. . . . My opinion is that there is a great hospital work here, and the sooner we get at it the better. A hospital will soon become very nearly self-supporting. The native physicians seem to lack confidence in themselves, and to have the greatest faith in the judgment of a European or an American physician. I have been notified by two native doctors, that they would like very much for me to see their cases with them, and I have promised to go with them, and will consult with them in regard to the treatment.

119 1884年8月号 日本。ミッションの記録。394-395頁。

訳出 395頁左13行目～左16行目。395頁左下から24行目～左下から5行目。

私たちは、ヘンリー・D・ページ師からの手短な便りで締めくくりにする。彼は最近任命された宣教師であり、航海について話した後、5月29日付で語っている。

—略—

先週の日曜日、コール氏の不在により、私は喜んで彼の日曜学校のクラスを教えました。立教大学校からの少年たちに加えて、私は、東京大学からの学生（注1）1名と工部大学校（注2）からもう1名別の学生を、クラスの聴講生として受け持ちました。私は、彼らがよりよく英語を理解できるようにゆっくりと話さなければなりませんでした。皆、話に耳を傾けており、多少なりとも興味を抱いていました。昨晚、SPGのフォス（注3）氏がメモを私に送り、英国人のチャペルで、次の日曜日、聖霊降臨日に説教をするよう私に依頼しました。私は快く引き受けました。私はゆっくりとそして根気よく日本語を学ぶなか、神の素晴らしい活動が、自身により行われ、そうして、このような待機の時期でさえも、神の王国を作り上げるに際して神の使いとなっていることを伝えられ、嬉しく思っています。

（注1） この書簡は、1886年3月の帝国大学令により、東京大学と工部大学校が併合して東京帝国大学に改組される以前の時期に書かれているので、1877年に創設された東京大学（東京開成学校と東京医学校の合併）の学生である。

（注2） 1870年に設置された工部省は、翌年虎の門に工学寮を設置、その後、工学寮工学校は1877年1月になると工部大学校に改称された。この書簡は、工部大学校が1886年に東京帝国大学に併合されるまでの時期に書かれているので、この学生は工部大学校の学生のことである。

（注3） SPG 遣日宣教師ヒュー・ジェイムズ・フォス。1876年9月に来日し、神戸を中心に伝道。1892年に松蔭女学校を創設し、1899年に日本聖公会大阪地方部主教となった。

注記：ヴァージニア教区の聖職であったヘンリー・D・ページは、1884年元旦の書簡で遣清・遣日宣教師に志願し（「外国委員会議事録」1884年1月8日）、同年3月11日に外国委員会から東京勤務の遣日宣教師に任命された（同上、1884年3月1日）。妻子同伴で同年5月18日に横浜に入港、翌日東京に到着した（1884年5月29日付ページ書簡）。

120 1884年8月号 日本。T・S・ティング師の書簡から。5月11日、大阪。  
395-397頁。

訳出 395頁左下から2行目～右7行目。397頁左10行目～左14行目。

ウッドマン師は6月号で、またティング氏は、この書簡で、彼らが自ら従事している仕事の驚くべき始まりについて明確に述べている。ティング氏は、再度、英和学舎の校長の任命を求めている。私たちは、依然として次のように問わなければならない。どこに人物がいるのか。そして、こうした必要のなか、誰が資力を提供すると約束するのだろうか。

—略—

ほぼ全てについて私〔ティング〕があなたに書いているように、こうしたこと全ての教訓として言えるのは、モリス氏と私自身の負担を軽減し、私たちが思うように適切な聖職の仕事を行えるよう、英和学舎の校長を私たちは獲得しなければならないということです。

[June 24.]

## JAPAN.

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| <p>6. Missions in China. Rev. W. J. Boone. } <i>Church Review</i><br/>         Education in China. Rev. D. M. Bates. } articles<br/>         Medical Missions in China. Rev. A. C. Bunn, M.D. } 1879 and 1883.</p> | <p>8. Copy of day's issue of the <i>North China Daily News</i>, June 3d, 1884.<br/>         9. Two letters of Mrs. Elizabeth Clarkson.<br/>         10. Copy of historical address at laying of this stone.<br/>         11. Coins, viz.: 1. A Mexican dollar. 2. An Indian rupee. 3. A Japanese twenty sen piece. 4. A Chinese cash.</p> |
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7. List of Protestant Missionaries in China, Japan and Siam, 1884.

## JAPAN.

FROM LETTERS OF THE REV. T. S. TYNG.

OSAKA, May 27th.

THE "Church of the Holy Spirit" mentioned in THE SPIRIT OF MISSIONS was a mistake of mine for the "Church of the Holy Comforter," *i. e.*, Mr. McKim's congregation in Awaji Machi in the city. I never hear the name except in Japanese. Hence my mistake. As you request, I will give you a statement of all the work here.

## PRESENT WORK OF OSAKA STATION.

In connection with the work of the Osaka Station we have

*St. Timothy's Chapel:* This is properly the chapel of St. Timothy's School, in which its daily Prayers are held. It is also used as the place of worship of the oldest congregation here, who have named themselves St. Timothy's Church. The number of communicants here (excluding foreigners) is twenty-seven, with eighteen candidates for Baptism. This work is at present under the joint charge of Mr. Morris and myself, assisted by Mr. Nakashima, a catechist and candidate for Holy Orders, Mr. Morris taking now, however, the largest share of the preaching. Besides the usual catechetical and Bible-classes, there is here a working-class for women, under Mrs. Tyng's charge, at which the religious instruction is given by Mr. Nakashima.

Also, in connection with the above, is the *Jō-Am-Bashi Preaching Room*, where there is preaching to the heathen on Sunday and Thursday evenings, the last carried on by the lay communicants of St. Timothy's in turn.

*The work in Wakayama:* This consists of semi-monthly lectures on Christian evidences, by myself, at the meeting-place of the "Mei Dō Kuwan" Society, at whose invitation they are delivered, with a Bible lecture every Friday, and preaching every Saturday evening, carried on by Mr. Nakashima in the intervals between my visits to Wakayama. This work is but just begun. There are two communicants, who have removed from Osaka, and are included in the number given above.

*St. Timothy's School:* A school for boys and young men, with a six years' course in English, chiefly (though not exclusively) intended as a preparation for theological study. There are now some fifty pupils, of whom five are supported on scholarships, the others paying a small tuition fee, and the rent of their books, and also, in the case of boarders, their board.

*The Church of the Holy Comforter*, in Awaji Machi in the city, under the charge of Mr. McKim, with thirteen communicants, worshipping in a rented Japanese house, and attended by the girls of St. Agnes' School. A working-class for women, with religious instruction by Mr. Tanaka and Miss Ukita, is held here weekly by Mrs. McKim.

*Afternoon and Evening School* for boys, at the same place as the above, also under Mr. McKim's charge.

*Preaching place in Kooriyama*, under charge of Mr. McKim, who visits it once a month, other Services being maintained there by Mr. Tanaka, catechist, who also assists Mr. McKim at the Church of the Holy Comforter.

*St. Agnes' School* [under the charge of Mrs. Laning], which Miss Falls has just come to. This has, I believe, thirty-three scholars, of whom twenty-seven are supported on scholarships.

*St. Barnabas' Hospital*, under the charge of Dr. Laning, with Miss Shaw as matron, having the oversight and training of nurses.

The above account, I believe, comprises all the work of our station here. Connected with the English church there are two congregations, with two country stations and a preaching place in the city, a theological school, and a small girls' school. Their work is carried on by three clergymen and three lady Missionaries, assisted by native helpers.

June 24th.

Mr. Morris baptized one adult last Sunday and I expect to baptize ten to-morrow; nine of them pupils of St. Timothy's. One more candidate from the school is in the hospital, so his Baptism will have to be deferred.

121 1884年9月号 日本。T・S・ティング師の書簡から。5月27日、大阪。  
〔6月24日〕。437頁。

訳出 437頁左22行目～左24行目。437頁右10行目～右18行目。  
437頁右下から5行目～最後の行まで。

〔大阪〕「聖テモテ教会」：これは、厳密には、毎日のように祈祷が行われる、英和学舎のチャペルです。

—略—

「英和学舎」：英語での6年間の課程からなる、主に（ただし、それだけに限りませんが）神学研究に向けた準備段階として位置づけられる少年および青年向けの学校。現在、およそ50名の生徒が在籍しており、そのうち5名が奨学金の援助を受けています。その他の生徒は少額の学費と書籍の賃貸料、それと寄宿生の場合、食費を支払っています。

—略—

先週の日曜日に、モリス氏は成人1名に授洗しました。私は明日10名に授洗するつもりでいます。彼らのうちの9名は英和学舎の生徒です。当校からの志願者もう1名は、病院にいます。そのため、彼の洗礼は延期されなければなりません。

## DISEASES TREATED.

Opacity of Cornea, 2; Intermittent Fever, 1; Menorrhagia, 1; Phthisis, 1; Keratitis, 1; Entropion, 2; Pterygium, 1; Abscess, 1; Burn, 1; Acute Rheumatism, 1;

Childbirth, 1; Bronchitis, 1; Cataract, 1; Necrosed Bone, 2; Cancer, 1; Measles, 1. Total, 19.  
SURGICAL OPERATIONS.  
Artificial Pupil, 2; Entropion, 4; Pterygium Removed, 1; Cataract Extraction, 1.

## JAPAN.

FROM LETTERS OF THE REV. T. S. TYNG.

OSAKA, May 27th.

I RETURNED yesterday from Wakayama, having lectured on Friday evening before the "Mei Dō Kuwan" Society on the relation of natural law to Theism, and, with Motoda, who holds the St. Peter's scholarship in St. Timothy's School, preached on Saturday night to an audience of about fifty, and on Sunday night to over a hundred in a room belonging to the hotel at which I stay. The prospects of the work here are very encouraging. I have made arrangements for a Bible lecture every Saturday and preaching every Sunday night, Mr. Nakashima going on the weeks when I do not. Motoda, who took part with me in the preaching last week, is an excellent speaker, and I am strongly in hopes that when he finishes his course in the school, which will not be for several years, he may make up his mind to enter the Ministry. He is monitor of the school, elected by the pupils, with whom his influence is very great. It is in good part through his influence, I believe, that the twelve pupils of St. Timothy's who are now preparing for Baptism have been led to desire to become Christians. He is an excellent example of what may be done through a scholarship. That such results always will follow we cannot of course expect, but I can at least promise those who support scholarships that none shall be put on them who do not give good promise of usefulness. As I wrote you before, forty dollars is not sufficient for the support of the older boys and young men who alone are taken on scholarships at St. Timothy's, and I should like to ask all future contributors to send us forty-five dollars.

FROM REPORT OF THE REV. JOHN M'KIM.

OSAKA, July 10th.

As compared with last year I think the work generally is very encouraging. The communicants seem to be growing in grace and endeavoring to live up to their profession. The adults who have been baptized are for the most part of mature age, and have accepted our religion after careful study and upon firm conviction of its truth.

The children baptized are either those of

Christian parents or scholarship children in St. Agnes' School; in either case likely to be brought up to lead godly and Christian lives.

There are eight adult catechumens preparing for Baptism; six of them I hope to baptize next month, the other two some time in the autumn.

To enter more into detail: The attendance at Sunday morning Services has been very regular, composed of Christians, those preparing for Baptism and others interested but not yet convinced. The attendance at evening Services varies; if the weather be warm and pleasant quite a number come in, but if cold or wet we meet very few. The evening congregation is composed mainly of those who come from curiosity and to ask, "What is it anyhow these Jesus people teach?"

The Parish School since Christmas has done very well; the teacher I had up to that time was lazy and incompetent; the present man is a good English scholar and interested in the success of the school. Since Christmas, the fees received from pupils pay one-third of the expenses of the school. The present teacher and two of the oldest and brightest of the students are three of the six catechumens I hope to baptize next month; these three with one whom I baptized last October make four, whom under God we owe to the work of this school. The teacher and two others wish to enter the Theological School and in time become candidates for Holy Orders.

Mrs. McKim has gone to my chapel every Saturday afternoon to teach whatever women may come. The attendance has varied from two to ten, not including the Christian school-girls, two or three of whom have attended nearly every week. O Fuku San is the only one who is as yet qualified to give instruction in Christianity. Her duties in St. Agnes' School have prevented her giving the Woman's Work the systematic assistance which it needs to insure success; and as Mr. Tanaka goes so frequently to Kōriyama, his help has been only occasionally available. The class has suffered also by the removal of the oldest and most interested members. There is reason to hope for a better report next year. Miss Mailes is already studying the language and preparing to give her whole time to work among the women, and in the new chapel, just purchased, we hope for a better room which will be more attractive than the small dark one hitherto used.

122 1884年10月号 日本。T・S・ティング師の書簡から。5月27日、大阪。478頁。

訳出 478頁左9行目～左下から13行目〔全文〕。

〔大阪〕私は昨日、和歌山から戻りました。金曜日の晩は、“メイドウカン”協会の前で、有神論に対する自然法の関係について講義をしました。そして、英和学舎で、聖ペテロ教会の奨学金を受給している元田（注1）とともに、土曜日の夜は約50名の聴衆に対して、日曜日の夜は私が滞在しているホテルに属する1室で100名以上に対して、説教を行いました。ここでの活動の展望は開けています。私は、毎週土曜日に聖書の講義の準備をし、毎週、日曜日の晩には説教をしています。私がない際は、中島〔虎次郎〕氏が平日続いています。先週、私と共に説教に参加した元田〔作之進〕は、相当に弁がたちます。ですから、それほど時間はかからないでしょうが、彼が学校で教育課程を終えたら、彼が聖職に就くことを決意してくれることを私は強く望んでいます。彼は、生徒たちのなかから選出された、学校の監督生であり、彼の影響力は相当に大きいものです。私が思うに、現在、洗礼の準備をしている英和学舎の生徒12名がキリスト教徒になりたいと思うようになったのは、大半は彼の影響を通じてのことです。彼は、奨学金を通じてなされた成果の好例です。もちろん、私はこうした結果が常に伴われるとは思っていません。しかし、少なくとも、私が奨学金支援者に対して約束できるのは、なんら有用性を約束しない者たちに対しては何も与えないということです。先述したように、40ドルでは、英和学舎の奨学金のみを受けている年長の少年や青年たちを支援するには十分ではありません。私は、これから寄付してくれる全ての方に対して、45ドルを送付していただくよう是非、お願いしたいと思います。

（注1）元田作之進。

JAPAN.

*Missionary Staff.*—Bishop, 1; Presbyters (foreign), 7; Deacons (native), 2; Candidate for Holy Orders, 1; Missionary Physicians (foreign 2, Native 1), 3; Foreign Teachers and Workers (male 1, female\* 12), 13; Trained Nurse, 1; Catechists, Lay-readers, Teachers and Bible-readers (native), 21, of whom five are unpaid helpers; Medical Students (4 reported).

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, *Tokio*.

The Rev. A. R. Morris, *Osaka*.  
The Rev. Clement T. Blanchet (in the U. S.).  
The Rev. Theodosius S. Tying, *Osaka*.  
The Rev. John McKim, *Osaka*.

The Rev. E. R. Woodman, *Tokio*.  
The Rev. Nobori Kanai, *Tokio*.  
The Rev. Masakazu Tai, *Tokio*.  
The Rev. J. Thompson Cole, *Tokio*.  
The Rev. Henry D. Page, *Tokio*.  
Henry Laning, M.D., Missionary Physician, *Osaka*.  
Frank W. Harrell, M.D., Missionary Physician, *Tokio*.  
Mr. James McD. Gardiner (in the U. S.).  
Mrs. Blanchet (in the U. S.).  
Mrs. Tying, *Osaka*.  
Mrs. McKim, *Osaka*.  
Mrs. Woodman, *Tokio*.  
Mrs. Gardiner (in the U. S.).  
Mrs. Laning, *Osaka*.  
Mrs. Page, *Tokio*.  
Miss Sarah L. Riddick, *Tokio*.  
Miss Emma Verbeck, *Tokio*.  
Miss Rebecca F. Falls, *Osaka*.  
Miss Mary Mailes, *Osaka*.  
Miss Emma Williamson, *Tokio*.  
Miss Frances J. Shaw, Trained Nurse, *Osaka*.

ESTIMATED VALUE OF MISSION PROPERTY.

OSAKA.	
St. Timothy's Chapel, . . . . .	Mexican Dollars, 1,198 72
St. Timothy's Boys' School, . . . . .	2,682 83
St. Agnes' Girls' School, Dormitory and Dwelling-house, . . . . .	1,400 00
St. Agnes' Girls' School, Recitation-room, . . . . .	342 91
St. Barnabas' Hospital, . . . . .	6,849 02
Dwelling-house and lot No. 14, . . . . .	1,813 01
Dwelling-house and lot No. 5, . . . . .	3,219 41
Dwelling-house and lot No. 7, . . . . .	3,300 00
Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession), . . . . .	390 47
	21,196 37
TOKIO.	
Trinity Chapel, at Great Bridge, . . . . .	470 00
Christ Chapel, at Kanda, . . . . .	250 00
Trinity Divinity School and St. Paul's Boys' School, native Manager's House, Refectory, Lavatory and Lot 37, . . . . .	6,851 08
St. Margaret's School, . . . . .	4,132 40
Dwelling-house No. 25, . . . . .	4,154 08
Dwelling-house No. 26, . . . . .	3,601 30
Dwelling-house No. 38, . . . . .	4,159 42
Lot No. 39, . . . . .	591 65
Lot No. 40, . . . . .	590 96
	24,800 89
	Mexican Dollars, 45,997 26

The work of the mission year, though as heretofore quietly and unostentatiously pursued, has yielded greater apparent results than usual. At Osaka the number of communicants has been nearly doubled. At Tokio remarkable interest has been shown by the students of St. Paul's School in the instruction upon the Bible given by Bishop Williams; while the Rev. Mr. Woodman's work among young men, a large number of whom are receiving systematic instruction in Christianity from him in a native Japanese school, is considered to be one of the most hopeful signs of the times. The prin-

cipal of the school, a disciple of Confucius, gave as a reason for accepting Mr. Woodman's proposal, that the Japanese are now without a religion, and that he thought it better that some kind of religion should be taught them. Mr. Woodman's interesting letter on this subject was printed in THE SPIRIT OF MISSIONS for June.

Another important advance movement has been made in the establishment of a Medical Mission at Tokio. This not only promises to yield the benefits which have so signally attended medical mission work elsewhere, but is likely to assist in the solu-

\* Including wives of Missionaries.

tion of a serious difficulty under which our operations in Japan have from the first labored. A Japanese law prohibits the residence of, or the acquisition of landed property by, foreigners within the limits of the native cities, and Bishop Williams has always respected this law in both its letter and its spirit. Since Dr. Harrell's arrival at Tokio, however, a Japanese gentleman holding a high official position has undertaken to assist him in procuring a site within the native city for his hospital. If he succeeds in obtaining this concession from the government, the Mission will have gained a great advantage, and without the slightest compromise of principle.

TOKIO.

The Rev. Henry D. Page, newly-appointed to this station, arrived in May, and is studying the language.

Frank W. Harrell, M.D., who arrived in March, has already seen some five hundred patients. He has received local subscriptions at the rate of \$390 per annum for the support of his hospital work.

The Rev. J. Thompson Cole, who arrived in the latter part of the last year, is studying the language, and teaching in St. Paul's School, and has frequently preached and conducted Services in English.

Bishop Williams, with the assistance of two native Deacons, has maintained Services at eleven places; the whole number being nine hundred and fifty-five. Eight adults and two infants have been baptized, and sixteen persons confirmed. The number of communicants is seventy-six. The number of pupils under instruction in day-schools is forty-seven, and in boarding-schools forty-two. Since Mr. Gardiner's departure for this country the superintendency of St. Paul's School has devolved upon the Bishop.

The Rev. E. R. Woodman has devoted most of his time to work among young men. He has held Services in two places, in number forty-nine, and has baptized one adult. He is very much interested in the work of the day-school and the Sunday-school under his charge.

Mr. J. McD. Gardiner, until his departure in March on leave of absence, in addition to his efficient service as principal of St. Paul's School, designed and superintended the erection of the new building for St. Margaret's School, and of a new missionary

residence, and is now engaged on plans for a hospital in Tokio. In the July number of THE SPIRIT OF MISSIONS a picture of the building designed by Mr. Gardiner and erected last year for St. Paul's School and the Trinity Divinity School, was given.

Several ladies have within the last year joined the Missionary staff at Tokio and Osaka, and are studying and to some extent engaging in school work.

*Educational work.*—No report has been received of St. Paul's School. It is, however, understood that in addition to her study of the language Miss Williamson has been able to render some assistance in teaching.

The new building for St. Margaret's School was opened on the 29th of March with appropriate exercises. A picture of it will be given in the October number of THE SPIRIT OF MISSIONS. St. Margaret's has twenty-four pupils. Until the end of March it was under the direction of Mrs. Gardiner, and has since that time been in charge of Miss Sarah L. Riddick. The school is in a prosperous condition.

*Pastoral and Evangelistic Work.*—This has been carried on by the Bishop, the Rev. Mr. Woodman and the Rev. Messrs. Nobori Kanai and Masakazu Tai. There are twenty catechumens, and the attendance upon public worship is regular and increasing. The latest intelligence from Mr. Woodman in regard to his work is that some of the young men are very much interested, and though (as he says) "there can be no harder field for work than this among skeptical young men," yet "if the Holy Spirit should gain possession of the hearts of some, what an addition would be made to our working force."

OSAKA.

The Rev. A. R. Morris returned from the United States in February, and has been engaged since that time in teaching daily in St. Timothy's School, and has shared with Mr. Tyng the charge of St. Timothy's Chapel and congregation.

The Rev. T. S. Tyng, reporting for himself and Mr. Morris, states that Services have been held in four places, the whole number being four hundred and seventy-seven. Thirteen adults and two infants have been baptized, and nine persons confirmed. The number of native communicants is twenty-five. Mr. Tyng has continued in charge of St. Timothy's School.

The Rev. John McKim has held Services in three places. The number of Services was nine hundred and fifty-four. He has baptized eight adults and ten infants; has presented eight persons for Confirmation, and now reports thirteen native communicants. He also has charge of a day-school.

*Educational Work.*—St. Timothy's School, for boys, has fifty pupils, the most of whom are self supporting. It has made decided gains in every way, though Mr. Tyng continues to urge the absolute necessity to its full efficiency of the appointment of a headmaster. The Committee have thus far tried in vain to secure a proper person for this important position. There is a very strong Christian atmosphere in the school, largely through the influence of Mr. Nakashima, catechist. One of the teachers, formerly a pupil in the school, and two of the students are, also, especially earnest and influential Christians.

Mr. Tyng has added to his many labors the delivery of a course of lectures on "Christian Theism" before an association of Japanese scholars. A letter from him on the subject was published in August.

*St. Agnes' School for Girls.*—The number of pupils is thirty-four. They fill the building to its utmost capacity. The school is under the charge of Mrs. Dr. Laning, with whom has been associated, since her arrival in May, Miss Rebecca F. Falls. It is doing a remarkably good work.

*Pastoral and Evangelistic Work.*—The reports of all the Missionaries agree in stating that this has been without doubt the best year that the Osaka Station has known.

Mr. Morris writes: "The Japanese Chris-

tians are taking hold as they have never done before, with the result of much larger classes for Baptism and Confirmation."

Mr. McKim says, "Our work seems to me as a whole more encouraging than ever before. We are making no grand 'spurts,' but everything moves steadily and surely forward."

Mr. Tyng says, "Taking the whole work under my charge together, the year has been one of encouraging progress, and we have much to be thankful for." "There has been a decided gain in zeal and in disposition to work." The Christians of St. Timothy's Church have paid the current expenses of the maintenance of their Services, and have given something to Missions and for the poor. A new preaching chapel has been opened, the preaching being done and the expenses maintained principally by native Christians.

Mrs. Tyng and Mrs. McKim have been actively employed among the native women. The latter is to be assisted in this work by Miss Mailes who has recently arrived.

*Medical Work.*—Since September last the new Hospital of St. Barnabas has been open for both dispensary and in-patients. The number of dispensary cases treated was 4,073, that of in-patients, forty-seven. Total, 4,120. Small fees have been received from patients, amounting in all to \$1,500. Dr. Laning's report, which will be published at an early date, is especially valuable for its statistical information. Miss Frances J. Shaw has been since April last connected with the Hospital as a trained nurse, at first under a temporary appointment, which has since been made permanent.

## WORK UNDER HOME BISHOPS.

### NORTHERN MEXICO.

It will be remembered that some months ago the Rt. Rev. Dr. Elliott called the attention of the Church to the extraordinary opportunity for her Services among the Americans passing into the northern States of the Republic of Mexico along the lines of two of the great railways recently opened.

Appropriation was made from General Mission funds for carrying on this work at the meeting of the Board of Managers, on

October 30th, and the whole subject was committed to the Foreign Committee if they should deem it wise to carry the plan into effect. On the 13th of November they took favorable action, full particulars of which will be found in the numbers of THE SPIRIT OF MISSIONS for January, May and August. It was not until the 8th of April that action was taken approving Bishop Elliott's then recent appointment of the

123 1884年11・12月号 外国委員会報告。日本。609-611頁。

訳出 609頁中段。609頁左下から14行目～右下から7行目。610頁左26行目～左42行目。610頁左下から6行目～右6行目。610頁右11行目～右15行目。610頁右下から15行目～最後の行まで。611頁左8行目～左27行目。

ミッション資産の評価額

大阪		
聖テモテ教会	メキシコドル	1,198 ドル 72 セント
英和学舎		2,682 ドル 83 セント
照暗女学校、寄宿舎、住宅		1,400 ドル 00 セント
照暗女学校、暗誦部屋		342 ドル 91 セント
聖バルナバ病院		6,849 ドル 02 セント
住宅と 14 番地		1,813 ドル 01 セント
住宅と 5 番地		3,219 ドル 41 セント
住宅と 7 番地		3,300 ドル 00 セント
日本の家屋 与力町 1 番 (居留地外)		390 ドル 47 セント
		21,196 ドル 37 セント

東京		
[深川] 大橋三一教会		470 ドル 00 セント
神田基督教会		250 ドル 00 セント
三一神学校、立教大学校、現地管理人の住居、食堂、トイレ、37 番地		6,851 ドル 08 セント
立教女学校		4,132 ドル 40 セント
住宅 25 番		4,154 ドル 08 セント
住宅 26 番		3,601 ドル 30 セント
住宅 38 番		4,159 ドル 42 セント

39 番地	591 ドル 65 セント
40 番地	590 ドル 96 セント
	24,800 ドル 89 セント
	メキシコドル 45,997 ドル 26 セント

これまでひっそりとそして地道に進められていたが、伝道の年における事業は、例年よりもいっそう際立った成果を生んだ。大阪で受聖餐者の数は、ほぼ2倍になった。東京では、ウィリアムズ主教によって提供された聖書に基づく指導のなかで、立教大学校の学生たちは特筆すべき関心を示した。青年たちに対するウッドマン師の活動は、現地の日本人の学校1校で相当数が彼からキリスト教信仰の体系的な指導を受けたのだが、最も前途有望な兆しのひとつと考えられている。孔子を信奉するその学校の校長はウッドマン氏の申し出を受ける理由として、日本人が現在宗教を有していないこと、そして何らかの宗教が彼らに教えられることがより好ましいと考えたことを挙げた。この主題に関するウッドマン氏の興味深い書簡は、スピリット・オブ・ミッションズ6月号に掲載された。

## 東京

昨年の後半に到着したタムスン・コール師は、日本語を習っており、立教大学校で教えている。彼は、たびたび英語で説教をし、礼拝を行っている。

ウィリアムズ主教は、日本人執事2名の助力を受けて、11箇所では礼拝を続けている。総計は955回にのぼる。成人8名と幼児2名が受洗し、16名が堅信礼を受けた。受聖餐者の数は76名である。通学校で講義を受けている生徒の数は47名であり、寄宿校では42名である。ガーディナー氏が米国に向けて発って以来、立教大学校の監督者の地位は、主教に委ねられた。

—略—

J・マクドナルド・ガーディナー氏は、休暇で3月に出発するまで、立教大学校の校長としての効果的な奉仕活動に加えて、立教女学校の新校舎および宣教師の住宅の建設を設計し、監督した。彼は、現在、東京の病院の計画に取り組んでいる。スピリット・オブ・ミッションズ7月号に、ガーディナー氏によって設計され、立教大学校と聖三一神学校用に昨年施工された校舎

の写真が掲載された。

—略—

「教育事業」。立教大大学校に関する報告はまったく受けていない。しかし、ミス・ウィリアムソンが、日本語の学習に加えて、教育活動において幾分か助力を提供できていることは知られている。

## 大阪

A・R・モリス師は2月に米国から戻ってきた。彼は、それ以来、英和学舎で毎日講義に取り組んでおり、ティング氏と共同で、聖テモテ教会と教会員を監督した。

T・S・ティング師は、自分自身とモリス氏についての報告で、礼拝は4箇所で行われており、総数は477回に上ると伝えている。成人13名と幼児2名が受洗しており、9名が堅信礼を受けている。現地の受聖餐者の数は25名である。ティング氏は、英和学舎を引続き監督している。

—略—

「教育事業」。少年のための英和学舎は50名の生徒を抱え、生徒のほとんどが自給である。当校はあらゆる面で着実に良くなっている。だが、ティング氏は、当校が十分に機能するためには、校長の任命が絶対に必要であると引き続き訴えている。〔外国〕委員会は、これまで、この重要な職に相応しい人物を確保するために努力をしてきたが、無駄に終わった。当校にはキリスト教的な雰囲気の色濃く、その大半は、伝道師である中島〔虎次郎〕氏の影響を通じてのものである。教員の1人はかつてこの学校の生徒で、学生の内2人は、特に熱心で影響力のあるキリスト教徒である。

ティング氏は、日本人学生協会の前での“キリスト教有神論”についての講座の実施を、多々ある彼の労務に加えた。この主題に関する彼からの書簡は8月に刊行された。

[APPENDIX TO FOREIGN COMMITTEE'S REPORT.—C.]

ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO.

For the year ending June 30th, 1884.

THROUGH the mercy of the Great Head of the Church, we have passed another year, in which we have experienced much to be thankful for.

One great cause for thankfulness is the large additions that have been made to our force. In no one year since the beginning of the Mission have so many been commissioned, and sent out to this field. There were added to our number two clergymen, the Rev. J. T. Cole and the Rev. H. D. Page; a Missionary Physician, Dr. F. W. Harrell; a trained nurse for the hospital in Osaka, Miss F. J. Shaw; and three single ladies, Miss R. F. Falls, Miss M. Mailes, and Miss E. Williamson. All have been at work since their arrival.

OSAKA.

After an absence of eighteen months, Mr. Morris, much to the joy of both Japanese and foreigners, returned to Osaka in February. Mr. and Mrs. Gardiner, by advice of the physician, left Tokio the 12th of March last.

St. Timothy's School has had "decided gains in numbers" during the past year, and Mr. Tyng speaks of it more encouragingly than he did the previous year. He mentions the fact that nine of the pupils have been baptized.

Though St. Agnes' School ceased to take young boys, and so lost six scholars, the number of pupils was greater than the year previous. Want of air-space will prevent Mrs. Laning from receiving more boarders. The school has had a valuable accession in Miss Falls, who will undertake most of the English teaching.

A building, to be used as a chapel and school by Mr. McKim, has been purchased, and it is hoped that this will put new life into the Christians, and give a new impetus to the work. A house has also been rented as a preaching-chapel in connection with St. Timothy's, and the members of the congregation have undertaken to pay all running expenses, and help in other ways.

The building in the out-station at Koriyama has been secured for five years, and regular Services are held there two Sundays in the month. The catechist, Mr. Tanaka, at each visit stays four or five days teaching and preaching. Mr. McKim baptized three persons there.

Lately work at Wakayama has been entered on quite vigorously. It is too soon to look for any great results, but Mr. Tyng and the Japanese associated with him seem much encouraged with the prospects of success.

St. Barnabas' Hospital was ready to receive patients on the 16th of August, and Dr. Laning, after long waiting, had the great satisfaction of taking charge of a hospital in many ways well appointed and admirably fitted for his work. Excellent ventilation, perfect cleanliness, snowy-white, very comfortable beds, unwearingly, most efficient nursing, and excellent professional skill should have a good effect on the Japanese, and be the means of restoring many sick and suffering. The Mission is indebted for this noble charity to the members of the Woman's Auxiliary, and their generosity is highly appreciated. They have good cause to congratulate themselves, that they have put it in the power of the Missionaries in charge to relieve so much suffering, and do so much for the cause of our blessed LORD. The hospital has been most fortunate in securing the services of Miss F. J. Shaw, a trained nurse from St. Thomas' Hospital, London, who for zeal, untiring energy, and love for her work, which amounts almost to a passion, cannot be surpassed.

Work among women has been kept up, but from circumstances, could not be prosecuted as vigorously as it was wished. Now, however, that Miss Mailes is there to give her whole time to this work, and has as an assistant a former pupil in St. Agnes' School, who is thought to be fitted for the place, it is hoped that the work will receive a new impetus, and good results be obtained.

## TOKIO.

It was feared that Mr. Gardiner's return home, on account of the ill-health of himself and Mrs. Gardiner, would seriously affect the prosperity of St. Paul's School. His absence was felt very much, but he had so well organized the school, and put it on such a good basis, that it was only necessary to continue his methods to ensure a certain measure of success. The conscription laws, also, had the effect of increasing the number of our pupils. Students from schools, in which translation only was taught, came to us to learn English, in order that they might be able to enter the government school connected with the University, or the Engineering College, where they would escape the conscription, while prosecuting their studies. Our school reached the highest number which it has ever had, and good hopes are entertained that the number will be large next session.

The management of St. Margaret's School passed into the hands of Miss Riddick after Mrs. Gardiner's return home. One self-supporting scholar entered at the close of the session, and it is hoped the school may gradually become partially self-supporting. With a good school-building, good teachers, and a better means of making the school known, there is reason to think it will grow.

Though our force has been diminished, and one of our Deacons, Mr. Kanai, was laid by for many months, the number of our Services was not decreased. One building used as a chapel had to be removed, as the owner declined to allow us to continue to rent the land. A building, to be used as a chapel and school in connection with Mr. Woodman's work, has lately been built.

The hopes entertained that our Japanese Christians would undertake the support of their church and clergyman has not yet been realized. They decided, however, to start a Missionary Society, of which all the converts connected with the Missions of the Church of England and the Church in the United States might become members. The society has been formed, a suitable point to begin work selected, and two of the members have visited it once a month. Being satisfied that the place is well chosen, the society appointed as catechist a young man, who had had a year's training in our Theological School, and sent him there to

live. Some one from Tokio will visit the place from time to time to encourage and assist the catechist. This is a move in the right direction. It has served to bind the Christians together, and has called forth their sympathies and zeal.

Soon after Dr. Harrell's arrival he opened two dispensaries—one at Tsukiji in the house in which he lived, the other in rooms behind Trinity Chapel. The number of patients has gradually increased, and he is much encouraged in his work. Mr. Kanai attends at Trinity Chapel, and reads the Bible and instructs the patients while they are waiting. A catechist for some time did the same at Tsukiji. In this way several have been led to attend our Sunday Services. Dr. Harrell is looking forward with much interest to the time when he shall have the hospital which the Woman's Auxiliary has generously promised to collect the money for.

Visits have been paid from time to time to several places within fifteen or twenty miles of Tokio. At one of these points the prospects seem good, and the visits will be continued. It is proposed also to open a station at a town twelve or fifteen miles farther off. Our great want is a suitable man to place there.

Christianity has been attracting more attention of late than at any previous time. The secular papers frequently discuss the subject; and some strongly advocate its claims. Notably among these is the principal Liberal paper, whose editor a few years ago wrote a book in which he said the government should use all its influence in favor of Buddhism, and make it the state religion. Now, he says, he sees his error. The morality, civilization, and governments of Europe and America, he says, are based on, and have grown up from the Christian religion, and if Japan wishes to become entirely civilized, be received on an equal footing into the comity of nations, she must become Christian.

Some of the ministers make no secret of their desire that Christianity should spread in this country, and there is a general feeling that it will not be very long before Christianity is recognized, and entire freedom of conscience is granted. As a preliminary step toward this—it is supposed—the government has just issued a notification to the effect that the Shintoo and Buddhist official Priesthood has been abolished. This

is looked upon by some as the disestablishment of the church in Japan.

Sooner or later, and probably before very long, Christianity must be publicly tolerated, and freedom given to all to believe what they like. A few weeks since the Governor of Miako called together the heads of the different Buddhist sects, and taking great pains to assure them that what he was about to say was entirely unofficial, and not inspired by the government, told them that religion would probably be, after while, declared free, and he hoped they would give instructions to their subordinates not to use force or create disturbances in their efforts to oppose the spread of Christianity. In consequence of this, probably, the Hongwanji or Shin sect of Buddhists—the most powerful one in Japan—issued a circular, which contains the following significant expressions:

“Liberty of faith seems almost a necessity in these days, but our Priesthood should not abate their exertions at such a critical moment. They should strictly observe their duty, which consists in self-government, and in the conversion of others. Whatever notification may be issued by the government, our Priesthood must not resort to indiscreet measures, nor so act as to create confusion.”

From many indications there cannot be much doubt that the government will, at no distant date, issue a proclamation giving entire liberty of conscience. Christianity, which for some years has been quietly ignored, will be publicly tolerated, and will then have a free field. Though the prophecies which some have made that Japan will be a Christian nation in ten years will not be fulfilled—for Buddhism is not dead, and the priests will combine, and use all their strength to put off the to them evil day—still it will be Christian at no very distant future. They will oppose Christianity with all their power, which power is not to be despised; but the result cannot be doubtful. Christianity must spread and become the religion of Japan.

Our Church has a duty to this country, and she should put forth her strength and do with her might what her hand findeth. The opportunity is *now* given to take her part in Christianizing this land. A few years hence it will be too late. Money and men and prayers offered *now* will yield the hundred-fold.

Respectfully submitted,

C. M. WILLIAMS,

Missionary Bishop of Yedo.

124 1884年11・12月号 外国委員会報告付属文書C。江戸伝道主教年次報告。1884年6月30日年度末。〔C・M・ウィリアムズ〕。615-617頁。  
訳出 615頁左24行目～左29行目。615頁左下から9行目～左下最後の行まで。616頁左2行目～左31行目。

#### 大阪

英和学舎は、昨年、“数の上で素晴らしい利益”を得ました。そして、ティング氏は、それについて、前年よりもいっそう励みになると話しています。彼は、生徒のうち9名が洗礼を受けたと伝えています。

—略—

マキム氏によって、チャペルと学校として利用されることになる建物1棟が購入されました。これがキリスト教徒を活気づけ、事業に新たな刺激を与えるだろうと期待されています。英和学舎に付設した形の説教用のチャペルとして、家屋1棟が賃借されました。会衆の面々は経費全額の支払いを引き受け、そのほかの方法でも手を差しのべています。

#### 東京

ガーディナー氏が、彼自身とガーディナー夫人の体調不良を理由として本国へ戻ったことで、立教大学校の発展に深刻な影響が現れることが懸念されました。彼がいなくなったことは、相当な痛手でしたが、彼はしっかりと学校を組織し、学校を健全な基盤に乗せていましたので、ある程度の成功を確保するためには、彼の手法を引き続き実施すれば足りました。徴兵のための法律は、当校の生徒数を増加させる効果を持っていました。翻訳だけが教えられていた諸学校出身の学生たちは、勉学に取り組んでいる最中は徴兵を免れる大学に繋がっている官立学校、あるいは工部大学校へ入学するため、英語を学びに私たちのもとにきました。私たちの学校は、これまでで最大数に達しました。この数は次学期、増大すると見込まれています。

立教女学校の運営は、ガーディナー夫人が本国へ帰ったあと、ミス・リディック（注1）に託されました。自給の学生が1名、学期の終了時に入学しました。学校は次第に、一部自給状態になるだろうと期待されています。立派な校舎、優秀な教師、学校の名を広く広めるより良い手段があれば、当校が発展すると考える理由があるといえます。

(注1) 女性教育宣教師セイラ・L・リディックは、1881年10月11日の外国委員会で立教女学校派遣が決定され(「外国委員会議事録」1881年10月11日)、翌1882年4月28日に来日した(SM誌1882年7月号、256頁)。

STATISTICS JAPAN MISSION.

JAPAN MISSION.	Number of places where Divine Service is held.	Number of Public Services.	Estimated number of Individuals reached by the Church's ministrations.	Average Attendance on Public Worship.						BAPTISMS.		Communicants.		Deaths.		Scholars. †			Contributions. Mexican Dollars.
				Native.		Foreign.		Native.		Foreign.		Native.		Foreign.		Native.			
				Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Native.	Foreign.	Native.	Foreign.	Day Boarding.	Native Sunday*.	Native Sunday*.	
OSAKA.																			
St. Timothy's Chapel.....	2	477		55	3	13	1	1	9	25	3			23	28	30	52	00	
Jo-an-bashi.....				20	2														
Reported by Rev. T. S. Tyng.																			
Holy Comforter.....	2	208		60	4	8	10		8	13	7			25			50	78	86
St. Agnes' School.....	2	626		33	3									8	28	36			
Reported by Rev. J. McKim.																			
St. Barnabas' Hospital.....	1																		
Served by Rev. A. R. Morris, Rev. T. S. Tyng, Rev. J. McKim.																			
OUT-STATIONS—																			
Koriyama.....	1	120																	
Reported by Rev. J. McKim.																			
Wakayama.....	1			65															
Reported by Rev. T. S. Tyng.																			
TOKIO.																			
St. Paul's School Chapel.....	1	219		46	15	2				20	14		5	47	42	41	275	00	
Reported by the Bishop.																			
Trinity Chapel.....	3	114		19		4	2		16	34		1							
Asakusa.....	3	104		20															
Midori.....				7															
Served by the Bishop and Rev. N. Kanai.																			
Inouye's dwelling.....	1			6															
Served by Rev. N. Kanai.																			
Christ Chapel.....		220		16		2	1			8							23		
Nabe.....	3			15															
Matsushita.....		156		25															
Served by the Bishop and Rev. M. Tai.																			
Nagatome.....	1																		
Served by Rev. M. Tai.																			
Kudan.....	2	39		12		1													
Kanda (School).....				26										42		40			
Reported by Rev. E. R. Woodman																			
OUT-STATIONS—																			
Shikijiku.....	1																		
Served by the Bishop and Rev. M. Tai.																			
Kawagoi.....	1																		
Rev. M. Tai.																			
Total.....	20	2283		425	27	30	14	1	33	100	24	1	5	145	98	220	\$405	86	

\* Only eighty-eight of these Sunday scholars are not in attendance upon Day or Boarding-schools. A number of them are adults.

† There are six Sunday-schools, three Day-schools and four Boarding and Day-schools, besides Trinity Divinity School at Tokio.

‡ The Tokio Out-Stations have been visited only a few times.

§ These were all confirmed at Trinity Chapel but came from different sub-stations.

125 1884年11・12月号 外国委員会報告付属文書Ⅱ。統計表。日本ミッション統計表。632頁。

訳出 632頁表。632頁下から7行目～下から3行目〔原注〕。

日本ミッション統計表

	学生数（原注2）		
	通学校日本人	寄宿校日本人	日曜学校日本人(原注1)
聖テモテ教会（注1）	23	28	30
聖慰主教会	25		50
照暗女学校	8	28	36
立教教会（注2）	47	42	41
基督教会			23
神田（学校）（注3）	42		40
計	145	98	220

（原注1） これら日曜学校の学生のうち88名だけが、通学校あるいは寄宿校に出席していない。彼らの多くは成人である。

（原注2） 東京の三一神学校以外に、日曜学校は6校、通学校は3校、そして寄宿・通学校は4校ある。

（注1） 大阪の英和学舎。聖テモテ教会は英和学舎付属チャペル。

（注2） 立教大学校。立教教会は立教大学校付属のチャペル。

（注3） E・R・ウッドマンが教えている神田の私塾。

purpose. The natives live in rude huts of mud and stone with thatched roofs. They use the Chinese characters in writing, but the spoken language appears to be quite distinct from Japanese or any of the dialects of China.

Notwithstanding the attitude of the Korean government toward Christianity, I understand that a physician from China of the American Presbyterian Church Mission has just gone to Söul, the capital, to do medical work, and the Methodists also, I have been told, intend to undertake medical and school work there; regular Missionary work is not yet feasible. At Gensan I heard the opinion expressed by one of the customs officials that attempts to introduce Protestant Christianity for political reasons was undesirable, but it is not uncommon to hear the same thing said even now with regard to China.

I enjoyed my four days' stay in Vladivostock very much. The town is growing fast, and in some respects resembles a western town in the United States, but being Russian it has features interesting to a stranger for a short time. One evening I had the fortune to be present at the marriage ceremony of a Russian officer and lady in the Greek Church, which for elaborate ritual seems amply sufficient for anything.

#### REPORT ON ST. PAUL'S SCHOOL,

*From March 1st to June 30th, 1884.*

The following was received from the Missionary Bishop:

Most unfortunately for St. Paul's School the Head Master, Mr. Gardiner, was in the spring ordered home by our physician on account of ill health; and there was reason to fear the school would suffer from his absence. But as he had well organized the school, arranged the classes, and secured the teachers, the one left in charge had little else to do but to carry on the work as he had begun, in order to keep it up.

Mr. Gardiner will make his report on the school to the end of February last. [Mr. Gardiner's report follows this.]

The number of pupils steadily increased from March until May, when it reached fifty-nine, the highest number we have ever had. Then, from several causes—sickness, fear of the examinations, and the necessity of returning to their countries—the number was reduced considerably, so that at the close of the session there were only forty-six pupils.

It is gratifying to be able to report that in May the receipts from the pupils paid all expenses, except about six dollars. Next session it is hoped that, if all goes well, the school will be nearly, if not quite, self-supporting—that is, pay all expenses except the salaries of the foreign teachers.

The Rev. J. T. Cole, much to the benefit of the students, taught mathematics an hour and a half each day. Miss Verbeck has given three hours daily to the school, and her entire devotion and faithful teaching are seen in the progress made by the pupils. Miss Williamson, who began to teach at the end of May, entered on the work with great earnestness, and communicated something of her enthusiasm to her classes. The Chinese teacher, Mr. Shimura, a very sedate old gentleman of about sixty years of age, has quite a reputation among the Japanese, and is much respected by the students. Mr. Naki, besides taking the management of the school, taught translation from English into Japanese two and a half hours daily.

The thorough examinations at the close of the session extending over five days showed a good amount of faithful study, and in most cases very creditable progress.

The religious instruction of the pupils is a marked feature in the school, and from the beginning particular attention has been given to this part of their education. Besides the regular Sunday Morning Service and sermon, Evening Service and Sunday-school and Friday Evening Service and sermon, at daily Morning Prayer a short lecture or practical comment on the Scripture is given. A Bible-class is also taught three times a week, as a part of the regular course, and all the pupils are required to attend.

Two were lately baptized, and five others are now being prepared for Holy Baptism.

One, who was formerly in our school, but is now studying at the Government Law School, attends the class.

On a review of the past year we see much to be thankful for, and look forward with hope to more satisfactory results next session.

The following was received from Mr. J. McD. Gardiner, Head Master:

#### REPORT ON ST. PAUL'S SCHOOL, TOKIO,

*To March 1st, 1884.*

It is with much hesitation that I apply myself to the task of writing a report of the scholarships in St. Paul's School, for I am greatly grieved to think that I am compelled to write a sad story of failure in our ability to keep them occupied, which failure seems only the more gloomy, when compared with the successes and encouragements surrounding the other departments of our work in Japan. I do not mean to say that the edu-

*ational work* we have carried on has failed; far from that, it seems to me that therein we are doing a most successful and encouraging work, which promises well; but the results of our experiments with the *scholarship system* in St. Paul's School are anything but encouraging so far, with the exception of the "Willie Edgar" scholarship. And that this fact may be the more distinctly understood by the supporters of scholarships—and it is but due to them that they should know all the facts—I have only to cite the experience of the past two years, which I think will be sufficient to convince those who have supported them in the past that it will be wiser in the future to transfer the unused scholarships to St. Margaret's School, Tokio. As they stand now, when a scholarship is designated for use in St. Paul's School, we feel bound, of course, to choose some boy to be placed upon it; and as it is not always easy, at least in Tokio, to find a worthy young man needing help, the scholarship must lie idle for a while, discouraging those who have made an effort to establish it, because they hear no report as to how it has been awarded; while at the same time, we are discouraged because of the lack of scholarships for girls in St. Margaret's School, where we might increase the number of worthy pupils if we could use these idle scholarships. There is another aspect of the system to which I wish to call your attention, and I am not sure that it is not the most important—that is, from the moral effects of the system upon the beneficiary. If we could always find worthy young men to be thus aided in getting their education (those who are either Christians themselves or members of Christian families), this might not be a serious consideration; but by others, aid given them is to a greater or less degree looked upon by themselves as well as their acquaintances as a reward or a bribe for the study of Christianity, and so when they come to profess Christianity there is a real doubt as to the sincerity of their motives for so doing, though of course it cannot be said that any one is paid to become a Christian. To quote a remark of the Rev. Mr. Tyng, "For the sake of their own self-respect the students should give a *quid pro quo*"—and though the number in our school might be for a while less, to the extent of the number of scholarships, I feel sure that its influence would be greater if it were known that none of the students were supported by or received aid in money from us. One of our own students when asked why it was that the school, after removing to our new building, did not grow as rapidly as he had predicted, said he could only account for it by the fact that it was known as a charity school, and that the better class of students

were unwilling to compromise their pride by entering a school with such a reputation.

I am happy to know that far more satisfactory reports can be made of the administration of the scholarships in St. Margaret's School—a further reason why they should be increased in number.

In my last annual report, dated August 11th, 1883, and published in *THE SPIRIT OF MISSIONS* January, 1884, I mentioned the cases of four of our pupils, without mentioning their names, hoping that, before this report would be due, I might be able to write of a change on their part, but I have been disappointed and must now refer back to them. The first, mentioned as "carried away by his ambition to climb the ladder of learning in a day," was, I am sorry to say, the son of the Rev. Mr. Tai, and had been supported on the "Faith" scholarship, promising well until his conceit misled him and he left us to attend a school in which he thought he could make more rapid progress, but being disappointed in this he returned to us hoping to be restored to favor. Owing to the peculiar obstinacy he displayed at the time he left us and the indifference assumed by him when he asked if he might return, I thought it best to put him under discipline. His refusal to undergo this convinced me that there was no sincerity in his repentance, which seemed to be compulsory, either in deference to his father's wishes or to the dictates of his pocket. He was not in the school when we left last March. He had been baptized and I think confirmed only a short time before he left us. There is no one, as far as I have been informed, at present on the "Faith" scholarship.

The second case, that of the young man "withdrawn by relatives to be sent to the University, where at least he would be away from the influence of Christians," was the holder of the "Rev. S. A. Clark Memorial" scholarship, by name Sawamura, with whom, though baptized and confirmed, the persuasions of his uncle, a Buddhist priest (a fact we were not aware of when we admitted him on the scholarship), were of more avail than our own; though he did not admit this as his reason for leaving us, saying he could not remain with us as long as we employed a certain one of our teachers, yet we were convinced by his actions and by his notes to us on the subject. The history of this scholarship is a doubly sad one from the fact that a former holder of the same, a promising and bright young man, Nojiri, had run away from our school soon after I took charge of it, and on being returned by his parents, who expressed regret that he should have acted in such a way, again ran away shortly after and we have not heard of him since, though frequent inquiries have

been made as to his whereabouts. Since Sawamura left us in the fall of 1883 no one has held this scholarship.

The third spoken of in my last report was the case of Shimidzu Tomosuke, a very bright and intelligent young man, now about twenty-two or twenty-three years of age, and without a living relative. He was supported until quite recently on the "Arthur Van Rensselaer" scholarship. This had been formerly held by Osada, for a time a candidate for Holy Orders in the class with our native deacons, the Rev. Messrs. Tai and Kanai, but, owing to his being displeased with the management of affairs, he withdrew from the school in 1882, and Shimidzu, supported up to this time by friends, appealed to us for support, as his friends had come to the end of their money, and I awarded him the "Arthur Van Rensselaer" scholarship. As he was the most advanced pupil in the school, and as we had not the men or appliances to carry him on in a class of which he was the only member, I granted him permission to reside in our school-building, taking a partial course with us and acting as monitor in the dormitories, while at the same time he attended the lectures and examinations on the subject of Political Economy at the Imperial University, where I am told he has done remarkably well. However, just before I left Japan he had asked to have the support we were giving him withheld, as he seemed to think his influence would be greater with the students were it known that he was neither employed by nor receiving support from us. He is a young man of much intelligence, and we can safely act upon his advice in the matter of scholarships and their effect upon our school. It was he who accounted for the slow growth of our school by attributing it to the fact that we supported too many, and his voluntary withdrawal was testimony to his sincerity in that belief. Though the matter had not been fully settled last March, I think he is now supported by the company referred to in my previous report, but still remains as monitor in the school. I might add though in this place that I have received several letters from him, expressing an anxiety to come to this country to study Political Economy, a subject attracting a great deal of attention from Japanese students, in view of the impending changes in the national government of their country, but I must confess I am at a loss to know what advice to give him and others like-minded, for I recognize the fact that the facilities for study or instruction in this subject there are very poor as compared with those offered by the institutions of learning in this country; but at the same time I shrink from the responsibility of advising them to come to any of these institutions

for fear of the baneful influences, if not in the institutions, at least surrounding them, wherein they would find more, unless especially well-grounded in the Faith, to turn them against Christianity than they would find in their own country; that is, they would attach more importance to the opposition to or indifference toward Christianity on the part of citizens of a nation professedly Christian than they would even to a stronger opposition on the part of a non-Christian nation. I think I am borne out in this assumption by the experience of the past. I am anxious to get advice in the premises and hope any reader of this report who may be interested in the subject will kindly advise me.

To turn now to the fourth case; though not supported on any scholarship named in the list, yet a report concerning him is proper here. At last accounts, Sugiura was still pursuing his studies in the Government School of Telegraphy, intending to return to us when he receives his papers exempting him from service in the army.

Of the holder of the "Holmes" scholarship I have sent a report to his benefactor. The young man, Fukuda by name, who was supported from the date of its founding on the "Rev. R. Francis Colton" scholarship, withdrew at the close of the last session and is now in Washington, D. C., having come here contrary to our advice to escape conscription. He seemed to be a bright and promising young man; was baptized and confirmed, unless I am greatly mistaken, quite recently by the Bishop.

On the "Christ Church" scholarship is a young nephew of the Rev. Mr. Tai, Kono by name, who is making fair progress in his studies, though he has not been sufficiently long with us to enable us to judge of his abilities. The same may be said of the beneficiary on the "Mission Helpers" scholarship, Onoda, who, I am informed, left Japan as Fukuda did, to escape conscription, though he went in the other direction, going to China.

Notice had been received of the founding of the "Griswold" scholarship before I left, but no one had been placed upon it.

This closes the list of scholarships in St. Paul's School with the exception of the "Willie Edgar" scholarship, which was held by the Rev. Mr. Kanai, until his ordination, and is now held by a younger brother of the same. I am not personally acquainted with the young man, but feel confident, judging from our knowledge of the rest of the family, that we shall have no reason to regret having aided him in getting his education.

And now in conclusion permit me to thank, in this official way, those who have

so kindly given us their support in the past and to assure them that it is not from a want of gratitude to them, nor from a want of courage, caused by a feeling that we are obliged from time to time to write to them of our inability to administer their trusts successfully—a painful task to be sure—but from a real desire to benefit the schools

and a conviction that the scholarship system does not wholly benefit St. Paul's School, that I am led to ask them, in continuing the scholarships established by them, to allow them to be transferred as above suggested, with the exception of the two reported as occupied.

HACKENSACK, N. J., Dec. 20th, 1884.

THE MISSIONARY REVIEW, AND THE GOSPEL IN ALL LANDS.

These two Missionary Magazines are devoted to the interests of Foreign Missions at large, and do not represent particular Boards. The former is published quarterly by the Rev. R. G. Wilder, who was for thirty years in the foreign field. It is a bi-monthly just beginning its eighth year. Address, Princeton, N. J. \$1.50 per annum.

Speaking of his periodical Mr. Wilder claims that one of the many facts demonstrated by it is that the net gain in communicants the past year is *nine times greater* in foreign Missions than in Christendom: His *Field Notes* bring items of freshest interest and prime importance from all Missions and lands of the world: his kindly criticisms, his careful record of the going and coming of all Missionaries, with Death

Notices, and able Reviews of Missionary books and literature, are correcting wrong views and furnishing important data; while all these elements combined place this *Review* at the very front of Missionary periodicals.

The latter is published monthly by the Rev. Eugene R. Smith, Baltimore, Md. Subscription price, \$2.00 per annum.

This magazine is very readable. The Editor has a way of devoting a number entirely to Missions of all Christian bodies, including the Roman Catholic Church, in a given country, which is very serviceable.

To those who want more general information than it is possible to give in these pages we commend either or both of these publications, while at the same time we are free to say that the views of their editors do not accord always with our own.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B. With all remittances the name of the Diocese and Parish should be given, Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from December 1st, 1884, to January 1st, 1885.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.		DELAWARE.	
Greensboro—St. Paul's .....	5 00	Christiana Hundred—Christ Church, 5 cent collection, for Africa.....	38 05
ALBANY.		EASTON.	
Albany—All Saints' Cathedral.....	15 00	Worcester Co.—Worcester Parish, Missionary Box 5,725 .....	7 27
Cambridge—St. Luke's.....	5 00	GEORGIA.	
Kinderhook—St. Paul's.....	17 11	Savannah—Mr. W. H. Elliott, for Orphan Asylum, Cape Palmas.....	5 00
Lawrenceville—St. Thomas', Missionary Box 19,919 .....	65	IOWA.	
Troy—Christ Church, of which for education of Young Men in Japan to the Ministry, \$20.81	32 97	Lyons—Missionary Box 8,806.....	1 25
Warrensburgh—Holy Cross.....	3 00	KANSAS.	
	73 73	Emporia—Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	20 00
CENTRAL PENNSYLVANIA.		KENTUCKY.	
Harrisburgh—St. Paul's.....	2 00	Louisville—St. Paul's, through Wo. Aux., for Tokio Hospital.....	20 00
Mauch Chunk—St. Mark's S. S., for "Rev. Leighton Coleman" Scholarship, Duane Hall.....	40 00	LONG ISLAND.	
Lancaster—Miss H. K. Benjamin, for Africa..	2 00	Woman's Missionary Association, for "Long Island" Scholarship, St. John's College, \$60; Insurance dues, Rev. W. S. Sayres, \$27.....	87 00
Phillipsburg—St. Paul's S. S. ....	10 78	"S. M. M.", for relief of Rev. P. E. Jones	20 00
St. Paul's Chapel (additional).....	25		107 00
	55 03		
CONNECTICUT.			
Hartford—Trinity Church, "Tithe".....	200 00		
Middletown—Church of the Holy Trinity....	100 00		
"Anonymous".....	5 00		
Norwalk—"E. L. S.".....	5 00		
Sandy Hook—St. John's.....	3 53		
Watertown—Christ Church.....	20 00		
	333 53		

126 1885年2月号 日本。立教大学校の報告。〔J・マクドナルド・ガーディナー〕。1884年3月1日から6月30日。116頁。

訳出 116頁左下から24行目～右下から15行目〔全文〕。

〔東京〕伝道主教から下記の内容の書簡を受け取った。

立教大学校にとって不幸にも、校長ガーディナー氏が、春に体調不良を理由に医師から本国に帰るよう命ぜられました。彼がいなくなることで学校が痛手を負うと懸念されました。しかし、彼は学校をしっかりと組織し、授業を準備し、教師を確保していましたので、運営を任された者は、学校を維持するうえで、彼が着手した作業を実施するだけで、ほとんど他に取り組むことはありませんでした。

ガーディナー氏は去る2月の終わりまでの学校に関する報告書を作成するでしょう（注1）。

〔ガーディナー氏の報告が、これに続く〕。

生徒数は、3月から5月まで着実に伸び、5月に生徒数はこれまでで最高の59名になりました。けれども、様々な原因、すなわち病、試験に対する不安、故郷に帰る必要性などから、生徒数は著しく減少し、学期の終わりには学生46名しかいませんでした。

約6ドルを除いて、学生からの収益で5月に費用を全額支払えたと報告できるのは喜ばしいことです。次学期、もしすべてがうまくいけば、当校は、必ずしも十分ではないにしても、ほぼ自給状態になるだろうと期待されます。すなわち、外国人教師の給与以外の全経費を支払うのです。

学生の大きいなる利益になるように、J・T・コール師は毎日1時間半数学を教えました。ミス・フルベッキは学校のために日に3時間を投じており、その深い愛情と誠実な教え方は、生徒の進歩から見てとれます。ミス・ウィリアムソンは5月の終わりから教え始め、大変熱心な態度で教育活動に参加し、彼女の熱意の幾分かをクラスに伝えました。漢文の教師志村氏（注2）は、60歳位の老年の物静かな紳士で、日本人の間ですこぶる評判が高く、学生から大いに尊敬されています。貫〔元介〕氏は、学校経営に加えて、毎日2時間半、英語から日本語への翻訳法を教えました。

5日間以上にわたる詳細な学期末試験には、真摯に勉学に励んだ成果と、ほとんどの場合、称賛に値する進歩が示されていました。

生徒へのキリスト教教育は学校の特色であり、開校当初から学校教育のこ

の部分には注意が払われてきました。定期的に行われる日曜日の朝の礼拝と説教、夕の礼拝と日曜学校、金曜日の夕の礼拝と説教に加えて、毎日の早祷式では、聖書についての短い講義や実際的なコメントが述べられます。通常授業のコースの1コマとして、聖書の授業も週3回教えられており、全学生の出席が求められています。

最近2人が洗礼を受けました。他に5人が現在、聖なる洗礼の準備をしています。

以前私たちの学校の生徒でしたが、現在は官立の法科学校で勉強している学生1名が、授業に参加しています。

この1年を振り返り、私たちは大いに感謝し、次学期にはより満足のいく成果を得られるという期待があることを楽しみにしています。

(注1) ガーディナーの2月末までの立教大学校の報告書は、次のNo.127に掲載されている。

(注2) 志村弧雲。

127 1885年2月号 日本。立教大学校についての報告。1884年3月1日付。

〔J・マクドナルド・ガーディナー〕。116-119頁。

訳出 116頁右下から10行目～119頁右8行目〔全文〕。

校長J・マクドナルド・ガーディナー氏から、次の内容の書簡を受け取った。

〔東京〕私が、立教大学校の奨学金についての報告書を書くという作業に専念するには大いにとまどいがあります。というのも、私たちの能力でそれら〔奨学金〕を埋め切れなかったという、遺憾な出来事を書くことを強いられると思うと、大変痛切な思いに駆られるからです。こうした失敗は、日本での事業における他の部局を取り巻く成功や励みとなるものと比較しますと、よりいっそう憂鬱に思えます。私は、私たちが実施してきた「教育活動」が失敗したと言うつもりはありません。それどころか、私には、私たちが最も有効で、そして励みになる事業をそこで行っているように思えます。しかし、立教大学校における「奨学金制度」の実施成果は、“ウィリー・エドガー”奨学金を例外として、これまでのところ決して望ましいものではありません。その上、こうした事実は、奨学金支援者たちによりいっそう、はっきりと知

らされるところとなるかもしれません。彼らが事実を全て把握すべきということは、まさに彼らのためであります。私は、過去2年間の経験を引用しさえすればよいのです。過去に奨学金を支援した人たちを説得して、利用されていない奨学金を、今後東京の立教女学校に委譲するのが賢明であると考えさせるには、私はそれで十分であると思います。立教女学校に奨学金が割り当てられている現状では、私たちは、当然のように、それに該当する相応しい少年を選定しなければならないとの思いに駆られます。少なくとも東京では、援助を必要としている青年で相応しい者を探し出すのは、必ずしも容易ではないことから、奨学金はしばらくの間、確実に未使用の状態になります。こうしたことは、奨学金の設立に取り組んだ人たちの意欲をそぐこととなります。というのも、彼らはそれがいかに給付されているかについて、なんら報告を耳にしなくなるからです。また、その一方で、立教女学校の少女たちに向けた奨学金が欠けていることに、私たちは落胆しています。私たちが、そこで、こうした未使用の状態の奨学金を利用できれば、優秀な生徒の数を増やせるかもしれません。これとは別に、私が注意を喚起したい、制度に対する見解があります。私は、それが最重要ではないとは思いません。すなわち、受給者に対するこの制度の精神的効果です。もし私たちが常に、教育を受ける上で支援されるに相応しい青年（自身がキリスト教徒、もしくはキリスト教徒の家族である者たち）を探し出せるのであれば、こうしたことは、真剣に検討する事項ではないかもしれません。しかし、この他に、知人だけでなく彼ら自身によって、彼らに与えられる支援が、多かれ少なかれ、キリスト教信仰を研究することに対する報酬あるいは賄賂として見なされているのです。こうしたことから、彼らがキリスト教信仰を告白しようとするに際して、もちろん、キリスト教徒になることで対価が支払われるはずはありませんが、彼らがそうしようとする動機の信憑性について、殊に疑念が生じるのです。ティング師の見解を引用しますと、“彼ら自身の自尊心のために、学生たちは「対価」を支払うべきです。”奨学金の数に対して、私たちの学校の人数は、しばらくは少ないでしょうが、学生が誰ひとりとして、私たちが支援あるいは資金で援助を受けていないと周知されれば、その影響力はより増大することになると確信しています。当校がなぜ、新校舎へ移転した後も予測したほど急速に成長しなかったかを尋ねられた際に、当校のある学生は、当校が慈善学校として知られており、より優秀な学生たちはそうした評価を伴う学校へ入学することで、自身の誇りを傷つけないと考えてい

るという事実を指摘することで、単にそのことを説明できるでしょうと応えました。

立教女学校に奨学金が投じられること、すなわち、それらの数が増やされるべきとのさらなる理由について、これまでよりもよりいっそう、充実した報告がなされたことを知り、私は嬉しく思っています。

1884年1月号のスピリット・オブ・ミッションズで公表された、1883年8月11日付の先の年次報告書で、私は、名前を記さずに、私たちの生徒のうち4名の案件について言及し(注1)、この報告書の期限が来る前に、彼らの箇所についての変更を書き記すことができるかもしれないと期待しました。けれども、私は落胆させられており、そして今、彼らについて言及し直さなければならなくなっています。“一朝一夕のうちに学問の階段を上るという野望に心を奪われている”と言及された第1の案件は、心苦しくも言及しますが、田井師(注2)の子息であり、彼は“フェイス”奨学金の支援を受けていました。彼は、自らの自負心により方向性を見誤るまでは、相当に期待されていました。彼は、よりいっそう急速に進歩できると考えた学校に通うために私たちのもとを去りましたが、その学校に失望して、再び恩恵に浴することを望んで私たちのもとに戻りました。彼が私たちのもとを去った際に見せた、特異なほどの頑固さと、彼が戻れるかどうかを尋ねた際の無頓着さから、私は、彼を厳しい規律のもとに置くのが最善と考えました。彼がこうしたことに耐えるのを拒んだことから、私は、彼の悔い改めには何らの誠実さが無いということを確認しました。こうした厳しい規律に服することは、彼の父親の希望、あるいは、彼の財力の要請にしたがって、どちらからも必須であるように思えました。去る3月に私たちが去ったとき、彼は学校にいませんでした。彼は、受洗しており、そして、私たちのもとを去るほんの少し前に堅信礼を受けていたと思います。私が通知されている限り、現在、“フェイス”奨学金を受けているものは1人もいません。

第2の案件は、“少なくともキリスト教徒たちの影響から彼を遠ざけられる大学へ通わせるために、親類によって退学させられた”青年の件についてです。彼は、サワムラという名の“S・A・クラーク師記念”奨学金の受給者でした。彼は、受洗し、堅信礼を受けていましたが、仏教の僧侶である彼の叔父(これは、私たちが、彼に奨学金を与える際に気づかなかった事実です)による説得は、私たち自身のものよりも、よりいっそう影響力が強かったのです。彼は、私たちのもとを去る理由として、このことを認めず、私た

ちが当校の教師の内の1名を雇用している限り、私たちのもとには残れないことを主張しました。けれども、私たちは、彼の行動と私たちに向けた彼の態度から叔父の影響力を確信しました。この奨学金の歴史は、同じ奨学金を以前に受給していた、前途有望で、そして明朗な青年ノジリが、私の着任直後、私たちの学校から逃げ出したという事実から、二重の意味で遺憾な歴史を辿っています。ノジリは、このような行動をとったことを悔いながらも、彼の両親によって連れ戻されてから、まもなくして、再び逃げ出しました。たびたび、彼の行方を調査していますが、それ以来、彼の消息は分かりません。サワムラが1883年の秋に私たちのもとを去って以来、この奨学金を受給した者はいません。

前回の報告で言及した第3の案件は、清水友輔の件でした。彼は、大変に明るく、聡明な青年であり、現在は、22歳か23歳あたりです。彼には、存命している親類がいません。彼は、ごく最近まで、“アーサー・ヴァン・レンシーラー”奨学金の支援を受けていました。これは以前、長田（注3）が受給していました。長田〔貞吉〕は、日本人執事である田井〔正一〕師と金井〔登〕師とともにクラスにおり、一時期、聖職候補生でした。しかし、事務管理に不満を抱いたことから、彼は1882年に学校を退学しました。こうしたなか、このときまで友人による支援を受けていた清水が、友人が支援を打ち切るにつれ、私たちに支援を訴えました。そうして、私が彼に“アーサー・ヴァン・レンシーラー”奨学金を与えたのでした。彼は当校で最も優秀な生徒であり、そして私たちは、彼が唯一のメンバーであるクラスで、彼に継続させる人材あるいは手段を持ち合わせていませんでしたので、彼が、私たちと共に講座の一部を受け、寄宿舎で監視要員として行動しながら、校舎に住むことを私は認めました。その一方でまた、彼は帝国大学で政治経済に関する講義や試験に参加しました。私に伝えられたのは、そこで、彼が相当に優秀であるということでした。しかし、私が日本を去るほんの少し前に、彼は私たちが与えている支援を辞退したいと求めてきました。どうやら、彼は、彼が私たちから雇用されておらず、また、私たちから支援も受けていないと周知されれば、彼の学生への影響力がいつそう、大きくなるだろうと考えていたようでした。彼は、非常に聡明な青年であり、私たちは、奨学金とそれらが私たちの学校に与える影響の件に関して、彼の助言に従って無難に行動しました。当校のゆっくりとした成長を、私たちが過度に支援しすぎているという事実起因するものであると説明したのは、彼でした。彼の自発

的な辞退は、こうした信念に対する誠意を示すものでした。去る3月に事態は完全には収束しませんでした。彼は現在、私が前回の報告書のなかで言及した企業から支援を受けていることと思います。しかし、彼は依然として、学校の監督要員として留まっています。このような場ではありますが、私は彼から何通もの手紙を受け取ったことを付け加えておきます。そこには、彼らの国の政府が変革を迫せられているという観点から、日本人の学生から相当な注目を集めている科目である政治経済を学びに、この国〔米国〕を訪れることに対する切実な思いが綴られていました。しかし、私は、彼や志を同じくする他の者たちにかなる助言を与えるべきかまったく分からないであることを告白しなければなりません。私は、日本でのこの科目の研究あるいは講義のための施設は、米国の教育機関で提供されるものと比べると、非常に貧弱であると認識しています。しかし同時に、有害な影響を懸念して、私は、こうした教育機関のうちのいずれかに来るよう、彼らに助言するという責務を負うことに尻込みしています。教育機関の「なか」、少なくともそれらの周囲にいなければ、そしてとりわけ真理がしっかりと根付いていなければ、そうした地で、彼らは、おそらく、自らの祖国にいるよりも、いっそう強く、キリスト教信仰に対立するようになるでしょう。つまり、非キリスト教徒の国の一角で比較的根強く対立することに比べて、彼らはおそらく、うわべはキリスト教を掲げる国家の国民の一角で、キリスト教信仰に対して反対すること、あるいは無関心であることを、よりいっそう重視するようになるのです。過去の経験から私はこのように推測しています。私は、その問題に対して助言を求めており、当問題に関心を抱いているこの報告の読者が、親切に私に助言してくれることを期待しています。

これから第4の案件に視点を移します。一覧に名前が記載されている奨学金の支援を受けてはいませんが、彼に関する報告はここでは相応しいものです。最後の説明で、杉浦（注4）は、官立の電信学校で依然として研究を続けており、兵役が免除される論文が受理された際に、私たちのもとに戻ろうとしています。

“ホームズ”奨学金の受給者に関して、私は彼の後援者に報告書を送付しました。“R・フランス・コルトン師”奨学金が創設された日から支援を受けていたフクダという名の青年は、学期の終わりに辞め、徴兵から免れるようにとの私たちの助言に反してここ〔米国〕にやって来ており、現在はワシントンDCにいます。おそらく、彼は聡明で、前途有望な青年であり、も

し大きく誤っていないければ、ごく最近、主教によって授洗され、堅信礼を受けました。

“キリスト教会”奨学金は、コウノという名の田井〔正一〕師の若い甥に充てられています。彼は自身の勉学において相当に進んでいます。けれども、彼の能力を判断できるほど十分に長くは、私たちは彼と共に過ごしていません。同じことは“ミッション・ヘルパーズ”奨学金の受給者、オノダについて言えるかもしれません。私の知るところでは、彼はフクダのように徴兵を免れるために日本を発ちました。ただし、彼はそれとは別の方向、中国へ向かいました。

私が去る前に“グリスヴォルド”奨学金の設立に関する通知を受け取りましたが、該当者はひとりもいません。

金井〔登〕師が聖職按手されたときまで給付され、現在は彼の弟が受給している“ウィリー・エドガー”奨学金を例外として、これをもって、立教大学の奨学金リストを締めくくります。私はその青年を良くは知りませんが、残りの家族に関する知識から判断しますと、私たちは彼の教育を支援するのに後悔の念を覚える理由は、なんらないとの自信を深めています。

締めくくりとして、これまで親切にも私たちに支援を与えてくれた人たちに公式に感謝を示します。確かなのは、彼らへの感謝の気持ちの欠如でもなく、彼らの信頼に対処できない私たちの無力を彼らに伝えなければならないという感情に起因する—こうした作業は、殊に痛切な仕事です—勇気の欠如でもありません。そうではなくて、それは、学校に利益をもたらしたいという強い願いや、奨学金制度が立教大学に完全には利益をもたらさなかったという思いからくるものです。私が彼らに要求したいのは、彼らによって設立された奨学金を存続させ、上記に提案したように、受給者が報告されている2つを除いて、それら奨学金の移譲を認めてもらうことです。

1884年12月20日、ニュージャージー州ハッケンサック

(注1) No.109 参照。

(注2) 田井正一。日本聖公会最初の聖職者2人のうち1人。もうひとり金井登。

(注3) 長田貞吉。

(注4) 杉浦義道。

make all things work together for good, and it will be seen that not in vain has our LORD come to us in a form in which we find it hard to recognize, difficult to receive Him. But He is "the same, yesterday, to-day, and forever." That strong right hand is lifted up to-day in blessing, not in wrath. Wherefore, my brother, you who are about to undertake this new burden for CHRIST and His Church, I bid you "be strong in the LORD." Your conscience witnesses to you that you are following what you believe to be the guidance of the Holy Spirit in accepting this office; then let no want of faith, no paralyzing sense of insufficiency close your heart against the incoming of the grace of God the Holy Ghost to-day. "According to your faith, be it unto you." For the future your Master will provide:

Yea, through life, death, through sorrow and through sinning.

He shall suffice thee, for He hath sufficed;  
CHRIST is the end, for CHRIST was the beginning;  
CHRIST the beginning, for the end is CHRIST.

FROM LETTER OF THE REV. S. C. PARTRIDGE.

ST. JOHN'S COLLEGE, SHANGHAI,

December 2d, 1884.

It gives me great pleasure to be able to state to you that Mrs. Partridge and I arrived here safely on Sunday, November 23d, after a very rough and stormy passage from Singapore and Hong Kong.

We spent our first few days with Dr. Boone at his new house near the hospital, and are at present the guests of Bishop Boone at the Episcopal residence. Our house is undergoing repairs at present and will not

be ready for occupancy for a week or two yet. I have already procured my books and am ready to start with the language at once upon the arrival of my teacher from Nanking. Everything here is very much as it was when I went away, with two great exceptions—we have a Bishop, and we have a beautiful church which is a gem and would do credit to any American city. I cannot express to you my feelings of joy when first I saw its belfry a long distance away across the rice-fields. It reflects great credit upon every one concerned. The great Middle Kingdom is moving steadily on since my departure. The Imperial Chinese Telegraph Company has been organized and messages are now sent overland from Peking to Canton; a tremendous blow has thus been struck upon the entering wedge of civilization. We are on the eve of great changes, political as well as religious. The French war and Russian troubles in the north are pregnant with meaning to those who discern aright the signs of the times. These mean a change—a change for the better. More loudly than ever before does the call come for laborers in the vineyard, for educated Missionaries to carry on the great work of the Church among this people. Oh, send us some men and women worthy of the name, men and women who are ready to come out here and throw their whole heart and soul into the cause. To such the outlook is and must be a grand one—nay more—I say it is soul-stirring in the extreme. Our little band of faithful workers are doing all they can; who will come and join hands with us?

## JAPAN.

### NOTES OF THE MISSION.

BISHOP WILLIAMS informs us in his last letter that, in Tokio, on the third Sunday in Advent two adults and one infant were baptized at Christ Chapel, and on the fourth Sunday four adults were baptized in the St. Paul's School Chapel, two of them from the pupils, one a former pupil, who is now studying law, and one who is an attendant at the Asakusa Chapel.

We are sure that the following request from the Rev. E. R. WOODMAN will draw out the sympathy and prayers of churchmen who may now see it, as it has already with us at the Mission Rooms:

I just have time for a line to let you know

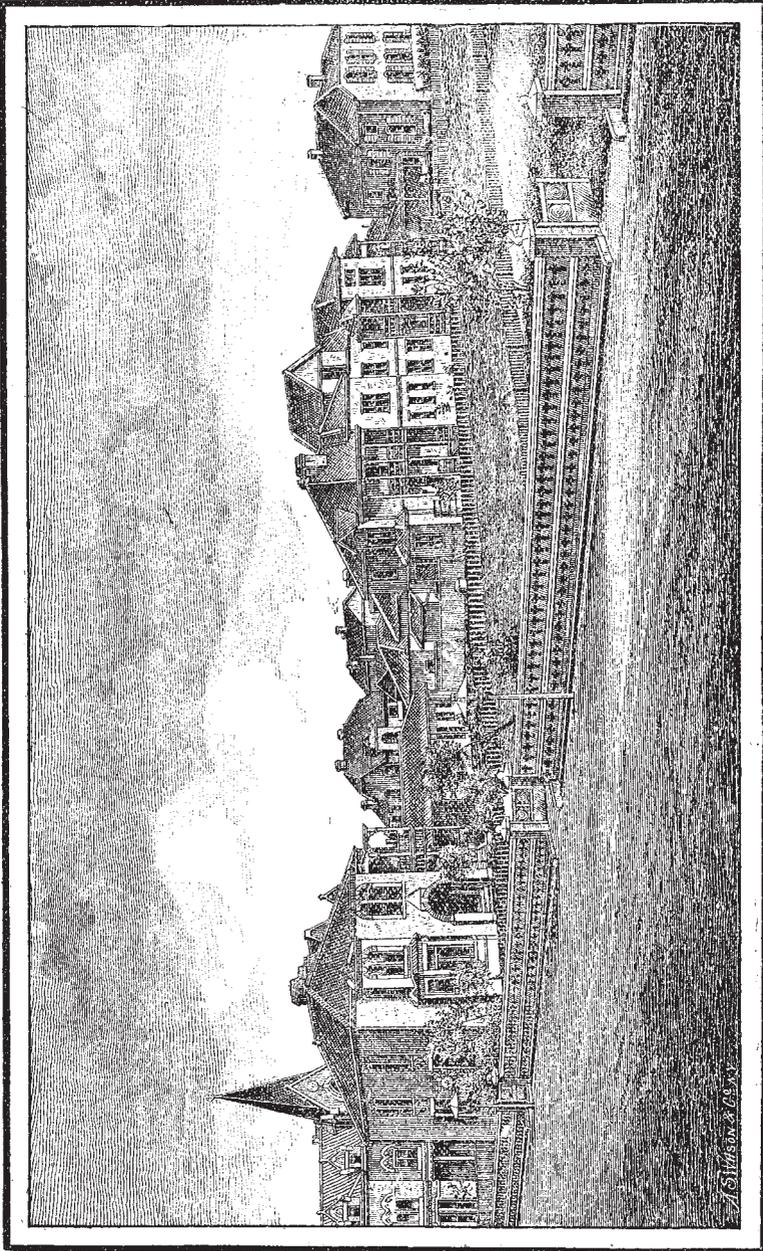
that I am still at work and in good health.

Four of the young men in my Japanese school are trying to decide that momentous question, "For CHRIST or against Him."

I know that you will all unite your prayers with ours that these young men may not only become Christians, but may grow up into efficient workers for the Church.

The Rev. J. T. COLE, who arrived in Japan, October 5th, 1883, has been busily engaged in studying the language. He has rendered such service as he might by the use of English in St. Paul's School and elsewhere. We now hear of his taking up another work. In a letter recently received he says:

I have moved up into the [native] city,



VIEW OF A PORTION OF THE MISSION PREMISES, TOKIO, JAPAN.

having taken one of the schools Mr. Woodman had. The teaching is quite light and it gives me opportunities I wished for a long time—to live among the Japanese, increasing, of course, my opportunities for study and observation. I am about two or three miles from Tsukiji [*i.e.*, the Foreign Concession of Tokio], in a most central part of the city, with plenty of good people within easy reach to keep me from feeling lonely, which is the only difference that being here might make in my way of living. I have begged Mr. Woodman to go on with his Bible work among the students. I will help him as and when I can, but I am as yet utterly unqualified to begin any regular work. What I do will be of a tentative nature; and so I would not like to speak of what I shall do. I would prefer, after I have seen if I can do anything, to tell you of something I have done. It is still the day of the smallest of small things with me. Of course the influence I can bring to bear on these students will be an indirect one, but if I can do anything I can do it better living here among them.

We had a picture of the proposed hospital and dispensary at Tokio last month; the immediate need of the building is further shown by the following words from Dr. HARRELL, the Missionary Physician, received since, as well as the blessed work that is being done by leading the sufferers to JESUS, the great Physician of souls:

I saw the American Minister yesterday, and he said he would endeavor, as soon as the little affair with Corea blew over, to help me get the ground for our hospital, as we wanted to move out of Tsukiji. The other day a patient from here, whose eyes had been cured, went to the Rev. Mr. Hopper, of the Church of England Mission, and told him that he had heard about "God and the CHRIST" at this dispensary, and that he had burnt his idols, and wished to be taken into the Church. He is now in Mr. Hopper's baptismal class; and a very few days after that a woman from the same cause forsook her idols, and asked to be instructed in the Way of Life. The Rev. Mr. Kanai's class is increasing, and some of them are from among my patients. I was much struck by the fact that, even when I see patients that are incurably blind, on leaving they thank me. One poor fellow that was very sick with malarial fever, came to me and said he was blind, and that it did not matter whether he lived or not, but what he wanted to know was whether he would die or continue to live on as a wretched invalid. I assured him that his disease was curable, and he agreed to take some medicine. Mr. Kanai stopped him and

took him to one side and talked to him and read to him from the Scriptures, and I am rejoiced to say, his bodily health is much improved, and he has joined the baptismal class, and he told the interpreter though he would never see on earth, he hoped to see JESUS. When these people are converted to Christianity, their faith is like that of a little child. Every day I am forced to send patients away from this place to the native hospitals, where there is no Christian training, and they are lost to us forever, while if we had a hospital they would have Christian teaching, and perhaps become Christians. When I write to you of conversations with the natives, do not think that I carry them on by myself. I do not. I use an interpreter, but still I have learned something about the language, and it seems to me the more I learn the less I know.

FROM LETTER OF THE REV. JOHN M'KIM.

OSAKA, December 8th, 1884.

I returned Saturday afternoon from what I consider my most encouraging visit to Koriyama. Mr. Tanaka, Miss Ukita, Miss Mailes and I left Osaka Monday the 1st for Koriyama. Monday night we said the Litany and Mr. Tanaka and I both preached to about thirty-five persons. The next afternoon Miss Mailes and Miss Ukita had a class for women and children, after which we left for Tawaramoto, seven miles distant. The old gentleman whom I baptized two months ago lives there and had asked us to go over and talk to some of his friends. In the evening he opened his house for Service, and in a short time it was densely packed, nearly a hundred, I think, standing quietly for more than two hours. Mr. Tanaka and I both preached. The next morning Miss Mailes and Miss Ukita had an attentive class at the same place. When we arrived at Koriyama Monday, we found an old farmer there who had walked over from Yedzu tsumi Mura, ten miles from Koriyama and about two and a half from Tawaramoto.

He was very anxious for us to come to his house and preach to the people of his village. Wednesday afternoon we left Tawaramoto for Yedzu tsumi, and although it was a bitterly cold day and the wind whistled all through the house, more than a hundred gathered there and listened attentively for an hour and a half, and at the close urged us to stay and give them another talk in the evening. The farmer promised us our

128 1885年3月号 日本。ミッシヨンの記録。167-169頁。

訳出 167頁左下から15行目～左下から7行目。167頁右下から9行目～右下から3行目。

〔東京〕ウィリアムズ主教が、先の書簡で私たちに伝えてきたところでは、東京で、降臨節の第3主日に2人の成人と1人の児童が〔神田〕基督教会で洗礼を受け、そして第4主日には4人の成人が立教大学のチャペル（注1）〔以下、立教教会〕で洗礼を受けたということである。彼らの内2人は生徒で、1人は現在法律を学んでおり、元生徒であった。1人は浅草チャペル（注2）の出席者である。

—略—

1883年10月5日に日本に到着したJ・T・コール師は、忙しく日本語の勉強に取り組んでいる。彼は英語を用いて、立教大学やその他の場所で懸命に奉仕活動に尽力している。私たちは、彼が今やこれとは別の作業に取り組んでいると伝え聞いている。

（注1）立教教会。築地居留地37番に三一神学校と立教大学が併用するレンガ建築校舎が竣工した1882年末から、学校の講堂を礼拝堂として、ウィリアムズが管理する深川大橋の三一教会からの転籍者を中心に立教教会（英名はSt. Paul's Chapel）が発足した。居留地39番に教会堂が建築されて移転すると信徒数は年々増加し、1889年度に95名に増加した立教教会は、同年12月に築地三一教会と改称している。

（注2）浅草講義所。1877年春にクーパーが米国長老教会宣教師D・タムソン管理の浅草広小路浅草寺同音院寺内の講義所を譲渡されて、浅草講義所を管理した。クーパーの長期療養後はブランシェーが一時管理したが、彼も健康を害したため、1879年1月以降は田井正一や金井登ら日本人助手の補佐でウィリアムズが管理した。

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1884-85, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar .....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer .....	Rye, N. Y., through Miss Jay.
Horatio Chickering Memorial (Divinity) Holmes .....	Estate of Mrs. Chickering. (Endowed.)
The Rev. R. Francis Colton .....	Mr. Daniel Holmes, St. Luke's Church, Brockport, N. Y.
Mission Helpers .....	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Okeson Memorial .....	All Saints' Mission Helpers' Association (Moyamensing), Philadelphia, Pa.
	St. Paul's Sunday-school, Norfolk, Va.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1884-85, \$1,000 Mexicans, say \$950. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church .....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas .....	St. Thomas', Ladies' Missionary Association, New York.
Frances Shirley Erving .....	Mrs. Wm. Van Rensselaer, Rye, N. Y., through Woutan's Auxiliary, "L." Chicago, Ill.
Bowman .....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Holmes .....	"J. W. S.", Thank-offering, St. John's Church, New Haven, Conn.
Guwan Hodoki .....	St. Luke's Sunday-school, Roselle, N. J.
Dela Howe .....	St. Barnabas' Sunday-school, Newark, N. J.
John Cotton Smith Memorial .....	Clarens Missionary Society, Alexandria, Va.
Clarens .....	All Saints' Sunday-school, Philadelphia, Pa.
Ann Ritchie .....	Grace Church Sunday-school Bible Class, Richmond, Va.
Susie Morris .....	Church of the Holy Spirit, New York, N. Y., Woman's Missionary Association.
Edmund Guilbert .....	Diocese of Western Michigan.
Bishop Gillespie .....	Woman's Missionary Association, Norfolk, Va.
Bishop Jolius .....	Mr. Brent Good, through Committee on work for Foreign Missions, Diocese of New York.
Brent Good .....	St. Mark's Friendly League, through Woman's Auxiliary, Calvary S. S., Louisville, Ky.
St. Mark's League \ .....	The Children's League, through Woman's Auxiliary.
A. B. W. Allen .....	St. Anne's S. S., Lowell, Mass.
Loving Heart .....	Church of the Incarnation S. S., New York, N. Y.
St. Anne's .....	St. John's Sunday-school, Elizabeth, N. J.
Incarnation .....	St. Michael's, Bristol, R. I. "A family."
The Rev. S. A. Clark Memorial .....	
Griswold .....	

ST. TIMOTHY'S SCHOOL (BOYS'), OSAKA, JAPAN.

Appropriation for 1884-85, \$1,300 Mexicans, say \$1,140. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial .....	Mrs. R. B. Duane, Bergen Point, N. J.
St. Peter's .....	St. Peter's S. S., Perth Amboy, N. J.
Pinckney Henderson Adams (In Mem.) .....	Mrs. Frances C. Henderson, Orange, N. Y.
Grace Church .....	Grace Church S. S., Lowell, Mass.
Massachusetts S. S. and Bishop B. H. Paddock .....	Diocese of Massachusetts, through Woman's Auxiliary.
Holmes .....	Mrs. Mary J. Holmes, Brockport, N. Y.
Thomas Rolfe .....	Missionary Society, through Mrs. S. E. Draper, Wetmore, Kansas.
Japan .....	Mrs. M. Taylor, Burnt Hills, N. Y.
Mary Tyng .....	St. James', "A Member," North Cambridge, Mass.

ST. AGNES' (GIRLS') SCHOOL, OSAKA, JAPAN.

Appropriation for 1884-85, \$1,450 Mexicans, say \$1,277.50. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay .....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus .....	Church of the Holy Trinity, Woman's Missionary Society, New York.
Margaret Hubbard (In Memoriam) .....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart .....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph .....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah .....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter .....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring .....	Church of the Ascension, Girls' Bible Class, Waltham, Mass., through Woman's Auxiliary.
St. Michael's .....	St. Michael's Sunday-school, New York, through Woman's Auxiliary.
Perinechief .....	Trinity Church, Mt. Holly, N. J.
Howland .....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna .....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Westervelt .....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown .....	Mrs. Henry Laning, Osaka, Japan.
Ann Maria Michie .....	Christ Church, New York City.
Edith Wilmerding .....	St. James', "A Member," North Cambridge, Mass., through Woman's Auxiliary.
St. James' .....	

- 129 1885年5月号 外国任地の奨学金。立教大学校（男子）、東京、日本。  
英和学舎（男子）、大阪、日本。278頁。  
訳出 278頁2行目～11行目。278頁40行目～51行目。

立教大学校、東京、日本

1884-1885年の予算額500ドル、メキシコドル475ドル。奨学金1人1年40ドル

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ミス・ジェイを通じてニューヨーク州ライ。
ホレイショ・チッカリング記念（神学）	チッカリング夫人の財産（寄付）。
ホームズ	ニューヨーク州W・ブロックポート、聖ルカ教会ダニエル・ホームズ氏。
R・フランシス・コルトン師	ペンシルヴェニア州ジェンキントウン、聖救主教会日曜学校。
ミッション・ヘルパーズ	ペンシルヴェニア州フィラデルフィア、諸聖徒教会日曜学校。（モヤメンシング）。
オケソン記念	ヴァージニア州ノーフォーク、聖パウロ教会日曜学校。

英和学舎（男子）、大阪、日本

1884-85年の予算額1,200ドル、メキシコドルで1,140ドル。奨学金各自1年40ドル

奨学金名	支援者
ハワード・デュエイン記念	ニュージャージー州バーゲン・ポイント、R・B・デュエイン夫人。
聖ペテロ教会	ニュージャージー州パース・エンボイ、聖ペテロ教会日曜学校。

ピンクニー・ヘンダーソン・アダムス（記念）	ニュージャージー州オレンジ、フランシス・C・ヘンダーソン夫人。
グレース・チャーチ	マサチューセッツ州ロウエル、グレース・チャーチ日曜学校。
マサチューセッツ日曜学校とB・H・パドック主教	米国聖公会女性伝道補助会を通じてマサチューセッツ教区。
ホームズ	ニューヨーク州ブロックポート、メアリー・J・ホームズ夫人。
トマス・ロルフ	カンサス州ウェットモア、S・E・ドレイパー夫人を通じて伝道協会。
日本	ニューヨーク州バント・ヒルズ、M・テイラー夫人。
メアリー・テイング	マサチューセッツ州ノース・ケンブリッジ、聖ヤコブ教会“会員”。

Two of the believers went out again last week. One of them says he preached four sermons, one after the other, each sermon being an hour long. What would our home lovers of ten-minute sermons have suffered had they been present!

There is a new opening for work at Nara, a town about three miles from Koriyama, celebrated as being the ancient capital of Japan and also for containing the largest *Dai Butsu*, or great idol, in the empire. It is a Buddhist stronghold and we shall probably meet with considerable opposition. A number of prominent people, many of whom are lawyers, have lately become much interested in Christianity and have sent for me to preach to them. The two believers who were out last week called to see some of these people and had several hours' talk with them. They say they will rent a theatre for us to preach in when we go out next month. I sent them to-day some Bibles, books of Evidences and tracts which they requested and will pay for. While these two young men were out in the country they attended a Buddhist lecture, at which many things were said against Christianity which, they said, were "all lies." One of the speakers told the people that if they killed the Christians they would benefit the country, but as they couldn't do that, they ought to have no business dealings nor social intercourse of any kind with them.

Next Sunday, Easter, I hope to baptize two adults and admit as catechumens four more. I believe one great cause of the increased interest and growth in our work is due to the many prayers which I know have been offered for its success before altars at home. The effectual fervent prayer of a righteous man availeth much.

Every morning this week, Good Friday excepted, there is to be a celebration of the Holy Communion at the Chapel of the Holy Comforter. Every evening the Litany is said, and two sermons, one by a Japanese and the other by a foreigner, are preached.

#### LETTER FROM MR. J. M. GARDINER.

In a recent letter received by me from Bishop Williams there are some expressions which I feel warranted in quoting, in view of the good they may do in showing the supporters of the Mission in Japan the gratitude that the good Bishop feels for their

support, and at the same time the letter gives some very encouraging views of the progress which is being made. He says:

"It is indeed a very great comfort to learn from you that the good Church people at home take an interest in our work. God bless them for it. He will surely do so, for even the 'cup of cold water given' is not forgotten by our gracious Saviour."

He further writes:

"I have good news for you. Mr. Shimidzu has determined to study for the Ministry. He says he thought that he could benefit his people by entering political life, but finds that they most need morality, and the best way to effect that is by preaching the Gospel. He does not know just how to convey his determination to the Company which has been supporting him, but he says his mind is fully made up. To get such a man into the Ministry is worth coming from home for. Is it not? May he be kept faithful in his resolve! Pray for him."

You may remember that this is the young man mentioned in my last report for St. Paul's school, as supported upon the "Arthur Van Rensselaer" scholarship. It is indeed as the Bishop says, "good news" for me, and not for me alone, but for all, both here and there, who have the good of the Mission at heart.

After commenting on the remarks in my report upon the scholarship question, the Bishop asked:

"Do you not think we need a few? Now in St. Paul's there are three on scholarships who are looking forward to the Ministry—Onoda, Hayakawa, of whom Deacon Kanai thinks highly, and Komoto, who comes from Mr. McKim's school."

I am sure this too is good news, for it shows that the work in the school has not been in vain in its principal object, that of raising up a native Ministry and thus establishing the Church permanently in Japan and making it more or less self-supporting. I did not by any means advise the transfer or withdrawal of *all* scholarships from St. Paul's, but I think we do not need more than six or seven at most. [There are six scholarships remaining.—Ed.]

Of the seven boys now supported on scholarships in St. Paul's school, the Bishop says five are candidates for Baptism. He says too that there were some bad fellows among the boarders, but they had all left—eight at once—as they found themselves



130 1885年6月号 日本。J・M・ガーディナー氏からの書簡。332-333頁。  
訳出 332頁左下から6行目～333頁右5行目〔全文〕。

〔東京〕私がウィリアムズ主教から受け取った先般の書簡のなかに、日本のミッションの支援者に向けて、彼らによる支援に対して主教が感謝の念を抱いているということを示すうえで、彼らが行っている善行の観点からすれば引用するに相応しいと思われる表現が若干あります。同時に、その書簡は、なしとげられつつある前進について、相当に励みになる見解を若干伝えています。彼は述べています。

“本国の立派な教会の人々が私たちの事業に対して興味を抱いているとあなたを通じて知ることができて実に快く感じています。そうしたことに対して彼らに神の祝福があることを祈ります。彼はまちがいをなくそうするはずです。というのも、‘与えられた1杯の冷たい水’でさえ、慈悲深い救世主は、忘れることがないからです。”

彼はさらに書いています。

“あなたによい知らせがあります。清水〔友輔〕氏が聖職へ向けて勉学に励む決意をしました。彼は、政界に入ることで、人々に恩恵を与えることができると考えていましたが、彼らが最も必要としているのは道徳であり、それをもたらす上での最善の方法は、福音を説くことであると理解するようになったと話しています。彼は、彼をずっと支えてくれた会社いかにして彼の決意を伝えるか判らないでいますが、彼は自身の決意は固いと伝えています。このような人材を聖職として得ることは、本国から足を運ぶに値することであるといえます。そうではないでしょうか。彼が自身の決意に忠実であり続けることを願います。彼のために祈ります。”

これが、立教大学校について私が最後に記した報告書のなかで言及した“アーサー・ヴァン・レンシーラー”奨学金による支援を受けていた青年であると、あなたは想起するかもしれません。主教が語るように、それは、私だけでなく、ミッションの利益を心から望むこの地と彼の地双方にいる全ての者たちにとって、本当に“よい知らせ”です。

奨学金の問題についての報告書に対して意見を付した後で、主教は問いかけました。

“私たちはわずかばかり必要としていると思わないでしょうか。立教においては現在、聖職に就くことを望んでいる奨学金受給者が3名います。すな

わち、金井〔登〕執事が高く評価しているオノダ、早川（注1）と、マキム氏の学校から来たコウモトです。”

私は、こうしたことはまたよい知らせであると確信しています。というのも、それは、当校の事業が、その主目的である、日本人聖職者を育て上げ、そして日本に恒久的な教会を設立し、多かれ少なかれそれを自給状態にするうで、無駄にはならなかったと示しているからです。私は、立教から奨学金を「全て」移譲させる、あるいは取り除くよう決して助言しませんでした。しかし、私が思うに、私たちは最大で6件あるいは7件以上は必要としていません。〔残っている奨学金は6件ある。—编者。〕

立教大学校で現在、奨学金を受けている少年7名のうち、5名が洗礼志願者であると主教は伝えています。彼はまた、寄宿生のなかには品行の良くない者が数名いたとも語っています。しかし、彼ら—当時8名—は、自身らが過度に監視されていると気づくと、全員立ち去りました。彼らがいなくなった後でも、2月の間には、学費を支払っている生徒が50名いました。当校のキリスト教徒の少年たちは、12時に毎日、祈祷のために手短かに礼拝を行っています。

私は、こうしたことが全て、私にとって大変に励みになるものと確信しています。そして、主教の報告が他者にとって興味深いものと考えましたので、私は彼の個人的な書簡を勝手に使わせてもらいました。このことに対して、彼が私を許してくれることを望みます。

（注1） 早川喜四郎。

really means! As our senior Missionary said not long since, "Every time that you see a Chinese clergyman begin our Morning or Evening Prayer and read the verse from Malachi, you see before you a living fulfilment of that prophecy, 'From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles.'"

And what shall I say of the alms-basin heaped to overflowing with heathen coin of copper and brass with the superscription of idolatry laid as oblations upon the Christian altar? Why, it carried one back to the days of the early Church when heathen Rome still ruled the world!

Just at this time all the people of our Province are celebrating the Feast of Graves, and the air is filled with smoke from incense and idol-money burned upon the graves and tombs. Is it not a striking coincidence

that it should mingle with the fragrance from our Easter flowers?

I have Miss Spencer's boys every Sunday afternoon in the New Testament. It is a real pleasure to teach them, they are so bright and ready to learn. The agent of the American Bible Society here has furnished each one of them with a handsome Testament and they are as proud of them as if they were prizes. Now that we hold our English Service in the church and not in the little transept where we have been boxed in all winter, these boys come and try to learn to follow in the Services. Before the first bell was through ringing on Easter afternoon, the whole class appeared at the door of the church—a zeal which would furnish a striking example to some of our American boys and girls, especially when we remember that they had already attended four Services rendered in their own tongue!

### JAPAN.

WE have often heard questions asked with regard to the class of people reached by our Mission. Such questions have always suggested to us the words of St. James, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" And those other words of St. Paul—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." We err not when we say that the missionary work of the Church has always begun according to this divine plan. It is true that in Japan almost all of the converts brought into our Mission have been from among the poor of this world; but as the work progressed we have had a different story to tell. Dr. Laning's Medical Mission has had a marked influence in this direction, as the annual reports have shown; and latterly we are hearing something beyond this even. We take up in illustration three letters lately received. Under date of May

7th, the Rev. E. R. WOODMAN writes from Tokio:

Nearly all the Missions in Japan are now having splendid success in their country work. I have been trying for months to find a suitable country town in which I could begin Christian work. At last I have found one. The town is called Fuchiu. It is about eighteen miles from Tokio. It is just inside treaty limits, so I need no passport to go there. It contains about eight hundred houses. There has been no Christian work done there. I shall have the whole field to myself. I am now going out every Saturday afternoon, returning Monday morning. A Japanese helper accompanies me and we preach on Saturday and Sunday evenings. On Sunday afternoons we are to give instruction to those who wish to receive Baptism. One young man, who is connected with the post-office in the town, and who was for a while a member of the Society for the Propagation of the Gospel school in Tokio, has already expressed an earnest desire to be baptized, and has brought three other young men with him. On Sunday next I expect to begin the catechetical instruction of the four. We hold these Services in a private house. . . . *The family is one of the best, the wife's brother being the head man of the town.* . . . I do not begin the work in doubt; I know that the HOLY SPIRIT will bring many souls there to a knowledge of the Saviour. I am sure that you will rejoice with me in the encouraging prospects now, and in the re-

sults by and by. . . . In Tokio I have several persons who are prepared for Baptism, but I am delaying in order to test them a little.

In the same general line we have letters from the Rev. T. S. TYNG and his wife. The former writes:

The out-station work is becoming relatively more important and ought by no means to be cramped for want of money. I returned last week from Wakayama, where we had three very successful meetings in a theatre; the preachers, besides myself, being three Church Missionary Society theological students, two Society for the Propagation of the Gospel catechists, and three of our own native Christians. Thanks to the care of the police, we were not seriously interrupted, and I have reason to think that a very good impression was made. On Sunday, April 26th, I baptized two men, one of whom, a *physician*, was a pupil in our Mission school in Osaka some ten years ago, and also admitted there catechumens. I have given up my connection with St. Timothy's Church, leaving it entirely in the Rev. Mr. Morris' hands. I expect hereafter to devote most of my time to literary and out-station work. The work at St. Timothy's Church is exceedingly encouraging, and, if the present rate of progress is continued, the congregation will soon be very large. The Bishop confirmed eight last month, and there are now fifteen catechumens; one of these, admitted last Sunday, is *President of the Osaka Bar Association*. Another is the Japanese manager of St.

Timothy's School, a well educated and able man who, after leaving the Tokio University where illness prevented him from quite finishing his course, was employed for ten years, first as teacher in a high school at Nagoya and later as manager of the Normal School in Kobé. Mrs. Tyng's work among the women is growing steadily in usefulness and importance. I often think that, in spite of her family cares, she has accomplished more here than I have.

Mrs. TYNG's letter, addressed to another person, covers the same general ground; but gives some additional facts, which we make use of. She writes:

You will be glad to know that on Tuesday evening after Easter three of the women in our working classes were baptized. It gives me much pleasure to see the women being brought into the Church through these meetings. You observe that crocheting and knitting are very good means by which to induce women of the higher classes to listen to our teaching. One of the women baptized is *the wife of a Judge in the Supreme Court*. She is the first lady of so high rank that I have known to confess the Christian faith openly at Osaka. . . . Last Sunday *the wife of a lawyer* and others were admitted catechumens. . . . The husbands of the women often become much interested, and in many instances have bought Bibles for special study. . . . I have been a few times to Wakayama to help Mrs. Okamoto in her work. . . . The long *jinrikisha* ride of forty-three miles is very hard.

## HAITI.

TERRIBLE CONFLAGRATION AT AUX CAYES:  
DISTRESS OF THE REV. MR. BENEDICT.

It was only in the September number of last year that for the third time we commended the Rev. P. E. Jones to the sympathies of the Church in consequence of destitution which had come to him because of famine, pestilence or fire. In these tropical towns where the water supply is limited, and the means of extinguishing conflagrations are inadequate, and hence insurance practically impossible, an extensive fire entails untold suffering. Letters just received from Bishop Holly and Mr. Benedict relate that on Ascension Day a terrible conflagration reduced seven-eighths of the city of Cayes to ashes. The Rev. Mr. Benedict was burnt out of house and home and

lost everything he possessed save his principal books and some few other effects. On the day of the fire he had twenty persons in the house including his boarding-scholars. Bishop Holly is hoping that the Haitian Consul at New York will put forth a strong appeal for the sufferers at large; but begs that a special effort may be made for the relief of Mr. Benedict. He says incidentally that the Rev. Mr. Jones has received enough contributions for his immediate needs. He adds: "Of course both Mr. Jones and myself are more than grateful for this help."

The Bishop states that the Rev. Mr. Benedict was very largely dependent upon the the income from his boarding-school for the support of his family. His Missionary stipend is forty-five dollars a month. After

131 1885年7月号 日本。〔T・S・ティング〕。379-380頁。

訳出 380頁左5行目～左7行目。380頁左37行目～右7行目。

〔大阪〕同様の流れで、私たちはT・S・ティング師と彼の妻から書簡を受け取った。前者は書いている。

—略—

これと別なのは、英和学舎の日本人管理者です（注1）。彼は、しっかりと教育を受けた有能な人物であり、病気により学習課程を終えることなく東京大学を去った後、10年間、最初は名古屋の高等学校の教師として、そしてその後に、神戸の師範学校の管理者として雇用されました。

（注1） K・田中（外国委員会報告書 SM誌 1885年11・12月号、647頁）。

Tyng, the places and the attendance mentioned are really a part of his work. The Services held at Jo Am Machi were on Sunday nights last summer. I read the Service and one of the Japanese usually preached.

The six baptisms were administered at the hospital to members of St. Agnes' School, at Mrs. Laning's request. I have not mentioned the baptisms at St. Timothy's Chapel because I take it for granted that they will appear in Mr. Tyng's report. As, however, he is away and I have the register, to ensure their being reported I will mention here that the baptisms at the chapel have been ten adults and one infant; confirmations, nineteen; communicants on the list, forty-two. The Sunday-school embraces all the people who attend the Sunday Morning Service; about half of these are the children and attendants of St. Agnes' School.

The average attendance at the Services is rather roughly estimated, as at many of the Services I have not counted them. The numbers at St. Timothy's have ranged from twenty-two to eighty-six; at Jo Am Boshi from fourteen to twenty. The attendance at the hospital yesterday, which was a fair sample of the usual attendance, was forty.

I have been unable to devise any way of arriving at the whole number of individuals reached by my ministrations. I should estimate it roughly at two hundred and thirty. I should say that there were usually three strangers at each Service at St. Timothy's, and three new faces at the Hospital, and six strangers at Jo Am Machi, adding those to the strangers in the regular attendance and deducting one-third for the cases where the same stranger comes more than once would about come to the above figure.

I have included six English Services in the whole number of Sunday Services. I have not mentioned them in the places where Services were held under my direction, as they were in the English Mission Chapel.

There are thirteen candidates for Baptism at St. Timothy's, but they were brought in through Mr. Tyng's work while he was here. I do not therefore feel justified in entering them in my report under "seriousness promising accessions to the communion list."

As the real estate of the Mission is exactly the same as that mentioned in the table which I sent on with my treasurer's accounts in March, it seems unnecessary to send another list now.

REPORT OF THE REV. E. R. WOODMAN.

TOKIO, June 30th, 1885.

With this you will receive my statistical report for the year ending to-day. I am

better satisfied with it than with any previous report. Although I have tried to do my duty faithfully every year, this year makes more "show." As you must very well know from personal experience, the real hard labor, the drudgery, cannot appear in statistics.

My work looks very encouraging. I have just baptized three adults and I have a class ready to begin at once to prepare for Baptism, in Tokio, and another class at my country station. The Holy Spirit is warming into life a number of hearts in this country town. The people take kindly to our teaching and thus far there has been no opposition. The day and Sunday-schools are still in a prosperous condition.

If God spares me to finish the new year, I trust I shall have a bundle of sheaves to present at harvest time.

REPORT OF THE REV. J. T. COLE.

For the year ending June 30th, 1885.

TOKIO, June 30th, 1885.

I respectfully submit the following report: My time has been spent chiefly in study of the language since the date of my last report, except during the months of July and August, when I was away in the country. I have also taught English for ten hours a week in a Japanese school since the first of January, and have taught a Bible-class partly in English and partly in Japanese since the first of February. During a part of October and November I was in charge of St. Paul's School, teaching the higher English classes. I have said the Prayers in English fifteen times, in Japanese fourteen, have preached in English six times, and celebrated the Holy Communion, in English, four times, and assisted in the celebration, in Japanese, as often. My only other official act has been one burial.

REPORT ON ST. BARNABAS' HOSPITAL,  
OSAKA, JAPAN.

For the year ending June 30th, 1885.

The year being not yet quite closed, the following statistics are as nearly accurate as I am able to give them:

The aggregate attendance of out-patients was 4,869, of which 2,966 were males, and 1,903 were females. This includes 267 visits made to patients in their homes. The number of individuals who received treatment as out-patients was 920—569 males and 351 females. The number treated in the wards was seventy—forty-two males and twenty-eight females. The average number of days each remained was 32.2, making a total of

132 1885年9月号 日本。J・T・コール師の報告。1885年6月30日年度末。  
1885年6月30日、東京。482頁。  
訳出 482頁右25行目～右43行目〔全文〕。

私は謹んで次の報告書を提出します。私が国内の別地にいた7月と8月を除いて、前回の報告書の日付から、私は日本語を習うことに主に時間を費やしています。私はまた1月1日から、日本の学校で1週間に10時間英語を教えています。そして、2月1日から、一部英語、一部日本語で、バイブル・クラスを受け持っています。10月と11月の一時の間、私は立教大学校を受け持っており、比較的高等な英語のクラスを教えていました。私は、英語で15回、日本語で14回祈りを捧げ、英語で6回説教をし、英語で4回聖餐式を行い、ひんぱんに日本語で祝福の手伝いをしました。そのほかで私の唯一の公式な活動は、葬儀1回です。

assists me in the school, she can see for herself what a bright and good girl she is. The "Mary J. Holmes" Scholarship is filled by *Ken Miura*, a little girl of such originality and ability that I often think, when I read her compositions, that she will emulate her charming friend, Mrs. Holmes, and become an authoress. "Grace Church" Scholarship is occupied by *Ko Takahashi*, one of the most lovely little Christian characters in the school; one cannot help feeling interested in her, she is so earnest and gentle. The "Ann Ritchie" Scholarship is a promise for the future. Little *Kuki Toba* is so young that it is hard to form a very accurate idea of her character. She is very bright and amiable, and we have great hopes for her. *Kiyo Nakada*, "John Cotton Smith" Memorial Scholarship, though not remarkably brilliant, is a true and earnest girl, with so much perseverance that she generally accomplishes what she attempts. *Kiku Masuda*, who is on the "Dela Howe" Scholarship, is bright, pretty, and a Christian. The "Frances Shirley Erving" Scholarship is a real Godsend. *Sei Kanakame* has such an atrocious old father that it is a pleasant and joyful thing to get her out of his clutches. She is such a charming little creature that he would be sure to sell her. The "Susie Morris Memorial" supports a little girl named *Teru Takaguchi*, who seems to think life one big sunbeam made for her to sport in; she is very clever at drawing and quite studious, while my eyes are upon her. However, she is a mere child and will learn soon enough that shadows will overcast her sunbeam. We have placed upon the "Bishop Johns" Scholarship *Ishi Sugiyama*, a child of great promise, and one entirely alone in the world. I must rectify a mistake made in regard to the "Bowman" beneficiary. *Moto Toba* is supported by Dr. Syle, and I have put *Kisa Tamakuchi* upon the "Bowman." She has been with me for a year, gives satisfaction as a pupil and is a candidate for Baptism. The other scholarships I will fill as soon as I can conscientiously do so; hoping that my fellow-laborers will trust me to do what is best, with God's help. The "Edmund Guilbert" Scholarship has lost its beneficiary, and I have not yet found one worthy to supply her place, but I am sure that the supporters will be glad to know that *Shige* has gone to make another Christian home. Mrs. Page has written so much to the supporters of the "Clarens" Scholarship about *Raku Ashiyama* that it is not necessary for me to say anything about her here. I will record a fact which will be of little consequence to those who follow St. Paul's advice as regards matrimony; but as most of my fellow-creatures are imitators of St. Peter, and not only have wives but

wives' mothers, they will be pleased to know that St. Margaret's School has the reputation of turning out the most lovely wives of any school in Tokio. It is said that they never answer their husbands back, and are always obedient to their mothers-in-law, a very necessary requisite for a wife in Japan. This gentleness of character must be attributed to the teaching of Mrs. Komiya, my Japanese matron. The continued improvement in the moral tone of the school is very satisfactory; it is a comfort to feel that the girls no longer try to deceive me. On Easter three of the girls were confirmed, and three more are candidates for Baptism. I still have my former corps of teachers, who give satisfaction, and of the matron enough cannot be said in her praise. During the past year I have done but one thing worthy of commendation and that was to keep Mrs. Komiya in the school. When she confided to me that she felt that duty called her to another sphere of action, I grew positively weak, but the exigency of the case soon revived me, and I poured forth such a volley of entreaties, exhortations and expostulations as were—well, convincing at all events, as the sequel proves, for she is still with me. I must thank the Board for sending out Mr. and Mrs. Page who have been great comforts from the first. Mrs. Page, although far from strong, has been doing missionary work ever since her arrival. Besides teaching a Bible-class of young men, she has taught calisthenics for me, and assisted in training the girls to read. Mr. and Mrs. Molineux have manifested a kind interest in us, Mrs. Molineux not only teaching, but helping me in many ways. I must not forget to mention the very great kindness of Miss Storer, who teaches several hours for me every day. Miss Verbeck still teaches music, and the girls show careful training. The pupils have been remarkably healthy and seem very happy. To sum all up in a few words, St. Margaret's has nothing to regret and many things to be thankful for. Leaving all to God and resting upon His promises and great mercies, we look forward to a bright and prosperous future.

SARAH L. RIDDICK.

FROM REPORT OF MR. J. H. MOLINEUX.

TOKIO, June 26th, 1885.

I beg to submit, through the Right Rev. C. M. Williams, D.D., my report of the work done since my arrival in Japan.

Upon my arrival the Bishop informed me that he thought it would be advisable for me to teach in St. Paul's Boys' School until September, instead of proceeding immediately to Osaka.

We landed in Yokohama on March 22d,

and one week afterward I commenced work in the above school. My subjects were English in several branches and Elementary Science. The work has gone very smoothly and satisfactorily, and I expect some of the students to present very good examination papers. My association with St. Paul's School, though of three months' duration only, has been to me a very pleasant one, and I look forward to great results for the coming year. There are several boys in the school who are capable of better things than one would expect from a class of boys studying in a foreign tongue, and if we can only keep them under the school influences we may look forward to a bright future for them. St. Paul's School has before it a very enviable work, though a hard one; a work requiring much patience and tact, in fact much more than is necessary to carry on an American school of the same class, as our object is not to make scholars only, but good Christians. Learning, in almost every branch, is sought with avidity; not so Christianity. It requires much more than we can do alone; it requires many prayers, much anxiety, and what is still more efficacious, God's blessing on our endeavors.

One of the branches of study sought more eagerly than all others, is Physical Science; the Japanese boys seem to have a perfect craze for it, and some of them are really quite smart at it. One great need in this department is a suitable laboratory, where we can illustrate experimentally; and which, I am sure, would conduce very greatly to the success of the school. There are many other things we need, but this particularly, and as soon as it is possible to have it.

REPORT OF MISS VERBECK.

TOKIO, July 1st, 1885.

Since my last report was written, there has been no change in my work at St. Paul's School. Besides my regular classes there, however, I have been teaching a class in English at the Girls' Normal School of Tokio.

As it is only a little over two months since the latter work was hopefully undertaken, it may yet be too soon to expect any definite results from indirect Christian influence. Several of my pupils have called on me, and one day while entertaining three of them, a good opportunity for speaking on the subject of Christianity presented itself. In the course of the conversation, I was surprised to learn that none of the girls of the school had any religious belief. This indifference to religion, it seems to me, must be a greater obstacle to missionary work than decided opposition.

The most interesting work I am engaged in at present, is the teaching of a Bible-class consisting of four ladies. We meet once a week at the house of the wife of one of the members of the Senate, who lived formerly in Osaka, and to whom I was introduced soon after her arrival in Tokio, by the Rev. Mr. McKim, who was here at the time. Three of the ladies are, unfortunately, studying under difficulties, for the male members of their families are opposed to their openly embracing Christianity. The simple faith and earnestness with which these women receive the Word of God, not only rouses my admiration, but also gives me the greatest comfort and encouragement, and I hope many will join me in praying that all obstacles in the way of their becoming Christians may soon be removed.

FROM REPORT OF MISS E. WILLIAMSON.

TOKIO, June 30th, 1885.

I am teaching in St. Paul's School, and am very much interested in my pupils. They are so anxious to learn that I really feel very sorry when the bell rings for change of classes. . . . The Japanese students drink in every word you tell them, and are diligent.

I have, besides my regular classes, an afternoon class of twelve young men. They attend the evening Services and are becoming very much interested in Christianity. One of them told me he felt very joyful in his heart since he commenced to understand Christianity, and hoped soon to become a Christian. Another of my pupils, who came to study English before going to America, has become a candidate for Holy Baptism; he is very bright and earnest. My Japanese teacher has also become a candidate for Baptism. She is very anxious to have me learn her language, and told me with tears that she prayed most earnestly to God to have me, so that we might study the Bible together. The compositions amuse me very much. In one of the late compositions the pupil made a comparison between the different nations. China he compared to a man walking, France to a horse running, Germany to a steamboat, America to steam cars; but Japan to electricity. I laughed and asked him to please change the speed of America to electricity, and Japan to steam-cars, but he declined, and gave me a very good reason. He said America had been over one hundred years learning all she knew, while Japan had learned almost everything within the last twenty years, so Japan must be compared to electricity.

I am still working hard at the language, and find it quite difficult.

133 1885年9月号 日本。J・H・モリーニュ氏の報告から。1885年6月26日、東京。486-487頁。

訳出 486頁右下から9行目～487頁左39行目〔全文〕。

私は、神学博士C・M・ウィリアムズ主教を通じて、私が日本に到着して以来、実施した活動についての報告書を提出することにします。

私が到着した後、主教は私に対して、私がすぐに大阪に向かわず、9月まで立教大学校で授業を受け持つのが賢明であるとの考えを伝えました。

私たちは3月22日に横浜に到着し、1週間後、上述した学校で活動を始めました。私の科目は、様々な分科の英語と初等科学でした。活動は大変円滑に、そして申し分なく進みました。私は、学生の何名かが非常に優れた答案用紙を提出すると期待しています。ほんの3ヶ月間でしたが、立教大学校との付き合いは非常に良好であり、私は、来年に向けて素晴らしい成果を期待しています。当校には、〔他の学校で〕外国語で勉強している少年たちのクラスから予想されるよりも優秀な何名もの学生がいます。もし私たちが彼らを学校の影響下に留め置きさえすれば、私たちは彼らの将来が明るいものとなると期待することができます。難しいことではありますが、立教大学校は、まさにうらやましい事業を抱えています。それは忍耐強さと機転を必要とする作業であり、事実、同等に位置づけられるアメリカの学校を運営するのに必要とされるもの以上の作業です。なぜなら、私たちの目的は学者だけでなく、優れたキリスト教徒を輩出することだからです。ほぼあらゆる教科で、学習に対する意欲は高いものです。その一方で、キリスト教信仰はそうではありません。それは、私たちだけでできることよりも多くのものを求めています。つまり、それは、多くの祈り、多くの切実な思い、そしてさらに有効なものとして、私たちの取り組みに対する神の恩恵を必要としているのです。

他のどれよりも傾注されるべき学科は、物理科学です。日本人の少年たちは完全にその虜になっているようで、そのうちの何名かはそれに大変秀でています。この分科で大いに必要とされているのは、相応しい実験室であり、そこで私たちは実験的に例証を行えます。そうして、学校の成功が導かれるだろうと私は確信しています。私たちには必要なものが他にもたくさんあります。しかし、特にこれを、すぐにでも手に入れたいのです。

134 1885年9月号 日本。ミス・フルベッキの報告。1885年7月1日、東京。487頁。

訳出 487頁左下から20行目～左下から15行目。

私が前回報告書を執筆して以来、立教大学校での私の活動にはなんら変更がなされていません。しかしながら、そこでの通常の授業に加えて、私は東京の女子師範学校で、英語で授業を受け持っています。

135 1885年9月号 日本。ミス・E・ウィリアムソンからの報告。1885年6月30日、東京。487頁。

訳出 487頁右23行目～右29行目。

私は立教大学校で教鞭をとっており、生徒に対して大変興味を抱いています。彼らは学習意欲が相当に高く、授業が変わることを告げる呼び鈴がなると、私はとても残念に感じています…。日本人の学生は、あなたが彼らに伝える全ての言葉に耳を傾けます。そして勤勉です。

注記:女性教育宣教師エンマ・ウィリアムソンは、1884年5月2日に来日した(1884年5月15日付ウィリアムズ書簡)。ウィリアムズは1885年2月18日の書簡で、ウィリアムソンの大阪派遣を決めている。

sustained. More than one-third of the city of Osaka was flooded, including the entire "Concession"—the section inhabited by foreigners—many houses were swept away, numerous lives were lost, and thousands were rendered homeless. Through the kindness of the authorities, all the residents of the Concession were removed to a place of safety, and their property was carefully guarded. Eleven thousand persons were receiving public assistance, and contributions for the relief fund were rapidly flowing in, including four hundred dollars from the foreign residents. The calamity is said to be one of the most severe that has befallen the empire within a century.

REPORT OF THE REV. HENRY D. PAGE.  
 TOKIO, June 30th, 1885.

I have the honor to report that for the year past I have been steadily engaged in the work assigned me—the study of the language. I have made, I think, fair progress in my study, having accomplished, if not so much as I could wish, at least as much as I could reasonably expect. As you have had from time to time detailed accounts of what I have been doing, it will perhaps be unnecessary to specify the books that have been read, etc., but it will suffice to say that I have followed the general plan indicated, and have done rather more than less than the amount assigned for one year. In addition to the study of the language, which is my chief occupation, I have during the past session taught mathematics in the afternoon for an hour and a half daily at St. Paul's School, and for two evenings in the week during some months past I have taught the language to my wife and several other ladies of the Mission whose study has been much more interrupted than mine. In the way of more direct religious instruction my work has been as follows:

A Bible-class of five members, average attendance, in St. Paul's Sunday-school; another Bible-class of two members who meet me at my house two nights in the week; instruction in the Epistle to the Romans on Sunday afternoons to a young man who is a student at the Tokio University and a teacher in St. Paul's Sunday-school.

I may also mention that I have preached four times at the English chapel in Shiba, Tokio, and in turn with Mr. Woodman and Mr. Cole have taken our own Sunday evening Service in English at St. Paul's. One member of the week-day Bible-class just referred to has become a catechumen—a happy result owing not solely to his instruction

from me, as he had been for some time previous a regular attendant upon the Services of the Church. He seems, I am glad to say, much in earnest; but the serious illness of two of his brothers has for several months detained him from the school and the Bible-class. Three other young men for some time past have also been members of this same class, but I have not reported them as my pupils because they properly belong to Mrs. Page. One of them was under her daily instruction for six months, and the other two more recently have come three times a week to receive her instruction in the Bible. All three have become candidates for Baptism, and though they are not so earnest as we could wish, we try not to expect the fully ripe fruits of faith before the tender blade and ear, and hope and pray for them that in due time they may be found worthy of the Christian calling. All my teaching has hitherto been in English—an imperfect medium for conveying the truth to men of another tongue and race; but I have been glad to do even a little which, without retarding the real work of the year, might be helpful to others, and which the Master might own and bless as done in His Name and strength.

REPORT OF THE REV. N. KANAL.\*

TOKIO, July 2d, 1885.

I beg to report that during the year there have been six persons baptized, and eight persons confirmed. Now six persons have finished their preparation, and will be baptized next month. A Service, lasting a whole day, with a number of sermons, was held twice during the year. The first time on Epiphany, January 6th; the second time, Friday, June 5th, at Trinity Chapel. At the first meeting a large number of people filled the church. At the second meeting three hundred people heard sermons; some men were moved to tears; also some men believed the Gospel. Afterward many people continuously came to the church.

The believers zealously labored for the sermon-meeting. Dr. Harrell examines sick men twice in the week—Tuesday and Friday—at our church; at the same time I instruct them in the Scripture. Five of the patients are preparing for Baptism. I suppose many of the sick after a time will become believers, because they feel thankful that their sick bodies have been healed, and that Christianity teaches more charity than other religions. Mrs. Harrell began a Bible-class at my house among the wives and daughters of my neighbors; also my mother

\* Written in English by himself with some little aid, Bishop Williams says.—[Ed.]

ACKNOWLEDGMENTS.

and wife work at the Bible-class and try to make it a bridge to lead some women to the Church. Before last Whit-sunday some of our believers, feeling ashamed to receive help from the Mission, zealously talked of self-help, and made strong addresses at a prayer-meeting with reference to it, but as some were opposed, I feared if it were pressed then, trouble would arise. But afterward three members of our church, in order to bring about self-help, offered one and a half *yen*, each, every month, and went to brother's house to urge them to assist. Then all the members consented, and at the last meeting it was agreed to contribute about ten *yen* every month, as a foundation for self-help. They earnestly desire to pay all expenses, and hope soon to begin to walk alone without help from the Mission. I sincerely hope that the Christians may fulfil their duty in working for the Church, and that our Trinity congregation may soon grow.

LETTER FROM MRS. F. W. HARRELL.  
Tokio, June 30th.

It has been a great pleasure for me to assist, even a little, in the dissemination of Gospel truth among the few that I can reach. I almost always go with Dr. Harrell to the Ohashi Dispensary, where I am at least an object of curiosity to the people and where I have become much interested in several cases. One of these is a boy who comes frequently for treatment. His whole body except his tongue has been paralyzed for years. The Doctor has treated him for six months and now he is able to walk by himself. He was much delighted with some Sunday-school papers which I gave him, and repeated for me the Creed, which he had learned from Mr. Kanai. His great ambition is to go to St. Paul's to school. He is a bright little fellow and one's sympathies can but be excited by him.

I often have little talks with the patients and give them tracts and papers. It would

be more satisfactory if I had some funds for buying these.

Mrs. Ishibashi, one of the Doctor's private patients, is improving wonderfully under his treatment. She is a bright, pretty woman and has long been confined to the house. I usually went to see her once or twice a week. One day she quite surprised me by saying that she would like to become a Christian, but as she could not get out to Services, it was difficult for her to learn anything; whereupon I offered to teach her and any of her friends. These she said prayed to idols and would not care to be present. I suggested fancy-work as a means of attracting them. The next time I called she said they would be glad to accept my offer and that they did not care for the fancy-work. The last clause I was especially glad to hear. There have always been as many as seven women and several children present.

Last week, after reading and explaining the Scriptures to them for an hour, I thought it would be well to stop and let them go home to prepare their dinners; but they begged me to continue, which I did.

I have another class near Ohashi, in the Rev. Mr. Kanai's house. The number of attendants varies, sometimes as many as eleven are present; several of them are Christians. They have so little idea of time that I usually have to wait an hour for the members to get together, before I can begin, which is rather trying. I have a class every morning in the house.

Seven girls from St. Margaret's are in my Sunday-school class at St. Paul's. I teach without an interpreter and find it less tiresome than with one. I have made arrangements to begin to teach English to a lady of high rank in September. It is difficult for Missionaries in general to obtain access to such. The Doctor's medical friends are bringing their wives to see me, and I hope to have a good influence over them.

ACKNOWLEDGMENTS  
OF THE COMMITTEE FOR FOREIGN MISSIONS.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from August 1st to September 1st, 1885.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.		Ogdensburg—St. John's .....	40 00
Mobile—Trinity Church .....	17 00	Selkirk—Miss Mabel Learned .....	25 00
ALBANY.		70 00	
Deposit—Christ Church .....	5 00	Oakland—St. Paul's .....	95 00
		CALIFORNIA.	

136 1885年10月号 日本。ヘンリー・D・ペイジ師からの報告。1885年6月30日、東京。526頁。

訳出 526頁左20行目～右29行目〔全文〕。

私は、この1年間、私に割り当てられた作業に着実に取り組めたことを報告できるのを光榮に思います。それは、言葉を学ぶことです。私の学習は、相当に進みました。それは私が望んでいたほどではありませんでしたが、少なくとも適度に予測しうるほどのことは達成したと思います。私が従事していることは、時おりあなたに詳細に説明していましたので、私が読んだ書籍などを特に取り上げる必要はおそらくないでしょう。私は提示された大枠の計画に従い、そして1年間で割り当てられた量より少ないというより、むしろ多くのことをなしたと伝えれば十分でしょう。私の主要業務である日本語を学ぶことに加えて、私は前学期、毎日1時間半、午後立教大学校で数学を教え、週に2度、夕方、過去数ヶ月間、私よりも多く日本語学習を中断させられていた妻と他のミッションの女性何名かに日本語を教えました。より直接的な宗教教育に関しては、私の活動は次のようになっています。

それは、立教大学校の日曜学校での会員5名の平均出席者からなるバイブル・クラス、これとは別の週に2晩自宅で私と顔を合わせる会員2名からなるバイブル・クラス、日曜日の午後東京大学の学生である青年1名と立教大学校の日曜学校の教師に向けてのローマの信徒への手紙の講義です。

私が言及しうるのは、私が東京、芝の英国人チャペルで4度説教を行い、そして、交替で、ウッドマン氏とコール氏と共に、立教で英語を用いて日曜日の夕の礼拝を行ったということです。先ほど言及した平日のバイブル・クラスの会員1名は、洗礼志願者になりました。彼は以前、しばらくの間、教会の礼拝の定期的な参加者でしたので、私の講義だけに拠るものではありませんが、喜ばしい成果です。嬉しいことに、彼は非常にまじめです。しかし、彼の兄弟のうち2名の深刻な病気により、彼は、過去しばらくの間、学校やバイブル・クラスから遠ざけられていました。この他に青年3名が、過去しばらくの間、この同じクラスの一員でしたが、私は彼らを私の学生としては報告しません。なぜなら、彼らはペイジ夫人に属していたというほうが相応しいからです。彼らのうちの1人は、6ヶ月間、毎日のように彼女の指導を受け、そして他の2名はより最近になって、週に3度、彼女の聖書の講義を受けに来るようになりました。3名とも皆、洗礼志願者になりました。彼ら

は私たちが期待するほど、熱心ではありませんが、私たちは、柔らかな葉と穂の前ですっかり熟した信仰の果実を期待しないように心がけ、彼らが、時が来れば、キリストのお召しの価値に気づくことを期待し、彼らのために祈っています。これまでの私の教えは全て、英語でした。別の言語と人種の人々に対して、真理を伝えるには不完全な媒体です。しかし、私は、その年の実際の活動を妨げることなく、他者にとって役に立ち、そして、主が自らの名と力のもとで所有し、祝福しうることを、わずかでも行えたことを嬉しく思っています。

137 1885年10月号 日本。F・W・ハレル夫人からの書簡。1885年6月30日、東京。527頁。

訳出 527頁右36行目～右45行目。

立教女学校からの少女7名は、立教の日曜学校のクラスにいます。私は通訳者抜きで教えており、それは、通訳者がいるときほど退屈しないと分かっています。私は9月に上流階級の女性1名に英語を教え始める準備を整えました。たいていの宣教師にとって、こうしたことに触れる機会を得ることは難しいものです。医師の医療関係の友人たちが、私に合わせるために彼らの妻を連れてきており、私は、彼女たちに良い影響を与えたいと思います。

注記：宣教医フランク・W・ハレル夫妻は、1884年3月29日に来日した（1884年4月7日付ハレル書簡。SM誌1884年6月号、293頁）。

and nurse, to take it in charge. May this  
led to grand results. The building is occu-  
pied for the time being by the men's hos-  
pital, pending the securing of an eligible  
site for the erection of a new building.

The work of ministering to the Chinese  
women in sickness has, in other Missions,

led to grand results. The building is occu-  
pied for the time being by the men's hos-  
pital, pending the securing of an eligible  
site for the erection of a new building.

JAPAN.

*Missionary Staff.*—Bishop, 1; Presbyters  
(foreign—1 absent), 7; Deacons (native),  
2; Candidate for Holy Orders, 1; Postu-  
lants, 2; Missionary Physicians (foreign),  
2; Foreign Teachers and Workers (male 2,  
female, including wives of Missionaries,  
11), 13; Trained Nurse, 1; Catechists,  
Lay-readers, Teachers and Bible-readers  
(native), 21 (returns for Osaka not com-  
plete), of whom five are unpaid helpers;  
Medical Students (3 reported).

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary  
Bishop, *Tokio*.

The Rev. A. R. MORRIS, *Osaka*.  
\*The Rev. Clement T. Blanchet (Absent).  
The Rev. Theodosius S. Tyng, *Osaka*.

The Rev. John McKim, *Osaka*.  
The Rev. E. R. Woolman, *Tokio*.  
The Rev. Nobori Kanai, *Tokio*.  
The Rev. Masakazu Tai, *Tokio*.  
The Rev. J. Thompson Cole, *Tokio*.  
The Rev. Henry D. Page, *Tokio*.  
Henry Laning, M.D., Missionary Physician, *Osaka*.  
Francis W. Harrell, M.D., Missionary Physician, *Tokio*.  
Mr. James McD. Gardiner, Head Master (In passage.)  
Mr. John H. Molineux, Teacher, *Tokio*.  
Mrs. Tyng, *Osaka*.  
Mrs. McKim, *Osaka*.  
Mrs. Woodman, *Tokio*.  
Mrs. Gardiner (In passage).  
Mrs. Laning, *Osaka*.  
Mrs. Page, *Tokio*.  
Mrs. Molineux, *Tokio*.  
Miss Sarah L. Riddick, *Tokio*.  
Miss Emma Verbeck, *Tokio*.  
Miss Mary Mailes, *Osaka*.  
Miss Emma Williamson, *Tokio*.  
Miss Frances J. Shaw, Trained Nurse, *Osaka*.

ESTIMATED VALUE OF MISSION PROPERTY.

OSAKA.			
St. Timothy's Chapel,		Mexican Dollars,	1,198 72
St. Timothy's Boys' School,			2,682 83
St. Agnes' Girls' School, Dormitory and Dwelling-house,			1,400 00
St. Agnes' Girls' School, Recitation-room,			342 91
St. Barnabas' Hospital,			6,849 02
Dwelling-house and lot No. 14,			1,813 01
Dwelling-house and lot No. 5,			3,274 96
Dwelling-house and lot No. 7,			3,300 00
Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession),			390 47
Holy Comforter Chapel,			1,170 85
			<hr/> 32,422 77
TOKIO.			
Trinity Chapel, at Great Bridge,			470 00
Christ Chapel, at Kanda,			250 00
Trinity Divinity School and St. Paul's Boys' School, native Manager's House, Refectory, Lavatory and Lot No. 37,			6,851 08
St. Margaret's School,			4,132 40
Dwelling-house No. 25,			4,154 08
Dwelling-house No. 26,			3,601 30
Dwelling-house No. 38,			4,159 42
Lot No. 39,			591 65
Lot No. 40,			590 96
			<hr/> 24,800 89
		Mexican Dollars,	<hr/> <hr/> 47,223 66

This Mission was established by the Rev.  
Messrs. C. M. Williams (now Bishop) and  
J. Liggins in 1859, who were the first Prot-  
estant Missionaries to settle in the Empire.  
The first baptism was reported in 1866.  
{ There was no other until 1872 and none  
again until two years had elapsed, when

twenty-one baptisms were reported.) During  
the earlier years the stringent edict against  
Christianity was in force. Four persons were  
confirmed in 1870 and two in 1872. The  
total number of baptisms has been (say in  
ten years) 397, and of confirmations, 266.  
In the Bishop's report,† and more particu-

\* Not under Missionary appointment, but canonically connected with the Jurisdiction.  
† See Appendix E.

larly in the Rev. Mr. Tyng's report, some account is given of a disaffection on the part of certain native Christians belonging to St. Timothy's congregation at Osaka, which reached also the school of that name. It is understood, however, that there was not much loss in numbers to the Church, and it would appear that all has been overruled for good. For the rest, the year has been marked by an outreaching of the work in Tokio and Osaka and far beyond their boundaries. The number of places for holding Divine Service, and for preaching to the heathen outside of the two cities, has increased from four to twelve, besides which the Rev. Mr. Tai (native Deacon) has begun weekly Services at three private houses, which are not included in the statistics published beyond.\*

#### TOKIO.

The work of teaching in schools (not belonging to the Mission) conducted by Japanese, has grown largely; the Rev. Mr. Woodman reporting that he is instructing seventy-eight classes, a number of which, however, meet at his residence. He feels greatly encouraged, as his work is prospering. The Rev. Mr. Cole succeeded him in January in the work in the private school at Shintokukunan. Mr. Woodman states that the day and Sunday-schools are both flourishing. Mrs. Woodman and the day-school teacher assist in the latter. The day-school is opened with the Creed and prayers, and religious instruction is given during the week. He had just baptized three adults; had nine baptisms during the year, of which five were of children. He has another class under instruction and regards the outlook as very hopeful. He earnestly calls attention to the fact that the greater part of the Missionaries' work cannot appear in statistics. The Rev. Messrs. Cole and Page are as yet too young in the Mission to forward statistical reports; what they did write of their work for the year will be published at length. The former has been engaged in teaching, in St. Paul's School, the higher English classes for a part of the year. He is beginning to use the Japanese tongue in public. The latter thinks that he has accomplished as much in acquiring the Japanese as could reasonably be expected. While this is his chief occupation, he has found time

to teach mathematics daily in St. Paul's School, instruct Bible-classes, and conduct Services in English. He had three candidates in preparation for Baptism, two of whom came from his wife's Bible-class.

The two native Deacons have labored faithfully under the Bishop, who reports for them their statistics. The Rev. Mr. Kanai sends an individual report in the English language. He had baptized six and presented eight for Confirmation, and had just finished the instruction of six catechumens, who were presently to be baptized. He speaks of the good influence of Dr. Harrell's medical work at his station, and of a movement toward self-support on the part of his congregation.

The two boarding-schools at Tokio, St. Paul's for boys and St. Margaret's for girls, continue prosperous. The former, which is largely self-supporting, has fifty-three pupils, a larger number than during any previous year. An improvement is noted on the part of most of these with regard to diligence in study. With few exceptions they passed their examinations well. The Rev. Mr. Page, the Bishop says, has been an efficient aid as teacher of mathematics. Miss Verbeck and Miss Williamson also, have faithfully performed duties in this school, exerting, it seems, a good influence over the Japanese young men. The Japanese and Chinese teachers are also spoken of in terms of commendation. Mr. Molineux, almost from the time of his arrival, has given the school the benefit of his experience and thorough training as a teacher. The grade of the school is to be raised to meet the requirements of the University, which no longer demands that its students shall have passed through the Japanese "middle schools." St. Paul's students, therefore, can remain longer and go thence directly to the national institution. Mr. J. McD. Gardiner, the headmaster of St. Paul's, is now on his return voyage after a vacation in this country.

The report of Miss Riddick, in charge of St. Margaret's School, has already been published. It will suffice here to say, that the number of pupils has increased from twenty-four to thirty-one, of whom thirteen pay their own way.

#### OSAKA.

The Rev. Mr. Morris for the most of the year has been associated with the Rev. Mr. Tyng in the charge of St. Timothy's Church.

\* See Appendix I.

The Bishop advises us that, after fourteen years' service at this station, Mr. Morris is about removing to Tokio to aid in the work of Trinity Divinity School. Great efforts were made to keep him in the former city, where his absence will be seriously felt. The Rev. Mr. Tyng sends separate reports of the work of St. Timothy's School and Church, and of the out-work at Wakayama and elsewhere in the Province of Kishiu, and his "literary" work—*i. e.*, that of translation. St. Timothy's Church has now thirty communicants, of whom twenty-seven are natives; there have been seventeen baptisms, and there are nineteen catechumens. The attendance upon public worship is regular and increasing. Those who went off during the year are about organizing a church, to be known as St. Paul's. These communicants are, with two exceptions, additional to those reported. They urged the Rev. Mr. Morris to become their pastor, but he thought it better to decline. They intend to conduct their Services, it is understood, without expense to the Mission, and have made overtures to the Bishop looking to the purchase of one of the Mission chapels.

Mrs. Tyng has a class of twenty-five women, from the better grades of society principally, to whom she is of great service in aiding them to employ profitably their leisure hours, and so bringing them under direct Christian teaching, and in many cases giving access to their husbands and families. Three from this class have been baptized, one other brought to Confirmation and four more have been admitted as catechumens. The husband of one—a judge—is now studying the Bible and Christian books. To this class belong also several of the older girls of St. Agnes' School.

The work at Wakayama has progressed very satisfactorily, for while the number of strangers attending the Services has decreased, this is much more than compensated for by the improvement in the regular attendance. Three have been baptized at this point during the year, but one has fallen back. There are here twelve who have been admitted as catechumens. There are seven communicants. Mrs. Tyng has given some aid to the efficient native Bible-reader, in the work among the women. The work elsewhere in the province is of very recent origin. It now has been undertaken at three points, distant respectively seven and

a half, fifteen, and twenty-three miles. The points were selected and appointments for Services made by a native Christian of Wakayama. "At Yuwadé," Mr. Tyng writes, "the most interested persons were the governor of the district and the head man of the town, and the meetings were held in a room of the second story of the local government office." Fifty of the leading men were present, some of whom since have worked quite zealously to aid the Missionaries. This experience was, to some extent, repeated elsewhere, the people making the necessary arrangements for the Services. Mr. Tyng makes due acknowledgment of aid received in this work from his native assistants and the Wakayama Christians, and expresses himself as hopeful. In journeying back and forth to care for all of this outlying work Mr. Tyng has travelled by *jūrikisha* some two thousand miles. It is hoped that this report may be printed at length.

The next report we take up is quite as interesting. The Rev. Mr. McKim has under his charge the Church of the Holy Comforter and seven outlying stations. Miss Mailes and one Japanese catechist work with him. The work has made progress during the year. He has baptized twenty-four adults and eleven children (besides one American infant), and fourteen have been confirmed. He has the pastoral care of twenty native communicants, after having transferred ten to St. Timothy's Chapel and two to Tokio. The communicants, in June, opened a house for preaching Services. The cost of furnishing was provided by them and they will pay the rent. No male communicant has an income of more than fifteen dollars a month. The building, a Japanese structure of tiles and plaster, was acquired by purchase last June. A school has been conducted under the same roof with thirty-six day and two boarding pupils, and rooms are set apart for the catechist and the janitor. Here again we see indications of the disposition toward self-support to which Bishop Williams called attention last year and the year before, in the contribution, \$124.51, at the Church of the Holy Comforter, as in the \$125 contributed at St. Timothy's. It is, of course, to be understood that these sums represent much larger amounts to Japanese than to us.

The school has increased in numbers. The

pupils are of a good class, some of them being Government officials, and some themselves teachers of primary schools. A number of these attend the Services on Sunday and come to the Bible lessons on week-day evenings.

At his residence, Mr. McKim, since the beginning of October, has been conducting the instruction of a class, averaging twenty, in the truths of Holy Scripture, on Thursday and Saturday evenings. An interest was taken in these lessons from the start, so that on one occasion the attendance reached forty-four. Mrs. McKim took part in this work by giving instruction in music to those who came, with a view to improving the singing at the Church Services.

Mr. McKim feels much encouragement with regard to his country work. He has made it a rule to go to those places in which the people were willing to furnish, rent free, a house for Services. Great interest has been manifested at all points, and opposition at one place only. It remains to be seen whether the interest at these out-stations will be sustained, but already four adults and six children have been baptized. Both Mr. Tyng and Mr. McKim are strongly of opinion that the harvest is fast ripening and that, *now* is the time to send laborers into that field.

Miss Mailes, besides applying herself to the study of the language, has been teaching English and working diligently among the Japanese women. She has made several Missionary trips, with proper escort, into the country for the same purpose. Mr. McKim has given the particulars of this labor in letters which have been published this year.

*Educational work.*—St. Timothy's School has closed its sixth year's work. The standard of admission has been raised and other improvements made. Mr. K. Tanaka, who had a long course in the Japanese University, and eight years' experience in teaching in Government schools, gave up last winter "the management of the very excellent normal school in Kobe to accept the position of manager and teacher of English in St. Timothy's." The school closed with twenty-four pupils, and its condition was regarded by Mr. Tyng as very satisfactory. It is widely known, and likely to reopen with an increased number. Mr. Tyng presents

certain facts and figures to show that the school has been successful in its main purpose—the furthering of the Mission work; giving the names of twenty-nine individuals who have become Christians through its influence, besides those who may have been influenced more or less, of whom he knows nothing now, or those who may yet become Christians. He makes due acknowledgment of the assistance rendered in the school work by Mr. Morris, Miss Shaw, Dr. Laning and Mrs. Tyng.

Mrs. Laning's report of St. Agnes' School has been published in full in *THE SPIRIT OF MISSIONS* and in leaflet form. The school had in June fifty-one pupils, three of whom paid their own expenses, and twenty-one of whom were day-scholars. Mrs. Tyng has given drawing-lessons, and during July and August practical instruction was to be given to the girls in sewing and cooking. Of those girls who are beneficiaries upon scholarships, something has been said, by Mrs. Laning, to each supporter in this country.

*Medical work.*—A leaflet has been issued embodying all the medical Mission reports, and they have been or will be given to the public in the pages of the Board's magazine. In Tokio, where the work was only about fifteen months old at the time of reporting, it has been extremely encouraging. Patients have come fifty miles to be treated by Dr. Harrell. The doctor is assisted by five Japanese, one of whom is engaged in teaching the Bible to those awaiting attention to their physical ills. There have been 2,156 individuals treated, who, in the aggregate, made 6,740 visits.

At Osaka the work under Dr. Laning has gone steadily on in St. Barnabas' Hospital and Dispensary; where 920 out-patients made 4,869 visits, and seventy-four were admitted to the wards. Small fees are required from all but those who are known to be fit subjects for charity. The doctor is assisted by a young Japanese physician and seven attendants. The receipts have been about \$2,000, which sum has been applied to current expenses of the hospital. The attendants who are capable of so doing aid in the evangelistic work. Miss Shaw, the resident nurse appointed last year, resigned on June 30th. Her report appears in the leaflet mentioned.

138 1885年11・12月号 外国委員会報告。日本。644-647頁。

訳出 644頁中段。645頁左21行目～右下から5行目。647頁左下から15行目～右25行目。

ミッション資産の見積り評価額

大阪		
聖テモテ教会	メキシコドル	1,198 ドル 72 セント
英和学舎		2,682 ドル 83 セント
照暗女学校、寄宿舎、住宅		1,400 ドル 00 セント
照暗女学校、暗誦部屋		342 ドル 91 セント
聖バルナバ病院		6,849 ドル 02 セント
住宅と 14 番地		1,813 ドル 01 セント
住宅と 5 番地		3,274 ドル 96 セント
住宅と 7 番地		3,300 ドル 00 セント
与力町 1 番地の日本家屋 (居留地外)		390 ドル 47 セント
聖慰主教会		1,170 ドル 85 セント
		22,422 ドル 77 セント

東京		
[深川] 大橋三一教会		470 ドル 00 セント
神田基督教会		250 ドル 00 セント
三一神学校、立教大学校、現地管理人の住宅、 食堂、トイレ、37 番地		6,851 ドル 08 セント
立教女学校		4,132 ドル 40 セント
25 番の住宅		4,154 ドル 08 セント
26 番の住宅		3,601 ドル 30 セント
38 番の住宅		4,159 ドル 42 セント
39 番地		591 ドル 65 セント

40 番地	590 ドル 96 セント
	24,800 ドル 89 セント
	メキシコドル 47,223 ドル 66 セント

## 東京

日本人によって実施された（ミッションに帰属していない）学校での教育活動は、大いに発展した。ウッドマン師は、78回の授業を指導していると報告している。しかしながら、その多くは、彼の邸宅でもたれている。彼の活動は順調なので、彼は大いに励まされている。コール師は、1月に彼の後を引き継ぎ、シントクカンの私立学校で事業に取り組んでいる。ウッドマン氏が伝えるところでは、通学校と日曜学校は共に盛況であるという。ウッドマン夫人と通学校の教師は、後者で支援に取り組んでいる。通学校は使徒信経と祈りをもって開始される。そして、宗教教育は平日に実施される。彼は成人3名に洗礼を施したばかりである。その年の間に洗礼が9回あり、そのうちの5回は児童の洗礼であった。彼はこれとは別のクラスを教えている最中であり、前途が大変に有望であるとみている。彼は熱心に、宣教師の活動の大半は統計に表れないという事実には注意するよう呼びかけている。コールとページ両師は、ミッションではまだあまりに若すぎて、統計に基づく報告書を送付することができない。彼らとその年の活動について記した内容は、いずれ公表されるだろう。前者は、立教大学校で、その年の一時期、比較的高度な英語の授業に従事していた。彼は公衆に日本語を使い始めている。後者は、適度に期待するほどに日本語を習得したと考えている。これが彼の主要な業務である一方で、彼は、時間を見つけて、立教大学校で日頃数学を教え、バイブル・クラスを教授し、そして英語で礼拝を行っている。彼は、洗礼の準備段階にある志願者3名を抱えており、そのうち2名は彼の妻のバイブル・クラスから来た。

日本人の執事2名は、主教のもとで誠実に事業に取り組んでおり、主教は彼らの代わりに彼らの統計データを報告している。金井〔登〕師は英語で自分の報告書を送付している。彼は、6名に洗礼を施し、堅信礼のために8名を推薦した。そして、彼は、まもなく授洗されることになっていた洗礼志願者6名の指導を終えたばかりである。彼は、彼のステーションでのハレル医師の医療活動が良い影響を与えていることと、彼の会衆の一部に自給に向け

た動きがあることについて話している。

東京の寄宿校2校、〔すなわち〕男子校の立教大学校と女子校の立教女学校は、引き続き順調である。概して自給である前者は53名の生徒を抱えており、過去のいずれの年よりも数が多い。学習の勤勉さに関して、生徒の大半の部分に改善が見られた。わずかな例外を除いて、彼らは良い成績で試験に通った。主教が言うには、ペイジ師は数学の教師として有能な助力者であるという。ミス・フルベッキとミス・ウィリアムソンもまた、この学校で誠実に義務を果たしており、日本人の青年にどうやら良い影響を及ぼしているようである。日本語および漢文の教師たちもまた、称賛の観点から語られている。モリーニュ氏は、到着したときからとっていいほどすぐに、教師としての彼の経験や徹底した訓練の成果を学校に生かした。当校の評価は大学の条件に見合うほどに向上しつつあり、もはやその学生が日本の“中学校”の課程を修了することを要なくなっている。こうして、立教の学生はより長く留まることができ、そして、そこから直接国立の機関へ向かう。立教大学校の校長J・マクドナルド・ガーディナー氏は、米国での休暇後、現在、日本への帰路の途中にある。

立教女学校を任されているミス・リディックの報告書は既に公表されている。学生数が24名から31名へと増加し、このうち13名が費用を自己負担しているといえ、ここでは十分だろう。

## 大阪

### —略—

「教育事業」。英和学舎はその6年目の事業を終えた。入学水準が高められ、このほかに改善がなされた。日本の大学で長らく講座を受け持ち、官立学校で8年間の教職経験のあるK・田中氏が、昨年冬、“英和学舎で管理職と英語の教師の地位を引き受けるために、神戸の非常に優れた師範学校の管理職”を辞した。英和学舎は学生24名で年度を終了した。ティング氏は、その状態を非常に納得のいくものとみなしていた。その学校は広く知れ渡っており、より多くの人数をもって再び開校しそうである。ティング氏は、当校がその主目的において順調であることを示す事実と数字を提示している。すなわち、ミッション事業の進展である。ティング氏は、今や音信不通になっている、多かれ少なかれ感化された者たち、あるいは、やがてキリスト教徒になるかもしれない者たちに加えて、当校の影響を通じてキリスト教徒にな

った29名の個人の名前を挙げている。彼は、モリス氏、ミス・ショー、ランニング医師、そしてティング夫人によって学校に投じられた助力に、しかるべき感謝の意を表している。

照暗女学校についてのランニング夫人の報告書は、全文がスピリット・オブ・ミッションズで公表され、またリーフレット形式で出版された。学校は6月には51名の生徒を抱えていた。その内3名は自ら学費を払っており、21名は通学生であった。ティング夫人は図画の授業を受け持ち、7月と8月の間、少女に洋裁と料理という実際に役に立つ授業が教授されることになっていた。奨学金の受給者であるこれらの少女について、ランニング夫人により、この国の各支援者に向けて何かしらのことが伝えられた。

[C. M. Williams, Missionary Bishop of Yedo.]

[APPENDIX TO FOREIGN COMMITTEE'S REPORT.—E.]

## ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO.

*For the year ending June 30th, 1885.*

THOUGH it is still "the day of small things" for our Mission in Japan, the statistics of this year show, for our encouragement, that the number of baptisms is nearly double, the confirmations two-thirds more, and the communicants over a third more than those of last year.

OSAKA.

Much faithful, hard work has been done at this station, and results show that it has not been without fruit. The numbers baptized and confirmed are more than double those reported the previous year.

St. Timothy's School commenced in September with good prospects, but in November an unfortunate disturbance occurred which resulted in the withdrawal of almost all the pupils. The school was reorganized and a new Japanese manager appointed, but in a little time evil influences, which were at work, as it was thought, against the school, induced quite a number to leave. Notwithstanding these drawbacks Mr. Tyng is still hopeful, and reports that the school closed with twenty-four pupils.

St. Agnes' School, reported by Mrs. Laning, increased from thirty-six to fifty-one pupils, of whom twenty-seven are boarders supported on scholarships. The teaching of the Bible by the older pupils and their work for the Missionary Society are educating them for future usefulness in the Mission and in the Church.

The Day-school of the Chapel of the Holy Comforter has had a very successful year; the number of pupils (thirty-eight) being larger than ever before. Many of them are Government officials and teachers in the Government primary schools, who come to learn English. A number of them attend the Bible-class held at Mr. McKim's residence, and some go to the chapel on Sunday.

The work at St. Timothy's Chapel suffered

a temporary check in November, when seventeen of the communicants withdrew. Those who remained have worked with commendable zeal among their friends, and, largely through the influence of two or three, eight persons have been added to the congregation. In April Mr. Tyng, from press of work—chiefly his frequent absences in connection with his work in Wakayama—resigned his share of the care of St. Timothy's, and left it entirely in the hands of Mr. Morris.

The new Chapel of the Holy Comforter was occupied in September, and judging from the congregations which gather there at each Service, the position will prove a good one. Though a number of the communicants were transferred to St. Timothy's, the additions by Baptism and Confirmation have quite made up the losses. The Christians, though few, have undertaken to pay the rent and running expenses of a wayside chapel in the southern part of the city.

Eleven of the communicants who withdrew from St. Timothy's in November have formed themselves into a new congregation called St. Paul's, rented a building for a chapel, elected one of their number as a catechist, and propose to be entirely self-supporting from the beginning. They look to me as their Bishop, and ask that one of our Missionaries may visit them to administer the Sacraments till they can secure the services of an ordained Japanese clergyman. They will conform to the doctrine and discipline of the Church and be like any of our other congregations, with the exception of not receiving support from the Mission. They were very anxious to have Mr. Morris to act as their clergyman, and sent one or two of their number several times to urge him to do so, but he did not see his way clear to consent.

The outlook of the country stations seems encouraging. There is a strong desire manifested at many places in the neighborhood of Osaka to listen to the preaching of the Gospel, and to hear what Christianity has to say for itself. At some of the towns large congregations have gathered to hear the addresses of both foreign and Japanese speakers. Besides Koriyama and Wakayama, a number of towns near those places have been visited, notably Nara, a former capital of the empire. Certain lawyers of the place sent a request to Mr. McKim to pay a visit to their town and preach to them. He consented, and they furnished a large room and gathered good congregations. This was particularly gratifying, as it had been found difficult to get a foothold in this city before. Other points, viz., Tawaramoto, Miwa, Kōkawa, Kawadé and Miōji, have been visited, and the Missionaries have met with encouragement, and hope to gather in fruit next year.

The number of out-patients who attended at St. Barnabas' (4,869) is larger than during any previous year, but the in-patients have not increased. There seems to be a great reluctance to go to a hospital, in which the strict regulations usually found in a foreign hospital are carried out. In a private Japanese hospital the friends of the patients are allowed to stay with them, and the patients are permitted to have pretty much their own way. This may, in part, account for the small number of in-patients at St. Barnabas', where everything is done that the best hygienic principles would suggest. The receipts were about \$2,000, of which \$629 were from in-patients. Daily morning and evening prayers—with a sermon on Sunday—have been kept up during the year, and books and tracts have been placed in the waiting-room for the patients to read. It is with regret that the report is made that Miss Shaw has sent in her resignation. After a little more than a year of earnest, faithful work in the hospital, she felt it necessary to resign and return to England.

The work among women is reported as very encouraging and full of interest. Miss Mailes and her Japanese assistant, besides holding classes in Osaka, have paid monthly visits to the out-stations of Koriyama, Nara, Tawaramoto and Miwa, where they have had an average attendance of twenty-five or thirty women at their classes. Mrs. Laning

and Mrs. Tyng also hold two classes for women each week, and Mrs. Tyng has paid two or three visits to Wakayama to help on the work among women there.

#### TOKIO.

During the past year the usual amount of work, teaching, preaching, etc., has been carried on at this station, and though the results, shown in the number of baptisms, have not been great, yet the increase has been steady. The number of catechumens (84) is quite large, but experience has taught us that great care and more thorough preparation are necessary to prevent them from taking the solemn vows of Holy Baptism without a proper sense of the serious responsibilities they incur.

St. Paul's School closed with fifty-three pupils, which it may be mentioned was the exact average for the whole year. The unsatisfactory thing about the school is the difficulty of keeping the pupils long enough to carry them through the entire course. The only remedy is to make the school more efficient, and so raise the standard and improve its reputation that the students will see that it is to their advantage to remain. With this end in view it has been settled that Mr. Molineux, who has been teaching since the first of April, will stay in Tokio, and assist in the school.

St. Margaret's School has grown during the past year, and Miss Riddick reports thirty pupils at the close of the session. Some of these are ladies of position, who are anxious to study English. The increase has been principally in the number of paying pupils. The examinations were considered very satisfactory.

The teacher in the day-school at Kudan, under Mr. Woodman, seems very efficient, and the school has done remarkably well. At the earnest request of the manager of the Girls' Normal School, Miss Verbeck has been teaching there for the past three months. As she goes in the afternoon, this does not interfere with her teaching in St. Paul's School. One inducement held out was that she would be free to teach her pupils Christianity out of school hours, and in fact it was hoped, by some in authority, that this would be the result.

A hopeful feature in the work here is the cottage lectures held at a number of private houses of our Christians. There are four places where Services are held weekly in the houses of Christians belonging to Trinity

Chapel, and two in houses of communicants of Christ Chapel. Four adults have been gathered into Trinity Church as the fruit of this work, and greater results are looked for from this in future.

The members of Trinity Chapel have not given up their wish to be self-supporting, and lately, through the exertions chiefly of three of the members, the congregation has decided to raise ten *yen* a month as a fund for this purpose. As they have made a beginning, it is hoped that it will not be very long before the congregation will become self-supporting.

The work at the dispensaries has been carried on regularly, and Dr. Harrell reports 6,740 visits made to the two places where he dispenses. The increase over last year is marked, and shows that he is becoming better known and appreciated. A catechist, who has attended regularly at the dispensary in No. 38, has instructed the patients while waiting, and has been preparing some for Baptism. Mr. Kanai gives instruction to the patients who attend at the Trinity Chapel Dispensary. It is hoped that a wide field of usefulness may be opened by means of these dispensaries.

Some of the ladies of the Mission have been engaged in work among women. Miss Verbeck has visited for some months the wife of one of the Senators, to read the Bible with her and two or three of her friends. Mrs. Harrell has lately formed Bible-classes for women at the house of Mr. Kanai, and at the house of one of his parishioners.

The out-stations of Koga and Kawagoye have been visited from time to time through the year. Some months ago a catechist was stationed at Kawagoye, and Mr. Tai spends a few days there every month. Several persons—school-teachers and lawyers—have shown themselves very friendly to the catechist, and he seems encouraged by the outlook.

The work at Matsuyana under the Japanese Missionary Society gives promise of success. Some ten persons have asked to be prepared for Baptism.

It had been expected that the revision of the treaties would have been completed before this time, and that some of the restrictions with reference to residence and travel in the country would have been removed, and so greater facilities for preaching the Gospel in places distant from the open ports

would have been gained; but from some cause the revision is still delayed. Passports are so worded that some Missionaries are unable, with a good conscience, to make use of them to go on preaching tours into the interior. It is thought that the work of revision will be renewed in the autumn, and may be completed this year. We shall then have more freedom in preaching the Gospel in the "regions beyond," where there seems greater willingness to listen to and accept Christianity than at the open ports.

The native papers from time to time advocate freedom of conscience, and one editor has gone so far as to propose that Japan be made a Christian country. The principal Liberal paper in Tokio, some months ago, contained a leader advocating the propriety of publicly declaring that Japan is a Christian country. This was not from any conscientious conviction of the truth of Christianity, but simply for political reasons.

The editor says, "Religion, manners and customs are the garments of a nation," and as one who wishes to mix in a certain society must wear the color that is fashionable among those he wishes to associate with, so must a country adopt the hue in religion fashionable among the countries it wishes to hold friendly intercourse with. So, as Christianity is the religion of the civilized and progressive nations of Europe and America, Japan should "put on" Christianity as a man would adopt a particular cut and color of a coat. A low, loose view to take of such a serious matter, which shows how little Christianity is understood by an educated man here, and what care is needed in admitting persons into the Church.

We need many things to enable us to carry on properly the work which the Church has entrusted to us. Men and money are needed, without doubt, but your Missionaries feel that they need more than all else the prayers of the Church for an outpouring of God's Spirit on their own hearts, on the hearts of the native Christians and on the heathen. Much private teaching and much public preaching have been done during the past year, but the results, though encouraging, are not such as we hope for and might reasonably expect. May it not be partly due to the fact that the people of God do not sufficiently realize how much their Mis-

sionaries are dependent on their prayers for the wisdom, grace, strength, and that "power from on high" which is absolutely necessary to enable them to do successfully the work entrusted to them. Paul may plant, and Apollos may water, day and night, with all diligence, but God only can give the increase. This blessing comes, without doubt, in answer to the prayers of the Church, and we are persuaded that if the members of the Church would remember their Missionaries more in their prayers, not only would there be seen greater fruits from

their labors, but neither men nor money would be lacking. God, by His Spirit, would put it into the hearts of suitable persons to offer themselves for the work, and also into the hearts of the stewards of His bounty, who remain at home, to give the needed money. For the glory of God and for the eternal welfare of many in this fair land we beg, most earnestly, the prayers of the Church.

Respectfully submitted,  
C. M. WILLIAMS,  
Missionary Bishop of Yedo.

- 139 1885年11・12月号 外国委員会報告付属文書E。江戸伝道主教年次報告。1885年6月30日年度末。〔C・M・ウィリアムズ〕。658-661頁。  
訳出 658頁左9行目～左25行目。659頁右18行目～右下から6行目。

#### 大阪

大いに信頼できる、大変な事業がこのステーションでなされました。結果が示しているのは、実りが無かったというわけではないということです。受洗し、そして堅信礼を受けた数は、前年に報告されたものの倍以上です。

英和学舎は9月には良い見通しで始まりましたが、11月には残念にも騒動が起り、その結果、ほぼすべての生徒が退学しました（注1）。学校は再組織され、新しい日本人管理者が任命されました。しかし、考えられていたことですが、少ししてから、当校に対して作用していた悪影響により、かなりの数が去ることとなりました。この不利な展開にもかかわらず、ティング氏はそれでも希望を持っており、生徒24名をもって年度を終えたと報告しています。

#### 東京

立教大学校は生徒53名を持って年度を終了しました。53名という数は年度全体を通じてのまさに平均であるといつてよいものです。当校について満足できないことは、全課程を最後までやり通すほど十分に長く生徒たちを維持することが難しいということです。唯一の救済策は、当校をこれまでより効果的にし、そして、水準を高め、その評価を改善することで、学生たちが学校に留まるのが彼らの利点であると思うようにすることです。こうした目的を考慮して、4月1日から教えているモリーニュ氏が東京に滞在し、そして当校で支援に取り組むことで決着がつけました。

この1年の間に、立教女学校は発展しました。そして、ミス・リディックは、学期の終わりに生徒30名と報告しています。これらのなかの何名かは地位の高い女性たちであり、彼女たちは英語を学ぶことを切望しています。増加したのは、原則として学費を支払う生徒の数です。試験は、大変満足のいくものと考えられました。

ウッドマン氏のもとにいる九段の通学校の教師は非常に有能なようであり、その学校は非常に優れた業績をなしました。女子師範学校の管理者の熱心な求めで、ミス・フルベッキは過去3ヶ月間そこで教えてきました。彼女

は午後に出かけていますので、これは、立教大学校での彼女の講義に差し障ることはありません。ひとつの誘因は、彼女は、課外で生徒たちにキリスト教信仰を自由に教えてもかまわないということでした。事実、当局の若干名は、こうしたことを通じて効果が現れると期待していました。

(注1) 1884年11月に、土曜日の授業実施をティングに要求し、対岸の旅館に籠城した英和学舎の生徒が大量に退学した事件は、同校の付属チャペルであった聖テモテ教会信徒の脱会事件にも連動した。宣教師の情報によると、この背景にはティングの個人的な日本語教師をめぐる複雑な対人関係の確執も言及されている。

STATISTICS JAPAN MISSION.

JAPAN MISSION.	Number of places where Divine Service is held.	Number of Public Services.	Estimated number of Individuals reached by the Church's ministrations.	Average Attendance on Public Worship.		BAPTISMS.				Confirmations.	Communicants.		Deaths.	Native Day Boarding Native Sunday*	Scholars.†	Contributions.	
				Native.	Foreign.	Native.		Foreign.	Native.		Foreign.						
						Adults.	Children.					Adults.					Children.
OSAKA.																	
St. Timothy's Chapel. Jō-an-bashi.....	2	270	99	3	10	7	20	27	3	4	35	40	79	125	00		
Reported by Rev. A. R. Morris and Rev. T. S. Tyng.																	
St. Barnabas' Hospital. Reported by Rev. T. S. Tyng and Rev. J. McKim.	1	223	40	3													
Church of the Holy Comforter. Kita Horiye Chapel. Reported by Rev. J. McKim.	2	544	90	5	20	5	14	20	3	2	36	2	40	124	51		
OUT-STATIONS—																	
Koriyama, Nara, Miwa, Tawarae moto, Mitsuyashi Mura. Reported by Rev. J. McKim.	5	37	790		4	6											
Wakayama, Kokawa, Yuwadé, Miyōji. Reported by Rev. T. S. Tyng.	4	159			3			7			40						
TOKIO.																	
St. Paul's School Chapel. Reported by the Bishop.	1	163	52	5	6	1	2	6	27	15	1	10	73	53	148	04	
Trinity Chapel. Asakusa. Served by the Bishop and Rev. M. Tai.	2	1454	39		6	2	8	37						30	69	63	
Mr. Inouye's dwelling. Mr. Kido's dwelling. Mr. Ogawa's dwelling. Served by Rev. N. Kanai.	3	84	20														
Mr. Takeguchi's dwelling. Served by a Catechist.	1	13	6														
Christ Chapel. Served by the Bishop and Rev. M. Tai.	1	230	14		2		2	13	1		21						75 21
Matsushita Chapel. Served by Rev. M. Tai.	1	92	4														
Kudan, Shiba (dwelling). Kanda (private school). Reported by Rev. E. R. Woodman	3	92	47		4	5					48			45			
OUT-STATIONS—																	
Kawagoye. Koga. Served by Rev. M. Tai.	2	18	26														
Fuchū. Reported by Rev. E. R. Woodman	1		20														
<b>Total</b> .....	<b>20</b>	<b>3379</b>	<b>2135</b> §	<b>1247</b>	<b>16</b>	<b>55</b>	<b>26</b>	<b>350</b>	<b>131</b>	<b>21</b>	<b>2</b>	<b>6</b>	<b>190</b>	<b>115</b>	<b>267</b>	<b>\$542</b>	<b>39</b>

\* One hundred and thirty-two of these Sunday-scholars (as stated in the individual reports) are not in attendance upon Day or Boarding-schools. One hundred of them are put down as adults.

† There are in the Mission seven Sunday-schools, three Day-schools and four Boarding and Day-schools, besides Trinity Divinity School at Tokio.

‡ These forty are the pupils of a summer school of English.

§ Including Daily, Morning and Evening Prayers at St. Paul's and St. Margaret's Schools, say twelve hundred in number.

¶ This is the total as reported. Bishop Williams writes: "The returns for this are only partial. The fact is all the Missionaries find it distasteful to fill it up, as it is uncertain what is meant and is pretty much guess-work when attempted. . . . I think it can only convey a false impression at home, and so have not set down any number in my report."

140 1885年11・12月号 外国委員会報告付属文書I。日本ミッション統計。  
682頁。

訳出 682頁表。682頁下から11行目～最後の行まで〔原注〕。

日本ミッション統計表

	学生数（原注2）		
	通学校日本人	寄宿校日本人	日曜学校日本人（原注1）
聖テモテ教会 常安橋	35	40	79
聖慰主教会 北堀江会堂	36	2	40
和歌山、粉河、岩手、妙寺	40（原注3）		
立教教会	10	73	53
浅草〔講義所〕			30
タケグチ氏の邸宅			20
基督教会	21		
神田（私学）	48		45
計	190	115	267

（原注1） これら日曜日の学生のうち132名（個々の報告書で述べられているが）は、通学あるいは寄宿校に出席していない。彼らのうち100名は成人として書きとめられている。

（原注2） 東京の三一神学校に加えて、ミッションには、日曜学校が7校、通学校が3校、そして寄宿・通学校が4校ある。

（原注3） これら40名は英語日曜学校の学生である。

（原注4） 立教および立教女学校での日常、早祷、晩祷式を含めると、数は1200回である。

（原注5） これは「報告された」総計である。ウィリアムズ主教は次のように記している“この報告は、ほんの部分的なものです。事実、宣教師は皆、それを書き入れることを不快としています。というのも、何を意味するのか不明確であり、そして試みで、かなりの程度が充て推量だからです…。私は、それは本国に誤った印象を伝えると思います。こうしたことから、私の報告にはいかなる数字も書きとめていません。”

## FOREIGN MISSIONS.

### Form of Bequest to Foreign Missions.

*Give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

### ANNOUNCEMENTS.

*Africa*.—Bishop Ferguson reached Cape Palmas August 28th last, after a pleasant voyage of twenty days from Liverpool.

Mr. Joseph Gibson, a native of Barbadoes, has accepted Bishop Ferguson's appointment as catechist in charge of the new out-station at Jondoo, twenty-five miles inland from Cape Mount. He reached his station September 12th. He considers it to be "a large open field for work among the heathen," surrounded by several thousand of the Vey tribe. A mission-house with school-room attached is much needed. The cost is estimated at \$350.

Mr. John Payne Valentine Kae has been appointed an assistant teacher in the Hoffman Institute in the room of Mr. A. H. Vinton Foda, who is to be transferred to one of the Bohlen Stations.

The latest mail brings the sad intelligence of the death, on the 11th of October, of Mrs. E. A. Johnson, who was for several years the teacher of St. Mark's Parish School, Harper, and otherwise actively engaged in Christian work.

Bishop Ferguson has appointed Mr. Christopher J. George, who was educated in the Church Missionary Society's schools at Sierra Leone, to fill the vacancy caused by Mrs. Johnson's death, and the Board has made an appropriation for his stipend.

*China*.—Bishop Boone advanced the Rev. Sidney C. Partridge to the Priesthood on the

29th of September. The service was held in St. John's Collegiate Memorial Church, Shanghai.

On the 8th of December the Board approved Bishop Boone's appointment of Mr. Thomas Protheroe as a lay worker, to take effect January 1st, 1886. Particulars are given on another page.

As we are going to press we have information of the ordination of Mr. Tsz Shin Chu to the Diaconate by Bishop Boone, in St. Paul's Church, Kong Wan, on St. Simon and St. Jude's Day, October 28th, 1885. A very interesting letter concerning this ordination will be given next month.

*Japan*.—Under date of September 2d last, Bishop Williams advises the Board of a change in the management of St. Agnes' School, Osaka. He has accepted Mrs. Laning's resignation as principal, and says that Miss Emma Williamson has removed to Osaka and is now in charge of the school. She resides in the building. There was some consequent change in the pupils. Commenting upon this the Bishop says, "For a time the numbers may not be so great, but it is hoped that more pay pupils will enter. There are now two."

Mr. and Mrs. J. McD. Gardiner arrived at Tokio October 12th. Mr. Gardiner resumed charge of St. Paul's School, which reopened on the 9th of that month. At last advices there were fifty-five pupils.

### AFRICA.

BISHOP FERGUSON'S WELCOME.

CAPE PALMAS, LIBERIA, W. C. A.,

September, 15th, 1885.

I hope you will receive in due time the

have met a warm reception on all sides. The first voices that greeted my ears were those of the inmates of our Orphan Asylum and Girls' School, who, descending the cape on the summit of which the institution is

141 1886年1月号 海外ミッション。告知。16頁。  
訳出 16頁右下から13行目～右下から9行目。

〔東京〕J・マクドナルド・ガーディナー夫妻は、10月21日、東京に到着した。ガーディナー氏は、その月の9日に再開した立教大学校を再び引き受けた。最新の通知では55名の生徒がいた。

we have before. Our opportunities and power are much less with them than with our boarding-school boys.

\* DEATH OF DR. S. K. FONG.

A letter has been received from Bishop BOONE, dated at Shanghai, November 23d last, in which he says: "It is with many regrets that I record the death at the early age of thirty of Doctor Sung Kwei Fong, house-surgeon of St. Luke's Hospital, Shanghai, and my brother's right-hand man. He was of a steadfast, quiet nature, and was married only last spring to one of St. Mary's girls—the first Chinese wedding in our new church—and they seemed to have a most useful and happy life before them. A low fever, running on for some weeks, made him very weak, and a mistake of his own overtaxed his powers and he quickly sank, just as we had hoped that he was to regain his health. He died November 17th. Mr. Wong, his pastor, officiated at his funeral, in the Church of Our Saviour, while I said the latter part of the service at the grave, in our West Gate Cemetery. I remember Mr. Fong as a school-boy at Wuchang nearly sixteen years ago, and he was always bright and studious. He was confirmed at Wuchang, and began to study medicine there under Dr. Bunn and has been with Dr. Boone since 1880—either here at St. John's or at St. Luke's—everywhere proving trustworthy and capable, until his position has been for more than a year head native med-

ical assistant. He had a fair knowledge of English and a good working, if not scientific, acquaintance with the theory and practice of his medical duties. He will be long and greatly missed."

This is very sad news to me. Dr. Fong was the youngest of my four medical students at Wuchang. Another, the oldest, died some two years ago. They were both bright young men; handsome, affable, self-respecting and consistent Christians. The instruction which I gave the students was for the most part clinical, for medical textbooks in the Chinese language were few and elementary, and the students did not acquire English enough to enable them to make much use of my library. But their powers of observation were keen, and the capability for hard work which Chinamen have in an eminent degree, pulled them through many difficulties. Both Dr. Fong and Dr. Tsun-Kwun Chi (the other who died) bore responsibility well. Dr. Chi was in charge of the hospital work at Wuchang for a year or so after my retirement. The place required courage and steady nerves, and he had both. I think that a scientific training tends to develop these qualities in young Chinese. Certainly these and many others I have known are wonderfully apt pupils.

I hope that some memorial of Doctors Chi and Fong will be set up in the medical mission, and am sure that many here, as well as in China, would be glad to contribute to it. ALBERT C. BUNN.

JAPAN.

BAPTISMS BY THE BISHOP.

Writing under date of November 23d, Bishop WILLIAMS says: "On the Twenty-third Sunday after Trinity (November 8th) I baptized at Trinity Chapel [Tokio] four adults, and expect to baptize three adults at St. Paul's School chapel on Advent Sunday, and probably three others some time next month."

MR. M'KIM'S SCHOOL.

Bishop WILLIAMS writes: "Mr. McKim's school numbered last year thirty-six [day pupils] and the results shown in gaining helpers for our work have been very fair. One from his school is now studying in St. Paul's [Tokio], preparatory to entering the divinity school, another is a catechist under

Mr. McKim, and still another he hopes to employ as such, while others have been baptized. This school only costs from \$175 to \$200 a year." The Bishop's argument is that all this has been accomplished during last year in a single school, notwithstanding, as he says, "it is difficult to keep the pupils in a school at Osaka more than a year or two, for as soon as they get a little English they wish to come to the capital to study."

ST. TIMOTHY'S SCHOOL, OSAKA.

As evidence of the success of this school, during the six years of its existence, the Rev. Mr. TYNG notes the following results of its work in his last annual report: "Fourteen pupils have been confirmed, twelve of whom have been admitted to the Holy

Communion; three others were baptized, but died before confirmation; and five were admitted catechumens. The Japanese manager of the school and his wife, one teacher, and three of the servants were also confirmed and admitted to the Holy Communion. Eleven of these persons are still actual communicants, and of these there is but one against whose Christian character I know of any strong evidence. Two left the school during the disturbance above mentioned, and have been seriously shaken in their faith, but it is by no means certain that they need yet be given up as lost. Another of the pupils has not lately appeared at church—I do not know for what reason. Still another has, I fear, renounced his Christian faith altogether, if indeed he ever really had any. To sum up, we have as the results of the work of the school, since Easter, 1881, when the first baptism took place, besides two who have left the faith, and six who have fallen back for a time at least, eleven, or more probably twelve communicants, one who has returned to the home of his Christian parents, and is doubtless a Christian still, three who we have reason to believe have passed into the rest of Paradise, and four who are still catechumens, but will probably be baptized within the present year. What further effect may have been produced upon the numbers of boys and young men who have been for a longer or shorter time under Christian teaching here, and what the final result may be of it all, is not for us to say, but I cannot but believe that good has been accomplished which is not capable of statement by statistics. I may add that Mr. Nakashima, candidate for Orders, applied to be admitted as such while a teacher in the school, and that Mr. Motoda, a former pupil, is now doing valuable work in Kishiu as a temporary catechist, having postponed a proposed journey to the United States in order to take this work for the summer."

Mr. Tyng continues by instituting some comparisons to further show the usefulness of St. Timothy's School, which are of less general interest. He concludes: "It remains to acknowledge my obligations to Miss Shaw, Mr. Morris, Dr. Laning, and Mrs. Tyng, for help given in the school work during the past year. Upon Mr. Morris especially the greater part of the work of teaching has fallen."

#### A REQUEST FOR A TEACHER.

The Bishop writes: "Some twenty-five persons at Kumagai have asked that some one be sent to teach them, and promise to pay for the chapel, and all expenses, fuel, lights, etc., and also furnish a house for the person sent to them. Mr. Kanai, one of our Deacons, has been sent there. I shall hope to send you a good report of the opening there soon."

#### EVANGELISTIC WORK IN KISHIU.

The Rev. T. S. TYNG, in a report of his work for the year 1884-85, gives an account of interesting evangelistic work, conducted by himself or under his direction, from which we take the following: "Kishiu is a province to the south of Osaka, although it is on the line of coast between Osaka and Tokio, the shore bending southward to form a peninsula of which Kishiu is a part, before turning northeastward toward Tokio. I have already reported the beginning of regular Sunday services at Wakayama, the chief city and seat of government of the province, in the spring of last year. These services have been regularly continued since, Mr. Nakashima, with one of the students of St. Timothy's School, having spent last summer there. Since that time, owing to Mr. Nakashima's resignation of his position as catechist, I have been obliged to carry on most of the Wakayama work myself, receiving occasional help from Mr. Takahashi. Mr. Ozawa, hospital steward, also made one trip for me. In my journeyings back and forth, I have travelled, during the past year, some 2,000 miles by *jin-riki-sha*.

"The work in Wakayama has progressed very satisfactorily. The number of strangers attending the services is much less, but this is more than compensated for by an increase in the number of regular attendants, especially at the morning service. Three have been baptized during the year, of whom one, I am sorry to say, has since fallen back, and twelve others have been admitted catechumens. The number of communicants now is seven, four having come from Osaka, and one, previously a Methodist, from the northern part of the country.

"My chief helper in this Wakayama work has been Mrs. Okamoto. Her husband, a most excellent Christian, died in the hospital in September, and after his death she went to Wakayama at my request to take up work as a Bible-woman. In this she has

142 1886年2月号 日本。主教による洗礼。マキム氏の学校。大阪英和学舎。  
62-63頁。

訳出 62頁左下から17行目～63頁左最後の行まで。

#### 主教による洗礼

〔東京〕11月23日付の手記で、ウィリアムズ主教は伝えている。“三位一体後の第23主日（11月8日）に、私は三一教会〔東京〕で、成人4名に洗礼を施しました。そして立教教会で、降臨節の第1主日に成人3名に、そしておそらく来月中に、この他の3名に洗礼を施す予定です。”

#### マキム氏の学校

〔大阪〕ウィリアムズ主教は次のように書いている。“マキム氏の学校は昨年、36名〔通学生〕を数えました。そして、私たちの事業のための助力者を得る際に示された成果は、大変に素晴らしいものでした。彼の学校出身のある者は、現在、神学校への入学へ向けた準備段階として、立教〔東京〕で学んでおり、もうひとりマキム氏のもとで伝道師になっています。そしてさらにもうひとり、彼がこのように雇用したいと望む者がいます。他の者たちは洗礼を施されています。この学校は、1年間で175ドルから200ドルだけしか費用がかかりません。”主教は、こうしたこと全ては、たったひとつの学校で、昨年間に成し遂げられたと主張しています。それでも、彼が言うように、“1年あるいは2年以上、大阪の学校に生徒を留めておくのは難しいことです。というのも、彼らは英語を少しでも習得するとすぐに、勉学のために首都へ向かうことを希望するからです。”

#### 英和学舎

〔大阪〕6年間にわたり存続している間、この学校が成し遂げた成果を示すものとして、ティング氏は、最新の年次報告書でその活動について次のような成果を記している。“生徒14名が堅信礼を受けています。そのうち12名は、聖餐式への参加が認められています。この他に3名が洗礼を施されましたが、堅信礼の前に逝去しました。そして、5名は認められた洗礼志願者でした。学校の日本人管理者と彼の妻、教師1名、そして使用人の内3名もまた、堅信礼を受け、そして、聖餐式への参加が認められました。こうした人々の内11名は、依然として実際の受聖餐者です。そして、これらのうち、

そのキリスト教徒としての性格に対する非常に不利な証拠を私が知っている者がわずかにひとりいます。2名が先に述べた騒ぎのなか、学校を去りました。彼らは信念を著しく揺るがされました。しかし、まだ、彼らが見切りをつけたという確証は全くありません。別の生徒は最近、教会に顔を見せなくなりました。私はそれがどういう理由なのか分かりません。これとは別に、本当にそれまで信仰をいくらかもっていたとすれば、キリスト教信仰を完全に否定してしまった者がいることを、私は心配しています。要約すれば、最初の洗礼が行われた1881年の復活日以来、私たちが学校の事業の成果として抱えているのは、信仰から離れた2名と少なくとも一時期しり込みした6名に加えて、受聖餐者11名あるいはおそらく12名と、まちがもなく現在もキリスト教徒である、キリスト教徒の両親の家に戻った者1名と、楽園での永遠の休息に入ったと私たちが信じ得る3名と、そして、現在はまだ洗礼志願者ですが、おそらく今年中に洗礼を施される4名です。比較的長い期間あるいは比較的短い期間、ここでキリスト教教育のもとにおかれる少年や青年の数に、いっそう影響を及ぼすのは何か、そしてその最終的な成果が何かは、私たちが言及することではありません。しかし、私は統計では表せない成果が成し遂げられると信じずにはいられません。付記し得ますのは、聖職候補生である中島〔虎次郎〕氏が当校の教師であるかたわら、そのようなものとして認められるように申し出て、そして、以前生徒だった元田〔作之進〕氏が、いまや紀州で一時的に伝道師として立派に事業に取り組んでいるということです。元田氏は、夏の間、この活動に取り組むために、予定していた米国への旅行を延期しました。”

ティング氏は、比較対照することで、それほど周囲の関心事ではない、英和学舎の有用性をよりいっそう示し続けている。彼は締めくくっている。“昨年、学校に投じられた助力に関して、ミス・ショー、モリス氏、ランニング医師、そしてティング夫人に対して私は、依然として恩義を感じています。講義活動の大半は、モリス氏にとりわけ降りかかりました。”

and residents in China it is not so of all: "In the case of this first general persecution at Foo-chow, it led to the usual result of calling much attention to the new doctrine, and greatly enlarging the number of genuine inquirers, from which, one by one, arose in-

dividuals desiring Baptism. Several European merchants were so much impressed by the constancy of these native Christians under such serious persecution that they subscribed £1,000 to build a church for their use, in the heart of the city."

### JAPAN.

#### THE NEW STANDING COMMITTEE.

A RECENT letter from Bishop Williams contains the announcement that the members of the Standing Committee for this year, appointed by him are: The Rev. Messrs. A. R. Morris, E. R. Woodman, and H. D. Page, Henry Laning, M.D., Mr. J. McD. Gardiner and F. W. Harrell, M.D.

#### A JOINT SERVICE IN OSAKA.

A recent letter from the Rev. Mr. McKim describes a united service of the members of the missions of the American and English Churches in Osaka. The service was held in St. Timothy's, as that is the largest church there, on the Second Sunday after Christmas. The three American and two English congregations were present, and the two English and two American clergymen assisted. Three addresses of congratulation and exhortation were made. Ninety-five persons received the Holy Communion. Mr. McKim says: "This service is sure to increase the interest and zeal of the native Christians. They are already making arrangements for a series of lectures on Christianity, to be given in a large hall in the city. They also propose to form a Young Churchmen's Association."

#### MR. TYNG'S PROPOSED VACATION.

The Rev. Mr. Tyng was entitled in usual course to a leave of absence from the field beginning last November. Under date of January 18th, he advises us of an intended delay in leaving for the United States. It is probable, however, that Mrs. Tyng and their children sailed by the steamer "Oceanic" on the 2d of March.

Mr. Tyng writes: "I find myself unable to get my work into such condition that I can safely leave it in the spring, and hence shall be unable to start for home before July. St. Timothy's School is now full, so far as boarders are concerned, while, owing to the raising of our standard for admission, we have a better class of students than ever

before. In addition to the regular students there are seven young men who are studying theology, one having begun a year ago, and six begin to-day. With possibly one exception, all are looking forward to the Ministry, and without exception they expect to do mission work if they shall be found worthy. Of these, two have been pupils of St. Timothy's for several years, and were brought into the Church directly through its work. Three more were brought in through the labors of Mr. Motoda, a former student of St. Timothy's, now working in Kishiu. Hence we have as a result of the school work, directly or indirectly, in addition to that which I mentioned in my last annual report, five young men studying theology, expecting to take up work as catechists before my return to America. Besides this, Mr. Motoda, who is a young man of great ability, has now gone to Tokio, expecting to make his application as a candidate for Holy Orders. He has given up the idea of studying philosophy, etc., in America, and expects to enter a theological school there as soon as he is able to understand the lectures. He already reads English and speaks it to some extent. Now, shall a school which, in addition to other good work, has already produced six young men for the direct work of missions, that is, fifty per cent. more than all the candidates for Orders admitted from the beginning of the mission until now, be suffered to drop for want of the three hours a day of foreign teaching necessary to carry it on?"

#### THE CHANGE OF TEACHERS AT ST. AGNES' SCHOOL.

Mrs. Henry Laning, who resigned the headship of St. Agnes' School, Osaka, some months ago, after a long term of usefulness in that position, and was succeeded by Miss Williamson, writes to a friend the following, which is published at our request: "I am sure your hopes in regard to Miss Williamson's efficiency will be fully realized. She

143 1886年4月号 日本。ティンク氏が願い出た休暇。139頁。

訳出 139頁左下から16行目～右下から12行目。

ティンク氏は、正規の過程を経て、昨年の11月から休暇で任地を離れる権利を得た。彼は、1月18日付で、米国に向けて発つのを意図的に遅らせると私たちに知らせている。しかしながら、おそらく、ティンク夫人と彼らの子供たちは、3月2日に蒸気船“オセアニック号”で出帆しただろう。

〔大阪〕ティンク氏は書いている。“私は、この春に私の仕事を無事に委ねられる状態にすることができないと判りましたので、7月前までに帰路につくことはできません。寄宿生に関する限り、英和学舎は、現在満員です。その一方で、入学水準の上昇により、私たちはこれまでよりも、よりいっそう優秀な学生たちを抱えています。正規の学生に加えて、神学を学んでいる青年が7名おり、1名は1年前に勉強を開始し、そして6名は本日開始しています。おそらく例外をひとり除いて、皆、聖職者への道を目指しています。そして、例外なく、彼らは、相応しいとされれば、伝道事業に取り組むつもりです。これらのうち、2名は何年にもわたり、英和学舎の生徒であり、そして、直接、事業を通じて教会に連れてこられました。元田〔作之進〕氏の尽力により、3名が追加で連れてこられました。元田氏は英和学舎の元学生であり、現在は紀州で働いています。このように、私たちは学校事業の直接あるいは間接の成果として、私が最新の年次報告書で言及したものに加えて、神学を学んでいる青年5名を抱えています。これらの青年たちが、私がアメリカに戻る前に、伝道師として事業を引き受けることを私たちは期待しています。これに加えて、素晴らしい能力を持った青年である元田氏が、聖職候補生として申請をなすことを望み、東京へ行ってしまうました。彼はアメリカで哲学等を学ぶという考えをあきらめて、いくつかの講義を理解できるようになり次第、そこにある神学校に入学することを望んでいます。彼はすでに英語を読んでおり、幾分か英語を話しています。他の優れた活動に加え、ミッションの直接の事業のための青年6名を既に輩出した学校が、存続に必要な外国教育が1日につき3時間不足しているという理由で、低下を被るべきでしょうか。青年6名という数は、ミッションの開始期から現在までに認められた聖職候補生全員の50パーセント以上です。”

## FOREIGN MISSIONS.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

### ANNOUNCEMENTS.

*Africa.*—Dr. Ralph St. John Perry, under appointment as medical missionary to Africa, to be stationed at Cape Mount, sailed from New York in the barque "Liberia" directly for Liberia, on Monday, April 12th.

*China.*—Advices have been received that passage to England had been engaged for Mrs. Boone and her children by the steamer "Thames" of the Peninsula and Oriental line, sailing March 25th. The Bishop will remain a little longer at Shanghai and probably come to this country by the direct route.

Circumstances very much regretted by the

Board have led to the retirement of the Rev. Wm. S. Sayres on the 1st of May, the close of his leave of absence, after service of six years and six months in the field.

*Japan.*—The seven years' term in the field of the Rev. T. S. Tyng and wife expired last November. Mrs. Tyng and their children sailed from Yokohama in the steamer "Oceanic," March 4th, and arrived safely in New York March 27th. Mr. Tyng on account of his work cannot leave before midsummer. It was important that Mrs. Tyng should be in this country at an earlier day.

### THE INSTRUCTION IN ST. PAUL'S SCHOOL, TOKIO.

WE arrived on the 8th of September last, Mr. Cole very kindly meeting us on board as we came to our anchorage at 8 P.M. The Bishop at the time was in Osaka, but had anticipated our prompt arrival by advertising the opening of St. Paul's School for the next day. We had hardly time to get on our land-legs again before we were at work, and I believe I can truly say that, with the exception of a day or two of sickness, the precedent then established perforce has been followed to the present moment, holidays and Sundays not excepted.

The morning after our arrival we had the pleasure of meeting Miss Williamson in Yokohama, en route for Osaka, and I have since had the misfortune of realizing her absence in various ways. I sincerely regret that circumstances were such as to cause her withdrawal from St. Paul's, though for her sake and that of St. Agnes' School, I ought not to be selfish in wishing her back. She had gained just such an influence over

the boys as was and is needed. She was very much liked by them and was doing a most excellent work for them. St. Paul's School has been going on as usual, slowly gaining in numbers and losing somewhat at the same time, owing to that peculiar unrest of the Japanese boy which carries him from one school to another, merely for the sake of change, disregarding, as he does, the old adage, "A rolling stone," etc.

We have now in attendance after the mid-year examinations fifty-six students, in four classes, a gain of six since the beginning of the school-year, though the roll-book shows a total of ninety-one, some of whom were with us a month or two, some only a few days. Only half the year has gone and more than one-third of those enrolled have left us already. This is really one of the most discouraging features of school-work in Japan, and instead of growing less, at least here in Tokio, all say it is growing greater and greater year by year, owing

probably to the multiplied number of schools here. There is really no means by which you can compel a boy, who is entirely his own master, to remain for one day longer in the school than his own sweet and untrained will suggests to him as expedient. To make it appear less discouraging, hereafter I have determined to keep what might be called a roll-book of "visitors" or "peripatetic students," on which the names of new-comers are to be enrolled for the first three months or so of their stay with us, not deeming any one worthy of enrolment who has not gone through with that probation, and the number, in making reports, to be taken from the actual school-roll only. These roamers ought neither to encourage nor discourage us by their appearance and sudden disappearance. They wear no badges (I only wish they did) to distinguish them, but they appear just as others do, to raise our hopes and then dash them to the ground.

However, in spite of their going and coming there has been a steady but very slow increase in numbers, those in attendance never numbering less than the number with which we began. If we had the school as thoroughly equipped as I should like to see it we could make it an object to students to be admitted, but as it is now our object is to get as many as possible into the school, and we have not been as able as we should like to be to choose our students after a competitive examination. I should like to have just 100 boys in the school, divided into six classes, and with the requisite number of teachers (at least one for each class) to maintain this number. In course of time we may be able to do this, but to do it we must have teachers who shall understand that this is to be their fixed and permanent work, nothing else being expected of them. As far as their learning the language is concerned I do not consider it necessary in their case, a knowledge of the Japanese language being

of very little use, if any at all, in their school-work, and the time they would put upon the language would be much better spent in preparation for their classes. All the instruction in the school is given in English except the purely Japanese and Chinese subjects, which can be taught by native teachers only, and so the only use we teachers have of the language is for our own good.

Miss Verbeck has been teaching the classes in reading, spelling, geography and dictation most successfully; the Bishop, the Bible and one class in what is called "conversation"; Mr. Molineux, the classes in mathematics, history and introductory science (Huxley); while I have had those in chemistry, physics, physiology and English grammar; Mr. Nuki, the Japanese *Kanji* (or manager), taking the classes in translation and a preparatory class in English.

In connection with this subject of teaching I must take this opportunity for saying that I have found the apparatus bought at home and now safe here, of incalculable value and use already. I feel now at last that I can teach my classes in chemistry and physics with some hope of success. Fortunately for us there was in the school last year a young man of much talent as an artist, and he has prepared at the Bishop's suggestion a number of plates, in water colors, of the principal parts of the human body and he is now preparing more of them; though he is no longer in our school, having gone to the college of music, a government institution, in this way escaping the conscription laws. I have also borrowed through one of the students from a professional friend of his a human skull, but I wish I could get a complete skeleton of a human being. I could get one here but would have to pay enormously for it, five or six times as much as would buy a complete one in New York.

J. McD. GARDINER.

TOKIO, JAPAN, February 2d.

THAT was a pathetic answer of the African chief, Lehaise, when Dr. Moffat asked him if he would like to have a missionary to inform him and his people of the ways of God. He answered, very seriously:

"Yes, if the missionaries could only tell me how I could become a young man once more!"

To one who has hope for this life only, how bitter must be the oncoming of age and weakness. But what a glad surprise must it have been to the old chief to learn that immortal youth might be his if he would but accept Christ. Human youth can be had but once, and will not last, but immortal youth continues forever.

144 1886年5月号 告知。東京の立教大学校での指導。〔J・マクドナルド・ガーディナー〕。178-179頁。

訳出 178頁右下から35行目～右下から26行目。178頁左下から23行目～179頁右下から10行目〔全文〕。

#### 告知

〔日本〕。去る11月にT・S・ティング師と妻の任地での7年間の任期が期限を迎えた。ティング夫人と子供たちは、3月4日、蒸気船“オセアニック号”で横浜から出帆し、3月27日にニューヨークに無事に到着した。ティング氏は、仕事を理由に、真夏より前には発つことができない。ティング夫人が比較的早い時期に米国にいることは重要であった。

#### 東京の立教大学校での指導

私たち〔ガーディナー夫妻〕は去る9月8日に〔日本に〕到着しました。私たちが午後8時に停泊すると、コール氏が、親切にも船上で私たちを出迎えてくれました。主教は当時、大阪にいましたが、私たちの迅速な到着を見越して、翌日の立教大学校の開校を宣伝していました。私たちは、慣れるまもなく活動に取りかかりました。私は、体調不良に陥った1日あるいは2日を除いて、祝日、日曜日も例外なく、現在まで必然的に確立された先例に従ったと言えると思います。

私たちが到着した翌朝、大阪へ向かう「途中」で、私たちはミス・ウィリアムソンに面会しました。私はそれ以来、様々な方法で、彼女がいないことを不幸にも悟っています。彼女のため、そして照暗女学校のためにも、彼女が〔立教に〕戻ってくることを身勝手に願うべきではありませんでしたが、私は、周囲の状況が彼女を立教から退かせるようなものであったことを心から残念に思っています。彼女は当時、少年たちに対する影響力を得たばかりであり、そして現在も必要とされています。彼女は彼らから大変に好かれており、そして彼らのためにこれ以上ないほど素晴らしい仕事をしていました。立教大学校は、これまで通り、ゆっくりと数を増やしています。それと同時に、古い格言である“転がる石〔に苔は生えない〕”などに注意を払わずに、単に変化のために、ひとつの学校から別へと乗り換える日本人の少年の特有の落ち着きのなさのために、幾分か減少を被っています。

私たちは、中間試験後の出席者で、現在4クラスで56名の学生を抱えて

います。学年度の開始以来6名の増加ですが、名簿には総計91名と記されています。このうち何名かは1ヶ月あるいは2ヶ月私たちと共にいた者たちであり、何名かはほんの数日でした。わずか半年が経っただけで、登録者の3分の1以上が既に私たちのもとを去りました。これは、日本における学校事業で最も意欲を削がれる特徴のひとつです。皆一様に伝えていますが、少なくともここ東京では、おそらくここで急増する学校数のために、それは減るといよりは、むしろ年々、ますます増大しています。少年が気ままで未熟な意思によりその場しのぎの行動をとるその前に、自らの思い通りに行動する彼を1日でも長く当校に留め置くように強いる手段は、ひとつもありません。あまり意欲を削がれないようにするために、これから先、私はいわゆる“訪問者”あるいは“巡回学生”名簿をつけることにしました。新入生の名は、私たちと共にいる最初の3ヶ月間程度はそこに記され、試用期間を過ぎしきれなかった者を、登録に相応しいと見なさないようにしました。報告書を作成する際には、学生数は実際の名簿のみから参照されることとなります。こうした放浪者は、存在していること、そして突然いなくなることで、私たちを一喜一憂させるべきではありません。彼らは、(私は彼らがそうしてくれればと思うのですが) 区別するためのバッジを身に着けません。彼らは他者がするのとちょうど同じように現れ、私たちの期待を膨らませ、そうして、期待を徹底的にくじくのです。

彼らが行ったり来たりしているにもかかわらず、数の上では徐々にではありますが、ゆっくりと増加しています。出席者数は私たちが始めた頃の数よりも少なくなったことはありません。私が望むほど完全に整備された学校を私たちが持てば、私たちはそれを学生にとっての入学の目的にできるでしょう。しかし、現状では、私たちの目的は学校ができるだけ多くの学生を獲得することであり、そして、私たちは競争率の高い試験を経て学生を選抜するという、私たちの望むところを実現できないでいます。私は、学校にちょうど少年100名を抱え、6クラス編成で、この数を維持するのに必要な教師(少なくとも各クラスに1名)を揃えたいと思っています。いずれ、私たちはこうしたことをできるでしょう。しかし、そうするために、私たちは、これが定着した、永続的な仕事であると理解する教師を揃えなければなりません。そのほかに彼らに期待されるものはありません。日本語を学ぶことに関する限り、外国人教師の場合、それが必要であるとは私は思いません。日本語の知識は、たとえあったとしても、彼らの学校事業ではほとんど役に立ちませ

ん。彼らが言葉に時間を費やすのであれば、その時間は授業の準備に充てたほうがより良いでしょう。日本人教師のみによって教えることができる、純粋な国語および漢文の科目を除いて、学校での講義はすべて英語で行われます。このため、私たち教師は、ただ私たち自身のためだけに日本語を用いるということになります。

ミス・フルベッキは、読み、書き、地理学、そして書き取りの授業を、大変うまく教えています。主教は、聖書と“会話”と称される授業をひとつ教えています。モリーニュ氏は、数学、歴史および入門科学（ハクスリー）の授業を、その一方で、私は、化学、物理学、生理学、そして英文法の授業を受け持っています。日本人「幹事」（つまり、管理者）である貫〔元介〕氏は、翻訳の授業と英語の予科クラスひとつを受け持っています。

授業の問題に関しては、私が本国で購入して無事ここにある装置が計り知れない価値を持っており、既に利用できる状態にあると分かったと伝えるために、私はこの機会を利用しなければなりません。私が現在、少なくとも感じていますが、私は幾分か成功への期待を抱きながら、化学と物理の授業を教えることができるということです。私たちにとって幸運だったのは、昨年、学校に芸術家としての才能に恵まれた青年が1名いたことでした。彼は、主教の提案で、水彩で人体の主要箇所を図版を幾つも用意しました。現在はさらに多くを用意しています。けれども、彼は、徴兵制に関する法律から逃れるために、官立の機関である音楽カレッジへ行ってしまって、もう私たちの学校にいません。私はまた、学生の中の1名を通じて、彼の友人で専門職に就いている者から人間の頭蓋骨を借り受けました。しかし、私は人間の完全な骨格を手に入れることができればと思っています。私はここでそれを手に入れることはできますが、それには莫大な額を投じなければなりません。ニューヨークで完全なものを1つ購入するよりも5倍あるいは6倍するので

J・マクドナルド・ガーディナー

2月2日、東京

SCHOLARSHIPS IN THE FOREIGN FIELD.

JANE BOHLEN MEMORIAL (GIRLS) SCHOOL, WUCHANG, CHINA.\*  
 Appropriation for 1885-86, 400 Taels, say \$520. Scholarships, each, \$40 per annum.  
 [No new Scholarships taken at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Paul's .....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Lydia Mary Fay .....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's .....	St. Stephen's Sunday-school, Wilkes Barre, Pa.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1885-86, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.  
 [No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar .....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer .....	Mrs. William Van Rensselaer, Rye, N. Y.
Horatio Chickering Memorial (Divinity) .....	Estate of Mrs. Chickering, Mass. (Endowed.)
Holmes .....	Mr. Daniel Holmes, St. Luke's Church, Brockport, N. Y.
Mission Helpers .....	All Saints' Mission Helpers' Association (Moyamensing), Philadelphia, Pa.
Okeson Memorial .....	St. Paul's Sunday-school, Norfolk Va.
Bishop Manton Eastburn .....	St. Paul's, Boston, Mass., "A Member."
Anna Rumney .....	Diocese of Pennsylvania, through Woman's Auxiliary.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1885-86, \$1,000 Mexicans, say \$950. Scholarships, each, \$40 per annum.  
 [No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church .....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas .....	St. Thomas' Ladies' Missionary Association, New York.
Frances Shirley Erving .....	Mrs. Wm. Van Rensselaer, Rye, N. Y., through Woman's Auxiliary.
Bowman .....	"L." Chicago, Ill.
Holmes .....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki .....	"J. W. S.," Thank-offering, St. John's Church, New Haven, Conn.
Dela Howe .....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial .....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens .....	Clarens Missionary Society, Alexandria, Va. [Expires July 1st, 1886.]
Ann Ritchie .....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris .....	Grace Church Sunday-school Bible Class, Richmond, Va.
Edmund Guilbert .....	Church of the Holy Spirit, New York, N. Y., Woman's Missionary Association.
Gardiner .....	Diocese of Albany, through Woman's Auxiliary.
Bishop Gillespie .....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns .....	Womans' Missionary Association, Norfolk, Va.
Brent Good .....	Mr. Brent Good, through Committee on work for Foreign Missions, Diocese of New York.
St. Mark's League .....	St. Mark's Friendly League, through Woman's Auxiliary, Washington, D. C.
A. B. W. Allen .....	Calvary S. S., Louisville, Ky.
Loving Heart .....	The Children's League, through Woman's Auxiliary.
St. Anne's .....	St. Anne's S. S., Lowell, Mass.
Incarnation .....	Church of the Incarnation S. S., New York, N. Y.
The Rev. S. A. Clark Memorial .....	St. John's Sunday-school, Elizabeth, N. J.
Griswold .....	St. Michael's, Bristol, R. I. "A family."
Trinity Church .....	Trinity Sunday-school, Waterbury, Conn.
Hilga Houghton .....	Christ Church S. S., Charlottesville, Va.
Kate McClellan .....	St. Peter's S. S., Baltimore, Md.

ST. TIMOTHY'S (BOYS') SCHOOL, OSAKA, JAPAN.

Appropriation for 1885-86, \$1,200 Mexicans, say \$1,140. Scholarships, each, \$45 per annum.  
 [No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial .....	Mrs. R. B. Duane, New York.
St. Peter's .....	St. Peter's S. S., Perth Amboy, N. J.
Pinckney Henderson Adams (In Mem.) .....	Mrs. Frances C. Henderson, Orange, N. J.
Grace Church .....	Grace Church S. S., Lawrence, Mass.
Massachusetts S. S. .....	Penny Collections, through Woman's Auxiliary.
Bishop B. H. Paddock .....	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes .....	Mrs. Mary J. Holmes, Brockport, N. Y.
Japan .....	Mrs. M. Taylor, Burnt Hills, N. Y.
Mary Tyng .....	St. James', "A Member," North Cambridge, Mass. thro' Wo. Aux.

\*Temporarily suspended; payments accumulating.

145 1886年5月号 外国任地の奨学金。立教大学校（男子）、東京、日本。  
英和学舎（男子）、大阪、日本。3頁。

訳出 3頁9行目～21行目。3頁下から13行目～最後の行まで〔原注〕。

立教大学校（男子）、東京、日本

1885-1886年の予算額500ドル、メキシコドル475ドル。奨学金1人1年40ドル

〔現在、これ以上の奨学金は必要ではない〕

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ニューヨーク州ライ、ウィリアム・ヴァン・レンシーラー夫人。
ホレイショ・チッカリング（神学）	マサチューセッツ州チッカリング夫人の財産（寄付）
ホームズ	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
ミッション・ヘルパーズ	ペンシルヴェニア州フィラデルフィア、諸聖徒ミッション・ヘルパーズ協会（モヤメンシング）。
オケソン記念	ヴァージニア州ノーフォーク、聖パウロ教会日曜学校。
モートン・イーストバーン主教	マサチューセッツ州ボストン、聖パウロ教会“会員”。
アンナ・ラムニイ	米国聖公会女性伝道補助会を通じてペンシルヴェニア教区。

英和学舎 (男子)、大阪、日本

1885-86年の予算額 1,200 ドル、メキシコドル 1,140 ドル。奨学金各自 1年 45 ドル

[現在、これ以上の奨学金は必要ではない]

奨学金名	支援者
ハワード・デュエイン記念	ニューヨーク州、R・B・デュエイン夫人。
聖ペテロ教会	ニュージャージー州パース・エンボイ、聖ペテロ教会日曜学校。
ピンクニー・ヘンダーソン・アダムス (記念)	ニュージャージー州オレンジ、フランシス・C・ヘンダーソン夫人。
グレース・チャーチ	マサチューセッツ州ロウエル、グレース・チャーチ日曜学校。
マサチューセッツ日曜学校	米国聖公会女性伝道補助会を通じてベニー・コレクション。
B・H・パドック主教	米国聖公会女性伝道補助会を通じてボストン聖パウロ教会の女性。
ホームズ	ニューヨーク州ブロックポート、メアリー・J・ホームズ夫人。
日本	ニューヨーク州バント・ヒルズ、M・テイラー夫人。
メアリー・テイング	米国聖公会女性伝道補助会を通じてマサチューセッツ州ノース・ケンブリッジ、聖ヤコブ教会“会員”。

(原注) 当面、停止、支払金、累積中。

querade is over, nevertheless, when the funeral put in its appearance, the opposite party began to pelt the hearse with stones from all directions. The militia that accompanied the funeral at once opened fire. The screams, mingled with the reports of the pistols and guns, filled every one with consternation, for they knew not what had happened or what would happen. Such a dishonor has never occurred before, for the Haitians in general are very respectful to the dead and very sympathizing with the mourners. Several persons were arrested the next morning on suspicion.

"The Rev. A. Battiste leaves for the mountains next week. He is very anxious I should take those children I mentioned, and train them for the mission. During Easter-tide the Bishop will consecrate a church in his place.

"I am so glad you told me about the box, for I am sure the children who sent it would like to know how the children here enjoyed their presents. They wish so much to have an harmonium or a piano. Perhaps some lady has an old one that she does not want any more, and that she would like to give to our school."

### CHRISTIAN TEACHING IN JAPAN.

FROM LETTER OF THE REV. H. D. PAGE.

I AM in the lower division of the school in which I am teaching. The boys are from ten to sixteen years of age, and about 100 of them are boarders. I had thought that I should like to teach the Bible to them, but as the boys were young, away from their homes and their parents' care, fancied that the principal would probably not permit me to teach them Christianity, and so feared to speak to him of the matter.

Recently Mr. Lloyd baptized one of the teachers, and I find that this man has quite a good idea of being a working Christian. The next day after his Baptism he came to me, and asked if I could not lecture on Christianity to the boys. I was delighted at the bare suggestion, and said that if the principal would consent, I would be only too glad. He went at once to the principal, who consented.

Both men were very desirous that my talks—lectures they call them (rather a more learned title than they are worthy of)—should be as interesting and attractive to the boys as possible; excellent advice which I would want to follow, as first impressions are especially to be taken count of, as we know.

When Sunday came the boys were assembled in a large room. They sat upon the floor, crowding as close around me as they could get, and it did me good to look at their bright, eager faces and think what a good opportunity I had for sowing the seed of the Word. In speaking to them I had, of course, the help of an interpreter.

I began with the story of Adam and Eve, the temptation, the fall, the promise of a Saviour. The Old Testament tells of Christ,

and in telling them the stories which we all have found so interesting in our own childhood, I can preach Christ unto them. Take, for instance, the story of Abraham. There is the Crucifixion and the Resurrection done in an historic parable; and all the time I can be preparing them to take a livelier and more intelligent interest in the Gospel narrative of our Lord's life and death.

Japanese children, like all other children, like to be set a-thinking, and made to answer questions, so I threw questions in at the beginning and in the middle, and at the end made quite a little review. Then telling them not to forget, as I should ask the same questions next time, I expressed my pleasure at their attention—I had kept them an hour—and bade them good-bye.

To-day a number of the boys came to me and asked if they might not have the lecture on Saturday, as they would return to their homes on Sunday of the next week, for the ten days' vacation from school.

Another thing which has pleased me particularly is my teacher's desire to be a catechist, and to give his whole time to Christian work. He has not yet been baptized, but is preparing for Baptism under my direction. I look upon him as my fruit for the Master, in this way. He knew a good deal about Christianity before, from our services at St. Paul's and other sources, and what I did was, in my reading of the Bible with him, to make very direct and personal appeals to him, and to urge an instant decision to serve Christ without reserve. His faith, he tells me, has strengthened by degrees, and he is now desirous of Baptism as soon as he shall have received all needful instruction.

A short time ago, when we were reading together, he seemed to be much moved by the thought of the great harvest of souls, and how few there are to reap. We spent quite a good part of the morning in talking of our Lord's command to pray the Lord of the harvest to send forth more laborers into the harvest, and a few days afterward he told me that he would like to be a reaper himself.

I have now a class of three receiving instruction every Sunday morning, the teacher and our two Nikko boys. The boys are studying at St. Paul's, and were at first in my Bible-class, and even before we left Tsukiji, they had applied for Baptism. I put them into the Bishop's class, thinking

that I should be too far away to teach them, but they wrote me a letter, saying they had already received kindness from me, and would be glad if I would teach them in preparation for Baptism. They were not deterred by the distance which they have to walk—nearly four miles, and I, on my part, am only too glad to have them come.

One thing that interests me in regard to these boys is that they are the result of a tract. I gave one to them when in Nikko. I did not know it then, of course, but the tract led them to come to the house to make inquiries about Christianity, and now they are in St. Paul's and preparing for Baptism. Let me not despise a tract again.

## ACKNOWLEDGMENTS.

### OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *22 Bible House, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from April 1st to May 1st, 1886.

\*Lenten and Easter Offerings.

#### ALABAMA—\$97.86

<i>Birmingham</i> —Advent,* Domestic, \$20.82;	
Foreign, \$20.83; S. S., Domestic, \$14.86;	
Foreign, \$14.85	71 36
<i>Carlowville</i> —St. Paul's, Domestic	5 50
<i>Greensboro</i> —St. Paul's, "C. S.," \$1; S. S., Domestic, \$20	21 00

#### ALBANY—\$549.65

<i>Albany</i> —All Saints' Cathedral, Domestic, \$5; Foreign, \$15	20 00
Grace Church and S. S.	17 68
<i>Cherry Valley</i> —Grace, Domestic, \$25; Foreign, \$25	50 00
<i>Collon</i> —Zion,* of which Miss Fredericka Clarkson, for "Elizabeth Clarkson Memorial" Scholarship, St. John's College, \$100; Sp. for "T. S. Clarkson Memorial" Scholarship, Bishop Gobat's Memorial School, Mt. Zion, Jerusalem, \$50; Miss Elizabeth Clarkson, Sp. for "Elizabeth Clarkson Memorial" Scholarship, Bishop Gobat's Memorial School, Mt. Zion, Jerusalem, \$50; S. S.,* \$20.15.	226 96
<i>Hobart</i> —St. Peter's, of which S. S.,* \$2.28	7 31
<i>Ilion</i> —St. Augustine's	12 00
<i>Kinderhook</i> —St. Paul's S. S.*	6 63
<i>Middleville</i> —Memorial Church, Domestic, \$2; Foreign, \$2	4 00
<i>Potsdam</i> —Trinity Church, Domestic	172 50
<i>Schoharicoke</i> —Trinity Church, Foreign	4 90
<i>Troy</i> —St. Luke's S. S.*	24 68
<i>Warrensburgh</i> —Holy Cross, Domestic	2 00

#### ARKANSAS—\$41.70

<i>Helena</i> —St. John's S. S.,* Domestic	30 25
<i>Little Rock</i> —Trinity Cathedral, of which S. S.,* \$5.54	9 95
<i>Pine Bluff</i> —Trinity Church, Domestic	1 50

#### CALIFORNIA—\$32.00

<i>Deluz</i> —Rev. H. J. Camp	10 00
<i>Fresno City</i> —St. James' Mission S. S.*	4 00
<i>San Francisco</i> —St. Paul's*	18 00

#### CENTRAL NEW YORK—\$166.94

<i>Memphis</i> —"D.," Domestic	70 00
<i>Owego</i> —St. Paul's S. S.*	22 57
<i>Sherburne</i> —Christ Church S. S.,* Foreign, \$20; Sp. for Scholarship, Salt Lake City, \$28	48 00
<i>Smithboro</i> —Emmanuel Church S. S.,* Domestic	8 77
<i>Waterville</i> —Grace S. S.*	8 73
<i>Whitney's Point</i> —Grace S. S.*	8 87

#### CENTRAL PENNSYLVANIA—\$337.81

<i>Ashley</i> —St. John's, Domestic	4 10
<i>Bedford</i> —St. James', Foreign, \$4.50; S. S.,* \$12.50	17 00
<i>Birdsboro</i> —St. Michael's	55 00
<i>Bloomsburg</i> —St. Paul's	15 00
<i>Carlisle</i> —St. John's, Foreign	11 91
<i>Chambersburg</i> —Trinity Church, Foreign, of which "Mrs. B.," \$5	9 64

146 1886年6月号 女性の事業。日本におけるキリスト教教育。H・D・ベイジ師の書簡から。227-228頁。

訳出 227頁左18行目～228頁右16行目〔全文〕。

〔東京〕私は、私が教鞭をとっている学校〔慶應義塾〕の年少組にいます。少年たちは10歳から16歳であり、そのうち約100名が寄宿生です。私は彼らに聖書を教えたいと考えましたが、実家や親元から離れた少年たちは若いので、校長はおそらく、私がキリスト教信仰を教えるのを認めないと思い、そのために彼にそのことを話すのを懸念していました。

先般、ロイド氏（注1）が教師のうちの1名に洗礼を施しました。私はこの男性が良く働くキリスト教徒になる、大変に立派な考えを持っていると気づいています。受洗した翌日に、彼は私のところに来て、私が少年たちにキリスト教信仰について講義をできないかどうか尋ねました。私は、率直な提案を嬉しく思い、もし校長が同意すれば、私は喜んで講義をすると言いました。彼はすぐに校長のもとに行き、校長は承諾しました。

両氏は、私の話が少年たちに対して可能な限り興味深く、そして魅力的であるべきと望んでいました。彼らは私の話を（むしろ、実際の内容よりも学問的な題名である）講義と称していました。私が従いたいと思う素晴らしい助言がなされました。私たちが知っているように、第一印象はとりわけ重視されます。

日曜日が来て、少年たちは大部屋に集まりました。彼らは床に座り、できる限り私の近くに集まりました。彼らの明るく、熱心な表情がよく見て取れました。そして、私はキリストの世界の種を蒔く、何という素晴らしい機会を得たのだらうと思いました。彼らに語りかける際に、私はもちろん、通訳者1名の助けを借りました。

私はアダムとイヴ、誘惑、堕落、救世主の約束の話から始めました。旧約聖書はキリストについて語っており、そして子供の頃に私たちがとても興味深いと思った話を彼らに伝える際に、私はそれらにあわせてキリストを説き勧めることができます。例えば、アブラハムの話です。歴史上の寓話でなされた十字架と復活があります。その間ずっと、私は、私たちの神の生と死についての福音物語を通じて、彼らがより活発でかつ知的な興味を得られるよう準備することができるのです。

日本人の児童たちは、他の児童たちと同じように、考えること、質問に答

えることを好みます。そのために、私は、最初と途中で質問を投げかけ、最後に簡単におさらいをしました。そうして、次回に同じ質問をするので、忘れないようにと彼らに告げて、私は、彼らが傾聴してくれたことに謝意を表し—私は彼らを1時間預かったのです—、そうして別れを告げました。

今日、たくさんの少年たちが私のところに来て、土曜日に講義を受けられないかと尋ねました。というのも、彼らは、10日間に及ぶ学校の休みのために、来週の日曜日に自宅へ戻ることになっていたからでした。

これとは別に、私をとりわけ喜ばせたのは、私の教師が伝道師になり、そしてキリスト教の活動にすべてを捧げたいと望んでいることです。彼はまだ受洗していませんが、私の指導のもと洗礼の準備をしています。私は、この点で、彼を私の主への成果の賜物とみなしています。彼は以前から、立教での私たちの奉仕活動やその他を通じて、キリスト教信仰についてかなりのことを知っていました。私がしたことは、彼と私が共に聖書を読むに際して、彼に直接かつ個人的に訴えかけ、そして遠慮なく、キリストに仕えることを即断するようながしたことです。彼が私に言うには、彼の信念は徐々に強化され、彼はいまや、必要な指導を全て受けるや、すぐに受洗したいと望んでいるということです。

少し前、私たちが一緒に朗読しているとき、彼は魂の偉大な収穫の考えと、いかに収穫が少ないかについて、大いに心を動かされたようでした。私たちは早朝の大半を、私たちの神が、収穫のために祈りを捧げ、収穫に向けてより多くの奉仕者を送るよう指示されたことについて語りました。数日後、彼は私に、彼自身が刈り手になりたいと伝えました。

私は現在、毎週日曜日の朝、3名からなる授業を受け持っています。その教師と、私たちの日光の少年2名です。少年たちは立教で学んでおり、当初は私のバイブル・クラスにいました。私たちが築地を去る前でさえ、彼らは洗礼を志願していました。私は彼らを主教のクラスにいれました。思うに、私は彼らを教えるにはあまりに遠くにいたのです。しかし、彼らは私に書簡を送り、彼らが私から既に恩を受け、そして洗礼の準備に際して私が彼らに教授すれば嬉しく思うと伝えてきました。彼らは徒歩での通学を要する、ほぼ4マイルの距離を厭いませんでした。私は彼らがやってくるのを嬉しく思うばかりです。

これらの少年たちに関して、私が興味をもったのは、彼らが伝道冊子の賜物であるということです。私は日光にいたときにその1つを彼らに与えまし

た。私は当時そのことを知りませんでした。その伝道冊子が、キリスト教信仰の探求のために彼らを家に誘ったのです。いまや、彼らは立教におり、洗礼の準備をしています。私は伝道冊子をもう軽視しません。

(注1) 英国教会 SPG 遣日宣教師アーサー・ロイド。1884年8月に来日し、翌年から1890年まで慶應義塾で教鞭をとった。1890年にSPG宣教師を辞任、その後1893年から1898年、および1904年にも慶應で教えている。1894年から1903年まで米国聖公会宣教師として伝道事業に従事するなかで、1897年12月からは立教学校（のちに立教学院）総理となった。

"An additional means of doing good will now be afforded to the missionaries at this point, in looking after the spiritual welfare of heathen and other invalids, coming in from time to time to undergo medical treatment. To facilitate this, there is now being fitted up one of the buildings at the station, which will be used to serve the purpose of a hospital. The expense of the support and care of the invalids will be met by themselves and their friends. All that is attempted on the part of the mission is to prepare a suitable place where they can have medical attention, without subjecting either the physician or themselves to the fatigue of so much walking, and to look after their spiritual welfare. This provision is the more necessary, from the fact that Dr. Perry will be to a great extent confined to the station engaged in the work of teaching, and would not be able therefore to devote much time to visiting sick patients. It is hoped that this arrangement may be the means of bringing under the influence of religious instruction and care many who would otherwise be deprived of it.

"Your missionary will venture, in closing these remarks, to call attention to the need of a library and printing-press for this station. In a discourse to the pupils a short time ago on the subject of gathering up the fragments of time, and of devoting them to reading and study, he could not avoid feelings of regret at the very serious disadvantages under which they necessarily labor for

the want of a good library. There is no doubt that there are friends of the school, who could easily spare books, pamphlets and newspapers, that would be of great service in a reading-room for our young men, and who would readily do so, if their attention were called to the subject. Students in connection with schools in Europe and America are very differently situated from those in this country. In those countries pupils may learn a great deal from mere observation without books, and yet the need of libraries is felt in institutions there. How much more then must they be needed in a country like this, and especially in regard to children born in heathenism, and living in a land yet shrouded in darkness.

"A printing-press would be very serviceable here also, not only in imparting a knowledge of the art of printing to young men, who could in after-life secure a livelihood from it, but also in affording facilities to supply this and other stations with books, cards, hymns and other printed matter. An occasional paper in the shape of a missionary register might also be issued with advantage."

Mr. Gibson also writes that an organ for the church and school services at Cape Mount is greatly needed, and, since the mission cannot afford to buy one, he appeals to some friend or friends of the mission to give one. A very suitable instrument can be obtained in this country for \$125. We hope that it may soon be provided.

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## JAPAN.

### BISHOP WILLIAMS' REPORT FOR 1885-86.

If statistics may be regarded as evidence of growth, we have reason for much thankfulness. The statistics show that nearly three times as many adults were baptized this year as last, the numbers being respectively 159 and fifty-five. The number confirmed (77) is greater by one-half than that of last year, and the communicants have increased from 131, as last reported, to 229. The number confirmed would have been double that now reported, if those baptized in the country could have been confirmed. Should this rate of increase continue, we shall soon have a goodly number of communicants to report.

### OSAKA.

All the reports from Osaka give evidence

of a successful year, and an advance more or less great in every department of the work is manifest. In the city churches the additions have been quite large, and the reports show that the Christians have been earnest and active.

The congregation at St. Timothy's wished to secure the services of a Japanese pastor, and "offered to pay the greater part, or if necessary perhaps the whole of his salary."

The morning congregations at the Chapel of the Holy Comforter have increased so as to "be uncomfortable, and to make an enlargement necessary."

The new St. Paul's congregation has done very well. Mr. McKim, under whose supervision it was placed, reports that the members, with their catechist, Mr. Sawatomi,

in charge, are "working vigorously and harmoniously," and the comparatively large additions give evidence that their labors have been blessed of God. They have set a good example in undertaking their own support, and the manifest success they have had this year will, it is hoped, induce other congregations to follow their example.

*Schools.*—St. Timothy's is reported as "having had a most prosperous year." After four years of faithful service in the management of St. Agnes' School, Mrs. Laning felt obliged to resign at the beginning of last session, and was succeeded by Miss Williamson. At the time the change was made some of the pupils were withdrawn, but others soon filled their places, and under Miss Williamson's energetic administration the school has had a very successful year. The day-school of the Chapel of the Holy Comforter, on account of the long sickness of the Japanese teacher and the frequent absences of Mr. McKim during his visits to the country, has not been as flourishing as it was the year before.

The work at the out-stations has been vigorously pushed, and the missionaries have been much encouraged by the increased number of persons who have been baptized. The number of places which have been visited has been increased.

Both the outdoor and indoor patients at St. Barnabas' Hospital have slowly but steadily increased—the numbers being 5,550 and ninety-one. The receipts were \$2,284.

The need of well-trained catechists, which has been greatly felt for some time, seems in a fair way to be supplied. Mr. Tyng reports that under him eight catechists have been studying in Osaka during the past six months. Of the catechists who have been working under Mr. McKim, it is proposed that one shall enter the theological school in Tokio, and one St. Paul's School to prepare himself to enter on a theological course.

In her work among women Miss Mailes has been very diligent, and reports that she held 180 classes at different houses, and made 100 visits. Mrs. Tyng and Mrs. Laning have also been engaged in this very useful work among women.

#### TOKIO.

As usual a large amount of time has been

given to teaching, preaching, and preparing candidates for Holy Baptism and Confirmation, which does not call for special remark. Cottage lectures have been held weekly at eight private dwellings in the city.

*Schools.*—Both St. Paul's and St. Margaret's have done well this year, and attention to the reports of the principals is asked. The pupils in St. Margaret's have increased one-third and reached forty, of whom eighteen are paying pupils. As a further increase is expected, a wing has been added to the building, which gives another recitation room below, and two dormitories above.

Changes have taken place in the management of the normal school, and Miss Verbeck thinks it will not be advisable for her to continue to teach there another year. She has made many friends among the pupils and hopes they will continue to visit her and attend the Sunday-school. Mr. Page has been teaching a part of the session in a large private school, where full permission to give instruction in the Bible has been granted.

The work at the two dispensaries has been kept up through the year, and though there was a falling off in the attendance during the winter, the patients numbered 9,271 for the twelve months.

A new feature in our work here is a night school for catechists, which was started last winter. Eight persons joined the class, but only five have been regular in their attendance. The instruction has been done principally by Mr. Morris, who also has taken the larger part of the teaching in the theological school. The course for catechists will be enlarged, and more time be given to their instruction, and it is hoped that by the end of next session we shall have four or five well trained catechists to send out to work in the country.

The work at the out-stations has never been so encouraging as at present. In the villages near Fuchiu, where work was begun last year, Mr. Woodman has baptized twenty-two adults, and reports a number of catechumens.

Last autumn a number of persons at Kumagai—a town of over 10,000 inhabitants—made a written request that some one might be sent to teach them Christianity and offered to furnish a dwelling-house and chapel and pay all the running ex-

penses. Mr. Kanai, with his wonted zeal and readiness to engage in every good work for the Master, asked to be allowed to respond to the call, and go there to live. He moved up with his family in November, and after six months of faithful, earnest work has been blessed with very gratifying success. He has baptized seventeen adults and a number of children.

#### MOVEMENTS TOWARDS UNITY.

A movement on the part of the Japanese converts toward more unity among Christians has manifested itself. The five Presbyterian missions represented in Japan have so far effected a union that they are working together as one Presbyterian body. The strength which this has given them being very apparent, a union of the Presbyterians and Congregationalists has been proposed. There are serious difficulties in the way, but as the movement originated with the Japanese, and in fact a meeting was called to consider the matter without even the knowledge of the foreigners, it is thought that a union may, after a time, be effected.

#### A MISSIONARY CONFERENCE.

The conviction has been growing for some time past that steps must be taken to meet the natural desire which the Japanese have for some voice in the management of the evangelistic work in their own country. The more the work grows, and the greater the number of converts, the stronger will this feeling become. The converts gathered by the missionaries of the three Church societies in Japan—English and American—see other bodies of Christians giving a large amount of control to the Japanese, and naturally expect that they should be allowed to take part in the management of the work.

But apart from this natural desire of the Japanese, which cannot be disregarded, the best interests of the missions require that the Japanese should be made to feel, at the earliest time possible, that the responsibility of evangelizing their own country rests on them; and there can be no doubt that they will take a deeper interest in what is done, and throw themselves more heartily into the work when they realize that it is their work, and that they have a voice in the settlement of the manner in which it is to be done.

With this in view, a conference of delegates from the three Church societies labor-

ing in Japan was called by the Bishops in July to try to arrange, by personal consultation, some plan by which the three societies might work more together, and bring the Japanese converts into closer union. The conference was most harmonious, and there was a marked unanimity of opinion that every effort should be made to draw the converts gathered by the different societies into the closest relations, so as to form one Church. A provisional constitution and canons (very few in number) were drawn up, and it is earnestly hoped that the Churches in America and England will approve our action, and give us authority to use the canons till such time as the Church in Japan shall be prepared to enact laws for itself.

It was also proposed that a Japanese missionary society should be formed and governed by a board of managers composed half of Japanese and half of foreigners.

If we can carry out our plans for consolidation and joint work we shall be much stronger, and the Church will have a position and influence which she can never have while the missions are working entirely separately and independently of each other. If the Church at home will give us more liberty, send us additional earnest, faithful workers, and the money to carry on the work, the Church will soon be a power in this land.

In closing the report of the mission last year the prayers of the Church were asked, and it is firmly believed that the blessing which has been granted, and the unusual success which the mission has had this year is largely due to the prayers which have been offered for us by the Church at home. We therefore earnestly beg that our mission may be daily remembered in the prayers of the people of God next year.

Respectfully submitted,  
C. M. WILLIAMS,  
Missionary Bishop of Yedo.

#### A HOSPITAL MORE THAN SELF-SUPPORTING.

Dr. Laning says: "The receipts from patients at St. Barnabas' Hospital have been such that we have not been obliged to use the appropriation of \$800 [for the last year] for running expenses, and several hundred dollars were left besides for repairs to the building, which have been considerable, the whole building having been stuccoed."

147 1886年10月号 日本。1885-86年にかけてのウィリアムズ主教の報告書。〔江戸伝道主教C・M・ウィリアムズ〕。375-377頁。

訳出 376頁左10行目～377頁左9行目。

〔大阪〕「学校」。英和学舎は“かなり成功した年を送りました”と報告されています。照暗女学校の運営に4年間にわたり誠実に尽くした後、ランニング夫人（注1）は先の学期の初めの頃に辞職をしなければならず、ミス・ウィリアムソンがその後を引き継ぎました。異動がなされたとき、生徒の何名かは退学しましたが、他者がすぐに彼らの抜けた穴を満たし、そして、ミス・ウィリアムソンの精力的な管理のもとで、学校は大変順調な年を送りました。聖慰主教会の通学校は、日本人教師の長期にわたる体調不良と地方伝道訪問の間のマキム氏のたびたびの不在のために、昨年ほど繁栄していません。

幾つかある地方のステーションでの事業は、活発に推進され、宣教師たちは受洗した者の数の増加により大いに励まされました。訪問地の数は増加しています。

聖バルナバ病院の外来および入院患者は、ゆっくと、しかし、着実に増加しています。その数は、外来5,550名と入院91名になっています。収益は2,284ドルでした。

しばらくの間叫ばれていた、しっかりと訓練された伝道師を求める必要性は、着実な方法で満たされるようです。ティング氏は、彼のもとで、伝道師8名が過去6ヶ月間にわたって大阪で学んでいると報告しています。マキム氏のもとで活動している伝道師のうち、1人は東京の神学校へ、そして1人は神学課程への入学準備のために立教大学校へ入学することが提案されています。

女性の活動において、ミス・マイルズ（注2）は大変に勤勉であり、彼女は様々な家で180回の授業を受け持ち、そして100回の訪問を実施したと報告しています。ティング夫人とランニング夫人もまた、女性たちに変に有用なこの事業に取り組んでいます。

## 東京

いつものように、大量の時間が教育、説教、洗礼式、および堅信礼の候補生たちの準備に投じられました。こうしたことは特記を要さないでしょう。私邸での講義はその街の個人住宅8棟で毎週、実施されています。

「学校」。立教大学校と立教女学校の両校は、今年順調でした。そして校長の報告書に関心が求められています。立教女学校の生徒は3分の1増え、40名に達しました。そのうち18名は学費を支払っている生徒です。さらなる増加が見込まれていますので、建物に1翼が付設されました。下に詠唱部屋がもう1部屋、そして上に寄宿舎が2棟設けられています。

師範学校の運営に変化がおきたので、ミス・フルベッキは彼女がもう1年そこで教鞭をとり続けるのは賢明ではないと考えています。彼女は生徒たちのなかに多くの友人を有しており、その者たちが引き続き彼女のもとを訪ね、日曜学校に出席してくれることを望んでいます。ペイジ氏は大きな私立学校〔慶應義塾〕で、学期の一部、教鞭をとっており、そこでは、聖書で講義することが全面的に認められています。

2つの診療所での事業はその年の間、存続しました。冬の間は訪問者数の低下がありましたが、12ヶ月間で患者は9,271名を数えました。

ここでの私たちの活動における新たな特徴は、昨冬に始まった伝道師用の夜間学校です。8名がクラスに参加しましたが、定期的に出席しているのは5名のみです。講義は主にモリス氏によって行われています。モリス氏はまた、神学校で授業の大半を受け持っています。伝道師用の課程は拡張されることになるでしょう。そしてこれまでより多くの時間が講義に投じられることになります。次の学期の終わりまでに、私たちは地方で事業に従事するために派遣される、十分に訓練された伝道師4名か5名を抱えることになるでしょう。

幾つかある地方のステーションでの活動は、現時点では必ずしも励みになるものではありません。昨年、事業が開始された府中近辺の村落では、ウッドマン氏が成人22名に洗礼を施し、そして多くの洗礼志願者を報告しています。

昨秋、住民10,000名以上の町である熊谷で、多くの人々が、誰か1人を派遣し、キリスト教信仰を彼らに教授するよう文書で要請しました。彼らは住居とチャペルを建設し、そして経常費全額を支払うと申し出ました。いつも熱心かつ即座に主のための善行に取り組む金井〔登〕氏は、その要請に応じ、そこに行って住むことに対する許可を求めました。彼は、家族と共に11月に引越し、6ヶ月間、忠実かつ熱心に事業に取り組んだ後、大変喜ばしい成果を収めています。彼は成人17名とたくさんの児童に洗礼を施しました。

(注1) ヴァージニア州出身のミス・ベル・T・ミキーは、1880年12月14日の外国委員会でエディーの後任教師に任命され(「外国委員会議事録」1880年12月14日)、1881年2月11日に大阪に到着した(SM誌1881年5月号、231頁)。照暗女学校校長に就いたミキーは、1882年12月14日に宣教医ラニングと結婚し(同上、1883年3月号、138頁)、その後1885年6月末の年度終了後の夏期に退任が決まった。1885年9月の新年度からはミス・ウィリアムソンが校長となった(1885年9月2日付ウィリアムズ書簡)。

(注2) ミス・メアリー・メイルズは、1884年5月2日に来日した(1884年5月15日付ウィリアムズ書簡)。

courtesy and forbearance. More is involved than the mere protecting of missionary chapels; the weal and woe of yourselves, your homes, and your livelihood are assuredly concerned. Let such of you as are fathers and brothers do your utmost to teach the

necessity of turning away wrath and putting an end to strife. Cast your eyes ever on the warning example which has preceded, and avoid a day of repentance in the future. This is my earnest wish. Do not disobey this urgent and special proclamation."

## JAPAN.

### PROGRESS IN THE JURISDICTION.

THE Bishop writes under date of December 29th, 1886, as follows: "There are cheering signs of progress in our work. On the Fourth Sunday in Advent, eight adults and two children were baptized in the chapel of St. Paul's School, at Tokio. One of the adults is a most interesting lady, the daughter of a senator. Last Sunday (the First Sunday after Christmas) five persons were confirmed at St. Timothy's Chapel. Three others were to have been confirmed, but from absence from the city, and other reasons, their confirmation was postponed. Twelve were confirmed at the Chapel of the Holy Comforter in the evening. This evening fourteen are to be confirmed at St. Paul's Chapel.

"You are aware that St. Paul's Chapel is entirely self-supporting. The members seem thoroughly in earnest, and are working hard for Christ. This congregation is growing more rapidly than any other. Beginning with only eleven members about two years ago, they now number over fifty adults. They are desirous of building a chapel, and have been promised a loan of \$400, to be paid back in equal instalments. As soon as a suitable lot can be found, they will begin to build."

### OPPORTUNITIES FOR TEACHING.

Bishop Williams, in writing from Tokio, January 7th, says: "There is a great demand for English teachers in private schools at the present, and by giving a few hours a day to teaching we can get opportunities to teach the Bible, and so reach a large number of students. One school, which last year had about 600 students, has applied for a teacher to teach two hours a day, for which it offers sixty dollars per month. Another school asks for three teachers to give three hours a day each. It will pay fifty dollars per month, and furnish a house to each teacher. This last is the school

which Mr. Page taught in, and where Mr. Gardiner is now teaching two afternoons in the week. The owners of the school wish to place the whole management of the English teaching in our hands, are very willing that religious instruction should be given to the students, will allow a chapel to be built on their grounds or near by, and will be glad if the students will attend daily prayers."

### THE TOKIO MEDICAL WORK.

Dr. Frank W. Harrell, in a report of his work at Tokio as medical missionary, for the six months ending with December 31st, 1886, says that the number of patients treated during that time was more than double the number of the same period in the previous year. The hospital, which is under his care, and which the Japanese in Tokio call the Episcopal Temporary Hospital, was opened in the middle of last September with four beds, and up to January 1st, had had thirty-four in-patients, who aggregated 366 days of treatment. Of these, one died, four were discharged as incurable, five were much relieved and twenty-four were cured. Among the patients cured were three who were suffering from severe disease of the bones; one was cured of a cataract, and upon one of the patients the operation known as iridectomy was successfully performed.

A summary of the report of work at the dispensaries in Tokio shows that, during the six months referred to, the number of new patients was 1,843, and that the number of visits made to the dispensaries by patients was 6,093.

Dr. Harrell says: "It gives me much pleasure to state that Dr. Ojima, my assistant, has been baptized by the Bishop, and the three naval surgeons who are with me are very much interested in Christianity, and I trust that before I again make a report they will acknowledge Christ the Saviour."

148 1887年3月号 海外ミッション。日本。管轄地における進歩。教育のための機会。110頁。

訳出 110頁左10行目～右18行目。

#### 管轄地における進歩

1886年12月29日付で主教は次のように書いている。“私たちの事業に明るい進展の兆しが現れています。降臨節の第4主日に、東京の立教教会で成人8名と児童2名が洗礼を施されました。成人のうちの1人は、最も興味深い女性であり、上院議員の娘です。去る日曜日（クリスマス後の最初の日曜日）5名が〔大阪の〕聖テモテ教会で堅信礼を受けました。ほかに3名が堅信礼を受けることになっていましたが、市内にいなかった、あるいはその他の理由から、彼らの堅信礼は延期されました。12名は、その晩に聖慰主教会で堅信礼を受けました。今晚は、14名が立教教会で堅信礼を受けることになっています。”

“あなたは、立教教会が完全に自給であると気づいているでしょう。教会会員たちは相当に熱心なようであり、そしてキリストのために懸命に働いています。この会衆はほかのどこよりも急速に発達しています。約2年前わずか11名で始まって、いまや成人50名以上を数えています。彼らは、チャペルの建設を望んでおり、そして、均等分割払いで返済される400ドルの貸し付けを約束しています。相応しい敷地が見つければすぐに、彼らは着工し始めるでしょう。”

#### 教育の機会

1月7日、東京から、ウィリアムズ主教は書いている。“現在、私立学校で英語の教師数名を求める大きな需要があります。授業に1日数時間を投じることで、私たちは聖書を教える機会を得ることができ、そして、非常に多くの学生に行き着くのです。昨年、約600名の学生を抱えていたある学校〔慶應義塾〕は、1日2時間授業を受け持つ教師を1名求めていました。その学校は、月に60ドルを支給します。これとは別の学校は、それぞれ1日につき3時間授業を受け持つ教師を求めています。その学校は、月に50ドルを支払い、各教師に家屋を提供することになります。この学校はページ氏が教鞭をとっていた学校で、ガーディナー氏が現在、週に午後2度教えている学校です。その学校の所有者たちは、英語の授業の全体的な管理運営を、私た

ちの手に委ねたいと考えています。彼らは、宗教教育が学生たちに施されることを大変に望んでおり、彼らの敷地あるいはその近くにチャペルが建設されることを認めるでしょう。そして、学生たちが日々、祈祷に出席すれば喜ぶでしょう。”

SCHOLARSHIPS IN THE FOREIGN FIELD.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.\*

Appropriation for 1886-87, \$160. Scholarships, each, \$40 per annum.  
[Reopened October, 1884. Several new Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Paul's .....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary. [Expires July 1st, 1887.]
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	St. Peter's, Cambridgeport, Mass., through Woman's Auxiliary. [Expires June 1st, 1887.]
Faith .....	Church of the Covenant, Philadelphia, Pa., through Woman's Aux.
St. James'.....	Confraternity of St. James, Christ Church, Warren, O.
All Saints'.....	All Saints' Cathedral S. S., Milwaukee, Wis.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1886-87, \$410. Scholarships, each, \$40 per annum.  
[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer (Divinity).....	Mrs. William Van Rensselaer, Rye, N. Y.
Horatio Chickering Memorial (Divinity).....	Estate of Mrs. Chickering, Mass. (Endowed.)
Holmes .....	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Oakes Memorial .....	St. Paul's Sunday school, Norfolk, Va.
Bishop Manton Eastburn.....	St. Paul's, Boston, Mass., "A Member."
Anna Rumney.....	Diocese of Pennsylvania, through Woman's Auxiliary.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1886-87, \$820. Scholarships, each, \$40 per annum.  
[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Frances Shirley Erving.....	Mrs. Wm. Van Rensselaer, Rye, N. Y., through Woman's Auxiliary.
Bowman .....	"L." Chicago, Ill.
Holmes .....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S.," Thank-offering, St. John's, New Haven, Conn.
Dela Howe .....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial.....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens .....	St. Thomas' Sunday-school, Hancock, Md. [Expires July 1st, 1887.]
Ann Ritchie .....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Grace Sunday-school Bible-class, Richmond, Va.
Edmund Guilbert.....	Church of the Holy Spirit, New York, Woman's Miss'y Assn.
Gardiner.....	Diocese of Albany, through Woman's Auxiliary.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
Brent Good .....	Mr. Brent Good, through Committee on Work for Foreign Missions, Diocese of New York.
St. Mark's League.....	St. Mark's Friendly League, through Woman's Auxiliary, Washington, D. C.
A. B. W. Allen.....	Calvary S. S., Louisville, Ky.
Loving Heart.....	The Children's League, through Woman's Auxiliary. [Expires September 1st, 1887.]
St. Anne's.....	St. Anne's S. S., Lowell, Mass., through Woman's Auxiliary.
Incarnation.....	Church of the Incarnation S. S., New York.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Griswold.....	St. Michael's, Bristol, R. I. "A Family."
Trinity Church.....	Trinity Church Sunday-school, Waterbury, Conn.
Hilga Houghton.....	Christ Church S. S., Charlottesville, Va.
Kate McClellan.....	St. Peter's S. S., Baltimore, Md.

ST. TIMOTHY'S (BOYS') SCHOOL, OSAKA, JAPAN.

Appropriation for 1886-87, \$984. Scholarships, each, \$45 per annum.  
[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial.....	Mrs. R. B. Duane, New York.
St. Peter's.....	St. Peter's S. S., Perth Amboy, N. J. [1887-88, specifically applied to beneficiary in U. S.]
Pinckney Henderson Adams (In Mem.).....	Mrs. Frances C. Henderson, Orange, N. J.
Grace Church.....	Grace Sunday-school, Lawrence, Mass.
Bishop B. H. Paddock.....	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes .....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Japan.....	Mrs. M. Taylor, Burnt Hills, N. Y.
Mary Tyng.....	St. James', "A Member," North Cambridge, Mass., thro' Wo. Aux.

- 149 1887年5月号 外国任地の奨学金。立教大学校（男子）、東京、日本。  
英和学舎（男子）、大阪、日本。3頁。  
訳出 3頁15行目～25行目。3頁下から12行目～最後の行まで。

立教大学校（男子）、東京、日本  
1886-1887年の予算額410ドル、奨学金1人1年40ドル  
[現在、これ以上の奨学金は必要ではない]

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
アーサー・ヴァン・レンシーラー	ニューヨーク州ライ、ウィリアム・ヴァン・レンシーラー夫人。
ホレイショ・チッカリング記念（神学）	マサチューセッツ州チッカリング夫人の財産。（寄付）
ホームズ	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
オケソン記念	ヴァージニア州ノーフォーク、聖パウロ教会日曜学校。
モートン・イーストバーン主教	マサチューセッツ州ボストン、聖パウロ教会“会員”。
アンナ・ラムニイ	米国聖公会女性伝道補助会を通じてペンシルヴェニア教区。

英和学舎（男子）、大阪、日本  
1886-87年の予算額984ドル、奨学金各自1年45ドル  
[現在、これ以上の奨学金は必要ではない]

奨学金名	支援者
ハワード・デュエイン記念	ニューヨーク州、R・B・デュエイン夫人。

聖ペテロ教会	ニュージャージー州パース・エンボイ、聖ペテロ教会日曜学校 [1887年-88年の合衆国聖職禄受領者に特別適用]
ピンクニー・ヘンダーソン・アダムス（記念）	ニュージャージー州オレンジ、フランシス・C・ヘンダーソン夫人。
グレース・チャーチ	マサチューセッツ州ロウエル、グレース・チャーチ日曜学校。
B・H・パドック主教	米国聖公会女性伝道補助会を通じてボストン聖パウロ教会の女性。
ホームズ	ニューヨーク州ブロックポート、メアリー・J・ホームズ夫人。
日本	ニューヨーク州バント・ヒルズ、M・テイラー夫人。
メアリー・ティング	米国聖公会女性伝道補助会を通じてマサチューセッツ州ノース・ケンブリッジ、聖ヤコブ教会“会員”。

## FOREIGN MISSIONS.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

### WHAT ST. PAUL'S SCHOOL, TOKIO, OUGHT TO BE.

MR. J. MCD. GARDINER, the efficient head-master of St. Paul's School, Tokio, writing on the 14th of April last, says: "I hope that the Board having abandoned St. Timothy's School, Osaka, will now undertake to man St. Paul's as it should be manned, if we wish to have anything like a school from which results in keeping with the expenditure may be expected. If it will give us the teachers and the means for carrying on the school work we shall have a school not only paying its running expenses, exclusive of salaries to foreigners, but bringing in a sum sufficient to support some needy pupils on scholarships. Speaking from the point of numbers, we are about as successful as other schools, having about the same number of pupils proportionately to each foreign teacher employed.

"A committee was appointed by the Standing Committee to report upon the needs of St. Paul's in the way of teachers and equipment. The report has gone home to the Board, I believe; if not it is in Bishop Williams' hands; but I wish to add what I have to say as head-master of the school. We should have at least four additional foreign teachers, as follows and in the following order of appointment, if all cannot be made immediately, viz.: (1) A teacher of mathematics (from arithmetic to and including calculus), and instructor in military drill; (2) a teacher of geography, history and political economy; (3) a teacher of physics, chemistry and the natural sciences; and (4) a teacher of mental and moral philosophy, evidences of Christianity and Bible-classes.

"This staff, with Miss Verbeck and myself, and three native teachers would enable

us to have a flourishing school. Their time would average about five hours of teaching per day, as much as any one can well do. The last teacher mentioned ought to be a clergyman, who can look after the spiritual welfare of the students in both schools, and one of the others ought to be a musician, understanding vocal and instrumental music well enough to teach these subjects in St. Paul's and St. Margaret's schools, and to act as our organist until competent performers have been trained.

"With this force I am quite confident that in a few years at most we would have classes prepared for the theological school so large as to oblige St. Paul's School to vacate its present quarters and build elsewhere. Even with our present number we are somewhat cramped for room and must soon make additions. We have no playground, an essential of every school, especially here in Tokio, and very particularly in this part of the crowded city, where there are not parks or plots devoted to outdoor exercise for young men. There is a plot of ground, dotted at present with houses in such a way as to make it unfit for the purpose, right opposite us here, not yet included in the Concession, but no doubt soon to be so included, as the last remaining lots in the present Concession, two in number, are to be sold next Wednesday, the 20th inst. The plot I speak of includes six lots about the size of those on which our buildings now stand, and the whole piece, including about two and a half acres would be none too large to provide accommodations for the school as enlarged and the new members of the mission whom we hope to see

appeals for help are responded to. We could probably make the purchase for about \$4,000. We need a large increase in our clerical force, too.

"I must say that now is the time to take advantage of our opportunities, and if we are not prepared to do so others will step in and crowd us out. It may amount to the same thing in the end, if the present talk of unity and union amounts to anything, and I certainly hope it will be successful in bringing us more closely together; but I, for one, should like to see our Church taking rank with the others, not alone in the quality of her men and their work, but in numbers. I know that the plan for the enlargement of St. Paul's School will call for a large sum of money; but it will certainly be wiser, humanly speaking, to spend a large sum with telling results, than to throw away almost uselessly any sum, however small. This is a day not of small things here in Japan, but of great efforts, and I am sure there is no mission field in which they

could be made with brighter assurances of success than right here, and right now in the present political and social condition of the country. Is there no liberal, wealthy Churchman willing to step forward and give us an institution which will be not only a credit and source of pride to himself but a hand in the Lord's work for mighty good? We need a native clergy, and how are we to get it without our preparatory and high schools?

"I have much more to say, but time forbids as I must close and go to my classes at the Kyoritsu Gakko, where I have classes aggregating 212 in number, that is, of pupils, and of this number I have about eighty or eighty-five in a Bible-class on Sunday mornings. Some of these same boys, as well as a number from the Semmon Gakko, five miles away, are regular attendants at the Sunday-school in St. Paul's School, on Sunday afternoons. The work is beginning to show results which rejoice my heart and encourage me very much."

#### DEATH OF MISS PURPLE.

ELSEWHERE we announce the death of Miss Jessie A. Purple on the 23d of March last. By advices from the Rev. E. H. Thomson we were previously informed that, acting under the direction of her physicians, Drs. Boone and Reifsnnyder, she had made arrangements to return to her home in the United States by the southern route, by way of the Suez Canal and England. Her health had been failing for some time, but she retained her cheerful spirit to the last. She was able to embark at Shanghai without assistance.

Our further information comes from Commander Damell and Surgeon Wood, of the steamer "Ravenna," to which she was transferred at Colombo, when she was so ill that no hopes were entertained of her recovery. She received most loving and care-

ful attention from the officers and passengers, the surgeon having organized the ladies on board into a corps of nurses. He himself remained with her during the whole night before she died. Her death occurred at half-past six in the morning of March 22d. Her body was committed to the Mediterranean Sea at five o'clock in the afternoon of the same day. The Church of England Burial Office was said by the Rev. H. Williams, a fellow-passenger. It was supposed that the sea voyage would be beneficial; but God ordered it otherwise.

Bishop Williams and the Rev. Mr. Thomson have united in testifying to Miss Purple's faithfulness during the whole time that she was in the field. She was appointed on the 8th of January, 1884, and arrived at Shanghai upon the 8th of May following.

#### THE BIBLE IN JAPAN.

THE first Gospel printed in Japan, that of St. Mark, was issued in 1872, the whole New Testament in 1880, and the issue of the entire Scriptures in the native character is expected immediately. Meanwhile the National Bible Society of Scotland has issued a popular edition of the New Testament in Roman characters which is meeting with a large

sale. The board of the society have agreed to join the other Bible societies in publishing an edition of this Testament with references. The introduction and acceptance of the Scriptures in Roman letter marks a new and important epoch in the history of Christian missions in the Empire of Japan.

150 1887年6月号 海外ミッション。東京の立教大学校はいかにあるべきか。〔J・マクドナルド・ガーディナー氏〕。227-228頁。  
訳出 227頁左1行目～228頁右24行目〔全文〕。

〔東京〕立教大学校の有能な校長であるJ・マクドナルド・ガーディナー氏は、去る4月14日に記した書簡で述べている。“もし出資に見合うだけの学校のようなものを持ちたいと私たちが望むのであれば、英和学舎を断念した理事会が、人員が配置されるべき立教への要員配置に取り組んでくれることを私は期待します。もし理事会が私たちに学校事業を実施するための教師たちと資力を与えてくだされば、私たちは外国人への給与を除いた経常費を支払うだけでなく、奨学金で苦学生を支援するのに十分な資金をもたらす学校を1校持つことになるでしょう。数の点から言えば、私たちは、雇われた各外国人教師に比例してほぼ同数の生徒を抱えており、他の諸校とほぼ同じくらい成功しています。”

“教師や設備に関する立教の要望について報告するために、常置委員会によって、委員が1名任命されました。私は、報告書が理事会のもとに送られたと信じています。もしそうでなければ、それはウィリアムズ主教の手の中にあります。私は、学校の校長として伝えなければならないことを付け加えたいと思います。もし全てが早急になされないのであれば、私たちは、次のように、そして次のような任命順で、少なくとも追加の外国人教師4名を揃えるべきです。すなわち、(1) (算術から微積分学までと、微積分学を含む) 数学の教師と軍事教練の講師、(2) 地理学、歴史学、そして政治経済学の教師1名、(3) 物理学、化学そして自然科学の教師1名、そして(4) 精神および道徳哲学、キリスト教証拠論とバイブル・クラスの教師1名。”

“ミス・フルベッキと私自身と日本人教師3名を伴う、こうした要員で、私たちは学校を活気づけることができるでしょう。彼らは、誰もが十分可能な、1日平均約5時間を授業に割くことになるでしょう。最後に言及した教師は、両校の学生の精神的な福利に気を配ることができる聖職者であるべきです。そして、その他のうちの1名は、立教大学校と立教女学校で教鞭を取れるほど、そして有能な演奏家たちが養成されるまで、オルガニストとしての役割を担うほど十分に声楽や器楽を理解している音楽家であるべきです。”

“こうした力があれば、多くても数年以内に、私たちは、神学校用に準備されたクラスを持つことになるだろうと私は確信しています。神学校はおそ

らく立教大に現行の地域を立ち退かせ、そして別の場所に建造することを余儀なくさせるほど大規模なものになるでしょう。現状の数でさえ、私たちは幾分か手狭であり、すぐに増築しなければなりません。とりわけここ東京、特に、青年が戸外運動に興じる公園あるいは小区画地のない混み合った街の一区画で、あらゆる学校に必要な校庭を私たちは持っていません。現状では、ここにいる私たちの真向かいに家屋が点在するために、その目的には適さない一区画の土地があります。その一区画の土地は居留地にはまだ含まれていません。しかし、現在の居留地に残っている最後の小区画地、数の上では2つが今月20日、来週水曜日に売却されることになっているため、その一区画の土地はまちがいなく、まもなく居留地に含まれることになるでしょう。私が話題にしている小区画地は、私たちの建物が現在建っているところぐらいの広さになる、6つの区画を含んでいます。合わせると約2.5エーカーになる区画は、拡張される学校や、もし私たちの助けを求める訴えが応えられ、□□と私たちが期待するミッションの新規メンバーに住居を提供するのに、広すぎるということはないでしょう。おそらく約4,000ドルで購入できるでしょう。私たちは聖職者の大幅な増加も必要としています。”

“機会を生かすのは今であると、私は言わなければなりません。私たちがそれを行う準備をしなければ、他者が介入し、私たちを締め出すでしょう。現在の統一や合併の話し合い（注1）が、何かになるのであれば、結局は同じことかもしれません。それが私たちをこれまでよりもいっそう団結させるのに功を奏すだろうと、私は心から期待しています。しかし、私個人としては、私たちの教会が、人材や彼らの事業の質だけでなく、数の点からも、その他と肩を並べるのを、是非、見たいのです。私は、立教大の拡張計画に相当額にのぼる資金が求められることを知っています。しかし、一般的に言っても、はっきりした成果に多額を費やすのは、いかに小さくとも、ほぼ無意味に資金を投じるよりは、まちがいなくより賢明なはずです。こうしたことは、ここ日本では些細なことではなく、偉大な取り組みです。私が確信しているのは、日本における現行の政治、社会状況において、まさにここ、そしてまさに今以外に、成功の見込みがある伝道任地はないということです。進んで援助を申し出てくれて、そして、彼自身にとっての名誉ならびに誇りの源となるだけでなく、善い行いとして神の所業の助力となる機関〔学校〕を与えてくれる、寛大で裕福な教会人はいないのでしょうか。私たちは日本人の聖職者1名を必要としています。予科および高等学校なくして、いかに

して私たちは日本人聖職者を獲得するのでしょうか。”

“私はさらに言うことがあります。しかし、時間の制約により、私はここで話を締めくくり、共立学校での授業に行かなければなりません。共立学校では、総計で 212 名の学生の授業を私は受け持っています。そして、この数のうち、私は日曜日の朝にバイブル・クラスで約 80 名か 85 名を受け持っています。これら同一の少年たちのうち何名かだけでなく、5 マイル離れた専門学校から来る何名もの者たちもまた日曜の午後、立教大学校の日曜学校に定期的に出席しています。活動は成果を示し始めており、私の心を躍らせ、私の大いなる励みになっています。”

(注 1) 「現在の統一」とは、1887 年 2 月に米英聖公会系在日三ミッションが協同して組織を成立させた日本聖公会のこと。「合併の話し合い」というのは、米英聖公会系ミッションの教育事業の組織合同についてである。

## FOREIGN MISSIONS.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

### ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO FOR 1886-87.

THE review of the Japan mission shows that the hand of God has been with His servants to bless their labors. The exceptionally large number of adult baptisms reported last year, has been exceeded by forty-six this year—the whole number being 243, of which 207 were adults. When our small clerical force is taken into consideration this result is very encouraging, and a cause for devout thankfulness to God.

During the past year there have been only four foreign clergymen in our mission in Japan—Mr. Morris and Mr. Woodman in Tokio, and Mr. McKim and Mr. Page in Osaka. The changes in the *personnel* of the mission are as follows: Mr. Lewish joined the mission in March, Mr. Molineux and family returned to the United States in September, Mr. McKim left Japan in April—his family having preceded him in the autumn—and Mr. Woodman and family returned home in June. [Mr. Tyng, who has been in this country, is about returning.—Ed.] These changes reduce our force to one clergyman in Osaka and two in Tokio.

#### OSAKA.

The large number of baptisms reported, the awakening into new life and activity of one of the congregations, a new and very promising station opened, the earnestness of the Christians, and their praiseworthy efforts to help themselves are all full of encouragement. Mr. Page, to whose report on the station attention is especially asked, writes: "There are cheering indications of vigorous and independent life on the part of the infant churches."

*Schools.*—It was arranged that Mr. Molineux should take charge of St. Timothy's School, but as he was ordered home by the physician on account of Mrs. Molineux's health, and as there was no one who could

take the management of the school, it was thought best not to attempt to carry it on. The necessity for discontinuing the school was regretted, but less hesitation was felt in coming to the decision since we were given to understand that the Church Missionary Society intended to open a boys' school of high grade, and would probably take over our school buildings. All those who were on scholarships and a few of the other students were transferred to St. Paul's School, Tokio.

During its second year under Miss Williamson's management St. Agnes' School has continued to grow, the number of pupils being sixty, of whom forty-four were boarders. The accommodation being found insufficient, an addition was made to the school-building, which has largely increased the school-room and given an additional dormitory.

St. Barnabas' Hospital, as is shown by the increased number of patients, continues to grow in favor. The out-patients numbered 6,985 and the in-patients 105—which means that a large amount of suffering has been relieved. The fees, amounting to \$2,889, paid all running expenses, and left a balance of \$445 in hand.

Two of the catechists from the station have had a full year's training in our catechetical school at Tokio, and now go back for work in the country. Four others have had instruction, a part of the year, in the Church Missionary Society's school at Osaka. Through the labors of these young men we may hope for much good fruit in the next few years.

The work at the out-stations in the neighborhood of Osaka is very encouraging and full of promise. The Christians seem zealous and earnest, and "show their faith by

their works." At Nara the little band has built a neat chapel, and two other congregations are expecting to erect chapels at an early date.

Several new places have been visited during the past year, and the number of out-stations could be largely increased, if we had the men to take charge of them. One of the places is worthy of especial mention. A former pupil of St. Paul's School, now in the telegraph office at Osaka, while on a visit to his parents at Obama, on the west coast, gathered a few persons at his father's house to teach them something of Christianity. This led to the meeting together regularly of some eighteen to read the Bible. Through the study of the Bible, our catechisms, and other Christian books, which Mr. Segiura sent them, some became interested, and sent a request that a missionary would make them a visit. Mr. McKim and Mr. Page visited the town, and Mr. McKim, finding that nine of the number were prepared for baptism, administered the rite.

Among women the work is full of interest and encouragement. Miss Mailes, who has five young women living with her to train as Bible women, is most untiring and does not spare herself. Two hundred and forty-five visits have been paid, and 292 classes have been held. She has made frequent visits to the out-stations, where her labors seem highly appreciated, and has also sent out her young women, two and two, to read and explain the Bible, both in the country and in Osaka.

Both Mrs. Laning and Mrs. Page have done good work among the women. Mrs. Laning, besides teaching in the Ladies' Institute, lately established in Osaka, has also taught a number of wives of physicians, and has started a Bible-class among them with good results.

#### TOKIO.

At Tokio the work has been kept up as usual, and there is nothing which calls for special notice in the evangelistic efforts made here.

*Schools.*—St. Paul's School has had about the same number of pupils as it had the previous year, and Mr. Gardiner thinks that it will not materially increase until it has a larger corps of teachers. The other mission schools have five or six foreign teachers, and numbers tell with the Japanese. It is hardly to be expected that St. Paul's with two foreign

teachers will be able to compete with other schools, which have more than double the number. He hopes that his appeal for more teachers may be answered, and that two or three teachers may be sent out at once. It is expected that the new teachers will also teach in the two large private schools, the English department of which the trustees wish to hand over to our mission. One of these schools had, during the past year, 450 students, and the other about 900. Our missionaries are allowed to hold Bible-classes, and give any religious instruction they wish on Sunday. Mr. Gardiner has had a Bible-class at one of the schools two days in the week, and at the other every Sunday morning.

St. Margaret's has passed the most successful year it has had since it was established. The number of pupils at the close of the session was fifty-seven, of whom thirty five were paying pupils, and forty-three were boarders. The building was enlarged; but as the school continues to grow a larger addition will be necessary. Another teacher for this school is absolutely necessary, and one should be sent out at once. It is impossible that one lady, who has also the management of the whole school, can teach English to sixty pupils.)

In the theological school two students have taken the full course in English. In the catechetical school there were at one time ten students, but only six completed the course—Evidences, the Prayer Book, Old and New Testament Exegesis, Church History and the Thirty-nine Articles—and presented themselves for examination. They have had from a year to a year and a half of training, and now go forth to work for the Master.

The medical work has greatly prospered. At the two dispensaries 11,903 visits have been made by patients—an increase of over 2,500 as compared with last year. There were also sixty-one patients treated in the temporary ward, which Dr. Harrell opened in October and sustained without additional expense to the mission.

Work among women has been carried on to some extent by Mrs. Gardiner, Miss Verbeck (in addition to her regular teaching in St. Paul's) and Mrs. Komiya, who has given half of her time to work as a Bible-reader. We need some one here who could give her whole time to visiting among women, and

training Japanese women to become efficient Bible-readers. Miss Mailes' report shows what an amount of good can be done in this way.

A wide and effectual door for work among women of the higher classes, would be opened, if some well qualified Christian women could be found to give themselves to it. There is just now great eagerness on the part of the women of Japan to learn the English language and foreign manners and customs. Many of them are desirous of learning something of Christianity, and would gladly listen to any one who would teach them the Bible. Are there none among the highly favored daughters of the Church who would consider it a privilege to devote themselves to this good work, and try to lead some of their sisters in Japan, who are without the knowledge of the truth, to Christ—the Light?

A school for girls and young women of the better classes is much needed, and the Woman's Auxiliary of New York has kindly promised to provide the needed funds for this purpose; but so far, suitable teachers have not been found to take charge of the school. It is hoped that some may offer themselves for this interesting field, and that the school may be opened in the autumn.

The work at the out-stations still grows in interest and hopefulness. Mr. Kanai has opened two new places—Yorii and Tanaka—in the neighborhood of Kumagai with gratifying results. At Yorii the few Christians have secured and fitted up a chapel, and seem disposed to do what they can to bring others to Christ. Eighteen have been baptized in and near Kumagai, and there would have been, probably, a larger number to report, if Mr. Kanai had not been laid by a long time on account of serious illness. He is still absent from his field, but his health is much improved, for which all are most thankful.

At Kawagoya, which is considered a "hard place," eight have been baptized, the "first-fruits," we hope, of a future abundant harvest. A new place in the neighborhood—Igusa—has been opened.

In the Fuchiu district sixteen baptisms reported show that progress has been made. One or two new places in the neighborhood have been visited, though no regular work has been attempted there.

The proposed conference with the missionaries of the two English societies, and the first Synod of the Church of Japan were held in February with, all things considered, very satisfactory results. At the Synod a constitution and canons were adopted which are to go into effect in September. This marks a new era in our work. It is a new departure from the old traditional mode, when it was expected that the foreigner would do everything, settle everything, and provide all the money to do the work. Now the Japanese clergy and laity will have a voice in the government of the Church, and, with the feeling that it is their work, they will throw themselves more heartily into it, and give more freely of their means for the support of the Gospel. With prudence, wisdom, zeal, and, above all, God's presence and blessing, we may expect greater results than have been seen in the past.

But we are not to think that the work of the American Church is all done. Fostering care is needed, a friendly helping hand must be held out for some years until the infant Church is fully able to take care of itself. Wise, earnest, spiritually-minded men and women, full of love for Christ and the souls He died to save, must be sent to labor in this most promising field. We need at least *three* men—we ought to have *ten*—for evangelistic work; three for St. Paul's and the schools asking help from our mission; *two* unmarried women for our girls' schools; *one* to labor among women and train up Bible readers, and *two* to start a school for girls and women of the higher classes. There should be no delay in sending them out. They are needed at once, for the present is a most critical time in the mission. We must strike while the iron is hot. Never has there been such an opportunity in Japan, and probably there has never been in the history of modern missions a more urgent call for speedy help and earnest workers. May God put it into the hearts of true, faithful men and women to offer themselves for this most interesting field, and rouse the Church to a sense of the responsibility resting on her to sustain the work by her prayers and free-will offerings.

Respectfully submitted,

C. NEW WILLIAMS,  
Missionary Bishop of Yedo.

TOKIO, August 10th, 1887.

151 1887年10月号 海外ミッション。1886-87年の江戸伝道主教年次報告書。〔C・M・ウィリアムズ、1887年8月10日、東京〕。383-385頁。

訳出 383頁左1行目～383頁右12行目。383頁右下から4行目～384頁左24行目。384頁左下から12行目～右17行目。385頁右1行目～右最後の行まで。

日本ミッションの概説が示していますのは、神の手は神の使いと共にあり、神の使いの労務を祝福しているということです。昨年報告された、並外れてたくさんの成人の洗礼数は、今年46名上回りました。すなわち、総数は243名であり、そのうち207名が成人でした。聖職者が少ないことをふまえると、この結果は大変に励みになるものであり、そして神へ心からの感謝を捧げる要因です。

昨年、私たちの日本ミッションには、外国人聖職者がわずか4名しかいませんでした。すなわち、東京のモリス氏とウッドマン氏、大阪のマキム氏とペイジ氏です。ミッションの「人事」異動は、次のようになっています。レーウィッシュ（注1）氏が3月に加わりました。モリーニュ氏と家族は9月に米国へ戻りました。マキム氏は4月に日本を去りました。彼の家族は彼に先立って秋に日本を去りました。ウッドマン氏と家族は6月に本国へ戻りました。[ずっとこの国にいたティング氏は、まさに戻ろうとしているところです。] こうした変化は、私たちの力を削ぎ、大阪に聖職者1名、そして東京に2名となっています。

## 大阪

報告された相当数に上る洗礼者数、会衆のなかの1人が新しい生活と活動に目覚めたこと、新しく開設された、大変に前途有望なステーション、信徒たちの熱意、そして自らを助けるための彼らの称賛に値する取り組みは、すべて大いに励みになるものです。ペイジ氏は、—そのステーションについての彼の報告書には、とりわけ関心が求められています—、書いています。“揺籃期の教会の一部に精力的かつ自立した生活の明るい兆しがあります。”

「学校」。モリーニュ氏は英和学舎を任されることになっていました。しかし、彼がモリーニュ夫人の体調を理由に、医師から本国に帰るよう指示されたことから、そして当校の運営を引き受ける者が1人もいなかったために、学校の存続を試みないようにするのが最も賢明と考えられました。その学校

を閉校するのは遺憾でした。しかし、その決定に至る際に、とまどいはそれほど感じられませんでした。というのも、CMSが高等の男子校を開校するつもりであり、そしてCMSがおそらく私たちの校舎を引き取ると私たちは聞いていたからです。奨学金を受け取っている者全員とその他の学生のうちのごくわずかは、東京の立教大学校へ転校させられました（注2）。

—略—

大阪近辺にある地方ステーションでの事業は、大変に励みになり、そして前途有望です。信徒たちは熱心でひたむきであるように見え、彼らは“活動を通じて信仰を示しています。”奈良で、小さな群れ〔バンド〕が素晴らしいチャペルを建てました。そして、この他に2つの会衆が早い時期にチャペルを建設しようとしています。

昨年、新たに各地を訪問しました。もし任せるに相応しい人材がいれば、地方のステーションの数を大いに増やすことができるでしょう。各地のうちの一つは、特に注目に値します。現在は大阪の電報局にいる立教大学校の元生徒（注3）は、関西の日本海沿いの小浜の両親のもとを訪れた際に、父親の家に数名を集め、キリスト教信仰について、彼らに若干教授しました。これを通じて、定期的に会合を開き、約18名で聖書を読むようになりました。杉浦〔義道〕氏が彼らに送付した聖書、教理、そして他のキリスト教教本の研究を通じて、数名が関心を持つようになり、そして彼らは、宣教師が彼らのもとへ足を運んでくれるようにとの要望を送りました。マキム氏とペイジ氏がその町を訪問しました。マキム氏は、9名が洗礼に向けて準備していると知り、礼拝を行いました。

—略—

## 東京

東京において、事業はいつも通りに実施されています。ここでなされた福音伝道の取り組みにおいて特に注記を要することはありません。

「学校」。立教大学校は前年とほぼ同数の生徒を抱えていました。ガーディナー氏は、これまでより多くの教師陣を抱えるに至るまでは、立教大学校は実質的には増大しないだろうと考えています。その他のミッション・スクールは外国人教師を5名あるいは6名抱えており、多くは日本人と話します。外国人教師2名の立教が、その数の倍以上の外国人教師を抱える他の学校と渡り合えるだろうとは、ほとんど思われていません。彼〔ガーディナー氏〕は、より多くの教師を求める彼の要望に対して応答があり、そして、2名あるいは

は3名の教師がすぐに派遣されることを期待しています。新任の教師たちは大きな私立学校2校で教鞭をとることも期待されています。私立学校の理事たちはその英語部門を私たちのミッションに引き渡すことを望んでいます。これらの学校のうちの1校は、昨年学生450名を抱えていました。そして、もうひとつの学校は約900名でした。私たちの宣教師たちは聖書の授業を行うことと、日曜日には彼らの望む宗教教育を教授することが認められています。ガーディナー氏は平日に2日学校の1校で、そして毎週日曜日の朝にもうひとつの学校で、バイブル・クラスを受け持ちました。

—略—

2つの英国教会系の伝道協会の宣教師たちの発議による会議と日本聖公会の第1回総会が〔1887年〕2月に催されました。あらゆる事項を考慮すると、それはとても満足のいく結果を伴っていました。総会で、法憲法規が採択され、9月に施行されることになっています。これは、私たちの事業における新時代を画するものです。それは、外国人がすべてを行い、全てを解決し、事業を行うためのすべての資金を提供するよう期待されていた時代である旧来の伝統的な様式からの、新たな出発です。今、日本人聖職者や一般信徒は、それが彼らの仕事であるという意識を持ちつつ、教会の統治機構において発言権を持つようになるため、彼らはそれに対してよりいっそう自身の身を投じるようになり、そして福音を支援するために、彼らの資力をより惜しみなく投じることになるでしょう。分別、叡智、熱意、そしてとりわけ神の存在と恵みをもってして、私たちは、過去に見受けられたものよりも、いっそう偉大な成果を期待し得ます。

しかし、私たちは、アメリカの教会の事業が全て実施されたとは考えていません。発育途中での配慮は必要とされます。揺籃期の教会が十分に自立するまで、数年間は、友好的な支援の手を差し伸べなければなりません。叡智、ひたむきさ、精神的に成熟した男女、キリストに対する十分な愛情、そして彼が命を投げ打って救った魂が、この最も前途有望な地で働くために遣わされなければなりません。私たちは、福音伝道事業のために、少なくとも「3」名—私たちは「10」名を抱えるべきです—の男性を必要としています。3名は、私たちのミッションからの助力を求めている、立教や何校かの学校向けです。未婚の女性「2」名は、私たちの何校かの女学校向けです。「1」名は、女性たちに囲まれたなかで働き、聖書を読む者たちを訓練するためです。そして、2名は、比較的高度の少女たちや女性たちのための学校を開学するた

めです。こうした者たちを送り出すことに、遅れがあってはなりません。彼らは、すぐにでも必要とされているのです。というのも、今が、ミッションにおいて最も重要な時期だからです。鉄は熱いうちに鍛えなければなりません。日本でかつてこうした機会はありませんでした。そしておそらく、現代のミッションにおいて、早急な助力とひたむきな働き手たちが、今よりも早急に求められることはないでしょう。この最も興味深い地のために、自身の身を捧げる忠実な男性や女性たちに、神が、真実の心を与え、そして、祈りと自由意志による献金により事業を維持するという責務の念を抱くまで、教会を発展させてくれることを願います。

謹呈

(注1) 1887年3月2日に来日した遣日宣教師 A・M・レーウィッシュ (Report on Foreign Missions, Domestic and *Foreign Missionary Society of the Protestant Episcopal Church in the USA, 1887*. 外国伝道報告『米国聖公会内外伝道協会年会議事録』1887年、86頁) は、幻覚症状が原因で1888年4月に米国に送還された(1887年3月25日付ウィリアムズ書簡。同上、1888年、91-92頁)。

(注2) ウィリアムズはすでに1885年11月11日の書簡で、莫大な金額を要するティングの訴える大阪の英和学舎の新築、経費増額、人員派遣よりも、東京の立教大学校に力を集中させることを本国に言及し、来春休暇帰国予定のティング不在により困難となる英和学舎の維持に、消極的な姿勢を示唆していた。そして同書簡で、実現見通しの薄弱なティングの英和学舎の拡大案よりも、マキムが聖慰主教会において低額で運営する通学校のような私塾を維持すべきであると提案した。こうしたウィリアムズと見解を共にする在日ミッション常置委員会は、1886年9月22日付で主事ウッドマンが、大阪の英和学舎に関する決議を本国の米国聖公会内外伝道協会理事会(1885年に国内委員会と外国委員会を統廃合した伝道実務機関)に送付し、これを受けた理事会は1886年12月15日の会議で、英和学舎の閉鎖とその計上予算の立教大学校への移譲を認可した(Proceedings of the Board of Managers of the DFMS-PECUSA. 「米国聖公会内外伝道協会理事会議事録」〈以下、「理事会議事録」と略記) 1886年12月15日)。1887年2月に開催された在日米国ミッションの常置委員会は、同年2月をもって大阪の英和学舎の閉校を正式決定した(1887年2月22日付ウィリアムズ書簡)。

(注3) 杉浦義道。

JAPAN.

RECENT CONFIRMATIONS.

By late letters from Bishop Williams we are informed that he has since the middle of August confirmed at Kumagi thirteen; at Yorrii, two; at Matsuyama, where the Japanese Missionary Society has been working for several years, twelve; at Kawagoye, five; at Honshiku, two; at Ogawa, two; at St. Paul's School, Tokio, eight of the pupils, where eight others are preparing for baptism. The two confirmed at Yorrii, the Bishop says, "have of their own mind built a small chapel."

A MUCH NEEDED APPOINTMENT.

The Rev. Henry D. Page, writing on the 13th of August from Osaka, says: "Some time ago, when at Makayama, I was asked by the believers there if it were not possible for the Church to send them, if not a clergyman to be stationed there with his family, at least a lady to work among the women. I encouraged them to send their petitions directly to you, as I thought that their own story told in their own way would be more effective than any words of mine could be. I endorse all that they have probably said about the importance of the place (I did not see their letter) and think it exceedingly desirable that we should have a woman worker who could be free to go about the country and visit the churches, remaining, if need be, six months at one place and possibly even longer. Miss Mailes goes about the country on evangelistic work; but she can never remain away long from Osaka, because her work here—her Bible-classes, and all the training and instruction which she gives to her Bible-women—is at a standstill till she returns again. This is one of the misfortunes attendant upon working with an insufficient force, and just now I myself have a good deal of experience of the same kind in attempting to work in town and country at the same time. A woman worker, who might not be charged with the task of teaching Bible-women, but rather of working with them in visiting the country churches, and who could be free to spend months together in a single town, as ladies of some other missions do, to the manifest advantage of the work, would be a very real help and reinforcement to us. If such a worker is not just at this moment of the

first importance, the schools sadly need more teachers. This will be found worthy, I think, to be put on your list of appointments to be made at the earliest possible opportunity."

NEEDS OF ST. PAUL'S SCHOOL, TOKIO.

Mr. J. McD. Gardiner, head-master of St. Paul's School, in his last annual report to Bishop Williams, said, in conclusion: "And now, my dear Bishop, may I ask you for the sake of the work, to urge upon the attention of the Board in your report to them the great necessity of immediately taking some measures to increase the efficiency of St. Paul's by appointing the four additional teachers asked for. It does not seem to me that it would be difficult to find suitable men among those who have pledged themselves for the Foreign mission work. Surely some of these are in Church colleges, and if definite propositions were made to them directly, or even through advertisements in some of the Church papers, there would be a sufficient number of applicants from whom to make a choice of men especially suited for these various positions in St. Paul's School. If we were able now to advertise their probable arrival even, I am quite sure we would have so large an influx of students as to tax the accommodations of the school to their utmost. Last year we just managed, and no more, to have school-rooms enough for the classes; but next year we will be obliged to encroach upon the dormitories in the second story for an additional school-room for recitations. With the present number of boarders we can spare the room, but with an increase in numbers, we would be much embarrassed. Our present dining-room in the Kanji's house is altogether too small and crowded, and cannot, where it is, be well enlarged. We should either build the Kanji a new dwelling and use the whole of his present one for school purposes, or build a new dining-hall. The latter would be the more expensive plan, and in view of the fact that we will soon be obliged to make extensive additions to St. Paul's, I should advise the former plan, which would cost about \$200.

"Our school plot is altogether too limited to admit of much further building upon it, and it seems to me that with St. Paul's

running in good order, as I hope soon to see it, it will not be long before Trinity Divinity School will grow so large as to require the greater part of St. Paul's building. The remainder of the present building, not occupied by the Divinity School, could be fitted up at a small outlay for single male members of the mission, and would also give us what we very much need at present, that is, room for a library and reading-room for the students of both schools. If this were done St. Paul's would be obliged to go elsewhere. I should prefer to remain in Tsukiji, especially now since the other missions have moved their schools away, leaving the field here in this part of the city entirely to us. They have moved, however, to the outskirts of the city, where they have very extensive premises, which gives them a decided advantage. There is, however, a plot of ground very suitable and convenient, as far as location and size are concerned, just opposite our property, and there is a possibility of our acquiring it for school purposes before it is divided and sold in separate lots at auction. It is not yet included in the Concession, but no doubt soon will be, as all lots in the present Concession are sold. I do not know at what price it would be held, but I should judge that we could purchase it from the Tokyo-Fu for from \$4,000 to \$5,000. This would afford us ample room for school buildings and a large play-ground, an essential of every school, and more especially of a school in this section of the city, where there are no parks or plots of ground set apart for that purpose. The boys the past year have taken much interest in base ball and athletic sports, and I think they should be encouraged; but our own premises are so small and crowded that they, the boys, are obliged to use an unoccupied part of the lot opposite, which, in its present condition, though better than none at all, is entirely unsuited, because of its shape and roughness; the latter we could remedy, though, unless we intend to buy soon, it would hardly pay to make improvements to have it appropriated by other purchasers. This whole plot, in its relation to our present quarters, would be very convenient for the mission work and for the missionaries engaged in the work of teaching in the school. . . .

"For the necessary buildings for a school to accommodate from 200 to 250, not less than \$12,000 would suffice. The Presby-

terians have just expended \$20,000 on school-buildings alone, and the Methodists an equal amount. Cannot some good Churchman be found who will enable us to make a like outlay in a branch of our mission work upon which so much of the future of the Church in Japan depends? Certainly no branch of the work has brighter prospects."

FROM A LETTER OF DR. LANING'S.

Dr. Henry Laning writes from Arima, under date of September 5th, a letter from which we take the following: "We are enjoying delightfully cool weather here now. We came up from Osaka when the hot weather came on, and expect to stay a week or two yet till the hottest of the weather is over. During our stay here I have gone to Osaka every Tuesday and returned Thursday evening. In that time I visit the in-patients at St. Barnabas' Hospital, see out-patients Wednesday and Thursday mornings, and after noon hold a clinic at the Naniwa Dispensary and the Choshun Hospital, besides visiting patients at their homes and attending to other necessary affairs. We are occupying the summer house built here last year. The land lease has been renewed for another five years, so we have had the banks of the gorge stream back of the house walled up with stone to prevent the house being flooded again by the torrent after heavy rains, which was the case with us last year. I suppose you have heard that Miss Mailes has moved into the new premises, No. 27 Concession. The place is generally considered a fine one for the amount of money expended. It has ample accommodations for two single foreign teachers and their domestics, kitchen, dining-room, etc., and a large room for holding meetings in.

"The amount of work done in St. Barnabas' Hospital and the receipts somewhat exceed that of any previous year. The men's wards have been crowded for some time past; but there is room for more female patients just now. St. Barnabas' Day was celebrated by an excursion down the river to the bay. The patients who were well enough, the attendants, and the members of our mission and those of the English Church went along. The Rev. Mr. Wigram—the Secretary of the English Church Missionary Society—and his son happened to be here on their tour around the world, visiting the society's stations, and they accompanied us."

152 1887年12月号 海外ミッション。日本。先般の堅信式。東京の立教  
大学校の要求。504-505頁。

訳出 504頁左2行目～左13行目。504頁右8行目～505頁右8行目。

#### 先般の堅信式

ウィリアムズ主教からの最近の書簡で私たちに通知されたのは、彼が8月半ば以来、次の場所で堅信式を施したということである。熊谷で13名、寄居で2名、大日本伝道会社（注1）が何年にもわたり活動していた松山で12名、川越で5名、本宿で2名、小川で2名、東京の立教大学校で生徒8名、そこではこの他に8名が洗礼に向けて準備している。主教は、寄居で堅信礼を受けた2名が“自らの意思で、小さな礼拝堂を建てました”と述べている。

#### 東京の立教大学校の要求

立教大学校校長J・マクドナルド・ガーディナー氏は、ウィリアムズ主教への最新の年次報告書で、結論として次のように述べた。“ところで、親愛なる主教、事業のために、依頼した教師4名の追加任命により、立教の能率を高めるといふ若干の方策を早急に講じる必要があるということに対して、理事会に注意を向けるよう、彼ら宛ての報告書のなかで、うながしていただけませんか。海外伝道活動に身を投じることを約束した者のなかから、相応しい人材を探し出すのが難しいとは私には思えません。まちがいなく、これらのうちの何名かはチャーチ・カレッジにおり、そして、もし明確な提議が彼らに直接、あるいは若干の教会機関誌での広告を通してなされれば、十分な数の志願者が集まり、その中から立教大学校におけるこうした様々な地位に、特に相応しい人材を選べるでしょう。もし私たちが今、彼らがおそらくやってくる、ということを示すことができていたなら、私たちは、学校の宿泊施設に最大限の重圧を課すほど、大量の学生を抱えることになっていたはずで、昨年、私たちはどうにかやりくりできましたが、もはや、授業に十分な教室を確保できません。こうしたなか、私たちは来年、暗誦用の教室を追加するために2階の寄宿舎にまで手を伸ばすことを余儀なくされるでしょう。現状の寄宿生の数なら、私たちは部屋を取ることができますが、数が増えれば、私たちは大いに困惑することになるでしょう。〔日本人〕幹事の部屋にある現在の食堂は、あまりに小さく、混み合っており、そしてその場所では、十分な拡張ができないのです。私たちは幹事のために新たな住居を建

て、彼の現在の家屋全てを学校の目的のために利用するか、あるいは、食堂を新たに建設すべきです。後者はより費用のかかる計画です。私たちがまもなく立教に大規模な増築を余儀なくされるという事実をふまえると、私は約200ドルかかるとされる前者の計画を勧めます。”

“私たちの学校の区画地は、ごくわずかであり、そこにさらに施設を建てる余地はありません。私はまもなくそうなるだろうと期待していますが、立教が順調であれば、三一神学校が立教の建物の大半を求めるほど大きく成長するには、さほど時間がかからないように私には思えるのです。神学校によって占有されない現在の施設の残りの部分は、少ない費用で、ミッションの独身男性メンバー用に用いられ、そしてまた、私たちが殊に必要としている、図書館用の部屋と両校の学生用の読書室が私たちに与えられることになるでしょう。こうしたことがなされれば、立教はほかのどこかに移転することを余儀なくされるでしょう。私は、特に現在は、築地に是非留まりたいと思っています。というのも、他のミッションが自身らの学校を遠くに移転させ、街中のこの地が私たちにすっかり残されているからです。こうしたなか、彼らは、街の郊外へ移動しました。そこで彼らは大変に広大な敷地を有しており、このことは彼らに明らかに利益を与えています。しかしながら、私たちの地所のちょうど向かいに、立地と面積に関する限り、まさに相応しく、便利な一区画の土地があります。それが分割され、競売で個別の敷地として売却される前に、学校用として私たちがそれを手に入れる可能性があります。それはまだ居留地に含まれていません。しかし、現在の居留地における区画全てが売却されるにつれ、まちがいなく居留地に含まれるでしょう。私はそれがどのくらいの価格になるのか分かりません。しかし、私の判断では、私たちは4,000ドルから5,000ドルでそれを東京府から購入できるはずで、これは、あらゆる学校に必要なものであって、公園あるいは、そうした目的のために別途設けられた区画地のないその街のこの区域の学校には、特に必要なものである校舎用の十分な空間と広い運動場を、私たちに提供することでしょう。少年たちは昨年、野球と陸上競技に、大変興味を抱いていました。それらは奨励されるべきであると私は思います。しかし、私たちの敷地は大変に小さく混み合っていたので、彼ら少年たちは、向かいの区画地の未使用の部分を利用することを余儀なくされています。現状では、全くないよりはましですが、その形や荒れようから、それは到底相応しいものとは言えません。後者については、私たちは改善できるでしょう。ただし、私たちが直ち

に購入しないのであれば、他の購入者たちに借用され、改良のために支払いをなすことなどほとんどできなくなるでしょう。私たちの現在の敷地との関連で、こうした小区画地すべては、伝道事業や学校での教育事業に従事する宣教師たちにとって非常に便利でしょう…。”

“200名から250名を収容するために学校が必要とする校舎に対しては、少なくとも12,000ドルあれば十分でしょう。長老派は校舎だけで、20,000ドルを費やしました。メソジストも同額です。日本の教会の将来の大半が左右される私たちの伝道事業の一部局に対して、私たちが同様の出資ができるようにしてくれるような立派な教会人を見つけられないでしょうか。いずれの部局も将来の展望が明るくはありません。”

(注1) 1883年10月4日、CMS系の秦呑舟ら数名の聖公会信徒が集会を開き、日本人の独立伝道団の組織と伝道師派遣を發議、東京市内各教会に諮り、1884年春に英米聖公会関連の日本人信徒全員が会員となる「大日本伝道会社」を設立した。この伝道会社は伝道地を埼玉県松山町に選定し、SPG系の飯田栄次郎伝道師が派遣され、米国聖公会ミッションの田井正一も来援した(『日本聖公会百年史』95-96頁、ウィリアムズ年報(SM誌1884年11・12月号、616頁))。

dismantled hull of an old vessel, roofed over and used for storage. A tall cotton-tree, resembling a gnarled oak, rises high over our consulate, and graceful cocoa-nut trees, with shade trees planted by the government, are seen in every direction. The scene altogether, totally different from anything to be seen in Europe or in America, is picturesque and attractive.

"We were visited early this morning by some Mandingoes in graceful, white *embroidered* robes, wearing turbans and country hats, who brought curiosities of native manufacture to sell, and also by the health officer and the custom-house officer, the

latter a well-mannered, slender young black fellow, who is now on deck in possession, as I write, and a smiling, bright eyed young washerwoman, well dressed, with bare feet, who came to ask our patronage. The wharf presents a busy appearance, decently clothed colored people moving about in every direction. The whole appearance of the people here is in advance of that of the same class in Monrovia.

"To-morrow I hope to go on shore to the cathedral for the service, especially to return thanks for the marked goodness and mercy which have followed us through our journey."

### CHINA.

#### NOTES OF THE MISSION.

A LETTER from Bishop Boone, under date of November 19th last, shows that he was temporarily occupying Dr. Boone's house in Hong Kew, in the Foreign Concession of Shanghai. He goes out to St. John's College nearly every day by *jinrickisha*, arriving there before ten in the morning. He instructs the theological class and spends the remainder of the time with his teacher of Chinese until four in the afternoon. Confirmation was appointed at St. Paul's Church, Kong Wan, for the next day. The Bishop

says that the news from Wuchang is very satisfactory. Messrs. Graves and Partridge are taking up the work as fast as Mr. Sowerby turns it over to them. Mr. Sowerby and his family are about leaving for their vacation, which they will spend in England; Mr. Sowerby himself coming to the United States for a time. The Rev. Mr. Pott is stationed at Kia Ding. The Bishop has advised him to come up to Shanghai at least once a month "for a sight of civilization." As soon as circumstances will permit the Bishop will reside on the St. John's College property.

### JAPAN.

#### MANY BAPTISMS AT TOKIO.

In a letter received just as this number of the magazine was ready for the press Bishop Williams writes: "You will be pleased to learn that additions to the Church in Tokio have lately been made. I baptized in St. Paul's School chapel on the morning of November 13th three adults and one infant, and in Trinity Chapel, the same afternoon, ten adults and six children; on November 20th at Christ Chapel ten adults, and on December 13th, at the same chapel, one adult and nine children. On Christmas Day I expect to baptize six adults (three from Trinity Chapel and three from St. Paul's Chapel). There are also nearly fifty preparing for Holy Baptism in Tokio."

#### PLANS FOR THE NEW ST. AGNES' SCHOOL BUILDING.

The Rev. Henry D. Page, of Osaka, writes under date of December 2d last, as follows:

"I was much pleased to learn that something more than \$5,000 had been received toward the new building of St. Agnes' School. Miss Williamson now has fifty-three boarders in the house, and her room is taxed to its utmost capacity. As before, she is on the point of giving up her own rooms for the use of the scholars. Will it be possible for you to get and send out at once some of the most modern and most approved plans for a school building? The dormitory arrangement, of course, will have to be modified to suit the peculiar needs of the Japanese; but with regard to arrangements for lecture-rooms and a large assembly-room that could be used daily as a chapel and for commencement exercises, we ought to be able to follow closely the plans of your architect, and Miss Williamson and all of us are very desirous to have the best arrangements for ventilation and light and the convenience and health of all concerned."

153 1888年2月号 海外ミッション。日本。東京、多数の洗礼。68頁。  
訳出 68頁左下から21行目～左下から6行目。

当誌の本号が下版となった際に受け取った書簡のなかで、ウィリアムズ主教は、書いている。“東京の教会への補強が、最近なされたと知ってあなたは嬉しく思うことでしょう。私は、11月13日の早朝に、立教教会で、成人3名と児童1名、そして、同じ日の午後、〔深川〕三一教会で成人10名と児童6名、11月20日に、〔神田〕基督教会で成人10名、そして12月13日に、同じ教会で成人1名と児童9名に授洗しました。クリスマスの日、私は成人6名を授洗するつもりでいます（三一教会から3名と立教教会から3名）。東京に聖なる洗礼の準備をしている者が50名近くいます。”

## FOREIGN MISSIONS.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

### A MISSIONARY TOUR THROUGH SOUTHERN DIOCESES.

MISS CARTER and I will soon complete the sixth week of our missionary trip through the South. We have visited Tennessee, Arkansas, Mississippi, Alabama, Louisiana, Georgia, and South Carolina. The people have everywhere heard us gladly. I have confined my addresses to Christian work in Japan, and the grand opportunities God is now giving His Church to win the empire for Him. With one or two exceptions, the cities visited have never before had Foreign Missions presented to them by a returned missionary. So I think you will be interested to hear something about only one week's work.

At the beginning of the week, on Sunday, in answer to the appeal made for teachers, a lady offered herself. She has had years of experience in teaching, and is most heartily endorsed by her rector and those who know her well. On Wednesday we reached another city. Miss Carter and I both made two addresses in different parishes. Here, another young lady of experience in teaching offered herself after long and careful deliberation. Every one speaks in the highest terms of her. Her rector says: "She is able to do anything." She has had success in winning the hearts of children.

The recent evening that we were in that city, I expected to have a large congregation to listen to a talk on Japan. But rain and certain public entertainments conspired against me. Very few people were present, but I told the story as if the house were full. At the close I suggested that the ladies' guild of the parish should pledge \$100 for the year, for Bible-women in Japan. As I was passing out of the church after service the sexton ran after me, and said: "The ladies wish to see you a moment."

I returned and was met by a lady, who introduced herself as the president of the guild. She introduced two or three other ladies, and then said, "We have been talking the matter over, and have decided to pledge you the \$100. We will raise it and send it to you at once."

The next day we went to another city. Here, the rector pledged fifty dollars for Japan, to be given by his band of "Ministering Children." After service, a young clergyman said he would like to have a talk with me. I took him to my room, and he told me that for years he had wished to go into the Foreign field, but had been hindered, as he had an aged father to care for. "Now," said he, "my father is at rest, and I am at liberty. I have not been allowed to do something that I was intending to do, and I think Providence is leading me to the Foreign work I have so long desired to do." He left me, saying he would write to you. He has been engaged for seven years in hard, earnest missionary work in the South, and I have doubts whether his diocese will allow him to leave.

The following day found us in a new field of labor. Here, \$140 was pledged for work among the Japanese women and girls. After evening service, a most touching thing happened. I had made the strongest appeal for helpers that I could possibly make. Among other things I said that frequently young ladies had told me, "I would so like to go to Japan; but my mother will not let me go." Then an appeal was made to the mothers to consecrate to the mission work of the Church, their children, who once were dedicated to God in Baptism. After service, I was introduced to several ladies, one of whom was leading a very fine-looking boy.

I took his face in my hands, and said I would tell him a story. I then told him of an English clergyman who was about starting for Japan, and was making missionary addresses before sailing. At one sermon a lady came forward and said, "I will dedicate my son to the Lord for mission work." The clergyman remembered the boy, and after he had been in Japan a year or so, he sent for him to come out. He was not exactly a boy, but a grown young man. He is now faithfully at work in Japan, teaching English in Japanese schools. After telling the story I turned to go away, when the mother took my hand, and trembling with the emotion that only a mother can know, said: "I consecrated him to the Lord's work to-night." That little boy will grow up with a Christian mother's daily prayers that he may become a missionary of the Cross.

The next day a young man called upon me, with a note from his rector, reading "With my heartiest endorsement." He came to see me in regard to my appeal for teachers for St. Paul's School, Tokio. He was a very finely appearing young man, twenty-four years old. He comes from a good family. His father was a judge, and

his older brother is now a lawyer. I asked the young man what branch of study he was most proficient in. He replied, "Mathematics." It happened that on that very morning I received a letter from Mr. J. McD. Gardiner, head-master of St. Paul's School, Tokio, in which he said, "I wish a teacher of mathematics just as soon as one can get here." Now, the demand came in the morning, and *just the person to fill the demand* came at noon. Was this only a coincidence?

At noon on Sunday a lady came to the house where I was staying and told me, "I have heard Foreign missionary appeals before to-day; but the appeal from Japan was the first one to reach my heart. I will pledge you fifty dollars."

To sum up the week's work: Two lady teachers, one clergyman, and one male teacher, all for Japan. Money pledged to the amount of \$290, exclusive of offertories taken at the times of addresses. And all this is only the first-fruits, the beginning of giving and working. This trip has convinced me that the reason people take no greater interest in Foreign Missions is simply because they know nothing about them.

E. R. WOODMAN.

CHARLESTON, S. C., February 9th, 1888.

## AFRICA.

### MISS MERRIAM'S ARRIVAL.

THE Rev. H. C. Nyema Merriam, under date of December 6th, 1887, writes from Cape Mount: "I take great pleasure in informing you of the arrival of Miss Mary B. Merriam. The vessel reached this port on the 17th of November, and we were all very glad to see and welcome her. As for myself I cannot express the feelings that overcame me when I saw her as my very good godmother, whom I have been longing to see very much, and as a co-worker. She entered upon her duties at once, and is

full of enthusiasm and zeal for the work of her Master.

"The Bishop arrived here in a German steamer, on his visitation to this station, the same morning Miss Merriam came ashore. The Bishop confirmed eleven pupils—four boys and seven girls—and had a very interesting service. He left on the barque 'Liberia,' with the Rev. John B. Williams.

"We had our annual examination on the 29th and 30th of November, when the pupils did well again in their various studies."

## CHINA.

### CHRISTMAS SERVICES IN THE MISSION.

THE Rev. E. H. Thomson writes from Shanghai on the 30th of December as follows: "Mr. Pott was in from Kia-ding at Christmas. He preached an excellent sermon in Chinese on Christmas morning, at the Church of Our Saviour, Hankow. His pronunciation is very good and clear.

"Mr. Zu Soong Yen gives very pleasant

accounts of the Christmas festivities and baptisms at Kong-wan and San-ting-kew. Miss Spencer, Mrs. Thomson and myself were at the native Christians' feast in the city, at Christ Church. The church was very prettily decorated by the native Christians. The feast for the very poor was largely provided for by Miss Spencer, who enjoyed seeing their enjoyment. She had

154 1888年3月号 海外ミッション。米国南部諸教区伝道旅行。〔E・R・ウッドマン、1888年2月9日、サウスカロライナ州チャールストン〕。101-102頁。

訳出 101頁左1行目～左15行目。102頁左22行目～右27行目。

ミス・カーターと私は、南部伝道旅行の6週目をまもなく終えることになります。私たちは、テネシー、アーカンソー、ミシシッピ、アラバマ、ルイジアナ、ジョージア、そしてサウスカロライナを訪れました。どこに行っても人々は喜んで私たちに耳を傾けてくれました。私は講演内容を日本でのキリスト教活動と、帝国を神のために勝ち取るという、神が教会に与えた壮大な機会のことに限りました。1、2の例外を除いて、足を運んだ街では、本国に戻ってきた宣教師によって彼らに海外伝道が紹介されたことはこれまでありませんでした。ですから私は、あなたがほんの1週間の活動でも幾分か耳にすることに興味を抱くだろうと思っています。

—略—

翌日、ある青年が、“私が心から推薦します”と書かれた、彼の教会牧師からの覚書を携えて、私を訪ねてきました。彼は、東京の立教大学校に赴任する教師を求めるといふ私の訴えに応じて、私に会いに来たのでした。彼は、とても優美な雰囲気のある若者で、24歳でした。彼は良家の出身です。彼の父親は裁判官でした。そして、彼の兄は現在、弁護士です。私は、その青年にどの分野の学問に彼が最も秀でていたかを尋ねました。彼は“数学”と答えました。たまたま、まさにその日の朝に、私は、東京の立教大学校の校長J・マクドナルド・ガーディナー氏からの書簡を受け取っていました。そこで彼は、“ここで獲得できればすぐにでも数学教師を1名欲しいと思っています”と述べていました。早朝に需要が現れ、そして午後、「まさにちょうどその需要を満たす人物」が現れました。これは単なる偶然だったのでしようか。

日曜日の正午、ある女性が私の滞在していた家屋に来て、私に語りました。“今日以前にも、私はいくつかの外国伝道の訴えを聞きましたが、日本からの訴えは、私の心に届いた初めてのものでした。私はあなたに50ドルを誓約として差し出します。”

その週の活動を要約すれば次のようになります。女性教師2名、聖職者1名、そして男性教師1名、全て日本ミッションのためです。講演会時の献金を除

く、総計 290 ドルに至る誓約金。こうしたことは全てほんの最初の成果であり、与えることと働くことの嚆矢でしかありません。この旅行で、私は、人々が海外伝道にそれほど関心を抱かないのは、単に彼らがそれらを知らないからだということを確信しました。

SCHOLARSHIPS IN THE FOREIGN FIELD.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1887-88, \$160. Scholarships, each, \$40 per annum.  
[Reopened October, 1893. Several new Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. James'.....	"Light Seekers," Christ Church, Warren, O.
All Saints'.....	All Saints' Cathedral S. S., Milwaukee, Wis.
Atonement.....	Church of the Atonement, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert.....	St. Margaret's Guild, St. James' Church, Chicago, Ill.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKIO, JAPAN.  
Scholarships, \$40 per annum. [All taken.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Arthur Van Renssalaer.....	Mrs. William Van Renssalaer, Rye, N. Y.
"E. G. L." (In Memoriam).....	"E. G. L.," Pelhamville, N. Y.
Leahen Offering.....	Baldwin Spa, N. Y.
Fanny Schuyler.....	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren.....	Holy Trinity, Young Ladies' Missionary Band, New York.
Incarnation, No. 1.....	Church of the Incarnation S. S., New York.
Incarnation, No. 2.....	

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1887-88, \$910. Scholarships, each, \$40 per annum.  
[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Horatio Chickering Memorial (Divinity).....	Estate of Mrs. Chickering, Mass. (Endowed.)
Okeson Memorial.....	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Bishop Manton Eastburn.....	St. Paul's Sunday school, Norfolk, Va.
Anna Rumney.....	"A Member," St. Paul's, Boston, Mass.
Mary Daingerfield Hooe.....	Diocese of Pennsylvania, through Woman's Auxiliary.
	Mrs. A. G. P. Dodge (and her brothers) Alexandria, Va. (Part endowment.)
	ST. TIMOTHY'S SCHOLARSHIPS.*
	[No new Scholarships taken.]
Howard Duane Memorial.....	Mrs. R. B. Duane, New York.
Pinckney Henderson Adams (In Mem.).....	Mrs. Frances C. Henderson, Orange, N. J.
Bishop B. H. Paddock.....	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng.....	St. James', "A Member," North Cambridge, Mass., thro' Wo. Aux.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1887-88, \$1,000. Scholarships, each, \$40 per annum.  
[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Frances Shirley Erving.....	Mrs. Wm. Van Rensselaer, Rye, N. Y., through Woman's Auxiliary.
Bowman.....	"L.," Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Delarue Kipling Howe.....	St. Luke's Sunday-school, Roselle, N. J.
Clarens.....	St. Thomas' Sunday-school, Hancock, Md.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Grace Sunday-school Bible-class, Richmond, Va.
Edmund Guilbert.....	Church of the Holy Spirit, New York, Woman's Miss'y Asso.
Gardiner.....	Diocese of Albany, through Woman's Auxiliary.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
St. Mark's League.....	St. Mark's Friendly League, through Woman's Auxiliary.
A. B. W. Allen.....	Calvary S. S., Louisville, Ky.
St. Anne's.....	St. Anne's S. S., Lowell, Mass., through Woman's Auxiliary.
Incarnation.....	Church of the Incarnation S. S., New York.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Griswold.....	"A Family," St. Michael's, Bristol, R. I.
Trinity Church.....	Trinity Church Sunday-school, Waterbury, Conn.
Hilga Foughton.....	Christ Church S. S., Charlottesville, Va.
Kate McClellan.....	St. Peter's S. S., Baltimore, Md.

\*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokio.

155 1888年5月号 外国任地の奨学金。立教大学校、東京、日本。3頁。  
 訳出 3頁22行目～40行目。3頁最後の行〔原注〕。

立教大学校（男子）、東京、日本  
 1887-1888年の予算額910ドル、奨学金1人1年40ドル  
 [現在、これ以上の奨学金は必要ではない]

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
ホレイショ・チッカリング記念（神学）	マサチューセッツ州チッカリング夫人の財産（寄付）
ホームズ	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
オケソン記念	ヴァージニア州ノーフォーク、聖パウロ教会日曜学校。
モートン・イーストバーン主教	マサチューセッツ州ボストン、聖パウロ教会“会員”。
アンナ・ラムニイ	米国聖公会女性伝道補助会を通じてペンシルヴェニア教区。
メアリー・デインガーフィールド・フー	ヴァージニア州アレキサンドリア、A・G・P・ドッジ夫人（とその兄弟）（部分寄付）。

英和学舎奨学金（原注）  
 [新規奨学金は全く採択されていない]

ハワード・デュエイン記念	ニューヨーク州、R・B・デュエイン夫人。
ピンクニー・ヘンダーソン・アダムス（記念）	ニュージャージー州オレンジ、フランシス・C・ヘンダーソン夫人。
B・H・パドック主教	米国聖公会女性伝道補助会を通じてボストン聖パウロ教会の女性。

ホームズ	ニューヨーク州ブロックポート、聖ルカ教会、メアリー・J・ホームズ夫人。
メアリー・テイング	マサチューセッツ州ノース・ケンブリッジ、米国聖公会女性伝道補助会を通じて聖ヤコブ教会“会員”。

(原注) 1887年に、英和学舎は東京の立教大学校に合併された。

## FOREIGN MISSIONS.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

### THE LAST YEAR IN THE JAPAN MISSION.

A YEAR of rich blessing on our work in Japan calls for renewed thankfulness to God for His continued mercies. During no year in the history of the mission has there been such a large ingathering as during the one just ended. Year by year, of late, our missionaries have been cheered by seeing that the numbers added to the Church have steadily increased, and this year they are called to rejoice that the additions are largely in advance of those of any previous one. A brief review of the past few years may not be uninteresting.

In the report for 1886 it was stated "that nearly three times as many adults were baptized this year as last—the numbers being respectively 159 and 55." The report for 1887 said, "the exceptionally large number of adult baptisms reported last year, have been exceeded by 46," the number being 207. This year shows a great advance on the last, the adult baptisms numbering 406 and the infant 87, making in all 493. The statistics for the past four years are as follows:

	Bap- tisms.	Confirma- tions.	Communi- cants.	Contribu- tions.
1885.	81.	50.	143.	\$542 39.
1886.	206.	79.	229.	358 39.
1887.	243.	87.	408.	1,085 87.
1888.	493.	242.	637.	1,907 32.

Our Japan mission has been greatly blessed of God, in that since its beginning there has been comparatively little serious illness; and no death in the field of an adult missionary has occurred. This year, however, we have to record, with sorrow, the great loss the mission has sustained by the death of the Rev. Nobori Kanai—a loss felt the more deeply, as he was one of the only two Japanese clergymen we had, and was one so well fitted to do a useful work for the Master. The Church in Japan has lost a

most valuable and universally esteemed man—one who for thorough honesty, true moral courage, entire devotion to his Master, and simple, earnest faith in God will probably never be surpassed.

The changes in our mission force call for notice. During the year Mr. Cole and Mr. Tyng returned from America to take up again their work in Japan. Mr. Dooman joined our working force, and, soon after his arrival, entered on a very useful work—teaching several hours a day in a school supported by our Christians at Nara. In May the mission was reinforced by the arrival of Dr. Law, Miss Bull, and Miss Sprague. Mr. Lewish returned to New York and resigned. Mr. McKim and Mr. Woodman are still in the United States; when they return to the field, and the newly-appointed missionaries arrive, our force will be stronger than it has ever been, and we may hope for larger results than have been seen before.

The reports of the missionaries show much faithful, honest, hard work. Attention is especially called to the abundant and successful labors of the catechists and helpers; the zeal, earnestness and devotion of the Christians; the increased efforts toward self-support; the new chapels which have been already built, or are proposed, and the general progress which has been made in the different departments of the work.

#### OSAKA.

The three congregations in the city—St. Timothy's, the Holy Comforter and St. Paul's—in charge of catechists, supervised by Mr. Page, have grown in numbers, and it is hoped also spiritually, and are now self-supporting; St. Timothy's and the Holy Comforter having, during the past year, undertaken the support of their catechists. A new congregation—St. John's—was organ-

ized on Trinity Sunday by Mr. Tyng, and is reported as numbering now eighteen members with thirty persons preparing for Baptism. It is hoped that many of the members of the Ladies' Institute may be reached through the work done at St. John's.

The outlook at the country stations seems very bright. Altogether there are nine places where regular Sunday and week-day services are held and sixteen other places which have been visited more or less often. Wakayama has a new chapel, and the Nara congregation, which built a chapel last year with very little outside aid, now supports its catechist and maintains a Church school. At Takata, "where a year ago we had but two Christians . . . we have now thirty-two communicants, who have collected among themselves about \$200," and intend, with a contribution of \$300, through Mr. McKim, to build a church, and "have undertaken to be entirely self-supporting" as soon as the church is completed.

*Schools.*—St. Agnes' School under the efficient, systematic management of Miss Williamson, continues to prosper and grow in favor. This is partly shown by the fact that the average (75) is larger than it has ever been. It is reported that Miss Hana Tanaka, having completed, with great credit, the full course of study, becomes the first graduate of the institution. She will continue in the school as a teacher. The religious instruction in the school has been faithful, and the spiritual tone is considered to be very good. There were fifteen baptized and eight confirmed during the year. When the new school building—for which the money is in hand—is completed, even more satisfactory results than those now reported are hoped for.

The school started and supported by our Christians at Nara has grown since Mr. Dooman began to teach, and at the close of the session numbered 100 pupils. They are all enthusiastic, and are trying to raise money to erect a school building. The Christians at Gojo also have established an English school, which it is hoped will be a great help to our Christian work. The managers of the Ladies' Institute in Osaka in January last requested our mission to furnish an English teacher, and gave assurance that we should have every facility for giving religious instruction out of school hours. In response to this request Miss

Bull came out and took up this work at the end of May, and continued to teach till the end of July, with gratifying results. The membership of the Institute is about seventy-five and the attendance fifty-five. The influence for good of an earnest Christian woman on these Japanese ladies can hardly be estimated. Miss Bull teaches two Bible classes there in English, one for men and one for women, and reports that some of the ladies of the Institute attend Mr. Mori's Bible-class in Japanese, two of whom have been received as catechumens.

St. Barnabas' Hospital still continues to increase in usefulness. The aggregate attendance of out-patients was 8,224 as against 6,985 last year, and the in-patients numbered eighty-eight. As was the case last year the fees (\$3,022) were sufficient to pay all the running expenses and leave a balance of several hundred dollars in hand. Dr. Laning's report mentions that "chiefly through the Bible woman's work seven of the patients have been baptized, four others admitted as catechumens, besides other members of these households having been brought into the Church.

Miss Mailes reports that her work among women "the past year has grown wonderfully and is very encouraging." The 396 classes held were attended by 6,582 persons, and 1,805 persons were present at the 674 visits which were made—a goodly record! She has ten young women training for work now living with her. They are sent out daily to visit from house to house, and occasionally go to the out-stations. In the Ladies' Institute Mrs. Laning has taught sewing, and also a Bible-class on Sundays, throughout the year, and for five or six weeks just before Miss Bull arrived, took entire charge of the instruction—English, sewing and cooking. She has also had the oversight of the Bible woman, who works at the hospital.

Mrs. Page has given valuable assistance in teaching music and English conversation in St. Agnes' School, which is gratefully acknowledged by Miss Williamson.

#### TOKIO.

Although the work at Tokio station has not grown as rapidly as at Osaka, still with one exception, there has been decided growth in all the congregations. In the several congregations there have been from one-half more to three times as many baptisms as there were last year—the increase being

more marked in the city of Tokio. Both Trinity Chapel and Christ Chapel report over three times as many baptisms as there were last year. But not only is growth manifested in the increase in numbers. Many of the Christians show an earnest spirit full of zeal and determination to work for Christ and His Church.

*Schools.*—The report of the head-master of St. Paul's School not having been received an adequate report of this school cannot be made. But from the Japanese manager it is understood that the number of students this year has been larger than last, the average last year having been fifty-seven and this year eighty-two—one-half of them being boarders. The limit of accommodation for boarders was reached, and more room is needed for growth. When the proposed theological school is built, the portion of the building now used for divinity students will be given up to St. Paul's. This will enable them to take in about thirty more boarders. Only one of the three teachers asked for last year has been secured and he came so late in the session that his arrival could not have material effect in increasing the school. It is hoped, however, that the addition of Dr. Law to the staff of teachers will help to build up the school next session. A teacher able to carry the students through the higher branches of mathematics is much needed. He ought to be a graduate of a good university or well established college.

The tone of the report of Miss Riddick on St. Margaret's School is more encouraging than the previous ones. The thoroughness and excellence of the work done, and the moral and religious influence exerted by the teachers, and the diligence and progress of the pupils are dwelt upon. Two of the teachers and seven of the pupils, after having been thoroughly instructed, have been baptized. This has had, and will, it is hoped, continue to have a marked influence on the religious life of the school. The long felt want of an additional teacher has been met by the arrival of Miss Sprague in May; but as Miss Riddick will return home next spring, another teacher should be sent out very soon. For one teacher, however hardworking and gifted she may be, to take the management of and do all the English teaching in a school with an average of fifty-eight pupils is an impossibility. To attempt it is a cruelty to the teacher and a wrong to the

pupils which should not be repeated. A suitable person should be found and sent out in time, so that such a burden may not rest on Miss Sprague after Miss Riddick leaves. Additional accommodations both for dormitories and school-rooms are needed, and an effort should be made to build soon.

In the theological school the class in English completed the prescribed course, with the exception of one branch, because during a portion of the session, the professor was unable to attend. There were a larger number of students (14) in the catechetical school, but the quality and quantity of the work done, as a whole, was not up to that of last year. This was partially due to sickness and to the fact that some of the students entered late in the session. The need for catechists is so pressingly felt that there is a temptation to receive into the school some that are not altogether suitable. This will have to be guarded against in future. Some of those expected next session are bright and well educated, and we may hope for better work. A building for the theological school is much needed, and it is hoped that God may put it into the hearts of some of His stewards to give us \$10,000 for this purpose.

During the year a few of the Christians of Trinity Chapel put up a building, and established a distinctively Christian school which has succeeded quite well. This is a move in the right direction and should be encouraged. Miss Verbeck has given some assistance in teaching, and after Mr. Lewish gave up teaching, Mr. Cole helped them. Mr. Cole has also taught in two non-Christian schools, in one of which he had a Bible-class every Sunday.

Another Christian school started by our Christians at Kumagaye has been visited a few times by Mr. Gardiner and Mr. Cole. A night-school also has been started by Mr. Toshino—a member of St. Paul's School chapel—and several of his friends, and is taught by volunteer teachers of this congregation. The object in opening this school, as also the Trinity Chapel school, is by this means to bring young men into the Church. Regular preaching is held at both places Sunday and Thursday evenings.

#### WORK AMONG WOMEN.

Something has been done in carrying on the work among women. Mrs. Gardiner has held a class once a week, Miss Verbeck

held classes four days in the week, and Mrs. Komiya visits and instructs the women at their houses every afternoon except Sunday. But a lady who could give her whole time to this work and train up young women for Bible-readers, is greatly needed. The right kind of a woman could do great good, and be the means of gathering many of Christ's wandering sheep into His fold.

#### OUT-STATIONS.

No great change has taken place in the out-station work. The catechists have been generally faithful and diligent in their work of teaching, preaching and visiting, but it is felt that a closer supervision is needed. Mr. Tai has visited some of the places a number of times. Mr. Cole has been several times to Kumagaye, and Honshika and Ogawa have been generally visited once a month. This is not sufficient, and more regular and frequent visits will be necessary if the country work is to succeed. It will be specially necessary that some one should devote himself to this work, as the number of stations and catechists will be largely increased next year. A new out-station has been opened at Numadzu during the year. Last winter a letter was received from some Roman Catholics there, stating their difficulties and their objections to the Roman Church and their determination to leave it, and making known their wish to learn more of our Church. A second letter came asking that one of their number might be allowed to come to Tokio to enquire more fully of our doctrine. He came and had long talks with Mr. Tai and another Japanese Christian, and said he was satisfied that we were right. He

returned and told the others what he had learned, and subsequently a letter was received signed by a number asking us to begin work among them. Mr. Tai went down to make inquiries on the spot as to the character and motives of those applying to us. He found out that they were mostly well-to-do people, who seemed to be sincere in their desire for a purer faith, where they could read the Word of God freely. It was impressed upon them that no money would be made by their coming over to us, and that they would be expected to help themselves. It was settled that we would send a catechist on condition that they would provide a preaching chapel and place for the catechist to live in. He went down at the beginning of May, and reports, at the end of June, that there are twelve who have left the Roman communion and wish to be received into our Church, and also a number of catechumens.

This report, already too long, cannot be closed without an earnest request that the prayers of the Church may be offered for us—prayers for the workers, prayers for the work, prayers for the Christians young in the faith, prayers for the unbelievers, that their hearts may be opened to understand and receive the truth, and especially prayers that good men and true, full of faith and the Holy Ghost, may be raised up, who shall give themselves—body, soul and spirit—to the blessed work of preaching to their own people, the everlasting Gospel of our Lord Jesus Christ.

C. M. WILLIAMS,  
Missionary Bishop of Yedo.

#### AN AFFECTING SCENE IN JAPAN.

ABOUT twenty-five years ago a native of Japan, not known by name to modern history, conceived the idea that for his country to open her gates to occidental civilization would be a benefit and blessing, and with the prophetic foresight of a practical patriot and statesman, he dared publicly to advocate the abandonment of the exclusive policy hitherto pursued by his nation. For such advocacy he became so obnoxious to his countrymen that it was resolved to put an end to his influence by putting an end to his life. On a great festival day, when Japanese came from all quarters to do honor to the gods of the kingdom, three bands

prepared to waylay him. He escaped the first, but fell into the hands of the second and perished.

A few months ago, a native pastor was celebrating the Lord's Supper in one of the Christian churches of the island empire. He was a relative of that murdered man who was the first modern martyr to his country's advancement. In the congregation an old man arose and begged to be heard. He said, "I am one of those who murdered that man, twenty-five years ago, and I want to confess my part in that crime." The young pastor said, "By all the ancient customs of Japan, I am bound to avenge that blood-

156 1888年10月 海外ミッション。日本ミッションの昨年。〔江戸伝道主教C・M・ウィリアムズ〕。392-395頁。

訳出 394頁左9行目～左34行目。394頁右下から16行目～右下から5行目。

#### 東京

〔学校〕。立教大学校の校長からこの学校についての十分な報告を受けておらず、報告を作成できないでいます。しかし、日本人管理者からの情報で、今年の学生数は昨年よりも多いということが判っています。昨年の平均は57名であり、今年は82名で、彼らのうちの半数は寄宿生です。寄宿生用の宿泊施設は限界に達しました。発展のためにはより多くの部屋が必要とされています。提起された神学校が建設された際に、現在、神学生用に用いられている校舎の一部は立教に引き渡されるでしょう。これにより、追加で約30名の寄宿生を受け入れられるでしょう。昨年、依頼した教師3名の内1名だけが確保されました。彼は学期のかなり遅くに来たために、彼の赴任は、当校の増大に大きな影響をもたらしませんでした。しかしながら、ロウ医師（注1）が教師陣へ加わることで、次学期には学校の補強がうながされるだろうと期待されています。学生に比較的高度な数学をやり遂げさせることのできる教師が1名、大いに求められています。彼は評価の高い大学か定評のあるカレッジの卒業生であるべきです。

—略—

熊谷で私たちの信徒によって開始されたもう一つのキリスト教学校を、ガーディナー氏とコール氏が数回訪れました。立教教会の一員であるトシノ氏と彼の友人数名によって、夜間学校も開始されました。夜間学校は、この会衆の有志の教師たちによって教えられています。この学校を開学した目的は、三一教会の学校と同じように、こうした手段によって若者たちを教会に連れてくることです。日曜日と木曜日の晩に両所で定期的に説教が行われています。

（注1） ヴィクター・マーシャル・ロウは、医師と聖職の資格で1888年5月15日に来日した（1888年5月17日付ロウ書簡）。

SCHOLARSHIPS IN THE FOREIGN FIELD.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.  
 Appropriation for 1888-89, \$600. Scholarships, each, \$40 per annum.  
 [Reopened October, 1886. Three or four new Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Lydia Mary Fay	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. James'	"Light Seekers," Christ Church, Warren, O.
Atonement	Church of the Atonement, Tenally, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
J. G. Webster	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Brownell Hall	Brownell Hall, Omaha, Neb., through Woman's Auxiliary.
Harriet Ives	Mrs. Gammell, Providence, R. I., through Woman's Auxiliary.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKIO, JAPAN.  
 Appropriation for 1888-89 (including support of Student Catechists) \$1,763.  
 Scholarships, \$70 per annum. [All taken.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial (Divinity)	Estate of Mrs. Chickering, Mass. (Endowed.)
"E. G. L." (In Memoriam)	"E. G. L." Pelham, N. Y.
Lenten Offering	Ballston Spa, N. Y.
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity, Young Ladies' Missionary Band, New York.
Incarnation, No. 1	Church of the Incarnation S. S., New York.
Incarnation, No. 2	
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary, Diocese of New Jersey.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
St. Martin's	St. Martin's S. S., Radnor, Pa.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.  
 Appropriation for 1888-89, \$1,200. Scholarships, each, \$40 per annum.  
 [No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Holmes	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Okeson Memorial	St. Paul's Sunday school, Norfolk, Va.
Bishop Manton Eastburn	"A Member," St. Paul's, Boston, Mass.
Anna J. Runney	Diocese of Pennsylvania, through Woman's Auxiliary.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
*ST. TIMOTHY'S SCHOLARSHIPS. [No new Scholarships taken.]	
Howard Duane Memorial	Mrs. R. B. Duane, New York.
Pinckney Henderson Adams (In Mem.)	Mrs. Frances C. Henderson, Orange, N. J.
Bishop B. H. Paddock	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng	St. James', "A Member," North Cambridge, Mass., thro' Wo. Aux.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.  
 Appropriation for 1888-89, \$1,000. Scholarships, each, \$40 per annum.  
 [No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church	Grace Church, Woman's Missionary Association, New York.
St. Thomas	St. Thomas', Ladies' Missionary Association, New York.
Bowman	"L." Chicago, Ill.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Delarue Kipling Howe	St. Luke's Sunday-school, Roselle, N. J.
Ann Ritchie	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris	Bible-class, Grace Sunday-school, Richmond, Va.
Edmund Guilbert	Church of the Holy Spirit, Elizabeth, N. J.
Gardiner	Diocese of Albany, through Woman's Auxiliary.
Bishop Gillespie	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns	Woman's Missionary Association, Norfolk, Va.
St. Mark's League	St. Mark's Friendly League, through Woman's Auxiliary.
A. B. W. Allen	Calvary S. S., Louisville, Ky.
St. Anne's	St. Anne's S. S., Lowell, Mass., through Woman's Auxiliary.
Incarnation	Church of the Incarnation S. S., New York.
The Rev. S. A. Clark Memorial	St. John's Sunday-school, Elizabeth, N. J.
Griswold	"A Family," St. Michael's, Bristol, R. I.
Trinity Church	Trinity Church Sunday-school, Waterbury, Conn.
Hilga Houghton	Christ Church S. S., Charlottesville, Va.
Kate McClellan	St. Peter's S. S., Baltimore, Md.

\*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokio.

157 1889年5月号 外国任地の奨学金。立教大学校、東京、日本。3頁。  
 訳出 3頁30行目～47行目。3頁最後の行〔原注〕。

立教大学校（男子）、東京、日本  
 1888-1889年の予算額1,200ドル、奨学金1人1年40ドル  
 [現在、これ以上の奨学金は必要ではない]

奨学金名	支援者
ウィリー・エドガー	ニューヨーク州ペラム、キリスト教会女性伝道協会を通じてロバート・エドガー夫人。
ホームズ	ニューヨーク州聖ルカ教会、ブロックポート、ダニエル・ホームズ氏。
オケソン記念	ヴァージニア州ノーフォーク、聖パウロ教会日曜学校。
モートン・イーストバーン主教	マサチューセッツ州ボストン、聖パウロ教会“会員”。
アンナ・J・ラムニイ	米国聖公会女性伝道補助会を通じてペンシルヴェニア教区。
メアリー・デインガーフ イールド・フー	ヴァージニア州アレキサンドリア、A・G・P・ドッジ夫人（とその兄弟）（部分寄付）。

英和学舎奨学金（原注）  
 [新規奨学金は全く採択されていない]

ハワード・デュエイン記念	ニューヨーク州、R・B・デュエイン夫人。
ピンクニー・ヘンダーソン・ アダムス（記念）	ニュージャージー州オレンジ、フランシス・C・ヘンダーソン夫人。
B・H・パドック主教	米国聖公会女性伝道補助会を通じてボストン聖パウロ教会の女性。
ホームズ	ニューヨーク州ブロックポート、メアリー・J・ホームズ夫人。

メアリー・テイング	マサチューセッツ州ノース・ケンブリッジ、 米国聖公会女性伝道補助会を通じて聖ヤコブ 教会“会員”。
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(原注) 1887年に、英和学舎は東京の立教大学校に合併された。

# THE SPIRIT OF MISSIONS.

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VOL. LIV.

JUNE, A. D. 1889.

No. 6.

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## *ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS*

AT ITS MEETING, TUESDAY, MAY 14TH, 1889.

— The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair) and Scarborough; the Rev. Drs. Reese, Eccleston, Satterlee, Huntington and Brown; and Messrs. Coffin, King, Mills, Chauncey and Marvin.

— Particulars were given of the sending of supplies to the Alaska mission, inclusive of a steam saw-mill worth about \$1,100 (without cost for freighting). The Board was informed that Colonel L. E. Knapp, the newly appointed Governor of Alaska, is an alumnus of the same college that the Rev. John W. Chapman was graduated from, and an intimate friend of his family. It is Gov. Knapp's purpose to promote the best interests of the government and of the people residing along the Yukon river. He contemplates efforts to promote facilities of communication with the distant portions of the territory.

— It was reported to the Board that full pledges had been made for the salary of the Rev. Mr. Gordon in Mexico, for a third year, and that his appointment therefore became effective on the 18th of April, under the action of the Board. Mr. Gordon has accepted such appointment.

— Communications were received from eight of the Bishops in the Domestic field with regard to matters pertaining to the missionary work in their respective jurisdictions, and such action was reached as was necessary. The subject of the appropriations for the next fiscal year for the Domestic field was referred to the Advisory Committee for consideration and report at the June meeting.

— Communications were submitted from all the Foreign Bishops, except the Missionary Bishop of Yedo, and from a number of the missionaries. It was stated that there had been some little delay about the completion of the Church of the Nativity, Wuchang, as it was found that the roof timbers were not heavy enough. These are to be replaced from imported lumber. A letter from the Rev. Victor M. Law, M. D., of Tokio, Japan, called forth much interest. He requested copies of various works written in answer to Spencer and Mill, or calculated to answer their sophistries and seductive logic. He stated that the works of these gentlemen were in the hands of many educated Japanese, and continues: "I have made the round of our dormitories in St. Paul's and find infidel books like a noisome pestilence pervading the school. Hucksters with a cart-load of books have been in the habit, until it was prohibited by the head-master when his

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attention was called to it, of coming into the St. Paul's grounds and peddling these books among others. The young men are perfectly willing to read works on the other side and frequently ask for them." The Board made an appropriation of \$50 from the income of the Jane Bohlen Fund to provide a supply of the books required for the library of St. Paul's School. The following list of books was ordered to be sent, and it was directed that it should be published in this magazine:

Le Conte (Joseph), Evolution and its Relation to Religious Thought.

Lectures on Religion and Science.

Baden-Powell (B. H.), Creation and its Records. A brief Statement of Christian Belief with Reference to modern Facts and ancient Scripture.

Ottley (H. B.), The Great Dilemma : Christ, His own Witness or His own Accuser.

Dawson (Sir J. W.), Modern Science in Bible Lands.

Curtis (Geo. Ticknor), Creation or Evolution? A Philosophic Inquiry.

Momerie (A. W.), Agnosticism.

Watson (Robt.), Gospels of Yesterday. Drummond; Spencer; Arnold.

Present Day Tracts, 10 vols.

Present Day Tracts, *Special Volumes* :

1. Non-Christian Philosophies of the Age;
2. Non-Christian Religions of the World;
3. The Higher Criticism;
4. Man in Relation to the Bible and Christianity.

Hughes (N. Collin), Genesis and Geology.

God in Creation and in Worship, 2 vols. in 1.

Christianity and Evolution, A Symposium.

Temple (Bp.), Relation between Science and Religion.

Tuck's Hand-book of Biblical Difficulties.

Ground's (Rev. W. D.) Examination of the Structural Principles of Herbert Spencer's Philosophy.

Pressensé's (E.) Study of Origins.

#### MISSIONS AMONG COLORED PEOPLE.

THE Commission on Work among the Colored People will hold its quarterly meeting in Washington, June 8th, to make appropriations for a new year. Bishop Dudley, chairman of the Commission, calls attention to the fact that \$10,000 will be required between the first of May and the first of September to meet the engagements of the year, and there ought to be much more than that sum to give the confidence which should be felt in advancing appropriations for a new year as the needs demand.

#### THE CHILDREN'S OFFERING.

It is too soon to make the comparison between the total of contributions from the children this year and other years; but we shall be surprised if this year does not show a considerable advance in the amount of contributions, as well as in the number of contributors. The impression of gain in the amount given and in the interest expressed, is forced upon us by reading the letters which have come with cheering words from every quarter of the Church. The children have enjoyed working and giving for missions, and there is encourage-

158 1889年6月号 理事会議事録の要約。1889年5月14日火曜日の当会議にて。205-206頁。

訳出 205頁23行目～24行目。205頁27行目～206頁30行目。

江戸の伝道主教を除き、全ての海外の主教とたくさんの宣教師たちから通信が提示された。

—略—

日本、東京の医師ヴィクター・M・ロウ師からの1通の書簡は、多くの関心を呼んだ。彼は、スペンサーやミルに答えを出す形で書かれた、あるいは、彼らの詭弁や魅惑的な論理に答えるように意図して書かれた、何部かの様々な研究書を求めた。彼は、こうした紳士たちの業績は多くの教養のある日本人たちの手の中にあつたと述べた。そして続けて次のように述べた。“私は立教の寄宿舎を見て回りました。そして、学校にはびこる有害な疫病のような不信な書籍を見つけています。校長の目に留まって禁止されるまで、大量の書籍を携えた行商人が、常習的に立教の校庭に来て、こうした書籍を他の人々に売り歩いていました。若者たちは、反対の側面の研究に目を向けることに意欲を示しており、ひんぱんに、それらを求めています。”理事会は、立教大学の図書館用に請求された書籍を提供するために、ジェイン・ボレン基金の収益から50ドルを割り当てた。次に記された図書目録は送付するよう指示されたものであった。それは、本誌に掲載されるように指示された。

(ジョセフ) レ・コンテ 『進化と宗教思想との関係—宗教と科学の講義—』  
ベイデン・パウエル 『創造とその記録—現代の出来事と古代聖典に関する  
キリスト教信仰の簡潔な声明』

H・B・オットレイ 『大きなディレンマ—キリストの証人と告発人』

J・W・ドーソン 『聖書の地における現代科学』

G・ティッカー・カーティス 『創造か進化か—哲学的研究』

A・W・モメリー 『不可知論』

ロバート・ワトソン 『昨日の福音書—ドラモンド、スペンサー、アーノルド』  
『現代トラクト全10巻』

『現代トラクト特別号』

1. 「今世紀の非キリスト教哲学」
2. 「世界の非キリスト教宗教」

### 3. 「高等批評」

#### 4. 「聖書とキリスト教に関連する人類」

N・コリン・ヒューズ 『創世記と地質学』

『創造と礼拝における神』全2巻の第1巻

『キリスト教と進化論—シンポジウム』

テンブル主教 『宗教と科学の関係』

『聖書の難題に関するタックのハンドブック』

W・D・グラウンズ師 『ハーバード・スペンサーの哲学の構造的原則の考察』

E・プレッセンス 『起源の研究』

*ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS*

AT ITS ADJOURNED MEETING, TUESDAY, OCTOBER 1ST, 1889.

THE following elected members were present: The Right Rev. Drs. Whipple, Tuttle, Doane, Whitaker, Niles, Lyman, Scarborough, Peterkin and Starkey; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Smith, Satterlee, Shipman, Huntington, Applegate and Nichols; and Messrs. Coffin, Stark, Vanderbilt, Low, Baldwin, King, Davies, Shoenberger, Chauncey and Brown. The following *ex-officio* members were present: The Right Rev. Drs. Morris, B. H. Paddock, Perry, Galleher, Whitehead, Walker and Thomas. Bishop Doane, Vice-President, took the chair, which he presently resigned to Bishop Tuttle.

— The Board took up first the business necessarily passed over at the previous session. Letters were submitted from all the Foreign Bishops and many of the missionaries abroad, together with their annual reports.

— In accordance with his own request, Dr. E. J. Tucker was authorized to return to his field in Africa; his wife remaining in this country for a time. The resolution of the June meeting appropriating \$2,000 for a stone house at Cape Mount was rescinded and a new appropriation in an amount not to exceed \$7,500 was made to erect five buildings at that station according to the plans before the Board, and contributions were invited from the Church toward meeting this very necessary expense. The buildings are to be of yellow pine, covered with corrugated iron, and are to replace the temporary buildings erected at Cape Mount in 1879, several of which have already fallen to pieces.

— Upon the announcement of the death of Mrs. Elliot H. Thomson the Board directed that its sympathy should be communicated to the Rev. Mr. Thomson, together with an assurance of its high appreciation of Mrs. Thomson's life and long-continued and faithful labors, and of his own extended and efficient service in China.

— Other action with regard to China and Japan was as follows: The Rev. Mr. Locke, at his own request, was authorized to return to his work at Hankow, China, his wife and family remaining in this country. An appropriation of \$450 was made for the building of an infirmary at St. John's College, Shanghai. An additional appropriation of \$1,500 was made to the Japan mission to enable the Bishop to rectify a mistake in the estimates received from the field, or for use for extensive repairs to the St. Paul's School building, as the Bishop might elect. An appropriation of \$2,000 was made for the purchase of a lot and the erection of a house for the Rev. Mr. Dooman at Nara, Japan; it being impossible to provide in any other way a suitable residence for the missionary.

— The Standing Committee on Trust Funds presented their report for the year, which will be printed in the usual volume of reports.

— The General Secretary was empowered to make arrangements for a reception to the General Convention in the parlors of the Academy of Music, the expense of the same to be met by contributions from members of the Board.

— An extra appropriation in the amount of \$500 for the present fiscal

year, was made, upon the urgent representation of the Bishop and Assistant Bishop of Minnesota, to be used for the salary of the Rev. Francis Willis, Jr., ministering to the Indians at Red Lake.

— Communications were received from Bishops Morris and Spalding informing the Board that respectively they had raised over \$10,000 within their jurisdictions, entitling the new dioceses of Oregon and Colorado each to \$10,000 from the Harold Brown Fund toward the endowment of their Episcopates.

— Communications were received from six of the Bishops in the Domestic field, with regard to the appointment of missionaries, their stipends, etc.

— The special committee on the Missions House reported, whereupon it was

*Resolved*, That this Board of Managers desires to convey to the Board of Missions its hearty approval and commendation of the design for the Missions House to be built upon the site purchased for the purpose in the city of New York, and hereby asks the earnest co-operation of the Board in a project of such great importance to the missionary work.

The action of the Board of Missions upon this subject is given below.

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#### MEETING OF THE BOARD OF MISSIONS.

ON the third day of the General Convention, Friday, October 4th, the House of Bishops and the House of Clerical and Lay Deputies met together in St. George's Church as the Board of Missions. The venerable Bishop Whipple, of Minnesota, occupied the chair, and beside him sat the Rev. Dr. Dix, President of the House of Deputies. After prayers and singing, the report of the Board of Managers for the three years past was presented and read by the General Secretary. The report of the Woman's Auxiliary was referred to a special committee, and the remainder of the report of the Board of Managers was also referred to a committee. The Board of Missions continued its sessions through the day, and subsequent meetings were held on October 7th, 13th, and 17th.

Nothing but the consideration of the missionary work is suffered to interrupt the regular proceedings of the two houses in separate session, and nothing is so worthy to bring them together as the meetings of the Board of Missions to take order for the extension of God's Kingdom, the building of the waste places, and the sending of the Gospel to the nations.

We note below the principal incidents of the meetings of the Board:

As a supplement to its report the Board of Managers sent a resolution to the Board of Missions, commending the design for a Church Missions House and asking from the Board of Missions co-operation in carrying it into effect. While the General Secretary was presenting this resolution to the Board and speaking upon it, the beautiful, large design was placed in front of the President's desk, in the sight of the whole body, and it remained there throughout the day. The Rev. Dr. Holland, of St. Louis, came to the rostrum, and in an eloquent speech, moved that the Board of Missions pledge its hearty co-operation in the project. The motion was seconded by Bishop Brewer in a thrilling address, and was unanimously adopted by the Board as follows:

*Resolved*, That this Board of Missions has heard with great satisfaction of the project, which has now taken form, to erect a Missions House in the city of New York for the home of the Domestic and Foreign Missionary Society, and most heartily approves of

159 1889年11月号 理事会議事録の要約。1889年10月1日火曜日の当会議にて。414-415頁。

訳出 414頁下から17行目。414頁下から13行目～下から7行目。

日本と中国に関するこの他の活動は次のようのものであった。

—略—

主教が任地から受け取った見積りの誤りを修正できるように、あるいは、主教が選択するかもしれない立教大学校の校舎の大修繕に充てるために、日本ミッションに対して追加で1,500ドルの予算が割り当てられた。2,000ドルの割り当て額は、日本の奈良のドゥーマン師用の家屋の用地購入と建設のためになされた。他のいかなる方法でも、彼に相応しい住居を提供するのは不可能であった。

*RESIGNATION OF BISHOP WILLIAMS.*

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Letter of the Bishops. It was a noble ending of the centennial Convention, which began with a grand service on Wednesday, October 2d, and was conducted throughout with a dignity, strength and ability, which were in every respect admirable.

The cordial good-will, uninterrupted through the series of debates in which men of differing views expressed their convictions with the utmost candor, is an evidence of a prevailing charity, full of promise for the future, as it is a sign of conscious strength in the present. The intermingling of representative men from various parts of the country, all animated by a common aim in seeking the Church's welfare, is one of the most valuable influences of these triennial meetings, and must tend to promote mutual understanding and harmony of mind and heart among those who are of the same household.

We do not remember any General Convention which has shown more of the spirit of true charity combined with earnestness of purpose than has this. Now for work, devoted, aggressive work in saving all men and enlarging the boundaries of the Kingdom. Let the stronger help the weaker, and all work together for the glory of God.

*RESIGNATION OF BISHOP WILLIAMS.*

THE resignation of the Right Rev. Dr. Channing Moore Williams, Missionary Bishop of Yedo, was received with great surprise. After due deliberation, and with a suitable expression of its appreciation of his long service, it was accepted by the House of Bishops on the 18th of October. No especial reason was assigned, but it is understood that the Bishop tendered his resignation because he was impressed with the belief that in the present wonderful progress of Japan toward western civilization a younger man should be at the head of the Church's mission.

Mr. Williams was appointed to the China mission at the close of 1855. He arrived in the field June 28th, 1856, and was ordained to the Priesthood by the senior Bishop Boone on the 11th of January, 1857. So great was his assiduity that he was able to preach in Chinese within two years from the date of his joining the mission. He was among the first to undertake direct preaching to the heathen at outlying points.

Aside from the missions of the Roman Church, the Rev. John Liggins and the Rev. Mr. Williams were the first missionaries who landed in Japan. They had both been connected with our China mission, and were appointed to open up this new work in 1859. After the Rev. Mr. Liggins returned to the United States in the following year Mr. Williams was left alone.

It may be said with all truth that Bishop Williams laid the foundation-stone of our mission in Japan, even as he has been the wise master-builder upon the beautiful spiritual edifice which has been rising, at first very slowly and recently much more rapidly, in which souls are builded together as living stones, the capstone of which will not be placed until it shall please God to fill up the number of His elect.

During his first years in Japan Mr. Williams had to learn the lesson that "they also serve who only stand and wait," as almost immediately after his

arrival edicts against Christianity were posted everywhere and in the strongest terms. During this time he occupied himself in translations of a portion of the Bible and Prayer Book and in preaching to the English residents in a church which they erected, the first in the empire. He baptized his first convert in February, 1866.

Having been elected Missionary Bishop of China and Japan in succession to Bishop Boone, he was consecrated in St. John's Chapel, New York, by the then Presiding Bishop, the Right Rev. Dr. John Henry Hopkins, on the 3d of October, 1866. He attended the first Conference of Bishops at Lambeth. Returning immediately to America, he sailed from New York for Chira, and arrived at Shanghai January 14th, 1868. Since then he has not visited the United States. During the following years the Bishop divided his residence and his labors between China and Japan until, in 1874, he was permitted to resign his jurisdiction in China, when his title was changed to that of the Missionary Bishop of Yedo.

The progress in Japan since that time has been increasingly rapid year by year, until public services are now maintained at fifty-two points and there are 833 communicants, and 323 persons were baptized during the last year alone. There are to day in the mission, nineteen Sunday-schools, four day-schools, and three boarding-schools, besides Trinity Divinity and Catechetical School at Tokio. In these schools are about 1,000 pupils.

At a missionary conference held in the city of Washington some years ago an address was delivered by a merchant, who had been for a long time the comptroller of the China mission, in which he used this language: "And what shall I say of the heroic Williams? I know of nothing in the life of Xavier to exceed the zeal and devotion, as yet unrecorded in song or story, of the Missionary Bishop of Yedo."

It is hoped that the invaluable services of Bishop Williams may be continued to the Japan mission for many years.

#### MISSIONARY JURISDICTION OF THE PLATTE.

THE Diocese of Nebraska having applied to the General Convention to accept and take under its care the western portion of the State of Nebraska, it was agreed by concurrent action of both houses to create the Missionary Jurisdiction of the Platte, to consist of that portion of Nebraska lying west of the counties through which the ninety-eighth degree of longitude runs.

#### ELECTION OF MISSIONARY BISHOPS.

THE House of Bishops elected the Rev. Edward Abbott, of Cambridge, Massachusetts, to succeed Bishop Williams as Missionary Bishop of Yedo, Japan, and the Rev. Anson R. Graves, of Minneapolis, Minnesota, as Missionary Bishop of the new Jurisdiction of the Platte, in Nebraska. Both of these brethren are to be congratulated upon the honor and responsibility which are thus put upon them, and they should have the fervent prayers of the faithful, that they may be guided to a right decision.

160 1889年11月号 ウィリアムズ主教の辞任。419-420頁。

訳出 419頁下から27行目～420頁29行目〔全文〕。

江戸伝道主教チャニング・ムーア・ウィリアムズ主教の辞任は、相当な驚きをもって受け取られた。十分な協議の後に、そして彼の長年にわたる奉仕に対する相応の感謝の念とともに、10月18日主教会によりそれは承認された。特にこれといった理由は示されなかったが、日本の西洋文明化に向けた、現在の素晴らしい発展のなかでは、より若い人材が教会のミッションの長となるべきであるとの所信を痛感し、彼が辞任を申し出たと理解されている。

ウィリアムズ氏は、1855年の年の瀬に中国ミッションの宣教師に任命された。彼は、任地に1856年6月28日に到着し、1857年1月11日にブーン・シニア〔一世〕主教（注1）によって、〔司祭に〕按手された。彼の勤勉さは相当なもので、彼がミッションに参加した日から2年以内に、彼は中国語で説教をできるようになっていた。彼は、辺境の拠点で異教徒に直接、説教をした最初の人物であった。

ローマの教会を別にすれば、ジョン・リギンズ師とウィリアムズ師が日本に上陸した最初の宣教師たちであった。彼らは、2人とも私たちの中国ミッションと関わっており、1859年にこうした新たな事業を開拓するよう〔遣日宣教師に〕任命された。翌年、リギンズ師が米国に戻った後、ウィリアムズ氏がひとり残った。

当初はゆっくりと、そして近年は急速な速さで立ち上げられている美しく崇高な組織の聡明な創設主任者として、ウィリアムズ主教が日本における私たちのミッションの礎を築いたのだと、確信を持って言える。そのなかで、生きる礎石として魂が共に形作られているが、その冠石は、それが神の選んだ者の数を満たし、神を喜ばせるまで、据えられることはないだろう。

日本での当初の数年間、ウィリアムズ主教は、“ただじっと待つ者も神に仕える”という教訓を学ばなければならなかった。というのも、彼が到着するとすぐに、キリスト教信仰に対する禁教令の高札が、あらゆるところに、そして最も激しい表現で掲げられたからであった（注2）。この時期彼は、聖書や祈祷書の一部の翻訳や、英国人たちが〔日本〕帝国に最初に建てた教会に通う英国人居住者への説教に専念した。彼は、1866年2月に最初の〔日本人〕改宗者に洗礼を施した。

彼はブーン主教の後任として中国と日本の伝道主教に選出され、1866年

10月3日に、当時の総裁主教ジョン・ヘンリー・ホプキンス主教によって、ニューヨークの聖ヨハネ教会で聖別された。彼は、第1回のランバースでの主教会議に出席した。アメリカにすぐに戻った後、彼はニューヨークから中国へ出帆し、そして1868年1月14日に上海に到着した。それ以来、彼は米国を訪れていない。それから数年の間、主教は、肩書きが変更されて、江戸の伝道主教となり、中国での管轄を辞すことが認められた1874年まで、中国と日本とのあいだで交互に暮らし、働いた。

そのときから、日本における進展は、年々ますます急速になっており、公式の礼拝は現在52の拠点で維持されるまでになった。そしてそこには833名の受聖餐者がおり、昨年だけで323名が受洗するまでに至っている。東京の三一神学校と伝道学校に加えて、ミッションには今日、日曜学校19校、通学校4校、寄宿校3校がある。約1,000名の生徒がそれらの学校にいる。

何年か前にワシントン市で催された伝道協議会で、長らく中国ミッションの経理担当管理者であったある実業家によって演説がなされた。そのなかで、彼はこうした言葉を用いている。“そして、勇敢なウィリアムズについて私は何を語るべきでしょうか。まだ唱歌あるいは物語には採録されていませんが、私はザビエルの生涯のなかに、江戸の伝道主教の熱意や信仰心を上回るものはなんら見つけることはできません。”

ウィリアムズ主教のかけがえのない奉仕が多年にわたり、日本ミッションに対して注がれ続けることが期待される。

(注1) ウィリアム・ジョーンズ・ブーン米国聖公会初代中国伝道主教。日本ミッション開設後は、初代中国・日本伝道主教。ウィリアム・ジョーンズ・ブーン二世(ジュニア)も、第四代中国伝道主教となっている。

(注2) 禁教令の高札は、ウィリアムズが日本に到着する以前から掲げられている。

there shall grow in their hearts a knowledge of missions and an interest in missions that mean for the coming generation "more and more" of the burning glow of missionary zeal.

The Missions House, to be built in New York, and for which we bespeak your definite subscriptions and generous gifts, besides its practical helpfulness, shall be an outward and visible sign to all of us of the inward and spiritual grace of harmony in Church sentiment, unity in Church aims, and loving sympathy in Church work.

One word more. If the missionary work of the Church is to be at its best, it must not depend upon the large gifts of a few of the rich. Please God, we humbly pray that such gifts may abound; but missionary giving is a duty and a privilege. It is twice blessed. It blesses him that gives and him that takes. Hence, we earnestly urge all parishes and pastors, all men and women and children, to take pains to give, each year, each one, something, out of gratitude to Christ, out of loyalty to the Church, out of honest self-respect in their own membership by Holy Baptism, to the Domestic and Foreign Missions of the Church—this, over and above and along with what is done for your own pastor, and parish, and diocese. Old maxims have their exceptions: you *can* do more than "one thing at a time." That wonderful statesman Nehemiah, was never more admirable or successful as patriot and soldier than when he and his "had a mind to work," and "every one with one of his hands wrought in the work, and with the other held a weapon." Dear brethren of the clergy and the congregations, if in this ambidextrous way you will work for home purposes and also for missions, can we not this year reach out to the result that would be a blessed one every way, namely, securing that our entire 4,600 congregations shall contribute to the Domestic and Foreign missionary work?

We commend you to God and His loving care. We pray you in Christ's Name, be just, and, in human speech, generous to His cause.

We are humbly and faithfully, your brothers,

DANIEL S. TUTTLE,  
HENRY Y. SATTERLEE, } Special Committee.  
WAGER SWAYNE,

MISSION ROOMS, Advent, 1889.

### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 12TH, 1889.

— THE Board convened for organization at the Mission Rooms. The General Secretary submitted a certified copy of the list of the members of the Missionary Council for the ensuing three years, and of the members of the Board of Managers of the Society, elected in General Convention in October. The following elected members were present: The Right Rev. Drs. Whitaker, Scarborough, Starkey and Rulison; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Smith, Satterlee, Shipman, Swope, Huntington, Applegate, Brown, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Mills, Cutting, Chauncey, Swayne and Brown. There were also present the following

*ex-officio* members: The Right Rev. Drs. Quintard, Morris, Perry, Seymour and Talbot. The Right Rev. Dr. Seymour was called to the chair, which he afterward resigned to the Right Rev. Dr. Perry.

— The General Secretary announced the death, at an early hour that morning, of Mr. John H. Shoenberger. A committee was appointed to prepare a suitable minute. This record will be found upon another page.

— Communications were submitted from the House of Bishops, announcing the acceptance of the resignation by Bishop Channing Moore Williams of the Missionary Jurisdiction of Yedo, Japan, on the 13th of October; and giving notice of the readjustment of the boundaries respectively of the Missionary Jurisdictions of Northern and Western Texas and of those of North and South Dakota. The General Secretary further gave notice that on the 23d day of October, upon the nomination of the House of Bishops, the House of Deputies elected the Rev. Edward Abbott of Cambridge, Massachusetts, Missionary Bishop of Yedo, and the Rev. Anson R. Graves, of Minneapolis, Minnesota, Missionary Bishop of the Jurisdiction of the Platte—the new jurisdiction set off by the House of Bishops, to consist of that portion of the State of Nebraska lying west of those counties through which the ninetieth meridian runs; and also read a letter from the Rev. Mr. Graves, stating that on the previous evening he had mailed to the Presiding Bishop his acceptance. By resolution the Treasurer was instructed to continue for the present, and at the same rate, the payment of the salary of Bishop Williams.

— The General Secretary presented the action of the General Convention with reference to the work of the Board of Managers, and a copy of the proceedings of the triennial meeting of the Board of Missions. The matters communicated from the Board of Missions were taken up *seriatim* and acted upon. With regard to the Enrolment Fund it was

*Resolved*: That the General Secretary be instructed to notify to the contributors of the Enrolment Fund now in the treasury of the Society the resolution concerning it adopted at the late meeting of the Board of Missions and, further, that the Treasurer be and he is hereby authorized to return any part thereof to the contributors which may be required to be returned.

*Resolved*: That the General Secretary be directed to append to the notification aforesaid the request to forward all moneys still in their hands to the general treasurer of the fund, subject to the foregoing conditions.

With regard to the Commission on Work among the Colored People, it was

*Resolved*: That the recommendation of the Board of Missions be complied with and appropriation be and hereby is made for the work of the Commission on Work among the Colored People at the annual rate of \$40,000, exclusive of "specials," from December 1st, 1889.

Question being raised with regard to the election of a commission on this work, to serve during the next triennium, the Bishop of Tennessee stated that the Rev. C. B. Perry had accepted an appointment in his diocese, whereupon it was

*Resolved*: Inasmuch as it has been stated that the Rev. C. B. Perry, now a member of the commission, is to receive pay from the commission as Archdeacon of Colored Work in Tennessee that the name of Mr. Perry be omitted from the commission, and that the Rev. W. C. Gray, D.D., of Nashville, Tennessee, be and hereby is elected in his room.

*Resolved:* That the present members of the commission be and hereby are reappointed.

In connection with the report of the Board on the Woman's Auxiliary, it was

*Resolved:* That an advisory committee be appointed by this Board, as recommended by the Board of Missions, with which the officers of the Woman's Auxiliary may confer and from which they may seek counsel.

The chair named as such committee: The Right Rev. Drs. Littlejohn and Starkey; the Rev. Drs. Dyer, Huntington and Satterlee; and Messrs. Vanderbilt and Mills.

— Communications were received from the Bishops of Colorado and Oregon with regard to the endowment funds of the Episcopates of those dioceses. Whereupon resolutions were adopted instructing the Treasurer to pay to the trustees of the episcopal funds of Oregon and Colorado respectively the amounts previously appropriated by the Board of Managers and the Board of Missions (\$20,000 to each), provided that he shall first receive a written opinion from Mr. Julien T. Davies, counsel for the Society, that all the conditions concerning the trust involved have been complied with. Meanwhile the Treasurer of this Society was authorized, by resolution, to continue the payment of the salaries of the Bishops of Oregon and Colorado.

— Communications were received from twelve of the Bishops in the Domestic field with regard to their appointments for missionary work, etc., and the approval of the Board was expressed.

— Bishop Tuttle, the Rev. Dr. Satterlee and General Swayne were appointed a special committee to prepare and publish to the Church the usual Advent and Epiphany Appeal.

— The standing and special committees of the last Board of Managers were continued one month, and the matters requiring consideration in the meantime were referred to them.

— The election of the officers of the Board was deferred until the meeting in December.

— The Rev. Drs. Hoffman and Huntington and Messrs. Mills, Chauncey and Swayne were appointed a committee who, acting with the Secretaries and Treasurer, should report to the Board such arrangements for the continuance of the publication of *THE SPIRIT OF MISSIONS* and of *THE YOUNG CHRISTIAN SOLDIER* as they may deem for the best interests of the Society.

— It was placed upon record that contributions had been received from members of the Board of Managers in sufficient amount to cover the cost of the entertainment and missionary meeting at the Academy of Music, New York, on the 10th of October last.

#### JOHN H. SHOENBERGER.

IMMEDIATELY upon the organization of the Board of Managers on the 12th of November, the General Secretary announced the death that morning of Mr. John H. Shoenberger, an honored member of the Board since February 13th, 1883. Bishop Scarborough, the Rev. Drs. Swope and Brown, and Mr. John A. King addressed the Board. These gentlemen, with Mr. Benjamin

161 1889年12月号 理事会議事録の要約。1889年11月12日火曜日の当  
会議にて。455-457頁。

訳出 456頁7行目～9行目。456頁20行目～22行目。

〔1889年〕10月13日に、日本の江戸の伝道管轄主教チャニング・ムーア・  
ウィリアムズによる辞任の承認を伝える通信が、主教会から提出された。

—略—

決議により、財務委員は、現状においては同額でウィリアムズ主教の俸給  
を支払い続けるように指示された。

## 英和記事表題

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
1	1859	2	Narrative of Rev. Mr. Syle's Visit to Japan.	82-91	87 頁 11 行目～ 88 頁 16 行目
2	1859	2	Letter from Dr. Williams. 〔Nagasaki, Sept. 30, 1858.〕	91-93	92 頁 16 行目～ 93 頁 20 行目
			サイル氏の訪日記。  ウィリアムズ博士からの書簡。 〔1858 年 9 月 30 日、長崎〕。		
3	1859	10	Japan. 〔Liggins, Nagasaki, Japan, May 26, 1859.〕	457-462	461 頁下から 10 行目～ 下から 4 行目
			日本。〔リギンズ、1859 年 5 月 26 日、長崎〕。		
4	1866	4	Editorial: Good News from Japan.	206-207	207 頁 11 行目～ 24 行目
			論説。日本からの朗報。		
5	1870	8	China.: From Bishop Williams. Persecution in Japan.	456-457	457 頁 22 行目～ 32 行目
			中国。ウィリアムズ主教から。日本における 弾圧。		
6	1872	6	Japan.: Translations-School.	358	358 頁 21 行目～ 34 行目
			日本。翻訳。学校。		
7	1872	7	Japan.: A Missionary and a Missionary Phy- sician Urgently Needed-Interesting Letter from the Rev. A. R. Morris.	423-426	425 頁 16 行目～ 27 行目
			日本。宣教師および宣教医各 1 名早急に求む A・R・モリス師からの書簡。		
8	1872	9	A Japanese Convert.	552-553	552 頁下から 2 行目～ 553 頁 14 行目
			ある日本人改宗者。		
9	1873	1	Epiphany Appeal of the Foreign Committee. 〔William H. Hare, Secretary and General Agent. Mission Rooms, 23 Bible House.〕	39-41	39 頁下から 6 行目～下 から 2 行目
			外国委員会の顕現日の訴え。〔外国委員会総 主事ウィリアム・H・ヘア、23 バイブル・ハ ウス・ミッション・ルーム〕。		
10	1873	5	Japan.: Letter from the Rev. J. H. Quinby. Osaka, Japan, February 16th, 1873.	316	316 頁下から 11 行目～ 下から 8 行目
			日本。J・H・クインビー師からの書簡。 1873 年 2 月 16 日、大阪。		
11	1873	6	Japan.: Letter from A. R. Morris. Osaka, Ja- pan, March 14th, 1873.	387-389	388 頁 7 行目～ 18 行目

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			日本。A・R・モリスからの書簡。1873年3月14日、大阪。		
12	1873	7	Japan. 〔The Extract from the Rev. G. D. B. Miller's Letter from Osaka, Japan, April 14, 1873.〕	447-448	448頁24行目～30行目
			日本。〔1873年4月14日、大阪。G・D・B・ミラー師書簡からの抜粋〕。		
13	1873	10	Japan.: Letter from Rev. A. R. Morris. Osaka, Japan, 10th July, 1873.	646-647	646頁23行目～647頁4行目
			日本。A・R・モリス師からの書簡。1873年7月10日、大阪。		
14	1873	12	Appendix C, Report of the Foreign Committee: The Japan Mission.	38-40	38頁下から7行目～39頁2行目 39頁9行目～10行目 39頁16行目～38行目
			外国委員会報告。日本ミッション。		
15	1873	12	Appendix K, Report on the Japan Mission, For the Year Ending June 30, 1873. 〔C. M. Williams, Missionary Bishop to China and Japan. Osaka, August 12th, 1873.〕	102-105	102頁1行目～103頁25行目 103頁下から11行目～104頁7行目 104頁下から15行目～下から7行目
			日本ミッション報告、1873年6月30日付年度末。〔中国・日本伝道主教C・M・ウィリアムズ。1873年8月12日、大阪〕。		
16	1874	5	Japan.: Extract from Bishop Williams' Letter. Yedo, February 21, 1874.	308-309	308頁下から4行目～309頁14行目
17	1874	5	Japan.: Letter from Rev. C. T. Blanchet. Yedo, February 20, 1874.	309-311	309頁下から2行目～310頁10行目
			日本。ウィリアムズ主教書簡からの抜粋。1874年2月21日、江戸。 日本。C・T・ブランシェー師からの書簡。1874年2月20日、江戸。		
18	1874	7	Japan.: Letter from the Rev. C. T. Blanchet. Yedo, Japan, April 6, 1874.	437-438	437頁下から9行目～最後の行まで
19	1874	7	Japan.: Letter from the Rev. C. H. Newman. Yedo, Japan, April 23, 1874.	438	438頁13行目～24行目
			日本。C・T・ブランシェー師からの書簡。1874年4月6日、江戸。 日本。C・H・ニューマン師からの書簡。1874年4月23日、江戸。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
20	1874	8	Japan.: Letter from Rev. J. H. Quinby. Osaka, Japan, May, 1874.	502-503	503 頁下から 8 行目～下から 5 行目
			日本。J・H・クインビー師からの書簡。1874年5月、大阪。		
21	1874	8	Japan.: Letter from Rev. C.T. Blanchet. Yedo, Japan, May 21, 1874.	504-506	504 頁 11 行目～ 27 行目
			日本。C・T・ブランシェー師からの書簡。1874年5月21日、江戸。		
22	1874	12	Board of Missions.: The Japan Mission.	763-766	763 頁下から 10 行目～764 頁 9 行目
			伝道局。日本ミッション。		
23	1874	12	Appendix K, Report on the Japan Mission, For the Year Ending June 30, 1874. [C. M. Williams, Missionary Bishop to China and Japan. Yedo, August 8, 1874.]	122-126	122 頁下から 18 行目～123 頁 2 行目 123 頁下から 15 行目～下から 13 行目
			日本ミッション報告、1874年6月30日付年度末。〔中国・日本伝道主教C・M・ウィリアムズ。1874年8月8日、江戸〕。		
24	1875	3	Japan.: Letter from Rev. J. H. Quinby. Osaka, Japan, December 15, 1874.	174-176	175 頁 1 行目～176 頁 14 行目
			日本。J・H・クインビー師からの書簡。1874年12月15日、大阪。		
25	1875	4	Japan.: Letter from Bishop Williams. Yedo, December 26, 1874.	245-246	246 頁 8 行目～15 行目
26	1875	4	Japan.: Letter from Rev. A. R. Morris. Osaka, Japan, January 7, 1875.	246-249	247 頁 1 行目～6 行目 247 頁下から 1 行目～248 頁 2 行目 248 頁 12 行目～17 行目 248 頁 21 行目～28 行目 248 頁下から 6 行目～最後の行まで
			日本。ウィリアムズ主教からの書簡。1874年12月26日、江戸。 日本。A・R・モリス師からの書簡。1875年1月7日、大阪。		
27	1875	6	Japan.: Extracts from the Rev. J. H. Quinby's Letter. Osaka, Japan, March '20, 1875.	388-389	388 頁下から 3 行目～389 頁 29 行目
			日本。J・H・クインビー師の書簡からの抜粋。1875年3月20日、大阪。		
28	1875	6	Japan.: Communication from the Rev. Mr. Quinby.	390-392	392 頁 12 行目～30 行目
			日本。クインビー師からの通信。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
29	1875	7	Japan.: Letter from the Rev. A. R. Morris. Osaka, Japan, April 10, 1875.	446-449	446 頁 21 行目～ 38 行目 447 頁最後の行～ 448 頁 4 行目
			日本。A・R・モリス師からの書簡。1875 年 4 月 10 日、大阪。		
30	1875	9	Japan.: Letter from the Rev. WM. B. Cooper. Yedo, Japan, June 12, 1875.	578-580	578 頁 18 行目～ 23 行目
			日本。WM・B・クーパー師からの書簡。 1875 年 6 月 12 日、江戸。		
31	1875	11	Bishop Williams' Report on the Japan Mission. For the Year Ending June 30, 1875. [C. M. Williams, Missionary Bishop of Yedo, having Jurisdiction in Japan. Yedo, August 10, 1875.]	712-716	712 頁 22 行目～ 36 行目 713 頁下から 26 行目～ 下から 9 行目
			日本ミッションに関するウィリアムズ主教の 報告。1875 年 6 月 30 日年度末。[日本の管 轄権を有する江戸伝道主教 C・M・ウィリア ムズ。1875 年 8 月 10 日、江戸]。		
32	1875	12	Report of the Foreign Committee: The Japan Mission.	783-784	783 頁 12 行目～ 19 行目 783 頁下から 7 行目～ 784 頁 3 行目
			外国委員会報告。日本ミッション。		
33	1876	4	Japan.: Letter from Rev. C.T. Blanchet. Yedo, Japan, Jan. 25, 1876.	215-216	216 頁 1 行目～ 4 行目
			日本。C・T・ブランシェー師からの書簡。 1876 年 1 月 25 日、江戸。		
34	1876	6	Japan.: Letter from the Rev. W. B. Cooper. Tokio (Yedo), March 23, 1876.	305-306	305 頁下から 15 行目～ 最後の行まで
			日本。W・B・クーパー師からの書簡。1876 年 3 月 23 日、東京（江戸）。		
35	1876	7	Japan.: Extract from Bishop Williams' Letter. Yedo, May 10, 1876.	355-356	355 頁下から 3 行目～ 356 頁 2 行目
			日本。ウィリアムズ主教書簡からの抜粋。 1876 年 5 月 10 日、江戸。		
36	1876	7	Japan.: Letter from the Rev. C.T. Blanchet. Yedo, Japan, April 25, 1876.	358-359	358 頁 9 行目～ 18 行目 358 頁下から 11 行目～ 下から 5 行目
			日本。C・T・ブランシェー師からの書簡。 1876 年 4 月 25 日、江戸。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
37	1876	11	Report of Rev. Clement T. Blanchet, For the Year Ending June 30, 1876-Residence, Yedo, Japan.	556-557	556 頁下から 12 行目～ 557 頁 8 行目
38	1876	11	Report of Rev. William B. Cooper. For the Year Ending June 30, 1876 - Residence, Yedo, Japan.	557	557 頁 21 行目～ 31 行目
39	1876	11	Report of J. H. Quinby and A. R. Morris, For the Year Ending June 30 1876 - Residence, Osaka, Japan.	557-558	557 頁下から 4 行目～ 558 頁 5 行目
			クレメント・T・ブランシェー師の報告。 1876 年 6 月 30 日年度末－江戸、居住。 ウィリアム・B・クーパー師の報告、1876 年 6 月 30 日年度末－江戸、居住。 J・H・クインビーと A・R・モリスの報告、 1876 年 6 月 30 日年度末－大阪、居住。		
40	1876	12	Report of Rev. Clement T. Blanchet, For the Year Ending June 30, 1876 - Residence, Yedo, Japan.	50-51	(50 頁 17 行目～ 30 行目) (50 頁 37 行目～ 44 行目) 50 頁 31 行目～ 36 行目
			クレメント・T・ブランシェー師の報告、 1876 年 6 月 30 日年度末－江戸、居住。		
41	1876	12	Report of J.H. Quinby and A.R. Morris, For the Year Ending June 30, 1876- Residence, Osaka, Japan.	53-55	(53 頁下から 21 行目～ 下から 13 行目) 54 頁下から 7 行目～ 55 頁 3 行目
			J・H・クインビーと A・R・モリスの報告、 1876 年 6 月 30 日年度末－大阪、居住。		
42	1876	12	Report on the Japan Mission. For the Year Ending June 30, 1876. [C. M. Williams, Missionary Bishop of Yedo.]	598-601	599 頁 10 行目～ 21 行目 599 頁下から 6 行目～ 600 頁 8 行目
			日本ミッション報告。1876 年 6 月 30 日年度 末。〔江戸伝道主教 C・M・ウィリアムズ〕。		
43	1877	3	Japan.: Destructive Fire in Yedo-Losses of the Mission and of the Missionaries. [Extract from Bishop Williams' Letter. TōKiō (Yedo), Japan, December 11, 1876.; Later Letter. TōKiō (Yedo), Japan, Decem- ber 26, 1876.]	150-151	150 頁下から 9 行目～ 151 頁最後の行まで
			日本。江戸における破壊的な火災－ミッショ ンと宣教師の損害。〔ウィリアムズ主教書簡 からの抜粋。日本、1876 年 12 月 11 日、東 京（江戸）。後続書簡。12 月 26 日〕。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
44	1877	3	Japan.: Letter from Rev. Clement T. Blanchet. Tokio, January 10, 1877.	152-154	152 頁 1 行目 ~ 154 頁 22 行目〔全文〕
			日本。クレメント・T・ブランシェー師からの書簡。1877年1月10日、東京。		
45	1877	11	Report of the Foreign Committee.: Japan.	590-592	590 頁 21 行目 ~ 30 行目 591 頁 1 行目 ~ 3 行目 591 頁 24 行目 ~ 34 行目〔原注〕
			外国委員会報告。日本。		
46	1878	3	Urgent Need of Re-Enforcements.: The Japan Mission.	156-159	157 頁下から 8 行目 ~ 最後の行まで
			再強化に対する差し迫った必要性。日本ミッション。		
47	1878	4	Japan.: Extract of a Letter from Bishop Williams. Tokio, January 7th, 1878.	213	213 頁左 11 行目 ~ 左 29 行目
48	1878	4	Japan.: Extract from Letters of Rev. I. K. Yokoyama. Tokio, January 1st, 1878.	213-214	213 頁右下から 2 行目 ~ 214 頁左 3 行目
			日本。ウィリアムズ主教からの書簡の抜粋。1878年1月7日、東京。 日本。I・K・横山師の書簡からの抜粋。1878年1月1日、東京。		
49	1878	11 12	Report of the Foreign Committee-Japan.: Report of the Rt. Rev. C. M. Williams, D.D. For the Year Ending, June 30th, 1878.	498-503	499 頁右下から 12 行目 ~ 右下から 5 行目 500 頁左 6 行目 ~ 左 15 行目 501 頁右 19 行目 ~ 右 35 行目
			外国委員会報告 - 日本。1878年6月30日付神学博士ウィリアムズ主教年度報告。		
50	1879	3	Japan.: Letter from the Rev. J. H. Quinby, Tokio, December 11th, 1878.	122-123	123 頁左 8 行目 ~ 左 22 行目
			日本。J・H・クインビー師からの書簡。1878年12月11日。		
51	1879	4	Japan.: Current Notes.	161-162	161 頁右下から 3 行目 ~ 162 頁左 11 行目
			日本。時事短信。		
52	1879	5	Scholarships in the Foreign Field.: Japan Mission.	211	211 頁 2 行目 ~ 21 行目
			外国任地の奨学金。日本ミッション。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
53	1879	7	Japan.: Letter from the Rev. T.S. Tyng, Osaka, March 22d, 1879.	282-283	282 頁左 16 行目～左 48 行目 282 頁右下から 6 行目～ 283 頁右 10 行目
			日本。T・S・ティンク師からの書簡。1879 年 3 月 22 日、大阪。		
54	1879	9	Japan.: From Letters of Rev. T. S. Tyng, Osaka, May 11th, 1879. [May 27th.]	354-355	354 頁右 23 行目～355 頁左 9 行目
			日本。T・S・ティンク師の書簡から。1879 年 5 月 11 日、大阪。〔5 月 27 日〕。		
55	1879	10	Japan.: From Report of the Rev. J. H. Quincy, Tokio Japan, July 17th, 1879.	391	391 頁左下から 8 行目～ 右 20 行目
			日本。J・H・クインビー師の報告から。1879 年 7 月 17 日、東京。		
56	1879	11 12	Report of the Foreign Committee-Japan.: Report of the Rt. Rev. C. M. Williams, D.D., Missionary Bishop of Yedo, Having Jurisdiction in Japan. [C.M. Williams, Missionary Bishop of Yedo, Tokio, June 30th, 1879.]	485-488	487 頁左下から 11 行目 ～右 14 行目
			外国委員会報告－日本。〔日本の管轄権を有する江戸伝道主教、神学博士 C・M・ウィリアムズ師の報告、1879 年 6 月 30 日〕。		
57	1880	3	Japan.: Letter from Bishop Williams, Tokio, January 3d, 1880.	99-100	99 頁左下から 6 行目～ 100 頁左 25 行目
58	1880	3	Japan.: From Letter of the Rev. A. R. Morris, Osaka, October 22d 1879.	100	100 頁右下から 20 行目 ～右下から 17 行目
			日本。ウィリアムズ主教からの書簡。1880 年 1 月 3 日、東京。  日本。A・R・モリス師の書簡から。1879 年 10 月 22 日、大阪。		
59	1880	5	Japan.	162-163	162 頁左下から 4 行目～ 右下から 7 行目
60	1880	5	Japan.: From Letters of the Rev. T. S. Tyng, Osaka, December 29th, 1879. [January 20th, 1880, February 9th.]	163-166	163 頁左 14 行目～164 頁右 12 行目 164 頁右 15 行目～右下 から 5 行目 165 頁左下から 23 行目 ～左下から 18 行目 166 頁左 17 行目～右 35 行目〔原注（163 頁左 下欄外）〕

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			日本。 日本。T・S・テイング師の書簡から。1879年12月29日、大阪。〔1880年1月20日、2月9日〕。		
61	1880	5	Scholarships in the Foreign Field.;Japan Mission. 外国任地の奨学金。日本ミッション。	173	173頁32行目～53行目
62	1880	6	Japan.: From Letter of the Rev. T. S. Tyng. Osaka, March 1st, 1880. 日本。T・S・テイング師の書簡から。1880年3月1日、大阪。	210-211	210頁左下から1行目～211頁左下から7行目
63	1880	7	Japan.: Letter from the Rev. John M'Kim. Osaka, April 12th 1880. 日本。ジョン・マキム師からの書簡。1880年4月12日、大阪。	245-246	246頁左14行目～左17行目
64	1880	8	Japan.: Letter from the Rev. A. R. Morris. Osaka, Japan. April 20th, 1880. 日本。A・R・モリス師からの書簡。1880年4月20日、大阪。	285	285頁左26、27行目
65	1880	8	Japan.: From Letter of the Rev. T. S. Tyng. Osaka, May 10th, 1880.	286-287	286頁右3行目～右11行目 287頁右3行目～右11行目
66	1880	8	Japan.: From Letter of the Rev. John M'Kim. Osaka, May 3d, 1880. 日本。T・S・テイング師の書簡から。1880年5月10日、大阪。 日本。ジョン・マキム師の書簡から。1880年5月3日、大阪。	287-288	287頁右27行目～右30行目
67	1880	9	Japan.: From Letter of the Rev. T. S. Tyng. Osaka, May 31st, 1880. 日本。T・S・テイング師の書簡から。1880年5月31日、大阪。	321-322	321頁右下から15行目～右下から10行目
68	1880	10	Japan.: Report of the Rev. T. S. Tyng. Osaka, June 24th, 1880. 日本。T・S・テイング師の報告。1880年6月24日、大阪。	361-362	361頁右22行目～362頁左14行目
69	1880	11 12	Report of the Foreign Committee.-Japan.: Statistics Japan Mission. 外国委員会報告。日本。日本ミッション統計。	458-459	459頁表

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
70	1880	11 12	Appendix to Foreign Committee's Report-A.: The Thirteenth Annual Report of the Missionary Bishop of Yedo. For the Year Ending June 30th, 1880. 〔C. M. Williams, Missionary Bishop of Yedo. Tokio, June 30th, 1880.〕	464-465	464 頁右下から 19 行目 ～右下から 10 行目 465 頁左 19 行目～左 44 行目
			外国委員会報告付属文書 A。江戸伝道主教第 13 回年次報告書 1880 年 6 月 30 日年度末。〔C・M・ウィリアムズ、東京〕。		
71	1881	1	Appropriations and Estimates.	27-29	28 頁 20 行目～30 行目 29 頁 16 行目～20 行目 28 頁下から 3 行目～下から 2 行目〔原注〕
			予算額と見積り。		
72	1881	1	Japan: From Report of the Rev. A. R. Morris. Osaka, June 22d, 1880.	42-43	42 頁右下から 27 行目～右下から 20 行目 42 頁右下から 2 行目～43 頁左 9 行目
73	1881	1	Japan: From Report of the Rev. J. H. Quinby.	43	43 頁左 35 行目～右 20 行目 43 頁右 33 行目～右 35 行目
74	1881	1	Japan: From Report of the Rev. John M' Kim, Osaka, July 2d, 1880.	44	44 頁右 27 行目～右 45 行目〔全文〕
			日本。A・R・モリス師の報告から。1880 年 6 月 22 日、大阪。 日本。J・H・クインビー師の報告から。 日本。ジョン・マキム師の報告から。1880 年 7 月 2 日、大阪。		
75	1881	2	Japan: From Letter of the Rev. A. R. Morris. Osaka. October 12th, 1880.	113-115	114 頁右 5 行目～右 15 行目
			日本。A・R・モリス師の書簡から。1880 年 10 月 12 日、大阪。		
76	1881	2	Woman's Work.: Letter from the Rev. Mr. Tyng. Osaka, Japan, September 13th, 1880.	121-124	122 頁右下から 10 行目～123 頁左 1 行目 123 頁左 19 行目～左 36 行目
			女性の事業。ティンギ師からの書簡。1880 年 9 月 13 日、大阪。		
77	1881	5	Scholarships in the Foreign Field: Boys' School, Tokio, Japan.	243	243 頁 12 行目～21 行目
			外国任地の奨学金。男子校、東京、日本。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
78	1881	6	Japan.: From Letters of the Rev. T. S. Tyng. Osaka, February 25th, 1881. [March 15th.]	276-277	277 頁左下から 9 行目～右 35 行目
			日本。T・S・ティンク師の書簡から。1881年2月25日、大阪。〔3月15日〕。		
79	1881	7	Board of Managers.: Statement.	291-292	292 頁 18 行目～ 26 行目
			理事会。声明。		
80	1881	7	Japan.: From Letter of Mr. J. M'D. Gardiner, Tokio, March 15th, 1881.	315-317	315 頁左下から 18 行目～ 316 頁右 9 行目
			日本。J・マクドナルド・ガーディナー氏の書簡から。1881年3月15日、東京。		
81	1881	9	Needs for Building Purposes.	377-378	377 頁右 6 行目～右 16 行目
			建設目的のための要求。		
82	1881	9	Japan.: From Letter of the Rev. A. R. Morris. Osaka, Japan, April 20th, 1881.	382	382 頁左 36 行目～左 39 行目
			日本。A・R・モリス師の書簡から。1881年4月20日、大阪。		
83	1881	11 12	Report of the Foreign Committee.-Japan.	520-522	521 頁左 18 行目～右下から 17 行目
			外国委員会報告。日本。		
84	1881	11 12	Appendix to Foreign Committee's Report-B: The Fourteenth Annual Report of the Missionary Bishop of Yedo, For the Year Ending June 30th, 1880. [C. M. Williams, Missionary Bishop of Yedo.]	527-529	528 頁左下から 18 行目～ 529 頁左 2 行目
			外国委員会報告付属文書 B。江戸伝道主教第 14 回年次報告、1880 年 6 月 30 日年度末。〔C・M・ウィリアムズ〕。		
85	1882	1	Japan.: Extract from the Report of the Rev. Arthur R. Morris. Osaka, October 7th, 1881.	34	34 頁左 25 行目～左 27 行目
			日本。アーサー・R・モリス師の報告の抜粋。1881年10月7日、大阪。		
86	1882	4	Woman's Work.: Letters from Japan. Tokio, January 21st, 1882. [Florence Pitman.]	157-158	157 頁右下から 16 行目～右下から 10 行目
			女性の事業。日本からの書簡。1882年1月21日、東京。〔フローレンス・ピットマン〕。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
87	1882	5	Japan.: Extract from Morris' Report to the Bishop for the Quarter Ending December 31st, 1881. Osaka, January 19th, 1882.	181-182	181 頁右下から 12 行目 ～ 182 頁左 3 行目 182 頁左 22 行目～左 28 行目
			日本。1881 年 12 月 31 日付モリス氏の主教宛季末報告からの抜粋。1882 年 1 月 19 日、大阪。		
88	1882	5	Scholarships in the Foreign Field.: Boys' School, Tokio, Japan.; St. Timothy's School (Boys), Osaka, Japan.	191	191 頁 13 行目～ 20 行目 191 頁 33 行目～ 36 行目
			外国任地の奨学金。東京の男子校、日本。英和学舎（男子）、大阪、日本。		
89	1882	6	Japan.: Extract from the Rev. A. R. Morris' Quarterly Report. Osaka, April 13th, 1882.	222-223	223 頁左 6 行目～左 9 行目
			日本。A・R・モリス師の季間報告からの抜粋。1882 年 4 月 13 日、大阪。		
90	1882	9	Japan.: Extracts from Letters. The Rev. Mr. Tyng writes: Osaka, June 19th.	347-348	347 頁左下から 34 行目 ～左下から 28 行目 347 頁左下から 14 行目 ～右下から 20 行目
			日本。書簡からの抜粋。ティング師が執筆。6 月 19 日、大阪。		
91	1882	11 12	Report of the Foreign Committee.: Appointment of Missionaries.	481-483	481 頁下から 19 行目～ 下から 18 行目
			外国委員会報告。宣教師の任命。		
92	1882	11 12	Report of the Foreign Committee.-Japan.	490-491	491 頁左 14 行目～左 22 行目 491 頁右 1 行目～右 17 行目 491 頁下から 2 行目〔原注〕
			外国委員会報告。日本。		
93	1882	11 12	Appendix to Foreign Committee's Report-B.: Annual Report of the Missionary Bishop of Yedo. For the Year Ending June 30th 1882. [C. M. Williams, Missionary Bishop of Yedo.]	496-497	496 頁左下から 7 行目～ 右 8 行目 496 頁右下から 8 行目～ 497 頁左 4 行目 497 頁左下から 24 行目 ～左下から 4 行目 497 頁右下から 12 行目 ～右下から 4 行目
			外国委員会報告付属文書 B。江戸伝道主教年次報告。1882 年 6 月 30 日年度末。〔C・M・ウィリアムズ〕。		

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94	1882	11 12	Report of the Foreign Committee.-Appendix G.: Statistics Japan Mission.	512	512 頁表〔原注〕
			外国委員会報告付属文書 G。日本ミッション統計。		
95	1883	1	Japan.: St. Timothy's School, Osaka.	54	54 頁左 15 行目～右 28 行目
			日本。英和学舎、大阪。		
96	1883	4	Japan.: Letter from the Rev. T.S. Tyng, Osaka, January 3rd, 1883.	186-188	186 頁左 12 行目～左 44 行目 188 頁右 13 行目～右下から 13 行目
97	1883	4	Japan.: From a Letter of Bishop Williams, Tokio, January 12th, 1883.	188-189	189 頁左 19 行目～左 25 行目
			日本。T・S・ティンク師からの書簡。1883 年 1 月 3 日、大阪。 日本。ウィリアムズ主教の書簡から。1883 年 1 月 12 日、東京。		
98	1883	5	Japan.: Notes of the Mission.	238-239	238 頁左下から 14 行目～左下から 6 行目
99	1883	5	Japan.: Letter From the Rev. T. S. Tyng, Osaka, February 2d, 1883.	239-240	239 頁右下から 13 行目～右下から 9 行目
			日本。ミッションの記録。 日本。T・S・ティンク師からの書簡。1883 年 2 月 2 日、大阪。		
100	1883	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokio, Japan.; St. Timothy's School (Boys), Osaka, Japan.	253	253 頁 2 行目～13 行目 253 頁 28 行目～30 行目
			外国任地の奨学金。 立教大学校 (男子)、東京、日本。英和学舎 (男子)、大阪、日本。		
101	1883	7	The Japan Mission.	329-334	333 頁 24 行目～27 行目
			日本ミッション。		
102	1883	8	Japan.: Notes of the Mission.	377	377 頁左下から 18 行目～左下から 3 行目
103	1883	8	Japan.: Notes of the Mission.	377-378	377 頁左下から 1 行目～378 頁左 15 行目
			日本。ミッションの記録。 日本。ミッションの記録。		
104	1883	9	Japan.: Notes of the Mission.	413-415	413 頁左下から 1 行目～右下から 17 行目
			日本。ミッションの記録。		

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105	1883	10	Japan.: From Report of the Rev. T. S. Tyng. Osaka, June 30th, 1883.	454-455	454 頁左 8 行目～左下から 7 行目
			日本。T・S・ティンク師からの報告から。1883年6月30日、大阪。		
106	1883	11 12	Report of the Foreign Committee.-Japan.	579-581	579 頁下から 10 行目～580 頁 13 行目 580 頁右下から 29 行目～右下から 26 行目 580 頁右下から 12 行目～右下から 5 行目
			外国委員会報告。日本。		
107	1883	11 12	Appendix to Foreign Committee's Report-B.: Annual Report of the Missionary Bishop of Yedo. For the Year Ending June 30th, 1883. [C. M. Williams, Missionary Bishop of Yedo.]	585-587	585 頁左 1 行目～左下から 15 行目 586 頁左 4 行目～左 18 行目
			外国委員会報告付属文書 B。1883年6月30日年度末、江戸伝道主教年次報告。[C・M・ウィリアムズ]。		
108	1884	1	Appropriations and Estimates.	31-34	32 頁下から 16 行目～下から 13 行目 33 頁下から 13 行目～下から 8 行目
			予算額と見積り。		
109	1884	1	Japan.: From Report on St. Paul's School. Tokio, Japan, August 11th, 1883. [J. McD. Gardiner.]	45-46	45 頁左 20 行目～46 頁右下から 25 行目〔全文〕 46 頁左下から 8 行目～左最後の行まで〔原注〕
110	1884	1	Japan.: Report on St. Margeret's School. Tokio, August 10th, 1883. To the Rt. Rev. C. M. Williams, D.D. [Florence R. P. Gardiner.]	47	47 頁左下から 32 行目～左下から 19 行目 47 頁右下から 15 行目～右下から 13 行目
			日本。立教大学校の報告から。1883年8月11日、東京。[J・マクドナルド・ガーディナー]。  日本。立教女学校の報告。1883年8月10日、東京。神学博士 C・M・ウィリアムズ主教へ。[フローレンス・R・P・ガーディナー]。		
111	1884	2	Japan. [The Rev. J. Thompson Cole.]	98	98 頁左 34 行目～左 45 行目
112	1884	2	Japan.: Out-Station Work. Osaka. [The Rev. John McKim.]	99	99 頁右下から 24 行目～右下から 20 行目

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			日本。〔J・タムスン・コール師〕。 地方のステーション事業、大阪。〔ジョン・マキム師〕。		
113	1884	3	Japan.: Notes of the Mission.	142-143	142 頁左下から 10 行目 ～ 143 頁左 6 行目 143 頁右下から 21 行目 ～最後の行まで
			日本。ミッションの記録。		
114	1884	4	Great Need of Additional Missionaries in Japan.	188-189	188 頁 1 行目～ 23 行目
			日本における追加宣教師に対する大いなる必要性。		
115	1884	5	Scholarships in the Foreign Field: St. Paul's (Boys') School, Tokio, Japan.; St. Timothy's School (Boys), Osaka, Japan.	259	259 頁 2 行目～ 16 行目 259 頁 34 行目～ 36 行目
			外国任地の奨学金。立教大学校(男子)、東京、日本。英和学舎(男子)、大阪、日本。		
116	1884	6	Japan.: Letter from the Rev. E. R. Woodman, Tokio, March 26th.	302-303	302 頁右下から 6 行目～ 303 頁左 2 行目 303 頁右下から 32 行目 ～右下から 28 行目 303 頁右下から 20 行目 ～右下から 11 行目
			日本。E・R・ウッドマン師からの書簡、3月26日、東京。		
117	1884	7	Japan.: St. Paul's (Boys) School and Trinity Divinity School.	351	351 頁左 18 行目～右 22 行目〔全文〕
118	1884	7	Japan.: From Letter of the Rev. T. S. Tyng, Osaka, April 7th.	351-353	351 頁右 26 行目～ 353 頁左 9 行目
			日本。立教大学校(男子)と三一神学校。 日本。T・S・ティンク師の書簡から。4月7日、大阪。		
119	1884	8	Japan.: Notes of the Mission.	394-395	395 頁左 13 行目～左 16 行目 395 頁左下から 24 行目 ～左下から 5 行目
120	1884	8	Japan.: From Letter of the Rev. T. S. Tyng. [Osaka, May 11th.]	395-397	395 頁左下から 2 行目～ 右 7 行目 397 頁左 10 行目～左 14 行目
			日本。ミッションの記録。 日本。T・S・ティンク師の書簡から。〔5月11日、大阪〕。		

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121	1884	9	Japan.: From Letters of the Rev. T. S. Tyng. Osaka, May 27th. [June 24.]	437	437 頁左 22 行目～左 24 行目 437 頁右 10 行目～右 18 行目 437 頁右下から 5 行目～最後の行まで
			日本。T・S・ティンク師の書簡から。5月27日、大阪。〔6月24日〕。		
122	1884	10	Japan.: From Letters of the Rev. T. S. Tyng. Osaka, May 27th.	478	478 頁左 9 行目～左下から 13 行目 [全文]
			日本。T・S・ティンク師の書簡から。5月27日、大阪。		
123	1884	11 12	Report of the Foreign Committee.-Japan.	609-611	609 頁中段 609 頁左下から 14 行目～右下から 7 行目 610 頁左 26 行目～左 42 行目 610 頁左下から 6 行目～右 6 行目 610 頁右 11 行目～右 15 行目 610 頁右下から 15 行目～最後の行まで 611 頁左 8 行目～左 27 行目
			外国委員会報告。日本。		
124	1884	11 12	Appendix to Foreign Committee's Report-C.: Annual Report of the Missionary Bishop of Yedo. For the Year Ending June 30th, 1884. [C. M. Williams, Missionary Bishop of Yedo.]	615-617	615 頁左 24 行目～左 29 行目 615 頁左下から 9 行目～左下最後の行まで 616 頁左 2 行目～左 31 行目
			外国委員会報告付属文書 C。江戸伝道主教年次報告。1884 年 6 月 30 日年度末。〔C・M・ウィリアムズ〕。		
125	1884	11 12	Appendix to Foreign Committee's Report-H.: Statistical Tables.; Statistics Japan Mission.	632	632 頁表 632 頁下から 7 行目～下から 3 行目 [原注]
			外国委員会報告付属文書 H。統計表。日本ミッション統計表。		
126	1885	2	Japan.: Report on St. Paul's School, From March 1st to June 30th, 1884. [J. McD. Gardiner.]	116	116 頁左下から 24 行目～右下から 15 行目 [全文]
127	1885	2	Japan.: Report on St. Paul's School, Tokio, To March 1st, 1884. [J. McD. Gardiner.]	116-119	116 頁右下から 10 行目～119 頁右 8 行目 [全文]

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			日本。立教大学校の報告。1884年3月1日から6月30日。〔J・マクドナルド・ガーディナー〕。 日本。立教大学校についての報告。1884年3月1日付。〔J・マクドナルド・ガーディナー〕。		
128	1885	3	Japan.: Notes of the Mission.	167-169	167頁左下から15行目 ～左下から7行目 167頁右下から9行目～ 右下から3行目
			日本。ミッションの記録。		
129	1885	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokio, Japan.; St. Timothy's School (Boys'), Osaka, Japan.	278	278頁2行目～11行目 278頁40行目～51行目
			外国任地の奨学金。立教大学校(男子)、東京、日本。英和学舎(男子)、大阪、日本。		
130	1885	6	Japan.: Letter from Mr. J. M. Gardiner.	332-333	332頁左下から6行目～ 333頁右5行目〔全文〕
			日本。J・M・ガーディナー氏からの書簡。		
131	1885	7	Japan. 〔T. S. Tyng.〕	379-380	380頁左5行目～左7行 目 380頁左37行目～右7 行目
			日本。〔T・S・ティング〕。		
132	1885	9	Japan.: Report of the Rev. J. T. Cole. For the Year Ending June 30th, 1885. Tokio, June 30th, 1885.	482	482頁右25行目～右43 行目〔全文〕
			日本。J・T・コール師の報告。1885年6月30日年度末。1885年6月30日、東京。		
133	1885	9	Japan.: From Report of Mr. J. H. Molineux. Tokio, June 26th, 1885.	486-487	486頁右下から9行目～ 487頁左39行目〔全文〕
134	1885	9	Japan.: Report of Miss Verbeck. Tokio, July 1st, 1885.	487	487頁左下から20行目 ～左下から15行目
135	1885	9	Japan.: From Report of Miss E. Williamson. Tokio, June 30th, 1885.	487	487頁右23行目～右29 行目
			日本。J・H・モリーニュ氏の報告から。1885年6月26日、東京。 日本。ミス・フルベッキの報告。1885年7月1日、東京。 日本。ミス・E・ウィリアムソンからの報告。1885年6月30日、東京。		

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136	1885	10	Japan.: Report of the Rev. Henry D. Page. Tokio, June 30th, 1885.	526	526 頁左 20 行目～右 29 行目〔全文〕
137	1885	10	Japan.: Letter from Mrs. F. W. Harrell. Tokio, June 30th.	527	527 頁右 36 行目～右 45 行目
			日本。ヘンリー・D・ページ師からの報告。1885年6月30日、東京。 日本。F・W・ハレル夫人からの書簡。1885年6月30日、東京。		
138	1885	11 12	Report of the Foreign Committee.-Japan.	644-647	644 頁中段。 645 頁左 21 行目～右下から 5 行目 647 頁左下から 15 行目～右 25 行目
			外国委員会報告。日本。		
139	1885	11 12	Appendix to Foreign Committee's Report.-E.: Annual Report of the Missionary Bishop of Yedo. For the Year Ending June 30th, 1885. [C. M. Williams, Missionary Bishop of Yedo.]	658-661	658 頁左 9 行目～左 25 行目 659 頁右 18 行目～右下から 6 行目
			外国委員会報告付属文書 E。江戸伝道主教年次報告。1885年6月30日年度末。〔C・M・ウィリアムズ〕。		
140	1885	11 12	Appendix to Foreign Committee's Report-I.: Statistics Japan Mission.	682	682 頁表 682 頁下から 11 行目～最後の行まで〔原注〕
			外国委員会報告付属文書 I。日本ミッション統計。		
141	1886	1	Foreign Missions.: Announcements.	16	16 頁右下から 13 行目～右下から 9 行目
			海外ミッション。告知。		
142	1886	2	Japan.: Baptisms by the Bishop.; Mr. M'Kim's School; St. Timothy's School. Osaka.	62-63	62 頁左下から 17 行目～63 頁左最後の行まで
			日本。主教による洗礼。マキム氏の学校。大阪英和学舎。		
143	1886	4	Japan.: Mr. Tyng's Proposed Vacation.	139	139 頁左下から 16 行目～右下から 12 行目
			日本。ティンク氏が願い出た休暇。		
144	1886	5	Announcements.: The Instruction in St. Paul's School, Tokio. [J. McD. Gardiner.]	178-179	178 頁右下から 35 行目～右下から 26 行目 178 頁左下から 23 行目～179 頁右下から 10 行目〔全文〕

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			告知。東京の立教大学校での指導。〔J・マクドナルド・ガーディナー〕。		
145	1886	5	Scholarships in the Foreign Field: St. Paul's (Boys') School, Tokio, Japan.; St. Timothy's (Boys') School, Osaka, Japan.	3	3頁9行目～21行目 3頁下から13行目～最後の行まで〔原注〕
			外国任地の奨学金。立教大学校(男子)、東京、日本。英和学舎(男子)、大阪、日本。		
146	1886	6	Woman's Work: Christian Teaching in Japan: From Letter of the Rev. H. D. Page.	227-228	227頁左18行目～228頁右16行目〔全文〕
			女性の事業。日本におけるキリスト教教育。H・D・ページ師の書簡から。		
147	1886	10	Japan: Bishop Williams' Report for 1885-86. [C. M. Williams, Missionary Bishop of Yedo.]	375-377	376頁左10行目～377頁左9行目
			日本。1885-86年にかけてのウィリアムズ主教の報告書。〔江戸伝道主教C・M・ウィリアムズ〕。		
148	1887	3	Foreign Missions: Japan: Progress in the Jurisdiction; Opportunities for Teaching.	110	110頁左10行目～右18行目
			海外ミッション。日本。管轄地における進歩。教育のための機会。		
149	1887	5	Scholarships in the Foreign Field: St. Paul's (Boys') School, Tokio, Japan.; St. Timothy's (Boys') School, Osaka, Japan.	3	3頁15行目～25行目 3頁下から12行目～最後の行まで
			外国任地の奨学金。立教大学校(男子)、東京、日本。英和学舎(男子)、大阪、日本。		
150	1887	6	Foreign Missions: What St. Paul's School, Tokio, Ought to Be. [Mr. J. McD. Gardiner.]	227-228	227頁左1行目～228頁右24行目〔全文〕
			海外ミッション。東京の立教大学校はいかにあるべきか。〔J・マクドナルド・ガーディナー氏〕。		
151	1887	10	Foreign Missions: Annual Report of the Missionary Bishop of Yedo for 1886-87. [C. N. [M.] Williams, Missionary Bishop of Yedo, Tokio, August 10th, 1887.]	383-385	383頁左1行目～383頁右12行目 383頁右下から4行目～384頁左24行目 384頁左下から12行目～右17行目 385頁右1行目～右最後の行まで
			海外ミッション。1886-87年の江戸伝道主教年次報告書。〔C・M・ウィリアムズ、1887年8月10日、東京〕。		

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152	1887	12	Foreign Missions.: Japan.; Recent Confirmation.; Needs of St. Paul's School, Tokio.	504-505	504 頁左 2 行目～左 13 行目 504 頁右 8 行目～ 505 頁右 8 行目
			海外ミッション。日本。先般の堅信式。東京の立教大学校の要求。		
153	1888	2	Foreign Missions.: Japan: Many Baptisms at Tokio.	68	68 頁左下から 21 行目～左下から 6 行目
			海外ミッション。日本。東京、多数の洗礼。		
154	1888	3	Foreign Missions.: A Missionary Tour Through Southern Dioceses. [E. R. Woodman, Charleston, S. C., February 9th, 1888.]	101-102	101 頁左 1 行目～左 15 行目 102 頁左 22 行目～右 27 行目
			海外ミッション。米国南部諸教区伝道旅行。[E・R・ウッドマン、1888年2月9日、サウスカロライナ州チャールストン]。		
155	1888	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokio, Japan.	3	3 頁 22 行目～ 40 行目 3 頁最後の行〔原注〕
			外国任地の奨学金。立教大学校、東京、日本。		
156	1888	10	Foreign Missions.: The Last Year in the Japan Mission. [C. M. Williams, Missionary Bishop of Yedo.]	392-395	394 頁左 9 行目～左 34 行目 394 頁右下から 16 行目～右下から 5 行目
			海外ミッション。日本ミッションの昨年。[江戸伝道主教 C・M・ウィリアムズ]。		
157	1889	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokio, Japan.	3	3 頁 30 行目～ 47 行目 3 頁最後の行〔原注〕
			外国任地の奨学金。立教大学校、東京、日本。		
158	1889	6	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, May 14th, 1889.	205-206	205 頁 23 行目～ 24 行目 205 頁 27 行目～ 206 頁 30 行目
			理事会議事録の要約。1889年5月14日火曜日の当会議にて。		
159	1889	11	Abstract of Proceedings of the Board of Managers at its Adjourned Meeting, Tuesday, October 1st, 1889.	414-415	414 頁下から 17 行目 414 頁下から 13 行目～下から 7 行目
			理事会議事録の要約。1889年10月1日火曜日の当会議にて。		
160	1889	11	Resignation of Bishop Williams.	419-420	419 頁下から 27 行目～420 頁 29 行目〔全文〕
			ウィリアムズ主教の辞任。		

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161	1889	12	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, November 12th, 1889.	455-457	456 頁 7 行目～ 9 行目 456 頁 20 行目～ 22 行目
			理事会議事録の要約。1889 年 11 月 12 日火曜日の当会議にて。		

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