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２巻

（1890－1903）

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BISHOP HARE AND MEMBERS OF A CONVOCATION OF CLERGYMEN AND LAYMEN AT TOKYO, JAPAN.

1　1891 年 8 月号　ヘア主教と日本・東京における聖職信徒協議会の出席者

1891 年 5 月 31 日に東京の築地三一教会で開催された米国聖公会在日宣教師と米国系日本人聖職信徒による日本ミッション会議。同日 5 名の日本人が執事に按手された。ヘア主教は同年 3 月 30 日に来日した日本ミッション短期管轄の巡回特使。本文関連記事№ 21 注記を参照。



THE NATIVE DEACONS OF THE JAPAN MISSION.

2　1893 年 3 月号　日本ミッションの邦人執事

前列左から皆川佐吉（晃雄）、近重利澄、山辺久吉、後列左から杉浦義道、百木恵一、名出保太郎。百木以外の 5 人は、1891 年 5 月 31 日執事に按手されている（口絵№ 1）。本文の解説記事は№ 28。



3　1894 年 3 月号　東京・外国人居留地と米国聖公会ミッション資産

立教学校教授（元学長）ジェームズ・マクドナルド・ガーディナーによる築地居留地鳥瞰図。本文の解説記事は№ 47。



ST. PAUL'S COLLEGE, TOKYO, JAPAN.

4　1898年3月号　日本・東京・立教学校

1894年6月20日の東京大地震で倒壊した旧校舎の跡地に新築された、ガーディナー設計の立教学校。左側が寄宿舎、右側が教室や教員室を備えた「六角塔校舎」。本文の解説記事はNo.90。



FACULTY OF ST. PAUL'S COLLEGE, TOKYO, JAPAN.

5　1898 年 4 月号　日本・東京・立教学校教師陣

中央前列がセオドシウス・スティーヴンス・ティング立教学校元総理（1897 年 11 月にアーサー・ロイドを後任総理に任命）。前列右端から奈倉次郎、竹村惣吉、久保田富次郎。前列左端から林直方、市川勝太郎、地引順治。後方右端から染谷徳五郎、元田作之進、浅越金次郎。後方左端から鈴木一、大久保雄輔、左乙女豊秋、杉野直浩。本文の解説記事は№ 91。



THE BISHOPS, CLERGY, CATECHISTS AND CHORISTERS

6　1900 年 4 月号　主教、聖職、伝道師、および聖歌隊員

1900 年 2 月 2 日に東京の築地三一教会で開催された米国聖公会京都伝道教区（日本聖公会京都地方部）主教按手式の参列者。遣清宣教師シドニー・カトリン・パートリッジが初代京都伝道教区主教に着任した。本文の関連記事№ 136（注 2）を参照。



I. ONE OF THE DORMITORIES

7　1900 年 1 月号　寄宿舎のひとつ

立教学院（1899 年 11 月 7 日に改称認可）総理アーサー・ロイドの本文解説記事は№ 123。



II. THE DINING ROOM

8　1900年1月号　食堂

新築寄宿舎の下にある食堂。立教学院総理ロイドの本文解説記事はNo. 123。



III. THE FACULTY

9　1900 年 1 月号　教師陣

前方右端から 2 番目がロイド総理。前方左端から 3 番目が元田作之進中学校校長。総理ロイドの解説記事は№ 123。



IV. "ON THEIR BEST BEHAVIOR"

10　1900年1月号　彼らのとりわけ行儀のよい姿

総理ロイドの本文解説記事は№123。



V. ST. PAUL'S BOYS IN FENCING COSTUME

11　1900 年 1 月号　防具を身につけた立教の少年たち

総理ロイドの本文解説記事は№ 123。


THE REV. HENRY ST. GEORGE TUCKER, M.A

12　1903年6月号　修士ヘンリー・セント・ジョージ・タッカー師

1903年4月にロイドの後任として立教学院総理に任命されたタッカー。本文の紹介記事はNo. 145。


THE RIGHT REVEREND JOHN McKIM, D.D.

13　1903年8月号　神学博士ジョン・マキム師　東京主教

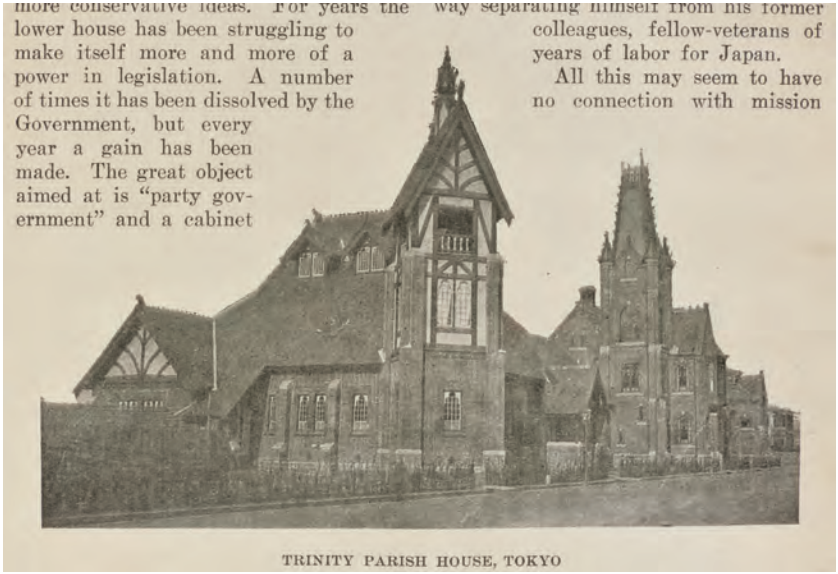
マキムは、初代江戸（日本）伝道主教ウィリアムズの後任として、1893年6月14日にニューヨーク聖トマス教会において東京主教に聖別された。マキムの主教按手に関する本文の関連記事は、No. 30、No. 31、No. 32、No. 36、No. 40を参照。



TRINITY CATHEDRAL, TOKYO

14　1903年8月号　東京三一教会

1889年12月1日、ウィリアムズの私財とガーディナーの設計で築地居留地39番に米国聖公会日本ミッションの美しい大聖堂が聖別された。聖別式の様子や教会の描写については、本文関連記事№2と№4を参照。『スピリット・オブ・ミッションズ』1890年3月号（米国聖公会文書館所蔵）には、三一教会の外観写真が掲載されている。


more conservative ideas. For years the lower house has been struggling to make itself more and more of a power in legislation. A number of times it has been dissolved by the Government, but every year a gain has been made. The great object aimed at is "party government" and a cabinet

way separating himself from his former colleagues, fellow-veterans of years of labor for Japan.

All this may seem to have no connection with mission

TRINITY PARISH HOUSE, TOKYO

15　1903 年 8 月号　東京三一会館

1894 年 6 月 20 日の東京大地震で損傷を免れた三一会館（築地三一教会の教区会館）は、倒壊した立教学校の校舎としてその後しばらく代用された（本文の関連記事はNo. 62、No. 63）。右手奥の三一神学校は、1889 年に購入された築地居留地 53 番に移転したのち、1892 年に新築された。


Outline Map Showing Dioceses of the American Church in Japan
At Stations underlined thus – Tokyo – foreign Missionaries are resident
Additional Stations and outstations at Kyoto
1. Otsu
2. Ueno
3. Kuwana
4. Yokkaichi
5. Tsu
6. Sakurai
7. Takata
8. Sakai
9. Kishiwada
10. Wakayama
11. Tanabe
12. Hashimoto
13 Gojo
14. Maidzuru
15. Myadzu
16. Hikone
17. Nagahama
18. Tsuruga
Lat 41½°N
Aomori
Hiyosaki
Hachinohe
Akita
Sea of Japan
Diocese of Tokyo (American)
Sendai
Fukushima
Wakamatsu
Mayebashi
Mito
Takasaki
Satte
Kumagaya
Kawagoe
Omiya
Oji
Urawa
TOKYO
Yokohama
Diocese of South Tokyo (English)
Pacific Ocean
Long. 135° E
Long. 140 20 E
Diocese of Osaka (English)
Kobe
Osaka
Nara
Kyoto
Otsu
Uji
Obama
Tsuruga
Hanazono
KYOTO (Japanese)
DIOCESE OF OSAKA
Lat 33½°N
50 100
Scale of Miles
N
S
Lat 33½°N

16　1903年8月号　米国聖公会日本伝道教区の概観図

英国教会系在日ミッションCMSの管轄地である北海道と九州を除いた日本本土のうち、米国聖公会系日本ミッション管轄地域を示した地図。米国系は、米英で二分された東京以北から東北地方最先端までの地域（東京伝道教区＝日本聖公会北東京地方部）と、二分された大阪を含む北陸から南紀までの関西圏（京都伝道教区＝日本聖公会京都地方部）を管轄した。英国系SPGは中部4県と房総半島を含む南東京伝道教区（日本聖公会南東京地方部）と、大阪・神戸（SPG系）から下関までの中国・四国（CMS系）地方（大阪伝道教区＝日本聖公会大阪地方部）を管轄した。この時点（1903年）で、米英聖公会系の日本伝道地は1894年以来、英国系2ミッションで4区、米国系ミッションが2区という管轄比率であった（なお、1912年に英国系管轄の南東京伝道教区から中部4県がカナダ聖公会管轄の中部伝道教区＝日本聖公会中部地方部として独立。また、1920年に米国系管轄の東京伝道教区から東北6県が米国系管轄の東北伝道教区＝日本聖公会東北地方部として独立し、日本における外国ミッション管轄区域は計8箇所となった。その後、1923年に日本人主教管轄区として東京教区と大阪教区が成立して、管轄区域は合計10箇所となるが、外国人管轄区域8箇所は、外国人が国外退去する太平洋戦争前夜までそのまま維持された）。

この地図が『スピリット・オブ・ミッションズ』に掲載された1903年の時点で、米国聖公会管轄の東京伝道教区内で外国人宣教師が定住するステーション（地図内の下線地名）は、東京から順に、王子、浦和、大宮、川越、熊谷、幸手、高崎、前橋、水戸、若松、福島、仙台、秋田、八戸、弘前、青森。米国系管轄の京都伝道教区内で外国人宣教師が定住するステーション（地図内の下線地名）は、大阪、京都、奈良、小浜、金沢（他に追加のステーションがいくつかあると地図に記されている）。その追加と地方のステーション（計18箇所）は、地図の番号順に、大津、上野、桑名、四日市、津、桜井、高田、堺、岸和田、和歌山、田辺、橋本、五条、舞鶴、宮津、彦根、敦賀であった。

ま え が き

本書は、米国聖公会伝道機関誌『スピリット・オブ・ミッションズ』のなかから、立教関係記事とその抄訳を収載したものの第２巻である。

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元学術調査員である。また、下訳全般の検証および追加記事の訳出は、福嶋雅彦センター派遣職員が担当し、翻訳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、注記、解題、訳出用語、凡例および監修など編集の全般は、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 2 巻は 1890 年～1903 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載した。

5　原文記事の「Brief Mention」などのなかで、日本ミッションに関係のない部分は、原文記事を途中でもカットした。

6　第 2 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。

7　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。

8　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章を「である」調に統一した。

9　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。

10　原文記事で人称代名詞のみで表記されている場合は、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 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。

17 本文中の小見出しは行数に算入した。

18 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「—」、二重線「＝」も行数に算入した。ただし、表の罫線は行数に算入していない。

19 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。

20 原文の( )、[ ]、“ ”、－ －の表記は、訳文では原則として、そのまま用いた。

21 原文の斜体表記と大文字連語は、訳文では「 」を用いた。

22 訳文中の訳者による表記は〔 〕を使用した。

23 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も略した。

24 訳文の数字は洋数字を用いた。

25 年号は原則として西暦を用いた。

用 語 表 記

組織（第２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理事会（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 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

聖アンデレ同胞会

St. Andrew's Brotherhood

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２巻）

スピリット・オブ・ミッションズ
Spirit of Missions（1890~1903）

理事会議事録
Proceedings of the Board of Managers（1890~1903）

理事会年会議事録（刊行冊子）
Annual Report of the Board of Managers of the Protestant Episcopal Church in the USA
（1890~1903）

米国聖公会総会誌 （1892~1901）
Journal of the General Convention

在日ミッション所属機関名（第２巻）

米国聖公会東京伝道教区〔＝日本聖公会北東京地方部〕
Missionary District of Tokyo

米国聖公会京都伝道教区〔＝日本聖公会京都地方部〕
Missionary District of Kyoto

（大阪）英和学舎
St. Timothy's School, Osaka

聖バルナバ病院
St. Barnabas' Hospital

照暗女学校（平安女学校：1894～）
St. Agnes' School

立教学校
St. Paul's School
St. Paul's College, Tokyo

立教学院
St. Paul's College, Tokyo

同志会
Church House in Tokyo
Student House in Tokyo

立教女学校
St. Margaret's School

（東京）三一神学校
Trinity Divinity School

（東京・築地）三一教会（大聖堂）
Trinity Church, Tokyo
Trinity Cathedral, Tokyo

聖ルカ病院
St. Luke's Hospital, Tokyo

解　題

大江　満

米国聖公会内外伝道協会（Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA）の組織と歴代総主事については、1885年までの変遷を前巻の解題で記した。半世紀以上対立関係にあった国内委員会（Domestic Committee）と外国委員会（Foreign Committee）が1885年に統廃合されることになり、1877年から3ヶ月毎に開催されてきた理事会（Board of Managers）が、米国聖公会の内外伝道を統括する毎月開催の実務機関となっている。外国委員会最後の総主事（Secretary and General Agent）ジョシュア・キンバー（Joshua Kimber）は、1883年に『スピリット・オブ・ミッションズ』（以下、SMと略称）の編集者となり、1885年に理事会副幹事（Associate Secretary）となった。理事会初代総幹事（General Secretary）に着任したウィリアム・S・ラングフォード（William S. Langford）は1897年7月に他界したため、1899年1月にジョン・W・ウッド（John Wilson Wood）が理事会交信主事に選出され、同年10月にA・S・ロイド（Arthur Selden Lloyd）が理事会総幹事に選出されて、両名は同年12月に着任した。

米国聖公会内外伝道協会の財政事情は、内外委員会が理事会に統廃合された1885年以降好転し、海外伝道も債務状態から脱却している。1874年に中国伝道の管轄から独立した日本ミッションは、1881年には中国に次いで2番目の寄金額を集め、1860年代まではアフリカに偏向していた米国母教会信徒の関心は東洋伝道にシフトされ、20世紀は完全に東洋伝道に期待する時代として幕開けした。アフリカ偏重であった海外伝道の支出額も、1871年から20年間は中国が最多支出額を得ており、1882年以降中国に次ぐ支出額を得ていた日本が、1889年以降は中国を抜き（記事№5、№13、№33、№43、№64、№80、№86、№101、№113）、20世紀に入っても最多支出額を受けていくことになる（記事№124、№129）。日本と中国の東洋伝道は米国聖公会の看板海外伝道地となったのである。

1889年10月に立教創立者であるチャニング・ムーア・ウィリアムズ（Channing Moore Williams）が日本伝道主教（正式名称は江戸伝道主教）

を辞任した（第1巻の最終記事№160、№161）のち、後継者の着任は難航した。米国の母教会から、エドワード・アボット（Edward Abbott：記事№6）、ウィリアム・S・ラングフォード（William S. Langford：記事№10）、ヘンリー・クリスチャン・スウェンツェル（Henry Christian Swentzel：記事№15（注2））、トマス・アレン・ティドボール（Thomas Allen Tidball：記事№25注記）の4人の候補者が次々に被選主教となったが、いずれも辞退されたため、後任主教として在日宣教師のジョン・マキム（John Mckim）が按手されたのは4年近く後の1893年6月であった（記事№30、№31、№32、№36、№40）。マキムはこのとき、江戸伝道主教のタイトルを東京伝道主教に変更している（記事№36（注1））。マキムは以後42年間、立教を含む米国聖公会在日ミッションの教育、医療、伝道事業を統轄する最高責任者となった。

1887年2月に米英聖公会ミッションが協働して創立された日本人教会の日本聖公会は、1894年の臨時総会と1896年の第5総会において地方部制を導入し、日本伝道地を米英ミッションで分割して管轄することになった。米国聖公会在日ミッションが管轄するのは、米国聖公会東京伝道教区（＝日本聖公会北東京地方部）と、1898年に米国聖公会で設置が認められて1900年2月に初代主教シドニー・カトリン・パートリッジ（Sydney Catlin Partridge）が着任した米国聖公会京都伝道教区（＝日本聖公会京都地方部）の2区域である（それぞれの範囲は、口絵№16とその解説を参照）。

英国教会第二代日本主教（1894年以降は南東京伝道教区主教）エドワード・ビカステス（Edward Bickersteth）が他界したのちは、日本聖公会最長老（按手順）の現任外国人主教は米国人マキムとなり、マキムは米国聖公会の在日ミッションの代表としてだけでなく、日本聖公会の総裁的存在として日本人教会をも主導していくことになった。

1889年2月11日、大日本帝国憲法が発布されると、1880年代までの明治前半の欧化主義の時代は終わりを告げ、国粋主義の時代が到来した。1883年5月に東京で開催された第3回全国基督信徒大親睦会では、毎年2、3割の信徒増加率から日本は近くキリスト教国になると信じられ、日本の都市で文明・開化の宗教として受容されていたキリスト教の教勢はピークに達していたが、憲法発布以降の明治後半は、キリスト教にとっては試練の時を迎えることになった。

憲法第28条で、信教の自由は認められたものの「安寧秩序ヲ妨ケス及臣民タルノ義務ニ背カサル限ニ於テ」という条件がついており、第3条では「天皇ハ神聖ニシテ犯スヘカラス」と規定されていた。憲法発布当日には、神官たちの間でキリスト教を国教にするとの誤解にもとづく風潮が流されていた文部大臣森有礼の暗殺事件が発生。1890年10月30日になると、ヨーロッパのキリスト教にかわる徳育の根本方針として作成された「教育勅語」が発布された。「教育勅語」はすべての教育機関に与えられたが、帝国大学や第一から第五までの高等中学校には、明治天皇「陸人」（むつひと）の署名のあるものが下付された。そこで生じたのが、内村鑑三の一高「不敬」事件である。1891年1月9日の天皇親署の「教育勅語」の奉読式において、第一高等中学校の嘱託教員であった内村鑑三の「教育勅語」への「奉拝」が、一部の参列者の目には十分な「低頭」として映らなかったことで、「不敬」の非難が生じ、内村が病気で意識不明のあいだに他人の手による辞職願が提出されて、事実上解雇された。帝国大学教授井上哲次郎は『教育ト宗教ノ衝突』（敬業社、1893年）を発表し、国家主義「教育」と「宗教」すなわちキリスト教とは衝突するものであると説いたため、1893年から翌年にかけて大論争が巻き起こったが、キリスト教側の議論は総じて、キリスト教は国家主義教育に背くものではない、との弁解が目立っていた（№143（注2）参照）。

こうした国粋主義の影響は立教学内にも及んだ。元田作之進『立教学院歴史』（1901）によると、学則があまりに外国的であり、学校運営も完全に外国人の手にあるため、生徒の希望が反映されていないと訴える運動が在学生のあいだから起こり、三一神学校の学生もこれを支援したのである。その生徒たちは小林彦五郎、大須賀（石井）亮一、早川喜四郎、松木（杉浦）貞二郎、岩佐琢蔵、阪井徳太郎らであり、神学生は名出保太郎、杉浦義道、皆川晃雄らである。彼らは、当時大阪泰西学館教頭の左乙女豊秋を立教の改革のために招聘することを協議し、杉浦義道が校長のガーディナー（James McDonald Gardiner）に交渉したところ快諾を得たので、大須賀亮一が大阪に出向いて左乙女にこれを要請し、1890年2月左乙女は副校長格の主監として立教に来任した。1890年10月、立教大学校の校名は立教学校に戻り、修業年限を尋常中学校3年から高等中学校2年に相当する普通科5学年とする改組がおこなわれ、外国人の担当科目は英語、英文学、世界歴史などに限り、そのほかは全て日本人教員が担当することになった（記事№11

(注 2)、№ 14)。こうして、外国人宣教師たちは立教から三一神学校での教育にシフトしていくのである（記事№ 19)。

1891（明治 24）年 8 月刊の『私立立教学校規則』によると、1880 年代の立教大学校時代の学科であった「聖書」が「倫理」に代わり、「基督教確証」が外されている。また、「立教学校教育の旨趣」では学校の目的からキリスト教主義という言葉が消えていた（以降の年度の『立教学校規則』も同様)。教師団のうち、外国人は校長ガーディナー（英文学、文典、修辞、英文)、ティング（心理学、道義学、英文)、エンマ・ウィリアムソン（英語)、エンマ・フルベッキ（英語）の 4 人。日本人は主監左乙女（倫理、訳解)、教頭木村駿吉（物理学、数学、天文学、地文学)、久保田富次郎（歴史、論理、経済、訳解)、浅越金次郎（数学)、市岡太次郎（化学、鉱物学、地質学)、河村九淵（動物学、植物学、生理学)、市川勝太郎（地理、訳解)、赤尾戒三（漢文学)、熊田鉄次郎（国文学、漢文学)、大久保雄輔（図書)、石黒行平（体操）の 11 人と、玉置角之助（舎監）である。

日本ミッション臨時管理任務を負った特使のウィリアム・ホバート・ヘア（William Hobart Hare：記事№ 15）主教が滞日中の 1892 年 2 月に開催された米国聖公会系聖職者会議に、校長ガーディナーと主監左乙女と教頭木村駿吉で構成する立教学校運営委員会は、立教の運営方針に関して木村が用意した質問書を提出した。それは、立教学校が神学校への入学に必要とされる教育のみを提供することを目指すべきか、一般生徒たちの要望に応えられるような幅広い一般教育を目指すべきかを問うものであった。そして、運営委員会が主張した後者の選択を聖職者会議は承認した（記事№ 24（注 4))。これにより、立教創立以来、第一の目的とされてきた前者の方針が否定されるものではなかった（記事№ 29）が、それのみを目指すのではなく、より幅広く一般教育を目指すという方向性に軌道修正されることになったのである。この質問書を作成した教頭の木村駿吉（記事№ 21（注 1))は、前述の内村鑑三「不敬」事件のとき、第一高等中学校教授だった人物である（当時、一高には木村、内村、中島力造の 3 人のキリスト教徒の教員がいたが、内村以外の 2 人は勅語奉戴式を欠席した)。

1893 年 6 月に第二代日本伝道主教（「江戸伝道主教」から「東京伝道主教」に改称）に按手されたマキムが同年 9 月末に日本に帰任する（記事№ 40）までの 4 年間、既述したように米国聖公会在日ミッションはトップが不在であった。初代日本伝道主教を辞任したウィリアムズは、按手などの主教任務

は続行した（記事№3）が、人事・財務などの組織管理業務は固辞したため、日本ミッション常置委員会がこれを代行していた（記事№6）。この間に立教の組織改革や方針変更や校長の交替がおこなわれたのである。米国聖公会はこの期間に特使ヘアを派遣したが、ヘアの訪日は1891年3月末から7月末までの4ヶ月間と、1892年1月末から3月末までの約6週間（途中に中国ミッションを訪問）という短期間であった（記事№24（注1））。記事№23によると、1892年7月1日には、ガーディナーの後任として立教の校長にT・S・ティング（Theodosius Stevens Tyng）が着任している。『立教学院八十五年史』（1960年、26頁）は典拠史料を示さずにティングの校長就任前にヴィクター・M・ロウ（Victor Marshall Law）が校長を1年務めたと記し、『立教学院百年史』（1974年、191 － 192頁）も脚注で確認史料不明としながら、「1891年9月から翌年7月」らしいというロウの校長在任説を踏襲しているが、ロウは1890年に解任されて（給与支払いは1891年1月1日まで）、1890年12月に帰米しており（記事№23（注1））、これは誤りであることが判明した（元田作之進『立教学院歴史』1901年では、ガーディナーからティングへの校長交替が正確に記述されている）。

1892（明治25）年9月～1893（明治26）年6月の『私立立教学校規則』によると、従来の普通科5学年にくわえ、少年科（2学年）が創設されている（記事№38）。教師団は、外国人が校長ティング（心理学、道義学）、W・D・コックス（修辞、作文）、エンマ・ウィリアムソン（英語）、S・S・スプレイグ（英語）の4人。日本人は主監左乙女（倫理、訳解）、教頭木村（物理学、数学、天文学、地文学）、高橋五郎（英文学）、久保田富次郎（歴史、論理、経済、訳解）、浅越金次郎（数学）、河村九淵（動物、植物、生理、鉱物、地質、化学）、市川勝太郎（地理、訳解）、赤尾戒三（漢文学）、地引順治（漢文学）、大久保雄輔（図書）、松下一郎（体操）の11人と、玉置角之助（庶務）である。

1893（明治26）年9月～1894（明治27）年6月の『私立立教学校規則』によると、前年度の少年科（2学年）は、幼年科（第1学年）と少年科（第2学年）に改称されている。教師団は、外国人が校長ティング（心理、道義）、ガーディナー（英文学、英語）、エンマ・ウィリアムソン（英語）、エンマ・フルベッキ（英語）、S・S・スプレイグ（英語）の5人。日本人は主監左乙女（英書訳読）、市川勝太郎（英書訳読）、地引順治（漢文、国文）、大久保雄輔（図書）、神山唯次郎（英語、英書訳読）、河村九淵（生物、生

理、地文、地質、鉱物、化学)、玉置角之助（漢文、事務員兼舎監)、高橋五郎（英文、判読)、園部寅吉（数学)、野田貞（物理、天文)、久保田富次郎(経済、歴史、論理)、松下一郎（体操)、赤尾戒三（漢文)、浅越金次郎（数学)、木村駿吉（「目下不在」）の 15 人であった。

1891（明治 24）年の濃尾大地震の被災者救済のために石井十次は岡山孤児院を開いたが、東京においても、大地震で孤児となった女児が人身売買の対象となることを知った当時立教女学校教頭の石井亮一が聖三一孤女学院を開設した（記事№ 30（注 1)、№ 34（注 1))。このなかに知的障害児がいたことから、石井は日本で最初の知的障害児教育を始め、1897 年に聖三一孤女学院は滝乃川学園と改称された。

濃尾大地震の 3 年後の 1894（明治 27）年 6 月 20 日に東京大地震が発生した。立教学校は倒壊、当時「漢文」教師で「事務員兼舎監」の玉置角之助が死亡し（記事№ 51、№ 53、№ 54、№ 55、№ 57)、「経済、歴史、論理」担当教師の久保田富次郎が負傷した（記事№ 54、№ 60)。三一会館は損傷を免れたものの、三一大聖堂は損壊、立教女学校とミッション家屋も損傷した（記事№ 54)。実は、この被災の 1 年前から立教学校の校舎は安全ではなく、取り壊されて新築する必要があると、東京府の建築士から指摘を受けていたのである（記事№ 37、№ 39)。このため、校長、主監、教頭で構成する立教学校運営委員会は、立教学校の 1892 年～1893 年度報告において(SM1893 年 9 月号)、校舎や寄宿舎などの新築と土地獲得のための資金援助を母教会に要請していた。これにともない立教がカレッジ事業を展開する必要性から、英語の校名をセント・ポールズ・スクールからセント・ポールズ・カレッジに変更したことにも言及している（日本語名称は「立教学校」のまま。記事№ 38、№ 41)。そして、マキム新主教の指示により、立教学校新築資金要請の特使として校長ティングが 1893 年 12 月に米国に派遣された（記事№ 45)。ティングは 1894 年 1 月末から 4 月末まで立教学校校舎の建築費募金の目的でニューヨークに滞在した（記事№ 45（注 1))が、伝道協会理事会は 1894 年 2 月 13 日の会議において、十分な特別献金が与えられれば別であるが、海外ミッションの一般寄金を立教学校新築のために提供する余裕がないとの声明を決議していた（記事№ 46)。元校長のガーディナーも同年 2 月に米国からの経済的支援を東京から要請したが（記事№ 48)、母教会はなかなかこれに応えることができなかった。1894 年 1 月号の SM は、1893 年 9 月～1894 年 9 月の海外ミッション予算額を掲載している

が、それによると、日本ミッションは海外任地のなかで最多額の7万ドル余りを得ていたのである（予算額の欄外に、立教からの要求額4万6千ドルが記されている。記事№43）。こうして、立教新築資金の支援要請が容易にかなえられないなか、1894年6月の東京大地震が発生してしまったのである。

1894年9月号のSMには、同年7月25日に開戦した日清戦争によって、外国人宣教師の安全が脅かされることはないとの前・米国国務長官ジョン・W・フォスターの見解が掲載されている（記事№58）。1894年は5月に日本聖公会臨時総会で地方部制の前身となる伝道区設置が決まって日本が英米主教管轄下に置かれることになり、6月に東京大地震が起こり、7月に日清戦争が始まった激動の年であった（記事№62）。1894年11月号のSMに掲載されたマキム主教の年次報告によると、同年秋には立教の新寄宿舎の計画と建築契約がなされているが、50名の生徒に対する立教学校の授業は、当面は三一会館を校舎にしておこなわれることになった（記事№62、№63）。

1894（明治27）年9月～1895（明治28）年6月の『私立立教学校規則』によると、前年度の幼年科と少年科に代わり補充科が設置され、またティングの発意により専修科が新設された（記事№71）。教師団は、外国人は校長ティング（道義学）、マリー・チーラルマン（ドイツ学）、ガーディナー（英文学）、リサ・ラベル（ドイツ学）、F・マックレー（ギリシア語）、エンマ・ウィリアムソン（英語）、スプレイグ（英語）の7人。日本人は主監左乙女（英書訳読）、園部寅吉（数学、舎監）、久米邦武（史学：記事№72（注1）（注2））、松本亦太郎（心理学）、松本文三郎（論理学）、市川勝太郎（英書訳読）、地引順治（漢文、歴史）、千葉之胤（「撃剣」）、河村九淵（図書、生理、生物、化学）、河島敬蔵（英書訳読）、高橋五郎（英書訳読）、久保田富次郎（経済、歴史）、赤尾戒三（漢文）、浅越金次郎（数学）、水島久太郎（物理、地文）、斎藤十一郎（法学講師）の16人という構成であった（これ以降の1890年代の『立教学校規則』は発見されていない）。

1894年12月には米国聖公会在日宣教師の機関誌（隔月刊行）『チャーチ・イン・ジャパン』（*THE CHURCH IN JAPAN*）が発刊され（記事№66）、同年から元SPG宣教師アーサー・ロイドが米国聖公会在日ミッション現地雇用の宣教師（無給）となった（記事№68注記）。翌1895年3月には、立教学校文学会の名で月刊誌『八紘』が創刊されている（記事№78。2年後の1897年3月に終刊）。同年6月号のSMは日清戦争終結を報じ（記事№70）、マキムの要請で、朝鮮ミッション開始のために杉浦義道が朝鮮に派遣

され、杉浦は将来朝鮮伝道を担う朝鮮人の少年２人を立教学校に特待生として入学させるため、２人を連れて日本に戻ったことが記されている（記事№71注記、№71、№73）。

日本聖公会による日本国内伝道は、日本聖公会を構成する各地方部が担っていたが、その諸地方部は英米いずれかの外国ミッション管轄下にあり、実質的に日本聖公会地方部主教である外国人（＝外国ミッションの伝道主教）が実権を握っていた。日本人が自主的に国内伝道を展開するために、1883年に日本人有志は日本人による独立伝道団の組織を発議し、翌年「大日本伝道会社」が結成されていた（その後「日本監督教会伝道会社」、1887年に「日本聖公会伝道会社」と改称）が、1891年の日本聖公会第３総会でCMSがこの日本聖公会伝道会社に補助金を拠出し始めると、日本人の自主的伝道は後退し、日清戦争終結後の1896年の日本聖公会第５総会では、日本聖公会伝道会社は「日本聖公会伝道局」と改称され、その伝道地は国内以外の「新領土又は海外」となり、日清戦争で割譲された台湾に伝道活動が限定されていったのである。日本人による自主的な国内伝道の展開は、こうして消失したのであった。1871年の廃藩置県後も日本に根強く残存していた旧藩単位のクニ意識は、日本が千年以上も政治的・文化的に劣位にあった中国（当時は清）との国際戦争（日清戦争）で勝利したことにより、日本では統一国家としての「国」と「国民」意識が芽生え始めていた。日本が国威発揚に酔いしれていたそのとき、日本聖公会の国内伝道地は英米ミッションの宗教的植民地と化していたのであった。マキムの要請による上記（記事№70、№71、№73）の朝鮮ミッション開始とそのための日本人（杉浦義道）派遣は、こうした文脈においてもとらえられるものである。

近代教育制度の整備を志向する日本は、1886年３月に帝国大学令を、同年４月には小学校令、中学校令、師範学校令を発令し、小・中学校をそれぞれ尋常と高等の２段階に分けて、尋常小学校―高等小学校―尋常中学校―高等中学校―帝国大学という関係を構築していた。1890年に立教大学校を改組して再出発した立教学校は、既述したように、おおよそ尋常中学校３年から高等中学校２年にあたる段階にあり、学校制度上は各種学校であった。しかし、高等中学校では外国語教育が重視されていたため、日常英語に接することが多いミッション・スクールの生徒は進学に有利であり、各種学校の立教学校においても上級学校（高等中学校）に進学することは可能であった。

ところが、1894 年に高等学校令が公布され、その入学資格が尋常中学校卒業の程度による（文部省訓令第 16 号）と規定されことにより、尋常中学校と高等学校との持続関係が確立することになった。このため、尋常中学校以外のルートに位置づかない各種学校からは、上級学校へ進学することができなくなったのである。また、1886 年改正の徴兵令により、正系の学校制度に位置づけられた私立学校には、公立学校と同様の兵役上の特権が与えられることになっていたため、各種学校のままでは兵役上の特権を受けられないのであった。

こうした状況に対応するため、ミッション・スクールの青山学院は 1896 年に予備学部を尋常中学部にあらため、明治学院普通学部も 1898 年に中学校令による尋常中学部に改組した。立教学校も 1896 年に、創立以来の慣行であった 9 月始業から 4 月始業に学年暦を移行し、立教尋常中学校と立教専修学校に改組している（『私立立教学校規則』〈1894 年 9 月～1895 年 6 月〉によると、立教学校は 1894 年 9 月に専修科を設置している：記事№ 72（注 3）、№ 76（注 1））が、立教尋常中学校は外国人居留地内にあったため、認可を得たのは 1898 年 4 月であった（記事№ 84（注 1）：なお立教専修学校は、他校と同様に各種学校の扱いのまま）。この認可により、立教尋常中学校の生徒は上級学校への進学の道が開かれることになり、校勢も 1897 年末統計時の 72 人から 1898 年 4 月後に 140 人と倍増している（1898 年 6 月 30 日付ロイド報告；記事№ 99）。また、この間の 1897 年には、中学校と専修学校にくわえて、神田に東京英語専修学校を開校し（前年度に立教学校内に新設されていた英語部が移転した各種学校：記事№ 79（注 1））、立教は 3 校体制となった。このうち、築地の立教専修学校と神田の東京英語専修学校の兼任校長はティングが務め、築地の立教尋常中学校の校長には左乙女が就任した。1897 年 10 月にティングが辞任し（記事№ 89（注 1））、同年 11 月末頃にはマキムによって後任にアーサー・ロイドが任命され（1897 年 12 月 17 日付キンバー宛マキム書簡：記事№ 68 注記、№ 89（注 2））、1898 年以降は 3 校を統括する立教学校（St. Paul's College）の総理（President）として、ロイドは立教の教育を主導することになった。

ところで、立教尋常中学校としての認可申請の段階（1896 年）で、「聖書」の教科が課程科目から外されたのには理由があった。中学校令にもとづく政府認可を得ることは、生徒にとっては有利な高等学校への受験資格や徴兵猶予の特典をもつことになる反面、学校側は授業時間内のキリスト教教育

の制限にしたがわなければならなかったからである。1896 年文部次官は当時の校長ティングに、聖書を「倫理」の授業の基礎にしてはならず、唯一認められるのは教育勅語であると語っていた。ロイドは立教学校総理就任直後の 1898 年 3 月末、こうした立教の学内事情に批判的見解を表明した。それは直前の同年 2 月に、京都の同志社において、徴兵猶予の特典を得るための中学校令への対応として、同志社の日本人関係者によって、徳育の基本としてきたキリスト教綱領が同志社から削除されるという問題が発生したからである。ロイドは、キリスト教学校の弱点を発見した文部省が全てのミッション・スクールにこうした条件を課すことを憂慮し、授業時間内でも立教がキリスト教教育の完全な自由を得るための闘志を当初はみせていた（1898 年 3 月 31 日付ロイド季刊報告：記事№ 97 ではこの部分は削除されている）。

だが 1898 年 10 月、明治政府は教育と宗教の分離を標榜する国家主義教育を打ち出した。それは、1894 年に日本と欧米間で調印された通商航海条約がその 5 年後の 1899 年に施行されるため、外国人居留地が撤廃されて外国人の「内地雑居」が可能となることで、キリスト教会や宣教師経営のミッション・スクールの国内流入を憂慮した仏教界からの反発と、それを支持する世論という状況が背景にあったことによるものであった。1898 年 10 月 12 － 14 日の第 2 回高等教育会議で公になった反外国人主義の動向を母教会に伝えたロイドは、立教への資金供与をしばらく控え、これは外国人宣教師が日本の学校教育に関与せず、直接の伝道活動に携わるようにとの神からのシグナルからもしれないと述べて、ミッション・スクールの終焉さえも明示した（1898 年 10 月 20 日付ロイド書簡）。

その半年後の 1899 年 4 月の第 3 回高等教育会議では私立学校令案（第 1 次案）が可決された。その中心は、私立学校設立資格を厳しく制限した第 9 条と、学内の宗教教育と宗教儀礼を禁止する第 17 条「小中学校高等女学校其他学科課程ニ関シ法令ノ規定アル学校及政府ノ特権ヲ得タル学校ニ於テハ、宗教上ノ教育ヲ施シ、又ハ宗教上儀式ヲ行フコトヲ得ス」であった。これに対しロイドは 1899 年 5 月の母教会宛書簡で、こうした反ミッション・スクール路線に立教は脅威にさらされているものの、悪感情による反論や抗議といった性急で不要な攻撃をせず、これまでと同じ方針を遂行し、どのような行動も起こす必要はないと思われると、冷静な対処を呼びかけた（1899 年 5 月 1 日付ロイド書簡。SM1899 年 7 月号掲載記事№ 105。この時点で初めてこの問題は SM 読者に明らかにされ、SM1899 年 10 月号掲載記

事№106の「論説」で詳説されている)。

この私立学校令案（第1次案）は、その後修正され、2ヵ月後の1899年6月21日に第2次案が閣議に提出されて、即日法典調査会に回付された。この第2次案で、第1次案の第9条を含む8か条は全文削除、第1次案の第17条を含む10か条が実質的修正をうけた。文部省が第1次案第17条を「宗教上ノ儀式ヲ行ヒ又ハ課程トシテ宗教上ノ教育ヲ施スコトヲ得ス」（第2次案第10条）と修正したことにより、宗教儀式は禁止されるが、宗教教育の禁止範囲は課程内にとどまり、課程外であれば、学内における宗教教育は禁止対象に含まれないことになった。この第2次案を審議した法典調査会は、修正された宗教教育禁止条項（第2次案第10条）をさらに全文削除して、1899年7月4日に法制局に回付した。だが、これに反発した文部省との交渉で、法制局は第10条を復活させることに同意するが、内務省が第10条の復活に同意しなかったため、第10条は7月11日に再び削除された。このため、削除された第10条の代わりに、第10条の趣旨を「文部大臣ヨリ訓旨」することになった。つまり、勅令である私立学校令からは宗教教育禁止条項は削除されるが、それは文部大臣訓令として発布されることになり、1899年8月3日に私立学校令と訓令は同時に発令されたのである（記事№109)。

ところが、公布されたこの訓令第12号は「一般ノ教育ヲシテ宗教ノ外ニ特立セシムルハ学政上最必要トテ依テ官立校公立学校及学科課程ニ関シ法令ノ規定アル学校ニ於テハ課程外タリトモ宗教上ノ教育ヲ施シ又ハ宗教上ノ儀式ヲ行フコトヲ許ササルヘシ」と宣言して、課程外の宗教教育までも禁止したのである（記事№109（注2))。訓令の対象は、文部省認可の私立学校におもおよぶため、政府認可を受けていた諸ミッション・スクールにっとっては深刻な問題であった。認可を継続しようとすれば、建学の精神であるキリスト教教育を断念しなければならず、その場合は母教会からの経済支援が絶たれることを覚悟しなければならなかった。認可を返上すれば、高等学校（卒業者のみ帝国大学入学資格）への受験資格と徴兵猶予という特典のない各種学校になるしかなく、その場合は確実な生徒数の激減とそれにともなう学校経営の不振を覚悟しなければならなかったからである。ミッション・スクールにとっては存続の危機であった。

訓令が発令された2週間後の1899年8月16日、青山学院、東洋英和、同志社、立教、明治学院、名古屋英和の6校代表者は東京に参集して、訓令

は信教の自由を侵す違憲であり、私立学校への宗教教育規制は不当であるとの反対声明（書記は元田作之進）を宣言した（記事№109）。それ以来、各派キリスト教学校代表者たちは、1899年10月2日、10日、21日、25日、28日、11月7日にわたり、樺山資紀文部大臣、奥田義人文部次官、山縣有朋総理大臣、岡田良平文部参与官ら政府要人に面会して陳情するが、事態は進展せず、ミッション・スクールの連合運動は12月には終息した。

各派の動向を概観すると、明治学院は1899年8月当初からキリスト教教育を堅持。青山学院は翌1900年3月まではキリスト教教育を止めて中学校を維持するが、それ以降は特典を返上してキリスト教教育を維持。同志社は訓令に抵触しないキリスト教教育をおこなうという、後述する立教と同じ路線を選択していたが、文部省から認可されなかった。結局、名古屋英和を含めたこの4校はキリスト教教育の維持を決め、認可を返上して各種学校となった。東洋英和は母教会のカナダ・メソジスト教会から廃校をうながされていたが、日本人設立者への名義変更と移転によりキリスト教と関係のない麻布中学校と、神学科中心の東洋英和とに分離し、後者は翌年閉校した。そして、立教は独自路線を歩んだ。

訓令12号発令の4ヶ月前の1899年3月末、立教尋常中学校は立教中学校への改称を申請し、政府認可校としての立場を維持していた。他方、米国聖公会内外伝道協会理事会は、1899年6月13日に「キリスト教が一定に教えられていないような外国任地関連のいかなる学校へも経費計上は辞退する」と決議していた（記事№109）。訓令発令2ヶ月前である。訓令公布と同時に書かれたマキムの報告によると、立教には4つの選択肢があった。第1は、宗教教育を断念して中学校令の認可を受けること。これによると、立教中学校はキリスト教教育を放棄した世俗化された学校となる。第2は、訓令に服することはできないとして問題化させること。これをとると反日的な外国人とみなされる危険がある。第3は、認可を返上して宗教教育を継続し、特典を失っても各種学校として存続させること。これをとると、生徒の大幅な減少が予想される。第4は廃校。マキムは、通学生は第1か第4の選択しかなく、寄宿生は学校とは別個に認可されるであろう寄宿舎においてキリスト教の影響をもたらすことが可能と考えていたが、今後の対応に関する最終判断は、マキムに勧告する立場にあるロイドを中核とする立教幹部にゆだねることにした（マキム1898~99年度報告）。

1899年8月19日、立教学院総理ロイド、チャールズ・H・エヴァンス、

元田（立教中学校校長は1899年8月に左乙女から元田作之進に代わった）の3名は、立教代表として東京府内務部第三課学務掛を訪問し、ロイド発案の陳情書を提出した。それによると、立教学校（St. Paul's College）は、立教中学校、東京英語専修学校、立教専修学校、寄宿舎の4部門から構成し、認可中学校では政府規定に反するためキリスト教教育はおこなわないが、神田の東京英語専修学校と築地の立教専修学校と寄宿舎ではキリスト教教育をおこなう。この3部門での宗教教育にくわえて、中学生には通り向かいにある築地三一教会（大聖堂）の平日礼拝を義務化する。立教中学校校長は、寄宿舎舎監としてキリスト教教育の責任者となる。この4部門を立教学校として登録すれば、立教中学校は政府認可を得ることができるか。また、おもに立教中学生が居住する寄宿舎での宗教教育を義務化し、中学校校長が同時に寄宿舎を管理しても、認可を保持できるか、という内容であった。これに対し第三課主任属後藤束は、この方針は可能であり、訓令を満たした学校として立教中学校を文部省に報告すると返答した。そのうえで、寄宿舎舎監の登録は立教中学校校長の名義ではなく、立教学校総理の名義にしなければならないかもしれないと言及した（記事№109）。さらに、元田は文部次官奥田との会見で、立教の運営方式に支障がないことを確信した。こうして、寄宿舎舎監名義の条件を調整した立教は、マキムによって立教中学校を「私立立教学院立教中学校」と改称する校名変更願を1899年10月27日に東京府に提出、樺山文部大臣から同年11月7日に認可され、立教学院（英名はSt. Paul's Collegeのまま）の名が誕生したのである。マキムは同年10月31日に樺山文部大臣と単独会見し、文部大臣がキリスト教教育を学校校舎内で始業前と放課後におこなってもよいと語ったことを母教会に伝えたことで（1899年11月6日付書簡：記事№112、№114）、これを受信した理事会は1899年12月1日の会議で、「訓令の認可のもとで学校経営を続行し、われわれの宗教を妥協せず、授業時間外にキリスト教教育を断念する意図がないと日本語で宣言すること」を条件として、立教学院の方針を最終的に認めたのであった（記事№112）。

立教学校は1880年代に正課であった「聖書」の科目に代わって1890年代からは「倫理」を授業していた。また、ロイドが力説するように、キリスト教教育や祈祷集会は寄宿舎でおこなわれており（記事№109、№110）、マキムが言及するように、礼拝は築地三一大聖堂でおこなわれていた（記事№114）。このように、立教が、従来から教室でキリスト教教育をしていな

かったと主張しえるような、他校と異なる宗教教育環境にあったこと、またロイドの提言により訓令に対して不要な反論や抗議をしないとの立教の方針が、政府認可を容易にしたおもな要因と思われる。

認可を得た立教は、マキムが1899年11月中旬に報告したように、過去10年来よりも多くのキリスト教教育が実施されていると報告され（1899年11月14日付書簡）、元田も教室や寄宿舎での多彩なキリスト教活動について年末に報告した（記事№117）ように、立教のキリスト教教育は以前よりも隆盛した（記事№123）。訓令発布前の1899年5月には210人となり（1899年5月1日付ロイド書簡：記事№105）、1898年1月のロイドの総理就任から1年4ヶ月で約3倍となっていた立教中学生は、訓令公布から1年後の1900年9月の新学期には、同年2月24日に立教中学校が徴兵猶予の特典を獲得した（記事№118（注1）、№123（注3））こともあり、320人に達し（*THE CHURCH IN JAPAN*, 1900年9~10月号、vol.VI, №9-10）、その半年後の1901年4月の新年度には、192人の新入生が入学して生徒数は合計424人となり、ロイドは立教中学校を日本最大のミッション・スクールと誇示した（1901年6月26日付書簡；1900~1901年度立教学院事業報告）。1903年夏には中学生数は520人にまで膨張している（マキム1903年度報告）。ロイドが立教学校総理に就任した1898年から比較すると、立教中学生数は5年半で7倍以上に増加したのであった。

また、ロイドは訓令発布から1年後の1900年8月29日と9月27日の書簡で、同年夏の高等学校入学試験で、立教中学校は受験者11人全員が合格した唯一の受験校となり、それだけでなく全員が最上位の成績であったこと、つねに10倍の倍率がある厳しい試験を突破したことは、立教にとって名誉なことだけでなく、同校の教育方針の徹底を確信させるものであると述べ（記事№119）、1903年9月にも、立教の11人の高等学校受験生のうち6人が合格し、他のどの学校よりもよい合格率となった立教中学校は、上級学校に生徒を進学させた中学校のなかで首位になったと報告している（1903年9月10日付ロイド書簡）。このように、ロイドは宗教教育と世俗教育の成果を明示することにより、文部省訓令12号に対して立教がとった方針が、決して誤りではなかったことを母教会に暗示したのである。

立教中学校の隆盛とは対照的に、築地の立教専修学校（専修科）と神田の東京英語専修学校の校勢は次第に衰微していった。ロイドが立教学校総理に就任する直前の1897年末の統計では専修科の生徒は14人が登録されてい

たが（*THE CHURCH IN JAPAN,* 1898 年 1 月号、vol. IV, №. 1）、半年後の 1898 年 6 月には 4 人（全時間履修生は 2 人）となったため、ロイドは専修科の廃止を検討するが、立教の日本人同僚と外国人聖職が存続を望んだため、継続された（1898 年 6 月 30 日付ロイド報告；記事№. 99）。1900 年 3 月にロイドは、中学校校舎の完成によって「延命した専修科」について言及し、立教学院ではより高等の課程を供給すべきことを考慮しているが、大学の設立は時期尚早なので、大学進学のための高等学校の設立に向けてできることとして、現時点で専修科には午後に英語、漢語、哲学、論理学の授業があり、同年 3 月 10 日からは英語と倫理と教育学の中学校教員免許の取得を準備する夜学を開始したことを報告していた（1900 年 3 月 13 日付立教学院報告）が、1900 年 7 月のロイドの年報によると、この夜学はその後中止されている（1900 年 7 月 8 日付 1900 年度立教報告）。これ以降、専修科（立教専修学校）については SM では言及されておらず、この頃に廃止（廃校）になったと思われる。

神田の東京英語専修学校は、1897 年末の統計によると、立教学校英語部（学生皆無）から神田移転後に学校規則を緩和したところ（出欠自由、休憩時間の喫煙許可）、221 人が登録しているが、満足な状態からはほど遠いとも報告されていた（*THE CHURCH IN JAPAN,* 1898 年 1 月号、vol. IV, №. 1）。ロイドの総理就任半年後の 1898 年 6 月末には名簿上 120 人登録されているが、出席はあまりよくないとロイドは報告している（1898 年 6 月 30 日立教報告；記事№. 99）。1899 年 5 月に生徒数 215 人（1899 年 5 月 1 日付ロイド書簡；記事№. 105）、その後 162 人となった生徒数は、立教中学校訓令認可後の 1899 年 11 月末に 213 人に増加した（1899 年 12 月 30 日付ロイド書簡；記事№. 117）。1900 年 3 月にロイドは、夜学を開始して 70 人の生徒がいると報告し（1900 年 3 月 13 日付書簡；記事№. 118）、生徒総数は 270 人となっている。そしてロイドは文部省からこの東京英語専修学校を高等師範学校に転身させることをうながされていると言及し、当校は訓令 12 号の対象とならいためキリスト教主義学校として保持できると報告した（1900 年 3 月 19 日付書簡；記事№. 118）。1900 年 7 月の年報でロイドは、師範学校化への取り組みは進んでいると報告し（1900 年 7 月 8 日付 1900 年度立教報告。記事№. 123）、同年 11 月にバイブル・クラスの生徒が 80 人となり（1900 年 11 月 19 日付ロイド書簡）、12 月には神学候補生のクラスを追加している（1900 年 12 月 21 日付ロイド書簡）。1900 年秋の学期に、3 人の在学生と 1 人の卒

業生と 1 人の教員の計 5 人のうち 4 人が、文部省の中学校教員免許取得認定試験に合格、また、1899 年 9 月～1900 年 6 月終了年度に上級学校入学試験に合格した 26 人のうち、2 人は東京帝国大学に入学した（1900 年 12 月 21 日付ロイド書簡）。1901 年 3 月にロイドは、神田の在学生 1 人と教員 1 人が文部省認可の英語教員免許を取得したと報告し、師範学校化への取り組みから 1 年後のこの時点でも、ロイドはキリスト教主義学校の神田の東京英語専修学校の師範学校化に対して、文部省関係者たちが問題ないと発言していることを伝えていた（1901 年 3 月 12 日付書簡）。けれども、神田の校舎の不備状態は、そうした師範学校化への進展を阻害する深刻な根本的問題であった。冬は暖房がなく、夏はほこりが入る建物、定住宣教師不在という悪環境にあったのである（記事№ 122、№ 123）。ロイドは 1900 年 3 月から新校舎を求めて（1900 年 3 月 13 日付書簡。記事№ 118、№ 122）、米国での支援要請運動も打診し続けていたが（1901 年 3 月 5 日、26 日、5 月 6 日付書簡）、母教会からの反応はなかった。ロイドは 1902 年 5 月の年報で、校舎問題が解消されない神田の東京英語専修学校はもはや全廃するか完全に再建するかの二択しかないと報告するに及んでいたが（1902 年 8 月 4 日付書簡）、米国からの支援がないために、結局 1903 年春の閉校の運びとなり、同年 4 月 4 日の立教学院卒業式で、立教中学校卒業生 36 人とともに、神田の東京英語専修学校生の正科 9 人と高等科 6 人が卒業し（『基督教週報』7 巻 7 号、1903 年 4 月 17 日）、神田の学校は 1903 年春の復活祭で廃校となった（マキム 1902~1903 年度東京伝道教区年報。*Annual Report of the Board of Missions of the Protestant Episcopal Church, 1902~1903*）。

立教専修学校と東京英語専修学校の閉校と前後するように、もう一つの学生機関設立の試みが、米国聖公会日本ミッションで展開された。それは、東京帝国大学の学生たちにキリスト教の影響をもたらすためのチャーチ・ハウスの開設と運営である。その東京帝国大学の学生寮は同志会と名づけられて本郷根津西須賀町に寮舎を構え、米国信徒フランクリン・H・ビービ（Franklin H. Beebe）の個人的支援を受け、同志会会長として管理を任命された当時執事の阪井徳太郎（立教卒業生）によって運営されることになり、1902 年 11 月 21 日に開館式をおこない発足した（記事№ 108、№ 125、№ 135、№ 143）。

1902 年 9 月 10 日にロイドは、今年度末（1903 年夏）には立教学院を辞

任したいとの意志をマキムに伝えたと母教会に通信した（1902年9月10日付書簡。*Proceedings of the Board of Managers of the Domestic and Foreign Missionavy Society of the Protestant Episcopal Church in the USA*〈以下*Proceedings*〉, 14 October 1902, Book 79）。ロイドの辞意は、立教学院における通常業務の負担が倍増したことが一つの大きな原因であった。その契機は、ロイドの片腕である立教中学校校長の元田作之進の立教離反問題である。このため、立教学院総理と神田の東京英語専修学校を兼任していたロイドは、立教中学校校長の任務まで負わされることになったのである。

元田の立教からの実質的辞任の理由は、米国聖公会日本ミッション全般の教育事業方針の問題にあった。奈良中学校（記事No.109、No.110、No.112、No.114）は閉校、番町の静修女学校も廃校するとの決議により、日本人関係者が日本ミッションから静修女学校の家屋を買いとる事態になったこと。今秋（1902年）には立教女学校を日本人（小林彦五郎）の管理から外国人に戻そうとする動きがあったこと（これは、米国聖公会日本ミッションの国内資産の保持が社団法人〈在日本エピスコパル宣教師社団〉の認可予定により合法化される見通しがついたこととの関連と影響があると推測される。記事No.50注記、No.144（注2））。こうした一連の母教会とその日本ミッションの措置に対し不信感を抱いた元田は、立教中学校校長としての自らの地位も不安定なものと感じ、立教女学校と同じ運命を歩む前に立教から去ることがよいと考えたことをロイドに伝えたのである（1902年11月3日付ロイド書簡。記事No.138注記）。そして、元田は桂太郎首相が台湾で日本人官僚を訓育する目的で創設した学校の校長職着任を受容したのであった。

ロイドが立教から辞任したのは、こうした立教での過労と、ロイド自身のカトリック改宗問題によるものであった。米国母教会の理事会は、ロイドが米国聖公会の保持していない教理への信奉を米国誌上で公言したことを問題視していた（記事No.144（注1））ため、ロイドはローマ・カトリック教会に改宗する意図をマキムに伝えて、立教学院総理の辞表をマキムに送付したのである。マキムは辞表の受理とこれまでの働きに感謝する返書をロイドに送り、1903年4月15日付でロイド辞任の電報を米国の母教会に送信した（1903年4月18日付書簡。記事No.144（注1）、No.147）。

ロイドは米国聖公会日本ミッション現地雇用宣教師としての3年間（1894~1896年）と、米国聖公会内外伝道協会理事会雇用宣教師としての6年間（1897~1903年）の計9年間、彼の給与ほぼ全額を、立教や日本ミッ

ション事業のために供与してきた（1903年7月17日付マキム書簡。記事№144（注1）、№121）。ロイドは海軍兵学校など他校での教員給与によって自活し（1901年3月11、12日付書簡）、商船学校でのロイドの賃金も立教学院の外国人教員の給与に当てている（1902年8月4日付ロイド報告）。ロイドの娘や息子など彼の一家もロイドの給与からの少額で英語教員として働き、立教学院を支えていた（記事№100。1902年3月11、12日付書簡）。だが、ロイドが立教で展開した新規事業に必要な資金は、母教会からは与えられなかった。1900年4月、築地の立教学院（中学校と専修学校）に、ロイドは生徒の経済支援と職業訓練の目的で活版部という印刷事業を発足させたが（記事№117、№118、№120）、そのためのタイプ購入など個人的に負債したローンの返済を（記事№122）ロイドは母教会の理事会に求めたものの、支援はなかった（*Proceedings*, 11 June 1901, Book 77）。1902年1月にロイドが、活版部は日本人信徒への譲渡を交渉していると述べるまで（1902年1月3日付書簡）、母教会は立教学院の学生職業訓練の事業を、ロイドの個人的努力に放任したのである。既述したように、神田の東京英語専修学校も、ロイドの度重なる要請にもかかわらず、校舎建築資金は母教会から与えられず、閉校を余儀なくされている。

マキムはロイドの辞意を伝えられた1902年11月、日本における立教の名声は、最高の外国人教育者の一人であるロイドによるものであり、もし米国人が立教の総理であったらできなかった利益を立教にもたらしたのは（訓令問題への対処）、ロイドの偉大な支援があったからであると言及し、それはロイドが英国人だから可能であったと伝えている（1902年11月27日付マキム書簡）。立教は総理ロイドの慧眼によって訓令12号問題という苦難を乗り切り、成長したのであった。

こうして、立教を救ったロイドと元田はともに立教学院から去ることになった。ロイドはその後、ラフカディオ・ハーン（小泉八雲）の後任として、東京帝国大学の英文学教授となっている。マキムは、反キリスト教の急先鋒である東京帝国大学文学部長の井上哲次郎（記事№143（注2））がロイドを招聘したことに驚いている（1903年4月8日付マキム私信）。マキムはロイドの辞任により、少なくとも新しい3人の働き手が必要となると言及し、ロイドの抜けた穴による影響を憂慮していたが（1903年4月8日付書簡、記事№143）、ロイドの後任総理にマキムが任命したのは、ヘンリー・セント・ジョージ・タッカー（Henry St. George Tucker）であった（1903

年4月18日付マキム書簡。記事№145注記、№107)。1903年4月23日に、立教学院では新総理タッカーの歓迎会が開かれ(『基督教週報』7巻9号、1903年5月1日)、立教は新しい指導者を得ることになった。

(立教大学立教学院史資料センター研究員)

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東京三一神學校 聖公會 書館

THE SPIRIT OF MISSIONS.

VOL. LV. JANUARY, A.D. 1890. No. 1.

BOARD OF MANAGERS.

RIGHT REV. JOHN WILLIAMS, D.D., LL.D., *President.*

THE FOLLOWING ARE ELECTED MEMBERS:

RIGHT REV. W. C. DOANE, D.D., LL.D., *Vice-President.*

Right Rev. H. B. Whipple, D.D., LL.D.
Right Rev. D. S. Tuttle, D.D.
Right Rev. A. N. Littlejohn, D.D., LL.D.
Right Rev. W. C. Doane, D.D., LL.D.
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Right Rev. W. W. Niles, D.D.
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Right Rev. T. U. Dudley, D.D.
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Right Rev. N. S. Rulison, D.D.

Right Rev. W. Paret, D.D., LL.D.

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Rev. Charles H. Hall, D.D.
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Rev. Octavius Applegate, D.D.
Rev. John W. Brown, D.D.
Rev. W. F. Nichols, D.D.

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Mr. Alfred Mills.
Mr. W. Bayard Cutting.
Mr. Bache McE. Whitlock.
Mr. Elihu Chauncey.
Mr. Wager Swayne.
Mr. John Nicholas Brown.

Mr. Selden E. Marvin.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

The Stated Meetings of the Board of Managers are held on the second Tuesday of each month, at two o'clock in the afternoon.

REV. WM. S. LANGFORD, D.D., *General Secretary*,
REV. JOSHUA KIMBER, *Associate Secretary*,
MR. GEORGE BLISS, *Treasurer*,
MR. E. WALTER ROBERTS, *Assistant Treasurer*.

22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 10TH, 1889.

—— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Niles, Starkey, Potter and Paret; the Rev. Drs. Hoffman, Smith, Satterlee, Shipman, Huntington, Applegate, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, King, Mills, Whitlock, Chauncey and Brown. The Right Rev. Drs. Morris and J. A. Paddock, *ex-officio* members, were also present.

—— In accordance with a cordial invitation received from the Bishop and clergy of the Diocese of Pittsburgh, the city of Pittsburgh was designated as the place and the 21st of October as the time for holding the next Missionary

Council. The Presiding Bishop has expressed his canonical approval of this appointment.

—— An interpretation having been asked by the Treasurer of the resolution adopted the previous month, making appropriation for the use of the Commission on Work among the Colored People, the resolution was so modified as to declare that the appropriation at the rate of $40,000 per annum from December 1st should be paid to the Commission out of general funds and in addition to all designated offerings and "specials" for that work. The proceedings of the Commission were submitted, as published elsewhere.

—— Communications were received from thirteen of the Domestic Bishops with regard to appointments of missionaries, etc., and necessary action was taken. An extra appropriation for the fiscal year in an amount of $500 was made to the Diocese of Fond du Lac upon an urgent presentation of the need of it from the Bishop.

—— An appropriation was made for the salary and official travelling expenses of the Missionary Bishop of the Platte, soon to be consecrated.

—— Permission was given to the Missionary Bishop of Washington to use a portion of the amount appropriated to his jurisdiction for the employment of a layman. Three hundred dollars were appropriated from the income of the bequest of Mrs. Astor for repairs on the building of St. Paul's School in South Dakota.

—— In response to a communication from Lieutenant-Commander Stockton of the United States Navy, presented at the November meeting, and upon the recommendation of a special committee who had thoroughly examined into the circumstances, an appropriation was made in the amount of $2,000 for the appointment of a general missionary for Alaska, and a committee appointed to nominate such missionary.

—— Letters were submitted from Bishop Williams and Bishop Boone and from several of the missionaries in China and Japan, portions of which have appeared or will appear in this magazine. Bishop Boone reported the arrival at Shanghai, on the 30th of September, of Miss Sybil Carter and her travelling companion, Miss Hogg. At his latest advices from Hankow, November 1st, they were proceeding with him on a journey to Ichang, the most remote from Shanghai of our China stations. A new recitation building was to be immediately erected in connection with the Bishop Boone Memorial School at Wuchang, the cost to be defrayed from the funds in hand.

—— Several small appropriations were made to the China mission, including $300 to defray the cost of a stone wall around the Wuchang mission "compound." The project for the erection of a new church at Hankow was fully endorsed by the adoption of the following resolution:

Resolved: That an appropriation be and hereby is made in the amount of $10,000 for the building of the proposed church at Hankow, to take effect so soon as specific offerings be received for the purpose.

—— Bishop Williams reported that, in connection with Trinity Divinity and Catechetical School, Tokio, it is in contemplation to erect a brick building for lecture-rooms, library, reading-room and the accommodation of two unmar-

ried missionaries. It is probable that the cost of this building can be provided from resources in the field. The building for St. Margaret's School has been completely overhauled during the summer and two new recitation rooms have been added. It is implied that the cost of this work is to be paid for out of savings resulting from the very economical management by the lady who has been until lately in charge. Bishop Williams had made a visitation of country stations in the vicinity of Tokio, and confirmed twenty-eight.

—— Three appointments were made to the Japan mission, which will be announced elsewhere, and several applications for appointment remain under consideration. The expenses of the ladies appointed were specifically provided for by the Woman's Auxiliary. Two or three small appropriations were made to the Japan mission.

—— The Officers of the Board of Managers were re-elected, and the members of the standing committees, with some slight changes, were reap pointed.

—— The contract for the publication of THE SPIRIT OF MISSIONS and THE YOUNG CHRISTIAN SOLDIER for the ensuing three years was awarded to Mr. A. G. Sherwood.

THE OUTLOOK FOR 1890.

THE year of our Lord 1890 opens with good prospects for the missionary work. A spirit of courage and hopefulness prevails in the Church and an apparent purpose to do more work and better work than hitherto in building up the Kingdom, by bringing every force and energy into play for occupying the waste places, and making full use of the agencies which we possess for the glory of God in the salvation of men.

The missionaries, abroad and at home, are in earnest in doing the work of faith. Our most remote missionary, who is least accessible by correspondence and stands alone at the outpost—the Rev. John W. Chapman, in Alaska—is undaunted by difficulties, patient and persevering in duty, and sustained by a faith and hope which it is inspiring to witness.

The other parts of the Domestic field give signs of encouragement and aggressiveness. From Africa, China, and Japan come tidings of workers whose hands are full and whose hearts are brave.

Speak unto the children of Israel that they go forward! The means are abundant in the hands of God's people, and the feeling prevails that we are able to do much more for missions than we have been doing. The false notion of economy that would refuse money to missions to save it for the parish, is giving way before the wiser view, that in devising liberal things for Christ's Kingdom parochial strength is best promoted.

Let the clergy all stand shoulder to shoulder in this work, during the new year, and encourage one another. Adopt some efficient method of reaching every individual and invite personal contributions. Marshal the children of all the Sunday-schools in the Lenten Offering Plan. Put heart and soul into the work, and the result will be such as to give good ground for rejoicing together when the year is closed.

1　1890 年 1 月号　理事会。理事会議事録要約。1889 年 12 月 10 日火曜日の会議。1-3 頁。
訳出　2 頁下から 3 行目～3 頁 2 行目。

ウィリアムズ主教が報告したところでは、東京の三一神学校と伝道学校に関連するかたちで、講義室、図書館、読書室、未婚宣教師 2 名の宿泊施設として用いられる煉瓦造の建物の建設が計画されている。おそらく、この建物の費用は任地の資金から提供されうるだろう。

where lie the small stones supposed to contain the spirits of their ancestors. In England we give birthday presents to our relatives and friends while they are alive; but our offerings cease when those we love are called up higher. Might we not continue these offerings by dedicating to God's service year by year, as the birthday comes round, the amount that we should probably have spent in the usual present? I, at least, shall endeavor to carry out my own suggestion."

We invite attention to an article on another page concerning Henry M. Stanley, from the New York *Tribune*. Such a tribute to Christian faith and to God's providential ruling in the affairs of men is very significant in the editorial columns of a secular journal.

The Rev. Dr. A. W. Loomis, a missionary to the Chinese in San Francisco for the past thirty years, says, in a recent letter: "The decrease in the number of the Chinese since the restriction acts has been very decided, great and apparent." The Marquis Tseng, one of the best informed and most influential of Chinese statesmen, says of our legislation, that "it seems only to be made a scourge for the especial benefit of the Chinese."

WITH OUR CORRESPONDENTS.

The Rev. N. D. Stanley, missionary of this Society at Sheboygan, in the Diocese of Fond du Lac, writes: "There seems to be a growing interest in the missionary work of the Church. My method of gathering missionary offerings is, perhaps, peculiarly my own. At Advent I give out the mite boxes, asking the people to keep them one year. They were returned on the First Sunday in Advent with about forty dollars. This, from a mission of twenty-eight communicants, is doing well, I think. Half the amount goes to diocesan work and the other half to the Board for Domestic and Foreign Missions."

Letters from Japan, received just as we are going to press, bring us the very tasteful programme of the services of consecration of Trinity Church, Tokio, December 1st, the First Sunday in Advent. Bishop Williams writes: "Yesterday was another red-letter day in our calendar. Our new church was consecrated in the morning, and a special service in English was held in the afternoon. The building was filled with Japanese at the morning service, and a large congregation of foreigners gathered (at the service in English) in the afternoon. The church is praised by all who see it, and great credit is due to Mr. J. McD. Gardiner for the plan and for the care that he has taken in seeing that it was thoroughly carried out." The Rev. Mr. Francis says: "The consecration services were most impressive and the large congregations inspiriting. The St. Margaret's School girls rendered the music admirably at the morning service. It is really surprising how well they sing." The Rev. V. M. Law, M.D., writes: "Yesterday the new church was consecrated under the name of Trinity Church. The building was packed from the chancel to the outside door with Japanese. The service was in the vernacular, and fifteen clergy were present, three of whom were natives. Four long hours were required for the service, and 184 people communicated, 152 of whom were Japanese. The sermon was by Mr. Tai, and seems to have been such an effort as would warrant his speedy advancement to the Priesthood. The whole effect of the building is very imposing for this country, which can boast of no other place of Christian worship nearly so substantial and good. Nothing but praises are spoken of its architecture and acoustics. The service in English occurred at three o'clock, and was attended with another full house of foreigners from Tokio, Yokohama and the surrounding provinces. Mr. Cole preached the sermon and, as was to be expected on such an occasion, outdid himself. The finishing of this cathedral-like edifice seems to mark an epoch in our mission in this land. Photographs will be taken at once and sent to the Mission Rooms. Services are to be held hereafter every Sunday

orning and evening, in English, besides the Japanese services. There will also be a unday-school, of which the writer is to be superintendent. Mr. Morris presented an egant marble font, costing over $200, which was a complete surprise to the Bishop. o Mrs. Gardiner belongs the inception and execution of the scheme which gave Mr. Iorris the high privilege of furnishing the font."

THE Rev. C. S. Cook, the native Indian clergyman whose addresses at the East during the General Convention were very highly esteemed, writes us the following from Pine Ridge Agency, South Dakota, which will be read with great interest: "After recovering from a severe illness of two weeks in Indiana, we were not only glad but most thankful to get back to our own little home and to our loved work. The poor people and the government boarding-school children were as much pleased at our return as we were grateful to be safely brought back to them. Their welcome home has been quite touching. Our congregations everywhere are even larger than when I went away, and a greater attachment to the Church and greater enthusiasm for it now exist than ever before. The great zeal, patience and skill with which the catechists held together our people, and influenced others and drew them to the dear Church, deserve the highest commendation. On the Second Sunday in Advent, for the first time in six long months, I had my usual four services—including the celebration of the Lord's Supper and the administration of Baptism. I wish you and other friends of Indian missions could have dropped in upon us that day, last Sunday, or during the progress of the daily Evening Prayer any day, and seen the crowded congregations and heard the simple but most hearty singing and responses. I am sure you all would say, 'The red man *can* be Christianized and civilized.' Large classes for adult Baptism are awaiting me at all the chapels and most of the preaching stations, as well as eight or ten couples, candidates for holy matrimony. Of course, after so long an absence from the field, there is a looseness of the screws here and there in the work; yet, on the whole, the men in whose hands I left the entire work have done their duty, and the people have shown their loyalty to the Church, and, therefore, I have nothing but the sincerest gratitude to God for having so lovingly preserved His work and His own. Mrs. Cook and I are full of work in getting ready the numerous little presents (kindly sent us by friends at the East) for the eleven or twelve Christmas trees that I hope to have at as many places. I cannot see how you eastern people endure to live under such continuous wretched weather, when such a succession of magnificent days can be had as in South Dakota! In consequence of this weather, we are both almost ourselves again since returning to 'the land of the Dakotas.'"

STANLEY—EXPLORER AND MAN.

THE greatest feature of the wonderful journey which has just ended on the African shore of the Indian ocean is not the magnitude of the enterprise itself. It is not the happy saving of Emin and Casati and their followers. It is not the vast store of information that is added to the world's knowledge of the geography and natural history of equatorial Africa. It is not the promise which is unfolded of the entrance of civilization into those dark and savage recesses. All these are great. But the greatest is the man who made them possible. While we are rejoicing in the results of the expedition and endeavoring to reckon up their value to mankind, it is fitting to look first and most earnestly at Stanley himself, as he is to be seen in the story of his adventures, and best of all, as he unconsciously portrays himself in the characteristic letter to the editor of the New York *Herald*, which we reprint on the eighth page.

What will first impress the reader is the great explorer's simplicity and modesty. He knows that the world's ear is strained to hear his every word. Yet he makes no loud trumpeting. He waits for an invitation to speak, and then enters upon the most marvellous narrative of the age in almost a deprecating fashion. He shows himself, as

2　1890 年 1 月号　私たちの通信員たちとともに。9-10 頁。
　　訳出　9 頁下から 25 行目～10 頁 5 行目。

私たちが〔本誌を〕印刷所にだそうとしているさなかに受けとられた日本からの書簡は、降臨節の第 1 主日、〔1889 年〕12 月 1 日の東京三一教会の聖別礼拝についてのかなり趣向を凝らした予定を私たちに届けている。ウィリアムズ主教は書き記している。“昨日は私たちの暦（こよみ）において、もうひとつの記念すべき日でした。私たちの新しい教会がその朝聖別され、英語の特別礼拝が午後に行われました。建物は、朝の礼拝の際には日本人で満員になり、そして外国人の大会衆が午後（英語の礼拝に）集まりました。その教会は、目にした者すべてから称賛されています。大いなる称賛がJ・マクドナルド・ガーディナー氏に与えられるべきであり、それは当計画と、それが徹底して実行されたのを確かめる際の彼の気配りに対してです。”フランシス師（注 1）は伝えている。“聖別礼拝はこれまでにないほど印象的であり、大会衆は感激していました。立教女学校の女生徒たちが、朝の礼拝で美しい調べを奏でました。本当に驚かされるのは、彼女たちがいかに上手に歌うかです。”医師 V・M・ロウ師（注 2）は書き記している。“昨日、三一教会の名で新しい教会が聖別されました。その建物は聖堂内陣から外側の扉にいたるまで日本人で埋め尽くされました。礼拝はその土地の言葉〔日本語〕で行われ、聖職者 15 名が出席しました。そのうち 3 名は日本人でした。礼拝は延々と 4 時間が要され、184 名が聖餐にあずかりました。そのうち 152 名は日本人でした。説教は田井氏によるものでしたが、それは彼が短期間のうちに司祭へと昇進することを保証するような取り組みに思えます（注 3）。その建物の全体的な印象は、この国にとっては相当に堂々としたものであり、これほどまでに頑丈で優れたキリスト教礼拝の場は他にはないと誇れます。その建築様式と音響については素晴らしいとしか言いようがありません。英語の礼拝は 3 時に行われ、東京、横浜、周辺諸地域から、もう一度〔会堂が〕満員になるほどの外国人たちが参加しました。〔J・T・〕コール氏（注 4）が説教を行い、こうした行事で予期されていたように、最大限の努力がなされました。この大聖堂のような大建築の完成は、この地における私たちのミッションの新時代を画すものと思えます。ただちに写真が撮られ、ミッション・ルーム〔母教会の伝道本部〕に送付されるでしょう。諸礼拝は今後、日本語の諸礼拝に加えて、英語で毎週日曜日の朝と夕方に行われるこ

とになっています。また、筆者が監督する〔予定の〕日曜学校もできるでしょう。モリス氏（注5）は、200ドル以上もする優美な大理石の洗礼盤を贈りました。それは主教にとってまったくの驚きでした。洗礼盤を提供する栄誉をモリス氏に与えた計画の発端と履行はガーディナー夫人によるものです。”

（注1）米国聖公会遣日宣教師ジョセフ・M・フランシス。1889（明治22）年2月9日来日。
（注2）米国聖公会遣日宣教師ヴィクター・M・ロウ。記事№21（注1）参照。
（注3）田井正一。日本聖公会最初の邦人聖職。1889年12月21日の使徒聖トマス日（築地聖三一教会聖別式の20日後）に、ウィリアムズ主教は執事の田井を司祭に按手した。記事№3参照。
（注4）米国聖公会遣日宣教師ジョン・タムソン・コール。1883（明治16）年10月5日来日。
（注5）米国聖公会遣日宣教師アーサー・ラザフォード・モリス。1871（明治4）年5月2日来日。自給宣教師。

3 1890/2 Foreign Missions.: Announcements.; Japan.
4 1890/2 Foreign Missions.: Japan.

and venting his grievances in no mild tone of voice. We quietly stepped around the corner of the house and together suddenly confronted him—he dropped like a bird shot out of a tree. He smiled and apologized and offered us tea, and began the usual polite palaver, when we stopped him short and told him in a few brief, pointed sentences that he had disgraced himself and us, and violated all rites of hospitality, and that he would have just one hour in which to gather his wordly effects together and leave; failing to come to time in this matter, we should call in the police to assist us. We waited patiently for nearly half an hour, and then seeing that he made no move toward departing, we sent for coolies and began to remove his goods and chattels ourselves. This broke him down completely, and muttering a few incoherent sentences he passed out into the street and was lost to sight in the crowd. We took Mr. Liu and his wife with us to the mission for the night (fearing he might return under the shadow of the darkness), and then put the whole establishment under lock and key. Two days afterward a committee of all our teachers waited upon him, and in true Chinese manner politely showed him the error of his way and requested him 'to move his pearly footsteps' to some other residence. He cheerfully agreed to do so, and peace has reigned in Fu-Kai ever since.

"III. THE SO-CHU'ANG-T'AI DAY-SCHOOL.

"This is commonly known as the 'over-the-hill' school, because it is situated beyond the great snake-hill which cuts our city into halves. The district of the city is called So-Chu'ang-T'ai, or 'Combing and Adorning Terrace,' because in days of old some good emperor is said to have built a lofty structure there, on which the empress was pleased to sit and Lorelei-like comb her jet-black hair. This historic spot is now marked by a heap of ashes and refuse, as most historic spots eventually are—at least in Wuchang. This school is in charge of Mr. Tsang, one of our former pupils at St. John's, and is the most successful of all our day-schools in this city."

MALIETOA AT A MISSIONARY MEETING.

MALIETOA, the Christian King of Samoa, who was deprived of his authority and deported from his country by the Germans, has been returned to Samoa through the intervention of the Government of the United States. Since his return Malietoa has attended a large missionary meeting, at which he said, according to the Samoan *Times*, that he was thankful to see so large an assembly. It was a plain proof that God had not forsaken Samoa, when such an assembly was possible in these troublous times. The object of the meeting was that the blessings they enjoyed might be extended to other places. One of the blessings they enjoyed was the Bible. Let no one disregard its power and influence to inspire and elevate. It had been to him a source of true strength and help in "days that were past." They must remember not only to read the Bible, but the duty and privilege of prayer. Prayer was better than all the weapons of war. A good government and kingdom was that of Jesus Christ. He was rejoiced to be once more with them. He had not expected ever to be there again.

ANNOUNCEMENTS.

Japan.—Dr. and Mrs. Laning, recently from Japan, after visiting a few days at Dr. Laning's home at McLean, New York, have proceeded to Mrs. Laning's home at Charlottesville, Virginia, where they will spend a part of their vacation.

— Information has been received that, acting by request of the Standing Committee, on St. Thomas' Day, December 21st, 1889, Bishop Williams advanced the Rev. Masakazu Tai to the Priesthood. The appointment for this ordination had been made before the Bishop's resignation was accepted, because of the necessity that the Rev. Mr. Tai should administer the Holy Communion at the country stations. It was not considered wise, under the circumstances, to defer the ordination.

— The Rev. J. Thompson Cole, secretary of the Standing Committee, announces that immediately upon receipt of the information of the acceptance by the House of Bishops of Bishop Williams' resignation the committee unanimously requested the Bishop

"to continue the exercise of episcopal functions until a duly qualified successor entered upon the duties of such office." To this the Bishop consented.

AFRICA.

NEWS FROM CAPE MOUNT.

A LETTER received from Mrs. Brierley, on the 30th of December last, says: "Our prayerful thoughts followed you during the General Convention. While we can never forget the needs of the Church in your own beloved land, still we long to know what has been done for the poor heathen around us here. Oh, we do want a band of large-hearted, earnest, devoted laborers, who can 'endure hardness,' 'not counting their lives dear unto themselves.' Were I not an Englishwoman, I should ask you to read the *Church Missionary Intelligencer*, to see the number of workers that the Church Missionary Society have been privileged to send to Africa this year. We need the white American here who will put forth his hand to any and all kinds of work in his Master's vineyard, and so teach by example as well as by precept.

"May I be permitted to express the great pleasure I have felt from the first in the realization of your having a Church Missions House worthy of your great Board of Missions.

"You will be pleased to know that the work is progressing. The elder boys and girls accompany either the Rev. Mr. Shannon or one of the teachers to two of the nearest villages in the afternoon after Sunday-school."

CHINA.

A LETTER FROM MISS CARTER.

THE official paper of the Diocese of Pittsburgh—the *Church News*—publishes, in its issue for January, an interesting letter from Miss Sybil Carter to Mrs. F. R. Brunot, the president of the Pittsburgh branch of the Woman's Auxiliary, regarding her work in China. The letter was written at Wuhu, on the 7th of October last, and in it Miss Carter says: "We left Japan September 26th, having landed in Yokohama September 26th of last year [1888]. It so happened that we *did* spend a year in Japan to the very day.

"We arrived in Shanghai, China, September 30th, late in the evening, and found Bishop Boone and his wife, Dr. Boone, the Rev. Messrs. Woo and Yen all at the water's edge to meet us. The Rev. Mr. Partridge had been a month in Japan and had returned with us. We had with us also Miss Carrie Boone, eldest daughter of Bishop Boone, who has finished her education and was returning from a six years' stay in America.

"It is hard to express to you by letter how great and pleasant a surprise the Shanghai work proved to me. Of course, I knew the workers all by name, but the work itself has never been made very prominent, and I was so totally unprepared for what I found.

"First, St. John's College is a little community, five miles back in the country from the great Chinese and foreign city. We own thirteen acres of land, with a beautiful creek running nearly around it, so that it is thus cut off from the Chinese villages and fields. On one end is the very neat but entirely plain substantial church, then St. John's College, St. Mary's Girls' School, St. Mary's Orphanage and the houses of the missionaries, and also houses of the Chinese teachers.

"The Bishop lives nearly in the centre; Mr. and Mrs. Pott live in the house of the head-master of St. John's College. Next to the Bishop's house is a double house; in one end, near Bishop Boone's, is the home of the Misses Spencer and Dodson; in the other end live Mr. and Mrs. Smalley, who only came on the last steamer. In the next house live Dr. and Mrs. Mathews. Dr. Mathews is our very efficient medical missionary, has dispensary work for the Chinese, and also attends the missionaries and pupils of the three institutions, St. John's College, St. Mary's School and the orphanage. Mrs. Mathews is a daughter of Archdeacon Kirkby, and is a dear, good woman.

"On our arrival we found the Bishop had arranged to take Miss Hogg and me up the Yang-tse river with him on his fall visitation of a little more than two months; so that we had only three days to glance at the

work in Shanghai; but during those three days I saw the institutions from top to bottom, and assure you they are in most excellent condition.

"I was asked to have a little talk to the boys and young men of St. John's, Mr. Pott kindly acting as interpreter. I was also asked to meet all the women of the several missions in and about Shanghai, but unfortunately it rained in torrents all day and they could not get out, save three, who lived near. However, they and the girls of St. Mary's, with all the workers, insisted upon having a few words from me in the chapel of St. Mary's School, Mrs. Pott acting as interpreter.

"The first Chinese woman presented was the old lady Yah Jee Booboo, the very one you have heard me tell of as having brought the first baby to Miss Wong for the orphanage. You may be sure I was well pleased to see face to face this kind old dame. She was equally well pleased when Mrs. Pott told her that I had told many times the story of her finding the baby and of her bringing it to Christian keeping.

"Well, we at last said good-by to Shanghai and took steamer to this place, Wuhu, where we have two Deacons and two congregations gathered in hired houses. In each case the Deacon lives in the house, uses one room as chapel and one room for school. One has a girls' school, the other a boys' school; both are small day-schools.

"We go on to-morrow to Kiukiang, a twenty-four hours' run up river, thence to Hankow, Wuchang and other points. . . .

"When we get on the ground we find a plain, simple-hearted man for a Bishop. We are staying with the Rev. Mr. Walley, of the American Methodists, and he told me this morning: 'Everybody loves Bishop Boone; he is so good, and he treats us all in such a good Christian spirit.' . . . Of one thing I feel sure: the mission here *is* doing a really valuable work. Every single worker is deeply interested in the souls of the Chinese, and, as to the Bishop, Miss Hogg and I like him more every moment. We went to his service yesterday afternoon in one chapel and to an English service in the house of the English consul, but we failed to get to his morning service, for it was raining, and Mr. Walley lives two miles from the city. We could not get a boat till nearly twelve o'clock to take us up. Now what did the Bishop do, think you? He and Mr. Walley *waded* through mud and water up to the city, each to his own little chapel, and each feels amply repaid in having encouraged and refreshed their little band of Christians.

"I am sure it would have done your heart good to have seen the afternoon service with us. There was one woman confirmed and the Deacon had Evening Prayer; then the Bishop preached in Chinese. I hope his sermon was as good as the one he preached after it at the English consul's from St. John i., 14, 'The Word was made flesh and dwelt among us, full of grace and truth.' In such a loving way was the Lord preached, surely all who heard him must have felt like living a better life."

JAPAN.

TRINITY CHURCH, TOKIO.

We published last month a brief account of the consecration by Bishop Williams of the beautiful new Trinity Church, at Tokio, on the 1st of December last. Since that account was published, a full description of the consecration services and the church building has been received from the Rev. Victor M. Law, M.D.

CONSECRATION OF THE CHURCH.

Dr. Law writes that the morning of December 1st dawned beautifully clear, with a temperature like that of early September in New England. As early as half-past nine o'clock *jinrikishas* began to arrive and the building to fill up with Japanese from near and far. The Consecration Service had before been translated by Bishop Williams and set forth for the use of the Japanese. At ten o'clock, the building was packed to the outer steps, there being fully 700 persons present, nearly all of them Japanese. The clergy formed in procession at No. 38 Tsukiji, just opposite the side entrance of the church and but a dozen steps away. It consisted of Bishop Williams, the Rev. Messrs. Cole, Woodman, Morris, Francis and Law, of our mission; Bishop Bickersteth, and the Rev. Messrs. Lloyd, Frieze, King and Williams, of the English mission, and three Japanese Deacons, one from our mission and two from the English. Miss

Verbeck had charge of the music, which was led in a most creditable manner by the girls from St. Margaret's School. The Rev. Mr. Tai read the Sentence of Consecration and preached the sermon. Bishop Williams conducted the services, assisted principally by Bishop Bickersteth and such of the clergy as were acquainted with the Japanese language. One hundred and eighty-three persons partook of the Lord's Supper, 150 of whom were Japanese. The extraordinary length of the services (four hours) which was unavoidable, reduced the number of the communicants at least one-third.

One hour was given to luncheon and rest, and then the same clergy, reinforced by the Rev. Messrs. Cholmondeley and Bachelder, from the English mission, returned to the choir and chancel, and a special service in English began, which lasted two hours longer. This was attended by English-speaking foreigners only. Many came from Yokohama and the surrounding provinces. The congregation numbered about 300. The Rev. J. Thompson Cole preached an excellent sermon. The music was under the direction of Mrs. Ballagh, formerly Miss Falls of our mission. Mrs. Bailey, one of the ladies of the United States Legation and a communicant, sang an offertory anthem appropriate to the occasion. Thus closed an eventful day for the mission—a day of praise and thanksgiving and prayer; and with their ending the evening shadows began to fall, and nature seemed to add her benediction to that of our venerable Bishop.

DESCRIPTION OF THE CHURCH.

The architecture of the church is decorated Gothic of the fourteenth century. The building is cruciform, with a nave 78x36 feet. Aisles six feet wide run from the west to the transepts on either side, and through the nave to the choir. The transepts are 15x24, the choir is 18x24, the organ chamber, north of the choir, 11x12, while the vestry opposite is somewhat larger and of irregular shape. The chancel is two steps above the choir and apsidal in form. The side aisles are divided from the nave by a series of three arches of frame-work. The pillars supporting these arches are octagonal, with moulded corners, chamfered, moulded bases, and foliated capitals. This construction was chosen for the especial purpose of affording protection against earthquakes, as these pillars support the roof independently of the side walls, and proved their value early in the year by resisting, although not yet completed, the heaviest earthquake experienced in Japan in thirty years.

The ceiling of the church is an open-work truss of hammer-beam construction, ceiled with Oregon pine, running along the rafters and collar beam. All the floors are likewise of Oregon pine. The other woodwork, the pews, chancel furniture and steps are of *keyaki*, the *Planeca Japonica*, a wood about midway between American white oak and ash. The window traceries are of *hinoki*, the *Thuya obtusa*, which is scarcely distinguishable in quality, odor and durability from the cypress of the swamps of the far South in the United States. All this is covered with shellac. The windows are filled with stained and painted glass from France.

The building is constructed of pressed brick outside and in, with cut-stone trimmings on the exterior; roofed with French tiles, and the whole surmounted with three iron open-work crosses, the tops of which are fifty-one feet from the level of the street.

The Rev. A. R. Morris presented to the church a beautiful marble font. It is hoped that the funds will suffice to furnish hot water heating apparatus on the Gurney system, with indirect radiation. About 108 yards of Brussels carpet are also needed to carpet the choir, organ-chamber and vestry-room. The chancel is already furnished with a fine carpet given by Miss Storer and Mrs. Cole. The acoustics of the building are admirable, a whisper uttered in the chancel being quite easily heard at the extreme farther end of the building.

The architect, Mr. J. McD. Gardiner, the head-master of St. Paul's School, is entitled to great credit for his services, not only in furnishing all the plans for the church, but in employing and superintending the Japanese mechanics, who constructed the entire building. Those only who have had to contend with the vagaries of this people, their numerous festivals, their stopping work *inside* or *out* of a building for the day, if it even threatens rain in the morning, can fully appreciate what has been accomplished in getting them to do all the work necessary for the construction of so large a church.

3　1890 年 2 月号　海外ミッション。告知。日本。57-58 頁。
訳出　57 頁左下から 6 行目～58 頁右 2 行目。

1889 年 12 月 21 日の使徒聖トマス日に、〔在日米国聖公会ミッション〕常置委員会の要請にもとづき、ウィリアムズ主教が田井正一師を司祭に按手したとの知らせが届いた。この按手は、田井師がいくつかの地方のステーションで聖餐式を施す必要性から、〔ウィリアムズ〕主教の辞任が受理される前に決まっていた。この状況下で按手を延期するのは賢明でないと判断された。

常置委員会の主事 J・タムソン・コール師は、主教会によるウィリアムズ主教の辞任が了承されたとの情報が受け取られるとすぐに、当委員会は全会一致で主教に対して“十分な資質を備えた後任者がこの職務に就くまでは、主教としての職務の実施を続けるように”要請したと伝えている。主教はこれに同意した。

4　1890 年 2 月号　海外ミッション。日本。59-60 頁。
訳出　59 頁左下から 15 行目～60 頁右最後の行まで〔全文〕。

東京の三一教会

去る 12 月 1 日に東京で、壮麗で新しい三一教会がウィリアムズ主教により聖別されたことを伝える簡潔な記事を、私たちは先月刊行した。その記事が刊行された後、聖別式と教会の建物についてあますところなく記したものが、医師ヴィクター・M・ロウ師から届いた。

教会の聖別

12 月 1 日の朝はニュー・イングランドの 9 月初旬のような気温であり、素晴らしく晴れ渡っていたとロウ医師は書き記している。早くも 9 時半に「人力車」が到着しはじめ、近隣や遠方からの日本人たちで建物は埋め尽くされるようになった。聖別式文はウィリアムズ主教により前もって翻訳されていて、日本人の利用に供された。10 時には建物の外階段まで一杯になった。出席者は 700 名もいて、そのほぼすべてが日本人であった。教会の入り口の真向かいの、ほんの十数歩はなれた築地〔居留地〕38 番に聖職者が

隊列を組んだ。隊列を構成していたのは、私たちのミッションのウィリアムズ主教、コール師、ウッドマン師（注1）、モリス師、フランシス師、ロウ師、英国ミッションのビカステス主教（注2）、ロイド師（注3）、フリーズ師（注4）、キング師（注5）、ウィリアムズ師（注6）、そして私たちのミッションからひとりと英国〔ミッション〕からふたりの日本人執事3名であった。ミス・フルベッキが音楽を担当し、それは立教女学校からの少女たちによって、最高に素晴らしいかたちで〔演奏が〕始められた。田井師は聖別の言葉を読みあげて、説教をした。ウィリアムズ主教が、主にビカステス主教と日本語に精通した聖職者に補佐されて諸礼拝を司った。183名が聖餐式に参加し、そのうち150名は日本人であった。やむをえず、極めて長時間におよんだ礼拝（4時間）は、受聖餐者の数を少なくとも3分の1減らした。

午餐会と休憩で1時間をとり、それから、同一の聖職者に英国ミッションのチャモレー師（注7）とバチェラー師（注8）も加わって、聖歌隊席と聖堂内陣に戻り、さらに2時間ながく続く英語の特別礼拝が始まった。これには英語を話す外国人たちだけが参加した。多くは横浜やその周辺地域から来ていた。会衆は約300名を数えた。J・タムソン・コール師は素晴らしい説教を行った。音楽は、私たちのミッションにいた旧姓ミス・フォールズ（注9）であるバラ夫人の指揮のもとで演奏された。米国公使館員の女性たちのうちのひとりで受聖餐者であるベイリー夫人が、その行事に相応しい奉献の賛歌を歌った。こうして、称賛と感謝と祈りの一日である、当ミッションにとってきわめて重大な1日が終わった。終わりとともに夕闇が影を落とし始めた。そして、自然が自らの祝福を私たちの立派な主教〔の教会〕に加えているようであった。

教会の描写

その教会の建築は14世紀のゴシック様式で飾られている。その建物は身廊78×36フィートをともなう十字型である。幅6フィートの廊下は、西から両側の翼廊、そして身廊から聖歌隊席へとはしっている。翼廊は15×24、聖歌隊席は18×24、聖歌隊席の北側のオルガン室は11×12。その一方で、向かいのベストリー〔祭服・聖具室〕は幾分か大きく、不定形である。聖堂内陣は、聖歌隊席と後陣から2段上にある。側廊は、枠組みの3つのアーチの連続〔したもの〕によって身廊から分割されている。これらのアーチを支えている何本かの柱は8角形で、鋳造された角〔かど〕と、面取りされ、型

取りされた土台、そして葉飾りがほどこされた柱頭をそなえている。この建築様式は耐震保護をほどこすことを特定の目的として選択された。そのためにこれらの柱は側壁から切り離されたかたちで屋根を支えている。そして、〔この建築は〕まだ完成されてはいなかったものの、30 年のうちに日本で経験された最も強い地震に耐えたことで、その年の早いうちに、それらの価値を証明した。

その教会の天井は、オレゴン松で天井が張られ、屋根の垂木とつなぎ小梁に沿ってはしっている、ハンマー・ビーム建築の透かし細工の桁組みである。床もすべて同様にオレゴン松である。その他の木製品、会衆席、聖堂内陣家具、階段は「けやき」すなわち「プランセア・ジャポニカ」製で、アメリカン・ホワイトオークとセイヨウトネリコの中間あたりにある樹木である。窓の網目模様は、質、香り、耐久性において米国のはるか南の湿地の糸杉からはほとんど区別できない「ひのき」すなわち「ツヤ・オブトゥサ」製である。これらすべてにシェラックが塗られている。窓はフランスからのステンドグラスや彩色グラスで満たされている。

その建物は外側も内側も、圧縮された煉瓦で造られており、外装には切り石が添えられている。フランス瓦で屋根が敷かれ、そして全ての屋根上に、鉄製の透かし細工の十字架が 3 つ、掲げられている。その上端は通りの高さから 51 フィートである。

A・R・モリス師は教会に美しい大理石の洗礼盤を贈った。間接放熱式のガーニー・システムの湯沸し装置を備えつけるのに十分な資金が望まれている。ブリュッセル・カーペット約 108 ヤードも、聖歌隊席、オルガン室、ベストリー室を敷き詰めるのに必要とされている。聖堂内陣はすでにミス・ストラーとコール夫人から贈られた美しいカーペットが敷かれている。建物の音響効果は目を見張るほどで、聖堂内陣でつぶやいたささやき声は、その建物のはるかむこうの端でもかなりよく聞き取れる。

立教学校校長、建築家 J・マクドナルド・ガーディナー氏は、教会のあらゆる計画の準備に取り組んだという点だけでなく、建物全体を建設した日本人の職工たちの雇用と監督を務めたという点についても、彼の任務における偉大なる功績として認められる資格がある。この人々の気まぐれ、おびただしい数の祝祭、そして早朝に雨の兆しさえあれば、建物の「内」だろうが「外」だろうがその日の仕事を休む、といったことと格闘しなければならなかった者たちのみが、このように大きな教会を建設するのに必要なあらゆる

仕事を彼らに行わせるに際して成し遂げられたことを、十分に評価できる。

注記：築地三一教会は、1880（明治 13）年にウィリアムズ主教の私財で購入した築地居留地 37 番に、ウィリアムズの私財で 1882（明治 15）年 12 月に竣工した三一神学校との合同校舎で新築された立教学校の講堂を、立教教会の礼拝堂として使用したのが発祥である。1882 年に 10 年間貯蓄され利子がついた米国信徒からの寄金とウィリアムズの私財で教会建築用に購入した 39 番に、新教会が 1884（明治 17）年度に竣工したので、立教教会はここに移転し、1887（明治 20）年度には深川三一教会を凌駕する東京ステーション最大の教勢をもつようになる。そして、ウィリアムズが日本伝道主教を辞任した 1899（明治 22）年 12 月 1 日、居留地 39 番にガーディナー設計の荘厳で煉瓦建築の美しい大聖堂が聖別され、立教教会改称の築地三一教会が誕生した。この建築資金もウィリアムズが個人的に捻出したものであった。このことは半ば公然の事実だったので、SM 誌がこれを報道したところ、ウィリアムズは伝道協会理事会副幹事宛の書簡で実名公表に遺憾の意を示し、匿名の資金提供に訂正するよう要請している（1892 年 7 月 1 日付ウィリアムズ書簡）。3 年後のウィリアムズ帰米中の 1894（明治 27）年 9 月号の SM 誌は、築地三一教会建立に関して「何年も日本ミッション事業のために、彼自身と、身体、魂、資産を捧げた自己否定の主教が、援助の訴えを決してすることなく、美しい教会を建てた」（335 頁）と実名を出さずに報道して、ウィリアムズの私財投与を暗に讃えた。この三一教会は、築地居留地内の立教学校や三一神学校や立教女学校の大聖堂としてだけでなく、関東大震災まで、広く在日米国聖公会東京ステーションの中心的存在として機能した。

（注 1）米国聖公会遣日宣教師エドムンド・ラドクリフ・ウッドマン。1880（明治 13）年 9 月 21 日来日。
（注 2）英国教会第二代日本主教エドワード・ビカステス。1886（明治 19）年 4 月 9 日来日。
（注 3）英国教会福音宣教協会（SPG）アーサー・ロイド。1884（明治 17）年来日。1894（明治 27）年から 1903（明治 36）年まで米国聖公会宣教師。1897（明治 30）年からは立教学院（1899 年までは立教学校）初代総理。米国聖公会との雇用関係は記事№ 68、№ 144 参照。
（注 4）英国教会 SPG 宣教師フレデリック・エドメストン・フリーズ。1887（明治 20）年来日。
（注 5）英国教会 SPG 宣教師アーマイン・フランシス・キング。1888（明治 21）年 11 月 30 日来日。大執事（Archdeacon）。
（注 6）英国教会伝道協会（CMS）宣教師ジェームズ・ウィリアムズ。1876（明

治 9）年 4 月 24 日来日。
（注 7）英国教会 SPG 宣教師ライオネル・バーナーズ・チャモレー。1887 年来日。のちに駐日英国大使館付チャプレン。
（注 8）英国教会 CMS 宣教師ジョン・バチェラー（記事の Bachelder は、Batchelor の誤記と思われる）。1877（明治 10）年 5 月 5 日来日。
（注 9）元米国聖公会遣日女性宣教師レベッカ・F・フォールズ。1884（明治 17）年 4 月 21 日来日。フォールズは米国長老教会宣教師 J・C・バラと 1885（明治 18）年 5 月 13 日に結婚し、同月にミッションを引退した。

SUMMARY.

For Missions to White People		$136,876.58
For Missions to Indians		42,295
For Missions to Colored People, in Dioceses	38,075	
For salary of Warden of King Hall Washington	2,000	
For Central Expenses	2,637.50	
		42,712.50 *
To which add:		
For Chinese Missionary to the Chinese in California		500
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		3,600
Reserved for Central Expenses and for the cost of making the work known to the Church, say		16,500
		$242,484.08

***The Board has appropriated for this fiscal year the sum of $35,000 for the work among the Colored People, to be paid out of general funds and in addition to all designated contributions and "Specials" for the said work.**

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1889, and ending September 1st, 1890:

For the Mission School in Greece	2,800 00
For the Mission in Africa	26,546 00
For the Mission in China	48,177 00
For the Mission in Japan	55,539 00
For Missions in the Haitien Church	7,780 00
For support and travelling expenses of the Rev. Mr. Gordon, in Mexico, to close of his present engagement	1,400 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	3,762 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	16,500 00
	$162,504 00

APPROPRIATIONS FOR BUILDING PURPOSES.

Besides the foregoing appropriations for the current expenses of the several foreign missions there are extant the following appropriations for building purposes which have been made to apply upon this fiscal year:

New buildings for Cape Mount, West Africa, described on page 437 SPIRIT OF MISSIONS, for November, 1889		$7,500
To complete the Church of the Nativity, Wuchang China	$1,500	
Rebuilding Infirmary at St. John's College, Shanghai, China	450	
For the new church at Hankow, China (subject to the amount being received for the purpose)	10,000	
		11,950
For the purchase of a lot and erection of a house for the Rev. Mr. Dooman at Nara, Japan	$2,000	
Towards erection of Divinity School building (appropriation made last year for another purpose and not used, but now renewed for this)	1,000	
		3,000
		$22,450

5　1890 年 2 月号　海外ミッション予算額。73 頁。
訳出　73 頁 21 行目～36 行目。

海外ミッション予算額
1889 年 9 月 1 日開始、1890 年 9 月 1 日終了の今事業年度の
内外伝道協会理事会

ギリシアのミッション・スクール	2,800 ドル 00 セント
アフリカ・ミッション	26,546 ドル 00 セント
中国ミッション	48,177 ドル 00 セント
日本ミッション	55,539 ドル 00 セント
ハイチの教会の諸ミッション	7,780 ドル 00 セント
現在の取り組みを締めくくるためのメキシコのゴードン師の支援と旅費	1,400 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	3,762 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	16,500 ドル 00 セント
	162,504 ドル 00 セント

THE

SPIRIT OF MISSIONS.

VOL. LV. MARCH, A.D. 1890. No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 11TH, 1890.

—— THE following elected members were present: The Right Rev. Drs. Littlejohn, Doane (Vice-President, in the chair), Whitaker, Niles, Dudley, Scarborough, Peterkin and Rulison; the Rev. Drs. Hoffman, Reese, Eccleston, Smith, Satterlee, Shipman, Huntington, Applegate, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Mills, Cutting, Whitlock and Chauncey.

—— A communication from the Presiding Bishop was read, which conveyed to the Board the information that on the first day of February the Rev. Edward Abbott had formally declined the Missionary Episcopate of Yedo, to which office he was elected during the recent General Convention.

—— The proceedings of the meeting of the Commission on Work among the Colored People, held in Washington on the 9th of January, were submitted. An abstract of these proceedings will be found upon another page.

—— Communications were received from seventeen of the Domestic Bishops having general missionary work within their respective jurisdictions, and their several requests were formally approved.

—— Letters were submitted from Bishop C. M. Williams and a number of the missionaries in China and Japan, portions of which have been published. Information came that immediately that the acceptance of his resignation was known in Japan, Bishop Williams turned over all matters ecclesiastical and financial to the Standing Committee, and simultaneously the committee unanimously invited the Bishop to continue the exercise of episcopal functions until a duly qualified successor should enter upon his duties. To this the Bishop consented. The Board authorized the purchase of house and lot No. 27 Tsukiji, Tokio, as an additional missionary residence at a cost of $2,000 gold, $1,600 of which has been previously appropriated. Mr. J. Lindsay Patton, of the Theological Seminary of Virginia, was appointed missionary to Japan, the appointment to take effect upon the date of his ordination to the Diaconate next summer. Mr. J. D. Hird, a professor in the Agricultural College of Maryland, was appointed missionary teacher to the Japan mission with the expectation that he would be connected with St. Paul's School, Tokio. Another appointment of a teacher for the same school was conditionally made.

—— Letters were submitted from Bishop Ferguson, three of his clergy and the business agent of the Cape Palmas mission. A portion of the letter from the Rev. Mr. Valentine is published in this number. An appropriation was made for the purchase of a naphtha launch for the Cape Mount station to transport supplies from vessels in the roadstead and for communication between the station and Monrovia and Sierra Leone. The amount appropriated was $1,100, of which about $800 is now in hand for the purpose. A further appropriation in the amount of $500 was made for the purchase of a steam pump and piping to supply water for St. John's Mission, Cape Mount.

—— The letter from Bishop Ferguson, published in the last number, asking for $2,500 for the purchase of a house and lot in Monrovia, well adapted for the episcopal residence or for a school for girls, was read to the Board, whereupon it was

Resolved: That an advance be now made in the amount of $1,500 toward the purchase of the property in Monrovia, Liberia, described in Bishop Ferguson's letter of November 26th, and that a continued appeal be made for $3,000 to cover the purchase money of the said building and the cost of such repairs as may be found necessary.

—— Bishop Holly's letter of January 7th, an extract from which was published in the last number, appealing for $6,000 to erect a new church building upon the lot on which the House of Representatives of the republic stood before the great fire, was read to the Board. Bishop Whitaker and the General Secretary addressed the Board upon the subject of the great and immediate need of a church building in Port-au-Prince; both of them alluding to the cordial relations existing between the present Government of Haiti and Bishop Holly and his clergy. It was

Resolved: That the Board place on record an expression of its sympathy with the Bishop of Haiti in his appeal for money for the new church, and that in the further publication of that appeal this action be coupled with it.

—— The sum of $279.44, being the proceeds of the bequest of Mrs. Margaret H. Alexander, of Philadelphia, to be used in the erection of a chapel to be called the Alexander Memorial, in the Indian field, was by resolution ordered to be paid over to Bishop Hare to be used by him in accordance with the terms of the trust.

—— The Board's action at this meeting with respect to the Enrolment Fund will be found on another page.

NEED OF MEN FOR CHINA.

Bishop Boone in his last annual report, called for four clergymen, one each for Shanghai, Wuchang, Wuhu, and Hankow. The missionaries at each of these points are greatly overtaxed, and need help very much. The Rev. F. R. Graves, writing from Wuchang, January 13th, pleads with great earnestness for speedy help. He says:

The only thing which would be likely to bring me home is the hope of getting help. It is absolutely necessary to get a new man for the work in Wuchang. Indeed we are in great need of help at every point from Shanghai to Ichang; but I take it for granted others will appeal for their own portion of the work. A young man should be here now studying the language and getting ready to take on the school work. Will you find me

6　1890 年 3 月号　理事会議事録要約。1890 年 2 月 11 日火曜日の会議。81-82 頁。

訳出　81 頁 6 行目～9 行目。81 頁 16 行目～23 行目。81 頁下から 4 行目～最後の行まで。

総裁主教からの通信が読まれた。それは、2 月 1 日にエドワード・アボット師が、先般の総会中に選出された職務、江戸の伝道主教の地位を正式に辞退した、との情報を理事会に伝えるものであった（注 1）。

―略―

C・M・ウィリアムズ主教と、中国と日本にいる数多くの宣教師たちから何通かの書簡が提出された。その一部は刊行されている。情報としてすぐに届いたのは、彼〔ウィリアムズ主教〕の辞任が受理されたことが日本では知られており、ウィリアムズ主教が聖務や財務に関する全事項を常置委員会に委譲すると、それと同時に同委員会が全会一致で、十分な資質を備えた後任者が彼の職務に就くまでは、主教としての職務の実施を続けるように主教に要請したとのことであった。これに対して主教は同意を示した。

―略―

メリーランド州農業カレッジ教授 J・D・ハード氏は、東京の立教学校に関わる予定で、日本ミッションへの教育宣教師に任ぜられた（注 2）。同校へのもう一人の教師の任命は、条件つきでなされた。

（注 1）1889（明治 22）年の米国聖公会総会の第 19 日目に、ウィリアムズの現任主教の辞表を受理した主教会は、後任主教にマサチューセッツ教区の司祭エドワード・アボットを大多数の票決で選出し（Journal of General Convention〈以下、JGC 誌と略記〉1889 年、115 頁）、翌日の聖職信徒代議員会もこれを承認した（同、133 頁）。これを受けて主教会はアボットを後任主教として聖別することに同意する決議を採択していた（同、140 頁）。しかし、彼のこの辞退により、米国聖公会日本伝道主教がしばらく空位となった。

（注 2）ハードは 1890（明治 23）年 2 月 11 日の米国聖公会内外伝道協会理事会会議で任命された。立教学校では化学と自然科学の教師に任命される予定と報じられている（SM 誌 1890 年 3 月号、100 頁）。しかし、1890 年 10 月号の SM 誌では、任地の状況変化と家族の理由で、遣日教育宣教師としての地位を辞任し、辞任が受理されたと報告されている（375 頁）。

reduction to Christ, and to the uses of His Kingdom. What we are waiting for and longing hopefully to see, is the consecration of the vast money power of the world to the work and cause and Kingdom of Jesus Christ, for that day when it comes will be the morning, so to speak, of the new creation. The tide-wave in the money power can as little be resisted, when God brings it, as the tide of the sea; and like these also, it will flow across the world in a day.

CONCERNING THE ENROLMENT FUND.

THE Board of Managers of the Domestic and Foreign Missionary Society, in response to many inquiries and requests, makes the following statement to all contributors to the Missionary Enrolment Fund. Inasmuch as the effort to augment the fund has been discontinued, and the condition that a million of dollars should be raised has not been fulfilled, the sums which have been contributed are technically subject to the control of the respective contributors. Nevertheless, believing that the subscribers really and intelligently desired to give their money to the Board of Missions for the needs of the missionary work, the Board had supposed that no part of the fund would be withdrawn and that the money would be left to be appropriated by the Board in accordance with the original purpose which said, "the whole will go into the Missionary Fund and it will be distributed by the Board of Missions." The Board of Managers therefore expresses its hope and trust that the contributors will not withdraw their contributions, but will allow the Board to use the same according to its best judgment.

BRIEF MENTION.

THE Easter number of THE YOUNG CHRISTIAN SOLDIER will have special reference to the Children's Lenten Offering, and will be made very attractive. We desire to have a copy placed in the hands of every child of the Church, and in order that all may receive this number of the children's paper it will be furnished at the nominal rate of fifty cents a hundred copies. If any Sunday-school cannot afford to pay at that rate for a supply, the rector or superintendent of the Sunday-school is requested to communicate with the General Secretary, 22 Bible House, New York.

IT will give great pleasure to our readers, we are sure, to see the excellent picture of the new Trinity Church, at Tokio, Japan, which forms this month's frontispiece. The appearance of the church justifies all that has been said by our correspondents in Japan in its praise, and in commendation of Mr. Gardiner's work as its architect and the superintendent of its construction. The donor of the church to the mission has made a noble gift, and one whose good influence will extend through unnumbered years.

IT is the purpose of the Board to have prepared and placed on the wall of the new Missions House, when it shall be erected, a suitably inscribed tablet as a memorial of W. A. M. Fuller, the inaugurator and indefatigable advocate of the Missionary Enrolment Plan.

THE 100th anniversary of the Methodist Book Concern and the seventieth anniversary of the Methodist Missionary Society were celebrated Tuesday, February 11th, in the new Publishing and Mission House in Fifth avenue, corner of Twentieth street, New York. The structure is a handsome and commodious building, which has cost $1,000,000. It is

7　1890 年 3 月号　短信。86 頁。
訳出　86 頁下から 16 行目〜下から 11 行目。

今月号の口絵をかざる、日本の東京の新しい三一教会のすばらしい写真を目にすることは、読者に大きな喜びを与えるだろうと、私たちは確信している。教会の外観は、その設計者として、さらには当該建築物の監督者としてのガーディナー氏の仕事に対する在日通信員の賛美と称賛がすべて正しいことを示すものである。当教会の寄贈者はミッションにむけて素晴らしい贈り物をしたことになるし、その良い影響はこれから何年にもわたって広く及んでいくことになるだろう。

注記：本書使用の SM 底本（立教大学図書館新座保存書庫蔵）には、この写真は掲載されていない（テキサス州オースティンの米国聖公会文書館蔵の SM には掲載されている）。三一教会の内部は口絵№ 14 参照。

8 1890/4 Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokio, Japan.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1889–90, $600. Scholarships, each, $40 per annum.

[Reopened October, 1886. Two 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	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert.	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John 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.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	St. John's, Grand Haven, Mich., Girls of Akely Institute, through Woman's Auxiliary.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKIO, JAPAN.

Appropriation for 1889–90 (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.
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity, Young Ladies' Missionary Band, New York.
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.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1889–90, $1,470. 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
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 1889–90, $1,000. Scholarships, each, $40 per annum.

[One more Scholarship 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.
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.
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.

8　1890 年 4 月号　海外任地の奨学金。立教学校（男子）、東京、日本。3 頁。

訳出　3 頁 33 行目～50 行目〔原注〕。

立教学校（男子）、東京、日本
1889-1890 年の予算額 1,470 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。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
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”。

（原注）1887 年に、英和学舎は東京の立教大学校に合併された。

bring many such to feel, 'Woe is unto me if I preach not the Gospel to the heathen.'

"We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

"We urge upon Christian men of wealth to prayerfully consider the duty and privilege of personally supporting their representatives in this work.

"We recommend that these men be sent under the regularly constituted boards of the various denominations, and that these boards search out suitable men before they are committed to the work at home.

"With the highest appreciation of the claims of the home churches and of the responsibilities of the Ministry at home, we would yet urge young pastors to consider whether the places of some of them might not be filled by men who could not come out to the mission field, while they might bring their experience to spheres of work in China, which must otherwise be left wholly unoccupied.

"Finally, we beseech the Lord of the harvest to move you mightily by His Holy Spirit in behalf of this vast and ripening field."

JAPAN.

A HOSPITAL IN TOKIO.

It will be remembered that some years ago a considerable amount of money was received, chiefly through the Woman's Committee on Foreign Missions of the Diocese of New York, for the erection of a hospital building in Tokio. It was thought at that time that greater concessions would be made to foreigners in the matter of residence and holding property in the native cities. For this reason, although ground was bought for the hospital, its erection has been delayed. The contributors to this fund will be glad to learn that by our last advices we are informed that the building is to be ready for occupancy by the autumn. The Rev. Mr. Cole, secretary of the Standing Committee, writes: "Further investigation has shown that there is little chance in the near future of new lots being added to the foreign settlement, and that when such lots are offered they will be in a more undesirable place than those at present available for the hospital, viz., numbers 54 and 55. We have, therefore, thought it best to authorize Mr. Gardiner to draw up plans for a suitable building on those two lots and then to proceed with their erection. The intention is to construct the service building of brick, containing at the south end two rooms above and two below, to be used at present as a residence by Dr. Sellwood, but available for wards in the future should another doctor require a different arrangement; in the centre a waiting room, which can also be used as a chapel and assembly-room; at the north end a two-story wing, with rooms below for consultation, operations and dispensing, and above with beds for private patients. Then, later on, it is proposed to add one-story wards, built of wood and joined to the west side of the building."

MR. TYNG'S WORK IN KIOTO.

The Rev. Theodosius S. Tyng writes, under date of May 19th, as follows: "The steamer 'Satsuma Maru' is carrying me to Yokohama on my way to Tokio, where I am expecting to spend about six weeks teaching apologetics in the divinity-school, and I take advantage of my spare moments on board (spare moments on shore being rather scarce) to say a little about the work I am leaving behind for a little while.

"Last November, you may recollect, we began work in Kioto. I rented a Japanese house for a preaching-place, and sent three catechists and a Bible-woman there. The work is done by them, I myself visiting it only occasionally, to administer the Holy Communion, for special preaching services, and for consultation with the workers. As Kioto is only an hour and a half by rail from Osaka, it is the most accessible of my outstations. The work is going on most encouragingly, some thirty persons being under regular instruction, of whom a considerable proportion promise to be zealous Christians, among them two young men whose dissipated lives had given great anxiety to their friends, but who seem, so far as we can now see, to have experienced a radical reformation. I hope to have the first baptisms there at the end of June.

"From the beginning of the work our workers have been on the lookout for another house in which to open a second preaching-place, but suitable houses are hard to find, and owners not very willing to rent for Christian purposes. The search ha-

been successful at last, and last week we opened not one place, but two. This was made possible by the responses to my appeal in THE SPIRIT OF MISSIONS, and one or two private letters, especially by the contributions from Trinity and Emmanuel Churches, Boston. One of these houses is in the centre of the business part of the city, and is furnished (did such a thing ever happen to a foreign missionary before?) with the electric light, as are most of the houses on the street. God grant that this house may be a centre of yet brighter light, the true sunlight that shines from the Sun of Righteousness! The work here opened most encouragingly, even more so than in the former place. The house was filled the three successive nights of the preaching with respectable-looking people, most of whom had evidently come on purpose to hear, not mere passers-by. Japanese merchants usually have their dwellings and their business under the same roof, and the people of this neighborhood are mostly well-to-do. The work among them will be hard, and perhaps slow, but it is very necessary if we are to have a due regard to the future self-support of the Japanese Church. The Japanese people may be roughly divided into three classes—the educated class, the commercial class, and the laboring class. The first are the most accessible, the second less so; the third are very hard indeed to reach, and the work among them must be chiefly done by the native Church of the next generation.

"The other new preaching-place was selected because of its nearness (although it is not very near) to the government's college, where two of the students are among our communicants, and several more have been attending our services. The work opened well, although not so encouragingly as in the other place.

"You will have heard, in some way, I think, that the woman's society of St. John's Church, Osaka, opened some little time ago an asylum for destitute children. This was a work in which Mrs. Laning was greatly interested, and in which she had hoped to stir up interest at home. The children are to be kept until the age of twelve, when they are to be sent out to service or apprenticed to some trade or business. One girl has already been sent out as a servant in a Christian family, and there are now six or seven remaining. One at least of these is supported by a Congregational church, and two or three by their friends and relatives, who pay two yen a month, or say about twenty dollars a year for their board. The work does almost as much good to the ladies who have the management of it as it does to the children themselves. On Saturday evening last, a concert, consisting of both Japanese and foreign music, was held at the Young Men's Christian Association hall in Osaka for the benefit of the asylum. Some 800 people attended it. The accounts are not yet made up, but I suppose that, after paying the Japanese musicians who were employed and meeting other expenses, about sixty or seventy yen will be cleared. Apart from this, the concert will no doubt benefit the asylum by calling people's attention to it, and be a benefit to the Christian cause as well by showing the charitable work in which Christian people are engaged."

NEWS OF THE MISSION.

The Rev. Mr. Cole, under date of June 11th, writes: "We have had a good deal of sickness since I last wrote. Influenza closed St. Paul's for awhile, then St. Margaret's, and now the theological school is taking its turn. Among the foreigners, typhoid fever has been prevalent; with us, Mrs. Woodman, Mr. Gardiner's son, and Ford, a teacher in St. Paul's, have had severe attacks. All are now slowly recovering, we are thankful to say.

"The Rev. Mr. Jefferys, who is in Maebashi (about fifty miles north of Tokio by rail) expects to come to Tokio in the fall to take the work of the Rev. Arthur Lloyd of the English Society for the Propagation of the Gospel, who has to leave Japan on account of his wife's health. We have been asked to supply Maebashi, and hope there will be a new man here by that time who can go. We have several communicants there and the town is in a line with our chain of stations north of Tokio.

"Things have been very quiet in Tokio since I last wrote, though in the country the student class manage to keep themselves before the public. The papers reported only a day or two ago that all the scholars of a normal school petitioned for the removal of their teachers *en bloc*. Mr. Tyng is with us, delivering a course of lectures on apologetics to the theological students.

9　1890 年 8 月号　海外ミッション。日本。ミッションのニュース。
313-314 頁。
訳出　314 頁右 25 行目～右 35 行目。

〔1890 年〕6 月 11 日付で、コール師は書き記している。“ 前回書いて以来、私たちは疫病に酷く煩わされています。インフルエンザで立教はしばらく閉鎖され、その次に立教女学校、そして現在は神学校に〔閉鎖の〕順番がまわってきています。外国人のなかで、腸チフスが蔓延しています。私たちと、ウッドマン夫人、ガーディナー氏の子息、そして、立教の教師フォードが深刻な病を患いました。ありがたいことに、現在は全員が徐々に快復しつつあります。”

against much indifference and often against unbelief and wickedness. They well deserve all the sympathy and help which a grateful people can give to them.

ADVENT AND DOMESTIC MISSIONS.

THE Advent season concentrates interest upon Domestic Missions, which rightly claim our first care at the very beginning of the Christian Year. Shall not the subject be presented in all congregations, and offerings received for it early in the season, and will not all who desire the spiritual welfare of our country do what they can by liberal contributions to sustain this work of supreme importance?

ELECTION OF MISSIONARY BISHOPS.

THE House of Bishops at a special meeting held in Pittsburgh, Pennsylvania, Thursday, October 23d, chose the Rev. John W. Chapman, missionary at Anvik, Alaska, to be Missionary Bishop of Alaska, and the Rev. Dr. Wm. S. Langford, of New York, to be Missionary Bishop of Japan. The Rev. Dr. Langford, who was in Pittsburgh in attendance upon the Missionary Council, having satisfied the committee who notified him that he could not accept the election, his declination was presented to the House of Bishops, but no other choice was made for Japan.

The fitness of the choice of the Rev. Mr. Chapman for Missionary Bishop of Alaska will be recognized by all who appreciate the heroism which Mr. Chapman has manifested, and the noble Christian spirit of the man.

ARRANGEMENTS FOR THE COUNCIL.

UPON another page we publish a resolution conveying the cordial thanks of the Missionary Council to the Bishop of Pittsburgh and all others concerned in the arrangements for the comfort, convenience and pleasure of the members. It would not have been possible to have more complete arrangements for the convenience of the Council. Every want seemed to have been anticipated. At Trinity Church, in which the Council was held, post-office, telephone and telegraph facilities were afforded, stationery was provided, a bountiful luncheon was served each day at the Duquesne Club, and houses were thrown open for the entertainment and lodging of the members of the Council and the Woman's Auxiliary, and of visitors to the city. The resolution referred to was unanimously adopted by a rising vote.

The success of the Missionary Council in Pittsburgh and the meetings connected with it is largely due to the thorough preparation which had been made for it by the committees appointed by the Bishop of Pittsburgh, who himself took a warm personal interest in all the arrangements. It was the testimony of one of the women who travelled more than a thousand miles to attend the Council, and who had been present at many of the great missionary gatherings of the Church in the past, that this last was on the whole superior in sustained interest and enthusiasm to any that had preceded it.

10　1890 年 11 月号　伝道主教たちの選出。417 頁。
訳出　417 頁 13 行目～20 行目。

主教会は〔1890 年〕10 月 23 日木曜日にペンシルヴェニア州ピッツバーグで催された特別会議で、アラスカ州アンビックの宣教師ジョン・W・チャップマン師をアラスカの伝道主教に、そしてニューヨークの博士ウィリアム・S・ラングフォード師を日本の伝道主教に選んだ。伝道協議会への参加でピッツバーグにいた博士ラングフォード師は、その選出を受け入れることはできないと、彼に通知を行った委員会を説き伏せたので、彼の辞退は主教会に提示された。だが、日本のために他の選択は、なにもなされなかった。

注記：当時ラングフォードは、米国聖公会内外伝道協会理事会総幹事の要職に就いていた人物であった。第 2 番目の日本伝道・後任主教候補者ラングフォードからも辞退された理事会は、同日の 1890（明治 23）年 10 月 23 日の会議で、「主教会がこの会期中にもこの重要な空位を埋めるように」うながすことを繰り返すことができるのみである、と報告している（SM 誌 1890 年 11 月号、425 頁）。しかし、続いて試みられようとしていた選出も、現時点では適宜ではないとの動議が採択され、次回の主教会に再度延期されることになった（JGC 誌 1892 年、442 頁）。こうしてウィリアムズ主教の後任人事は混迷の度合いを深めていった。

previous to the arrival of the buildings in preparing sites for them. This involved the razing of the old houses, the cutting down of "iron trees," so tough that they turn the edge of an axe, and blasting rocks. All of this work was done under the personal supervision of the acting superintendent and was accompanied by a degree of exposure imprudent, in that climate, for any American. Just as the whole work of the renovating of the station was accomplished, Dr. Tucker became extremely ill and was obliged to leave for this country. He had been efficiently assisted throughout by Mr. E. Z. B. Jones, who was left to carry out the final details. Mrs. Brierley writes rejoicing in the possession of new, clean and water-tight buildings. She says the rooms are nice and lofty. The houses may be seen for many miles, both on the Atlantic and on the lake. St. George's Hall, built by St. George's Sunday-school, New York, is still in fair condition, and two of the original houses remain.

The full reports of the school work at St. John's for boys and St. George's Hall for girls and small boys have not yet been received. By the statistical table we are informed that there are altogether 132 pupils on the station, of whom 104 are from the native African tribes. The Rev. Mr. Hemie Shannon has been in pastoral charge during the year. He reports twenty-eight native communicants and eight baptisms. The children of St. George's sent to the Treasurer of the Board their Lenten and Easter offerings amounting to $35,00, of which $25,00 was designated for St. Mary's Orphanage, Shanghai, China, and $10,00 for the Church Missions House, and the pupils of St. John's sent $7.47, their offerings during Lent for General Missions. The total offerings of the station are reported to be $50.78. The Rev. Mr. Shannon has been an invalid during the year, but with the assistance of Mr. Jones, who is a lay-reader, has continued the services without interruption, save that upon one occasion he was unable to administer the Holy Communion. Mr. Shannon has been hoping that the way would open for him to visit England or America for treatment, and the Bishop has said that he will try to make the necessary arrangements. He remarks that the work in Africa, especially at Cape Mount station, requires constant prayer and effort, because they have to struggle against a strong current of heathenism. He is not altogether encouraged, and regrets that there has not been more of a disposition toward spiritual things on the part of the older scholars.

DIGEST OF ANNUAL REPORTS OF JAPAN MISSIONARIES.

IN February the sad intelligence was given to the Church of the death, in Charlottesville, Virginia, of Mrs. Henry Laning, who had been so long and favorably known as in charge of St. Agnes' School, Osaka. Her loss was very greatly felt by the members of the mission.

The Standing Committee of the Missionary Jurisdiction of Yedo called attention to the fact that it was the first time in the history of the mission that the annual report has not been signed by Bishop Williams. The committee report that "there has been substantial progress all along the line" and that the boundaries of the work have been enlarged. They take occasion to commend the work of two ladies from the city of New York, sisters, who arrived in the field in the autumn of 1889 and immediately entered upon duty as volunteer missionaries.

OSAKA AND VICINITY.

The Rev. John McKim writes explaining why the baptisms are fewer in number at the stations under his charge than those reported last year. This explanation in a general way applies to the whole mission. He says:

"The people have been immersed in politics and with their impulsive and impetuous natures have given themselves up to the discussion of political principles to the neglect of business and religion. Another reason is that an anti-foreign reaction has taken place, largely due to the failure of the Japanese government to obtain a satisfactory revision of the existing treaties with foreign powers. Still another cause is that we have found it necessary to be more strict in our preparation of catechumens for Holy Baptism."

Taking up the individual reports:

The Rev. T. S. Tyng notes the opening of a mission in Tsuruga where there is a little Christian congregation with excellent hopes for the future. One of the converts has

given a fire-proof warehouse which will soon be turned into a neat and comfortable church. Work has also been begun in Kyoto (a city next in importance to Tokio and Osaka). In this city there are now three preaching places and the success has been beyond Mr. Tyng's expectancy both in the number and the character of the people reached. There was a nucleus of about eighteen communicants. Mr. Tyng has withdrawn his attention from a few of the smaller places previously reported upon where there was little hope of accomplishing much. He is convinced that this change of policy is for the better. For the most part he feels encouraged about all the work under his supervision which is carried on at twelve points. On Easter-Day was begun a service in English in St. Timothy's Church with a choir of children from our own and other missions under Mrs. Tyng's charge. The congregation is ministered to by the Rev. Messrs. Tyng and McKim and averages about thirty. Mr. Tyng spent six weeks in Tokio as professor of apologetics in Trinity Divinity and Catechetical School. He has also been engaged as a member and secretary of the committee authorized by the last Synod of the Japan Church for the Revision of the Japanese Translation of the Prayer Book.

For six weeks Mr. McKim was employed in giving a course of lectures on liturgics in Trinity Divinity School. He says:

"I have had printed a Japanese translation of the first eight books of Bingham's Christian Antiquities. The Chinese translation made by Mr. Graves was of material assistance in getting out the Japanese translation. I have ready for the press a translation of 'The Faith of the Gospel.' (Mason.) Bishop Bickersteth has kindly consented to write a preface for the Japanese edition."

Mr. McKim has charge of a group of twenty-one mission stations which lie at all points of the compass in the province of Yamato, thus requiring a great expenditure of time in travelling around the circle. He also has work outside of the province mentioned, distant from his residence at Osaka at least 150 miles. Another of his stations is 125 miles distant, still another ninety miles, and two others eighty miles, so that he has been "in journeyings often."

The Rev. John C. Ambler, in the absence of Dr. Henry Laning, has been acting as treasurer of all the work centring at Osaka. As he is still engaged in the study of the language, which necessarily occupies a large part of his time, he has sent no formal report. Such service as he has rendered has no doubt been included in the report of one or other of the missionaries.

Touching medical work at St. Barnabas' Hospital, Osaka, we have no direct tidings, since Dr. Laning is in this country. The hospital has been in charge of a native physician, while Dr. Taylor of the Congregational mission has kindly visited it twice a week and upon special occasions. At an exposition recently held in Tokio there was a large topographical model of the city of Osaka, and it is said that a building which bore in Japanese letters their rendering of the name of St. Barnabas was most prominent.

It is regretted that no report has been received from Miss Mailes touching her Bible work, several accounts of which, however, have appeared in THE SPIRIT OF MISSIONS during the year.

Miss Williamson reports concerning St. Agnes's School that she began the session with sixty pupils. The receipts from boarders have been 665.60 *yen* and from day pupils 64.50. Besides the assistance of Miss Palmer, who has taught for four hours a day, she acknowledges the kindness of Mrs. Tyng who has instructed classes in vocal and instrumental music during the year. Her pupils have made steady progress. A Sunday-school is carried on which does a good work in a quiet way. Almost all the pupils of St. Agnes' School are Christians. Miss Palmer, moreover, has taught a Bible-class on Sundays in St. Agnes' School and also a Bible-class of seven young men each Sunday morning at the Church of the Holy Comforter. Plans for the new building so long in contemplation for St. Agnes' School have been prepared, but as they involve the use of one of the mission residences, and as this must first be replaced in some way, there may be further delay in erecting it.

Miss Bull reports concerning the work at the Ladies' Institute in Osaka. She has herself taught English and music for nearly six hours a day five days each week, and for a portion of the school year botany through an interpreter. On Sundays she has conducted a Bible-class at the Institute and for a part of the time another for young

men at St. John's Church. The Institute has been affected by the reaction spoken of before, so far as its attendance was concerned, nevertheless new classes have been formed to suit the convenience of incoming pupils. Miss McKim has assisted at the Ladies' Institute two hours a day and has given some attention to the study of the language. Miss Bull acknowledges valuable assistance from the Misses Koeh. The course of instruction includes music, plain sewing, dress-making, tailoring and cooking. Forty-four ladies have been pupils of the institution, of whom sixteen are married and seven others are mature. Three of the pupils were baptized last fall in St. John's Church and are now faithful workers in that congregation. At the close of the term seven of the ladies had been baptized and eight others were members of St. John's Church women's society. Miss Bull says:

"The influence of our Christian ladies on some of the others is very marked. I am sure that there are several who truly believe in Christianity, but are prevented by circumstances from professing it."

Miss Bull further reports:

"The St. John's women's society has increased in numbers, and many members are working with an earnest zeal quite equal to that of their favored sisters in Christian lands. In October they realized 210 *yen* at a bazar. Of this, 100 *yen* are invested as the beginning of a fund for a church building for St. John's. The rest, on Mrs. Laning's advice, was devoted to the establishment of a work for the rescue and training of poor and orphan children. Through Mrs. Laning's zealous work, this little home or asylum was begun before she left the country, and two little deserted children were enjoying its care. Now the number of children which have been cared for is eight. Two of these, boys of about eleven years of age, have had suitable situations found for them where they can learn a business, the society still furnishing their clothing."

The school established by the Rev. Mr. Dooman in Nara has been vigorously carried on and is in quite a flourishing condition. Mr. Dooman says, in connection with this: "I have infinite cause to thank God for His special favors shown to us during the whole year." The building accommodates about 100 pupils. It cost $3,200, and was erected by the help of the Board, some foreign friends and many Japanese Christians. It was opened on the first of September, 1889. The expenses are almost entirely provided for in the field, partly by tuition fees and the rest by gifts from two Japanese gentlemen, Mr. Ido and Mr. Tamoki. Mr. Dooman says: "I can hardly find fitting words to express my gratitude to Mr. Ido for his help to the school." Several of the Japanese teachers are doing all in their power to forward the influence of Christianity. Mr. Dooman held Evening Prayer during the winter for those who lived in the school building and others who cared to come. A number of young men who have passed through the school have gone elsewhere seeking higher education. The majority of these young men came as heathen and left as Christians. Two of last year's highest class were hoping to enter the theological school in Tokio this autumn. There are seven teachers, including Mr. Dooman, and the number of pupils has ranged between eighty and eighty-four. Mr. Dooman is very anxious for the appointment of a lady teacher.

Besides the foregoing work, Mr. Dooman has visited a number of out-lying stations to administer the Sacraments and to preach. As this work is under the care of Messrs. Tyng and McKim he gives no statistics.

The total number of places where Divine service is held in Osaka and vicinity is thirty-three; the aggregate average attendance upon public worship at nine of these is 324, which is probably less than one-half the whole number; 139 adults and twenty-seven children (Japanese) have been baptized; sixty-three have been confirmed. There are 604 Japanese communicants; 159 day-scholars, forty-five boarding and 657 Sunday scholars. The contributions amounted to $1,865.60.

TOKYO AND VICINITY.

In the early part of the year two of our chapels were burned. One was Trinity, now known as the Chapel of the True Light, near Great Bridge, which has been restored and improved. In place of the other chapel a house has been rented, and ground secured upon which a building will be erected so soon as new streets are laid out in the burnt district by the city authorities.

Bishop Williams, as usual, has been full of labor; having four churches and stations

under his charge, with the assistance of a catechist and a theological student.

The Rev. Arthur R. Morris, up to the time that he left the United States, has been steadily occupied as resident professor in Trinity Divinity and Catechetical School where are gathered twenty or more bright, intelligent young men. He has sent no report.

The Rev. Edmund R. Woodman's time has been largely occupied by teaching the Old Testament and Ecclesiastical History in Trinity Divinity School and in preparation for such duty. He has had charge also, with the assistance of a catechist, of four out stations where 179 public services were held, but touching this work he does not feel encouragement.

The Rev. Masakazu Tai was ordained to the Priesthood in Trinity Church, Tsukiji, on St. Thomas' Day. He is the first Japanese Priest of the American Church. During the vacation of Mr. Page, he most faithfully took the supervision of the out-lying stations. He has conducted 360 services at Christ Church, Canda, and four other places with a total average attendance of 112. He is assisted by Mr. Satake and other theological students. He has six Sunday-schools under his charge and ministers to eighty-one Japanese communicants.

He also reports sixteen out-lying stations under the charge of evangelists, with a total average attendance of eighty-eight where there are forty-one Sunday scholars.

The Rev. J. Thompson Cole is the secretary of the Standing Committee and the treasurer of the mission. Touching his personal work he reports for Grace Chapel, Bancho, and services in a private residence attended by the boarding-pupils of the Young Ladies' Institute of which he is chaplain. He is, moreover, responsible for the services in English in Trinity Church, where he is aided by all the ordained missionaries. Besides these duties he has had the business management of St. Margaret's School and has taught theology in Trinity Divinity School for six months in the year, and a Bible-class three times a week.

The Rev. Henry D. Page, it will be remembered, hastened his departure for the field in order that the quorum of the Standing Committee might be maintained, when Mr. Morris should leave. He only arrived at Tokio just before the date of the reports. He immediately resumed the superintendency of the work of the evangelists at the country stations.

The Rev. Victor M. Law, M.D., who has been incapacitated for work during a part of the year because of illness, has given much attention to the translation and publication in the Japanese newspapers and otherwise of scientific arguments from a Christian standpoint; a method of communication with the people which he believes will prove to be very effective.

The Rev. Joseph M. Francis has been principally occupied in the study of the language. He has served at Trinity Church regularly, assisting the Bishop, and has conducted a short office of Evening Prayer at his residence, supplemented occasionally by instruction given by a catechist for the benefit of the servants' families on the compound on which his house stands: attendance averaging from fifteen to twenty. One of this congregation is already a Christian and several others are under instruction for Baptism. He has also preached from time to time at the out-stations through the medium of an interpreter.

Dr. John J. Sellwood reports the number of patients at the new dispensary in Tokio, from May 5th to date, as 110. The number of visits made by them was 428. It is his opinion that this work makes a good beginning for that which is to be done in the new hospital building which they hope to occupy next spring.

Prof. J. McD. Gardiner, headmaster of St. Paul's School, regrets to report that the falling off in numbers, as compared with the previous year, has been one-half of those enrolled. At the same time the daily average of attendance (thirty-four) shows a decided improvement. Owing to the restless condition of the public mind in Japan the management of the students has been more difficult than ever before. There was, too, for the early part of the year, some difficulty with the teachers employed, which was subversive of discipline. A Mr. Saotome has now been engaged as the Japanese master, whose experience and reputation are such that Mr. Gardiner confidently looks for more satisfactory results and hopes that in the course of a few years at most the school can be made nearly, if not quite, self-supporting; meanwhile it must cost more. He says:

"We are now at a critical period in the

history of the school, and we shall either fail entirely or meet with great success in the near future, and I would propose that we make this experiment, not lavishly, but unstintingly, as far as funds will permit."

He has had the assistance for a part of the year of the Rev. Dr. Victor M. Law, and temporarily of two or three Americans at different times. Miss Verbeck has taught regularly in the school up to the time of her leaving for the United States, history, geography and translation from Japanese into English. Her loss was severely felt because of her perfect acquaintance with the Japanese language which made her particularly successful in the work. Mr. Gardiner's own branches have been English literature and philosophy, with the seniors, and rhetoric with the juniors, and history with the freshmen, occupying him for three and one-half hours each day besides the supervision which he had to give to other branches and the superintendence of the building operations as architect of the mission. The school graduated a class of five pupils last summer, one of whom is to enter Trinity Divinity School this autumn, and three of whom desired to remain to pursue a post-graduate course in philosophy and English literature if Mr. Gardiner could make arrangements for them. He has also taught a Bible-class on Sunday afternoons with an average attendance of seven, all of whom were Christians.

Miss Heath has been the resident principal of St. Margaret's School, having under her charge the direction of the physical and intellectual training of the pupils. For a portion of the year she studied the language for two hours a day, which she found very difficult in connection with her other duties. She is now the only foreign teacher, and makes the point that there is sufficient work in St. Margaret's for three American women. She states that most of the girls have given evidence of earnest study and the school has done good work. The Japanese teachers have been faithful, and the school has progressed most favorably. July 11th, 1890, was an eventful day in St. Margaret's; the first graduates were awarded diplomas. Miss Heath says that the school is proud of its oldest daughters, and, if friends in America could know of their Christian character and their superiority over girls not under Christian influence, they would never doubt the efficacy of missions. There were fifty-six pupils at the time of closing.

Miss Sprague's classes in St. Margaret's until May were in English literature, astronomy, geography, Church history, universal history and English conversation. These duties were accompanied by a study of the language, which she has now acquired a sufficient facility in using to dispense with an interpreter ordinarily.

The Tokio Young Ladies' Institute, owing to lack of accommodation, has not been enlarged, as it is hoped that it will be in the future, but its mission is being fulfilled. Miss Aldrich writes interestingly of this work. There were enrolled twenty-three pupils, with an average daily attendance of seventeen. There have been six boarding-pupils. The regular course of instruction embraces English, Japanese and Chinese; and the branches of study have been the English and French languages, geography, mathematics, physics, mineralogy and botany, with vocal and instrumental music and drawing. Miss Aldrich has also had a class in cooking. She speaks most encouragingly of the deportment and acquirements of the pupils. The religious instruction has been under the charge of the Rev. Mr. Cole, supplemented by Miss Aldrich, so far as her knowledge of the language would permit. Three have been baptized and a fourth is awaiting Baptism.

Miss Suthon has been diligently engaged in preparing herself for evangelistic work among the women, occasionally taking Bible-classes in English and making addresses through an interpreter. She is naturally filled with the desire to hasten the time when, by reason of a command of the language, she can enter upon this direct work, for which she was specifically appointed.

The total number of places where Divine service is held in Tokio and vicinity is thirty-five; the aggregate average attendance upon public worship being 479. Fifty-four adults and twenty-four children (Japnese) have been baptized and many confirmed. There are 343 Japanese communicants; sixty four day-pupils; sixty-nine boarding and 219 Sunday scholars. The contributions amounted to $1,055.63.

11　1890 年 11 月号　海外ミッション。在日宣教師年次報告要約。東京と近辺。434-438 頁。
訳出　437 頁右下から 21 行目～438 頁左下から 21 行目。

立教学校校長 J・マクドナルド・ガーディナー教授は遺憾ながら、前年と比べて、登録者数が半分になっていると報告している。その反面、1 日の平均出席者（34 名）は明らかな改善を示している。日本における世論の落ち着かない状況のために、生徒の管理はこれまでよりもさらに難しくなっている。また、その年のはじめのころには、雇用された教師たちにもいくつかの難題があった。それは規律の破壊であった。現在、左乙女氏（注 1）という人物が日本人主監として務めており、彼の経験や評価は、ガーディナー氏が自信をもってより満足のいく成果を見込むほどのものであり、長くても数年のうちに、当校が、完全ではないものの、ほぼ自給状態になりうると期待するほどのものである。その一方で、それはさらに多くの費用がかかるにちがいない。彼は述べている。

“私たちは今、当校の歴史において重要な時期にいます。そして私たちは完全に失敗するか、あるいは近い将来に大成功を収めるかのいずれかになるはずです。ですから、私たちは、資金が許す限り、みだりにではなく、出し惜しみせずに、この実験を行うべきであると、私は提案したいと思います（注 2）。”

彼は、その年の一時期のあいだ医師ビクター・M・ロウ師の、そしてそれぞれ異なる時間帯で臨時に 2、3 名のアメリカ人の助力を得た。ミス・フルベッキは、米国に発つとき（注 3）まで、歴史、地理、そして日本語から英語への翻訳を定期的に教えた。彼女は日本語に完璧なほどに精通しており、そのために彼女はその活動で特に成功を収めていたので、彼女がいなくなったことは痛恨事であった。ガーディナー氏自身の学科は、最上級生に対する英文学と哲学、中級学年に対する修辞学、新入生に対する歴史となっている。〔それらは〕彼が他の学科監督に費やさなければならなかった時間と、ミッションの建築家として建物の運営監督に費やす時間に加えて、1 日につき 3 時間半よけいに、彼に時間を使わせているのだ。当校は昨夏、生徒 5 名のクラスを卒業させた。そのうちの 1 名は今秋に三一神学校へ入学することになっている。そして、その〔卒業生の〕うちの 3 名は、ガーディナー氏が彼らのために手はずを整えることができればという条件のもとではあった

が、哲学と英文学の研究課程に従事するために〔学校に〕残りたいと思っていた。彼はまた日曜日の午後にバイブル・クラスを教えているが、平均出席者数は7名で、彼らは全員キリスト教徒であった。

（注1）左乙女豊秋。大阪泰西学館教頭から転身。以下（注2）参照。
（注2）1883（明治16）年1月から築地居留地内で再発進した立教大学校では、学則があまりに外国的で、学校運営がまったく外国人の手にあり、生徒の希望が反映されていないと訴える改革運動が、学生のあいだから起こり、三一神学校生らもこれを支援した、といわれている（元田作之進『立教学院歴史』1901年）。そこで、ウィリアムズ主教と校長ガーディナーはこれを受け入れ、1890（明治23）年2月、副校長格として大阪泰西学館教頭であった左乙女豊秋を主監（学監）として迎え、同年9月の新年度にそなえ、外国人の担当科目を英語、英文学、世界歴史に限り、そのほかはすべて、新任の日本人教授に担当させることとし、校名も立教学校に戻した。これは、それまでのアメリカのカレッジ教育に替えて、修業年限を5年（尋常中学3年から高等中学2年）とし、日本の高等中学校としての内実をそなえるための改組であった。
（注3）ミス・エンマ・フルベッキは、ミッション勤続7年後に取得した休暇で帰国するため、蒸気船カナディアン・パシフィック・ラインのパーシャ（”Parthia”）号で、1890年5月27日に横浜を出港し、6月23日に米国に到着した（SM誌1890年7月号、267頁）。1年間の休暇後、日本に帰任するため、エンマ・フルベッキは1891（明治24）年8月13日、ニューヨークの兄宅を出発し、カリフォルニアの親戚を訪ねたのち、パシフィック・メイル蒸気船リオ・デ・ジャネイロ号で9月3日にサンフランシスコを出港（SM誌1891年9月号、361頁）、9月23日に横浜に到着した（SM誌1891年11月号、444頁）。

MORAL HEROISM.

THE *New York Tribune*, in an editorial commenting on the rear column of the Stanley expedition for the relief of Emin, says:

The missionary looms up as the only ennobling and inspiring figure in the African forests. He represents a humane and enlightened civilization in that benighted land. . . . The Protestant evangel on Lake Nyassa or the [Roman] Catholic missionary on Victoria Nyanza takes his life in his hand and buries himself in barbarous countries. He does not go to the dark continent in search of adventure, nor does he return to write books and deliver lectures. Whether he dies of fever the first summer, or is massacred at his station, or works year after year among the natives, his heroism passes without observation. It is his mission to teach degraded races the elements of civilization and Christianity. He suffers and grows strong. He communes with his own heart and is still. He does his work in a sublime spirit of self-sacrifice, unclouded with premonitions of notoriety and publishers' bargains. That is moral heroism of the finest fibre. The men of action of the Stanley campaign of adventure have noble and commanding traits, but they are not types of the highest qualities of heroism and self-sacrifice.

Mr. Stanley, in writing to the London *Times*, says of the Church Missionary Society's mission in Uganda: "If we regard the number of converts instructed in the Protestant faith, the cruelties inflicted on them and their pastors, the magnificent endurance exhibited during their severe trials, the vast patience and unflinching courage and meekness with which they have borne them during the last thirteen years, we shall have good cause to hold the missionaries in Uganda as among the brightest examples of Christian teachers ever sent out from England to benighted regions."

CHRISTMAS AND NEW YEAR'S GIFTS.

WHO will make a Christmas or New Year's gift of $8,000 to build the church at Hankow, China, or $6,000 to rebuild the church for Bishop Holly in Port-au-Prince, Haiti, or $25,000 to found a boys' school in Northern Texas, or a girls' school in Montana, or North Dakota? Who will endow a missionary bishopric with $50,000?

SCHOLARSHIPS.

WE have been officially notified by the authorities in Japan that the sum of forty dollars for a scholarship is insufficient to provide for the support of the beneficiary. The case is the same in the China mission. It is not proposed to disturb the existing arrangement with those who have undertaken to support scholarships at forty dollars each, unless the contributor should choose to pay the higher rate; but notice is given that for all scholarships taken in the future the annual rate will be fifty dollars in those schools in China and Japan where it has previously been forty dollars.

Five more scholarships are needed in St. Mary's Hall, Shanghai, and two more in the Jane Bohlen Memorial School for Girls, Wuchang.

There is no change proposed in the price of scholarships in the African mission. There are now needed there thirteen more scholarships in the Cape Palmas Orphan Asylum and Girls' School at fifty dollars each; five more in the Hoffman Institute, at Cuttington, at seventy-five dollars each, and sixteen for the High School, for boys, at Cuttington, at forty dollars each. Regarding

the need of scholarships at the first-named institution, Bishop Ferguson says in his annual report:

The Orphan Asylum and Girls' Boarding-school is quietly doing a good work. There are sixty-seven boarders and eight day-scholars on the roll, making a total of seventy-five under instruction. The boarders are more than double the number for whom appropriation has been made, and applications are constantly received to admit others. To turn off a girl sent to us from heathenism is one of the saddest tasks that can fall to our lot; and yet when the dormitories are crowded and store-room well-nigh empty by reason of the constantly heavy draft upon it, what can we do?

In addition to the old established institutions the Bishop has recently opened a boarding-school at St. Augustine's station, near Monrovia, under the charge of the Rev. G. W. Gibson, senior Presbyter of the mission, for which twenty scholarships at twenty-five dollars each are required. The Bishop has also opened what may be called preparatory boarding-schools for native Africans at a number of the outlying stations for which twenty-five-dollar scholarships are now asked, as follows: Kabo station, Berebe station, Thurston station, Eliza F. Drury Station. These are all in the Cape Palmas District. Twelve pupils are to be provided for at each; but four of the scholarships at Drury station are already taken. In the Montserrado District there is a native boarding-school where twelve scholarships are needed.

AROUSING CALLS.

THE hearts of men are being deeply stirred, and the call for grander, more heroic effort, for larger and fuller sacrifice, is sounding in the ears of God's people. General Booth's "Darkest England" follows close upon Stanley's "Darkest Africa." China's missionaries send out a united call for a thousand more to reinforce them, and the Church Missionary Society in England is urged to issue an appeal for a thousand new missionaries.

Opportunities and needs are calling loudly to awaken men and women to a sense of their ability to serve God. The vast power that is latent in the Church —the power of money and the power of service—will move as this enthusiasm for humanity lays hold of men's hearts everywhere, and they realize that in the service of God and their fellow-man nothing can be too much—it demands our life, our soul, our all.

MR. GLADSTONE ON SYSTEMATIC BENEFICENCE.

THE *Nineteenth Century* for November contains an article from the pen of Mr. Gladstone in review of Mr. Andrew Carnegie's "Gospel of Wealth." Mr. Gladstone strongly approves the views of Mr. Carnegie in his book, and heartily commends his example in making the people sharers in his prosperity by founding institutions for the benefit of society.

Mr. Gladstone goes further in suggesting that not only men of large wealth should contribute for the good of their fellow-men, but that the idea of setting apart a definite proportion of one's income should be encouraged among all men for the glory of God in doing good. Let every man settle it with his own conscience how much he will give, and the matter of distribution can then be decided without selfish considerations entering in.

12　1890 年 12 月号　奨学金。455-456 頁。
　　訳出　455 頁下から 15 行目～下から 8 行目。

私たちは日本の諸当局から、奨学金としての 40 ドルという額は受給者への支援として提供するには不十分であると正式に通知されている。その件は中国ミッションでも同じことである。それは、もし寄付者がもっと高い額を支払うことを選択しないのであれば、各自が 40 ドルで奨学金支援に取り組んでいる既存の取り決めを妨げることを提案するものではない。しかし今後受け取られるあらゆる奨学金は、これまでのところ 40 ドルとされてきた中国と日本のこれらの学校では、年額が 50 ドルになるだろうとの通知がなされている。

SUMMARY.

For Missions to White People		$117,154.16
For Missions to Indians		42,245
For Missions to Colored People:		
Appropriated to Dioceses	46,300	
For salary of Warden of King Hall Washington	2,000	
For Central Expenses	1,000	
Amount appropriated by the Board of Managers		56,000
For Chinese Missionary to the Chinese in California		500
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		3,600
Reserved for Central Expenses and for the cost of making the work known to the Church, say		16,500
		$235,999.16

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1890, and ending September 1st, 1891:

Excess of appropriations over resources, September 1st, 1890	$11,341.20
For the Mission School in Greece	2,300 00
For the Mission in Africa	31,513 52
For the Mission in China	53,700 33
For the Mission in Japan	65,403 33
For Missions in the Haitien Church	7,780 00
For support and travelling expenses of the Rev. Mr. Gordon, in Mexico, to close of his present engagement (less cash on hand)	2,200 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	3,762 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	16,500 00
	$194,500 38

NEEDS FOR BUILDING PURPOSES.

Besides the foregoing appropriations for the current expenses of the several foreign missions the following projects for buildings, etc., have received the formal approval of the Board of Managers, and contributions for them, in considerable sums, are invited through the Enrolment Fund or otherwise:

The Bishop's House, Monrovia	$3,500
The new buildings at Cape Mount, West Africa	7,500
To complete the Church of the Nativity, Wuchang, China	1,500
Rebuilding Infirmary at St. John's College, Shanghai, China	450
The new Church at Hankow, China	10,000
The ground and building at the new station, I-chang, China	8,000
For the purchase of a lot and erection of a house for the Rev. Mr. Dooman at Nara, Japan	2,000
Towards erection of Divinity School building	1,000
The new building for St. Agnes' School, and new dwelling, Osaka	13,000
The rebuilding Church at Port-au-Prince, Haiti	6,000
In addition to these—	
The Rev. F. L. Hawks Pott is asking for money for permanent buildings for St. John's College, Shanghai	20,000
The Rev. Mr. Tai, of Tokyo, sorely needs a Church building for his important work, estimated to cost	7,000

13　1891 年 1 月号　海外ミッション予算額。33 頁。
訳出　33 頁 17 行目～33 行目。

海外ミッション予算額
1890 年 9 月 1 日開始、1891 年 9 月 1 日終了の今事業年度の
内外伝道協会理事会

1890 年 9 月 1 日、資産を超える予算の超過額	11,341 ドル 20 セント
ギリシアのミッション・スクール	2,300 ドル 00 セント
アフリカ・ミッション	31,513 ドル 52 セント
中国ミッション	53,700 ドル 33 セント
日本ミッション	65,403 ドル 33 セント
ハイチの教会の諸ミッション	7,780 ドル 00 セント
現在の取り組みを締めくくるためのメキシコのゴードン師の支援と旅費（手元にある現金はわずか）	2,200 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	3,762 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	16,500 ドル 00 セント
	194,500 ドル 38 セント

had to be carried from the quarry to the building on men's heads, as the hill was found to be too steep for carts. The sand to be mixed with lime for mortar had to be carried in the same expensive manner all the way from the beach, over two miles. Every one of the many barrels of lime (nearly 200) used had to be hauled from the Cape. Although the cost of the work has thus exceeded the estimate, we have a cheap building, and the best of all is that it is durable. The stone walls, iron roof, and best African wood for inside framing will not likely need to have anything done to them in our day."

The total length of the building is 104 feet; the width is fifty-four feet; and the height from the ground to its apex, forty feet. The building is in three distinct departments separated by stone walls, and is really three houses in one.

JAPAN.

MR. PAGE'S WORK.

THE Rev. Henry D. Page, writing from Tokyo, November 18th, says: "At present there are twelve catechists working in Tokyo and its vicinity. In Satte, Mr. Ogawa; in Sakai, Mr. Tomita; in Kumagai, Mr. Odake; in Mayebashi, Mr. Kan; in Matsuyama, Mr. Orima; in Yorii, Mr. Yatabe; in Ogawa, Mr. Tsukamato; in Kawagoye, Mr. Mayedzumi; in Hanno, Mr. Iida; in Fuchiu, Mr. Tsuchida; in Numadzu, Mr. Kuribara; in Ome, Mr. Totsuka. To these must be added still another, who is working under my direction, although not paid by the mission—Mr. Nakamura, who has charge of a small mission in Tokyo. Of these thirteen men, Mr. Cole has kindly offered to take the oversight of Mr. Kuribara and his work in the town of Numadzu, a place some eighty miles to the south of Tokyo, and quite detached from the rest of the country stations. To mention a little detail of these places, I will speak of them in the order in which, for geographical reasons, I usually visit them.

"Satte is a town of about 5,000 people, where the seed of the Gospel, after a good deal of delay, is now beginning to take root. Two families have been brought to the faith, and there are besides at the present time a number of inquirers. There is a spirit of self-help among the people here, and they are now contributing money for the rent of a preaching-place, a good beginning financially. This little flock is noteworthy for having contributed one of the twelve [other information says fifteen] Christians who have been elected from the nation at large to the house of representatives in the imperial parliament. Of the number who represent the whole Christian community in Japan, our own mission has had the honor of contributing two—Mr. Sakurai, from Gojo (one of the stations near Osaka under Mr. Tyng), and Mr. Noguchi, from Satte.

"Sakai is across the river from another town called Sekiyado. The two together have a population of about 6,500. Mr. Tomita has been stationed here but a little more than a year, and although there are several inquirers, there have been no baptisms as yet. A little incident which shows somewhat of the esteem in which Christianity is held even by those who are not yet ready fully to acknowledge its claims, is the fact that some wealthy people, unbelievers, wishing to reclaim a young spendthrift, who was a relative, put him in the charge of our catechist, Mr. Tomita, to be taught and reclaimed, and at last report the result promised to be hopeful. This is one of the places which suffered severely from the great flood of the past summer. The district round about was devastated, and the rice destroyed. Some houses were washed away, and several people drowned. The water rose into the house occupied by Mr. Tomita and his family, but their lives were not endangered.

"Kumagai, having a population of more than 10,000, is the oldest of all our country stations, having been the first opened; when the Rev. Mr. Kanai, then living, was sent to take charge. During his stay and afterward considerable progress was made, but the church has suffered greatly from the removal of its members to other places. One of the members of the church in this place has been living in a neighboring province, and being, though a man of humble station, of more than common earnestness, has brought quite a number of others to faith in Christ. Some ten or fifteen converts, gathered largely by his influence, have been brought to Baptism.

"Yorii, the next town on my route, is

smaller than some others, having a population of about 1,500 people. We have here a small church building, given largely through the liberality of one believer. Three or four men have been baptized, among which number one has offered himself for the evangelistic work, and is now in the theological school, preparing to begin as a catechist on the expiration of his two years' course of study, which will be in next June. He gives promise of being a useful man, and through his labors we may expect that the work in Yorii and neighborhood will be considerably advanced. The company at Yorii has been a little one, but they have been earnest, and the work is beginning to spread somewhat into the neighboring villages.

"Ogawa has a population of about 3,400 people. It is one of our most recent stations, and just now is one of the most promising. A family of three persons was baptized by me at Ogawa last summer, and there are a number of inquirers. The meetings here have thus far been large and interesting.

"Matsuyama, which has a population of nearly 4,000, was until last summer under the care of the Japanese Missionary Society. In view of the fact that Matsuyama was situated in the district already occupied by our mission, and was very convenient for us to oversee, the Japanese society requested our mission to take the church in this town under our own care, which we have done. There is a good, neat church building in Matsuyama, and a little flock, which would have been larger at the present time had there not been large losses from removals. At the beginning of the work here the Christians had a good deal of persecution to bear, and their name has been spread abroad among the neighboring churches for their faithfulness in this time of trial.

"Kawagoye is one of the largest towns near Tokyo, having a population of a little over 14,000. It was difficult to make a beginning in this place because of the opposition and indifference of the people, but the foundations have been laid. A small flock has been gathered, a neat church has been built, and the work has spread to some of the outlying villages. It is a good centre for evangelistic work, and with the blessing of the Lord upon our labors, we ought in due season to reap largely.

"Hanno, having a population of 2,300, has had a resident catechist stationed in it but a short time, though it has been for a longer period one of my points for preaching. The congregations have been good and on the occasion of my last visit seemed to be deeply impressed by the preaching of the Word. There have been no baptisms here, nor as yet any who are definitely applying for Baptism. There is, however, no cause for discouragement, and the work will be continued in the faith and expectation that the seed sown will spring up in due time.

"Ome has a population of about 3,300 people. A catechist has been resident in the place for more than two years and has had a flourishing and interesting Sunday-school. Some four or five of the chief men of the town have from the beginning been friendly to Christianity, and have even begun their preparation for Baptism, but they have hesitated for some reason or other to make the final and irrevocable decision. When I left for America more than a year ago, they were expecting to be baptized, and on my return they professed much shame and confusion of face at the thought that I should find them still unbaptized, still unidentified with Him by a public confession of His name.

"Fuchiu, which has been mentioned as formerly under the charge of Mr. Woodman, has a population of about 4,500; but at present the work connected with this station is carried on in the surrounding villages, and not in the town itself, and very largely for the reason that the inhabitants are making a determined effort to exclude us by refusing to rent us any place where we may hold our services. The villagers round about, however, are friendly; and preaching is now carried on in some four of these places.

"Mayebashi, a town of more than 16,000 people, is one of the more distant places from Tokyo, in the country of Kozuke, which is one of the districts where Christianity has flourished most in Japan. Our own mission has but recently undertaken work there. The Rev. Mr. Jeffreys, who is working in Japan at his own charges, held a position in a government school in Mayebashi; and when he came to Tokyo last September to take a place in a large college, where the work of the Church had already been well started by the Rev. Mr. Lloyd of

the Church of England, our mission undertook to supply the place in the school at Mayebashi vacated by Mr. Jeffreys, and to sustain the work begun by him in that town. This is the field to which it is expected that Mr. and Mrs. Patton will be sent on their arrival in Japan. Some fourteen or fifteen communicants have already been gathered into the flock of Christ, and we have every reason to hope that soon the church there will be strong and vigorous. One of our best young men has been stationed here as a catechist, and when Mr. and Mrs. Patton have taken up their residence in Mayebashi we may expect that the work will grow rapidly.

"Numadzu, having a population of more than 10,000 people, is about eight miles to the south of Tokyo, and is, therefore, quite isolated from our other stations, which lie all of them on the northern side of the city. Since Mr. Cole has kindly volunteered to visit Numadzu, I have not yet made a journey to the town since my return from America. The work has not hitherto been of much promise."

ST. PAUL'S SCHOOL, TOKYO.

Mr. J. McD. Gardiner writes from Tokyo, under date of November 4th: "St. Paul's School under the new arrangements is working much more smoothly than ever before, though we are smaller in numbers than we have been for years. We have only twenty-six on the roll, but all of these are regular students. We have refused over forty applications from those wishing to be special students. All students pay their expenses in full and all are on the same footing as far as the authorities of the school are concerned. The scholarships have been distributed among the clergy, and the beneficiaries, in all money matters, deal directly with the clergyman administering the scholarship. The relation then of these scholarship students to the school authorities is a purely scholastic one and not eleemosynary as before. The great advantage of this new arrangement over the old I am able to see daily in my contact with the boys. Hereafter supporters of scholarships will look to the clergy for reports of their beneficiaries. For the past year's administration I have yet to report. I have in hand the letters of the students, but have not yet found time to add my own comments thereto in taking my leave of them. I hope to have them all ready for an early mail."

NOTES OF THE MISSION.

The secretary of the Standing Committee, writing from Tokyo in November and December, says in substance that Bishop Williams had just returned from a visitation to Osaka. He confirmed thirty-four. The Bishop had been asked to take charge of the dispensary in Tokyo, in which it was proposed to employ a Japanese doctor, one of our communicants, until word should come from the United States of the appointment of another physician. The third synod of the Japan Church will be held in April. It is explained elsewhere that the Foreign Bishops have full membership in this synod, while the other clergy are only represented by delegates. On the 25th of November last the first parliament met, and on the 28th it was formally opened by the emperor in person. Bishop Bickersteth (English) set forth a special prayer for use in all the churches on that day. We have information from another source that the speaker of the new imperial parliament is a Christian. Out of 300 members fifteen are Christians. This is considered to be a large proportion when it is remembered that in a population of 40,000,000 only 80,000 are Christians.

SIR EDWIN ARNOLD AND BUDDHISM.

The Rev. Isaac Dooman writes from Nara, under date of November 21st, 1890, that having seen in an article published in the issue of this magazine for September last the statement that Sir Edwin Arnold had done much during his visit to Japan to rehabilitate Buddhism and encourage the Japanese in active and violent opposition to the foreign missionaries and native Christians, he wrote to him regarding the matter. To Mr. Dooman's letter Sir Edwin Arnold responded, November 19th, as follows: "In reply to your very courteous note I have to observe that nothing ever said or written by me justifies the statement quoted by you, and that, far from being hostile to missionary effort in Buddhist countries, I honor and admire those good and faithful men who teach the best and most they know, and for myself anticipate the day when Christianity, Buddhism, and science, those three great and noble sisters, will be reconciled in a light larger than 'the light of Asia.'"

14　1891 年 2 月号　海外ミッション。日本。東京の立教学校。60-62 頁。
訳出　62 頁左下から 28 行目～右 2 行目。

J・マクドナルド・ガーディナー氏は、11 月 4 日付で東京から書いている。“これまで数年間にわたって私たちが抱えてきたよりも数の上では少なめですが、立教学校は新体制のもとに、これまでよりもよりいっそう円滑に動いています。名簿には 26 名しか記載がありませんが、これらはすべて本科生です。私たちは、聴講生になりたいと望んだ者たちからの 40 件をこえる出願を断りました。全生徒が費用を全額支払います。そして、学校当局が関わる限りでは、全員が同じ立場です。奨学金は聖職者のあいだで分配されており、受給者たちは、あらゆる金銭の問題において、奨学金を管理する聖職者と直接交渉します。そういうわけで、これらの奨学生たちと学校当局との関係は、純粋に教育上のもので、以前のように慈善的なものではありません。旧〔体制〕に優るこの新体制の大きな利点を、私は日々、少年たちとの交流のなかで目にすることができます。これから先、奨学金支援者たちは聖職者に対して受給者たちの諸報告を求めることになるでしょう。昨年の運営に関して、私はまだ報告していません。私は生徒たちからの手紙を何通か手元に持っています。しかし、私は彼らに別れを告げるに際して、それ〔手紙〕に私自身の所感を添える時間をまだ見つけられないでいます。私は、それらを早い時期の手紙ですべて用意したいと思っています。

in a ferment—the nations are stirring themselves. Men, and women too, are earnestly striving to make money and win fame. Great business enterprises are pushed forward. There is energy enough in these ways—the people are in earnest—the world is very busy, but we want earnestness in religion—more of that sacred fire which is kindled at the altar of God's love, more of that Divine enterprise which would make Christ known and win our country and the world to His Kingdom. How shall we get it? How but by going apart with our Lord in His trials, following Him to His cross and learning the secret of the life that was in Him, the depth of His compassion, the fellowship of His sufferings, that we may come forth in the power of His resurrection to do His work and proclaim Him to the world? If we use this Lent aright we may gain a stronger hold of life in its reality. Knowing Christ better, we shall love Him more, and love those for whom He laid down His life, and then we shall count no cost that we may serve Him and bring the world to His feet.

EPISCOPAL CARE FOR THE JAPAN MISSION.

THE House of Bishops met in New York city on Tuesday, February 3d, and on the morning of Wednesday, by the unanimous vote of the Bishops, the Right Rev. W. H. Hare, D.D., Bishop of South Dakota, was requested to proceed to Japan as the representative of the House of Bishops for a limited period. Bishop Hare will sail from San Francisco for Japan, March 10th, expecting to reach there in time for the third annual synod of the Japan Church, in Easter week.

On the afternoon of Wednesday the House of Bishops proceeded to fill the vacant Bishopric of Yedo, and chose the Rev. Henry Christian Swentzel of Scranton, in the Diocese of Central Pennsylvania. The Rev. Mr. Swentzel is in the fortieth year of his age and a graduate of Franklin and Marshall College and of the General Theological Seminary. He was made Deacon in 1875 and Priest in 1876. He has been for several years the successful rector of the important parish of St. Luke's Church in Scranton.

The prayers of the Church will be offered for Bishop Hare in his important mission, and are requested for the Rev. Mr. Swentzel, that he may be guided to a right decision in the consideration of the responsibility to which he is called.

(COPY.)

HOUSE OF BISHOPS, DIOCESAN LIBRARY,
NEW YORK, February 4th, 1891.

The Rev. W. S. Langford, D.D., Secretary of the Board of Missions:

REV. AND DEAR SIR:

I have the honor to transmit to you, for the information of the Board of Managers, the following extracts from the minutes of a special session of the House of Bishops, held as above, to wit:

"(1) On motion of the Bishop of Rhode Island, the matter before the House having been suspended for the purpose, the Bishop of Central New York offered the following resolution, viz.:

"*Resolved:* That the Bishop of South Dakota be requested on behalf of this House and as its representative to proceed to Japan for the purpose, so far as may be practi-

cable, of administering the affairs of that jurisdiction for six months or a year, at his option, unless a Bishop shall earlier be elected and consecrated for the Missionary Jurisdiction of Yedo.

"Which was adopted unanimously."

"(2) On motion of the Bishop of New York, the Presiding Bishop and the Bishops of Rhode Island and Long Island were appointed a committee to prepare a statement, to be submitted to the House for approval, informing the Church of the action of the House on the resolution in reference to the Missionary Jurisdiction of Yedo.

"On motion of the Bishop of Western New York, the Bishop of New Jersey was added to the committee.

"The Bishop of New Jersey presented the following draft of statement prepared by the committee appointed for the purpose, to wit:

"'The House of Bishops, at a special meeting held in the City of New York on the third day of February, 1891, passed the following resolution, viz.: (*Vide Supra.*)

"'*This action was unanimous.* In taking it, the Bishops desire to make known to the Church that they were reluctant to call the Bishop of South Dakota from his special field of labor, even for a time, in view of the peculiar trials through which it has been passing of late, and the promise which it gives of yielding to earnest effort in the future even larger measures of success than in the past. And they desire especially to call the attention of the Church to the fact that the pecuniary obligations which the Bishop constantly bears will press with peculiar weight upon him by reason of his absence. They therefore earnestly call upon the friends of the missionary work of the Church to relieve him of anxiety in this regard, and to generously sustain the work during his absence.

"'The House of Bishops thinks it due to the Church at large, and especially to the mission in Japan, to state that their present action is taken after the fullest consideration, and for what they deem the best interests of the mission in Japan at the present crisis in its history; and that they were moved to the choice of the Bishop of South Dakota in view of his special fitness for the delicate and important mission on which he goes at their bidding, because of his long and intimate relations with the Foreign Missions of the Church.'

"On motion, the foregoing statement was approved and adopted by the House."

Attest: (Signed) WILLIAM TATLOCK,

Secretary of the House of Bishops.

ACTION OF THE BOARD OF MANAGERS.

"*Resolved:* That the Board of Managers has received with grateful recognition of its wisdom and opportuneness the information from the House of Bishops that the Right Rev. the Bishop of South Dakota, William Hobart Hare, D.D., has been appointed, at a special session of the House of Bishops, held in this city on the third and fourth days of this month [February, 1891] as its representative to proceed to Japan for the purpose, so far as may be practicable, of administering the affairs of that jurisdiction for six months or a year, at his option, unless a Bishop shall earlier be elected and consecrated for the Missionary Jurisdiction of Yedo, and that this action was unanimous.

"*Resolved:* That the Board of Managers pledges its hearty co-operation with the Right Rev. Dr. Hare in the achievement of the objects and purposes of his mission to Japan, and asks him to act as the Board's representative and

in its behalf. And, further, that the Board will provide for all Bishop Hare's expenses incurred thereby.

"*Resolved:* That the Secretary be requested to convey the foregoing action to the Standing Committee of the Missionary Jurisdiction of Yedo."

BISHOP HARE'S LETTER.

NEW YORK, 22 BIBLE HOUSE, February 4th, 1891.

To the Clergy and Laity of the Missionary District of South Dakota:

DEAR BRETHREN:

Affairs took a turn to-day in the House of Bishops to me most unexpected, and so likely to be misunderstood that I feel I should communicate at once with my dear fellow-helpers in South Dakota.

As is well known, Japan has for a number of years offered a field for missionary enterprise of extraordinary promise, and ecclesiastical affairs are now approaching a crisis there, which will, in all probability, make this an epoch in the history of the Church. This particular field of missionary enterprise has occupied, therefore, not a little of the time and attention of the House of Bishops for a number of years, and especially at its meeting in New York in 1889, and again in Pittsburgh in 1890. Its needs were the occasion of the gathering together of the Bishops this week.

The conclusion was reached by the Bishops that one of their own number should be sent to Japan without delay, to act there in their behalf and as their representative. I was selected to perform this duty. The obstacles in the way of my acceptance seemed to me insurmountable, in view of the ordeal through which the South Dakota mission has been lately passing—depressed in the Eastern Deanery by the results of an extraordinary drought, and strained in the Niobrara Deanery by an outbreak of wild life. This exigency the Bishops did not overlook, but, surveying the whole field of the work of the Church, they were of opinion that I should give a number of months to Japan, and they urged their wish upon me in a unanimous vote and in terms of brotherly affection and confidence, which made it practically impossible for me to refuse to be guided by their will.

My heart is with you, my dear brethren, to live and die with you, but, all things considered, the resolution of the House of Bishops came to me almost as if it had begun with the words adopted by a council of the Church in the early days: "It seemed good to the Holy Ghost and to us." I could not but obey it.

I expect to return to Sioux Falls about the middle of February, and to start for Japan early in March.

My absence will, I fear, entail inconveniences upon you, dear brethren of the clergy and laity, but you will bear them with patience and cheerfulness, and make up for my lack of service by special zeal and fidelity, for the sake of the Church, the Body of Christ, in which all the members, whether in South Dakota, in Japan, or elsewhere, are one. You will also spare me, I am sure, in these ensuing weeks of preparation for my new duties, all demands upon my time, except those which are most urgent, and let me rest assured, in

my absence, that every one of you, clerical and lay, will, in his own vocation and ministry, stand fast in his place, so that I may find you on my return in unbroken ranks, and the work of the Lord prospering in your hands.

I hope to communicate to you later the provision which will be made for the management of the ecclesiastical affairs and the missionary work of the jurisdiction.

Your affectionate friend and Bishop,

WILLIAM H. HARE.

WORK AMONG COLORED PEOPLE.

IF there is one branch of Christian work which may be said to have a supreme claim upon all the people of the country it is missionary work among the Colored race in our own land. Whether we regard their great numbers, the disadvantages under which they labor and have struggled for generations, or the progress which they are making in self-improvement, they certainly have a very strong claim upon our encouragement and help. They need that which it is in our power to give them. They are our fellow-citizens in this American Republic, and we owe to them that fostering care which in like circumstances we should rightly expect from those who have superior advantages. They are our brethren through the redemption in Christ Jesus, and they rightly claim from us a share in the heritage of Christian knowledge and faith which we have received. They need in an especial sense the Church and its ordinances as we have them—the Gospel as this Church hath received it. Our Book of Common Prayer and offices of religion are peculiarly fitted to their wants; the regulating, conservative influences of our sober ways, Scriptural teaching, and reasonable devotions would tend to steady and guide their religious life in safe channels, apart from the excitements to which they are liable. The Prayer Book ought to be in their hands with the Sacred Scriptures, to teach them how to apply the truths of Divine revelation and how to train up their children in the faith of Christ.

Are we not to blame for our neglect of these our brethren in the past years? Can we be excusable if we continue to withhold from them the ministrations of our Church, and to convince them that we welcome them to its fold and would make them partakers in the fullest sense of the spiritual benefits which we hold dear? The Board of Missions by appointing a Commission to give its special attention to this work, has expressed in the most emphatic way its sense of the very great duty which we as a Church owe to this large body of people. That Commission, by earnest thought and effort during the past four years, has endeavored, and it is now endeavoring, to make up for the neglect of the past, and to awaken in the breasts of all our people interest and devotion in behalf of the Colored race. The work is spreading and prospering up to the measure of the means which the Church supplies for its prosecution.

The Domestic missionary intelligence which is given on other pages of this number of the magazine, bears witness to the faithful work which is going on among Colored People, but in every part of the field there is call for more help. Shall not that needed help be given? The Board of Managers, in full accord

15　1891 年 3 月号　日本ミッションへの主教任務。87-90 頁。
　　訳出　87 頁 17 行目～33 行目。88 頁下から 12 行目～下から 4 行目。

主教会が、ニューヨーク市で 2 月 3 日の火曜日に開かれて、そして水曜日の朝に、主教たちの全会一致により、サウス・ダコタ主教・神学博士 W・H・ヘア主教が、主教会の代表者として一定期間日本へ向かうよう要請を受けた。ヘア主教は、復活週間に開催される日本聖公会第三総会に間に合うような予定で、サンフランシスコから日本へ向かって 3 月 10 日に出帆する（注 1）。

水曜日の午後に、主教会は空席となった江戸の主教職を埋めるために手続きを進め、セントラル・ペンシルヴェニア教区スクラントンのヘンリー・クリスチャン・スウェンツェル師を選出した（注 2）。スウェンツェル師は 40 歳で、フランクリン・アンド・マーシャル・カレッジとジェネラル神学校の卒業生である。彼は 1875 年に執事に、そして 1876 年に司祭に按手された。彼は、何年にもわたってスクラントンの聖ルカ教会という重要な教会の優秀な牧師として働いている。

教会の祈りは、重要なミッションにいるヘア主教のために捧げられるだろう。そして、スウェンツェル師のために、彼が求められている責務を検討するに際して正しい決断へと導かれるためにも、〔教会の祈りが〕求められる。

―略―

理事会決議

“「決議」：今月［1891 年 2 月］の 3 日と 4 日に、この都市で催された主教会の特別会議で、もし主教が早い時期に選出されて江戸の伝道管轄のために聖別されない限りは、サウス・ダコタ主教の神学博士ウィリアム・ホバート・ヘア主教が、彼の判断で 6 ヶ月か 1 年のあいだ、実施可能な限り、その管轄の諸事項を運営することを目的として、日本へ赴任する代表者として任ぜられており、そしてこの決議が全会一致であったという主教会からの情報を、理事会はその叡智と好機に対する感謝の念をもって受けとった。

（注 1）1891 年 5 月号の SM 誌によると、ヘア主教は 1891（明治 24）年 3 月 30 日午前 8 時に横浜に到着した。そこで近隣の聖職とガーディナーらの出迎えを受け、東京でウィリアムズ主教から歓迎を受けた。ヘア主教は 4 月 1 日の宣教師会議と 4 月 2 日の日本聖公会総会に出席するため、3 月 31 日に大阪に向かう予定

であると報じられている（174 頁）。
（注 2）第 3 番目の日本伝道・後任主教候補者スウェンツェルも辞退したことが 1891 年 4 月号の SM 誌で報じられた（128 頁）。彼は最も真剣な考慮のすえ、辞退の決意にいたったと言及されている（131 頁）。

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 JAPAN MISSION.

THE BEGINNING OF THE MISSION.

THE Church's missionary work in Japan was begun in the year 1859 with the appointment as missionaries to the people of that far-off empire, by the Foreign Committee, of the Rev. Channing Moore Williams and the Rev. John Liggins. Mr. Liggins had been for about four years a missionary in China, and was visiting Nagasaki, Japan, for the benefit of his health, when notified of his appointment. He at once entered upon his work, and became the first missionary (not Roman Catholic) in the empire. Mr. Williams joined him at Nagasaki in June of that year, and in the following September, H. Ernst Schmid, M.D., was appointed a medical missionary, and proceeded from this country to Nagasaki soon afterward. From this beginning has grown the Japan mission, which now excites so widespread interest in the Church at home, and is destined, doubtless, to have a most important influence in forming the character of the future Christian Empire of Japan. Unhappily, the faithful labors in the mission of both the Rev. Mr. Liggins and Dr. Schmid were brief, for the former in 1860 and the latter in 1861 were obliged by broken health to return to the United States.

The departure of these two gentlemen left the Rev. Mr. Williams the sole missionary of the Church in Japan. Much of his time at first was necessarily given to the study of the native tongue in preparation for preaching the Gospel, but he soon began to translate portions of the Bible and Prayer Book into Japanese, and he had the satisfaction of receiving many visitors and observing a growing interest in Christianity among the people about him, until, in February, 1866, he administered Baptism for the first time, the candidate being a samurai of Hiogo.

CONSECRATION OF A BISHOP FOR CHINA AND JAPAN.

In the year 1864 the Right Rev. Dr. Boone, Missionary Bishop to China, died, and in 1865 the Rev. Mr. Williams was chosen to succeed him with the title of Missionary Bishop to China and Japan and with jurisdiction over both missions. He came to the United States, and was consecrated in St. John's Chapel, New York, on the third of October, 1866, Bishop Hopkins, of Vermont, then the Presiding Bishop, being the consecrator. He remained in this country, forwarding the interests of his foreign mission until the latter part of 1867, when he went to Wuchang, where he resided until early in the year 1869, and then took up his residence in Osaka, Japan.

BISHOP WILLIAMS BECOMES MISSIONARY BISHOP OF YEDO.

In 1870, Bishop Williams confirmed four Japanese Christians—his first confirmation of native converts—and welcomed to his jurisdiction the Rev. Arthur R. Morris, the first clergyman who had offered himself for service under the Bishop in response to his repeated appeals for workers to the Church at home. In 1872 the Bishop issued additional translations from Holy Scripture and the Prayer Book, and opened in Osaka, for boys, his first school. During the same year the long-existing edicts against the Christian religion were annulled, and in that and the next year, additional

missionaries arrived from the United States. The mission grew, and the promise of greater success and growth in the future constantly brightened. In the year 1874, at the urgent request of the Bishop, the General Convention divided the Jurisdiction of China and Japan into the jurisdictions of Shanghai and Yedo, and Bishop Williams elected to become the Bishop of the latter. This jurisdiction, as is well known, he resigned in 1889, after fifteen years' laborious and able administration, bearing with him the sincere esteem and affection of the members of the mission, native and foreign, and the universal respect of the Japanese community.

EXTENT OF THE MISSION.

We have noted very briefly the leading features of the foundation and early growth of the Japan mission, and the space at our disposal will permit only an equally brief sketch of its present extent. The mission work of the jurisdiction centres, so to say, at two points: Osaka—the port of entry for Kyoto, the western capital of the empire—having a population, with its suburbs, of about 550,000 souls; and Tokyo—the eastern capital—with a population of about 1,200,000. In these two great cities are the principal institutions. In Tokyo, for instance, are Trinity Church, whose beautiful new building is the gift of Bishop Williams; St. Paul's School for Boys, Trinity Divinity and Catechetical School, and St. Margaret's School for Girls. In Osaka are St. Timothy's Chapel, and St. Agnes' School for Girls. From these centres foreign clergymen, women workers and native catechists go out to cities and towns, some of them at a great distance, on evangelizing tours, establishing wherever possible fixed points as "out-stations" of missionary work. A new station outside of the cities, which is of great and growing importance, has lately been established at Nara, about fifty miles northeast of Osaka, where a large school for boys is in successful operation, and a centre of evangelistic work is forming. Of these out-stations, twenty-six are connected with Osaka, and twenty-two depend upon Tokyo.

STATISTICS OF THE MISSION.

It would be impossible to give in this short statement a list of all the stations, within and outside of Tokyo and Osaka, where the work of the mission is carried on, and of the workers who have belonged to the mission and those who now conduct its operations; these statistical facts may only be summarized. Since the beginning of the mission, in 1859, there have been connected with the jurisdiction, including Bishop Williams and the present force, sixty-two appointed missionaries, of whom three have been native clergymen. Of the entire number there have been twenty-eight men and thirty-four women, thirteen having been wives of missionaries. At the present writing there are laboring in the jurisdiction (including Bishop Williams, who still resides at Tokyo) one Bishop, ten foreign clergymen, one native clergyman, two foreign laymen (of whom one is a missionary physician), and twenty-three foreign women, together with six native candidates for Holy Orders and eighty-two native catechists, teachers and Bible-readers—making a total of 125 persons engaged in various forms of Christian work in connection with the mission.

The educational work of the jurisdiction has been very important and is carried on in nineteen Sunday-schools, one theological school, four day-schools, and five other schools in which both boarding and day scholars are received, and in one of which (Trinity Divinity School, Tokyo) candidates for Holy Orders and catechists are instructed. In these institutions 876 native pupils are taught.

Other statistics of the mission, as last reported, are as follows: Number of places where Divine service is held, 68; communicants, last reported, 994; contributions in 1889-90, $2,920.23; total estimated value of mission property (land, church buildings, school buildings, missionaries' dwelling-houses, etc.), $64,331.28.

THE JAPAN CHURCH.

Several years ago, as the number increased of the converts of the mission and the two English societies—the Society for the Propagation of the Gospel and the Church Missionary Society—which were also conducting missions in the empire, a strong desire arose among the converts for closer organic union and

come control of their common ecclesiastical interests. To this desire Bishop Williams and the missionaries of the two Churches gave early and sympathetic consideration, which had its first outcome in the preparation of a proposed constitution and canons for governing an organization of the native Christians belonging to the three missions. After approval by all the Anglican missionaries, the provisional constitution and canons were laid before the Bishops of the American Church and sent to England. The report to the House of Bishops of its committee on Foreign Missions during the General Convention of 1886, recommended approval of the action of Bishop Williams in conference with the missionaries of the Anglican Communion in establishing the provisional constitution and canons.

The next steps in the work of organization were taken in 1887, when a synod composed of the American and English Bishops, a number of the foreign clerical missionaries, all the native clergymen, and delegates from the native laity met at Osaka, from February 11th to February 14th. The proposed constitution and canons, described in the report to the House of Bishops referred to above as "formed largely on the basis of the constitution and canons of our own Church," were adopted with slight modification, the name *Nippon Sei Ko Kwai* was determined upon as the title of the new body, a general missionary society was formed, and a resolution passed in favor of the organic unity of all Japanese Christians. The title of the body has been literally translated by one of the missionaries of the jurisdiction as "Japan Holy Public Assembly," and its equivalent in English given as "Japan Church."

A second meeting of the synod was held at Tokyo in 1889, beginning on Saturday, April 27th, and sitting several days. At this session the most important action consisted in an amendment of the canons by which, as the number of the native clergy should increase, the clerical order should be represented by deputies, as the laity had been represented from the beginning, and the adoption of a resolution providing that the American and English Bishops should, as soon as expedient, appoint a committee for the revision of the Japanese translation of the Prayer Book. This committee, on which the Rev. T. S. Tyng represents the American mission, has been appointed and is expected to report its progress at the next meeting of the synod, which is to be held at Tokyo in the coming Easter-week. — *The Churchman, March 21st*, 1891.

BISHOP TUCKER'S FIELD.

In Uganda, which Mr. Stanley says is the gem of equatorial Africa, the work of evangelization has been carried on for fifteen years, and yet in all this time no missionary has died in the country itself. Great, however, has been the loss of life caused by the terrible three-months' journey thither from the east coast through hot, malarious and roadless regions, abounding in dense jungles and forests, travelling parties being subjected to attacks or harrassments from unfriendly natives and avaricious and exacting chiefs. Of the first eight men sent to this field by the Church Missionary Society four died on this trying journey, and of the seven men sent recently to labor with the newly-consecrated Bishop Tucker four died before Uganda was reached. It will be greatly to the advantage of the missionary work in this country and in the neighboring ones in central equatorial Africa when the railroad shall be completed from Mombasa to Uganda, which is to be built by the Imperial East Africa Company, and a beginning of which has been made. The Rev. R. P. Ashe is to return to this field in which he labored long and successfully, and another clergyman and a physician have been appointed to go with him in May, and the society appeals for six or eight men to accompany them.

Writing from Uganda before the arrival of Bishop Tucker, the Rev. Mr. Gordon gives a truly interesting account of the native Church there. The Christians had finished their new church building at the capital, eighty feet long, and the services were well attended and heartily joined in. Several leading members had received important chieftainships. Three of the leaders have declined chieftainships, as they desire to give themselves wholly to missionary work. Many were asking for Baptism, but

16　1891 年 4 月号　海外ミッション。日本ミッション。144-146 頁。
訳出　145 頁左 19 行目～左下から 3 行目。145 頁右 29 行目～右 38 行目。

ミッションの範囲

私たちはごく手短に、日本ミッションの創設と草創期の成長についての主要な特徴に言及した。そして、私たちが自由に使える紙面では、現在の範囲についての、同じように簡潔な素描のみが許されるだろう。管轄する伝道事業は、いわば、2 つの拠点に集まっている。大阪は―〔日本〕帝国の西の首都である京都への入港地で―郊外に約 550,000 もの人口を有しており、そして―東の首都―である東京は、約 1,200,000 の人口を抱えている。これら 2 つの大都市に主要な諸機関がある。東京には、たとえば、その美しくて新しい建物をウィリアムズ主教が寄贈した三一教会、男子校の立教学校、三一神学校と伝道学校、そして女子校の立教女学校がある。大阪には、聖テモテ教会と女子校の照暗女学校がある。これらの中心地から、外国人聖職者、女性従事者や日本人伝道師たちが諸都市や街に赴くが、こうした者たちの何名かは相当遠方で、伝道旅行中に、伝道事業の“地方のステーション”として固定された拠点を、可能であればどこにでも設けている。相当に、そしてますます重要になっている市外の新しいステーションが、最近になって、大阪の北東約 50 マイルの奈良に設置されている。そこでは、大きな男子校が順調に運営されており、そして伝道事業の中心地が形成されている。これら幾つかの地方ステーションのうち、26 が大阪と関係しており、そして 22 が東京に依拠している。

ミッションの統計

―略―

管轄する教育事業はとても重要であり、日曜学校 19 校、神学校 1 校、通学校 4 校と、寄宿生と通学生の両方を受け入れているその他の 5 校で実施されている。そして、そのなかのひとつ（東京三一神学校）では、聖職候補生や伝道師たちが指導を受けている。これら諸機関では、876 名の現地〔日本人〕の生徒が教育されている。

THE

SPIRIT OF MISSIONS.

VOL. LVI. MAY, A.D. 1891. No. 5.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, APRIL 14TH, 1891.

—— THE following elected members were present: The Right Rev. Drs. Whitaker, Niles, Scarborough and Rulison; the Rev. Drs. Hoffman, Satterlee, Shipman, Applegate and Brown and the Rev. Mr. Brewster; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Chauncey, Swayne and Brown. Bishop Niles was called to the chair.

—— Communications were received from the Presiding Bishop, one of which announced that Mr. Chapman's election to the Episcopate of Alaska had failed to be confirmed, twenty-one of the Standing Committees refusing confirmation, all of whom said that the refusal was not on personal, but simply on canonical grounds. Another letter nominated the Rev. William B. Gordon for a year from the expiration of his present appointment. In connection with this it was

Resolved: That the Rev. William B. Gordon, nominated by the Presiding Bishop, be and hereby is appointed for a fifth year under the resolution of the Board of Missions as the "clergyman of this Church to whom shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission"—this action to take effect when a sufficient sum of money is secured for his salary and travelling expenses.

—— A letter was read from Bishop Whipple, dated at Mentone, France, March 16th, in which he finds much to encourage him with respect to the coming of the Kingdom of our Lord. He alludes to Christian work as he has observed it on the continent, and adds:

That which interested me more than all was my visit to the dear school in Athens, founded by the Rev. Dr. Hill of blessed memory. . . . Temples and statues which were the admiration of the world are crumbling to decay, but this temple of redeemed hearts, built up with Christ as the Corner-stone, will last for eternity.

The Bishop speaks most approvingly of Miss Marion Muir and her work.

—— An invitation was extended to the members of this Society to attend the seventy-fifth anniversary of the American Bible Society on the afternoon of May 13th, when representatives of various missionary societies are expected to be present and to speak words of greeting.

—— Letters with regard to the missionary work in their respective juris-

dictions were received from six of the Bishops in the United States, in connection with which necessary action was taken.

—— The Rev. Jules L. Prevost, who was graduated at the Philadelphia Divinity School a year ago and spent last summer in Alaska studying the work there, was appointed a missionary to serve on the Yukon river, and will sail from San Francisco about the middle of May.

—— Correspondence was submitted from Bishop Boone and Bishop Ferguson, and from a number of the missionaries in the Foreign field. Portions of this have been and will be published. The Rev. E. H. Thomson has resumed the oversight of the evangelistic work of the Shanghai district. Reports were submitted of the mid-year examinations of the schools of St. John's College and St. Mary's Hall, Shanghai. Mr. Robert K. Massie was appointed a missionary to China, to take effect upon the completion of his theological studies and his ordination; the means having been specifically contributed for the expenses for one year. The secretary of the Standing Committee in Japan and all the members of the mission heard from by this mail express their great gratification at the appointment by the House of Bishops of Bishop Hare. He was to be given a reception by the Japanese Christians in Tokyo, which they have arranged for upon their own motion. These letters state that there will be no question touching Bishop Hare's jurisdiction in the work of our own mission, and that Bishop Bickersteth (of the English Church) is much relieved that an American Bishop is to share with him the responsibility in the synod of the Japan Church. A letter from the Rev. Mr. Tyng presses the supreme importance of the proper training of the students in theology, and says that this is one of the questions that will be urged before the mission conference, which by this time has been held. The faculty of the theological school have written to the Rev. Arthur R. Morris, asking him to come back for at least two more years, and saying that his resignation was a great grief to them. They do not know how to fill his place. It is a serious question how to carry on the work which he has been doing.

—— The following resolution was adopted with regard to the Church Missions House:

Resolved: That the site now owned by the Society, Nos. 279, 281 and 283 Fourth Avenue, be disposed of with a view to the acquisition of another site for the Church Missions House.

It was also referred to the committee on building the house to seek for another and, under present circumstances, more eligible site.

THE RESPONSE OF THE BISHOPS.

THE Presiding Bishop's appeal for the treasury of General Missions has met with a hearty response from Bishops in portions of the Church which are largely or wholly missionary ground. We have copies of thirty or more pastoral letters of Bishops, who earnestly exhort every parish and mission within their several jurisdictions to take special offerings for the Board at this time. This is extremely gratifying and indicates a spirit which should be generously recognized in the centres and by persons of means. It is a summons to self-sacrifice

17　1891 年 5 月号　理事会議事録要約。1891 年 4 月 14 日火曜日の会議。169-170 頁。
訳出　170 頁下から 24 行目～下から 17 行目。

ティング師からの書簡は、神学生たちへの適切な訓練が極めて重要であることを強調しており、そして、これが、このときまで開かれている〔在日米国聖公会〕ミッション会議で力説されることになる議題のひとつであると伝えている。神学校の教授陣はアーサー・R・モリス師に書簡を出し、少なくともさらに 2 年、彼に復帰するように求め、彼の辞任が彼らにとって大いなる悲しみであったと伝えた。彼らは彼の地位をいかにして埋めるべきか分からないでいる。彼がこれまで行ってきた活動をいかにして続行するのかは、深刻な課題である（注 1）。

（注 1）アーサー・R・モリスは、日本ミッションの任地からの懇請に応じ、東京三一神学校での前任の仕事をさらに 2 年間請け負うため、1891（明治 24）年 9 月 5 日にニューヨークを発ち、蒸気船ゲリック号（"Gaelic"）で 9 月 15 日にサンフランシスコを出港する予定であると報じられている（SM 誌 1891 年 10 月号、402 頁）。その後、東京には 10 月 2 日に無事到着し、その 3 日後から三一神学校での仕事に入ったと報じられた（SM 誌 1891 年 12 月号、488 頁）。

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.
Appropriation for 1890-91, $600. Scholarships, each, $50 per annum.
[No more Scholarships needed at present.]

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	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John 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.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.
Appropriation for 1890-91 (including support of Student Catechists), $2,500.
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.
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity, Young Ladies' Missionary Band, New York.
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.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S (BOYS') SCHOOL, TOKYO, JAPAN.
Appropriation for 1890-91, $1,470. Scholarships, each, $50 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowmen.)
St. Luke's	St. Luke's Sunday-school and Holley Mission, Brockport, N. Y.
	*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	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

ST. MARGARET'S (GIRLS') SCHOOL, TOKYO, JAPAN.
Appropriation for 1890-91, $1,000. Scholarships, each, $50 per annum.
[Three more Scholarship 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.
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.
Bishop Gillespie	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns	Woman's Missionary Association, Norfolk, Va.
St. Mark's League. [Half scholarship.]	St. Mark's Friendly League, through Wo. Aux.
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.
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.
Neesima Memorial	Massachusetts Sunday-school Penny Collections, thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokyo.

18　1891 年 5 月号　海外任地の奨学金。立教学校（男子）、東京、日本。3 頁。

訳出　3 頁 34 行目～53 行目〔原注〕。

立教学校（男子）、東京、日本
1890-1891 年の予算額 1,470 ドル、奨学金 1 人 1 年 50 ドル
［現在、これ以上の奨学金は必要ない］

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。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
聖ルカ教会	ニューヨーク州ブロックポート、聖ルカ教会日曜学校とハレイ・ミッション。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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・ティング	米国聖公会女性伝道補助会を通じてノース・ケンブリッジ、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。



BISHOP HARE AND MEMBERS OF A CONVOCATION OF CLERGYMEN AND LAYMEN AT TOKYO, JAPAN.

THE

SPIRIT OF MISSIONS.

VOL. LVI. SEPTEMBER, A.D. 1891. No. 9.

THE MISSIONARY COUNCIL.

THE next meeting of the Missionary Council will be held in the city of Detroit on Tuesday, Wednesday, and Thursday, October 20th, 21st, and 22d. It is hoped that all the members of the Council will be present throughout the sessions, to manifest their interest in the missionary work of the Church by receiving the reports for the year to September 1st, which will then be presented for their consideration. While the functions of the Council are rather advisory than legislative, yet its deliberations may accomplish a great deal by stirring up enthusiasm and devising methods for setting forward the work and providing for its support.

We look forward to this meeting as a very important event in the year, well worthy of the expenditure of the time and effort which will be demanded of all the members of the Council. The Church throughout the length and breadth of the country may be made to feel the influence of this gathering, coming, as it does, just at the beginning of the season of active work for a new year. No pains should be spared to make it a meeting of great usefulness. Prayer will be offered continually, we trust, for the spirit of wisdom and power.

The local committee in Detroit are leaving nothing undone for the entertainment of the Council, and those who expect to be present are requested to communicate the fact to the Rev. Dr. J. F. Conover, Secretary of the Committee on Hospitality, 23 Elizabeth Street West, Detroit, Michigan.

CHANGES IN THE JAPAN MISSION.

IN reference to the divinity-school and St. Peter's School in Tokyo, Bishop Hare writes: "These institutions are located in the capital and at the centre and heart of our work, and for this reason, as well as because the supreme need just now is to raise up native teachers and ministers, they are of paramount importance. They can be made a great power, but they have hitherto fallen so far short of what the foreign missionaries and the Japanese wish them to be that no one looks upon them with any feeling of satisfaction. The Japanese protest against their continuing to be what they have been. I have made arrangements, after conference with the brethren most interested, by which these institutions will, by God's blessing, assume a much higher standing. The Rev. Messrs. Page, Tyng, Woodman and Francis, men of various views and dif-

ferent gifts, but able to work harmoniously together, will give the most of their time and the best of their energies to the divinity school. New interest has already been inspired, and there are twenty-five candidates already registered after examination for admission next September.

"We have been able to secure two Japanese gentlemen of force and enthusiasm to add to the faculty of St. Paul's School. They are now with Mr. Gardiner, laying out plans with much zeal and ability for the next school year. In order to carry out these plans it will be necessary to make larger pecuniary provision for these schools than last year." In regard to St. Margaret's School, Tokyo, Bishop Hare writes: "What I consider a decided step forward has been taken by St. Margaret's School, and if it prove, on a year's trial, successful it will be an epoch in the history of our work in Japan. The *working* of it will, from September 1st, 1891, pass into the hands of our Japanese brethren, although the ultimate authority remains as heretofore." A board of directors, consisting of one foreign missionary and two Japanese, has been appointed. The board of directors will appoint the principal and the teachers, and for the better administration of the school, the principal and two chief teachers will constitute a council of administration.

Bishop Hare also writes with regard to new workers: "The expense which attends the sending of workers from the United States, especially married men, and the feeling of the Japanese that the people of Japan should be used to carry on the work, as well as other considerations, lead me to advise that no additions be made to our force from abroad except to meet special need of experts in particular lines."

PAROCHIAL ASSOCIATIONS.

THE following extract from an article in the *Mission Field* for August, touches a real want in Church life to-day. The kindling of love and zeal and directing them into real practical work for the Kingdom of God are means of double blessing—to those who communicate and those who are communicated to. In one word, missions earnestly, intelligently engaged in will help the persons and the parish so engaged, and also do the work to which God has called His people:

It has been said that a man's spirituality and love of his Lord can be to a great extent gauged by his interest and co-operation in the mission work of the Church. One of the bright characteristics of early Christianity in the days of bitter persecution was the desire to extend the Lord's Kingdom and make its privileges more universally known to mankind. It is the same now. Love of the Saviour must ever lead men to share His large love of souls and to extend His saving knowledge to all.

Again, an interest in the extension of the Kingdom of Christ, being what the Lord desires, is a powerful means of increasing spirituality, because it unites the love and sympathy of the Christian with the aims and objects of his Master, and so draws him nearer to Him.

The practical proof of this is the fact that those periods in history when the Church, as a whole or locally, has been most alive to the duty of aggressive work in the world, have corresponded with times of spiritual fervor and a sense of her own privileges.

Such being the case, the thought naturally occurs that there can be few more powerful aids to personal religion, at which all parochial organization aims, than an interest in

19　1891 年 9 月号　日本ミッションにおける諸変更。337-338 頁。
　　訳出　337 頁下から 11 行目～338 頁 18 行目。

東京の〔三一〕神学校とセント・ピーターズ・スクール〔立教学校〕（注 1）に関して、ヘア主教は書いている。“これらの諸機関は首都にあり、そして私たちの活動の中心部であり心臓部に位置しています。こうした理由から、また直近における究極の要求が現地人〔日本人〕の教師や聖職者を育てあげることであるという理由からも、三一神学校と立教学校は極めて重要です。それらは偉大な力となりえます。しかし、三一神学校と立教学校はこれまで、外国人宣教師たちや日本人たちが望んでいたものから相当にかけ離れていたために、満足感をもってそれらをとらえている者はいません。日本人は、三一神学校と立教学校がこれまでのようにあり続けることに反発しています。かなり興味を抱いた同胞との会議の後、私は手はずを整えました。それにより、これらの諸機関は、神の恩恵によって、さらに高い地位を担うでしょう。様々な見解や異なる才能をもちながら、ともに一緒になって働くことのできる人材であるペイジ師（注 2）、ティング師、ウッドマン師、フランシス師が、神学校に大半の時間と精一杯の労力を注ぐでしょう。新たな関心がすでに呼び起こされており、来年 9 月に入学予定の、試験を経てすでに登録された候補生が 25 名います。

“私たちは立教学校の教師陣に加わる、精力的で熱意のある日本人紳士 2 名を確保できています。彼らは現在、熱意と能力をもって、ガーディナー氏とともに、次年度に向けた計画を練っています。これらの諸計画を実施するためには、これらの学校に対して昨年よりももっと大規模な資金提供が必要になるでしょう。”東京の立教女学校に関して、ヘア主教は書いている。“私が前進へ向けた重要な方策であると考えていることが、立教女学校によって講じられています。1 年間の試用期間で、それがうまくいくと証明されれば、それは日本での私たちの活動の歴史において画期的な出来事になるでしょう。最終的な権限はこれまでどおり残りますが、その「機能」は、1891 年 9 月 1 日から日本人の同胞たちの手にわたるでしょう。”外国人宣教師 1 名と日本人 2 名からなる理事会が任命されている。当理事会は校長と教師を選任することになる。そして、当校のより良い運営のために、校長と主任教師 2 名は、運営委員会を構成することになるだろう。

（注 1）セント・ポールズ・スクール〔立教学校〕の誤記。
（注 2）米国聖公会遣日宣教師ヘンリー・D・ペイジ。1884（明治 17）年 5 月 19 日に来日。



OFFICERS OF THE WOMEN'S SOCIETY OF ST. JOHN'S CHURCH, AND CHILDREN OF THE ORPHAN ASYLUM, OSAKA, JAPAN.

THE

SPIRIT OF MISSIONS.

VOL. LVI. OCTOBER, A.D. 1891. No. 10.

THE MISSIONARY COUNCIL.

THE next meeting of the Missionary Council will convene in Christ Church in the city of Detroit, Michigan, on Tuesday morning, October 20th. The Right Rev. E. W. Atwill, D.D., will be the preacher at the opening service. A full attendance is hoped for, and the prayers of the Church are requested, especially on Sunday, October 18th, for the Council which is to sit during the week.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, SEPTEMBER 8TH, 1891.

—— THE Presiding Bishop informed the Board that he had committed the charge of the Missionary Jurisdiction of Oklahoma and Indian Territory to Bishop Pierce, until there shall be an election, and that he has appointed the Right Rev. Dr. Atwill, Bishop of West Missouri, as the preacher at the Missionary Council.

—— The Right Rev. Dr. Sessums, Assistant Bishop of Louisiana, was introduced, and addressed the Board upon the subject of missionary work in that diocese.

—— Communications were submitted from the Bishops of Rupert's Land and Mackenzie River, and from the missionaries at Anvik, Alaska. A contract was entered into with the United States Government for the present fiscal year for aid to the schools at Anvik and Point Hope, Alaska, up to the limit of $1,000 for the former and $2,000 for the latter.

—— The Commission on Work among the Colored People reported the distribution of $55,950 among seventeen dioceses for the work among the Colored People, for the expenses of King Hall, the salary of a secretary, etc.

—— Many communications were received from Bishops having Domestic missionary work within their dioceses and jurisdictions, with regard to the closing of the business of the last fiscal year, and the appointments and other matters for the new year, upon all of which favorable action was taken, so far as required.

—— Interesting letters were submitted from Bishop Boone and the missionaries in China, giving detailed accounts of the recent riots in that country, the substance of which has already been published. Up to the latest dates,

however, no actual damage had come to our mission stations. The Bishop and Mr. Locke are pressing very urgently for the $3,500 yet remaining to be supplied of the $10,000 required for the new church building at Hankow. In connection with this a letter was read from the Rev. Mr. Locke, telling of the great success of his work during the past year. Whereupon the Board took the following action:

Resolved: That the Board has heard with very great pleasure of the wonderful work of God's Spirit under the ministry of the Rev. Mr. Locke, and, through the Missionary Bishop of Shanghai, offers to Mr. Locke its hearty congratulations.

The substance of the letter referred to was published in THE SPIRIT OF MISSIONS for August.

—— The important and interesting letters from Bishop Hare in Japan, received during the summer, were before the Board, the contents of which have already been given to the Church, and it was stated that the Bishop, having left Japan on the 29th of July, reached his home, Sioux Falls, South Dakota, on the 20th of August. The formal report of his work while acting provisionally as Bishop in Japan is awaited with interest. The ecclesiastical authority of the jurisdiction at present is the Standing Committee, which is constituted as follows: The Rev. H. D. Page (president), the Rev. J. M. Francis (secretary), Henry Laning, M.D., and J. McD. Gardiner. Some adjustments were made in the scheme of the Japan appropriations for the present year, agreeably to Bishop Hare's final suggestion upon the subject. The present staff of Trinity Divinity and Catechetical School in Tokyo is constituted as follows: The Rev. Mr. Page, professor of pastoral theology and pastoral care and the head of the school; the Rev. Mr. Tyng, professor of Christian evidences; the Rev. Messrs. Woodman and Francis. In addition to this, the Rev. Messrs. McKim and Dooman will deliver lectures, and the Rev. Arthur R. Morris, who at the earnest solicitation of those in the field is returning to Japan for a season, will give his entire time to the school.

DEFICIENCY, SEPTEMBER FIRST.

THE year which closed September 1st showed a deficiency of receipts as compared with expenditures of $23,838.76. Of this deficiency $9,631.22 was due on Domestic Missions, and $14,207.54 on Foreign Missions.

Since September 1st, we have received toward the deficiency three gifts, respectively $2,000, $1,000, and $110. It would lift a heavy burden from the work of this new year if the whole amount of the deficiency could be made up, and we trust that others will follow the lead of the generous and thoughtful friends who sent the gifts mentioned above.

WHAT AN EXAMPLE!

BISHOP HARE writing from the Rosebud agency, South Dakota, September 3d, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1,500 people camped around an open circle. The women,

20　1891 年 10 月号　理事会議事録要約。1891 年 9 月 8 日の会議。
377-378 頁。
訳出　378 頁 12 行目～29 行目。

夏のあいだに受け取られた、日本にいるヘア主教からの重要で興味深い幾つかの書簡が理事会に提示された。その内容はすでに教会にもたらされているが、7 月 29 日に日本を発った主教が、8 月 20 日にサウス・ダコタ州スーフォールズの自宅に到着したと伝えている（注 1）。日本で暫定的に主教の代行を務めていたあいだの彼の正式な活動報告は、関心をもって待たれている（注 2）。現時点で管轄権を持つ教会当局は常置委員会であり、それは次の者たちからなる。H・D・ペイジ師（委員長）、J・M・フランシス師（主事）、医師ヘンリー・ラニング（注 3）、J・マクドナルド・ガーディナー。その件に対するヘア主教の最終提案どおりに、今年の日本の予算の枠組みに若干の調整がなされた。東京の三一神学校と伝道学校の現在の教員は次のように構成されている。牧会学と牧会ケアの教授兼学校長ペイジ師、キリスト教証拠論の教授ティング師、ウッドマン師とフランシス師。これに加えて、マキム師とドゥーマン師（注 4）が講義を行うことになっている。アーサー・R・モリス師は任地の者たちの熱心な懇願により、1 シーズンのあいだ日本に戻って、すべての時間をその学校に投じるだろう。

（注 1）ヘア主教は、1891（明治 24）年 7 月 30 日にカナディアン・パシフィック蒸気船パーシャ号で横浜を出港し、ヴァンクーヴァーに予定通り到着、8 月 20 日にサウス・ダコタの自宅に戻った（SM 誌 1891 年 9 月号、361 頁）。
（注 2）記事№ 21「日本ミッションについてのヘア主教の報告」を参照。
（注 3）米国聖公会遣日宣教医ヘンリー・ラニング（Henry Laning）。1873（明治 6）年 7 月 4 日に来日。
（注 4）米国聖公会遣日宣教師アイザック・ドゥーマン（Isaac Dooman）。1888（明治 21）年 2 月 19 日に来日。

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.*.....

BISHOP HARE'S REPORT ON THE JAPAN MISSION.

THE House of Bishops having, at a meeting held the third day of February, 1891, requested me on its behalf and as its representative to proceed to Japan for the purpose, so far as may be practicable, of administering the affairs of the jurisdiction for six months or a year, at my option, unless a Bishop should earlier be elected and consecrated for the Missionary Jurisdiction of Yedo, and the Board of Managers of the Domestic and Foreign Missionary Society having asked me to act also as its representative and on its behalf, I sailed from San Francisco March 8th, and reached Tokyo Easter Monday, March 30th. I spent the months of April, May, June and July in active work in the field, and set sail on my return voyage July 29th. I have now the privilege of submitting to the Board the annual report on the mission.

I regret that I could not fulfil in the field the full measure of either of the alternative periods named by the House of Bishops. I also regret that I am not able to comply with the request with which the Board of Managers honored me—that I would visit China in October and participate in a conference of Bishops which it is proposed to hold in Shanghai in the fall. But I was called away from my own missionary district suddenly at a critical juncture, and precedent obligations, financial and otherwise, which every dictate of honor demanded that, if postponed, should at least be duly fulfilled, forbade my continued absence, and I conceived that the two months beginning about the middle of July, during which there is a lull in work in Japan, on account of the extreme heat, could best be spent in the return journey to South Dakota and in discharging my obligations to the work there. I reached my own home, Sioux Falls, August 20th, and after a few days proceeded to the Indian country to meet a convocation of the Niobrara Deanery of South Dakota.

FIRST IMPRESSIONS.

I presume I may have taken a somewhat rose-colored view of things in Japan, for I was made to feel very much at home; everything wore the charm of novelty; and my stay was so limited that I felt perhaps too much the spur given by the sight of opportunity, and did not realize enough the impediments which, after a time, are sure to reveal themselves; nor had I time for that prostration of energy which comes from frequent frustration of plans and the monotony of routine work. I was in Japan, too, during one of the most favorable seasons of the year, and it was said there the season was one of more than ordinary beauty. The scenery is extremely attractive, and the verdure, blossoms and flowers reach a degree of beauty that can be adequately described only by the word *splendor*.

THE CLIMATE AND HEALTH.

It seemed to be agreed on all sides that the climate of Japan is neither inspiring nor sustaining, and that one has less to spend and needs to spend it more prudently than in the United States. I consulted several physicians, familiar by long residence with the climate and experienced in the treatment of its characteristic diseases, and they concurred in the opinion that, in general, no foreigner should be sent out as a missionary who could not stand the test required by first-class life-insurance companies as a condition precedent to in-

surance, and that, in particular, the following classes of persons should be considered physically unfit for service in Japan, viz.:

(a) Those who suffer from catarrhs of any kind (bowels, lungs, etc.); (b) those who are subject to cerebrasthenia (brain tire) or any form of neurasthenia; (c) those who suffer from affections of the kidneys or lungs; (d) those who have a tendency to rheumatic affections.

RECEPTION.

By Bishops Williams and Bickersteth.—I found the former much improved in health and able to engage actively in the missionary work on which he had spent his life. I profited much throughout my stay by his large experience and ripe judgment.

Our mission has received much aid from the episcopal offices rendered at the request of the Standing Committee by Bishop Bickersteth, Bishop of the English Church in Japan, and it was my privilege to meet him the very day of my arrival. We were frequently in each other's company, privately and publicly, and enjoyed the freest and most fraternal councils throughout my sojourn, which were to me most profitable.

By the Missionary Force and the Japanese.—I was most cordially received by the brethren of our mission, clerical and lay, native and foreign, and the doors of work, homes and hearts were thrown wide open to me. A good spirit, nay, the Good Spirit, seemed to be with us all My reasonable plans were cordially seconded and even criticisms and change, in the few cases in which they seemed called for, were accepted, as they were meant, in good part. I know of no more impressive field of missionary labor. And whether I consider the beauty of the country, the native courtesy, cleverness, and eagerness to learn, and the literary tastes of the people, the large opportunities Japan offers for the exercise of the highest gifts, or the character of the missionary force, both foreign and native, I cannot but exclaim at once, "Who is sufficient for these things?" and, Happy the man who shall be called to exercise the episcopal office in such a field, among such a band of fellow-laborers!

TWO-FOLD STATUS OF THE WORK.

It is not perhaps generally understood at home that the native Christians connected with our American mission, with and through the English mission, have united to form an independent Church known as the Japan Church.

The synod held in April last did not have for its object, as some seem to have supposed, the organization of such a Church. It was the regular biennial synod provided for by the constitution of a Church organized in February, 1887. It is composed of the English and American Bishops having jurisdiction in Japan, of certain native and of certain foreign Presbyters, English and American, and of lay delegates chosen by the local councils. It is a self-governing body, and asks to take its place, though as yet in an humble way, alongside the Churches of England and Ireland and of our own in the United States. The new organization follows Catholic lines in faith, orders and worship. The canónical Scriptures as given by inspiration from God, the Apostles' and Nicene Creeds, the Sacraments as the Lord hath commanded, the historic Ministry with the three orders, are all made by constitutional provision parts of its being. The Prayer Book, however, was adopted by resolution, and only provisionally. It was felt that the time had not come to say that the form of worship of the Anglo-Saxon would permanently suit the Asiatic.

The condition of affairs in Japan unquestionably demanded the formation of this independent Church. The Japanese will not brook the control of foreign masters and our Christians had reached a point at which no ecclesiastical management would be acceptable in which they did not share. Wise safeguards have been thrown about the legislation of the young Church. By its constitution the Bishops constitute practically an independent and co-ordinate body, and their consent is a condition precedent to any legislative act. The foreign clergy are duly represented, as well as the Japanese clergy and laity, and a vote by orders can be demanded.

NEED OF BOTH THE AMERICAN AND ENGLISH EPISCOPATES.

Bishop Bickersteth and I unite in the opinion that, having regard to the work which lies before the Anglican Communion in Japan, and to the special qualifications of each branch of the Communion for conducting it, it is better that the Church

should be presented to the Japanese in its composite form, as exhibited in its English and American branches, than in the specific form in which it would be represented by either branch alone.

Neither Church will be adequately exhibited unless, as at present, its organization has been completed by the presence of a Bishop. Hence we regard the presence in Japan of a Bishop of each Church as highly desirable.

Further, each of such Bishops can obtain recruits from his own country most readily and supervise them most acceptably and efficiently; and both Bishops can together secure more missionaries than either could obtain alone. Moreover the different questions which require solution in introducing and developing the Church among an Asiatic people in the state of intense activity of thought and rapidity of action which marks the Japanese, can best be met in the councils of Bishops representing both the English and the American type of social, political and ecclesiastical life.

And, again, in the synod of the Japanese Church, the Episcopate has practically a veto power, the exercise of which by *one* Bishop would be, to say the least, invidious.

The work of the foreign Bishops in Japan is provisional. The whole state of thought and feeling among the Japanese forbids the introduction into Japan, as permanent institutions, of branches of either the English or the American Church, and nothing would offend the national feeling and hinder the extension of the Church more than the giving the Japanese just cause for suspecting that we desire or intend to impose upon them a permanent foreign Episcopate.

Every wise principle of propagating the Gospel in Japan demands that our work should be regarded as that of so directing the missions of the American and English Churches that a Japanese independent and self-supporting Church shall be the result. Indeed, these Churches have so far committed themselves to this policy that a Japanese Church with its own constitution and canons has been in existence for four years. The English and American Bishops are not regarded by the Japanese, and should not be regarded by us, as having jurisdiction over dioceses finally delimited, but rather as forerunners in the Episcopate of Japanese Bishops who will exercise jurisdiction over such permanently defined dioceses as the expansion of the Japanese Church may in future demand.

REACTION.

As is well known, enthusiasm for foreign manners, dress, thoughts and religion was arrested a year or two ago by a decided reactionary process. The reaction was due in part to a feeling of chagrin that foreign nations were forcing the Japanese to continue to acquiesce in unfair provisions of treaties which had been exacted from them in their ignorance and helplessness, partly to a recognition of the fact that they had become competent to do themselves many things which they were at great cost employing the foreigner to do, and partly to a consciousness that in their sudden eagerness for foreign thought and institutions and customs they had gulped down a vast amount of undigested matter, and that if discomfort and harm to the body, social and political, were to be escaped, time must be given for digestion and assimilation.

Imitation is not appropriation, and foreign ways can be safely adopted by Japan only in harmony with its own individual life and with its historic past. However much this reaction may retard the immediate progress of Christianity and however inopportune the reaction proved in view of my special mission, I cannot but regard it as on the whole thoroughly opportune and healthy. There would be little hope for the Christian graft if it were allowed to be inserted on the wild tree with such violence and haste as to tear it up by the roots or to split it from top to bottom. This reaction has probably reached and passed its maximum, but it has decreased the numbers in almost every line of work, the numbers attending the services, the numbers attending our schools, the number of inquirers and catechumens, the number baptized, the number confirmed, and has produced a lull in all missionary undertakings. But Japan has, I hope, advanced too far in a new life ever to go backward. The nation has too many sons of intelligence and of earnest moral purpose ever to be permanently content with that which is decrepit and outworn. She has a career—a career full of encouragement to every lover of his race—a career, however, which she cannot achieve, as she well knows, without friendly offices from more

advanced peoples, but in which she does not want commiseration or condescension, much less control, from outside. The first lesson they learn who are real helpers of the Japanese is to treat them as equals and to bear one's self to them not with pity or condescension, but with *brotherly love*.

MY INTERPRETER.

Most providentially I enjoyed the services as interpreter of Mr. M. Okura, a man who added to almost unequalled skill in that capacity a deep interest in the work I had to do and a warm devotion to my interests, and, not to refer now to other spheres in which he served me, he interpreted for me in public addresses with so much spirit and force that he was always able to gain and hold the attention of my audiences, whether Christian or heathen. He was led to Christ and baptized some months before my arrival as the result of association with ladies of our mission.

CONVOCATION.

After I had gone over the field, I called a convocation of all the clergy and catechists and of lay-representatives of the congregations to meet in Trinity Church, Tokyo, the last of May—the first meeting of the kind that had been held in the history of the mission. The best feeling prevailed. The devotional services were edifying. An address in which I strove to touch upon some of the special needs and perils of our work was well received, and as the time seemed to have come for giving to the Japanese Christians that share in the management of the work which they desired and which their intelligence and zeal merited, measures were taken which, it is hoped, satisfactorily accomplished this end. A new interest and enthusiasm were the result, and the gathering dispersed after the impressive sight afforded by the ordination of five Japanese Deacons, with the general feeling that the meeting marked an epoch in the history of the Church.

OFFICIAL ACTS.

During my stay in Japan I preached sixty-seven times, celebrated the Lord's Supper twenty-eight times, confirmed 234* persons, ordained five Deacons, and licensed thirty-one catechists.

*Seventeen also for Bishop Bickersteth.

STANDING COMMITTEE.

The Rev. H. D. Page; the Rev. J. M. Francis; Dr. Henry Laning; Mr. J. McD. Gardiner.

ORDINATIONS.

I ordained to the Diaconate on the First Sunday after Trinity, May 31st, 1891, in Trinity Church, Tokyo, the following members of the graduating class of the Divinity School, viz.: Yosimichi Suguira; Yasutavo Naide; Toshizumi Chikashige; Minagawa Sakichi; Hisakichi Yamabe. Of the excellent character and qualifications of these men I write elsewhere under the head of "The Divinity School."

CONFIRMATIONS.

Kyoto, five; Osaka, St. Timothy's, five; Osaka, Holy Comforter, three; Otzu, five; Imadzu, three; Nagahama, six; Hikkone, one; Nara, thirty-four; Wakayama, fourteen; Sakai, four; Fuchu, six; Satte, three; Kumagai, six; Mayebashi, two; Tokyo, Trinity Church, thirty-one; Tokyo, the Rev. Mr. Tai's church, three; Sakai, one; Nara, six; Miwa, nine; Tawaramoto, eight; Kutara, ten; Takada, twelve; Gojo, ten; Hashimoto, eleven; Osaka, St. John's, nine; Obama, nine; Tsuruga, eight; Kawagoye, six; Tokyo, Trinity Church, four; total, 234. I also confirmed for Bishop Bickersteth, July 5th, 1891, at St. Paul's Church, Tokyo, eight, and July 12th, on board her Majesty's ship "Severn," nine.

THE EVANGELISTIC WORK.

This work has grown considerably and is divided into districts, superintended by Presbyters, as follows:

CATECHISTS AND STATIONS.

Under the Rev. John McKim: Osaka—St. Timothy's, catechist, Mr. Uemura; St. John's, Deacon, the Rev. Mr. Minagawa; St. Paul's, Deacon, the Rev. Mr. Chikashige; Holy Comforter, catechist, Mr. Momoki; at large, catechist, Mr. Horiye; Bible-woman, Hirosha. Sakai—catechist, Mr. Ochiai; Bible-woman. Ueno—preaching-place, catechist, Mr. Nagata; Bible-woman, Miss Totsugawa. Tsuruga—catechist, Mr. Arai. Imadzu—catechist, Mr. Jo. Obama—Grace Church, catechist, Mr. Tsutsui. Nabari—catechist, served from other points. Catechist at large, Mr. Otzuka.

Under the Rev. J. C. Ambler: Kyoto—Gojo Chapel, catechist, Mr. Nakahara; second sta-

tion—catechist, Mr. Tagawa; Bible-woman, Miss Tanaka. Otzu—preaching-place, catechist, Mr. Fukui; Bible-woman, Miss Shinoge. Zeze—preaching-place, catechist, Mr. Fukui. Hikkone—preaching-place, catechist, Mr. Jo. Nagahama—preaching-place, catechist, Mr. Jo.

Under the Rev. J. Dooman: Nara—Christ Church, catechist, Mr. Yamada; preaching-place, catechist, Mr. Tanaka. Miwa and Sakurai—preaching-places, catechist, Mr. Miyawo. Iahata and Gose—church, catechist, Mr. Kwan. Gojo and Shimaichi—preaching-places, catechist, Mr. Urabe. Hashimoto—preaching-place, catechist, Mr. Shiga. Koriyama and Hashimo—preaching-places, catechist, Mr. Okabe. Tawaramoto, Yagi and Kutari—preaching-places, catechist, Mr. Watanabe. Wakayama—Church of our Saviour, Bible-woman, Miss Okamoto.

Under the Rev. H. D. Page: Tokyo—preaching-place, catechist, Mr. Nakamura; at large, Deacon, the Rev. Mr. Yamabe; at large, catechist, Mr. Kuribara; at large, catechist, Mr. Nagayama.

Under the Rev. Mr. Tai: Tokyo—Kanda, chapel, catechist, Mr. Metsasita; preaching-place, catechist, Mr. Zuzuki.

Under the Rev. J. T. Cole: Fuchu, Ogawa and Honshiku—preaching-places, catechist, Mr. Ono. Ome—preaching-place, catechist, Mr. Totsuka. Kawagoye—church, catechist, Mr. Maezumi. Matsuyama—church, catechist, Mr. Orima. Yorii and Ogawa—preaching-places, catechist, Mr. Ichikawa. Kumagai—church, catechist, Mr. Koizuka. Sakae and Satte—preaching-places, catechist, Mr. Tomita. Koga—preaching-place, catechist, Mr. Tomita. Tokyo—Grace Church and Kudan Chapel, catechist, theological student.

Under the Rev. J. L. Patton: Mayebashi—St. Matthias', catechist, Mr. Hayakawa.

Under Bishop Williams: Tokyo—Trinity Church, Deacon, the Rev. Mr. Naide; Shinko Chapel, Deacon, the Rev. Mr. Sugiura; Asakusa Chapel, catechist, Mr. Kakunaka; Hatchobori—preaching-place. catechist, Mr. Ando; Irefune Cho, preaching-place, catechist, ——.

OUR INSTITUTIONS.

Our institutions in their buildings, equipments and grade, and in the impression which they produce upon the public mind, are far inferior to those of most of the other religious bodies which are at work in Japan. These latter institutions have received munificent gifts ranging from $10,000 to $25,000, benefactions such as our own have never known, and able men sent out to conduct them have outnumbered ours two to one. Our representatives have, however, courageously and patiently done the best they could with the limited moral and pecuniary support at their disposal; and though our institutions fall far short of what our people at home would like them to be and should have made them to be, they are real blessings and at once engage, when seen, the keenest interest, and they seem ready to leap forward into larger and higher life as soon as the Church will, by a more liberal spirit, free them from their present limitations. Our institutions will prove in the future more practical and useful, too. The earnest and sensible words of the Japanese in our conferences with them during convocation and at other times have impressed upon all the great fact that if we would do the Japanese the best service, we must see with Japanese eyes, and so conduct our institutions that those who enjoy the benefits they afford will be fitted to live, not a foreign life, but a life proper to their own manners and their own land.

The Divinity-school, Tokyo.—The paramount need in Japan is *native* "ministers of Christ and stewards of the mysteries of God." Invaluable as foreign missionaries are for the present, the very fact that they are *foreign*, foreign to the manners, habits of thought, tongue and nationality of the Japanese, puts them at a serious disadvantage, and one who imagines how he himself would feel should the foreigner come to *his* native country to teach *him* a new religion, wonders not that a foreign missionary meets hindrances, but that he is received as freely as he is. The Church and Christianity in Japan are moveable property, not fixtures, until the sons of Japan minister to their brethren in the flesh the grace of God. Our Japanese Christians feel this keenly and they insisted upon it in their conferences with me in terms as emphatic as their native courtesy would permit. Our divinity-school, in which natives of Japan are being educated for catechetical and ministerial work, is, therefore, of all our institutions, the most important. The work done in it last year was of the highest value. The six men graduated (five of

whom I ordained, the sixth expecting ordination during the next twelvemonth) proved themselves in their examinations, which were those required for Priest's Orders, well furnished men. They are ingenuous, hopeful, competent, and I feel sure they will approve themselves in their ministry to man and God. Some twenty-five new men will be matriculated in September, (1891). A wise rule requires that students after two years of study shall spend a year or two in practical work as catechists in the field, and their readmission to the school, and their acceptance as candidates for Holy Orders, depend upon success in this probationary work. A much-needed hall for recitation-rooms and offices will soon be begun, and as this building will constitute the front of the now unfinished structure, it will add as well to its appearance as its convenience. I have arranged that the Rev. Messrs Page, Tyng, Woodman and Francis shall give the full measure of their time and strength to the divinity-school, and the Rev. Mr. McKim will, as heretofore, give a regular course of lectures. Professors and students look forward with freshened hope to the coming year—my love and prayers are with them—a piece of irony, I think, unless the Church will enable me to provide them with a theological library. It will hardly be credited, and yet it is true, that we expect our theological professors and students in Japan to contend for "the Faith once delivered to the saints" under attack from the grandest heathen religion the world has perhaps ever known and from modern unbelief in its most intellectual and attractive shapes, and provide them with a theological library which does not number a hundred volumes! I earnestly appeal to the Church in behalf of this crying need. A library of at least 1,000 volumes of standard works should be at once provided, and if about $2,000 can be secured, an extension of the hall about to be erected for recitation-rooms and offices can be made which would serve the purposes of a safe depository for these books and of a reading-room, and at the same time give a finished look to the entire structure.

St. Paul's School, Tokyo.—Twenty-nine students. Next to the divinity-school I place in importance this school and for very much the same reasons which made the claims of the divinity-school so impressive. St. Paul's, while intended to raise up Christian young men fitted by their education there for any honorable vocation, is also meant to be directly a feeder to the divinity-school. It has received in the past only enough support from the Church to keep its principal and its teachers from despair, and the school itself from dying. I have been able to secure for the coming school year a Japanese gentleman of force and enthusiasm, a university man of reputation who with Mr. Gardiner, the principal, and Mr. Saotome, the manager, will form a council of administration for the school. I had many deeply interesting interviews with them, individually and together, on the future of the school and I left them full of hopeful plans for its improvement; but it is essential to the success of the institution that the Church should take a larger and more liberal view of the work which it is called to do. We cannot expect that men of spirit and power will throw in their lot with us if all our views and plans and methods are meagre and pinched.

St. Margaret's School, Tokyo.—Forty-five pupils. A change has been made in the management of St. Margaret's School which marks the advance of the Japanese Christians and will prove, I trust, a great step forward. This school, having reached a marked degree of efficiency as shown by the closing exercises, and the health of Miss Heath, the principal, requiring that she shall have opportunity for prolonged rest, the time seemed to have come for making the experiment of committing its immediate control and management to the Japanese. The building was, therefore, committed to their custody from July, 1891. The income of the school and its management will be committed to them from September 1st, 1891.

St. Agnes' School, Osaka.—Fifty-four pupils. It seemed best that this school, like St. Margaret's, Tokyo, should largely pass into the management of the Japanese in order that the course of study and method of life pursued in the institution should be more calculated to fit the pupils for useful lives among their own people. Several Japanese gentlemen, Mr. Chikashige (Deacon), and others, with the Rev. Mr. McKim as chairman, will have charge of the school as a board of directors, Mr. McKim acting also as nominal principal. Miss Palmer and

Miss Lowell will be non-resident teachers, the resident teachers and the resident manager being Japanese. Miss Williamson, who has served the school as principal with great business ability and devotion, retires and returns to St. Paul's School, Tokyo, to resume the work which she did there with great acceptance before she withdrew to take charge of St. Agnes' School. There is a fund already on hand to erect a suitable building for this school, but the question of its proper location, whether within the Concession or out in the city, whether in Osaka or elsewhere, is a very difficult one which cannot be immediately settled. The bounds of future dioceses and the location of future diocesan centres, the avoidance of interference with like institutions of the English mission and of other religious bodies, and other important questions are all concerned, and I venture, therefore, to postpone the erection of the new building. Haste now would involve repentance at our leisure. I am sure that the donors of the fund wish that it shall be wisely spent. Meantime, the school will be conducted in the old building which, while not what one wishes, can be made at least safe and tenantable for another year.

School at Nara.—A peculiar interest attaches to this enterprise because of the fact that it has been in its inception and conduct so largely a Japanese effort, and because of the liberal gifts which the Japanese gentlemen, who, with the Rev. Mr. Dooman, have it in charge, have bestowed upon it. There is life and stir in it, too. It is situated in the midst of a country of rare beauty and in the outskirts of a town of great historical renown and is a valuable auxiliary to our work. A debt of a little less than $1,000 hangs, however, upon the property and, I fear, will crush the effort, and the title to the property is in a very unsatisfactory condition. The Japanese managers beg relief and are ready to deed the property to trustees acceptable to the Board if they can be relieved of the debt.

Ladies' Institutes, Tokyo and Osaka.—These undertakings, that at Tokyo under Miss Aldrich, and that at Osaka under Miss Bull, are intended to meet the case of young ladies and married ladies of the upper class, whose need of influences which will inform their minds, develop their characters, and enlarge the sphere of their womanhood, is second to hardly any need in Japan. Miss Aldrich and Miss Bull are both admirably qualified for just the work they are called upon to do, and while the scope and the reach of their work are very much circumscribed by lack of suitable buildings and appointments, it is of the highest possible value. I am not prepared at present in the uncertainty as to the development and future delimitation of the field to say whether or not the institute at Osaka should be considered one of our *permanent* efforts, but that question need not hinder its present support. The ladies' institute at Tokyo, being located at the capital and at our centre of operations, should be put on a substantial basis.

CATECHISTS.

There are thirty-one licensed Japanese young men serving as catechists in the field. Some of them have had the advantage of a two years' course in the divinity-school and others are less well prepared; but they are on the whole a very creditable body of men and far in advance of what I had dared to expect. On them has been thrown of necessity, from lack of an ordained Ministry in these early days, a large part of the duty which devolves ordinarily upon the pastors of the flock. If not the backbone, these catechists are the ribs of the body. Could they but see them and commune with them as I have done, how many of our liberal and loving laymen and laywomen would esteem it a privilege to support one of these catechists as representatives in this hopeful field! Their salaries range from $100 to $200 per annum.

REALITY OF THE WORK.

Some doubt this because they believe in nothing. Others doubt it, because they have met with unsatisfactory converts and generalize too hastily. Others doubt it, because they forget how far they themselves fall short of what a Christian ought to be, and do not consider what the judgment on their character would be were they subjected to unsympathetic scrutiny. Break loose from toils such as these, and wonder and praise will take the place of doubt. When a respectable farmer with wife and son walk in ten miles to the nearest town to receive the rite of Confirmation, and then plod their way on foot home again to live among their

heathen neighbors in solitary deprivation of all the means of grace; when a little company of a dozen converts led by their catechist keep up their worship though the whole town is against them and conversion to Christianity means social and business ostracism, and when they come together and meet me for Confirmation privately under cover of the night, barring the doors and windows of their little chapel as the only mode of securing safety from being pelted with stones, I could doubt the reality of my own religion but not the reality of theirs. O easy-going Christians of America, happy is it that ye were born in Christian lands, otherwise, had ye been Christians?

HOSPITAL WORK.

St. Barnabas' Hospital, Osaka.—This institution has felt the beneficial effect of the return of its well-known head, Dr. Laning. It has lately taken into its management a number of Japanese Christians and immediately felt the beneficial influence of their intimate knowledge of men and things. Dr. Laning reports the number of *visits* made by patients during the year, 6,654, the number of *individuals* treated, 993, of whom ninety-nine were in-patients, and 206 visits made to patients at their homes.

Hospital, Tokyo.—Most generous provision has been made for the erection of a suitable building for this work, but unavoidable delay has been occasioned by questions of moment, such as whether we possessed land enough for the proper accommodation of the hospital, whether it were wise to locate it on the Concession, or not, all of which questions demanded careful consideration, and it was only in July that I felt able to authorize our Mr. Gardiner, who has the matter in charge, to proceed to erect the hospital alongside the divinity-school and across the street from Trinity Church. A dispensary has been conducted, however, throughout the past year with good results to the bodies and souls of men.

TOKYO: EVANGELISTIC WORK.

This city, numbering as it does 1,200,000 souls, constitutes a field for evangelistic work which might fairly claim for itself alone an expenditure of money and energy equal to that which we are now spreading over the whole of Japan. Our clerical force there has of necessity confined its attention chiefly to the divinity-school. Lately, by the joint action of Bishop Bickersteth and myself, the whole city has been divided into two parts, there being assigned to the American mission the portion described below, and all the rest being assigned to the English mission.

I made the following divisions of the part of Tokyo assigned to us and the following appointments of clergy to the charge of them severally, with the desire to develop and systematize the missionary work; but in most of the divisions thus made, the work will at first be largely that of investigation merely, as the funds which can be commanded, if any, will be limited. The professors of the divinity-school as well as the other Tokyo clergy have entered into the plan heartily, and it is believed that the cooperation of the divinity-students in this enterprise will be at once beneficial to the effort and of high value to them in giving them experience and training in practical work. The division of the city referred to is as follows:

Kyobashi-ku (except that part which lies west of Kino Kuni Bashi and Kyuan Bashi) will be worked in connection with Trinity Church under Bishop Williams. Hongo-ku will be in charge of the Rev. T. S. Tyng. Kojimachi-ku (north of the British legation) will be in charge of the Rev. J. T. Cole; Soto-Kanda and Shitaya-ku will be in charge of the Rev. M. Tai; Kanda and Nihonbashi-ku will be in charge of the Rev. H. D. Page; Asakusa and Honjy-ku will be in charge of the Rev. J. M. Francis; Fukagawa-ku will be in charge of the Rev. E. R. Woodman.

Trinity Church, Tokyo, a fine building, a monument of the self-sacrificing labors of Bishop Williams, is not only the pastoral center of our institutional work in Tokyo, the divinity-school, St. Paul's School, St. Margaret's School and the hospital being grouped near it, but has become an important centre of evangelistic work among the poor, in which the Misses Perry, working under the Ecclesiastical Authority though not sent out by the Board, have borne a very influential part.

CONCLUSION.

I would that I might by this report convey to the Church some such impression as that which I received of the importance of Japan as a missionary field. Japan is in need, and will receive help from us with

more readiness than from elsewhere. Many of her best sons feel their need. They avow it in a manly way, saying, "We want teachers, not masters."

I will not dilate here upon what the needs of Japan are; I think of what might happen should I by doing so provoke the Japanese to detail, by way of retaliation, the defects and vices in our manners and habits which strike them. Our calling is neither to depreciate them nor to exalt ourselves; but to go to them in all brotherly love and "show forth the praises of Him who hath called us out of darkness into His marvellous light."

WILLIAM H. HARE,
Missionary Bishop.

ANNOUNCEMENTS.

Africa.— Miss Julia L. Smith, after three years' service in the orphan asylum, left Cape Palmas, July 18th, and sailed from Monrovia two days later by the steamer "H. Woermann," and *via* Hamburg arrived in New York by the steamer "Weiland" August 29th.

China. — The Board of Managers, at its meeting September 8th, acting for the Missionary Bishop of Shanghai, appointed the Rev. Robert K. Massie, of Virginia, a missionary to China. Special contributions have been made for Mr. Massie's outfit and support. The Rev. Mr. Ingle and Mr. and Mrs. Massie are hoping to leave for China early this month.

— The Rev. Frederick R. Graves and family, who sailed by the steamer "Empress of India" from Vancouver, British Columbia, July 29th, arrived safely at Shanghai, August 17th. They were expecting to proceed to their station at Wuchang on the 24th of that month.

— Edward M. Merrins, M.D., medical missionary to Wuchang, sailed from New York by the steamer "Nevada" August 1st, reaching London on the 13th. He was expecting to sail by the steamer "Shannon" of the P. & O. Line on September 3d, and to reach Shanghai in about forty days.

Japan.—The Rev. Arthur R. Morris, returning to Japan for two years' service in Trinity Divinity-school, Tokyo, left New York September 5th, expecting to sail from San Francisco by the steamer "Gaelic" September 15th. He went at the solicitation of those in the field to resume his former work.

—The Rev. J. M. Francis and wife, after a brief sojourn in the United States for the benefit of Mrs. Francis' health, left Milwaukee, Wisconsin, September 2d, and reached Vancouver, British Columbia, on the 8th. They were expecting to sail by the steamer "Empress of Japan" on the 10th. The Lord Bishop of Exeter and his son Bishop Bickersteth, the Bishop of the Church of England in Japan, were fellow-passengers.

— The names of the five young Japanese whom Bishop Hare admitted to the Diaconate in Trinity Church, Tokyo, on Sunday, May 31st, are as follows: Sakachi Minagawa, Toshizumi Chikashige, Hisakichi Yemabe, Yoshimichi Sugiura, Yasutaro Naide.

CHINA.

THE SITUATION IN THE EMPIRE.

THE Rev. F. R. Graves, writing from Shanghai, August 18th, of the safe arrival in China of himself and his family, says: "Matters in China seem to be in a very uncertain state. There is a good deal of talk about possible war, and it is still uncertain whether the riots will break out again. One thing seems certain—when this matter of the riots is finally settled, either by war or by peaceful negotiation, China will not stand where she stood before, and work will be the easier.

"There has been a discussion in the papers here about the usefulness of missions. It was provoked by a Chinese official of high standing attacking missions and missionaries in the severest manner in a letter to the *North China Daily News* of Shanghai. There were many answers, but one of the best two was by our Mr. Yen. It was a courteous and crushing rejoinder."

21　1891 年 10 月号　海外ミッション。日本ミッションについてのヘア主教の報告。〔伝道主教ウィリアム・H・ヘア。〕394-402 頁。

訳出　399 頁左下から 5 行目～右 25 行目。400 頁左 3 行目～左 9 行目。401 頁右下から 18 行目～右下 7 行目。

私たちの諸機関

―略―

「東京の立教学校」。生徒 29 名。神学校の次に私はこの学校を重視します。それは神学校の主張をかなり印象的にさせたのとまさに同じ理由のためです。立教は、そこでの教育により、どんな名誉ある職業にも相応しいキリスト教徒の青年たちを育てあげることを目的としている一方で、直接に神学校への供給機関となるようにも意図されています。当校はこれまでに、校長や教師たちを絶望させず、そして学校そのものを廃校から守るといった程度の支援しか、教会から受けてきませんでした。私は来たる学年度に向けて、精力的で熱意のある日本人紳士 1 名を確保することができています。〔彼は〕校長ガーディナー氏と主監の左乙女氏とともに当校の運営委員会〔理事会〕を組織するであろう、評判の大学出身者です（注 1）。私は彼らと、当校の将来についての殊に興味深い数多くの会談を、個別に、そして共同で設け、私は彼らにその改善のための希望に満ちた計画を委ねました。しかし、学校の成功には、それ〔当校〕が求められている事業に対して、教会がより広くそしてもっと寛大な視点をとることが必要不可欠です。もし私たちの考えや計画や手段すべてが不足していて、そして不十分であれば、志が高くて強靭な男性たちが、私たちと運命をともにするとは期待できません。

―略―

「大阪の照暗女学校」。

―略―

優れた実務能力と情熱をもって、校長として当校〔照暗女学校〕に仕えていたミス・ウィリアムソンが辞し、そして、東京の立教学校に戻ります。〔これは〕彼女が照暗女学校を引き受けるために〔立教学校を〕辞職する前に、好評を博しながらそこで行っていた事業を再開するために、です。

―略―

東京：伝道事業

―略―

東京の三一教会は、立派な建物で、ウィリアムズ主教の自己犠牲的な仕事の記念建造物であり、神学校、立教学校、立教女学校そして病院がその近辺に固まっている、東京における私たちの組織活動の牧会拠点であるだけでなく、貧困層への伝道活動の重要な中心地にもなりました。理事会から派遣されたわけではないのですが、教会当局のもとで活動していたペリー姉妹が、その場所で、相当に影響力のある役割を担いました。

注記：SM 誌 1891 年 10 月号によると、1891（明治 24）年 5 月 31 日の日曜日、ヘア主教は東京三一教会において、以下の 5 人の日本人を執事に按手している。皆川佐吉（佐吉は幼名）〔皆川晃雄〕、近重利澄、山辺久吉、杉浦義道、名出保太郎（402 頁）。同年月日に開催された米国聖公会在日宣教師と米国系日本人聖職信徒による日本ミッション会議の出席者は、口絵№ 1 を参照。

（注 1）この人物は、1891 年 8 月の『私立立教学校規則』（明治廿四年八月）に教頭として記載されている木村駿吉と思われる。木村は第一高等中学校教授から転身で、長老系の一番町一致教会（現・富士見町教会）の長老でもあった。

BISHOP BOONE MEMORIAL SCHOOL, WUCHANG, CHINA.—Continued.

Name of Scholarship.	Supported by
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Iowa, through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
St. Mark's	St. Mark's Sunday-school, Le Roy, N. Y.
Sarah Caroline Toms	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Hallam	"A Member," St. James', New London, Conn. [Expires Sept. 1st, 1893.]
Bishop Thompson	St. Peter's, Oxford, Miss.
Golden Cross	Golden Cross Society (boys), St. Paul's, Erie, Penn. [Expires July 1st, 1893.]

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1891-92, $600. Scholarships, each, $50 per annum.

[One more Scholarship needed at present.]

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.
Atonement	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John 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. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1891-92 (including support of Student Catechists), $2,100. Scholarships, $70 per annum.

[Sixteen more Scholarships needed at present.]

Name of Scholarship.	Supported by
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity Church, Young Ladies' Missionary Band, New York.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary (Nine Parishes), Diocese of New Jersey.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
St. Martin's	St. Martin's Sunday-school, Radnor, Pa.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S (BOYS') SCHOOL, TOKYO, JAPAN.

Appropriation for 1891-92, $2,470. Scholarships, each, $50 per annum.

[One more Scholarship 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
St. Luke's	St. Luke's Sunday-school and Holley Mission, Brockport, N. Y.

*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	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokyo.

22　1892 年 5 月号　海外任地の奨学金。立教学校（男子）、東京、日本。3 頁。

訳出　3 頁 45 行目～最後の行まで〔原注〕。

立教学校（男子）、東京、日本
1891-1892 年の予算額 2,470 ドル、奨学金 1 人 1 年 50 ドル
［現在、奨学金は 1 件追加で必要とされている］

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	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
聖ルカ教会	ニューヨーク州ブロックポート、聖ルカ教会日曜学校とハレイ・ミッション。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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・ティング	米国聖公会女性伝道補助会を通じてノース・ケンブリッジ聖ヤコブ教会“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。

opportunity of stretching out a helping hand to those who are of our own blood. So we try to make this service an attractive one, that we may win souls to Christ."

JAPAN.

NEEDS OF ST. PAUL'S SCHOOL, TOKYO.

THE Rev. T. S. Tyng, in a letter from Tokyo dated May 18th, says: "Having been appointed by the ecclesiastical authority of this jurisdiction to take Mr. Gardiner's place from July 1st as head-master of St. Paul's School, I should like to say a few words about the appropriations for the next year. The Board, I know, fully appreciates the importance of the schools that are to be feeders to our divinity-school and one of the chief sources from which we must look for candidates for the Ministry. If we could have half-a-dozen schools for boys and young men in various parts of the country, it would be none too much; but St. Timothy's was abandoned, to the great loss of the mission, some years ago. The school at Nara is now in a very precarious condition. Money which was supposed to have been given to it is now said only to have been loaned, and unless the money is forthcoming very soon to pay the debt the school building will be sold, and the school gone, past recovery, I fear.

"This would leave only St. Paul's. Here the number of students is not large, only about forty, but there has been an increase within the year from about twenty-five to the present number. We have a very good set of Japanese teachers and excellent hopes for the future. The best of these teachers, however, have come to us not because of what the school is, but because of what they hope it may become. Only a progressive policy is likely to retain them or to make a successful future for the school.

"We need every cent of what has been asked for. The government is spending on its 'higher middle' school in Tokyo, which, although it has some 2,000 students, is no higher in grade than St. Paul's ought to be, 70,000 or 80,000 yen (between $50,000 and $60,000 gold) per annum. St. Paul's asks for $3,000. The government schools are thoroughly equipped. St. Paul's has practically no library (almost nothing but a few old text books), and hardly any scientific apparatus. Our professor of physics, whose name and presence are one of the chief attractions of the school, and who is the author of a well-known text-book of physics, has to teach with almost no apparatus. He is patient for the sake of the future, but we ought not to try his patience too much. Really, the conditions are such as should bring to St. Paul's not merely the small amounts asked for in the estimates, but truly large and generous gifts. The hold of Christian people upon the educational work of Japan has been greatly weakened in the last few years, and it is now folly to think of gaining success in it unless we deserve it by offering an education in no way inferior to that given elsewhere.

"The Standing Committee have asked, I am told, for an appropriation for the employment of a foreign teacher here to take Mr. Gardiner's classes. I hope this will be granted. In addition to the oversight of St. Paul's, and the teaching of psychology and ethics, which run through two terms of every year, I wish to take up systematic Bible teaching, meeting each class separately, if possible, once a week. Then I have also apologetics and ethics in the divinity-school, and the charge of evangelistic work in Hongo, near the imperial university. With all these, and various other work that falls upon me from time to time, it would be physically impossible for me to take Mr. Gardiner's classes, nor do I know anyone else in the mission who can properly do so. There is a very good man now available for this work, whom we can get now, but not much later."

A HOME FOR ORPHAN GIRLS.

We have received from Bishop Hare the prospectus of a Home for the education of native orphan girls of which the Bishop says: "This is the prospectus of a Japanese effort begun spontaneously and with the greatest sacrifice of personal property and comfort by a young Japanese gentleman, one of the teachers in our St. Margaret's School." We have not received detailed information of the founder of the Home and its location, but understand that it is to be placed at Osaka. The effort is to be welcomed as a new evidence of the good work which our Japanese mission is accomplishing.

23　1892 年 7 月号　海外ミッション。日本。東京の立教学校の諸要求。
273 頁。
訳出　273 頁左 6 行目～右下から 17 行目〔全文〕。

T・S・ティング師は〔1892 年〕5 月 18 日付の東京からの書簡で述べている。“この管轄の教会当局によって、7 月 1 日から立教学校の校長としてガーディナー氏の後任職に就くよう任ぜられています（注 1）ので、私から来年の予算額について少し言及させていただきます。私たちの神学校にとっての供給機関となり、そしてそこから私たちが聖職候補生を探さなければならない主な供給源のひとつとなる諸学校の重要性を、私が知るところでは〔米国聖公会内外伝道協会〕理事会は十分に高く評価しています。もし私たちがその国の各所に青少年むけの学校を 6 校持てるとしたら、それが多すぎるということはおそらくないでしょう。しかし、ミッションの大いなる損失として、英和学舎（注 2）は数年前に断念されました。奈良の学校は現在、非常に不安定な状態です。それ〔学校〕に投じられていると思われていた資金は、結局、融資されただけであるとさえ、今や言われています。そして負債の支払いのために資金が早急に用意されなければ、校舎は売却されるでしょう。さらに、当校は回復の見込みがないままに廃されてしまうと、私は懸念しています。

“これにより、立教学校だけが残るでしょう。ここでは生徒数は多くなく、わずかに約 40 名です。しかし、当年の内に約 25 名から現在の数へと増加しました。私たちは大変に優秀な日本人教師陣を抱えており、そして将来へ向けての素晴らしい希望を抱いています。しかしながら、これらの教師たちのなかでも最も優秀な者たちは、当校が現在どうであるかではなく、将来の姿に彼らが望みをかけて、私たちのところにやって来たのです。進歩的な政策だけが、彼らを引きとめるか、あるいは当校の前途を拓く可能性があります。

“私たちは、所望されていることについては 1 円残らず必要とします。政府は、約 2,000 名の学生を抱えているものの、立教が本来あるべき〔姿〕よりも等級においては高くはない東京の‘高等中学’校に、1 年につき 70,000 円か 80,000 円（金にして 50,000 ドルから 60,000 ドルのあいだ）を費やしています。立教は 3,000 ドルを求めています。官立学校は徹底的に整備されています。立教は実際には、図書館を持っておらず（わずかな古い教本のほか

には、ほとんど何もありません)、そして科学器具もほとんどもっていません。物理学の著名な教科書の著者で、その名と存在が当校の主な魅力のひとつである私たちの物理学の教授は、ほとんど何も科学器具がないまま教えなければなりません。彼は将来のために我慢強く耐えていますが、しかし私たちはあまりにも過度に彼の忍耐を試すべきではありません。実際には、見積り額で請求された小額にとどまらず、まさしく多額で寛大な寄付が立教にもたらされなければならないほどの状況です。キリスト教徒を日本の教育活動にひきとどめておくことは、過去数年で大いに後退させられています。他のところで与えられているものに優るとも劣らない教育を提供することによって、私たちが成功に相応しいものにならないかぎり、教育で成功を勝ち得ようなどと考えるのは、今は愚かなことです。

“私には伝えられているのですが、常置委員会が、ここでガーディナー氏のクラスを受け持つ外国人教師1名の雇用を求める予算額を要求しました。私はこれが承諾されるのを期待します。立教の管理と、毎年2学期にわたって行われる心理学と倫理の授業に加えて、私は週に1度、もし可能であれば、各クラス別々に顔を合わせて、体系的な聖書教育を始めたいと思っています。それから、私は神学校で弁証学と倫理、そして帝国大学に近い本郷で伝道活動も受け持っています。これらすべてと、時おり私に降りかかる他の様々な仕事を抱えることになれば、私がガーディナー氏のクラスを受け持つのは物理的に不可能になるでしょう。また、私はミッションのなかで、ほかに誰かそうしたことを適切に行える者を知りません。この任務に現在応じられるとても優秀な男性が1名おり、今なら私たちは彼を獲得することができますが、後になってしまうと不可能になります。”

(注1) これにより、ガーディナー後任の立教学校の校長はティングであることがわかる。『立教学院八十五年史』は、典拠資料を示さずヴィクター・M・ロウがティングの校長就任まえに、校長在任1年としていた(1960年、26頁)。『立教学院百年史』も、脚注で確認史料不明としながら、ロウの校長在任説を踏襲している(1974年、191-192頁)。来日前、ロウは宣教医としての任命を望んでいたが、ミッション内の事情により立教学校教師として任命されて1888(明治21)年5月13日に来日した(1888年5月17日付ロウ書簡)。ロウは給与の不満から辞任を示唆する書簡を1889(明治22)年8月にウィリアムズ主教に提出したため、ウィリアムズは日本語習得意欲を喪失している彼に、他の宣教師と比較して不公正な給与値上げは応じられないとして辞任を認める意向を示していた(1889

年 9 月 19 日付ウィリアムズ書簡）が、本国の措置で 1 年間留任することになった。その後、伝道協会理事会規則第 22 により、ロウの日本ミッション解任決議（給与支払いは 1891 年 1 月 1 日まで）を、現任伝道主教不在の在日ミッション常置委員会から送付されたロウは、これに抗議するものの（1890 年 11 月 11 日付ロウ書簡）、結局、医師による健康障害との診断書を理事会に送付して、1890（明治 23）年 12 月 4 日の蒸気船ベルジック（”Belgic”）号で家族とともに横浜を出港し、同月 19 日にサンフランシスコに到着した（SM 誌 1891 年 2 月号、59 頁）。ガーディナーは 1891（明治 24）年 8 月の『私立立教学校規則』（明治廿四年八月）に校長として記載されており、その前年末で解任され帰米していたロウが、ガーディナーの後任校長であったことはあり得ない。

（注 2）大阪の英和学舎（英名は聖テモテ学校）は、1887（明治 20）年 2 月に閉校（立教大学校へ統廃合）している。

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.*_____

REPORT ON THE JAPAN MISSION.

ACTING under the commission given me by the House of Bishops I made a second visit to Japan early in this year, sailing from Vancouver, B. C., January 13th, and reaching Japan January 27th. I remained there until March 2d when I sailed for China. I reached Japan on my return voyage March 25th, and after holding a convocation in Tokyo I set sail for San Francisco March 31st, the term of my commission from the House of Bishops having expired on the previous day, that day just completing a year from the day I first arrived in Japan and began to administer the mission.

My second visit proved not less interesting than my first, and revealed, moreover, that the accession of life and activity which then marked the mission was the result of no sudden and transient influence, but of a constant force. I visited twenty-four different congregations and all our institutions during my short stay, and found everywhere the same cordial interest.

CONVOCATION.

A convocation of all the clergy and catechists and of representatives of the laity was held in Trinity Church, Tokyo, March 26th to March 29th, and was an occasion of much brotherly feeling and fresh interest in the work. For the rest of my report I do not think that I can do better than present a copy of the address which I delivered at this convocation. I therefore herewith submit it.

The commission entrusted to me by the House of Bishops laid upon me a heavy responsibility, and, added to the duties of my work in South Dakota, often demanded more than all the strength of body and mind which I possess, and my own field has suffered sadly from my prolonged absences; but I esteem the opportunity of taking part in the work of the mission in Japan one of the great privileges of my life, and I pray God that my participation in it may inure to the permanent good of the mission and to extending and deepening the interest in the work in the Church at home.

ANNUAL ADDRESS.

When I bade Japan farewell last midsummer, the words addressed by the Apostle St. Paul to the Phillipians (Phil. i., 27) were in my mind and on my lips: "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving for the faith of the Gospel."

It is with a feeling which approaches personal gratitude to each of you that I record the large measure in which that wish has been fulfilled; for fulfilment had been impossible, had you not individually dismissed the temper that broods over grievances, real or imaginary, and cultivated the magnanimity and brotherly love which are essential to the welfare of the heavenly *politeuma*. Mutual respect and confidence mark the mission. On that basis let us move on. Let none put forth claims to superiority, even where the superiority is unquestionable, but let each learn to submit himself to the other in that in which the other may be the better, the stronger or the wiser, women to men, men to women; students to teachers, teachers to students; Japanese to foreigners, foreigners to Japanese. Our mutual dependence is what we need to realize. In learning a new country road, an emperor will submit himself to a peas-

ant. In things naval, the general will submit himself to the admiral; and in things military, the admiral will submit himself to the general.

To apply the principle to our own work, the Japanese are the vigorous stock in which the foreigner has come to insert the precious graft, the Gospel. The foreigner may best learn from the Japanese—who are themselves the stock—of Japanese life, race characteristics, and race tendencies and race sentiment: for the Japanese have centuries upon centuries of Japanese life behind them and within them. And on the other hand, the Japanese may best learn of Christian truth and Church life, and tradition and laws and usages from the foreigners, to whom Providence has entrusted the graft; for they have centuries upon centuries of Christianity behind them and within them. O let each remember that each has something which the other lacks; that each lacks something which the other has. Let us give and take, and "with one mind strive together for the faith of the Gospel."

THE LAST CONVOCATION.

Our convocation last May was such a happy and fruitful one, that I doubt not that, now we are permitted to gather together again, we all recall it. A prominent feature of that convocation was the mapping out of a scheme for the management of our work. The action then taken gave expression and palpable form to a desire which was lying deep in the hearts of many, a desire which could not readily be realized, however, according to the episcopal system, except under the presidency of the Bishop. The scheme adopted has now been in effect for ten months, and has proved, I believe, wholesome in its general influence and has commended itself also by its practical operation. It is proper, therefore, that formal record be made of it. Let me rehearse here, therefore, exactly what the scheme was.

In the first place, I ventured to lay before you in my convocation address, some of the "fundamental principles and stubborn facts" which had to be taken for granted and kept in mind as limiting our range of action and as the foundation of any feasible mode of administration.

Then, at a business meeting, I recalled certain existing features of administration which we were bound, for one reason or other, to retain. They were as follows: The Bishop, as the head of the mission and the representative of the Board of Managers of the Missionary Society, is the president of all institutions supported by the mission, and has general oversight; and, acting in conjunction with the said Board of Managers, appoints and discharges the principals.

In the absence of the Bishop, the Standing Committee acts in his place.

The Board of Managers of the Missionary Society makes the appropriation annually and is an independent body, and it could not be expected that it would make appropriations to any work which was conducted in a way of which it disapproved.

The fundamental principles and facts described in my address to convocation and the features of administration just rehearsed being accepted as the basis of all further proceedings, it was agreed "that the convocation should nominate a Board of fifteen Japanese communicants of the Church, from whom the Bishop would choose committees of three each, to form councils of advice for the institutions of the mission severally; these councils of advice to come together when summoned by the Bishop, and to meet of their own accord when they wish to visit the institutions with which they are respectively connected, or to advise the Bishop.

"The councils of advice to have the right to visit their respective institutions for the purpose of inspection, but not of giving directions. They will make their opinions and wishes known to the Bishop, who will take such action as may seem to him required."

In accordance with this understanding, convocation then chose fifteen representative persons, out of whom the Bishop then appointed the following Councils of Advice:

Mr. Chikashige, Mr. Tamaki, Mr. Torizaki, St. Agnes' School, Osaka.

Mr. Minagawa, Mr. Otsuka, Mr. Sakurai, St. Barnabas' Hospital, Osaka.

Mr. Tai, Mr. Sugiura, Mr. Kawaguchi, St. Paul's School, Tokyo.

Mr. Naide, Dr. Osada, Mr. Shimizu, St. Margaret's School, Tokyo.

Mr. Sugiura, Mr. Saotome, Mr. Noguchi, The Ladies' Institute, Tokyo.

The Council of Advice for the divinity school elected by the graduates was Rev. Messrs. Tai, Sugiura and Naide.

The mere appointment of these councils accomplished of itself to a great degree what was desired. There has been no tendency to vexatious interferences. The Japanese and foreigners have co-operated pleasantly. The administration of the institutions concerned has been marked in a cheering measure by ease and efficiency and economy.

STATE OF OUR INSTITUTIONS.

St. Margaret's School (Board of Directors, Messrs. Page, Naide and Sugiura) reports by Mr. Page: No debt of any kind has been incurred by the school and its finances have been as carefully and economically managed as ever before. A voluntary society of Japanese friends of the school has contributed monthly the sum of $4 towards the running expenses. The work so far done since the Bishop's previous visit has been highly satisfactory. An excellent spirit of good-will, hope and earnestness seems to have animated both teachers and pupils. The number of pupils is forty-six.

St. Agnes' School (Board of Directors, Messrs. McKim, Chikashige and Minagawa) reports that the Japanese directors have devoted much time and attention to the school, and the board of directors report that the expenditure has been kept within the income and the whole routine of the school has gone on unitedly and harmoniously. The board of directors state in detail the difficulties of various kinds which they have had to contend with and give the reasons which in their opinion account for the decrease of pupils, but add that "Seeing the present progress we have great hope for the future. There is a steady improvement in behavior and in faith." The number of pupils has been thirty-six.

St. Paul's School (Council of Administration, Messrs. Gardiner, Saotome, and Kimura) reports by the head master, Mr. Gardiner: "As to the work and spirit of the school, I think I can safely report that they were never better. We have kept the expenditures within the income and have a small balance to carry forward to the next half year." Number of students is thirty-nine.

Inquiry leads me to think that St. Paul's School has been growing in vigor and in fitness to meet the needs of the times, that it has the confidence of the people of our Church and of the students and that its reputation is gradually extending. Its council of administration in February last brought before a large body of the clergy presided over by me, in a paper prepared by Mr. Kimura, the question whether the school should aim at giving only the education required for admission to the theological school or a wide general education suitable to meet the wants of students generally and to fit them, so far as its grade permits, for any calling in life which might come to them. The council advocated the latter course, and it was unanimously recommended by the clergy meeting, and it may now be considered as the fixed policy of the school. No effort will be spared to commend the school more and more to the confidence of the thoughtful public, and I invoke for the institution that cordial friendship and active advocacy of our own people, without which all efforts of its managers will be largely vain. Let it be considered as one of the fixed features — nay, as one of the permanent organs of our mission and as its higher middle school.

NARA SCHOOL.

The property of this school does not belong to the Missionary Society, and its administration has always been largely under Japanese control. Its Board of Directors is composed of the following persons: Messrs. Tamaki and Ido and Rev. Mr. Dooman, and it did not seem to fall within the scope of action taken at the convocation of May last.

The school is a noble venture of Japanese liberality and enterprise. Messrs. Tamaki and Ido and others have spent unsparingly of their time and means in its support, and it has felt the interest and constant presence of our Mr. Dooman. The money contributed by foreigners through our missionary Board or otherwise was given with the expectation that the school would be self-supporting, but this expectation met the disaster which has come upon the like expectation in other cases. The school is now at a juncture in its financial history which causes some anxiety. I am using my best endeavor in its behalf.

DIVINITY-SCHOOL.

Our divinity-school has a great responsibility in these early formation years. The result will be bad if it is supposed that graduation and ordination follow as a matter of course the passage along a certain cur-

riculum although the student may have given small satisfaction in the past and give little promise of usefulness in the future. In education we shall find largely that which we expect, and get that which we are known to demand. Let us look for and require merit. Experience has shown that one of the dangers of theological education is that seminaries will turn out men who are quite unfit for the practical work of the Ministry —whether evangelistic or pastoral—and that their young graduates after ordination, conscious of their own incapacity to face the world, hang about central points, or are by common consent laid by as so much useless lumber.

The law of our theological school in Tokyo is that all students after two years of study shall be sent out into the field for two years as catechists, and that they shall not be allowed to re-enter the seminary until they have given proof in real work that they will be likely to make efficient ministers of Jesus Christ. Though the system has been criticised, I esteem it one of the most valuable characteristics of the school, a feature so valuable that one cannot but question whether it might not be introduced into our seminaries generally with wholesome effect. The graduates of last year are a pleasing earnest of what will be accomplished when the influence and designs now at work in the theological school reach their consummation. It would contribute greatly to the efficiency of the school if the clergy, who have under their pastoral care young men whom they design to recommend for a seminary course, would make it a point to see that they acquire a general knowledge of Scripture before the time comes for their admission to any department of the divinity-school. The divinity-school requires for its success the cordial co-operation of our people generally, especially of our clergy, who I trust will spare no efforts to secure for it gifted young men whose hearts are governed by that love of God and of men which our Lord has taught. The whole number of students connected in one way or other with the divinity-school, either in preparatory study or the theological department, is twenty-two. Of these, six are in the preparatory course. Of the remaining sixteen, only twelve are engaged in the work of the divinity-school proper, ill-health or other cause interfering with the attendance of the remaining four. There are but two classes, those of the first and second years, the progress of those who were admitted not having justified the formation of the third-year class.

The faculty report that, apart from the interruption due to sickness, the work done by the students has been on the whole satisfactory.

At a recent meeting of the faculty it was recommended that there should be two courses:

1st. The regular course ending in graduation and diploma, to which none should be admitted except those who have passed satisfactorily all the required examinations.

2d. A special course for the education of men for the work of Deacons and catechists.

This recommendation has been approved by me and has become one of the rules of the school.

The divinity-school building has been completed according to the original plan, and the generous gifts of friends in the United States have made provision besides for the erection of an addition for the safe custody and convenient use of the library, which we hope, by the liberality of the same friends, soon to have in possession.

For the architectural taste and skill which have marked the erection of these buildings, the mission is indebted to our Mr. Gardiner, head master of St. Paul's School, to whom the Church owes thanks also for services of high value in several other of the buildings in Japan.

CLASS FOR BIBLE WOMEN, OSAKA.

Miss Mailes' departure for the United States brought this work to a close, but the women whom she trained have since her departure done good work in the field and are on the whole a high tribute to the value of her work.

LADIES' INSTITUTE, OSAKA.

Mr. Mori still generously gives to this institution his invaluable care, and this, with Miss Bull's devoted services, has enabled it to hold its own through all the reaction in female education. It has numbered about forty different pupils each year since Miss Bull engaged in its work and will reach the maximum this year.

ST. BARNABAS' HOSPITAL, OSAKA.

The hospital is one of our most useful institutions, and under the care of Dr. Laning, has long ceased to draw from the mission any appropriation for its maintenance. The Doctor's report shows the total number of visits made by out-patients to the hospital during the nine months to have been 5,827, of whom 488 were treated without charge. The number of in-patients was fifty-eight; and the amount received from patients of both sorts was yen 1,859.04; and yen 1,340.13 were paid out in salaries, medicines, food, and other current expenses.

A branch dispensary has just been opened in Bingo-machi with a view of extending the influence of the work in this populous district.

THE TOKYO FIELD.

Tokyo constitutes of itself a large missionary field. The following divisions of it, and the following appointment of the clergy to the charge of them severally, were made last July after conference with Bishop Williams, with the desire to develop and systematize the missionary work: In several of the divisions thus made, the work will at first be largely that of investigation merely, as the funds which can be commanded, if any, will be limited.

Let me premise that, by joint action of Bishop Bickersteth and myself, the whole city is divided into two parts, there being assigned to the American Mission the portion described below, and all the rest being assigned to the English Mission.

Kyobashi-ku (except that part which lies west of Kino Kuni Bashi and Kyuan Bashi) will be worked in connection with Trinity Church.

Work in Hongo-ku will be in charge of the Rev. T. S. Tyng; in Kojimachi-ku (north of British Legation) the Rev. J. T. Cole; in Soto-Kanda and Shitaya-ku, the Rev. M. Tai; in Kanda and Nihonbashi-ku, the Rev. H. D. Page; in Asakusa and Honjo-ku, the Rev. J. M. Francis; in Fukagawa-ku, the Rev. E. R. Woodman.

LADIES' INSTITUTE, TOKYO.

This institution has remained under the charge of Miss Aldrich, the principal, and Mr. Shimidzu as *kocho*.

The inadequacy of the temporary buildings occupied by this institute and some uncertainty as to its present location have greatly embarrassed them and prevented the development which its friends desired, but the management are preparing to make changes which promise well for its future.

TRINITY CHURCH, TOKYO.

This church is becoming more and more a powerful centre of missionary and pastoral work. Mr. Naide, on his ordination, was assigned to duty under Bishop Williams, and has been a help and comfort to him.

There are now grouped about the church, our divinity-school, St. Paul's School for boys, St. Margaret's School for girls, an orphan asylum, a dispensary, four preaching-places, and many other activities, too numerous for detailed mention.

CLASS FOR BIBLE WOMEN, TOKYO.

This work was in charge of Miss Suthon, so far as her health permitted, until last May, when owing to her departure from Tokyo in search of health it was disbanded, and the women, with some others, have been gathered in a Bible women's home, Tsukiji, under the general superintendence of the Rev. Mr. Page and under instruction from the Rev. Mr. Naide and ladies of the mission.

ORDINATIONS.

I have had the privilege of ordaining the following persons to the sacred Order of Deacons: In Trinity Church, Tsukiji, Tokyo, on Sunday, May 31st, 1891, Hisakichi Yamabe, Yasutaro Naide, Toshizumi Chikashige, Minagawa Sakichi, Yoshimichi Sugiura; and in the same church on Sunday, March 27th, 1892, Keichi Momoki.

CONFIRMATIONS.

I have confirmed as follows since my arrival in Japan the last of March, 1891:

Kyoto, Gojo Chapel, five; Osaka, St. Timothy's Church, twelve; Holy Comforter, eight; St. John's Church, thirteen; Otsu, five; Imadzu, three; Nagahama, six; Hikone, one; Nara, Christ Church, forty; Wakayama, Church of Our Saviour, fourteen; Honshiku, Fuchu, six; Tokyo, Trinity Church, thirty-nine; Christ Church, twelve; Satte, seven; Kumagaye, seven; Mayebashi, two; Sakai, one; Miwa, nine; Tawaramoto, eight; Takata, twelve; Kutara, ten; Gojo, ten; Hashimoto, eleven; Obama, Grace Church, nine; Tsuruga, eight; Uyeno, three; Kawagoye, six;

Mayebashi, three; Kawagoye, two; Matsuyama, four; Kumagaye, six; Yorii, one; Koga, seven; Yokohama, Grand Hotel, one; Tokyo, Shinkyo Church, nine; Honshiku, six; Kyoto, from Gojo Church, one; from Otsu, four; Ueno, five; Nagahama, eleven; Osaka, from St. Paul's, seven; from St. Agnes' School, two; Sakai, six; Nara, two; Miida, seven; Gojo, seven; Hashimoto, eighteen; Wakayama, seven; Tokyo, St. John's, one. Total, 384.

Confirmed in Trinity Church, Tokyo, by Bishop Williams, thirteen; confirmed in private by Bishop Williams, one. Grand total, 398.

I would urge upon all who are called upon in any capacity to teach religion to the people, that they keep carefully to those salient points in the broad lines of Christian truth of which it may be said that they are Catholic, that they have been held "always, everywhere and by all." We are here not of our own motion, but of the Church's appointment, and we are commissioned to teach, not our own peculiar views of the things to be believed, and the things to be done, but what the Church teaches. This body of truth is presented to us in the Creed, the Lord's Prayer and the Ten Commandments, and in the striking summaries and paraphrases of them which our short Catechism contains. They contain truth so compact and terse in statement, that, as the intelligent teacher, familiar with the Scriptures, dwells on them, texts and incidents—impressive, pathetic, tender—from the Historical Books, the Prophets, the Psalms, Gospels, Epistles, rise up in the memory and leap forward ready to expand, illustrate and enforce them. I fear these treasures are not adequately appreciated. Religious *emotions* are of high value, but they rise and fall. They are not perennial. Religious *opinions* rise up and flourish in each age, in individuals and little coteries, and are like the passing highly-colored cloud. They attract attention and pass away. But the great truths taught in the formulas just referred to are not dependent upon emotion. They are not matters of opinion. They are *seed truth*. They are capable of perpetual germination. Once lodged in the mind they "spring and grow up and bring forth fruit, we know not how" (Mark iv., 27), even though they be long inactive and apparently dead, and from their renewed life holy emotions and pious opinions and right living result almost as a matter of course.

CONCLUSION.

I cannot speak in too grateful terms of the harmony which now marks the mission; of the helpful councils which I have enjoyed with its members, clerical and lay, Japanese and foreign; of the ability and devotion which in a rare degree mark the mission force, Priests, Deacons and lay workers of both races; of the readiness with which my reasonable plans have been carried out, and of the zeal for the extension of the Gospel which distinguishes our Japanese brethren in the Church, not least the women.

Leaven like this will in due time leaven the whole lump.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught.

"Now our Lord Jesus Christ Himself, and God, even our Father, who hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work" (II. Thess. ii., 15, 16, 17).

Respectfully submitted,

WILLIAM H. HARE,
Missionary Bishop.

CHINESE REGARD FOR GOOD OFFICIALS.

WHEN a Chinese official wins the cordial regard of the people by just yet merciful rule, which is not very often, he is requested, when going from the district, to take off his boots and leave them as a token of remembrance, and as a hint to his successors to walk in his steps. This was recently done in the case of the chief magistrate of Shanghai, on retiring from that city to his native province. The people of the city and the suburban villages turned out in great numbers to bid him farewell. Tables, with viands, were prepared in all the streets through which he had to pass, and it took him all the afternoon to get from his office to the wharf where he was to take his departure, as he had to stop so often to take a parting bite or sup.

24　1892年10月号　海外ミッション。日本ミッション報告。
〔伝道主教ウィリアム・H・ヘア。〕384-389頁。
訳出　385頁右17行目～最後の行まで。386頁左下から15行目～右25行目。387頁右24行目～右38行目。388頁右6行目～右17行目。

去る米国聖公会系日本ミッション会議（注1）

―略―

米国聖公会系日本ミッション会議への私の演説のなかで述べられた基本原則と事実、および繰り返し述べた管理の特徴は、その後の議事録すべての土台として受け入れられ、〔次のことが〕合意されました。“日本ミッション会議が〔米国聖公会系日本人〕教会の日本人受聖餐者15名からなる理事会を指名し、主教はそのなかから、ミッションの個別の諸機関のための諮問委員会（注2）を形成するため、各3名からなる委員会を選ぶ。これらの諮問委員会は、主教により召集されたときには共に集い、彼らが関連をもつ諸機関を訪問したいとき、あるいは主教に助言したいときには、自らの意志で会合する。

“諮問委員会は、視察を目的として諸機関を訪問する権利を持つが、指示を与えることはできない。彼らは、主教に意見や要望を知らせ、主教が、自身にとって必要と思える行動をとるであろう。”

この了解に従って、聖職者会議は次に15名の代表者を選びました。そして、そのなかから主教が次の諮問委員を任命しました（注3）。

大阪の照暗女学校。近重氏、玉置氏、鳥崎氏。

大阪の聖バルナバ病院。皆川氏、大塚氏、サクライ氏。

東京の立教学校。田井氏、杉浦氏、川口氏。

東京の立教女学校。名出氏、長田医師、清水氏。

東京伝道女館。杉浦氏、左乙女氏、野口氏。

卒業生によって選出された神学校の諮問委員会は田井〔正一〕氏、杉浦〔義道〕氏、そして名出〔保太郎〕氏でした。

―略―

私たちの諸機関の状況

―略―

立教学校（運営委員会（注4）、ガーディナー氏、左乙女〔豊秋〕氏、木

村〔駿吉〕氏）については、校長ガーディナー氏が報告しています。“当校の活動と精神に関して、それらは、最高の状態であると差し支えなく報告できると私は考えています。私たちは収入内に支出を抑え、来半期に繰り越す小額の残高があります。” 生徒数は 39 名です。

私は調査を通じて、立教学校が時代の要請に適うように精力的にかつ健全に成長しており、私たちの教会の人々や生徒たちの信頼を得て、その評判が次第に広くいきわたりつつあると思うようになっています。去る 2 月に立教学校の運営委員会では、私が主宰した聖職者の大集団の前で、木村〔駿吉〕氏が用意した文書に書かれた質問を提起しました。それは、当校が神学校への入学に必要とされる教育のみを提供することを目指すべきか、あるいは、その等級が許す限り、一般的な生徒たちの要望に応え、彼らに来たりうるいかなる天命にも適するような幅広い一般教育を目指すべきか、というものでした。当委員会は、後者の道を主張して、それは聖職者会議によって全会一致で推奨されました。それはいまや当校の不動の方針と考えられているかもしれません。当校を思慮深い大衆の信頼にますます委ねるために、いかなる努力も惜しまないでしょう。私はその機関〔立教学校〕のために、私たち自身〔母教会〕の人々からの心からの友情と積極的な擁護を求めています。それなくしては、管理者たちの努力はすべて概して無駄になるでしょう。当校を私たちのミッションの不動の特徴のひとつとして、否、常設機関のなかのひとつとして、そしてさらに高等な中学校として考えてもらいましょう。

―略―

神学校

―略―

神学校の建物は当初の計画どおりに仕上げられました。そして、米国にいる友人たちの寛大な贈与により、増築部分の建設以上の用意が整いました。その友人たちの寛容さによって私たちがまもなく持てる図書館の、安全な保護管理と簡便な利用のための準備です。

これらの建物の建設を特徴づけた建築上の趣（おもむき）や技術に対して、ミッションは立教学校の校長ガーディナー氏に恩義があります。教会は、日本にある他の幾つかの建物における、価値の高い役務に対してもまた彼に感謝しています。

―略―

東京の三一教会

この教会は、ますます伝道と牧会活動の強力な中心地となりつつあります。名出〔保太郎〕氏は、彼の按手式において、ウィリアムズ主教のもとでの任務を割り当てられました。名出氏は、彼にとっての助力であり、かつ安らぎとなっています。

現在、当教会、私たちの神学校、男子校の立教学校、女子校の立教女学校、孤児院〔聖三一孤女学院〕1棟、診療所1棟、4つの講義所、そして数多くの他の諸活動、詳述するには余りにおびただしい数〔の拠点〕が周囲に集められています。

（注1）『立教学院百年史』（立教学院、1974年、191頁）では、Convocationを教区会議と翻訳しているが、教区は1923（大正12）年（東京教区・大阪教区）まで誕生しておらず、この時点では地方部もまだ米英ミッション間で設置されていない（1896（明治29）年に地方部制が登場）ので、米国聖公会系日本ミッション会議と訳出した。この会議には日本人の聖職・信徒も含まれている。特使ヘア主教の第1回目の訪日は、1891（明治24）年3月30日に東京に入り、4ヵ月間の滞日後、同年7月29日に横浜を出港して帰国するという日程であった。2度目の訪日のため、ヘアは1892（明治25）年1月8日にサウス・ダコタを出立し（SM誌1892年2月号、50頁）、同年1月13日にヴァンクーヴァーを出港（SM誌1892年2月号、68頁）、1月27日横浜に到着した。その後、大阪、神戸を訪れるため同年2月10日に東京を離れた。上海とその近辺、武昌、漢口を訪れるため、2月25日に神戸出港予定、3月26日に開催予定の米国聖公会系日本ミッション会議を主宰するため東京に戻ると報じられている（SM誌1892年4月号、146頁）。ヘアは3月26日～29日まで日本ミッション会議に参加した（№24記事、384頁）後、3月31日に横浜を出港し、4月13日にサンフランシスコに到着した（SM誌1892年5月号、187頁）。抄訳のこの部分は、ヘア帰米後の1892年5月に開催された米国聖公会系日本ミッション会議における内容である。なお、ヘアは1892年大斎節第4主日に東京三一教会で百木恵一を執事に按手している（SM誌1892年6月号、223頁）。

（注2）『立教学院百年史』（191頁）では、Councils of Adviceを顧問員または顧問会議員と翻訳しているが、本書では諮問委員会と訳出した。

（注3）『立教学院百年史』（191頁）に以下のような記載がある。

聖アグネス（照暗）女学校	大阪	近重（利澄）、玉置（格）、鳥崎（静太郎）
聖バルナバ病院	大阪	皆川（晃雄）、大塚（惟明）、桜井（徳太郎）(阪)
聖ポールズ（立教）学校	東京	田井（正一）、杉浦（義道）、川口（栄之進）
聖マーガレット（立教）女学校	東京	名出（保太郎）、長田（重雄）、清水（友輔）

婦人（開成）学校　　東京杉浦（義道）、左乙女（豊秋）、野口（聚）

（注 4）『私立立教学校規則』（明治廿四年八月）の「第一　学政」の第 3 条・第 7 条によると、理事会を指すものと思われる。

立教学校が神学校入学のためのみの教育か、幅広い一般教育をも目指すのかを質す木村駿吉による文書を、米国聖公会日本ミッションの聖職者会議に提出した立教学校の運営委員会（理事会）は、後者の方針が聖職者会議で推奨されたことにより、ここにおいてその進路を明確にすることになった、といえるだろう。

NEW JURISDICTIONS AND BISHOPS.

A LARGE venture of faith was made by the General Convention in setting apart four entirely new missionary jurisdictions and districts, viz.: The state of Washington was divided, the old jurisdiction taking the name of Olympia and the new the name of Spokane. A portion of the Diocese of Colorado was ceded, and accepted by the Church as the Missionary District of Western Colorado. The upper peninsula of Michigan was likewise ceded, and accepted as the Missionary District of Northern Michigan, and a portion of the Diocese of Florida as the Missionary District of Southern Florida.

The House of Bishops elected seven new Missionary Bishops for the vacant jurisdictions and for the foregoing new districts, as follows: For the Missionary Districts of Oklahoma, the Rev. Francis Key Brooke of Atchison, Kansas; for China, the Rev. Frederick R. Graves of Wuchang; for Japan, the Rev. Thomas Allen Tidball, D.D., of Camden, New Jersey; for Spokane, the Rev. Lemuel Henry Wells, D.D., of Tacoma, Washington; for Western Colorado, the Rev. William Morris Barker, of Duluth, Minnesota; for Northern Michigan, the Rev. William R. Thomas, D.D., of Highland Falls, New York, and for Southern Florida the Rev. William Crouse Gray, D.D., of Nashville, Tennessee. All of these nominations were confirmed by the House of Deputies, save that of Mr. Graves, which, presented at the last hour of the session and after many of the members had left for their homes, failed in the lay vote to secure a majority of the dioceses which had been represented in the Convention.

At the time of this writing we are not informed of the acceptance of any of these gentlemen who have been elected to the Missionary Episcopate, but it is sincerely to be hoped that they will all be consecrated for their respective fields at an early day.

By action of the House of Bishops the name of the Missionary Jurisdiction of Oklahoma and Indian Territory has been changed to the Missionary District of Oklahoma.

MISSIONARY SERVICES.

PURSUANT to previous announcement, the Sunday evenings during the General Convention were occupied in the interests of the general missionary work of the Church in the following manner:

On the evening of October 9th a vast congregation crowded Emmanuel church on the occasion of the triennial sermon before the Board of Missions, which was delivered, after Evening Prayer, by the Right Rev. Dr. Coxe, Bishop of Western New York. His text was from Genesis ix. 27: "God shall enlarge Japheth, and he shall dwell in the tents of Shem." Bishop Coxe has undertaken to furnish the Board an annotated copy of this great sermon for publication with its volume of reports in pamphlet form.

On the evening of October 16th general missionary meetings were held in St. Peter's and Grace Churches, at the former of which the speakers were the Right Rev. Dr. Doane, Bishop of Albany; the Right Rev. Dr. Seymour, Bishop of Springfield, and the Rev. J. Thompson Cole, of the Japan Mission; and at

25　1892 年 11 月号　論説。新しい諸管轄権と諸主教。412 頁。
　　訳出　412 頁 9 行目～10 行目。412 頁 12 行目～13 行目。412 頁 18 行目～19 行目。

主教会は、次のように、空席になっている諸管轄権と前述した新しい諸教区のために新たに伝道主教 7 名を選出した。

―略―

ニュージャージー州カムデンの神学博士トマス・アレン・ティドボール師を日本へ。

―略―

聖職代議員会は、これら任命のすべてを承認した。

注記：1889（明治 22）年にウィリアムズ主教が日本ミッションの現任主教を辞任して以来、後任主教空位 3 年を迎えた 1892（明治 25）年秋の米国聖公会総会第 15 日目の 10 月 21 日、主教会はトマス・アレン・ティドボールを票決で選出し（JGC 誌 1892、112、346 頁）、第 18 日目の聖職信徒代議員会もこれを承認するが（同上、149 頁）、かれも辞退することになった。米国聖公会内外伝道協会理事会副幹事ジョシュア・キンバーは、最近非公式に知ったかれの辞退理由は夫人の健康悪化であるとウィリアムズに伝えている（1892 年 12 月 21 日付ウィリアムズ宛キンバー書簡）。この 3 年間で主教会は、米国内からアボット、ラングフォード、スウェンツェル、ティドボールの 4 名を選出したが、全員に辞退されてしまった。これは日本ミッションの職務がいかに重責であったかの傍証ともいえるかもしれない。

立教学校校長ガーディナーは任地日本での校長任務満期により、休暇のため、家族とともに 1892 年 7 月 18 日に横浜を出港し、同月 29 日にヴァンクーヴァーに到着した。彼と J・タムソン・コールは、1892 年秋開催の米国聖公会総会への日本（江戸）伝道管轄権の代議員であった（SM 誌 1892 年 9 月号、349 頁）。1892 年 10 月 6 日に開催された 3 年に 1 度の米国聖公会伝道局女性補助会会議にガーディナー夫人も出席した（SM 誌 1892 年 11 月号、487 頁）。

MISCELLANY.

INTERCESSION.

The failure of the General Convention to provide a Bishop for China and the declination of the Bishop-elect for Japan make those two fields the subject of our prayer at this time; that God would so rule and direct the hearts of those upon whom rests the responsibility of selecting Bishops for those fields, that they may make choice of fit persons who will hear and answer the call to these important missions.

THE IMMENSE POSSIBILITIES OF THIS COUNTRY.

Senator Nelson Dingley, Jr., at the recent anniversary of the American Home Missionary Society, in speaking of the wonderful growth of this country, and the immense possibilities which are before us, said: "No longer ago than when I entered the Congress of the United States we had a population of only 50,000,000 of people. To-day we have 65,000,000 of people. In eight years from this time, when the next decennial census shall be taken, the population of this country will be at least 88,000,000, and ten years later it will be over 100,000,000. When the next decennial census shall be taken, the population of the United States will be double that of Great Britain, or France, or Germany.

"Look at the vast possibilities which are before us as a nation. Within ten years six new states have been added to the nation, and I have had the pleasure of voting for the acts admitting them. From thirty-eight stars we have risen to fourty-four in the flag which symbolizes this great republic.

"Look at the territory embraced in this great republic. A few years ago I was in Greece, and in one day on horseback I rode through those wild regions where devastation only is to be seen, from the ancient kingdoms of Argos and Mycenæ to the ruins of old Corinth—a single day's journey, covering six of the ancient kingdoms of which we read as being mighty in those olden times; and yet it would take me, riding at the same speed, more than six months to cross this great territory of ours.

"What possibilities for the future, great as we already are! We sometimes fear for this future, and we have reason to. What are we to be? A great nation, Christian in all its influences, moulding the nations of the world, or is the same fate to overtake us that overtook the Roman Empire? I can answer that question, my friends, and answer it with certainty if you will assure me that the work of the Christian churches of this land and of these missionary organizations shall go on increasing in the future as it has in the past."

THE CHINESE EMPIRE IN MOTION.

China is often spoken of as the synonyme of rigid conservatism. Undoubtedly the temper of the people is much more steady and even than we are accustomed to see in the Occident; they hold to the good they have gained with great tenacity and are slow to accept the necessity of change. But it would be far from the facts to speak of China as stationary, and of the life of her people as stagnant. Those who live in the empire, and are conversant with the facts, are aware that this great empire is in motion; that against her will, almost without her knowledge, the currents of progress which sweep so powerfully through all western life are lifting her up and bearing her away from all familiar moorings toward the goal of a new age and a new world. The thickening net of telegraph wires upon her provinces is one sign. The railway from Tientsin to the sea, with the plans for a system which shall cover the empire is another sign. The imperial proclamation of recent date, defining the character and aims of Christian missionaries, declaring them to be the teachers of virtue and commanding the people to receive and treat them as their guests and friends; this is a further proof. The riots and mobs against foreigners have a like significance. When the Christian religion was unmolested in the old Roman Empire, it was weak and relatively unknown. The thickening of prose-

26　1892 年 12 月号　雑録。代祷。471 頁。
訳出　471 頁左 1 行目～左 10 行目〔全文〕。

総会が中国に主教 1 名を供給することに失敗したことや、日本への被選主教が辞退したことで、それら二つの任地は今回の私たちの祈りの主題になっている。すなわち、それらの任地への主教選出に責任ある者たちの心を神が力強く支配し導くことで、これらの重要なミッションへの招請を聞き、応じるような適任者を彼らが選べますように、と。

uary 6th, the Rev. Dr. Francis K. Brooke was consecrated Missionary Bishop of Oklahoma. At the time of his election to the Episcopate Dr. Brooke was the rector of Trinity Church, Atchison, Kansas. The Rev. Dr. Daniel S. Tuttle, Bishop of Missouri, was the consecrator, and was assisted in the services by Bishop Pierce of Arkansas, Bishop Jaggar of Southern Ohio, who delivered the sermon, Bishop Kendrick of New Mexico, Bishop Thomas of Kansas and Bishop Atwill of West Missouri. In the Holy Communion Bishop Tuttle was the celebrant; the Bishop of Kansas reading the epistle and the Bishop of Arkansas the gospel.

MEETING OF THE HOUSE OF BISHOPS.

THE meeting of the House of Bishops which has been appointed for March 1st, is of very unusual importance. It will have the responsibility of choosing Bishops for China and Japan. The declination of those heretofore elected should not discourage a new effort to secure the right persons. The men who are to be the leaders in those two great countries should be men of the best stuff. Men of courage and faith, men of wisdom and high consecration, are needed, and when such men are sent the missions will rejoice.

PRAYER BOOK DISTRIBUTION.

THE General Convention having completed the work of revising the Prayer Book in October, 1892, adopted a general canon, "Of the distribution of the Book of Common Prayer," which may be found on another page, and appointed a Board of Trustees to carry out the purpose of the canon.

The Trustees met on the 10th of January and adopted a Constitution, which may also be found on another page, with the canon. It will be observed that the Constitution contemplates the formation of branches in every diocese and missionary jurisdiction to prosecute the work of distribution within their respective spheres, and limits the office of the Trustees chiefly to the promotion of the formation of such branches and to the stirring up of interest in the work by means of publications and correspondence.

This plan puts the responsibility and the work where it ought to rest, namely, upon the local agencies which each diocese may set in motion; it avoids complicated machinery, and it leaves the central agency simply to encourage and stimulate and help the branches as it may be able. Reports are to be made annually by each branch, and all will be presented at the annual and triennial meetings of the Society.

The one object of the Society is to get the Prayer Book to the people as rapidly as it can be done. It is a grand object. In no other way can this Church do so much for the spiritual good of the people as by putting into their hands the book which gives the faith and worship of the Church and shows men how to live acceptably in the sight of God. It is carrying the Church to the people, and wherever it shall be diligently done, there beyond question good results must follow. Are there not in most parishes societies and guilds already

27　1893年2月号　論説。主教会会議。43頁。
訳出　43頁12行目～19行目〔全文〕。

3月1日に予定されている主教会の会議は、極めて異例なほど重要である。それは中国と日本への主教を選ぶ責任をもつ。これまでに選出された者たちの辞退は、適任者を確保するという新たな努力を妨げるべきでない。それら二つの偉大なる諸国家〔中国と日本〕で主導者となる者たちは、最良の人材であるべきである。勇気と信頼をそなえた男性たち、叡智と崇高な献身をそなえた者たちが必要とされている。そして、こうした者たちが派遣されれば、ミッションは歓喜に湧くだろう。

Where are the friends of the Church in Haiti? Why do they not push upon the Church its needs and claims? Why should there not be a league for Africa, another for China, and still another for Japan? Surely these large fields should not be left to the general care of the Board without the help of such circles of influence as are invoked in behalf of other fields, at least no more worthy of special consideration.

BRIEF MENTION.

IT was a capital idea of a rector who is deeply interested in the Children's Lenten Offering, to distribute pyramids in the pews of his church and request the people to take them home, so that even the little ones who are not in Sunday-school may take part in the offering for missions at Easter. Another clergyman asks, "Why not request all the people to join in the Children's Lenten Offering?" Another writes: "I sincerely hope that not a single Sunday-school will omit the Lenten Offering this year." Indeed, the interest has spread through the Church, and the purpose seems to be stronger and more enthusiastic than ever before. Still another rector writes: "This year we let our new church fund go and take up the Lenten Offering."

WE print as the frontispiece of this number of the magazine an engraving, from a photograph, of the six native Deacons of the Japan mission, of whose good work our readers are informed from time to time by letters from the field. The members of the group are as follows: Beginning at the left hand side of the picture, as it faces the reader, the Deacons standing are the Rev. Messrs. Sugiura, Momoki and Naide, and those sitting are the Rev. Messrs. Minagawa, Chikashige and Yamabe.

BISHOP MORRIS, the steadfast friend through many years of the Lenten Offering has issued his annual letter, asking for at least $1,300 from Oregon for General Missions. Not only the Sunday-schools, but the scattered families in Oregon, are supplied with pyramids, and the Bishop, who attends to it himself, asks them all to help.

MRS. MARY JOSEPHINE HOOKER, widow of the Rev. Herman Hooker of Philadelphia, died in the City of Mexico, January 20th, aged seventy-three years. Mrs. Hooker went to Mexico in 1875 and founded the orphanage which bears her name. She was known in Mexico as "La Santa Hooker." Only once in her eighteen years of devoted labor did she visit her native land. The work of the orphanage will be continued by Miss Driggs, who has for several years assisted Mrs. Hooker and is familiar with the details of the work.

WITH OUR CORRESPONDENTS.

IN a personal letter, Bishop Brooke, of Oklahoma, writes: "I am very new to my work; I have only been ten days in the territory; but I am trying to make a rapid survey of the field as soon as I can. I hope to come on to the meeting of the House of Bishops, on March first, and I wish to know as much as I can before that. Everything is to be done; self-help is not largely possible. Even in the larger towns our people are but a handful, and poor. The immigration is not of ours; it is from Missouri, Arkansas, Kansas, and Texas, the states where the Church is weakest, and of course the Church is weak here; but there are opportunities, and many of them. It is, so far as I can see, simply a question, humanly speaking, of how much money may be gotten to secure property and place missionaries, and then, even more uncertain, how many good and suitable men may be secured. They are not easy to find, and keep; but we shall do our best. I shall strive to get all the aid I can from the people themselves; it is the only right way; but then I beg you all to help us. It was a sad mistake not to have sent a

28　1893 年 3 月号　論説。短信。82 頁。
　　訳出　82 頁 19 行目～24 行目。

本誌今月号の口絵として、私たちは 1 枚の写真から、日本ミッションの日本人執事 6 名の図版を印刷している。彼らの素晴らしい活動は、時おり任地からの書簡で私たちの読者たちに通知されている。一群のメンバーは次のようになっている。読者に向かって写真の左手から、立っている執事たちは杉浦〔義道〕氏、百木〔恵一〕氏（注 1)、名出〔保太郎〕氏、そして座っている者たちは皆川〔晃雄〕氏、近重〔利澄〕氏、山辺〔久吉〕氏である。

注記：口絵№ 2 を参照。

（注 1）SM 誌 1894（明治 27）年 1 月号によると、百木恵一が執事の聖職位を罷免されたことを、マキムは母教会の理事会に伝えている（19 頁)。

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 CHURCH'S COLLEGIATE TRAINING SCHOOL FOR JAPAN.

THE purpose of St. Paul's School at Tokyo, Japan, is substantially the same as that of a Church college in the United States—to give to young men preparing for the Ministry or for other professions a good general education under Christian and Churchly influences. The need of such a school in Japan is a very pressing one. In America, young men may be so trained not only in Church colleges but also at many other of the larger colleges and universities. Here, if the Church does not herself provide such training, it cannot be obtained. The student's only choice then is between schools where the influence is strongly anti-Christian, and mission schools where the influence is Christian indeed, but where our young men will almost inevitably be lost to the work and Ministry of their own Church. The work of St. Paul's is an absolute necessity if the Church in Japan is to have an educated Ministry to serve at her altars, and educated laymen to be leaders among her people.

Such work as this is plainly that of a college—not that of a school for boys merely, but of a training institution for young men. St. Paul's has not indeed taken the name of a college, but it is to a considerable degree doing college work, and its purpose and hope are to do it more and more thoroughly. Its students even now are, except in the lowest classes, not children, but young men, prepared to profit by the best opportunities that we can give them.

Of course, the work of a college in Japan must differ in some respects from that of one in America. Chinese of necessity takes the place of Latin and Greek. Its place in Japanese literature, language and history is similar to that held by these languages with the English race, but more important. It is indispensable in the most ordinary education, and every well-educated Japanese is obliged first and last to spend at least as much time upon it as is ordinarily spent by an American college graduate upon both Greek and Latin. English is the chief modern language. And as English is totally dissimilar in every way both to Chinese and Japanese, a very large amount of time must be spent upon it before the student can attain that thorough familiarity with it at which we aim. Language apart, however, the difference is not great between the work of the Japanese and the American student.

PLANS FOR THE FUTURE.

What we chiefly aim at for the future is a raising of the standard. We need more thorough and satisfactory teaching in science. Our teachers are thoroughly competent, but we are almost destitute of apparatus, and they are forced to do their work in an abstract and literary fashion which they much deplore. The standard in mathematics needs to be raised. French, or German, or both, should be added to the course. The way is being prepared for these changes by the opening of a preparatory department, which will enable us to raise the standard of entrance examinations.

We much desire also to add an alternative classical course. A good many students go from Japan every year to study in the United States, but there are, so far as we are aware, no schools where they can be prepared to pass the ordinary entrance examinations of American colleges. The addition of such a course would bring in a class of young men whose future influence in their own country will be large, and whom it is most desirable to bring under the influence of the Church. As these young men must, in ad-

dition to the work done by students in America, learn English and Chinese, they will naturally enter college at a maturer age than their American classmates. If they leave us, at the age of twenty or over, Christians and Churchmen, it is reasonable to hope that they may remain Christians and Churchmen to the end of their days.

NEEDS OF THE SCHOOL.

The first great need is that at least the more intelligent and zealous members of the Church which has established this school should understand something of what it is trying to accomplish; that they should realize that as it is the work not of any one parish or diocese, but of the whole Church, it has a claim upon every Churchman; that they should look upon it as belonging to themselves, and give it a place in their thoughts and in their prayers.

This school is a vital part of the Church's work in Japan, and that work a vital part of its whole mission. Japan is of all countries in the world the most quick and ready to appropriate what is good in alien forms of civilization, and of all non-Christian countries the least prejudiced against the Christian faith. Here the faith and the Church (or rather those who hold to them) are upon their trial. Here they have *a fair field and no favor*. It is hardly possible to overestimate the importance of the Church's work in a country like this. Success here will make itself felt in all the continent of Asia, and will react in no insignificant degree upon the Church in America also.

We need make no apology therefore for scattering widely this account of the school, nor for stating frankly what material help it needs. There was a time when any school taught by English or American teachers was sure of a large supply of pupils. That time has gone by. In the present competition of large and well-equipped schools (especially strong in Tokyo, the great gathering-place of students from all parts of Japan) only a thoroughly good school has any right to look for success. St. Paul's since its reorganization some two years since, has an excellent corps of teachers and a growing reputation, and the number of its pupils, though not great (just fifty at the present writing), is more than double what it was a little more than a year ago, and the prospect for the future is excellent, if only we can have the facilities for doing our work properly. There is danger, however, that if these facilities are not provided, students who come to us attracted by the reputation of our teachers may be repelled again by the poorness of the school equipment. There is also the further danger that teachers who have been willing to work with us in the belief that the policy of the school was a progressive one, and that the deficiencies would be supplied, may lose faith in us, and give the work up. For we are now in the third year since the school was reorganized upon its present basis, and its equipment, or want of equipment rather, remains substantially as it was then. We have almost no books, little scientific apparatus, no proper dormitory or dining-room, no bath-rooms, insufficient class-room accommodation, only a temporarily rented house for our preparatory department, no gymnasium, and no exercise ground, or so little as to be practically none. All of these needs are immediately pressing. Yet the cost of supplying them all in a reasonable way would be comparatively small, well under $20,000.

We need to look also to the future. It is not well that such a work as this should always depend for its annual needs, almost necessarily increasing year by year, upon the treasury of the Missionary Society of the Church in the United States. And so we make bold to urge the pressing need of endowments, for the salaries of professors, and for other expenses of the work. Such endowments, invested in the United States in the name of the Missionary Society of the American Church, would not only be perfectly safe as to their principal, but there would be the greatest possible certainty that their income would be perpetually applied for the education of Japanese young men in Christian and Churchly ways. They would also be indirectly a most powerful aid in the whole Christian work of the Japanese Church, saving it, when it ceases to depend upon the Mission Board of the Church in America, from burdens too heavy to be borne.

For the Governing Council,
T. S. TYNG, President.

TOKYO, December, 1892.

29　1893年3月号　海外ミッション。日本の教会カレッジレベルの訓練校。
〔校長T・S・ティング。1892年12月、東京。〕91-92頁。
訳出　91頁左1行目～92頁最後の行まで〔全文〕。

日本の東京にある立教学校の目的は、実質的には米国の教会カレッジの目的と同じです。すなわち、聖職に向けて、あるいはその他の専門職に向けて準備をしている青年に、キリスト教と教会の影響のもとで良質の一般教育を施すことです。日本でこうした学校に対する要求はかなり差し迫ったものです。アメリカでは、青年たちは教会カレッジだけでなく、比較的大きなカレッジや〔総合〕大学といった他の数多くのところでも十分に訓練されえます。ここ〔日本〕では、もし教会みずからがこうした訓練を提供しなければ、それは手に入れられません。それゆえ、生徒の唯一の選択肢は、その影響が強硬な反キリスト教の諸学校か、その影響がまさにキリスト教であるミッション・スクールかのどちらかに限られます。ミッション・スクールでなければ、青年たちはほぼまちがいなく、自身の教会の活動や聖職から遠ざかるでしょう。日本における教会が、聖餐台に仕える教養のある聖職者や、人々の指導者となるような教養のある一般信徒をもつつもりなら、立教の事業は絶対に必要です。

このような活動は明らかにカレッジのものです。すなわち、単に少年たちのための学校の活動ではなく、青年たちのための訓練機関の活動です。立教は実際にはカレッジを名乗っていませんでした。しかし、立教はかなりの程度でカレッジの活動を行っており、その目的や希望は、これからますます徹底してそれ〔カレッジの活動〕を行うことにあります。立教の生徒たちは今でさえ、児童でなく青年の最下級クラスを除いて、私たちが彼らに与えることのできる最良の機会によって恩恵を受ける準備ができています。

もちろん、日本におけるカレッジの事業は、幾つかの面でアメリカにおけるカレッジのものとは異なるに違いありません。必須の漢文は、ラテン語やギリシア語に取って代わるものです。日本の文学、言語、歴史におけるその〔漢文の〕地位は、英語圏の人種でこれらの諸言語〔ラテン語やギリシア語〕によって占められている地位と類似していますが、しかしもっと重要です。それ〔漢文〕は、おおむね普通の教育で欠かせません。そして十分な教育を受けた日本人は皆、アメリカン・カレッジの卒業生によってギリシア語とラテン語両方に通常費やされるのと少なくとも同じくらいたくさんの時間をそ

れ〔漢文〕に費やすことを、総じて余儀なくされます。英語は主要な現代語です。そして英語はあらゆる面で中国語や日本語とは全く似ても似つかないために、〔日本人〕学生が、私たちが目指すところまで英語に完璧に精通することができるまでには、かなり膨大な時間が英語に投じられなければなりません。しかしながら、言語を別にすれば、日本人〔学生〕とアメリカ人学生の課業のあいだで、違いはそれほど大きくありません。

将来に向けての諸計画

将来に向けて私たちが主に目指していることは、水準の向上です。私たちは、科学において、もっと徹底した、かつ満足のいく教育を必要としています。私たちの教師は相当に優秀です。しかし、私たちはほとんど〔実験〕器具を持っていません。そこで彼らはみずからの業務を、抽象的な、文字を用いたやり方で行うことを強いられており、そのことを大いに嘆いています。数学の水準は向上させられる必要があります。フランス語かドイツ語、あるいは両方が課程に加えられるべきです。予科の開始によって、これらの変更にむけての方策が準備されています。それにより、私たちは入学試験の水準を引き上げられるでしょう。

私たちはまた選択制の古典〔英語の〕課程を加えることを大いに望んでいます。相当数の学生が毎年、日本から米国へ留学します。しかし、私たちが知る限りでは、彼らがアメリカン・カレッジの通常の入学試験に受かるための用意を整えられる学校はひとつもありません。こうした課程の追加によって、自国で将来広く影響を及ぼし、そして教会の影響下に置くのがなによりも望ましいたぐいの青年が入学することになるでしょう。これらの青年たちは、アメリカの学生が行う課業に加えて、英語と漢文を学ばなければならないので、彼らは当然のようにアメリカ人の級友たちよりもさらに成熟した年齢でカレッジに入学することになるでしょう。もし彼らが 20 歳かそれをこえる年齢で、キリスト教徒や教会人のまま私たちのもとを離れるのであれば、彼らが生涯キリスト教徒や教会人であり続けると期待するのは理にかなっています。

当校の諸要求

まず大いに必要とされるのは、この学校を設立した教会に属する少なくともっと知的で熱意のある会員たちが、学校が成し遂げようとしていること

について、幾らか心得ることです。すなわち、それがひとつの教会あるいは教区の事業ではまったくなくて、教会全体の事業であるために、教会人全員に対して求められている、と彼らが理解すること。それが彼ら自身に帰属するものとみなし、彼らの思想や祈りのなかにそれを留めおくことです。

この学校は日本における教会の活動の枢要部であり、そして、その活動はミッション全体の枢要部です。日本は、世界のあらゆる諸国のなかで、異国の文明形態の長所を自分のものとするに最も迅速で素早く、あらゆる非キリスト教諸国のなかで、キリスト教信仰に対して最も偏見が小さい国です。ここでは、信仰と教会（より厳密に言えば、それらを固守している者たち）は試されています。ここでは、彼らは「公平無私」です。このような国では教会の活動の重要性を過大評価することはほとんどできません。ここでの成功はおのずとアジアの大陸全土で体感されるようになり、そしてアメリカにある教会にも些細とは言えないほどに影響を及ぼすでしょう。

私たちはそれゆえに、当校についてのこの説明を広く流布することや、またそれがいかなる物資による支援を必要としているかを率直に述べることについて、弁明の必要はまったくありません。イギリス人あるいはアメリカ人の教師たちによって教えられていた学校にはどこでも、確かに生徒が大量に供給された時がありました。その時は過ぎ去りました。現在では大規模で設備の整った学校が競合するなかで（日本全国からの学生の大集結地である東京ではとりわけ激烈な）、まさに申し分のない学校だけが成功を望む権利を持っています。立教は、約２年前の再編以来、優秀な教師陣を揃え、評判が高まっています。そして、生徒数は、（現在〔本稿〕執筆時点ではちょうど50名と）それほど多くはありませんが、わずか１年ほど前の２倍を上回ります。そして、もし私たちの活動を適切に行うための諸施設を持つことさえできれば、その将来の展望は素晴らしいものです。しかしながら、もしこれらの諸施設が提供されなければ、私たちの教師の評判に惹きつけられて私たちのもとに来る生徒たちは、学校の設備の質の悪さにより、再び寄り付かなくなってしまうかもしれないという危険があります。また、当校の方針が進歩的なものであって、不備は補われるだろうと信じて私たちとともに働きたいと望んでいる教師たちが、私たちに対する信頼を失い、そして事業を断念するかもしれないというさらなる危険もあります。当校が現在の状態のもとに再編されてから私たちは３年目で、その設備、より厳密に言えば設備不足は、実質的には当時のままです。私たちはほとんど全く書籍がなく、科学

〔実験〕用具もほとんどなく、相応しい寄宿舎あるいは食堂もなく、洗面所もなく、不十分な教室用の施設と予科用の仮の借家１棟だけで、体育館がなく、そして運動場ももっていません。つまり、実質的にはなにもないといえるほどに、ほとんどないのです。これらの必要性はすべて、非常に逼迫しています。しかし、妥当な方法でそれらすべてを提供する費用は比較的小さくて、せいぜい 20,000 ドル以下です。

私たちはまた将来にも眼を向ける必要があります。ほぼ必然的に年々増加する毎年の要求に関して、こうした事業が常に米国聖公会伝道協会の財務に頼るべきものとするのはよくありません。そこで、私たちは大胆にも、教師たちの給与と他の事業支出のため、基金の差し迫った必要性を力説します。米国聖公会伝道協会の名で米国に投資されれば、こうした基金は、元本については完全に安全であるだけでなく、それらの収益は、キリスト教や教会に関する方面で、日本人の青年たちの教育に恒常的に充てられることになるだろうという最大限の確信もあるでしょう。それ〔日本の教会〕がアメリカの教会の伝道局に頼るのを止めたときに、耐えられないほど重い負担から救うことになり、それら〔基金〕はまた、間接的には日本の教会のキリスト教活動全体において最も強力な助力になるでしょう。

運営委員会代表
校長 T・S・ティング

1892 年 12 月、東京

30 1893/4 Abstract of Proceedings of the Board of Managers, at its Meeting,
31 1893/4 Editorial.: Action of the House of Bishops.
32 1893/4 Editorial.: The Missionary Bishops-Elect.

THE

SPIRIT OF MISSIONS.

Vol. LVIII. APRIL, A. D. 1893. No. 4.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MARCH 14TH, 1893.

—— The following elected members were present: The Right Rev. Drs. Whitaker, Scarborough, Starkey and Rulison; the Rev. Drs. Hoffman, Satterlee, Applegate, Greer, Vibbert and Anstice; and Messrs. Stark, Vanderbilt, Low, King, Mills, Cutting, Chauncey, Brown and Ryerson. Of the *ex-officio* members the Right Rev. Drs. Perry and Brooke were present. In the absence of the President and Vice-President the Right Rev. Dr. Whitaker was called to the chair.

—— The Right Rev. Dr. Francis Key Brooke, Missionary Bishop of Oklahoma, and Mr. Arthur Ryerson, who had not been present at any previous meeting of the Board, were introduced respectively by the Right Rev. Dr. Rulison and the Rev. Dr. Vibbert.

—— Official notice was received from the Rev. Dr. Samuel Hart, Secretary of the House of Bishops, of the election of the Rev. John McKim as Bishop of the Missionary Jurisdiction of Yeddo, and the Rev. Frederick Rogers Graves as Bishop of the Missionary Jurisdiction of Shanghai, together with the information that the Secretary by order of the House of Bishops had cabled both gentlemen the fact of their election.

—— A resolution of the Diocesan Convention of California was received from the Rev. R. C. Foute, unanimously inviting the Board of Managers to hold the next meeting of the Missionary Council in San Francisco. Whereupon it was

"*Resolved:* That, with the approval of the Presiding Bishop, the Missionary Council be held in San Francisco as early as possible in October."

Since the meeting a communication has been received from the Presiding Bishop in these words: "According to the provisions of Article IV. of the Constitution of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, I hereby give my approval of the designation of the city of San Francisco, California, as the place of meeting of the next Missionary Council of the Church." The Board of Managers appointed a committee of five to inquire as to what terms can be made for transportation, etc.

—— Information was received from the Commission on Work among the Colored People that they had met in the city of Washington on the 28th of February, and continued the appropriations for the several dioceses to the close of the second quarter (March 1st) of the present fiscal year, with the single change that the appropriation to Virginia was divided so that the new Diocese of Southern Virginia should receive $1,697.50 for the quarter and the old diocese $287.50. The Bishop Payne Divinity-school is situated in the new diocese.

—— Communications were received from twelve of the Bishops in the United States, having missionary work within their jurisdiction, with regard to appointments, etc., and favorable action was taken where necessary. In view of the brief time before the

sailing of the annual vessels to our part of the Territory of Alaska, the Secretary was requested to make a strong appeal in the name of the Board for at least two clergymen for the mission, stating the urgency of the case. This appeal appears on another page.

—— Letters were received from the Standing Committee and members of the mission in China, from which it appeared that there had been another riot at I-chang (which, however, was immediately put down), showing that the missionaries there need always to be on the alert. Archdeacon Thomson had made a visitation of the work at Hankow and Wuchang, and expressed his gratification at what he saw. Mr. Graves was about going up to I-chang with Mr. Sowerby, where there were ten persons awaiting baptism, and there were five more at Sha-sze ; the work at those stations being temporarily under the charge of native clergymen assisted by catechists. The standing committee sent a pressing request for the appointment of a clergyman to be stationed at Hankow with the Rev. Mr. Ingle, who during the time that he was studying the language, should take the services for the English residents there. Before the death of Bishop Boone an arrangement had been made to this effect ; the English community guaranteeing 400 Hankow taels per annum for two years toward the salary. The Rev. H. Clinton Collins, M.D., of the Diocese of Easton, whose application was already before the Board, was appointed for the position. The Rev. Sidney C. Partridge arrived at Shanghai on the 30th of January. By assignment of the ecclesiastical authority he has taken charge of the work in the valley of the Yang-tse, with residence at Wuhu.

—— A most interesting letter was received from the Rev. T. S. Tyng with regard to the usefulness of St. Paul's School, Tokyo, referring to the appeal published in the last number and which had obtained a wide circulation. Incidentally he states that in the Japan mission there are now more than fifty young men in various stages of preparation for the Ministry or for work as evangelists ; nearly all of whom give promise of great future usefulness ; and also states that a very large proportion of the communicants of the mission are young men. The prospects are very bright ; one of the most hopeful things being the deep interest of the Japan Church in charitable work. For example, two orphanages in Tokyo are altogether managed and mainly supported by the Japanese.

—— Holy Trinity Church, Philadelphia, has contributed (in two years) $9,110 for the new church at Kyoto under the charge of the Rev. A. D. Gring, which will be known as Holy Trinity Church. With the sanction of the Board, Mr. Gring has issued an appeal for $10,000 for a parish house, to be built upon the same plot upon which also the new building for St. Agnes' School, recently at Osaka, is to stand.

—— Letters were submitted from Bishop Ferguson and from the kings and chiefs of the Cavalla tribe, the king of the Rocktown tribe, and from several of the catechists representing the native Christians in those districts, which are more particularly noticed on another page.

—— The Board accepted the resignation of the Right Rev. Dr. Paret as an elected member, which resignation had been presented at the previous meeting, because the Bishop's attendance could at the best be infrequent and irregular and he did not think it right to bear, nominally, responsibilities which he could not faithfully fulfil.

WANTED IMMEDIATELY :

Two men, in Priest's Orders, married preferred, to join the Alaska mission. It is necessary that whoever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced ; and, since the annual vessels sail early in May, applica-

tions should be made without delay. This is a formal call from the Board for volunteers.

Address the Rev. Wm. S. Langford, D.D., General Secretary, 22 Bible House, New York.

THE ANNUAL APPROPRIATIONS.

UPON other pages in this number of the magazine will be found the annual budget of appropriations, Domestic and Foreign, that it has been our custom to publish in the January number of each year, but which publication this year was postponed because of the recent action of the General Convention in setting up new missionary jurisdictions. The appropriations for these were only adjusted at the February meeting.

As compared with last year, the appropriations in the Domestic field by reason of this enlargement of the work are $18,843.92 larger than those of last year, and the appropriations to the Foreign field, because of especial necessities of the work in the African mission, are $11,112.47 larger, making in all an increase of the Board's responsibility amounting to $29,956.40. This, without argument, shows the need of increased efforts and renewed interest on the part of every member of the Church, upon whom these additional responsibilities have been placed by their representatives, in order that the contributions may be correspondingly enlarged; and yet the Treasurer's report to the first of March shows a falling off in the contributions this year, as compared with the same months of last year, of nearly $11,000. It seems to us that this statement makes its own appeal to the clergy and laity.

ACTION OF THE HOUSE OF BISHOPS.

THE House of Bishops, at a special meeting held in New York, March 1st and 2d, selected the Rev. John McKim, of the Japan mission, to be Missionary Bishop of Yeddo, and the Rev. Frederick R. Graves, of the China mission, to be Missionary Bishop of Shanghai.

The House of Bishops has thus put honor upon the missions in China and Japan by choosing to the Episcopate two of the missionaries who have labored long and well in the fields over which they are called to preside, and by this act they commend afresh these missions to the affectionate regard of the clergy and laity and to their renewed interest and support. Let us at once send help to those missions, which have been so long waiting for reinforcement, and by gifts of men and money signify our hearty purpose to push forward the work there.

The recent consecration of four Missionary Bishops for new jurisdictions in the United States calls with no less emphasis for enlarged supplies in the Domestic field.

The House of Bishops, by resolution approving the action of the Board of Missions in refusing longer to accept government aid for work among the

Indians, gives voice to the best sentiment of the American people against the use of public funds to subsidize religious education, but proclaims unabated interest in the enlightenment of the Red Man and directly urges the Church to make up all the support that is lost by refusing government aid.

The united voice of the Bishops sends forth both directly and indirectly an appeal for larger contributions of money to support the missionary work. Unhappily the contributions up to the present time show a falling off from last year. How shall this be changed? How shall the laity be impressed with the need of immediate increase of funds? Shall it be by application to individuals or by extra offerings in the congregations? It should be by both methods.

THE MISSIONARY BISHOPS-ELECT.

The Rev. Frederick Rogers Graves, chosen by the House of Bishops for Missionary Bishop of Shanghai, was born at Auburn, New York, in 1858, was graduated from Hobart College, Geneva, and from the General Theological Seminary in 1881. On March 8th, 1881, he was appointed missionary to China. He was ordained to the Diaconate in St. Paul's Chapel, New York, June 12th, by Bishop Horatio Potter, and to the Priesthood in the Church of Our Saviour, Hongkew, Shanghai, October 28th, 1882, by Bishop C. M. Williams, of Japan.

For a short time Mr. Graves was connected with St. John's College, Shanghai, but he was originally appointed for the station at Wuchang, 600 miles from the mouth of the Yang-tse river, and there he has done the most of his work. He is the rector of the Church of the Nativity in that city, and in general charge of the work there. Mr. Graves was in the United States on vacation in 1891, and produced a profound impression by his able presentation of the work in China.

The Rev. John McKim, chosen by the House of Bishops for Missionary Bishop of Yeddo, is in the fortieth year of his age and was graduated from Nashotah Seminary in 1879. He was ordered Deacon at the close of his junior year, June 16th, 1878, by Bishop Brown and advanced to the Priesthood upon his graduation. He was appointed to the Japan mission in 1879, and has long been stationed at Osaka, where he has taken a leading part in evangelistic work. According to the last report received, he had seventeen stations and sub-stations under his charge.

In a letter from Osaka dated July 22d, 1892, Mr. McKim wrote:

> It will be many years before we have native clergymen enough to supply the congregations already organized, and the responsibility of laying foundations and opening new centres rests upon the foreign missionary. Our new Bishop should be accompanied by twenty new recruits. He will find more than work enough for each and all of them. The Church in Japan has a future before her which is conceded by many not of her to be greater than that of any other Christian organization. One of the most prominent among the Presbyterian missionaries in Japan lately said to one of the Church missionaries: "In ten years from now you will have it all your own way." The govern-

ment, discipline and worship of the Church are gradually and increasingly commending themselves to those who but a few years ago had no good word to say of us. At the Congregational conference held in Osaka this year a resolution in favor of adopting an Episcopal form of government was offered and lost by a majority of two votes only, the poll standing twenty-six to twenty-four.

QUARTERLY MESSAGE.

Soon after Easter we shall send to the clergy and to each subscriber to The Spirit of Missions a sample copy of a new publication entitled "Quarterly Message Concerning Church Missions at Home and Abroad."

We desire to make this paper the medium of a very wide communication with all our Church people, and are able to furnish it at a price which will make it possible for the clergy and friends of missions to see that it is put into the hands of all. It will be printed four times a year. Single copies will be mailed at ten cents per annum; twenty-five copies to one address at one dollar per annum, and 100 copies to one address at four dollars per annum.

THE LENTEN OFFERING.

We shall esteem it a favor if prompt remittance can be made of the Lenten Offerings, as there will be constant inquiry how much the offering amounts to. This natural curiosity of many who have been putting forth strenuous efforts deserves to be satisfied, and we trust that there may be on the part of all an eagerness to gather in the offerings and send them forward without delay. If orders for the pictures of the Church Missions House have not already been sent, there should be care taken in sending the remittance to say how many pictures are desired, as they will be sent only in response to definite requests.

The call for Pyramids has continued even up to the middle of the fifth week in Lent, with the intention on the part of some of carrying on the offering beyond the close of the Lenten season, and in not a few cases the Pyramids will not be put into use until after Easter. With an earnest desire to give every Sunday-school the fullest opportunity to have a share in this grand effort the offering will be kept open to include all receipts up to Whitsunday.

NEEDS FOR BUILDING PURPOSES.

Following the appropriations for the missionary work which appear on another page will be found a long list of needs for churches and other buildings in the Foreign field. Such expenditure is inevitable; but always, when possible, it should be met by contributions especially designated for the object without abatement of the resources for carrying on the work. A number of the items have appeared for several years, without any response coming. The Bishop's house at Monrovia, Liberia, for instance, was pur-

30　1893 年 4 月号　理事会議事録要約。1893 年 3 月 14 日火曜日の会議。113-114 頁。
訳出　113 頁 10 行目～14 行目。114 頁 21 行目～30 行目。

主教会主事の博士サムエル・ハート師からの公式通知が受け取られた。それは、江戸伝道管轄主教としてジョン・マキム師、そして上海伝道管轄主教としてフレデリック・ロジャーズ・グレイヴズ師が選出されたという内容で、主事が主教会の命により両紳士に選出の事実を電報したという情報があわせて伝えられた。

―略―

東京の立教学校の有益性に関する T・S・ティング師からの大変に興味深い書簡が受け取られた。それは、前号で公刊された訴えについて、またそれが相当広く読まれたことについて言及している。ついでながら、彼は、日本ミッションには現在、聖職へ向けて、あるいは伝道者としての活動へ向けてさまざまな準備段階にある、50 名を超える青年がおり、そのうちのほぼ全てが将来の多大な有益性を約束していると述べている。そしてまた、ミッションの受聖餐者たちの大半が青年であると述べている。将来の見通しは大変に明るい。何よりも有望なことのひとつは、慈善事業における日本聖公会の深い関心である。例えば、東京の 2 つの孤児院は日本人によって完全に運営され、そして主に日本人によって支援されている（注 1）。

（注 1）米国聖公会系日本人信徒の大須賀（石井）亮一による聖三一孤女学院（のちの滝乃川学園）と、英国教会系ミッション聖ヒルダ会による聖ヒルダ搖光ホーム。前者は濃尾震災孤児の救済目的で設立され、後者も震災貧窮児を収容した。

31　1893 年 4 月号　論説。主教会の決議。115-116 頁。
訳出　115 頁下から 17 行目～下から 6 行目。

3 月 1 日と 2 日にニューヨークで開かれた特別会議で、主教会は、日本ミッションのジョン・マキム師を江戸伝道主教に、そして中国ミッションのフレデリック・R・グレイヴズ師を上海伝道主教に選んだ。

司式を命ぜられている諸任地で、長らく、そしてしっかりと働いた宣教師

たちのうちの2名を主教の地位に選ぶことにより、主教会はこのようにして中国と日本のミッションに栄誉を与えた。この決議により、彼らは聖職者や信徒の愛情深い配慮に対して、そして新たな関心と支援に対して、あらためてこれらの諸ミッションを称賛している。相当ながらくのあいだ増援を待っている、それらのミッションにすぐにでも支援を送ろう。そして人材と資金の贈与によって、そこでの活動を推し進めるための私たちの心からの決意を示そう。

32　1893年4月号　論説。被選伝道主教たち。116-117頁。
訳出　116頁下から17行目～117頁5行目。

主教会により江戸伝道主教に選ばれたジョン・マキム師は40歳であり、〔彼は〕1879年にナショタ神学校を卒業した。彼はブラウン主教により1878年6月16日、3年次の終わりに執事に任ぜられ、卒業と同時に司祭に按手された。彼は1879年に日本ミッションに任命され、大阪にながらく駐在して伝道活動の中心的役割を果たしてきた。受け取られた前回の報告書によれば、彼は、自らの管理下に17の拠点と準拠点を抱えていた。

1892年7月22日付の大阪からの書簡で、マキム氏は書いた。

すでに組織された会衆に十分なほどの現地〔日本人〕聖職者を私たちが得るまでには、何年もかかるでしょう。そして基盤を築き、新たな拠点を開く責任は外国人宣教師にかかっています。私たちの新主教（注1）には、20名の新しい働き手が伴われるべきです。彼〔主教〕は、彼ら一人ひとり、そして彼ら全員に余りあるほどの仕事を見つけるでしょう。日本の教会には、他のいかなるキリスト教の組織の将来よりももっと素晴らしくなるという、自身のではなく数多くの者によって認められた将来があります。日本にいる長老教会宣教師のなかでもっとも優秀な者のひとりが、最近、私たちの教会の宣教師のひとりに言いました。“今から10年で、あなたはすべてを意のままに通せるようになるでしょう。”教会の政体、規律、礼拝は、次第にそしてますます、ほんの数年前は私たちを決して良く言わなかった者たちにも好印象を与えています。今年大阪で催された組合教会の会議で、監督制の採用を支持する決議が提案されて、投票数26対24のほんの2票差の過半数投票によって敗れました。

（注 1）これはマキムが新主教に選出される前に書かれた書簡である。

SUMMARY.

For Missions to White People, as by foregoing table		$130,157 56
For Missions to Indians, " " "		44,089 82
For Missions to Colored People:		
As by foregoing table	$49,780 00	
Reserved for one additional Archdeacon	1,500 00	
For instruction at King Hall, Washington, D. C	1,700 00	
For Office Expenses	500 00	
For further appropriation, if needed	2,400 00	
Appropriated by the Commission on Work among Colored People *at the annual rate of*		55,880 00*
For Chinese Missionary to Chinese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,800 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		16,500 00
For purchase from the English Church of the buildings at Nuklakayet Station, Alaska		2,911 55
		$254,838 93

***The Board has appropriated for this fiscal year the sum of $40,000 for the work among the Colored People, to be paid out of general funds, in addition to all designated contributions and "Specials" for the said work.**

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1892, to September 1st, 1893:

For the Mission School in Greece	$2,300 00
For the Mission in Africa	35,838 74
For the Mission in China	57,570 65
For the Mission in Japan	69,099 31
For Missions in the Haitien Church	7,180 00
For the support and travelling expenses of the Rev. Mr. Gordon, in Mexico, to close of his engagement, and of the Rev. Mr. Forrester from date of appointment to September 1st (less cash on hand)	2,498 08
For aid to disabled Missionaries and the widows and orphans of Missionaries	4,562 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	16,500 00
	$195,548 78

NEEDS FOR BUILDING PURPOSES.

Besides the appropriations for the current expenses of the several Foreign missions the following projects for buildings, etc., have received the formal approval of the Board of Managers, and contributions, in considerable sums, are invited towards these amounts.

The Bishop's House, Monrovia, West Africa	$ 3,689 00
The new buildings at Cape Mount	7,500 00
To complete and furnish Epiphany Hall, Cuttington	3,000 00
For rebuilding and equipping St. John's College, Shanghai, China (balance)	14,000 00
Rebuilding Infirmary at St. John's College, Shanghai	450 00
The completion of the Church of the Nativity, Wuchang	1,500 00
The new Church at Hankow, China (balance)	8,400 00
For new buildings at I-chang and Wu Hu	8,000 00
The cost of the lot and erection of the house for the Rev. Mr. Dooman, at Nara, Japan	2,000 00
For ground and school-house at Nara	1,622 00
Toward erection of Divinity School building, Tokyo	1,000 00
For the new building for St. Agnes' School at Kyoto	13,000 00
For Church Parish House and dwelling at Kyoto (balance)	13,200 00
For Mission Dwelling at Mayebashi	1,800 00
For rebuilding Church at Port-au-Prince, Haiti	6,000 00
For new church building for the Rev. M. Tai, Tokyo (balance)	2,750 00

33　1893 年 4 月号　海外ミッション予算額。145 頁。
訳出　145 頁下から 37 行目〜下から 23 行目。

海外ミッション予算額
今期事業年度 1892 年 9 月 1 日から 1893 年 9 月 1 日までの
内外伝道協会理事会

ギリシアのミッション・スクール	2,300 ドル 00 セント
アフリカ・ミッション	35,838 ドル 74 セント
中国ミッション	57,570 ドル 65 セント
日本ミッション	69,099 ドル 31 セント
ハイチの教会の諸ミッション	7,180 ドル 00 セント
取り組みを締めくくるためのメキシコのゴードン師の支援と旅費、および任命日から 9 月 1 日までのフォレスター師の〔支援と旅費〕(手元にある現金はわずか)	2,498 ドル 08 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	4,562 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	16,500 ドル 00 セント
	195,548 ドル 78 セント

bishopric. That might be more feasible, yet it would require a concerted action in a parish which would depend upon some one person, say the rector, taking the matter in hand with great zeal. It would not fail for lack of financial ability, for there is sufficient wealth in the hands of Church people to endow all the bishoprics.

The disposition to do good with money is not wanting among the rich, for in many instances they of late have sought channels of usefulness for large gifts. The question is of directing such benevolence towards distinctively Church objects, and impressing upon the minds of those who have the means the urgent importance for the extension of the Church by thus providing perpetually a support for the Episcopate. We are confident that in no other way could so great good be accomplished for the spiritual welfare of our country. If any person were willing to take capital and put it into this kind of permanent investment, not only would the income go on perpetually doing a work of benevolence, but the Church would reap a benefit by rapid growth which would be a source of great joy and satisfaction to its members. If some one person would lead off by giving say $50,000 for the glory of God and the endowment of a missionary bishopric, the example would be worth a great deal. It might be followed by others until all the new bishoprics were provided for and the work would be set forward by a grand impulse.—*The Churchman.*

A GOOD ACCOUNT FROM JAPAN.

THE Rev. T. S. Tyng, at the close of a long business letter from Tokyo, recently received, writes as follows regarding the present situation in the Japan mission:

The divinity-school is in very satisfactory condition. The number in the divinity-school proper is not large (fourteen), but there are as many in the preparatory department, besides those in St. Paul's, and some men now at work as catechists who are expected to come back to finish their course. Including the men now in America, there must be in all more than fifty young men connected with the mission in various stages of their preparation for the Ministry, or for work as evangelists, and nearly all give promise of great future usefulness. The number is large in proportion to the number of our communicants, some people might think suspiciously large; but with regard to this, two things must be remembered—(1) a very large proportion of our communicants are young men; (2) to be a Christian at all in Japan requires often as much self-consecration and self-sacrifice as to enter the Ministry in America.

The number of converts the past few years, as the statistics show, has not been large. Nevertheless, the future looks bright. The Christians are more and more hopeful, and the Buddhists, who enjoyed a temporary triumph in the anti-Christian reaction through which we have been passing, are more and more despondent and fearful. Everything seems to me to indicate that this is a time of quiet preparation for a large ingathering. Such a time was much needed, to allow our people to become fixed in their Christian habits and Christian faith, as also to get rid of those who had become Christians when it was considered a mark of enlightenment and of a progressive spirit to be a Christian, but who had "no root in themselves." The coming movement toward Christianity will be quieter than the last, but it will be, I am confident, deeper and stronger.

One of the most hopeful things in the present condition of the Japanese Church is the deep interest in charitable work. The two Church orphanages in Tokyo, for example,

altogether managed and mainly supported by the Japanese, have touched a very deep place in the hearts of many of our people, and called forth much self-denial and disinterested labor; and the appeal which the Church here will hereafter make to the heathen world, will be, not perhaps less to the reason than heretofore, but more to the heart and the conscience.

A BEAUTIFUL TRIBUTE.

WE copy from the QUARTERLY MESSAGE the following account of a very beautiful act of kindness and generosity which was an absolute surprise to the recipients:

Nothing could be more gracious than the following note, which was received on Easter Day by the Misses Emery, who have wrought side by side in the development of that agency of gentle and far-reaching influence, the Woman's Auxiliary to the Board of Missions. In making grateful acknowledgments in their behalf to the many friends who have thus greeted them, we may say that we heartily rejoice with them in this token of loving appreciation, which we are sure could not be more worthily bestowed:

"*To Miss Julia C. Emery and Miss M. T. Emery:*

"DEAR FRIENDS: It is a very real pleasure to many hearts to offer you at the blessed Easter-tide this gift, as a tribute to the devoted service you have given for so many years to the work of the Woman's Auxiliary to the Board of Missions.

"It comes to you from many friends who are scattered over our broad, fair country and all do pray, 'God bless you,' and grant you many years for work in His service.

"Will you kindly accept the gift with the grateful affection and confidence of those who have worked with you and experienced your gentle courtesy and wise guidance, and who desire thus to manifest the high esteem which they entertain for you, and also the loyal love of their hearts.

"EASTER, 1893."

The letter enclosed two checks, each for $1,430, and with it were two Easter eggs containing gold, in one of which was $128 and in the other $100.

THE LENTEN OFFERING.

THE movement among the children during Lent each year, by which their thoughts are concentrated upon the general missionary work of the Church and their efforts are put forth to make contributions for its support, is one of the most important movements in the Church to-day. It is educational in the best sense, not merely informing the mind, but moving the heart and teaching them to bring forth fruit in acts for the glory of God and the salvation of mankind. If it can have free development it will work wonders by lifting up the idea of giving for Church work and setting a noble standard. It will lead the way to systematic giving, which is so necessary to the accomplishment of great results, not by presenting it as a bare duty, but by enlisting the heart and supplying the enthusiasm which is so needful to vitalize it. Working and giving, systematic working and systematic giving, are the great wants in the Church, but love must be the basis of these and that element of love is best nurtured in children. The Sunday-school is the sphere for such training and by a simultaneous movement to this definite end among all the Sunday-schools we shall find the solution of the question how to get the Church to realize its duty and its power.

The Lenten Offering appeals to love and stirs enthusiasm, and whenever it

34　1893年5月号　論説。日本からの素晴らしい報告。160-161頁。
訳出　160頁下から26行目～下から13行目。160頁下から2行目～161頁5行目。

最近受け取られた東京からの1通の長い実務的な手紙の締めくくりで、T・S・ティング師は日本ミッションの現状に関して次のように書き記している。

神学校はとても満足のいく状態です。神学校そのものの生徒数はそれほど多くはありません（14名）。ですが、立教にいる者たちや、課程を終えるために戻るつもりで伝道師として現在働いている男性数名のほかに、予科には数多くの者がいます。現在アメリカにいる男性たちを含めると、聖職へむけて、あるいは伝道者としての活動へむけての各種準備段階にある、ミッションとの関係をもつ若者は合計で50名を超えるにちがいありません。そしてほぼすべてが大いなる将来の有益性を約束しています。その数は、私たちの受聖餐者の数に対する割合としては多く、なかには疑わしいほど多いと思う人もいるかもしれません。しかし、これに関して2つの事項を忘れてはなりません。すなわち（1）私たちの受聖餐者の大部分は若者であること、(2)とにかく日本でキリスト教徒になるには、アメリカで聖職に就くのと同じくらいの自己浄化と自己犠牲を頻繁に求められること、です。

―略―

日本の教会の現状においてもっとも望ましいことのひとつは、慈善事業に対する深い関心です。例えば、日本人によって完全に管理され、主として日本人に支援されている東京にある2つの教会孤児院（注1）は、私たちの人々の多くの心の中のとても深いところに触れて、大いなる自制と公平無私な労務を呼び起こしました。そして、この地の教会がこれから先、異教徒の世界に対してなす訴えは、おそらくこれまでよりも理性に対するものが少なくなるのではなくて、思いやりの心や良心に対するものがより多くなるのでしょう。

（注1）聖三一孤女学院と聖ヒルダ搖光ホーム。記事№30（注1）参照。

BISHOP BOONE MEMORIAL SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Iowa, through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
St. Mark's	St. Mark's Sunday-school, Le Roy, N. Y.
Sarah Caroline Toms	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Hallam	"A Member," St. James', New London, Conn. [Expires Sept. 1st, 1893.]
Bishop Thompson	St. Peter's, Oxford, Miss.
St. Peter and St. Paul	St. Peter's Sunday-school, Cheshire, and St. Paul's Sunday-school, Southington, Conn.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1892-93, $600. Scholarships, each, $50 per annum.

[One more Scholarship needed at present.]

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.
Ann Bobler	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John 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. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1892-93 (including support of Student Catechists), $3,250. Scholarships, $70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity Church, Young Ladies' Missionary Band, New York.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary (Nine Parishes), Diocese of Newark.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S (BOYS') SCHOOL, TOKYO, JAPAN.

Appropriation for 1892-93, $2,470. Scholarships, each, $50 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
St. Luke's	St. Luke's Sunday-school and Holley Mission, Brockport, N. Y
	*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	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokyo.

35　1893 年 5 月号　海外任地の奨学金。立教学校（男子）、東京、日本。2 頁。

訳出　2 頁下から 21 行目～最後の行まで〔原注〕。

立教学校（男子）、東京、日本
1892-1893 年の予算額 2,470 ドル、奨学金 1 人 1 年 50 ドル
［現在、これ以上、奨学金は必要ない］

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。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
聖ルカ教会	ニューヨーク州ブロックポート、聖ルカ教会日曜学校とハレイ・ミッション。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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・ティング	米国聖公会女性伝道補助会を通じて、ノース・ケンブリッジ聖ヤコブ教会“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。

income every year in charity. Many thousands of dollars first and last went from him to aid the missionary work of the Church.

Such devoted friends of missions as both of these who have so recently gone to their reward are worthy to be held up as examples, and it does not commend them the less to say that they found their chief pleasure in doing good, and that they regarded it not only as a duty, but also as a privilege.

May the generation of such benefactors of the Church rapidly increase and the joy which they experienced be multiplied.

THE BISHOPS-ELECT.

THE consecration of the Bishops-elect for China and Japan is expected to take place near the middle of June, as the Presiding Bishop shall appoint. The Rev. Dr. John McKim, Bishop-elect of Yeddo (Japan), who arrived at San Francisco April 22d, has been busy filling engagements to speak in different places. The Rev. Dr. Frederick R. Graves, Bishop-elect of Shanghai (China), arrived at Vancouver May 23d and immediately proceeded to New York. Both the Bishops-elect are eager to be back in their respective fields early in the fall, and therefore will have little time here in which to present the claims of their missions. Would that it were possible to provide an endowment for the support of both these Bishops so that when they return to their missions they might plan their work and urge their claims upon the Church without feeling that they were pleading for their personal support.

THE MISSIONARY EPISCOPATE.

BISHOP GILBERT, who preached at the consecration of Bishop Barker for Western Colorado, on "The Episcopate and the Prayer Book the Two Arms of the Church," has the following to say about Missionary Bishops:

The Church, in our New West, is not the last to enter in, but among the very first. The benefits of this policy are seen at once. The Bishop is on the ground to meet and mould the incoming thousands. He plants missions, he organizes schools, he establishes hospitals and orphanages, he calls to his side a body of clergy; and as he goes to the East from time to time, like the early discoverers of this country, he arouses the enthusiasm and interest of the home people there by his stories of opportunities opened, and churches planted, and souls saved in his far-distant home. It is, I hesitate not to say, the words and work of the Missionary Bishop, that have stirred the life of the whole Church into activity for Missions, more than any other human agency.

With these things before our eyes why should there be hesitation in sending forth more Bishops? Send them forth, as we send our brother to-day, as a *Missionary* Bishop, with the whole Church back of them. Divide the vast empires embraced within our present dioceses, and make missionary jurisdictions. Send out to them as their Bishops the chosen men of the Church. Let the Church do this with courage and faith, and the blessed results will ever more and more be forthcoming. Our hearts exult as we read the stories of the last General Convention of the Church, with its missionary enthusiasm and high impulse manifested in the creation of five new missionary jurisdictions, and the choosing of five Bishops for them; but I confidently believe, brethren, that our eyes shall see even greater things than this. I believe that the Church is realizing by every mighty movement forward the wisdom of multiplying Bishops, and will display it ever more clearly as the years go by. The Missionary Episcopate is the glory and strength of the Church.

36　1893 年 6 月号　論説。被選主教たち。198 頁。
訳出　198 頁 11 行目～22 行目〔全文〕。

総裁主教が任命する、中国と日本への被選主教の聖別は、6 月中旬近くに催されることが見込まれている。4 月 22 日にサンフランシスコに到着した（日本）江戸被選主教博士ジョン・マキム師は、様々な場所での講演業務をこなすのに奔走している（注 1）。（中国）上海被選主教の博士フレデリック・R・グレイヴズ師は、5 月 23 日にヴァンクーヴァーに到着して、すぐにニューヨークへ向かった。両被選主教は、秋の初旬にはそれぞれの任地に戻ることを熱望しており、したがってここで彼らのミッションの要求を提示する時間はほとんどないだろう。これら両主教支援の寄金が提供できればよいのにと思う。そうすれば、彼らがミッションへ戻った際に、個人的な支援を求めるという感情を抱かずに自らの事業を計画し、そして教会に彼らの要望を強く要求できるだろう。

（注 1）マキムは夫人と最年少のこどもを連れて、蒸気船ベルジック号（"Belgic"）で横浜を 1893（明治 26）年 4 月 8 日に出港し、サンフランシスコに同月 22 日に到着、その 5 日後にウィスコンシン州のナショタに向かった（SM 誌 1893 年 6 月号、214 頁）。そして、同年 6 月 14 日の水曜日の午前中にニューヨーク聖トマス教会で、第 2 代江戸伝道主教に聖別された（SM 誌 1893 年 7 月号、255 頁。記事№ 40 参照）。「江戸伝道主教」という呼称については、1886（明治 19）年の米国聖公会総会で、もし江戸伝道主教が望めば、「江戸伝道主教」の呼称は「東京伝道主教」とする決議が採択されていたが、当時の主教であったウィリアムズは変更の必要を感じなかったため、呼称はそのままになっていた。マキムは日本ミッションの聖職者たちと同常置委員会の勧告により、1886 年の総会の決議に沿った変更を望んだことで、「江戸伝道主教」の呼称は以後「東京伝道主教」となった（SM 誌 1893 年 11 月号、408 頁）。マキムは夫人とともに蒸気船チャイナ号（"China"）でサンフランシスコを 1893 年 9 月 12 日に出港し、同月 29 日に無事横浜に到着した（SM 誌 1893 年 11 月号、425 頁）。

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 MESSAGE FROM JAPAN.

A CABLE despatch startled us at the Mission Rooms, two weeks ago. It was from Tokyo, Japan, in these words: "St. Paul's School condemned, need thirty thousand dollars. Page."

We understood that the Rev. Mr. Page, president of the Standing Committee of the Japan mission, was informing us that the building in which St. Paul's School was held, was unsafe, and must be torn down; and that it would cost $30,000 to erect a new building.

That was not very cheering news to greet Bishop McKim directly after his consecration. He wrote a short statement at once, and sent it to the Church papers to be published, so that every person in the Church might know of the need which was so suddenly thrust upon the mission. Perhaps, he thought, some person whom God has blessed with means may read of the trouble, and say, "Here is an opportunity for me to do a good work! It is a Divine call to erect a building for St. Paul's School!" But if such a thought did come to any one we have not yet heard of it, and still Bishop McKim is waiting and hoping for the money with which to rebuild the school.

We all remember the terrible shock that went through the country, only a few weeks ago, when Ford's theatre, in the city of Washington, fell, and a great number of government clerks who worked there were carried down with the walls, and many of them were killed, and many others injured. It was much better to hear in time that St. Paul's School was unsafe, than it would have been to hear that it had fallen, and the scholars were crushed under it. The mail to-day brought a letter from the Rev. Mr. Tyng, who is in charge of the school, giving us all the particulars of his asking to have the building examined by the government architect, who confirmed his worst fears that the building was really unsafe. The architect wrote: "Seven or eight years ago I made a careful examination of St. Paul's School, and found the foundations had yielded considerably and unequally, and that the brick walls were in many parts bulging and out of the perpendicular. At that time I put numerous iron bolts through the building, to hold it together and prevent, as far as possible, any further movement. But I regarded such precautions as merely temporary in character, feeling that finally the structure was doomed."

Another architect who examined the building wrote: "Keeping in view the many indications of settling foundations, the numerous cracks in the walls, the great insecurity of the floors, the number of valuable lives at stake, combined with the fact that the building has been very strongly bolted, which has proved insufficient to hold it, together with the cost of repairs, which would be great, which would not be of a permanent character, and which would always leave the building insecure in case of one of the more severe earthquake shocks to which Tokyo is frequently subject, I am therefore of opinion that the building should be pulled down and rebuilt upon more improved principles for the resistance of earthquake shocks, which are now better known than when it was erected."

Is it any wonder that Mr. Tyng adds: "In face of such professional advice as this, I don't know how we could dare to

take the responsibility of continuing the work of the school in it after the present term ends"?

And now, what shall be done about it? Surely we must not take the risk of keeping teachers and scholars in a building which, if an earthquake should visit the place, might come down with a crash. Must not St. Paul's School in Tokyo have a new, safe building?

WHAT HAVE MISSIONS ACCOMPLISHED?

SAMUEL MARSDEN went to New Zealand in 1814, in his own brig, because he could not find a ship captain adventurous enough to take him where the people were savages and cannibals. In 1825 the first convert was baptized. In 1842 Bishop Selwyn wrote: "We see here a whole nation of pagans converted to the faith. . . . Where will you find, throughout the Christian world, more signal manifestations of the Spirit, or more living evidences of the Kingdom of Christ?"

Karl Ritter, the great geographer, speaking of New Zealand converted from barbarism to Christ, called it "the standing miracle of the age."

Charles Darwin, describing a Christmas that he spent among the Maories, wrote: "I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder and all atrocious crimes!" "The lesson of the missionary is the enchanter's wand." "I think it would be difficult to find a body of men better adapted for the high office which they fulfil."

Speaking of the Island of Madagascar Gen. J. W. Phelps writes: "During the present century, and chiefly through missionary agency, Madagascar has passed from a state of pagan barbarism to one of Christian civilization in which it has entered and taken a stand among the Christian nations of the world." As late as 1857 nearly 2,000 persons were put to death for adhering to the Christian faith; now there are 1,200 churches and 71,586 communicants. The native churches have given nearly $1,000,000 for the spread of the Gospel.

On one of the New Hebrides Islands, that great missionary John Williams and the Gordons were killed and on another Bishop Patteson was slain. Many have been the martyrs for the faith in these islands.

There is now in the United States on a visit the Rev. John G. Paton, missionary to the New Hebrides. In October, 1890, the Rev. Dr. Storrs said in an address: "If you wish to read the most triumphant book of this generation, it will not be the speculations of a philosopher, it will not be the researches of a scientist, it will not be the story of the campaign of a great general, it will be the autobiography of John G. Paton, out there alone on cannibal islands, smitten to the very heart by the death of wife and child, left there with nothing but the ocean about him and the cannibals around him, yet singing his triumphant anthems of praise and thanksgiving for it all." This apostolic man has lived to see the Prince of Peace reigning in those islands where before were only the most cruel savages. The profits of his book, more than $25,000, have been devoted by him to continuing the work of grace so gloriously begun.

Taking the whole group known as Polynesia, including all the islands of the Pacific within the tropics east of Australia, to which New Zealand, Micronesia, New Hebrides, Fiji and others belong, seventy-five years ago they were all heathen. Now more than 300 islands are Christianized, there are more than 500,000 converts; and they are sending a large number of native missionaries to the unevangelized islands about them.

In Greenland, where the daring missionaries found nothing but heathen, it is said, to-day not a heathen is to be found. The Gospel has conquered.

Of the Sandwich Islands, now the subject of political consideration, the Hon. Richard H. Dana, of Boston, wrote in 1860: "Whereas the missionaries found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs and abandoned to sensuality, they now see them decently clothed, recognizing the laws of marriage, going to school and church with more regularity than our people do at home, and the more elevated portion of them taking part in the constitutional monarchy under which they live."

India, in the face of the violent and per-

37　1893 年 8 月号　海外ミッション。日本からのメッセージ。304-305 頁。
訳出　304 頁左 8 行目～305 頁右 5 行目〔全文〕。

2 週間前のこと、1 通の電報がミッション・ルームにいた私たちを驚かせた。それは日本の東京からのこういう言葉であった。“立教学校非難される、3 万ドルを要す。ペイジ。”

私たちが了解したところでいうと、日本ミッション常置委員会の委員長ペイジ師が私たちに知らせてきたのは、立教学校が維持されていたところの建物が安全ではなく、取り壊されなければならないということであり、そして新しい建物を建てるために 30,000 ドルの費用がかかるだろうということであった。

聖別直後のマキム主教を迎えるには、それはさほど励みになる知らせではなかった。彼はすぐに簡潔な声明を書き記し、教会諸紙に対して出版してもらえるようにその声明を送付した。そうすれば、教会の人々は皆、唐突にミッションに突きつけられた要望を知り得る。おそらく、資力という神の祝福を受けた人物がその困難な事態について読むだろうと彼は考えた。そして“私が良い行いをなす機会がまさにここにある。立教学校のために建物を建てるのは天命です。”と言うだろうと。しかし、誰かがこうした考えを思い浮かべたにしても、私たちはまだそれについて耳にしていない。そして依然として、マキム主教はその学校を再建するための資金を待ち望んでいる。

私たち一同は、ほんの数週間前にわが国をふき抜けたおそろしい衝撃、すなわちワシントン市のフォード劇場が倒壊し、そこで働いていた相当数の官吏がその壁の下敷きになり、彼らのうちの多くが死亡し、そしてその他の多くが負傷したときのことをおぼえている。立教学校が倒壊し、生徒たちがその瓦礫の下敷きになったと聞かされるよりも、まだ間に合ううちに立教学校が安全ではないと耳にしたのは幸いであった。今日の郵便で、同校を任されているティング師からの書簡が届いた。〔ティング師は書簡のなかで〕東京府（注 1）の建築士にその建物を調査するよう依頼した詳細のすべてを私たちに伝えているが、その建築士は、建物がまさに安全ではないとの最悪の懸念を裏付けた。その建築士は次のように書き記した。“7 年前か 8 年前に、私は立教学校の綿密な調査を実施しましたが、基礎が相当に、かつ不ぞろいに作られていて、また煉瓦の壁はたくさんの部分がとび出しており、傾斜していることが分かりました。当時、私は建物中に たくさんの鉄のボルトを

すえて、建物をひとつにまとめて合わせ、できる限りそれ以上動かないようにしました。しかし私は、結局は骨組みが壊れるだろうと感じ、そうした予防措置は性格的にはほんの応急的なものだと考えていました。”

その建物を調べたもうひとりの建築士は、こう書き記した。“基礎の沈下を示す多くの兆候、壁のたくさんの亀裂、大きな歪み、多くの危機にさらされた貴い生命のことを考えると、その建物がしっかりとボルトで固定されているとはいえ、それが不十分だと判明したことや、多くの修繕費を投じてもそれが永続的なものにはならず、東京をしばしば襲う激しい地震の際にも建物を常に不安定な状態で放置することになるということを考え合わせると、私の意見は次の通りです。その建物は取り壊され、さらに進歩した耐震工法で再建されるべきです。そうした工法は、その建物が建てられた時点に比べて、今は広く知られています。”

ティング氏がこう付言するのは不思議なことであろうか。“このような専門的な助言に直面して私は、今学期終了後に、そのなかで私たちがいかにして、あえて当校の事業を続けるという責任を負うことができるのか、判りません。”

では、それに対して何がなされるべきであろうか。当然ながら、私たちは地震がその地を襲えば、音をたてて倒壊するかもしれない建物に教師や生徒たちを留め置くような危険を冒してはならない。東京の立教学校が、新しくて安全な建物を持ってはいけないなどということがあるだろうか。

（注 1）元田作之進『立教学院歴史』（1901 年）。

"I forgot to say we have had on some afternoons, dispensaries in some of the villages near. With the exception of one place the result was satisfactory."

JAPAN.

REPORT OF ST. PAUL'S SCHOOL, TOKYO, FOR 1892-93.

THE council of St. Paul's School, in making their report for the year just closing, are glad to be able to say that the year has on the whole been a very satisfactory one. In numbers, indeed, apart from the added preparatory class, the gain has been slight, the number going out having been almost as great as that of those coming in. But there has been a gain in quality, those who have entered the school for the most part taking better rank than those who have left it. With very few exceptions, our students are working diligently and satisfactorily.

Strenuous efforts have been made during the year to improve the teaching of English. Until three years ago, when the school was reorganized, English was the chief medium of instruction in the higher classes. At that time Japanese was substituted, and Japanese teachers employed for all subjects except the English language. The result was a very decided improvement in most of the departments of the school, but a falling off of the students' knowledge of English. It is this defect which we have been endeavoring to remedy, as we believe with a fair degree of success.

In addition to a temporary provision for Mr. Gardiner's classes, there have been added to the staff of the school during the past year, Mr. T. Kamiyama, one of last year's graduates, and Miss S. S. Sprague, in the department of English, and Mr. J. Jibiki in the department of Chinese. These have all done excellent work.

The religious condition of the school has been extremely satisfactory. We felt a good deal of anxiety on this point at the close of the last year, as the leaders of the Christian life among the students went out with the graduating class, and there seemed no one to supply their places. But a number of young men of excellent Christian character have entered, while others have shown a new sense of their responsibility as Christians, so that, with all faults and failings, the present condition of things is one to be devoutly thankful for.

Out of the forty-nine students at present in the school, thirty-two are Christians, of whom three are Baptists, two Presbyterians, and the rest members of our own Church. Eight others are under instruction preparatory to Baptism.

Of the thirty students in the four upper classes, fifteen have declared their intention of entering the Ministry of the Church, most of them having entered the school for that purpose. These comprise most of the best students in their respective classes. The average grade of these fifteen students in their year's work is eighty per cent., of the other fifteen in the same classes a little over seventy per cent.

Of the total of forty-nine students, eight have been supported by the scholarships connected with St. Paul's, five on divinity-school scholarships, and seven by private contributions of missionaries and others whom they have interested. The remaining twenty-nine have been, so far as we know, supported by their own families and friends.

The rules governing scholarships have during the year been made more stringent. Every student who holds one must attain a grade of seventy-five per cent. and receive a special certificate of good conduct from the school council. Failing to do this he loses his scholarship. One student has been removed from the list of beneficiaries (though still remaining in the school) for want of this certificate. Of the rest, one holds the first place in the graduating class, one the second in the next class, and two others the first two places in the third. Two were absent through illness from the final examinations, but will probably be continued, as their work while they were in the school was satisfactory.

In the preparatory department, opened last September, there has been a class of eight, whose work has on the whole been well done. This class will be continued a year longer before entering the upper school, and a new class entered below them.

While we have every reason to be gratified with the internal condition of the school, and its work during the year past, one matter calls for very grave anxiety.

The present building has been pronounced unsafe for further occupation in a country subject to earthquakes as is Japan. The utmost that can be allowed is that, after putting in some additional braces to hold the building together, it shall be used for class-rooms only, for six months or a year. This we have resolved to do, though not without grave misgiving. We are obliged, however, to look immediately elsewhere for dormitory accommodation. For this, which we reckon, with such data as we are now able to obtain, will cost us seventy five yen a month, or $600 gold for the year, there are no funds available, and at the best, whatever the price, we can expect to get nothing at all suited for the purpose.

But our chief anxiety is for the future. For this we need not only buildings, but land on which to put them. The land we now have is absolutely inadequate for the purpose, being only 90 × 180 feet in size. It would be folly to think of putting upon this the buildings needed for an institution which comprises in itself both a college and a preparatory school. But if our work is to be carried on properly and successfully, we need not only buildings, but also land sufficient for proper exercise, as well as for future growth.

Our first estimate for this purpose, telegraphed by the Standing Committee to the Board of Managers, was $30,000. We find, however, that a part of the information on which we relied in making it was incorrect, and that considerably more money will be needed. There is now offered for sale a piece of ground in a very desirable situation, having on it a very substantial brick building available for use as an assembly-hall and library. The price asked for this is 55,000 yen, equal at present rates to $34,650 gold. It could probably be bought for $30,000.

For the buildings, class-rooms (of brick) to accommodate 200 students, and dormitories (of frame) for eighty students, including dining-room, kitchen, etc., and accommodation for three or four teachers, we reckon $20,000. If the dormitories also were built of brick, as is desirable (for frame buildings are very perishable in this climate), $5,000 more would be needed.

This seems a large amount of money, and yet, if the purpose for which it is needed be considered, it is really not so. For St. Paul's is trying to do now, and must do more and more in the future, the work of a college. Upon it our Church in Japan must chiefly depend to furnish an educated Ministry, and no other ministry is fitted for the work. St. Paul's also must be a chief source of supply for educated laymen to be leaders in the Church. It can not do this work as it should be done without proper equipment and support. Both equipment and support will indeed cost less in Tokyo than they would in an American city. But in any case, a college must cost a good deal of money.

The necessity of this work is so obvious that we need not stop to argue it. We desire simply to call attention to the fact that St. Paul's, although far from being all that we wish it to be, is doing college work, and looks forward to doing it more thoroughly in the future than in the past. And as the present name of the school rather tends to obscure this design, the council have resolved, subject to the approval of the Ecclesiastical Authority, to change the name from St. Paul's School to St. Paul's College. Only so will it be possible to make clear its purpose and its work, without continual laborious explanation. The Japanese name will remain, as before, *Rikkyo Gakko*, which, though almost untranslatable into English, may be rendered School for the Establishment of the Teaching.

In response to an appeal for funds for St. Paul's issued in December, a little over $4,000 has been received, nearly all from Holy Trinity Church, Philadelphia. We are most earnestly desirous to use this for the purchase of books and apparatus, of which we are almost entirely destitute, and would greatly deprecate its being used for building purposes, imperative as is our need of the buildings and land.

T. S. TYNG,
T. SAOTOME,
S. KIMURA,
} *Governing Council.*

38　1893 年 9 月号　海外ミッション。日本。東京の立教学校の 1892-93 年度報告。〔T・S・ティング、T・左乙女、S・木村。運営委員会。〕
343-344 頁。
訳出　343 頁左 7 行目～344 頁最後の行まで〔全文〕。

立教学校の運営委員会は、もうまもなく終わろうとしている年度の報告書を作成するにあたって、その年が全体として大変に順調なものであると言えるのを喜ばしく思っています。追加された予科クラスを別にして、実際には、数のうえでは、出て行った人数が入ってきた人数とほぼ同じくらい多く、増加はわずかとなっています。しかし、当校に入学してきた者たちは、その大半が、当校を去った者たちよりももっと良い地位を得ているので、質のうえでは進歩があります。ごくわずかに例外がありますが、私たちの生徒たちは勤勉にそして順調に活動しています。

英語の指導を改善するために、1 年を通じてたゆまぬ努力がなされてきました。当校が再編された 3 年前まで、英語はより高等クラスにおける、主要な教育手段でした。その当時は、日本語が代用されていて、そして〔語学としての〕英語以外のあらゆる科目には日本人教師が雇われました。その結果、当校の部門の大半が明らかに改善されましたが、英語に対する生徒の知識は低下しました。私たちが改善しようと取り組んでいるのはこの欠点で、かなりの程度の成功を確信しています。

ガーディナー氏の諸クラスへの応急的な供給〔措置〕に加えて、昨年の卒業生のうちのひとりである T・神山（注 1）氏、英語部門のミス・S・S・スプレイグ（注 2）、漢語部門の J・地引（注 3）氏が昨年の間に当校の教員に加えられています。彼らはみな素晴らしい仕事をしました。

当校の宗教的な状態はかなり満足のいくものです。私たちは昨年の終わりに、この点についてかなりの不安を感じていました。というのも、生徒たちのキリスト教生活の指導者たちが卒業生クラスとともに出て行って、そして彼らの立場を埋める者がいないように思えたからでした。しかし素晴らしいキリスト教の素養をそなえた青年が大勢入学し、その一方でこの他の者たちは、キリスト教徒として新たな責任感を示したのです。そのために、どれほどの欠点や失敗があっても、諸事の現状は心から感謝の念を捧げたくなるようなものです。

現在当校にいる 49 名の生徒たちのうち、32 名がキリスト教徒であり、そ

のうち 3 名はバプテスト、2 名は長老教会、そしてその残りは私たち自身の教会〔聖公会〕のメンバーです。他の 8 名の者たちは、洗礼にそなえて教育を受けています。

4 つの上級クラスにいる生徒 30 名のうち、15 名が教会の聖職に就く意思を表明しました。彼らのほとんどはその目的のために当校に入学したのです。これらは、ほとんどが各クラスのなかで最も優秀な生徒からなります。その年の課業における、これら 15 名の生徒の平均成績は 80 パーセントで、同じクラスの他の 15 名は 70 パーセントを若干上回っています。

生徒総勢 49 名のうち、8 名が立教に関係する奨学金によって支援されています。5 名は神学校の奨学金を受け、7 名は、彼らに興味を掻き立たせた宣教師たちや他の人々の私的な寄付によるものです。残りの 29 名は、私たちが知る限りでは、彼ら自身の家族や友人たちによって支援されています。

奨学金について規定している諸規則はこの 1 年の間に、さらに厳格にされています。奨学金を受給するあらゆる生徒は 75 パーセントの成績評点を達成しなければならず、そして教授会から品行方正であるとの特別な証書を受けなければなりません。これをし損なえば、彼は自らの奨学金を失います。ある生徒は、(現在も当校に残っていますが) この証書を欠いたことから、受給者名簿から除名されています。残りのうち、1 人は卒業生クラスで首席です。1 人はその次のクラスで次席です。そして 2 人の他の者たちは 3 番目のクラスで首席と次席です。2 名は病気のために最終試験を欠席しましたが、しかしおそらく〔在籍を〕継続するでしょう。というのも、当校にいる間の彼らの課業は満足のいくものであったからです。

昨年 9 月に開かれた予科［「少年科」］には、8 名からなるクラスがあり、彼らの課業は全体として素晴らしいものです。このクラスは、さらに上の学校に入学する前にもう 1 年長く続けられ、新しいクラスが彼らの下に入れられるでしょう。

私たちは当校の内部事情と昨年の事業に満足する十分な理由がありますが、ひとつ非常に深刻な懸念があります。現在の建物は、日本のような地震にさらされている国ではこれ以上の業務利用には安全でないと申しわたされているのです。その建物をひとつにまとめるために何本かの追加の支柱を差し込んだ後、6ヶ月か 1 年間、教室としてのみ利用されるものとする、というのが許容される最大限のことです。かなりの不安がありましたが、私たちはこれを実施する決心を固めました。しかしながら、私たちは、直ちに他の

どこかに寄宿施設を探すことを強いられています。私たちが現在入手できるような情報をもってして推測すると、これは1ヶ月につき75円、すなわち年間で金600ドルの費用がかかるでしょうが利用可能な資金はなく、どんな値段であっても私たちはその目的に相応しいものを何ひとつ得られないと予想できます。

しかし、私たちの主な懸念は将来に向けてのものです。このために、私たちには建物だけでなく、それらを建設するための土地が必要です。私たちが現在持っている土地は、大きさがたった90×180フィートで、その目的には明らかに不十分です。それ自体がカレッジと予科校の両方からなるひとつの機関に必要な建物を、そこに据えようと考えるのは愚かなことでしょう。しかし、もし私たちの事業を適切かつ順調に続ける予定であれば、私たちは建物だけでなく、適度な運動のためにも、今後の発展のためにも十分な土地が、また必要です。

常置委員会によって理事会に電信で送られた、この目的のための私たちの最初の見積りは30,000ドルでした。しかしながら、私たちがそれを作成する際に依拠した情報の一部が不正確であり、さらに多額が必要とされることがわかっています。現在売りに出されている、かなり望ましい状態にある一区画の敷地があります。そこには集会場や図書館として利用可能なとても頑丈な煉瓦の建物があります。これに求められている価格は、55,000円であり、現在の比率で、金34,650ドルに相当します。おそらく30,000ドルで購入できるでしょう。

諸建物、生徒200名を収容する諸教室（煉瓦造）、食堂、台所などを含む生徒80名のための諸寄宿舎（木造）、教師3名か4名のための宿泊施設に、私たちは20,000ドルを見積もっています。もし諸寄宿舎も煉瓦造で建てられるのであれば、（木造建物はこの気候では大変に傷みやすいために）望ましいとされるのですが、さらに5,000ドルが必要とされるでしょう。

これは相当な額のように思えますが、しかし、必要とされる目的を考慮すれば、実際にはそれほどではありません。というのも、立教は、カレッジの事業をいま行なおうとしており、そして将来もっともっと行わなければならないからです。日本にある私たちの教会は、教養ある聖職者を輩出するのには、主に立教に頼らなければなりません。そして他のどんな聖職者も、その活動にふさわしくありません。立教はまた、教会で指導者になる教養ある一般信徒の主な供給源に違いありません。適切な設備や支援なくして立教は、

自身が〔本来〕なしとげるべきであるとされるこの活動を行うことはできません。設備と支援の両方は、実際には、アメリカの一都市よりも、東京ではそれほど費用がかからないでしょう。しかしいずれにせよ、カレッジには相当額の資金がかかるに違いありません。

この事業の必要性は非常に明確ですから、私たちはその主張をやめる必要はありません。立教は、私たちがそうなって欲しいと思うところには程遠いのですが、カレッジの事業を行っており、そしてこれまでよりも将来においては、よりいっそう徹底してそれを実施することを期しているという事実に、私たちはただ注意をうながしたいと思っています。当校の現在の名称はこの意図を分かりにくくする傾向がややあることから、運営委員会は、教会当局の承認に従って、名称をセント・ポールズ・スクールからセント・ポールズ・カレッジに変更することを決議しました。そうするだけで、繰り返し骨の折れる説明をすることもなく、その目的と事業を明確にすることが可能になるでしょう。日本語の名称は、以前のように、「立教学校」のまま残るでしょう（注 4）。それは、英語への翻訳はほとんど不可能でしょうが、教えの樹立のための学校と表現されうるものです。

12 月に刊行された立教のための資金要請に応えて、4,000 ドルを少し上回る額が受け取られています。ほぼすべてがフィラデルフィアの聖三一教会からです。私たちは、ほとんど全くといえるほど欠いている書籍や装置の購入のためにこれを利用したいと何よりも強く望んでおります。建物や土地といった私たちの要求は不可欠なものとはいえ、建設目的でその資金が利用されるのには大いに反対するでしょう。

T・S・ティング、
T・左乙女、　　運営委員会
S・木村、

（注 1）「英語、英書釈義」担当の神山唯次郎（『私立立教学校規則　自明治二十六年九月　至　明治二十七年六月』23 頁）。

（注 2）セイラ・S・スプレイグ（Sarah S. Sprague）は 1888（明治 21）年 5 月 15 日に来日し（***Report on Foreign Missions 1888,*** Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA, 1888, p.98）、立教女学校教師を務めたのち、1892（明治 25）年 9 月以降は、立教学校の英語教師として勤務している（『私立立教学校規則　自明治廿五年九月　至明治廿六年六月』16

頁、『私立立教学校規則　自明治二十六年九月　至明治二十七年六月』24 頁、『私立立教学校規則　自明治二十七年九月　至明治二十八年六月』27 頁)。
(注 3)「漢文、国文」担当の地引順治（『私立　立教学校規則　自明治廿五年九月　至明治廿六年六月』17 頁)。地引は「順二」と誤記されている。
(注 4) 英名がスクールからカレッジに変更されたのちも、日本語の名称は立教学校のままであった。のちに日本語の名称が変更されるまでは、抄訳においてもセント・ポールズ・カレッジを立教学校と表記する。

THE

SPIRIT OF MISSIONS.

Vol. LVIII. OCTOBER, A. D. 1893. No. 10.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, SEPTEMBER 12TH, 1893.

——The following elected members were present: The Right Rev. Drs. Scarborough, Rulison and Worthington; the Rev. Drs. Hoffman, Applegate, Brown, Anstice and Christian, and Messrs. Stark, Low, King, Mills and Whitlock. Of the *ex-officio* members the Right Rev. Drs. Perry and Nelson were in attendance. In the absence of the President and Vice-President, the Right Rev. Dr. Scarborough was called to the chair.

——The committee on transportation to the Missionary Council in San Francisco made a report, from which it appeared that, principally by reason of the financial stringency, the number of members who could attend was exceedingly small; many of the dioceses having no promise of representation. Under these circumstances the question arose whether it would not be wiser to defer the proposed meeting in San Francisco and arrange for the Council to be held this year in Chicago. A committee was appointed with power to decide what should be done after consultation with the Presiding Bishop and the Bishop of California.

——The Treasurer's statement for the year was submitted in a tentative form, from which it appeared that after applying, as directed by the Board, those legacies received during the year which were designated for use, there would be a deficiency on the first of September of $28,500. In connection with the foregoing the General Secretary stated that he had received from the Bishop of Albany letters showing that he had been personally interested in the effort to avert a deficiency in the treasury, with the result that he had sent to the Mission Rooms $335 from the Church of St. Mary-by-the-Sea, Northeast Harbor, Maine, together with a pledge for the payment of $5,000 from a gentleman who wishes to remain unknown toward reducing the deficit, and a further pledge from the same gentleman of an additional $5,000 in case the whole amount should be covered by pledges or contributions by the first of October.

——Letters were submitted from the Secretary of the Commission on Work among the Colored People giving the details of the appropriation for that work for the present fiscal year, aggregating $54,690 (of which $40,000 is to come from the general appropriation of the Board), and a further conditional appropriation of $5,310 to be disbursed only in case the contributions for the fiscal year 1893–94 shall warrant the expenditure.

——Communications were submitted from thirteen of the Bishops having Domestic missionary work within their jurisdiction with regard to the business of the past fiscal year, and from thirty-nine of such Bishops with regard to appointments of missionaries, stipends, etc., for the new fiscal year.

——Letters and reports were submitted from the Rev. John W. Chapman and the Rev. Jules L. Prevost, missionaries in Alaska; the substance of which is published in

THE SPIRIT OF MISSIONS. Word was received of the arrival at San Francisco of the Rev. Mr. Chapman on leave of absence. After the meeting it was learned that he was temporarily detained in Chicago by reason of illness.

——Letters were submitted from Bishops Ferguson, McKim and Graves, and many of the missionaries in the Foreign field. The intelligence contained in these letters has been published. Upon the recommendation of the Missionary Bishop of Yeddo, the Rev. H. S. Jefferys, already in the field, was employed for one year in the room of the Rev. Mr. Cole, who cannot return to Japan at present. Bishop McKim on the eve of his return to his field urged the appointment of two exceptionally good men, one of them a man of experience to be a professor in Trinity Divinity-School where he is much needed. The Board believes these clergymen to be admirably fitted for the work, and sincerely regrets that the condition of the treasury does not warrant the making of the necessary appropriations. In letters of the Standing Committee in Japan and the Rev. Mr. Tyng the immediate need of new buildings for St. Paul's School, Tokyo, was urgently dwelt upon, the present building having been condemned by two competent architects. It was estimated that not less than $50,000 would be required to secure a suitable plot of ground and erect the buildings that were immediately needed. Bishop McKim was also very anxious for the appropriation of about $5,000 for the erection of missionary residences at our newer stations, Mayebashi and Fukushima.

——At the June meeting of the Board of Managers the Secretary was requested to write to the Secretary of State of the United States upon the subject of the French claims to a portion of the territory of the Republic of Liberia, with certain enclosures. This he did and received an answer from Secretary Gresham saying that the question of the relations between Liberia and France has long had the attentive consideration of the State Department, adding: "Through the American Legation in Paris earnest representations were made touching the reported aggressions of France . . . but pending their consideration the Liberian Government signed with France a formal treaty ceding the district between the Cavalla and San Pedro rivers. No good ground appears to question the freedom of the contracting parties to negotiate on the subject." Upon the arrival of Bishop Ferguson it was found that the foregoing statement did not accord precisely with the facts, as he says that the French claim was not by any means regarded as a closed matter in Liberia. The form of treaty having been laid before the senate of Liberia for ratification its consideration was postponed until the next session in order that the will of the people might be learned. Bishop Ferguson in a letter from Washington dated September 7th says that with others he had had an interview with Secretary Gresham, and "after getting a pretty clear understanding of it from us he took us to a lawyer whose business it is to examine such matters and to get them into shape." In a postscript he adds: "Having now succeeded in getting the government to take the French question into consideration, we have done all in our power in that direction whatever may be the issue." The Bishop has some thought of returning by way of Paris and representing the matter to the authorities of the French Government.

THE MISSIONARY COUNCIL CHANGED TO CHICAGO.

THE Missionary Council, which was appointed to meet in San Francisco, October 22d, has been changed to Chicago, where it will meet in St. James' Church, October 22d.

Many prominent persons, who early in the season expected to go to the Council in San Francisco, found it impossible to go so far from home in these disturbed times, and to others the cost of the journey was a serious obstacle in view of the threatened hard times ahead. The Council, which at one time was likely to be well attended, was now, owing to the financial panic, sure to be a

39　1893 年 10 月号　理事会議事録要約。1893 年 9 月 12 日火曜日の会議。359-360 頁。
訳出　360 頁 13 行目～17 行目。

日本の常置委員会とティング師の書簡のなかで、ふたりの有能な建築士から現在の建物が非難されていることから、東京の立教学校の新しい諸建物が早急に必要であることが繰り返し力説された。少なくとも 50,000 ドルが、適当な土地の一区画を確保し、早急に必要な諸建築を行うために必要となるだろうと見積られた。

LIST OF TOPICS (Continued).

Domestic Missions.
Foreign Missions.
The Church's Mission to Indians.
The Church's Mission to Colored People.
Missions in Cities.
Missions in Rural Districts.
The Episcopate and Missions.
The Cathedral and Missions.
The Prayer Book and Missions.
Education and Missions.
Money and Missions.
Parochial Clergy and Missions.
Laymen and Missions.
Women and Missions.
Children and Missions.
The Church's Past and Future in the United States.

OUR FOREIGN MISSIONS.

THE feature of chief interest in our Foreign Missions during the last fiscal year was the election and consecration of Bishops to fill the vacancies in the China mission occasioned by the death of Bishop Boone, and in the Japan mission occasioned by the resignation of Bishop Williams. The Bishops who were chosen—Bishop F. R. Graves for China and Bishop John McKim for Japan—had served long on the missionary staff in the fields for which they were chosen, and have the great advantages of knowing the field and the people to whom they are commissioned and familiarity with their language and customs. Moreover, they enjoyed the esteem and affection of all their fellow-workers, and their selection was received with unanimous approval in the missions where they are well known.

The Bishops-elect came at once to the United States, and the consecration service, which took place in St. Thomas' Church, New York, June 14th, although in the dull summer season and with very short notice, was attended by a large congregation. The Bishops felt it to be imperative that they should reach their respective fields without delay, so as to take up the work and set it in order as soon as possible. It would no doubt have been of great advantage if they could have remained for the Missionary Council and also have appeared in behalf of their work before diocesan and local missionary gatherings and in congregations in different parts of the country. They would gladly have tarried for such service had it not been that the paramount duty seemed to be to go at once to their missions.

It is a source of sincere gratification that both these important positions have been acceptably filled. Bishop McKim is fortunate in having Bishop Williams still in the field, where his ripe experience will be invaluable. He is anxious to reinforce his mission with new workers, and the necessity for a new building for St. Paul's School in Tokyo is one of the immediate wants.

Bishop Graves was accompanied on his return to China by the Rev. F. L.

H. Pott and Mrs. Pott and also by three lady workers—Miss Starr, who is appointed a teacher in St. John's College, and her sister and mother, who go as volunteer workers at their own charges. The Rev. Mr. Pott's efforts to raise money for the new buildings for St. John's College were successful to a very large degree, and he returned to his work greatly cheered. Bishop Graves feels very strongly the need of more missionaries. The Rev. Herbert Sowerby, who was injured in the riots at I-chang two years ago, has suffered so much from the nervous shock that it is deemed advisable for him to give up his work, and his place will now be vacant.

A feeling of uncertainty will exist in China so long as the tension over the treatment of the Chinese in this country continues, and there must be liability to outbreaks there. It is greatly to be desired that our government should reach a just conclusion in regard to the Chinese in America, and adopt a policy which will be acceptable to the Chinese Government and commend itself to the Christian conscience. The Board of Managers has appointed a committee with power to take such action as may be deemed expedient in conference with like committees from other missionary societies. The House of Bishops, in March last, appointed a committee of its members to proceed to Washington and confer with the President and other officials upon the subject of the Geary Registration Law. Meanwhile, Christian people should abate nothing, but rather increase their zeal in behalf of China to impart to the people of that land the Gospel of Christ.

The African mission has been disturbed during the past year by the outbreak of rebellion against the Liberian Government among the native tribes about Cape Palmas. At last advices it appeared as though the rebellion was nearly over and peace would soon be restored. Bishop Ferguson arrived in New York in August, the first time that he has been out of his mission since he returned to it eight years ago as Bishop. The Bishop's arrival was too late for him to attend the African congress in Chicago, before which he expected to read a paper on the future of Liberia. He has visited Washington and had an audience with the President and Secretary of State in behalf of the people of Liberia to ask the Government of the United States to intervene for the protection of Liberia against the aggressions of the French Government upon the territory which belongs to Liberia. The Bishop is expecting to attend the Missionary Council in Chicago and to return to Liberia during the autumn, meanwhile filling engagements to speak in churches and missionary meetings.

OUR DOMESTIC MISSIONS.

THE past fiscal year was without precedent in the history of the Church in the number of Missionary Bishops chosen and consecrated for the Domestic field. The consecration of the Bishops-elect took place as follows: Bishop Wells, for the Missionary Jurisdiction of Spokane, in Trinity Church, New Haven, Connecticut, December 16th, 1892; Bishop Gray, for Southern Florida, in the Church of the Advent, Nashville, Tennessee, December 29th, 1892; Bishop Brooke, for Oklahoma, in Grace Cathedral, Topeka, Kansas, January 6th, 1893; Bishop Barker, for Western Colorado, in St. Paul's Church, Duluth, Minnesota, January 25th, 1893.

40　1893 年 10 月号　論説。私たちの海外ミッション。362-363 頁。
訳出　362 頁下から 17 行目～下から 12 行目。362 頁下から 6 行目～下から 2 行目。

被選主教たち〔グレイヴズとマキム〕はすぐさま米国に来訪した。そして、うだるような夏の季節のなかで、かつ突然の知らせであったが、〔1893 年〕6 月 14 日にニューヨークの聖トマス教会で行われた聖別礼拝には、大会衆が参加した。主教たち〔グレイヴズとマキム〕は、できるだけ早く仕事にとりかかり、それを正常な状態にするために、遅滞なくそれぞれの任地に到着することが不可欠であると感じていた。

―略―

これら重要な地位の両者が満足をもって満たされているのは、心から喜ばしいと感じる要因である。マキム主教は、依然としてウィリアムズ主教（注 1）が任地にいるという点で恵まれている。そこでの彼〔ウィリアムズ主教〕の円熟した経験は計り知れないだろう。彼は自らのミッションを新しい従事者たちをもってして補強したいと望んでいる。そして東京にある立教学校のための新しい建物に対する必要性は、早急に求められていることのひとつである。

（注 1）ウィリアムズは第 2 代中国・日本伝道主教に聖別された 1866（慶應 2）年から帰米していなかった。1889（明治 22）年に江戸（日本）伝道主教を辞任したのちも、後任主教の着任が難航したため、マキムが東京伝道主教に聖別されて 1893（明治 26）年 9 月に日本に戻るまで、ウィリアムズは日本から離れられなかったのである。ウィリアムズは 27 年ぶりの帰国のため、蒸気船オセアニック号（"Oceanic"）で横浜を 1893 年 11 月 27 日に出港し、サンフランシスコに同年 12 月 13 日に到着、故郷ヴァージニア州リッチモンドに 12 月 21 日に戻った（SM 誌 1894 年 1 月号、19 頁）が、その帰航途中に、最後の家族であった弟ロバート・ウィリアムズが他界したのであった（ガーディナー 1893 年 12 月 26 日付書簡）。帰米 1 年後、ウィリアムズは 1894（明治 27）年 11 月 26 日にワシントン D・C を発ち、サンフランシスコから蒸気船オセアニック号で出航し、12 月 24 日に日本に帰還、マキムはウィリアムズが無事クリスマスに東京に到着したと報告した（SM 誌 1895 年 2 月号、53 頁）。

THE

SPIRIT OF MISSIONS.

Vol. LVIII. DECEMBER, A. D. 1893. No. 12.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 14TH, 1893.

——THE following elected members were present: The Right Rev. Drs. Doan (Vice-President, in the chair), Whitaker, Lyman, Dudley, Scarborough, Starkey and Worthington; the Rev. Drs. Hoffman, McVickar, Eccleston, Satterlee, Applegate and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, Anstice and Christian; and Messrs. Low, King, Mills, Whitlock and Chauncey. Of the *ex-officio* members the Right Rev. Drs. Talbot, Leonard and Lawrence were present.

——The Proceedings of the Missionary Council held in Chicago October 22d–25th, were submitted and the resolutions of permanent force were read. In connection with this the Board appointed a special committee for the consideration of and report upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church. The resolution of the Missionary Council requesting the Board to inquire whether and by what means the real sum total of the missionary offerings of the whole Church may be published was brought under consideration. The conclusion was informally reached that this could only be reliably done through the triennial report on the state of the Church made to the General Convention. The resolution requesting the Board to appoint a committee to co-operate with the trustees of the Prayer Book Distribution Society with a view to the publication of the Book of Common Prayer at a price approximating cost being under discussion, the matter was laid over.

——Upon the nomination of the Commission on Work among the Colored People the Rev. Beverly D. Tucker and the Rev. Dr. Alex. Mackay-Smith were appointed to membership therein, to fill the vacancies caused by the consecration of the Rev. Drs. Capers and Cheshire to the Episcopate.

——Communications were received from seven of the Bishops having Domestic missionary work under their care, and the appointments, etc., made by them were formally approved.

——Important letters were received from the Right Rev. Drs. Graves and McKim, and the report of a conference about affairs in his jurisdiction with the Right Rev. Dr. Ferguson was presented. A number of letters were also at hand from missionaries in China and Japan. Bishop Graves and Bishop McKim are each pressing for additional appointments; several of these to fill existing vacancies. For China, three young clergymen should be sent out at once, one of whom should be a married man, and a lady teacher for the Jane Bohlen School at Wuchang. For this last position an application is in hand. The Bishop says that unless he has more workers he cannot keep all our present stations open, and asks that an appeal be made in the Church papers for these workers.

For Japan, besides the two clergymen who offered themselves to Bishop McKim while in this country, others are volunteering and are needed. In the present financial condition of the Society it is impracticable for the Board to make more appointments unless they are especially provided for by extra contributions for the purpose. Bishop Graves begs that the "present financial embarrassment may not be allowed to obscure this question." Bishop Graves will reside at Hankow and himself instruct the theological students in that part of the jurisdiction. Mr. Partridge takes charge of the stations at Wuchang, including the Bishop Boone Memorial School, but pending the arrival of a married clergyman and a lady teacher the announcement is made with regret that the Jane Bohlen School for girls is temporarily closed. The preliminary arrangements are progressing with a view to the speedy erection of the new St. John's College buildings. The English name of St. Paul's School, Tokyo, has been changed to St. Paul's College "in order that the members of the home Church may understand better what its purpose and work are." Those in charge "are straining every nerve to give the students an education which, although not identical with that given in an American college, shall not be inferior to it." Land has been bought and more ground was about to be acquired for the erection of new buildings for this institution, the old structure having been condemned. These purchases have been made from money given especially for the purpose. Much more is needed for the building.

——The draft of the Advent and Epiphany Appeal was presented. The Appeal was accepted, and ordered to be published to the Church.

——Information was at hand that the contractor for building the Church Missions House would be able to deliver the completed building, according to contract, on the first day of December, but that he advised a delay of twenty days in the finishing of the lower floors, as he considered it would be better for the structure that a little more time should be allowed for the drying of the walls.

REPORT ON THE BOARD OF MANAGERS' REPORT.

THE following is the report on the Board of Managers' Report for 1892–93, which was presented to the late Missionary Council in Chicago by the Bishop of Missouri, chairman of the special committee. The resolutions appended were adopted:

Your committee to whom was referred the Report of the Board of Managers to the Missionary Council, said report being accompanied by the Annual Reports on Domestic Missions, and on Foreign Missions, the Report of the Treasurer, the Report on Trust Funds, and the Reports of the several recognized Auxiliaries, as the Woman's Auxiliary, the American Church Missionary Society, and the Society for Promoting Christianity among the Jews, confess themselves embarrassed.

Reports of the past, information about the present, plans and methods for the future crowd themselves upon the attention of this Missionary Council. The details of unceasing work wrought under the supervision of the Board of Managers are extensive and important. Your committee would take pleasure in emphasizing many a one of these details; but were they to indulge their inclination they fear the emphasis might be a protracted shouting, neither timely nor helpful. Instead, they ask to be allowed a word of exhortation. That word is this: That the members of the Council will take pains to read the documents alluded to, which are submitted to them in print, and reading, will jot down some notes upon them. May your committee be permitted to suggest some such notes?

I. That it is evident that the Board of Managers is aiming with painstaking fidelity to discharge the important trust imposed upon it by the Church. A scrutiny of the printed documents will satisfy the examiner that the Board tries to assign its work and appropriations along lines that are wise and right and just. Quite a universal complaint is read or heard that apportionments unfit or unfair are made to particular localities.

41　1893 年 12 月号　理事会議事録要約。1893 年 11 月 14 日火曜日の会議。439-440 頁。
訳出　440 頁 11 行目～19 行目。

“本国の教会の会員たちがその目的と活動が何であるかをよりよく理解できるように”、東京のセント・ポールズ・スクールという英語名は、セント・ポールズ・カレッジへと改称されている。当校を担う者たちは、“アメリカン・カレッジで施されるものと同じではないが、それに引けをとらない教育を生徒たちに施すために全力を投じている。”旧い構築物は不適と指摘されているために、土地が購入されており、そしてこの学校のための新しい建物の建設を求めて、さらに土地が取得されようとしていた。これらの購入は、特にこの目的のために提供された資金によって賄われている。建物には、さらに多くが求められる。

JAPAN.

A LETTER FROM MR. DOOMAN.

THE Rev. Isaac Dooman, writing from Ueno, in the province of Iga, one of the out-stations in his care, says: "Amongst the sixty-eight provinces into which Japan is divided Iga is the smallest but one. Situated in the interior and surrounded by mountains it has not played an important part in the history of the country, although its *daimio* (the feudal lord) was one of the leading *daimios* in point of rank and annual allowance. Feudalism, whatever its evils, prevented the centralization of power or wealth in any one locality. It kept the general condition of the country in an even balance. Since its abolition, however, the struggle for existence has changed the whole outside aspect of the country. The lower grade of the military class (*shizaku*) has almost entirely sunk into ignorance and poverty, while the members of the higher grade of the military (*kazaku*), almost without exception, live in Tokyo, leading a life of ease and luxury—the interest of the money which they received from the government after the restoration putting them beyond the reach of poverty.

"The fall of the soldier, however, has resulted in the rise of the merchant. Following the religious thought of India, Japan has borrowed also the Indian caste, although in a transformed shape. The merchant class during the feudal era was almost like a plaything in the hands of the military. I have heard from reliable sources that very often a *shizaku* having bought a new sword would try it upon some member of the lower classes, to see whether it would cut well or not. What a change is there now! 'Those whom I considered like my dogs' (meaning merchants), said to me an old *samurai* whom I employed last winter, 'to them I must go now and bow my head.'

"Feudalism, as I have said above, though it had many evil features, had many good qualities also, and one of these was its natural tendency to keep the whole country in an even balance. As it was abolished not more than a quarter of a century ago its ruins even at the present day, though rapidly decaying, give the observer a pretty good idea of its ancient glory. The *shizaku*, it is true, has fallen from his former position and glory; but his mature training, chivalrous spirit, and noble nature can be clearly seen under his rags. The castle towns scattered all over the country even in their ruins fill the traveller with admiration. To-day, however, the spirit of centralization draws the wealth of the country, whether in men or in money, by a thousand channels into a few fixed localities like Osaka, Tokyo, or Yokohama. The accumulation of wealth in a few principal cities cannot be accomplished but by the impoverishment of the rest of the country.

"Iga, being a small province and having no sea outlet, naturally will be crushed by the stronger ones. Even governmentally it is now dependent upon its neighbor, the province of Ise, which is one of the oldest in Japan. The city of Ueno, also, I hear, has greatly deteriorated. The castle has been converted into a hotel, where I am writing this letter; the *daimio's* palace and the residences of all his attendants and *samurai* have been mostly abandoned and their occupants scattered all over the land. It will take quite a long time for Japan to pass completely through the trying ordeal of transformation. Those who have studied deeply the history of the transitional period of Europe from feudalism into modern civilization well know the travail and throes through which it has passed, and in Japan this transition cannot be an exception to the universal law, even though the Japanese be an exceptionally bright people. 'Europe,' said a Japanese student not long ago, 'progresses as if travelling upon a horse, America in a railway-train, but Japan alone in the whole world is progressing with the rapidity of electricity.' How far this student was right in such a sweeping judgment it is hard for us to say. That the present rate of progress which Japan is making is extremely fast cannot be doubted even by the most careless observer; still Japan has many problems to solve, and many steep places to ascend before it reaches the height of its goal. It is here that Christianity can infuse its benignant influence into the whole life and constitution of the country. It is during this transition that the Church must gather together all its powers in order to make its influence felt, and stamp its image upon the character of the new Japan.

"In closing let me say a few words about St. Paul's College, Tokyo. As the whole Church knows, the buildings have been

condemned as unsafe; it is a good opportunity now to build something worthy the Church, and which will reflect honor upon its name. St. Paul's must be made the source and bulwark of our strength and life. It will be impossible for us to stamp our individuality upon this intensely bright and intellectual race without a first-rate intellectual institution. The Japanese does not know anything about the historic Church. He has to be trained to his new surroundings. Cannot Churchmen, whom God has blessed, come to our help, and make St. Paul's College a great instrument, in the providence of God, for the speedy education of young men of this country in Christian life and truth?"

THE LADIES' INSTITUTE AT OSAKA.

Miss Leila Bull, writing of the Ladies' Institute, of which she has charge, says: "We have had the same number of members of the Institute this year as last year, namely forty. Mr. Mori and I were fearful that our numbers would fall below those of last year, but after our first graduating exercises, we had an unusually large number of new pupils enter. While the school has not grown in numbers, it is constantly being improved in the quality of the instruction, and the pupils are nearly all regular in attendance and interested and earnest in their work. It became necessary, in order to meet the demands of the 'conservative reaction,' to add to our advantages some of the Japanese accomplishments, such as the arrangement of flowers, the 'ceremonial tea,' and lessons on the *koto* or Japanese harp. We also have an opportunity to secure, for next year, the services of a superior teacher, who is a most zealous member of our Church, but who, as he has a large family dependent upon him, cannot afford to take a position in the Institute at the low salary which Mr. Mori has persuaded the other teachers to work for.

"There have been two notable events at the Institute during the school year. The first in importance was our first graduation exercises, when two young ladies, Miss Shu Kitazato and Miss Aya Shioji, finished the course of study and received the honors of the Institute. These young ladies are both earnest Christians, and members of St. John's Church and its women's society, and have been efficient officers in the management of the orphanage for the past three years. They honor the Institute by their superior Christian characters and their acquirements, as much as the Institute has honored them by the bestowal of its diploma. To have graduated two such women, to have prepared them to work for their countrywomen, seems to me to repay all that the Institute has cost. Miss Kitazato is now the wife of a native pastor. I have already written of her Bible-class. She is also teaching mathematics in the mission school for girls in her new home. She is remarkable for strength of character, humility of heart, and consecration of life, and if God spares her to work she will influence many lives for Christ. I can speak of Miss Shioji, also, in the highest terms of praise, and am thankful that we are so fortunate as to be able to keep her in the school as a teacher.

"The other notable event, to which I referred above, was one which gave Mr. Mori and myself great anxiety. It was the sale of the premises occupied by the school to an unprincipled man, who tried to raise the rent to an exorbitant figure and to strip the premises of everything which could be removed, such as the metal rain-troughs, the tiles from the roof, and the doors and sliding partitions from the inside of the house. Mr. Mori secured the school from interruption by buying the inside articles, and, discovering that the man had bought on bond and mortgage, informed the former owner, who is a rich old man in a neighboring town, of the injury being done to the premises. The result was a long and weary lawsuit between the former and new owners, then a sale of the premises to satisfy the mortgage, and when, at last, the place was safely in the hands of the old owner again, we felt truly thankful. If we had been obliged to remove, as we feared we should, we should have lost all our improvements in making the building suitable for the use of the school, and in making accommodations for the few boarders whom we have been able to take. This experience and our great desire to make more adequate provision for boarding pupils, leads Mr. Mori and myself to pray most earnestly that in some way these premises may be secured for the mission."

MR. JEFFERYS'S RECENT WORK.

The Rev. H. F. Jefferys writes from Kagoshima October 21st last as follows: "I have had a very pleasant vacation in Bishop McKim's summer residence, in Katsuoji, within easy reach of the work assigned me by the Bishop-elect and the Standing Committee in the churches and preaching-places in and around Osaka. Notwithstanding the severe heat, which proved too much on one Sunday for the native Deacon, the attendance at the churches and their general spiritual life seemed to be quite as good if not better than I had noticed in the spring and early summer of last year.

"I was particularly interested in the Fukushima Himmin Gakko preaching-place, for I had watched its growth almost from its inception. It has grown from nine little pupils to over thirty. I was very much struck with the bright and sweet faces of the children. I am sorry that the 'father' of the school, Mr. Hayashi (Forest) was so ill that he had to be taken to the hospital.

"One evening, after my address at the Fukushima preaching-place, a man remained after the audience had been dismissed and asked for further instruction. We gave him McKim's Catechism and other reading matter, and arranged for his further instruction.

"At the Shin-machi preaching-place, after service and preaching, I met again a young man who had attended our services in Miss Bull's house in Katsuoji. This young man had been in America, and, therefore, knew some English. I lent him 'Reasons for Busy People,' etc. He said on returning it to me that he had not found it too hard for him to read, and that he found it interesting. This young man I could not quite understand. He is the first layman whom I have met having any knowledge of the English language and western civilization, who still retains any interest in Buddhism. I more than half suspect him of some connection with the cult of a material nature. Quite a number of the priests came to the services at Miss Bull's in Katsuoji and seemed pleased to receive loans and gifts of McKim's Catechisms and of New Testaments. They also manifested great interest in my explanations of a roll of pictures of the life of our Lord which the Rev. Mr. Page had given me last year, and which has proved very useful in many places. If I only had a dark lantern and views I could have a preaching-service well attended any evening of the week almost anywhere.

"I was most interested in the Dempo preaching-place, partly because I helped to found it last year, but more because of four converts from that place who have since been baptized, and four more now who await Baptism. This place, like the Tukushima station, was founded upon a school; not a school for poor children this time, but a night-school for factory boys working in the cotton-spinning mills. The mill girls get only eight and one-fourth cents a day, but the men are paid more munificently, receiving twice that amount. Very good workmen sometimes are allowed as much as nineteen cents a day. The mills run night and day. On Sundays there is an intermission of four hours in the afternoon. The mill boys who work on the day shift are glad to steal a few hours from their sleep to study English. A former student of the Keiyogijuku, named Takahashi (Highbridge), founded the school under the patronage of Mr. McKim. The regulations of the Japanese Government were complied with in every particular, and a row of nails near the ceiling held a long list of wooden tags on which the names of the students were written in large, square, clear Chinese characters. The teacher, Takahashi, was the more interesting to me from the fact that he had been baptized by my friend and predecessor in the Keiyogijuku, the Rev. Arthur Lloyd, in the Church of the Good Hope, which he had founded in Tokyo. I was permitted to give this night-school instruction in both the English language and in the Christian faith last year.

"The success of this small school with (say) twenty students in one of the outlying and not densely populated districts is a straw that shows which way the wind might blow, had the Church similar classes in other parts of the city—especially near the business centres. Miss Lovell's success in securing the baptism of several of my former students in the commercial school is another straw. Large and expensive buildings are not necessary; schools under the control of foreigners are not necessary; but help in teaching, sympathy and love, and a patience equal to, if not greater than, that of Job, are necessary."

42　1894年1月号　海外ミッション。日本。ドゥーマン氏からの書簡。22-24頁。

訳出　22頁左1行目～左3行目。22頁右下から3行目～23頁左17行目。

アイザック・ドゥーマン師は、自らが担当する地方ステーションのひとつである伊賀地方の上野からの書簡で述べている。

―略―

“締めくくりに、東京の立教学校について私に少し言わせてください。教会全体が周知しているように、建物は安全ではないと非難されています。今、教会に相応しく、そしてその名に栄誉を反映するような何か〔建物〕を建てる素晴らしい好機です。立教は私たちの力と生命の源であり塁壁とされなければなりません。一流の知的な学校なくして、この極めて利発で知的な人種に私たちの個性を刻むのは不可能でしょう。日本人は歴史的に重要な教会について、なんら知りません。彼は、新たな環境に対して訓練されなければなりません。神が祝福した教会人たちが私たちの手助けに来て、そして、神の導きにおいて立教学校を、キリスト教徒の生活と真理のなかでこの国の青年たちをすみやかに教育するための偉大なる手段にすることはできないのでしょうか。”

SUMMARY.

For Missions to White People, as by foregoing table		$137,885 10
For Missions to Indians, " " "		44,895 00
For Missions to Colored People:		
As by foregoing table	$48,990 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
For Salary of General Agent	2,500 00	
For Travelling Expenses of General Agent	800 00	
Further appropriation, if sufficient be received	5,310 00	
Appropriated by the Commission on Work among Colored People		59,300 00*
For Missionary to Chinese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,800 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		16,500 00
		$263,880 10

*** The Board has appropriated for this fiscal year the sum of $40,000 for the work among the Colored People, to be paid out of general funds, in addition to all designated contributions and "Specials" for the said work.**

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1893, to September 1st, 1894:

For the Mission School in Greece	$3,300 00
For the Mission in Africa	36,154 40
For the Mission in China	56,028 66
For the Mission in Japan	71,882 39
For Missions in the Haitien Church	7,180 00
For the support and travelling expenses of the Rev. Mr. Forrester in Mexico, from date of appointment to September 1st (less cash on hand)	1,172 25
For aid to disabled Missionaries and the widows and orphans of Missionaries	4,162 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	16,500 00
	$195,379 70

Arrearage Fiscal Year, 1892-93. Domestic **17,869 32**
Foreign **10,517 62**

Total amount required between Sept. 1st, 1893, and Sept. 1st, 1894 ...$486,046 74

NEEDS FOR BUILDING PURPOSES.

Besides the appropriations for the current expenses of the several Foreign missions the following projects for buildings, etc., have received the formal approval of the Board of Managers, and contributions, in considerable sums, are invited toward these amounts.

The Bishop's House, Monrovia, West Africa	$ 3,689 00
The new building at Cape Mount	2,500 00
To complete and furnish Epiphany Hall, Cuttington	3,000 00
For rebuilding and equipping St. John's College, Shanghai, China (balance)	5,000 00
The new Church at Hankow, China (balance)	8,400 00
For St. Paul's College, Tokyo, Japan, ground, buildings and apparatus	46,000 00
For the new building for St. Agnes' School at Kyoto	13,000 00
For Church, Parish House and dwelling at Kyoto (balance)	13,200 00
For Mission Dwelling at Mayebashi	1,800 00
For new church building for the Rev. Mr. Tai, Tokyo (balance)	2,750 00
For rebuilding Church at Port-au-Prince, Haiti	6,000 00

43　1894 年 1 月号　海外ミッション予算額。建物目的の諸要求。36 頁。
訳出　36 頁 23 行目～33 行目。36 頁下から 6 行目。

海外ミッション予算額
1893 年 9 月 1 日から 1894 年 9 月 1 日の今期事業年度の
内外伝道協会理事会

ギリシアのミッション・スクール	2,800 ドル 00 セント
アフリカ・ミッション	36,154 ドル 40 セント
中国ミッション	56,028 ドル 66 セント
日本ミッション	71,882 ドル 39 セント
ハイチの教会の諸ミッション	7,180 ドル 00 セント
任命日から 9 月 1 日までのメキシコのフォレスター師の支援と旅費（手元にある現金はわずか）	1,172 ドル 25 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	4,162 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	16,500 ドル 00 セント
	195,879 ドル 70 セント

建物目的の諸要求
日本、東京の立教学校、敷地、諸建物と諸装置・・・46,000 ドル 00 セント

THE
SPIRIT OF MISSIONS.

Vol. LIX. FEBRUARY, A. D. 1894. No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 9TH, 1894.

——THE first meeting in the Church Missions House was held on Tuesday, January 9th. The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Scarborough, Worthington and Vincent; the Rev. Drs. Smith, Satterlee, Shipman, Huntington, Applegate, Brown and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert and Anstice; and Messrs. Vanderbilt, Low, Mills, Cutting, Whitlock, Chauncey, Marvin and Morgan. The Right Rev. Drs. Wm. A. Leonard and Wells, *ex officio* members, were also in attendance.

——Immediately upon organization a communication was submitted from the Rev. M. M. Marshall, president of the standing committee of the Diocese of North Carolina, announcing the death, at his home in Raleigh, on the morning of December 13th, of the Right Rev. Dr. Theodore B. Lyman, who was an elected member of the Board. The Right Rev. Dr. Vincent, the Rev. Dr. Shipman and Mr. Mills, a committee appointed for the purpose, before the close of the meeting, presented the following resolutions, which were adopted by a rising vote:

"*Resolved:* That this Board has heard with sorrow the communication informing it of the death of the Right Rev. Theodore Benedict Lyman, D.D., LL.D., Bishop of North Carolina, on December 13th last, and that it desires to place on record its grateful recognition of his long and faithful membership of this Board, of his lively interest in its proceedings, and of the special services which he has rendered the missionary cause. He was perhaps the most diligent in attendance on its meetings of all members of this Board living at a like distance. At the advanced age of nearly eighty, he attended the recent Missionary Council in Chicago. His recommendation to the Council of a 'United Monthly Mission Service' met with an enthusiastic response in the hearts of all present and was unanimously adopted. If the Church at large would as unanimously act upon this recommendation of the late Bishop of North Carolina it would prove to be one of the most stimulating and powerful agencies for good in our missionary work.

"*Resolved:* That this Board tenders its respectful and sincere sympathy to the afflicted family of the deceased Bishop.

"*Resolved:* That these resolutions be spread upon the minutes of this meeting, and that the Secretary be instructed to send a copy to the afflicted family and also copies to the Church papers for publication."

——The Right Rev. Dr. Williams, Presiding Bishop, renominated the Rev. Henry Forrester for the position which he now holds in the Church work in Mexico, for one year from date of his reappointment. Whereupon it was

"*Resolved:* That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for a second year shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this

Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico."

——A statement was presented from the Presiding Bishop in response to the action of the Board at the previous meeting, showing that it was impracticable, in his judgment, either to call the House of Bishops together for an election of a Bishop for Alaska or for him to put a Bishop in charge of the work, since the objection would immediately be raised that as there had never been a Bishop in the jurisdiction there could be no vacancy.

——Seven of the Domestic Bishops having missionary work under their jurisdiction communicated to the Board their action with regard to the appointment of missionaries and their stations and stipends, and their requests were formally approved.

——Letters were submitted from the Right Rev. Drs. Holly, Ferguson, McKim and Graves. Bishop Ferguson's last letter was written on shipboard and mailed at the Canary islands. He was expecting to reach Monrovia December 29th. He explains at length why he was unable to accept the Board's invitation to remain longer in the United States at this time, and promises to come more frequently. He has established his family at Monrovia, where he will reside a part of each year. The Bishop of Tokyo conveyed the information that he had bought two additional lots for St. Paul's College (containing about five-eighths of an acre) at a cost of $2,098. He is relying upon prompt contributions for the rebuilding of the college, which, it will be remembered, has become immediately necessary as the old buildings have been condemned. From Bishop Graves word was received that the building contract has been made for the erection of a new Christ's Hospital for Men at Wuchang on a lot of ground to the south of the Elizabeth Bunn Memorial Hospital for Women and Children. The Bishop makes an appeal for $500 to rebuild on the lot at Fukai, Wuchang, the native mission houses behind the chapel, which were razed last summer because they were unsafe. This is the station where the principal evangelistic work at Wuchang is done, and the new buildings are required for use as a dispensary and day-school. He also sends an appeal for $1,000 for the erection of a chapel in that part of Hankow where the Rev. S. C. Hwang's work is located, which is published beyond.

——With regard to the Church Missions House, a committee reported fixing the rates of rental for the different portions of the building not to be occupied by the Society.

——By resolution the General Secretary was authorized and requested on behalf of the Board to address a letter to the American Bible Society expressing its appreciation of the pleasant relations so long existing between the two societies and the constant courtesy that has been extended to this Society and its officers during a period of forty years.

DEDICATION OF THE CHURCH MISSIONS HOUSE.

We entered the Church Missions House on New Year's Day, and the feast of dedication fell on January 25th, the day on which the Church celebrates the conversion of the great Apostle to the Gentiles. In the morning of that day at 9 o'clock we gathered, for the first time in our new missionary home, at the Table of the Lord to commemorate His infinite sacrifice for the sins of the whole world, and to feed upon the sacred emblems of His love for us and for all mankind. It was a great privilege to have with us the Bishop of Albany, the Vice-President of the Board of Managers, and a number of the friends of missions, who had learned that the service was to be held at that hour. That Holy Communion was the beginning of our formal entrance upon the possession of our rooms in the Church Missions House.

44　1894 年 2 月号　理事会議事録要約。1894 年 1 月 9 日火曜日の会議。43-44 頁。

訳出　44 頁 12 行目～13 行目。44 頁 18 行目～21 行目。

博士ホーリー主教、博士ファーガソン主教、博士マキム主教、博士グレイヴズ主教からの書簡が提出された。

―略―

東京主教は、2,098 ドルの費用で立教学校のために（1 エーカーの約 8 分の 5 を含んでいる）追加の用地を 2 箇所購入した、との情報を伝えた。彼は、そのカレッジ再建のための迅速な寄付を頼りにしている。なぜならば、思いだされるように、その古い校舎は危険であると非難され、早急な必要性が生じたからである。

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.* .....

MR. TYNG'S VISIT TO THIS COUNTRY.

THE Rev. T. S. Tyng has lately come to this country from Japan for the purpose of endeavoring to raise sufficient money to erect one or more buildings for St. Paul's College, Tokyo. In a letter written on board the steamer "City of Peking," on his way hither, Mr. Tyng says: "It is indisputable that the time is an exceedingly bad one to attempt to raise money in, and I have no overweening estimate of my own powers in this line; but the truth is that the situation in Japan was quite unbearable. Valuable teachers, whose places it would be impossible to fill, and students upon whom must depend in no small degree the future of the Japanese Church, are meeting day by day in a building which by competent authority has been pronounced unfit to stand a severe earthquake, such as may come any day. If it should fall, being a brick building, the collapse would be more complete, and the loss of life much greater than would be the case with a frame building, and I, as president of the college, would be the person whom the public in Japan, at least, would hold chiefly responsible.

"Under these circumstances, the directors of the college urge me to go home and endeavor to raise the money for a new building. The principal members of the Church in Tokyo join in the request. The Bishop gives his sanction, so that there is no legal obstacle in the way. Suppose that under these circumstances I had refused to go, and the accident which we are dreading should occur, there would come upon the mission such a storm of public condemnation as would make its work almost impossible, at least for the time, and would do it injury, such as could never be repaired. This will sound like exaggeration to any one who does not know the Japanese character, and the present temper of the people, but I am sure that any unprejudiced person who has that knowledge will bear me out in it.

"I am expecting to stop at San Francisco, Omaha, Chicago, and perhaps Milwaukee and Cleveland, on my way to New York, where I am likely to arrive about the end of January."

A STATEMENT FROM MEMBERS OF THE JAPAN MISSION.

The Rev. Mr. Tyng, in the letter just quoted from, incloses the following translation:

STATEMENT AND APPEAL.

"TOKYO, JAPAN, December 22d, 1893.

"*From a number of the Christians connected with the American Episcopal Mission in Japan, to their Church Brethren in the United States:*

"We have heard that it is just now very difficult to raise money in the United States for mission work, and the Rev. Mr. Tyng has frequently excused himself from going for that purpose. But in spite of his unwillingness the condition of St. Paul's College obliges us to ask him to go.

"We, therefore, servants of Jesus Christ in Japan connected with the American Episcopal Mission, send this letter to our brethren in America, by the hand of the Rev. T. S. Tyng.

"Although we are so widely separated from you by the great ocean that we cannot see you, yet, whenever we think of the supreme happiness we have received by hearing the Gospel, and when we think that our own empire will some day be brought

to receive the glorious salvation, we feel deeply impressed by your love and sympathy for us in carrying out the will of the Lord. We are yearning to express our deep-felt thanks to you all, and we send you greeting. May the blessing of the Lord be with you all.

"Our desire in this letter is to make it clearly known to you that Mr. Tyng does not go at the suggestion of a few persons, but at the earnest solicitation of the majority of the native clergy, catechists, and professors in Tokyo, if not that of all.

"There can be no question but that a good college is an important institution in all countries and at all times; but if there is a country where such an institution is especially needed, that country is Japan at the present time. All the schools in our own country, both public and private, not excepting the imperial university, are inclined to be anti-Christian. The spirit of unbelief and scepticism is overshadowing the face of the rising generation like a dark cloud. If we Christians do not encourage Christian education and inculcate worthy ideals and the Christian faith, rescuing the country from its various evils, the country will sink into total unbelief, and so again will be overwhelmed by the anti-Christian spirit.

"Under these circumstances you can well imagine that the difficulties of evangelistic work, with which missionaries and others have to contend, will be increased a thousand-fold; nay, our work may prove almost in vain. This is one reason why we feel the necessity of having a good college at the present day, founded on Christian principles. Moreover, such an institution is especially needed for raising up evangelistic workers. Our work depends, in a large measure, upon whether we have educated workers or not. If we teach theology to young men who have no general education, it is most certain that we shall not be able to get workers whose work will be successful here in Japan. It is necessary for us to give a young man the highest education before he begins to study theology. Thus it is no wonder that we deeply feel the necessity of having a good college; in short, it is not too much to say that the question whether Christianity will some day triumph in Japan, or not, will be determined by the fact whether there are good Christian colleges or not. Those who interest themselves even in the least degree to think of the evangelistic work in this country should spend their whole energy upon this subject of Christian teaching.

"The Congregationalists in Kyoto and the Presbyterians and Methodists in Tokyo each have a college, besides their theological schools, in which several hundred young men are being educated; but St. Paul's College is the only college connected with the work of the American Episcopal Mission—a work which you have constantly in mind—and it has not yet exerted any great influence in this community; but it is making rapid progress in all respects, having changed very much for the better in the last few years. So the college has begun to be noticed by the people and both foreigners and Japanese base great expectations on it. It may, perhaps, surpass your own expectations some day in manifesting the glory of God in the eastern sky, and thus become a felt power in the community and exercise a great influence in extending the Church.

"But the college building has been condemned as unsafe, and is beyond repair. As to the details, the Rev. Mr. Tyng will himself tell you.

"We, believing that the fortunes of the Church depend on those of the college, and desiring heartily that by God's grace a building will be given to this institution so as to further it in its work, lay before you our feelings, and thus appeal to your generosity.

"Brethren, we ask that you will give us your help, thinking of the body of Christians in this country, who are expecting most earnestly that the Rev. Mr. Tyng will bring good news from your country in behalf of the Church of God and His glory. Amen.

"Signers: The Rev. E. R. Woodman and T. Y. Negishi, Translators; K. Kawashima, Teacher in St. Paul's College; K. Seita, K. Oka, R. Totsuka, S. Kurihara, K. Otake, O. Matsuo, K. Mikami, S. Sato, Catechists; the Rev. Messrs. M. Tai, Y. Sugiura, and Y. Naide; T. Shimidzu, Principal of St. Margaret's School; T. Iwasa, Head-Master of St. Margaret's School; T. Saotome, Manager of St. Paul's College."

Another statement upon this subject has

also been received, signed by Messrs. T. Saotome and T. Kubota and the Rev. Y. E. Sugiura, as the advisory council of St. Paul's College; but, since it is of the same substance as the foregoing appeal, we do not publish it here.

ANCESTRAL WORSHIP IN CHINA.

CONFUCIUS enjoined the worship of ancestors and said "in reverential awe shown to one's father there is nothing greater than making him the correlate of Heaven" (God). Again he said: "The worship of parents is part of the duty of filial piety." The *Missionary Review* has an article on "Chinese Ancestral Worship" by an American missionary at Canton, in which occur the following important passages: "In every one of these tablets the survivors believe there reside the spirits of the ancestors, who are dependent upon them for food, raiment, every necessity and pleasure of life, as they were when they dwelt among them in visible presence. Still more fatal is the belief that every spirit is a sort of 'tutelary spirit,' a protector or destroyer, a benefactor or an avenger, one who blesses or curses, according to the generosity or neglect of the devotee. On account of this very element, so interwoven in the practice and the theory of the rite, it is impossible for a real Christianity to sanction or approve of it; to do so would be dangerous, to say the least, and probably disastrous to the cause of Christ.

"If there is any idolatry in China, it is found in ancestral worship; and the conference of Shanghai (1890) did no wiser thing than when it passed a resolution certifying that 'idolatry is an essential constituent of ancestral worship.' Some would say, Modify it. How modify it? Eradicate its bad features and retain only the good? Stripped of its idolatrous features, there would be nothing left to hold it together as a custom; for without this idea of a living, hearing, ever present, ever active spirit the whole structure would collapse, because there would be nothing left but sentiment. There would be no more in it to a native of China than there is in a game of baseball. Reward—long life, prosperity and happiness—is the passion that lies at the bottom of all his outward reverence and devotion—not native pride, not native glory. He makes a sort of insurance policy out of his belief, from which he expects both reward and protection, with a high-tariff plank against the introduction, into his little circle of existence, of sickness, and trouble, and adversity. Remove this feature and you remove the bottom out of the whole concern. The Rev. Y. K. Yen, a noted Chinese preacher, says: 'All Chinese worship is for selfishness. If these people did not think the gods could affect men's bodies, the temples would be deserted, and ancestral worship decline.'"

ANNOUNCEMENTS.

Japan.—The Rev. Theodosius S. Tyng, coming to the United States by direction of his Bishop, on special duty, which is explained in this number of the magazine, sailed from Yokohama, by steamer "City of Peking," December 24th last, reaching San Francisco January 13th and New York January 30th. Mr. Tyng's address is No. 29 Lafayette Place, New York.

—Prof. J. McD. Gardiner, wife and family, after vacation in the United States, during which Mr. Gardiner has rendered acceptable service in delivering illustrated lectures on Japan, and otherwise presenting the work of the mission in that country, left their home at Newton Centre, Massachusetts, on Tuesday, January 16th, expecting to sail from San Francisco on board the Pacific Mail steamer, "China," January 30th, for Yokohama.

FOREIGN MISSIONS AND HOME CALLS.

THE author of that successful little book, "Are Foreign Missions Doing any Good?" has written another under the title of "Foreign Missions and Home Calls." Of it the London *Church Missionary Intelligencer* says: "It will be gladly welcomed. Certainly it comes with unusually high testimony. A commendatory letter from the Bishop of Durham is printed in it, and also extracts from letters written to the author

45　1894 年 2 月号　海外ミッション。ティング氏のこの国への訪問。
56-58 頁。
訳出　56 頁左 1 行目～58 頁右 3 行目〔全文〕。

T・S・ティング師は、東京の立教学校に 1 棟またはそれ以上の建物を建てるのに十分な資金を調達する努めを目的として、最近、日本からこの国にやってきた。こちらに向かう途中の蒸気船“シティー・オブ・ペキン”号で書き記された書簡で、ティング氏は述べている（注 1)。“資金を調達しようと試みるには、時期が非常に悪いものであることは議論の余地がありません。そして、私は、この流れのなかで自らの実力に対して傲慢な評価はしていません。しかし、日本の状況が極めて耐え難いものであったのは事実です。かけがえのない優秀な教師たちや、日本の教会の将来が少なからず頼みにしなければならない生徒たちは、いつみまわれるかもしれない大地震に持ちこたえるには相応しくないと所轄官庁によって申し渡されている建物のなかで、毎日顔をあわせています。煉瓦造であるため、万が一それが崩れ落ちれば倒壊はより徹底したものとなり、生命の損失は木造家屋の場合よりもずっと甚大になるでしょう。そして少なくとも日本の公衆からみて、当校の校長として私がその第一の責任者となるでしょう。

“これらの諸状況のもとで、当校の理事たちは私に、本国に向かい、新しい建物のための資金調達に努めるよう強く勧めています。東京の教会の主要会員たちがその要請に加わっています。主教は裁可しています。そのため、行く手に法規上の障害はありません。これらの諸状況のもとで、私が〔本国へ〕出向くのを断った場合や、私たちが恐れている事態が起こった場合を考えてみましょう。〔そうなれば〕少なくともしばらくは、その活動をほぼ不可能するような、そして修復されえないほどそれを傷つけるような、大衆による非難の嵐がミッションを見舞うでしょう。日本人の特質や人々の現在の気質を知らない人には、これが誇張のように聞こえるでしょう。しかし、その知識を備えた偏見のない人々は、それに関して私に耳を傾けてくれると、私は信じています。

“私は、ニューヨークに向かう途中で、サンフランシスコ、オマハ、シカゴ、おそらくミルウォーキーとクリーブランドに立ち寄るつもりでいます。ニューヨークへは 1 月末ごろに到着することになるでしょう。”

日本ミッションの会員たちからの声明

ティング師は、つい先に引用した書簡のなかに次の翻訳を同封している。

声明と訴え

“1893 年 12 月 22 日、東京、日本。

“「日本の米国聖公会ミッションと関わりを持つ多くのキリスト教徒から、米国の教会同胞たちへ」

“私たちは、ミッション活動のために米国で資金を調達することが、まさにいま非常に困難であると耳にしました。それで、ティング氏は、その目的のために出かけるのを幾度となく辞退しました。しかし、彼が気が進まないとしているにもかかわらず、立教学校の状態は、私たちに、彼に出かけるよう求めることを余儀なくさせています。

“それゆえに、米国聖公会ミッションと関係をもつ、日本におけるイエス・キリストの奉仕者である私たちは、Ｔ・Ｓ・ティング師の手を通じてアメリカにいる同胞たちにこの書簡を送ります。

“大洋によってあなた方から相当遠く隔てられているので、私たちはあなた方に会うことはできませんが、福音を聞くことによって受ける至上の幸福を思うときはいつでも、そして私たちの帝国がいつの日か、輝かしい魂の救済を受け入れるようになるだろうと思うときに、神の意思を実行するに際しての、あなた方の我々に対する慈愛と共感に、深い感銘を受けます。私たちは、あなた方全員に深い感謝の念を表したいと心から思っています。そして、私たちは、あなた方に挨拶の言葉を送ります。神の恩恵があなた方全員とともにありますように。

“この書簡における私たちの望みは、ティング氏が、少数者の提案ではなく、全員というわけではないものの、東京の現地〔日本人〕聖職者、伝道師、教師たち大多数によるひたむきな懇請を受けて出向いたことを、あなたに明確に知らせることです。

“良質のカレッジは、世界中のどの国でも、そしていつであっても、重要な機関であることは、まさに疑問の余地がありません。しかし、こうした機関が特に必要とされる国がもしあるとすれば、その国は現時点では日本です。帝国大学も例外ではなく、公立も私立も、私たち自身の国の学校はすべて反キリスト教へ傾いています。不信心と無神論の精神が、暗雲のように若い世代の前に影を落としています。もしキリスト教徒である私たちが、様々

な害悪からその国を救うように、キリスト教教育を奨励して、価値ある理念やキリスト教信仰を植え付けるのでなければ、その国は完全な不信心に陥り、そうして、再び反キリスト教精神に制圧されるでしょう。

“これらの諸状況のもとでは、宣教師やその他の者たちが取り組まなければならない伝道活動の困難が、千倍に増やされるだろうと十分に想像できます。否、私たちの活動がほぼ無駄になるかもしれません。これが、私たちが今日、キリスト教主義に基づく良質のカレッジを持つ必要があると感じるひとつの理由です。さらに、こうした機関は伝道従事者たちを育て上げるのにとりわけ必要とされています。私たちの活動はその大半が、私たちが、教育を受けた働き手を抱えているか否かによります。もし私たちがなんら一般教育を受けていない青年に神学を教えるのであれば、ここ日本で成功を収めるであろう働き手を得られるはずがないのは、何よりも確かです。私たちに必要なのは、神学を学び始める前に、最高の教育を青年にほどこすことです。ですから、私たちが良質のカレッジを持つ必要を強く感じるのは、なんら不思議ではありません。要するに、キリスト教信仰がいつか日本で大いに繁栄する日が来るか否かという点は、良質のキリスト教カレッジがあるかないかの事実によって決まるだろうといっても過言ではないのです。この国での伝道活動について、ほんの少しでも考えてみることに自ら興味をおぼえる者は、全精力をこのキリスト教教育という課題に投じるべきです。

“京都の会衆派と東京の長老教会やメソジストたちは、何百名もの青年が教育を受けている何校かの神学校のほかに、カレッジ１校をそれぞれ持っています。しかし、立教学校は、米国聖公会ミッションの活動―あなた方が常に心に留めている活動―と関わりをもつ唯一のカレッジです。それはまだ、この地域社会になんら多大な影響を及ぼしていません。しかし、それは、ここ数年で良い方向へと大きく変化しながら、あらゆる面で急速に進歩しています。このように、当校〔立教学校〕は人々から注目され始めました。そして外国人と日本人の両方が大いなる期待をかけています。おそらく、立教学校はいつか東洋の空に神の栄光を示す際に、あなた方の期待を大きく上回り、そうして地域社会における確かな力となり、教会を拡張する際に大いなる影響力を及ぼすでしょう。

“しかし当校の建物は安全ではないと非難されており、そして修復は不可能です。詳細については、ティング氏が自らあなたに伝えるでしょう。

“教会の運命は当校の運命にかかっていると信じ、その活動を促進する

ように、この機関〔立教学校〕に神の慈愛により建物が与えられることを心から望んでいる私たちは、あなた方の前に私たちの気持ちを示し、そうしてあなた方の寛大さに訴えます。

“同胞たち、ティング師が神の教会と主の栄光のために、あなた方の国から朗報を携えてくるだろうと、何よりも熱心に期待しているこの国のキリスト教徒たちの団体のことを考えながら、あなた方が私たちに手を差し伸べてくれるのを私たちは望みます。アーメン。

“署名者。翻訳者のＥ・Ｒ・ウッドマン師とＴ・Ｙ・根岸。立教学校教師のＫ・河島（注2）。伝道師のＫ・清田（注3）、Ｋ・オカ、Ｒ・トツカ（注4）、Ｓ・栗原（注5）、Ｋ・オオタケ（注6）、Ｏ・マツオ、Ｋ・ミカミ（注7）、Ｓ・サトウ。聖職者のＭ・田井〔正一〕師、Ｙ・杉浦〔義道〕師、Ｙ・名出〔保太郎〕師。立教女学校校長のＴ・清水（注8）。立教女学校主監のＴ・岩佐（注9）。立教学校主監のＴ・左乙女〔豊秋〕。

立教学校の諮問委員会として、Ｔ・左乙女〔豊秋〕氏、Ｔ・久保田氏（注10）、Ｙ・Ｅ・杉浦〔義道〕氏によって署名された、この主題についてのもうひとつの声明もまた受け取られている。しかし、それは先述の訴えと同様の要旨であることから、私たちはここでは、それを公表しない。

（注1）ティングはマキム主教の指示で、米国への特使として、蒸気船シティ・オブ・ペキン号（”City of Pekin”）で横浜を1893（明治26）年12月24日に出港し、サンフランシスコに1894（明治27）年1月18日に到着、ニューヨークに同年1月30日に入った（SM誌1894年2月号、58頁）。SM誌1894年5月号によると、立教学校校舎の建築費募金の目的で短期間滞米したティングは、ニューヨークを1894年4月26日の木曜日に発ち、横浜に向けて5月8日発の蒸気船オセアニック号（”Oceanic”）で出航予定であると報じられている（180頁）。

（注2）河島敬三。

（注3）清田海一郎。

（注4）戸塚録三郎。

（注5）栗原素行。

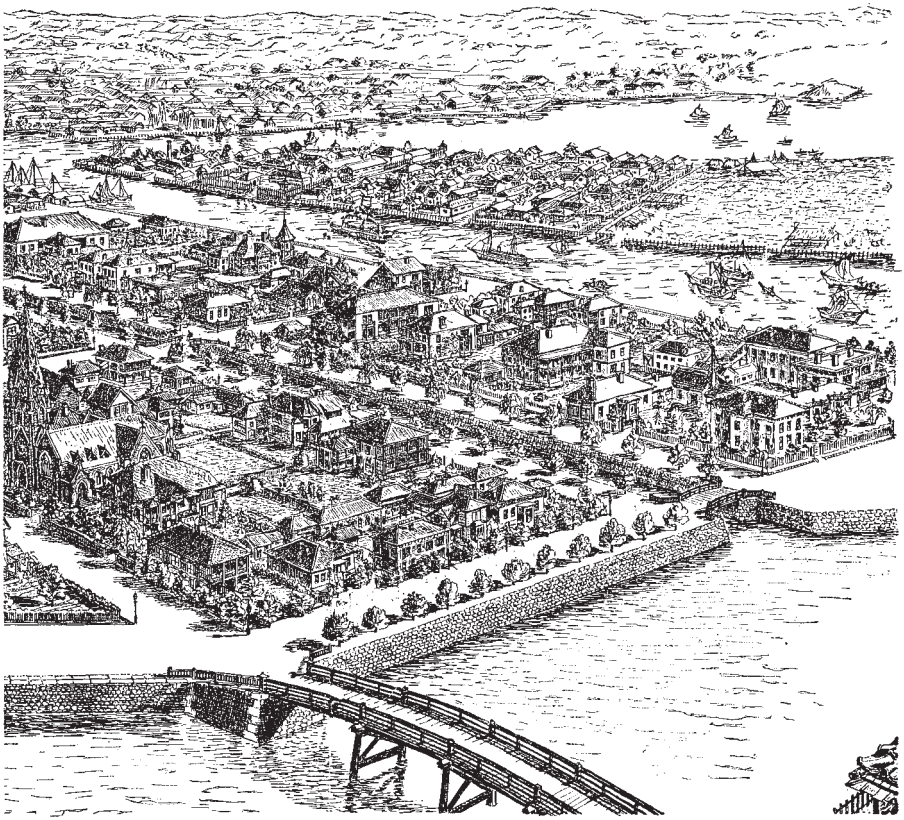
（注6）大嶽菊三郎。

（注7）三上久万蔵。

（注8）清水友輔。

（注9）岩佐琢蔵。

（注10）久保田富次郎。



THE CHURCH'S MISSION PROPERTY.

THE
SPIRIT OF MISSIONS.

Vol. LIX. MARCH, A. D. 1894. No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 13TH, 1894.

——THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Niles, Scarborough, Potter and Rulison; the Rev. Drs. Hoffman, Smith, Satterlee, Applegate, Brown, Greer, Vibbert and Christian; and Messrs. Vanderbilt, Low, King and Cutting.

——The General Secretary gave notice that it was proposed, on Monday, February 19th, and on the third Monday of each month thereafter, at the noonday prayers in the Church Missions House Chapel, that an address should be made to the clergy on some aspect of the mission work. The first of the series was to be delivered by the Bishop of New York.

——Communications were received from six of the Bishops in the Domestic field concerning the missionary work under their jurisdiction, and their action with regard to the appointment of missionaries and their stations and stipends was formally approved. The Bishop of East Carolina wrote about the financial distress in his diocese, and asked if an increase in the annual appropriation to East Carolina could be made. This request was referred for further consideration. The Bishop of Milwaukee informed the Board that Trinity Mission, Wauwatosa, had become self-supporting from March 1st, crediting much of the success of this to the nourishing care of the Board.

——After mature consideration extending over several months the Board adopted the following;

"*Resolved:* That whenever a Domestic Missionary Bishop, who has served as such for not less than ten years, shall be permanently disqualified by reason of age or physical or mental disability, from performing the duties of his office, and shall resign his missionary jurisdiction, and whose resignation shall have been accepted by the House of Bishops, he may receive a pension, the amount of which shall in each case be determined by the Board after due consideration of the particular circumstances of the case; but such pension shall in no case exceed two-thirds of the annual salary paid to him by this Board before his resignation."

——Letters were submitted concerning the Alaska mission. The Rev. Mr. Canham, now of the English mission, was appointed as missionary at Nuklakayet Station, Alaska, the appointment to take effect when he shall have complied with the canonical requirements of this Church; the Rev. J. L. Prevost was granted leave of absence, beginning with the summer of this year, and Dr. Driggs leave of absence beginning with the summer of 1895, each for one year. It was announced that Dr. Mary V. Glenton's appointment had now taken effect. Miss Bertha W. Sabine was appointed a missionary teacher for Alaska under the pledge of the Woman's Auxiliary to provide the needful funds over and above all usual offerings. In the event of a special meeting of the House of Bishops the Board requests the Presiding Bishop to bring to the attention of said House

the condition of the Missionary Jurisdiction of Alaska, with especial reference to its lack of episcopal oversight and administration.

——Letters were presented from the Right Rev. Drs. Holly, Ferguson, Williams, McKim and Graves, and from Miss Muir and several of the Foreign missionaries. Bishop Holly informed the Board that the new church edifice reached Port-au-Prince on the 10th of January. Bishop Ferguson's last letter was dated at Sierra Leone, December 30th. He expressed his desire that appointments might be made for Bassa station, the Cape Palmas Orphan Asylum and for St. John's Mission, Cape Mount. One appointment was made, the Woman's Auxiliary having made themselves responsible for all the expenses connected with it—that of Miss S. A. Woodruff. She is to be stationed at the Cape Palmas Orphan Asylum and Girls' School, Cape Palmas. The Bishop wrote that he had heard that the English vessel which was seized for smuggling had been confiscated, together with her cargo, and the officers who were imprisoned at Cape Palmas were fined £500. The investigation was conducted in the presence of the officers from two English gunboats, sent for that purpose. Bishop McKim wrote explaining the imperative need of new buildings for St. Paul's College, Tokyo, saying that without them it will lose much if not all that it has gained within the last three years. The Rev. Mr. Tyng is in this country, making an effort to raise the necessary funds. The following resolution was adopted :

"*Resolved:* That the Board make statement to the Church that those in the field recognize the great necessity of the erection of new buildings for St. Paul's College, Tokyo, and would be very glad if special offerings in sufficient amount could be given; but in the present condition of the treasury it cannot afford to have any usual offerings for Foreign Missions diverted to the purpose."

Bishop McKim wrote in a recent letter that a convocation of our mission workers, Japanese and American, was held on the 12th and 13th of January. The Japanese urgently called for American clergymen to live in the capital town of each province and to work from them as centres. In some other missions the Japanese are asking that the number of foreign missionaries be decreased, and so it is especially gratifying to notice the harmony and good-will toward our mission. The Bishop says there never was a time in our work when the Americans and Japanese were so close together. Mr. Jefferys has joined the mission earlier than he had expected ; having provided a substitute for his government engagement. At the synod of the Japan Church the question of episcopal jurisdiction was brought forward by the Japanese. This matter was referred by the Board to the Presiding Bishop for such action as he may deem expedient to protect the position of our mission in Japan and to prevent misunderstanding between it and the mission of the Church of England. Miss Muir writes that the winter rains have told heavily on the old school building and the roof is giving way, bringing down the plaster of the ceilings. She asks if there will be any hope of building the new school-house this year upon the newly acquired property.

——Bishop Niles, chairman of the special committee appointed in accordance with the action of the last Missionary Council, at the November meeting, presented and read an admirable report upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church. This report is published in this number of THE SPIRIT OF MISSIONS and in the QUARTERLY MESSAGE.

THE late Bishop Brooks said: "That plea, 'there are heathen enough at home; let us convert them before we go to China,' sounds more cheap and shameful every year. It makes the imperfection of our Christianity at home an excuse for not doing our work abroad. It is a plea for exemption and indulgence on the ground of our own neglect and sin."

46　1894 年 3 月号　理事会議事録要約。1894 年 2 月 13 日火曜日の会議。79-80 頁。

訳出　80 頁 3 行目～4 行目。80 頁 15 行目～24 行目。

博士ホーリー主教、博士ファーガソン主教、博士ウィリアムズ主教、博士マキム主教、博士グレイヴズ主教とミス・ミューアや、外国人宣教師数名から書簡が提出された。

―略―

マキム主教は東京の立教学校のための新しい諸建物の緊急の要求を説明する〔書簡を〕書き記した。〔マキム主教は〕それらがなければ、過去 3 年間で獲得した、全てではないが、相当多くのものを失うだろうと伝えていた。ティング師はこの国におり、必要な資金を調達するために尽力している。次の決議が採択された。

“「決議」：任地にいる者たちは東京の立教学校のための新しい諸建物の建設が大いに必要であることを認識しており、十分な額の特別献金が与えられれば、とても喜ばしいことであるが、財務の現状では、その目的にまわされる海外ミッション向けの一般献金を提供する余裕はないことを、理事会は教会への声明とすべきこと。”

But beyond *information* touching missions and mission work and wants and opportunities, the children's *consciences* must be reached. They, and we all, must be shown that the word, "No missionary, no Christian," is wholly and literally true, and is true of each one of us—of every man, every woman, every child who is old enough to be accountable at all to God.

The catechism, it is to be hoped, is taught to our children. "I was made a *member of Christ.*" A member of whom? Of Christ. But who is Christ? He is the One who gave Himself for others; who cared not for His peace and blessedness and glories in Heaven—the First and Great Foreign Missionary.

But we are made members of this Christ—in a true if mystical sense parts of Him—"the body of Christ, and members in particular." Before, therefore, the child has gone on towards Confirmation beyond the first clause of the answer to the first main question in his catechism, he can be taught, and ought to be taught, that *merely of course*, if a Christian, he must be earnest for missions, as for every unselfish and holy thing. If any man have not the spirit which Christ had he is none of His. (Nor would it do any harm sometimes to point out that, in the Master's own picture of the last judgment, all that crowd who find themselves on the "left" hand are there, not for wickednesses that they have done, but by reason of what they have not done in Christ and for men, that is, their practical good-for-nothingness. "Ye did it not.") Going on in the catechism, at every turn the teacher, the pastor, the superintendent, who has learned what the Christian religion is, will find abundant ways of showing the children that they, we, the whole Church, are here largely to make known Christ to men, to be missionaries; and good pastors in preparing classes for Confirmation will both help the young, themselves, and the Church and its missions, by carefully making it sure that these persons know what Christ's religion means, and that they go not on saying, "Thy Kingdom come," when of all the high, earnest, proper work of that "Kingdom" they know little, and care as little, and do not either understand in their own minds their true calling as members of Christ, or in their hearts care to read, inquire, learn what is the case and what are the prospects of that Kingdom and what it demands of them. No one system, in detail, are we able to urge. These various things and considerations have seemed to us just, to be put together thus at some length; and we submit our report.

BRIEF MENTION.

ROOMS have been engaged in the Church Missions House for the American Church Building Fund Commission, the Society for promoting Christianity Amongst the Jews, the Church Temperance Society, the Brotherhood of St. Andrew, the American Church Missionary Society, and the Church Periodical Club. The addresses of the Church Building Fund Commission and the Church Periodical Club are now at the Missions House. The other societies mentioned will move in between now and May 1st next.

THE frontispiece of this number of the magazine is engraved from an accurate and most artistic pen and ink sketch by Professor J. Mc D. Gardiner of St. Paul's College, Tokyo, and shows a part of that great city including the foreign concession and the site, and the buildings now in existence, of our Tokyo station. The foreign concession is in the foreground of the picture, and is bounded below and to the left by the water-wall extending from left to right the whole width of the frontispiece. The upper boundary is the wide street in the centre of the view and, on the right hand side, the Sumida river, on which the steam and sailing vessels are pictured. Our mission ground occupies the whole of the "block" on the lowest left hand corner of the picture, and all but the two right hand corners of the block to the right of that. On the right hand side of the first-

mentioned block now stand the theological school, the Trinity parish building, and the house No. 56 Tsukiji; and the proposed new buildings of St. Paul's College, so greatly needed, are grouped about the open space there represented. We understand, however, that this arrangement of the buildings may not be carried out in detail. On the second block appear Trinity Church (with a spire and transepts as yet "on paper") St. Margaret's School, the orphanage, several missionaries' houses now occupied, and designs for other buildings not yet erected. In the remaining parts of the concession are buildings, etc., of the Church Missionary Society of England, and the Roman, Baptist, Presbyterian, Methodist, German Evangelical, and Reformed Dutch missions.

THE *Christian at Work* gives the following sad illustration of neglected opportunity: "A rich man whose real estate holdings in this city alone were valued at $6,000,000, passed away one day last week. His death was very sudden, and so unanticipated was it that only four days before his death he was approached on behalf of a charity work in which he was known to be interested. It was suggested that he ought to give substantial aid to the enterprise. 'There is lots of time for that,' was his reply. 'I will see that it is amply provided for.' 'Lots of time!'—and in four days he was dead, and the charity in question is still not 'amply provided for.'"

ON the first day of January last was issued by our Church mission in the valley of the Yang-tse, China, the first number of *The Church in China*, a bi-monthly magazine, published in the interests of the China mission work. The magazine is issued at Shanghai, and will be sent to subscribers in the United States for $1 per annum. Subscriptions should be remitted to H. B. Graves, Geneva, New York, who acts as agent for the magazine in this country, and who will forward them to the Bishop of Shanghai. The January number contains editorial matter, "The Bishop's Letter," general intelligence of the mission, Shanghai, Hankow and Wuchang mission news, and Chinese notes. We cordially commend the magazine to our readers.

A FARMER in one of the Dakotas was asked how he and others came to feel that they could afford to build a church when money was so scarce among them, and he replied: "When we lack a plough or a reaper we say we must have one, and we go to town and buy it. We had no suitable place for meeting and we felt that we must have one. It was a necessity, and so we have built it."

THE will of Thomy Lafon, a wealthy Negro of New Orleans, who died recently, gives $214,000 to charitable and educational objects.

BISHOP HOLLY writes that the materials for the new church at Port-au-Prince had arrived there on a bark from Havre, and that the construction of the church would proceed. The new building will take the place of the church which was destroyed by fire about five years ago.

THE PRAYER BOOK AND MISSIONS.*

THE best way in which this Church can proceed to do a great missionary work in the United States will be by putting the Book of Common Prayer into the hands of a the people.

The late Bishop Stevens of Pennsylvania gave the following reasons why the Prayer Book is the best missionary: "It is a missionary that asks for no outfit or salary; it is burdened with no family cares; needs no dwelling; travels without cost; is laid aside by

* A paper read by the Rev. Dr. Wm. S. Langford at the Missionary Council in Chicago.

47　1894 年 3 月号　論説。短信。84-85 頁。
訳出　84 頁下から 10 行目～85 頁 9 行目。

本誌のこの号の口絵は、東京の立教学校のＪ・マクドナルド・ガーディナー教授による、緻密で非常に芸術的なペンとインクのスケッチから製版印刷されており、外国人居留地やその敷地、そして私たちの東京ステーションの現存する諸建物を含む、その大都市の一部を示している。外国人居留地は、写真の最前面にあり、口絵の全幅を左から右へと延びる水冷壁によって下方と左側に境を接している。上方の境界は、その眺望の中央にある大通りと、右手側の、蒸気船と帆船が描かれている隅田川である。私たちのミッション用地は、口絵左手隅の一番下の“街区”全体とその右へ向かって、街区の右手隅 2 箇所を除いた全てを占有している。1 番目に触れた‘街区’の右手側に、神学校、三一会館、築地 56 番地の家屋が現在建っている。提案された立教学校の新しい建物は、大いに必要とされたものだが、そこに描写された広場のまわりに集められている。しかしながら、諸建物のこの配置は細部にわたってまでは実施されないかもしれないと私たちは理解している。2 番目の街区には、（尖塔と翼廊がまだ“紙面に”ある）三一教会、立教女学校、孤児院、宣教師たちの現住家屋、そしてまだ建てられていない他の諸建物のデザインが示されている。その〔外国人〕居留地の残りの部分には、英国教会伝道協会〔CMS〕、ローマ〔カトリック〕、バプテスト、長老教会、メソジスト、ドイツ福音派〔普及福音新教伝道会〕、そしてオランダ改革派ミッションの諸建物などがある。

注記：口絵№ 3 を参照。

him. If he remains obdurate he is to be executed by strangulation, and then his head is to be cut off and placed under his arm. His body is thus to be exposed three days in the most public place.

"This death penalty is the strongest defence of Islam, and under any Islamite government will never be given up. The convert must have a martyr's faith at his very first step in the Christian life. Quite a number of 'inquirers' have disappeared, and no one knoweth their fate."

ANNOUNCEMENTS.

China.—The Rev. Y. K. Yen, M.A., upon the call of the society for the suppression of the opium traffic, as heretofore explained, reached London on the 23d of February. He will probably come to America at the close of the summer.

Japan.—Professor J. McD. Gardiner and family, who sailed from San Francisco by the steamer "China" on January 30th, reached Yokohama about midnight on the 16th of February. A letter from him appears in this number of the magazine.

CHINA.

A GENERAL CONFERENCE.

BISHOP GRAVES, under date of Shanghai, February 21st, writes: "On the 14th, 15th, and 16th of this month we held a general meeting of the China mission at St. John's College, the meeting having been determined upon last autumn. I inclose the order of business for the three days. Papers had been carefully prepared, and were discussed after being read to the meeting, the discussion leading in every case to some practical action being taken. It is the universal testimony of the members of the mission that these meetings have been helpful in the extreme, and have served the purpose of uniting the mission more firmly and of helping on the work. The 'quiet day' by which the meetings were opened, and the devotional meetings each day have been the means of quickening our devotion and our interest in the work. A full report of the proceedings will be printed later. On January 21st I confirmed eight at St. John's College, and another man on the 28th; on February 1st six at Kia-Ding, and to-day seven at Mr. Thomson's chapel in Shanghai."

On the first day of the meeting announced above the Holy Communion was celebrated at a quarter before eight in the morning; Morning Prayer was said at half-past nine o'clock, and an address was delivered by the Bishop; and from eleven to twelve o'clock the Bishop made two more addresses. In the afternoon, from two to three o'clock, the Rev. Mr. Pott delivered two addresses, and Evening Prayer, with an address by Mr. Pott, was said at four o'clock. In the evening a devotional meeting was held, in which Archdeacon Thomson and the Rev. Dr. Collins took part.

On the second day Morning Prayer was said at half-past nine and Evening Prayer at four o'clock, and the day was devoted to brief reports and to the reading of several papers—on Day-schools, by Archdeacon Thomson; Medical Missions, by Dr. Boone; and Woman's Work, by Miss Dodson. The usual noon-day prayers for missions were said at twelve o'clock. In the evening a second devotional meeting was conducted by the Rev. Messrs. Ingle and Massie.

The Holy Communion was celebrated at half-past nine o'clock on the third day, and was followed by a paper on Native Helpers, by Mr. Pott, and one on Self-support by the Rev. Y. K. Yen. A discussion of general topics took place in the afternoon, and the interesting and successful three-days' conference was closed with Evening Prayer at eight o'clock and an address by the Rev. Mr. Partridge.

MR. YEN'S VISIT TO ENGLAND.

The Rev. Y. K. Yen, of Shanghai, now in England, writes from London, March 8th: "I arrived here on the 18th of last month in good health. It was not easy for me to leave my work and home, but I felt it was a call of God and of duty, and I accepted the anti-opium society's invitation. I find, however, that it is no 'vacation,' for I have to speak three times a week either in public halls or in drawing-rooms, besides at side

meetings, which come up between. I stay here till the end of July, God willing, and if I am not broken down, I shall come on to the United States as the Bishop desires and as I myself wish. I shall write again."

MISSION HOSPITAL PROPERTY AT SHANGHAI.

Dr. Henry W. Boone, referring in a recent letter from Shanghai to the purchase of a new lot, with houses, for St. Luke's Hospital, says that the mission now owns in Shanghai the land and buildings (men's wards) purchased in 1880, and worth Taels 7,700; the women's wards, purchased in 1890, worth Taels 6,000; and the new lot and houses (men's hospital), purchased in 1893, worth Taels 5,600; making a total of Taels 19,300. There is, therefore, a well-equipped hospital supplied with everything needed of the best quality in furniture, clothing, bedding, stores, drugs, instruments and appliances, the accumulation of years of collecting and costing several thousand dollars. In addition the mission has the *Zi Chu Bing* wards, which are in the names of three trustees, of whom the Bishop is one. These do not belong (as all the rest does) to our mission. They are worth Taels 8,000. There is no debt, and the whole has been accomplished without asking the Church at home for any money.

A LETTER FROM MR. GARDINER.

Professor J. McD. Gardiner, who has returned lately to Japan, writes from Tokyo, February 21st, as follows: "After a remarkably pleasant trip for this season of the year we reached Yokohama at 11:30 o'clock the evening of the 16th inst., thus making one of the quickest voyages *via* Honolulu on record. We reached Honolulu early on the morning of the 5th and were agreeably surprised to find Dr. Gulick (once of Osaka) on the lookout for missionaries. He and his good wife took charge of us and entertained us for the day, taking us for dinner to the house of Mr. and Mrs. Damon, lay missionaries working among the Chinese of Honolulu. Altogether we had a most enjoyable day there, and we are unanimous in recommending those who may be coming out at this season to take the steamer *via* Honolulu if possible and visit these friends of missionaries, where I am sure they will be most heartily welcomed. It proved a very delightful break in the voyage for us. We and Miss Thompson of the (Dutch) Reformed mission in Yokohama were the only missionaries aboard and I was called upon to read the services on Sundays (there were two) and I took great pleasure in doing so.

"We did not, of course, go ashore in Japan immediately after anchoring, but awaited the morning, when the arrival of our steamer having been telegraphed to Tokyo, we were pleased to find the Rev. Messrs. Francis and Patton on the lookout for us, and on our arrival at the station in Tokyo, it warmed our hearts to find so many of our friends, both Japanese and foreign, waiting to greet us there. Our greatest surprise was to find on our arrival in Tsukiji that the ladies of the mission, headed by Mrs. McKim, had kindly collected our things together and had set our house in order for us, thus saving both the trouble and the expense that I had anticipated in going to the hotel for several days until we could hunt up our household goods. So here we are *at home* again, and right glad are we to get back. The hearty welcome we have received obliterates all thoughts of the hardships of travel and almost wipes away the memory of sad partings with loved ones we have left behind, whom, we pray, in God's providence, we may be permitted to see again before they depart hence and are seen of mortal eyes no more.

"I was greatly surprised to find that Mr. Tyng had arrived in America before we left San Francisco and at first I was quite sorry that I missed seeing him, but on second thought I see it was all for the best that I did not, for I could but have discouraged him, and I cannot but wish him much greater success than I had in raising the funds so sorely needed for the rebuilding of St. Paul's College. We have a fine new site for the buildings and bright prospects for the future if we can only be saved from the terrible set-back we shall certainly have if we must temporarily suspend the work for the lack of safe buildings in which to carry it on. So far as I can see, the Japanese themselves will not be able to help us in the matter, nor can we expect them to do so; the only ones we should have any right to ask to help a distinctly Christian and Church institution would be the Christians of our own Church, and as they are not the wealthy of this land, but little, if any, financial aid can be expected from

them. In course of time we may reach the wealthier class, and if so it will be mainly through the work of St. Paul's College, and then we may expect more support from the Nippon Sei Ko-kwai, but in the meanwhile we shall have to depend entirely on the support of the friends of the work in America.

JAPAN.

MR. DOOMAN'S WORK.

THE Rev. Isaac Dooman writes, February 21st, from Marusu: "I got here yesterday afternoon at 4:30 o'clock, the weather being cold and stormy, and had to walk with the catechist about five miles. Marusu is about fourteen miles from Wakayama. It lies upon a plain about fifteen miles long, and from five to ten wide. Its principal products are rice, oranges and silk. The plain is very pretty. Here we have a few but very genuine and earnest Christians, and all are working with great zeal and perseverance to organize a church. Besides us Roman Catholics also work in a village a few miles distant from Marusu. I visit this place almost regularly once a month. In my last month's visit (January 6th) the principal citizens of another village about three miles from here invited us to go and preach to them. At once I accepted the invitation, and with the catechist and two native Christians started to go. When we reached there it was about seven in the evening, and after thirty minutes of rest we opened the service by singing a hymn, and after prayer the catechist, Mr. Horiuchi, a very able and well educated man, took as his text Romans i. 23: 'And changed the glory of the uncorruptible God into an image,' etc. Hardly had he spoken ten minutes when more than a dozen hearers jumped up and said they wanted to ask us some questions. The catechist said; After finishing my sermon I shall gladly answer any question which you may like to ask, but please don't interrupt me. They would not listen to any reasoning on our part. I advised Mr. Horiuchi to answer their questions immediately. The first question put was: If God created man why does He not make men all alike? The catechist answered him very ably and he was silenced. The next question, however, was very hard to answer. They said to the catechist, If you are a true patriot why do you work to dethrone the gods of Japan, and bring in their stead a Jewish god? Japan, they said, has more than 10,000 gods, why are you not satisfied with the gods whom your ancestors for ages have worshipped? Indeed, it required some time to meditate in order to reply to such an apparently plausible question. Then the whole audience jumped up and shouted out *Wa hei! Wa hei!* (a shout of triumph). Some of them, who were under the influence of drink, rushed to beat the catechist. I said: 'You are acting very ungentlemanly. You have invited us to come and preach to you, and after accepting your invitation and coming amongst you, without any anticipation of harm, if you beat us, of course we can't defend ourselves, but it will remain a great disgrace to your good name.' We then announced that the meeting was closed.

"On leaving I was very much afraid they would strike the catechist; and as he is not physically strong I was troubled greatly about it. On going out two of the Christians went first, the catechist after them, and I after all. I being a foreigner they would not dare to strike me.

"In spite of the trouble there are many inquirers in the village. Last night I baptized two persons. One of them is an old man who cannot see very well. He has therefore copied the whole hymnal, so that he can join the congregation in singing. His son (like his father, an officer in Wakayama) is a member of our Church. The old man, after receiving Baptism, came to me and said: 'Now I have found rest of conscience. I have been a great sinner since my childhood. Idols of Buddhism could not relieve me, but now in Christ I find peace.' He said these words with such earnestness that no place was left for doubt.

"I hope that God will bless our little work in this region. Its beginning is very satisfactory. Two leading Christians, Messrs. Inagaki and Kuriyama, are very self-devoted Christians, and work with great zeal. Both also are men of responsibility in the community. Mr. Kuriyama when he became a Christian was greatly persecuted, but he would not mind it."

48　1894 年 4 月号　海外ミッション。中国。ガーディナー氏からの書簡。144-146 頁。

訳出　145 頁左下から 23 行目～左下から 21 行目。145 頁右下から 24 行目～146 頁右 4 行目。

最近、日本に戻った J・マクドナルド・ガーディナー教授（注 1）は、〔1894 年〕2 月 21 日に東京から次のように書き記している。

―略―

“私たちがサンフランシスコを発つ前に、ティング氏がアメリカに到着したと知って私は大変に驚きました。そして、当初、私は彼に会えなくて極めて残念でした。しかし、改めて考え直してみると、顔をあわせなかったのは結果的に良かったと思っています。というのも、私はただ彼の意欲を削ぐことしかできなかったでしょうから。そして、立教学校再建のために大いに必要とされる資金調達に際して、私がしたよりももっと大きな成功を収めるよう彼に期待せずにはいられないからです。活動を続けるうえでの安全な建物を欠いているために一時的に活動を停止しなければならないという、確実でひどい停滞から免れることさえできれば、私たちは建物のための新しく素晴らしい土地と将来への明るい見通しを持っています。私がみる限り、日本人自身は、この問題において私たちに手を差し伸べることはできないでしょう。また、彼らがそうすることを、私たちは期待できません。キリスト教の、そして教会の機関を助けてくれるように私たちが求める権利をもっているのは、疑いなく私たち自身の教会のキリスト教徒だけでしょう。そして彼ら〔日本人〕はこの地の富裕層ではないので、たとえあるとしてもほんのわずかですが、経済的な支援が彼らから期待できます。やがて、私たちはより裕福な階層へたどりつくかもしれませんが、もしそうであれば、それは主に立教学校の活動を通じてでしょう。その時は、日本聖公会からのもっと多くの支援を望めるかもしれません。しかし、しばらくは、私たちはアメリカの友人たちの活動による支援に全面的に頼らなければならないはずです。

注記：この記事は日本欄に採録されるべきであり、中国の欄に掲載されたのは編集上の誤りと考えられる。

（注 1）SM 誌 1894 年 2 月号によると、ガーディナーは、米国での休暇中に日本

ミッションに関する仕事や講演をこなした後、夫人と家族とともにマサチューセッツ州ニュートン・センターの自宅を 1894（明治 27）年 1 月 16 日の火曜日に出発し、サンフランシスコから太平洋蒸気船チャイナ号（"Chian"）で横浜に向けて 1 月 30 日に出港予定であると報じられている（58 頁）。SM 誌 1894 年 4 月号によると、ガーディナー一家は予定通り 1 月 30 日にサンフランシスコを発ち、2 月 10 日のほぼ深夜 12 時に横浜に到着した（144 頁）。

BISHOP BOONE MEMORIAL SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
Grace	Grace Sunday-school, Medford, Mass.
Paul Beck	"A Member," St. Paul's, Albany, N. Y.
Bishop Andrewes	Chinese Church League.
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Iowa, through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
St. Mark's	St. Mark's Sunday-school, Le Roy, N. Y.
Sarah Caroline Toms	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Bishop Thompson	St. Peter's, Oxford, Miss.
St. Peter and St. Paul	St. Peter's Sunday-school, Cheshire, and St. Paul's Sunday-school, Southington, Conn.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1893-94, $600. Scholarships, each, $50 per annum.

[School temporarily closed.]

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.
Ann Bohler	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John 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. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1893-94 (including support of Student Catechists), $3,250. Scholarships, $70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity Church, Young Ladies' Missionary Band, New York.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary (Nine Parishes), Diocese of Newark.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S (BOYS') SCHOOL, TOKYO, JAPAN.

Appropriation for 1893-94, $4,000. Scholarships, each, $50 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
St. Luke's	St. Luke's Sunday-school and Holley Mission, Brockport, N. Y.
Page Lewis	Junior Auxiliary, Grace Church Sunday-school, Albemarle Co., Va.
	*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	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokyo.

49　1894 年 5 月号　海外任地の奨学金。立教学校（男子）、東京、日本。3 頁。

訳出　3 頁下から 21 行目～最後の行まで〔原注〕。

立教学校（男子）、東京、日本
1893-1894 年の予算額 4,000 ドル、奨学金 1 人 1 年 50 ドル
［現在、これ以上、奨学金は必要ない］

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	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
聖ルカ教会	ニューヨーク州ブロックポート、聖ルカ教会日曜学校とハレイ・ミッション。
ペイジ・ルイス	ヴァージニア州アルベマール郡、ジュニア女性補助会、グレイス教会日曜学校。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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”。

（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

Vol. LIX. JULY, A. D. 1894. No. 7.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JUNE 12TH, 1894.

——THE following elected members were present: The Right Rev. Drs. Whitaker and Scarborough; the Rev. Drs. Eccleston, Huntington, Applegate, and Greer; the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, Anstice and Christian; and Messrs. Low, King, Mills, Whitlock, Chauncey and Bliss. The Right Rev. Dr. Thompson, an *ex-officio* member, was also present. In the absence of the President and Vice-President, the Right Rev. Dr. Whitaker was called to the chair.

——According to the Treasurer's statement, receipts to June 1st (aside from legacies and "specials") were $1,652 in excess of those for the corresponding months last year. In addition to which $17,678 had been received since September 1st, to apply on the deficiency of the last fiscal year.

——Official information was at hand that there were two vacancies in the Commission on Work among the Colored People, caused by the elevation of the Rev. Dr. Newton to the Episcopate and the resignation of the Rev. Charles H. Strong. Whereupon the Board elected to fill such vacancies the Rev. Robert A. Goodwin of the Diocese of Virginia, and the Rev. Anson G. Phelps Dodge, Jr., of the Diocese of Georgia.

——Communications were received from thirty of the Bishops having Domestic missionary work under their jurisdiction, relating to the appointment of missionaries, their stations, stipends, etc., and in those cases where canonical approval was asked, it was given by the Board. Acting under Article VIII. of the Constitution several laymen were employed to do missionary work under the Right Rev. Drs. Worthington and Wells respectively.

——From the Foreign field, letters were received from the Right Rev. Drs. Holly, McKim and Graves, and a number of missionaries in Africa, China and Japan. It was announced that Miss Lillis Crummer's appointment of April 10th had now taken effect under the request of the Bishop of Shanghai. Miss Crummer is to have charge of the Jane Bohlen School for Girls at Wuchang, where it is the purpose of the Bishop and Mrs. Graves to reside. This will also enable Miss MacRae to reopen the Elizabeth Bunn Memorial Hospital for Women. She has been doing temporary work in Hankow. The Bishop's appointment of Miss Lily Funsten Ward of Winchester, Virginia, as missionary teacher to China was formally approved. The Rev. Mr. Pott conveys the intelligence that the new buildings for St. John's College are nearing completion. While in the United States he received pledges amounting to $18,000. Up to his last advices only about $16,000 of these had been redeemed. Unless the remaining amount is soon made up, he fears he will have to make a temporary loan. Mr. Pott's letters appear beyond.

——Bishop McKim informs the Board that, pending the completion of the new buildings at Kyoto, he has temporarily closed St. Agnes' School, formerly at Osaka. The

scholarship girls were transferred to St. Margaret's School, Tokyo, until the completion of the new buildings at Kyoto. At a special general synod of the Japan Church, recently held, regulations were adopted for the temporary settlement of the question of episcopal jurisdiction, "subject to the approval of the proper authorities." No action was taken by the Board pending the determination of the questions under its previous action, which has been published. On Trinity Sunday, Bishop McKim advanced four Deacons (Japanese) to the Priesthood, and on the following Sunday was to admit a man, who had been a catechist in the mission for eight years, to the Diaconate. A volume of lectures on comparative religion, delivered in the Trinity Divinity-school, Tokyo, by the Rev. Isaac Dooman during the last year, was laid upon the table, together with an interesting letter bearing upon the decline of Buddhism in Japan, which is published on another page. In connection with the business of the Japan mission the Board adopted the following resolution:

Resolved: That the Secretary of this meeting be authorized and requested to communicate on behalf of this Society with the Secretary of State for the United States of America, respectfully calling attention to the fact, that in all other places in the Japanese Empire than in the foreign concessions at Osaka and Tokyo, the tenure of the real property which we have purchased is very indefinite and uncertain; stating that while we are anxious not to violate or evade any Japanese law, we are also very desirous that real property acquired by the Society outside of the foreign concessions, in the progress of its mission work, may be secured to it; and courteously asking the Secretary of State to confer, on this matter, with the Japanese Government, in such mode and at such early date as to him may seem best.

It was directed that a copy of the foregoing resolution should be communicated to the other foreign boards.

——Letters were at hand from Miss Marion Muir giving particulars of the late terrible earthquakes at Athens and speaking of the damage that our school building had sustained and of the necessity for immediate repairs. One of these was published last month and the other appears on another page of this number of the magazine.

——Bishop Holly writes that on Trinity Sunday was celebrated the thirty-first anniversary of Holy Trinity Parish, Port-au-Prince. Four persons were confirmed on Whitsunday. The Bishop also says that the Bishops of Kentucky, New York and Delaware have each promised pieces of chancel furniture for the church now in course of erection in memory respectively of their predecessors in office.

——At this meeting the budget of appropriations for the fiscal year, which begins September 1st, 1894, was completed. It is as follows:

For the Domestic work (including work among the Indians, all designated contributions to apply, $48,045; and for the work under the charge of the Commission on Work among the Colored People, $40,000, in addition to all contributions designated for that work) the sum of.....	$230,795.00
For Foreign Missions (including $4,362 for the support of disabled missionaries and the widows and orphans of missionaries) the sum of.....	$177,314.00
And set apart for Central Expenses and for the cost of making the work known to the Church, the sum of.....	$40,000.00

——A communication was received from the Commission on Work among the Colored People recounting the appropriations made for the year beginning September 1st, 1894, by that body at its meeting in Washington on June 5th, which amount to $55,970. Of this sum, $40,000 is covered by the appropriation of the Board from general funds, and the remainder is to be collected specifically for the work.

——As is customary, it is proposed to print in detail, as soon as may be after the beginning of the new fiscal year, the full scheme of appropriations for the several missionary jurisdictions and dioceses. The aggregate will then be somewhat larger, as there are always some items to be computed which cannot be foreseen.

50　1894 年 7 月号　理事会議事録要約。1894 年 6 月 12 日火曜日の会議。255-256 頁。
訳出　256 頁 12 行目～23 行目。

日本ミッションの実務と関連して、理事会は次の決議を採択した。

「決議」：この会議の書記は、この〔米国聖公会内外伝道〕協会を代表してアメリカ合衆国国務長官と通信するよう裁可され、要請されるものとする。〔その際には、〕大阪や東京の外国人居留地以外の日本帝国における他の場所すべてにおいて、私たちが購入した不動産の保有期間は非常に不明確で不確定であるという事実に丁重に注意をうながし、いかなる日本の法律にも違反したり逃れたりしないように私たちが切望する一方で、私たちはまた外国人居留地の外で当協会によってミッション活動の過程で取得された不動産が、当協会に確保されることを強く望んでいることを伝えて、この事項について国務長官に、彼にとって最良と思えるような方法で、かつ早い時期に、日本政府と協議するよう丁重に要請すること。

上述の決議の写しが、その他の外国伝道局に通信されるべきことが指示された。

注記：1894（明治 27）年 7 月 16 日に日英通商航海条約が調印され、5 年間の準備期間後の 1899（明治 32）年 7 月 17 日が条約実施日とされた。その後、条約締結各国と同様の改正条約が結ばれた。改正条約というのは、幕末以来の日本待望の外国領事裁判権（治外法権）が撤廃されたことによる。だが、これと引き換えに、外国人居留地が撤廃されて外国人の国内自由居住が認められることになった。これにより、外国ミッション所有の不動産（宣教師名義の旧居留地内、および日本人名義で保持している居留地外のミッション所有の学校・教会堂・宣教師住宅などの土地・建物）の処遇などについて、国内法に基づく早急な対応が必要であった。以前のように、在日外国ミッションが従来の不動産の所有者となるためには、在日ミッションを法人化して、政府（内務大臣）の許可を得る必要が出てきたのである。記事№ 144 参照。

always distinguish his public utterances. A part of the address which will be of especial interest to our readers is thus summarized by the London correspondent of the *Southern Churchman:*

The Archbishop of Canterbury in his opening address said that he regarded the conference as the beginning of a new epoch in the history of Foreign Missions. He looks upon it as an indication that the age of society is over, and that from henceforth the Church will more and more in her corporate capacity take the work into her own hands. He pointed with admiration to the example of the Church in America on this point. The Archbishop's idea is that however tender, wide, rich, and enthusiastic a society may be, and however useful in planting the Church in isolated regions, or taking up forlorn hopes, a time comes when the mission station grows into a Christian settlement, when the infant native Church begins, as it were, to feel its feet. When that time comes it can no longer be governed by a society; the infant Church cries out and demands the sympathy and support of a great historic branch of the Catholic Church. It is an instinctive longing, to stifle which is to weaken not only the native spiritual growth, but to harm the Church at home. . . . The Head of the Church gave Foreign Missions into the care of His Church, not into the care of a few noble souls in that Church.

EARTHQUAKES AT TOKYO, JAPAN.

A CABLEGRAM was received at the Church Missions House on the morning of June 21st from Bishop McKim conveying the intelligence that there had been a very severe earthquake at Tokyo, and giving the assurance that all our missionaries were safe. The damage to our mission buildings was hastily estimated at $10,000. On the morning of June 22d a second cablegram was received from the Bishop bringing the very sad news, that the earthquake, presumably a second shock, had wrecked St. Paul's College and killed a Japanese teacher.

NEW JERSEY PRAYER BOOK DISTRIBUTION SOCIETY.

WE are very much gratified to learn that at the last annual convention of the Church in the Diocese of New Jersey held at Mt. Holly May 8th and 9th, steps were taken toward the organization of a diocesan branch of the Prayer Book Distribution Society. The Christian Knowledge Society of the diocese, organized in the year 1810, will be incorporated under state law, with a board of trustees, as one of the recognized agencies of the convention for the distribution of the Prayer Book.

This important movement carries out the recommendation to the Church at large of the last General Convention with regard to the widest possible distribution of the Prayer Book among non-Episcopalians, as the Church's "silent" missionary. We trust that all our dioceses and missionary jurisdictions will follow New Jersey's good example.

FAREWELL TO AFRICAN MISSIONARIES.

ANOTHER of the special services which prove the value of the Church Missions House as a centre of missionary impulse took place at eleven o'clock in the morning of Tuesday, May 29th, in the form of a service of farewell to Mrs. M. R. Brierley, Dr. Sarah Lane Walrath, and Miss Sara Woodruff, on the eve

51　1894 年 7 月号　論説。日本、東京の地震。259 頁。
訳出　259 頁 20 行目～26 行目〔全文〕。

東京で相当大規模な地震があったことと、私たちの宣教師全員が無事であったことを保証するマキム主教からの電信が、〔1894 年〕6 月 21 日の朝にチャーチ・ミッションズ・ハウスで受信された（注 1）。私たちのミッションの建物への損害は、取り急ぎ見積もって 10,000 ドルであった。6 月 22 日の朝に、主教からの 2 度目の電信が受信され、地震、おそらく第 2 震が立教学校を破壊し、日本人教師 1 名が死亡した（注 2）という悲報がもたらされた。

（注 1）1894（明治 27）年 6 月 20 日に発生した東京大地震（元田作之進『立教学院歴史』1901 年、および貫民之助『立教学院小史』1908 年では、1894 年 7 月 20 日と誤記されている）。チャーチ・ミッションズ・ハウスは、ニューヨークの米国聖公会内外伝道協会理事会本部が入所している建物。前巻の口絵№ 8 とその解説を参照。

（注 2）この東京大地震により玉置角之助が死亡した。玉置は、1891（明治 24）年 8 月に立教学校舎監（『私立立教学校規則　明治廿四年八月』17 頁）、1892（明治 25）年 5 月以降は庶務を兼務し（『私立立教学校規則　自明治廿五年九月　至明治廿六年六月』16 頁）、1893（明治 26）年 9 月からは「事務員兼舎監」および「漢文教師」を担当していた（『私立立教学校規則　自明治廿六年九月　至明治廿七年六月』23 頁）。

affairs continue the same as when I last wrote you. The French are not now at Cavalla in person; but their flag is being hoisted every day by the natives of the place, who consider themselves no longer under Liberian rule. They (the natives) never visit Harper now; not even the civilized men—the Rev. Mr. Brownell Gabla, Mr. Collins, and others. I have appointed the Rev. A. H. F. Vinton to superintend the work at Rocktown, it being understood that the arrangement is a temporary one, as I had intended him to take Cavalla Station as soon as circumstances permitted.

S. D. FERGUSON,
Bishop of Cape Palmas, etc.

CHINA.

APPROACHING COMPLETION OF THE NEW BUILDING FOR ST. JOHN'S COLLEGE.

The Rev. F. L. Hawks Pott writes from St. John's College, Shanghai, May 5th, as follows: "The new building draws near to its completion. We shall soon be able to send you a photograph of it, and then I am sure all of you at home will congratulate us as heartily as we do you on the magnificent Church Missions House.

"I am sorry to have to write that after all there seems to be a deficit in our funds. While at home I acknowledged in the *Churchman* pledges to the amount of $18,000. Thus far only about $16,000 of that sum seems to have been paid in. Unless the balance is made up soon, I fear we shall be reduced to the extremity of raising a loan for 3,000 taels. Will you not kindly let your readers know that 3,000 taels are still needed to pay off the actual cost of the building, and urge upon those who have not redeemed their pledges as yet to do so at once? I sincerely hope that we shall throw open our doors next fall entirely free from debt, and that we can have a dedication service of the grand new building. It is rather disappointing to find that I shall be unable to make all the purchases for the college I expected; but I suppose I shall have to exercise a little patience and hope for the best.

"The Chinese have expressed their interest in the new building, and have subscribed thus far 1,000 taels. This money will also be consumed in paying for the building, and thus far I do not see any possibility of having a surplus.

"Over *eighty* applications have already been received from students who wish to enter in the fall. Another of our boys has just left in the embassy that goes to England. So we have causes for encouragement as well as disappointment."

JAPAN.

TRINITY ORDINATIONS TO THE PRIESTHOOD.

TOKYO, May 23d, 1894.

Last Sunday (Trinity Sunday) was a day of rejoicing in the Japan mission. Four of our Deacons, who, by faithful work for three years in the lowest order of the Ministry, had "purchased to themselves a good degree," were ordained to the Priesthood. They are the Rev. Messrs. Naide, Sugiura, Chikashige and Minagawa.

The ordination was at Trinity Cathedral, Tokyo, in the presence of a full congregation. The preacher was the Rev. John Imai, of the mission of the Society for the Propagation of the Gospel. The Priests presenting were the Rev. Messrs. Page, Woodman and Francis, who, together with the Rev. Messrs. Tai and Imai, assisted in the laying-on of hands.

The newly ordained Priests will continue to serve the same congregations which enjoyed their ministrations as Deacons. This is a great step in advance. The new Priests, in addition to their pastoral work in Osaka and Tokyo, will be assigned to evangelistic work at some of the out-stations, thus leaving three of our foreign missionaries more time for other work which sadly needs closer attention.

Mr. Seita, who has done faithful work as a catechist for more than eight years, is to be made Deacon, God willing, next Sunday. He was examined last week by the Rev. Messrs. Page, Woodman, and Francis, and their report testifies that the examination was most satisfactory. Mr. Seita will serve St. John's Church, Tokyo.

JOHN MCKIM, Bishop of Tokyo.

NEXT YEAR'S NEEDS OF THE MISSION.

Bishop McKim, in sending his estimate of the appropriation needed by the Japan Mission for the next fiscal year, says: "The employment of either Miss Tsuda or another person, is necessary for the reopening of St. Agnes's School at Kyoto. Miss Lovell, who has been hitherto the foreign teacher at St. Agnes's, has long desired to engage more directly in evangelistic work and I should like to gratify her. The other person for whose salary additional appropriation is asked, is spoken of in the estimate, as 'Miss Goepp's substitute.' Miss Goepp is one of the most energetic and successful of the women workers in our mission. She has, I think, rare qualifications as a female evangelist. I wish to station her at Fukushima, an important centre. I am sure that her energy and zeal will arouse new interest and excite the catechists in that district to greater activity. Miss Goepp has requested me to assign her to this place, and I am more than willing to station her there.

"Our Japanese clergy, God willing, will increase in number from six to twelve during the ensuing year. The amount needed for their support is, therefore, correspondingly greater. It will be seen, therefore, that more than two-thirds of our increased estimates come under the head of salaries.

"Owing to dissensions in the government schools of similar grade in Nara, many students have announced their intention of coming to our school if its efficiency be increased. With the additional $400 increase over last year's appropriation, we may secure a graduate from the imperial university, whose presence will give the school additional prestige. The school has done good work in the past as an evangelistic factor and may become an important centre for Christian education on Church lines. [The Board was unable to grant this increase]. I have ventured also to make three requests marked 'desirable but not absolutely necessary.' (1) We graduate this year from St. Paul's College several young men of promise, who are looking forward to the Ministry. They are almost too young to enter at once on a course of theology, and we cannot afford to lose our hold upon them. They are anxious for further instruction, and if we do not furnish it they may go elsewhere and thus be lost to us. Under the circumstances the board of directors thought they were justified in asking for an increase of $1,000. (2) The Japanese congregations at Trinity Cathedral have grown too large for the church; several of our day-schools cannot come to services for want of accommodation. The people are largely of the poorer class and give to the extent of their ability; but it is impossible for them either to build a new church or enlarge the present edifice. We are said to have the largest native congregation in Japan. (3) The congregation of St. John's Church, Osaka, has been pleading now three years for a church. They worship in a small house badly lighted and ventilated and altogether unfit for the worship of Almighty God. This congregation has always abounded in good works. Its women have established and largely sustain an orphanage; one of its members gives his services gratuitously as principal of our ladies' institute at Osaka; the people, though few in number, pay one-third of their Deacon's salary and contribute regularly to the Japanese Church Missionary Society. They really deserve assistance and I should be glad and deeply grateful if the Board of Missions be able to give them a church building." [This supplementary estimate could not be considered for lack of funds].

HAITI.

AN INSTANCE OF CHRISTIAN ZEAL.

PORT-AU-PRINCE, April 16th, 1894.

I wish to add an incident to the account of my recent visit to our stations in the mountains of Léogane, to illustrate the persevering zeal of those poor and neglected people under the most unfavorable circumstances.

A heavy rain began to fall about ten o'clock at night on the Saturday preceding the First Sunday after Easter, the day fixed for administering Confirmation in that parish at the Chapel of La Bonne Nouvelle at Bigoné. The rain continued all the morning on Sunday, so that the streams of water became much swollen and impassable for persons on foot. About a dozen of the candidates for Confirmation had to come from the Chapel of St. James the Great at Petit Boucan. They had to stop on the way

52　1894 年 7 月号　海外ミッション。日本。ミッションの次年の諸要求。271-272 頁。
訳出　272 頁左 1～3 行目。272 頁右 2 行目～右 25 行目。

次年度にむけて日本ミッションが必要とする予算額の見積りを送るに際して、マキム主教は述べている。

―略―

私はまた‘望ましいが、絶対に必要というわけではない’とされた 3 つの要請を思い切って行いました。(1) 私たちは今年、聖職を望んでいる前途有望な何名もの青年を立教学校から卒業させます。彼らはあまりに若すぎるため、神学課程にただちに入学することはできませんが、私たちは彼らへの影響力を失うわけにはいきません。彼らはさらなる教育を望んでおり、そしてもし私たちがそれを提供しなければ、彼らは他のどこかへ行ってしまい、ひいては私たちにとっての損失になるかもしれません。その諸状況のもとで、理事会は、1,000 ドルの増額を要求しても差し支えないと考えました。(2) 三一大聖堂の日本人会衆は、教会にとってはあまりに大きく成長してしまいました。私たちのいくつかの通学校の何名かは収容設備不足のために礼拝に来ることができません。その人々は概して比較的貧しい階層からなり、力の限りを尽くします。しかし、彼らにとっては新しい教会を建てるのも、現在の大建築物を拡張するのも不可能です。私たちは日本で最大の現地会衆を抱えているといわれています。

注記：マキムは 1894（明治 27）年 5 月 20 日の日曜日に築地の三一大聖堂で、執事の名出保太郎、杉浦義道、近重利澄、皆川佐吉（晃雄）を司祭に按手したこと、また 8 年間伝道師として奉仕している清田海一郎を来週の日曜日に執事に按手し、東京聖ヨハネ教会に勤務させる予定あることを 1894 年 5 月 23 日付書簡で伝えている（SM 誌 1894 年 7 月号、270, 271 頁）。
また、マキムは 1894 年 12 月 23 日の降臨日第四主日に、オカと大嶽〔菊三郎〕と山田〔祐〕を執事に按手したこと同年を 12 月 27 日付で報告している（SM 誌 1895 年 3 月号、81 頁）。
1895（明治 28）年 6 月 9 日には、ともに 5 年以上伝道師を務めていた多川幾造と三上久万三が執事に按手された（SM 誌 1895 年 9 月号、391 頁）。

MISCELLANY.

INTERCESSION.

THE recent severe earthquakes in Greece and Japan have brought anxiety to our missionaries and injury to the missionary property, and taken the life of one of our Japanese workers at Tokyo. Our sympathy should go out to these faithful people, and prayer should be offered to God that He would keep them under His care and give them His blessing.

NOONDAY PRAYER FOR MISSIONS.



THE Missionary Council which met in Chicago, in October, 1893, at the close of the great World's Exposition, suspended its proceedings each day at noon to engage in a brief season of prayer conducted by one of the Bishops. The Council adopted the following resolution:

Resolved: That during the continuance of this Missionary Council a pause be made in the proceedings each day at twelve o'clock for brief prayer for the coming of Christ's Kingdom in all the world; and that the custom of noonday prayer for missions be recommended to all gatherings of Churchmen and women and to all the clergy and mission stations of this Church at home and abroad.

The opening subject for consideration at the Council was "Prayer and Missions," in which it was urged that the habit of noonday prayer for the coming of Christ's Kingdom should be universally practised.

The writer of one of the papers read at the Council said:

There is an hour, or at least a moment, in the middle of every day that presents an unequalled opportunity for prayer. Noontime is known to every one the whole world over. The sun stands just overhead. Every clock brings both its hands together and points them heavenward. At that one moment of the day that all men know, there is, by almost universal custom, a pause in human affairs. A vast proportion of men cease for a time to work. Children are released from study. In workshops, on farms, in schools and colleges, in offices, there is a lull. For the moment there is a more complete release of the multitudes from care or preoccupation of any kind than at any other time, unless when they are about to take rest in sleep. In the middle of the day the flood of cares divides. The busy morning is a wall on this side, the afternoon on that, but noon gives the soul a passage through, even, if it will, to the promised land.

The custom of noonday prayer has been observed in our Mission Rooms, in New York, for a quarter of a century. The service now held in the Church Missions House each day at noon, is attended by representatives of several missionary and charitable agencies. It is much to be desired that the friends of all such societies and agencies the world over would unite at the solemn hour of noon in prayer for the coming of Christ's Kingdom.

AT MID DAY THE SAVIOUR OF THE WORLD HUNG UPON THE CROSS, LIFTED UP THAT HE MIGHT DRAW ALL MEN UNTO HIM.

AT MID-DAY HE CALLED SAINT PAUL TO BE AN APOSTLE TO THE GENTILES.

AT MID-DAY SAINT PETER WAS UPON THE HOUSE-TOP PRAYING, AND RECEIVED THE THREE-FOLD VISION OF THE INGATHERING OF THE GENTILES.

PRAYERS SUITABLE FOR USE AT NOON.

I.

THE LORD'S PRAYER.

II.

"*And I if I be lifted up will draw all men unto Me.*"

BLESSED SAVIOUR, who at this hour didst hang upon the Cross, stretching forth thy loving arms; Grant that all mankind may look unto thee and be saved; through thy mercies and merits who livest and reignest with the Father and the Holy Ghost ever one God, world without end. *Amen.*

III.

"*At mid-day, O King, I saw a light above the brightness of the sun.*"

ALMIGHTY SAVIOUR, who at mid-day

53　1894年7月号　雑録。代祷。274頁。
訳出　274頁左1行目～左9行目〔全文〕。

ギリシアと日本における最近の大地震は私たちの宣教師たちに不安を与え、そして伝道の財産に損傷を与えて、東京では日本人従事者ひとりの生命を奪った（注1）。私たちの同情がこれらの誠実な人々に向かうとともに、主が自らの配慮のもとに彼らを留めて、彼らに主の祝福が与えられるように、とする祈りが神に捧げられるべきである。

（注1）玉置角之助。記事№51（注2）。

54 1894/8 Foreign Missions.: Japan.; Earthquake at Tokyo.
55 1894/8 Foreign Missions.: Japan.; Mr.Tyng's Account of the Earthquake.
56 1894/8 Miscellany.: Intercession.

ANNOUNCEMENTS.

AFRICA.—Dr. Sarah L. Walrath and Miss Sara A. Woodruff, who sailed from New York by steamer "Umbria" June 9th, arrived at Queenstown on the 15th. Miss Woodruff sailed from Liverpool for Cape Palmas on the 23d of the same month by steamer "Dahomey."

CHINA.—The Rev. J. A. Ingle, who sailed from Shanghai by steamer "Empress of Japan" on May 26th, reached his home at Frederick, Maryland, June 24th; having been detained four days by "wash-outs" on the Canadian Pacific railway. Mr. Ingle is about to be married. He, with his wife, and Miss Lillis Crummer and Miss Lily Funsten Ward, whose appointments were published last month, propose sailing for Shanghai by the "Empress of Japan" on the 27th of August. Miss Crummer is spending the intervening time in the West. The others of the party will leave Washington on or about the 17th instant.

JAPAN.

THE EARTHQUAKE AT TOKYO.

A LETTER from Bishop McKim under date of June 21st, the day after the earthquake, and received at the Church Missions House July 18th, says: "The earthquake of yesterday afternoon was the most severe that has visited this part of Japan for forty years. Had it happened at night after people were asleep, or in the winter when fires are necessary, the loss of life would have been terrible. Our mission especially should be most thankful to Almighty God for His watchful providence. Yesterday was the first of the holidays of St. Paul's School after the annual examinations. Had the earthquake happened the day before, when all the teachers and pupils were in the building, the loss of life would have been terrible, and there would have been anguish in American as well as in many Japanese homes. At the time of the earthquake there were but two persons—teachers—in the building, reviewing examination papers. Both ran out when the first shock was felt. One was injured on the head by falling bricks and the other poor fellow was frightfully mangled and mashed. He died in about half an hour. The building is warped and bulged, much of it has fallen, and the rest must be levelled to the ground as soon as possible for the protection of passers-by.

"Our beautiful Trinity Cathedral is badly damaged. The north and south transepts must be taken down and rebuilt, and much of the west end requires relaying. In fact, the whole structure requires much attention.

"The tower of Trinity Divinity-school is badly cracked and out of plumb. It must be entirely taken down. Much of the south wall will need to be relaid. The parish house escaped without injury; our only fear for it is that a slight shock or high wind may cause the tower of the theological school to fall on it before we are able to have the tower taken down. St. Margaret's School and all of the mission houses have lost chimneys and have badly cracked walls. I have had an English engineer up from Yokohama to make a careful inspection of all our buildings."

In a second letter, dated June 22d, the Bishop says: "I inclose a note from the engineer who examined our buildings yesterday. You will notice that he emphasizes the necessity of immediate repairs. In the event of a light earthquake or a typhoon our buildings, in their present weakened condition, would probably collapse, endangering the lives of many. I shall take the responsibility, therefore, of pushing at once the most necessary repairs with the hope that the Board may approve of my action."

The Bishop estimates the damage at $10,000, and inasmuch as the exigency requires that the repairs shall be made at once, it is of the utmost importance that contributions for that purpose shall be made as speedily as possible.

MR. TYNG'S ACCOUNT OF THE EARTHQUAKE.

The Rev. Theodosius S. Tyng writes to the *Pacific Churchman* the following account of the earthquake at Tokyo, dating his letter at that city, June 22d, and signing it as president of St. Paul's College. Mr. Tyng says: "Long before this reaches you the newspapers will have informed our people at home in America of the earthquake which has visited Tokyo, Yokohama, and their neighborhood. I write to you now to add some information as to what has befallen

our own Church interests. We have been singularly blessed of God in that none of our American missionaries have been injured, and that with the exception of one lamentable death, no harm has come to any of our native workers or the members of our churches. Considering the great number of chimneys that have fallen in the houses about us, many of them crashing through the roofs and wrecking the rooms below, the escapes have been wonderful. But the most wonderful of all has been in connection with St. Paul's College.

"You are aware that I was sent to the United States by Bishop McKim, early in the year, to endeavor to raise the money needed for new buildings for the college, the old building having been condemned as unsafe. It was thought, however, that it might safely be used for a short time for classrooms only, and in the daytime, if strengthened by some additional iron bolts. This was done, and if there had been no very severe earthquake the building would probably have been safe. But the earthquake of day before yesterday, though it has frequently been surpassed in severity at other times and in other places was the severest that has been known in this region of Japan for forty years. Happily, the last examinations of the year had been finished the day before, and there were but two persons in the building. It is seldom indeed that there have been so few when the building has been open at all. The preceding night most of the instructors were gathered there. The very morning of the earthquake quite a number, of whom I was one, were sitting there; and only three minutes before the shock came three persons were sent out of the building on errands.

"The man whom we have lost, Mr. Tamaki, was a most faithful teacher and helper in the work of the college. Part of his work was the making up of the college accounts, and when the shock came he seized in his hand as he ran out the statement which he had just prepared. Shortly after, when we lifted him up from under the mass of brick and stone which had fallen upon him, unconscious, all but dead, and disfigured almost beyond recognition, this paper was found beside him—a mute witness that in the performance of the duty laid upon him he had been faithful unto death. We buried him to-day, honored and lamented—lamented all the more that his death was one which might have been prevented. If the Lord's treasury under the guardianship of our Missionary Society had been full as it should have been; if Bishop McKim's appeal issued a year ago had been heeded; and under other conditions also which need not be named, this man might still have been alive and well, working in behalf of his country and of the Church. It is not for us to pass judgment or distribute blame, but this at least we may say, that a very solemn lesson has been given to the members of the Church upon the duty of providing all necessary means for the prosecution of God's work committed to her."

DAMAGE TO MISSIONARIES' HOUSES AT TOKYO.

The Rev. J. C. Ambler writes to the *Southern Churchman*, June 21st, as follows: "I was on the point of inclosing the letter I send with this when we were visited by an earthquake such as has not been experienced in Tokyo for the last forty years. The marks you will notice upon the paper were caused by the fall of huge quantities of plaster, in the midst of which I found the letter imbedded. The chair in which I sat, and from which I made my escape, was filled with fallen plaster, and the room over my head was almost completely wrecked by the fall of a large brick chimney. The whole of the ceiling in this room fell from the weight of the brick and tiles, which made a fissure in the roof fully ten feet square. Both doors were so jammed that exit from the room would have been impossible, and I thanked God when I saw my little boy's bed lying, with a huge pile of debris covering it, and thought of his merciful deliverance. The room was used as our nursery, and at this hour the children were fortunately playing in another room, or I tremble to think what might have been the consequences. The instinct of self-preservation seized us all, and the whole family, with the servants, were in the yard almost before the shocks had ceased.

"The streets of our little settlement were soon filled with neighbors rushing hither and thither with anxious looks inquiring as to the fate of others. We thank a merciful God that the whole foreign community escaped."

MISCELLANY.

INTERCESSION.

OUR part is to obey and pray, to undertake and look up with earnest expectation, pleading the promise, "Lo, I am with you alway." His strength will be made perfect in our weakness, His wisdom in our ignorance, His riches will abound to our necessities if we by prayer and supplication with thanksgiving, let our requests be made known unto God. This we believe; this will we do!

The calamity to our Japan mission and the need of money to meet the pledges of this year, both ask for our prayers. Each day at noon in the Missions House we kneel before God. Shall not many hearts be lifted up with ours in the prayer of faith?

CONVERSION OF A POLYGAMIST.

THE Rev. Charles Johnson, missionary of the Society for the Propagation of the Gospel at St. Augustine's, in the Diocese of Zululand, gives the following interesting account of the conversion of a noted polygamist: "Since writing my last report, one of those bright incidents has occurred of real sacrifice for Christ's sake that encourage one so very much.

"It is now a little more than two years ago that a man called Duguza, living a few miles from the Blood river out-station, showed definite signs of being drawn towards Christianity. He is an 'induna,' or headman in the tribe, with a large household and eight wives. He belongs to a class of native society that very few of our converts come from—what in India would be considered a high caste class, not noted for wealth, but for a strong, firm adherence to the traditions of their fathers—a class very much respected, and very much given to hospitality.

"The resident native Deacon of the Blood river station, Rev. Kumkani Kayo, had, in his quiet, simple way, taken a good deal of trouble to win Duguza's friendship, and had been asked to go and hold service and have prayers at his kraal; but at that time I do not think that any of us had much expectation that Duguza himself was likely to be attracted by Christianity, calling as it does for such a tremendous sacrifice on the part of a man situated as he is. Many of his children and his dependents became converts and renounced their heathenism.

"But about two years ago while staying for a time at the Blood river out-station, I was struck by a change in him, and especially during a conversation I had with him about Christianity and heathenism. He made one remark which, coming from him, especially struck me: 'The Lord's (Christ's) law is a good one that forbids a man having more than one wife. A life of monogamy is a higher and a better one than a life of polygamy, but what shall he do who has already many wives?'

"He attended all the services while I was there, and he accompanied us to the next out-station, but nothing more came of it at the time further than that he was very diligent in attending all services, coming with all his wives, and at last they (he and his wives) requested permission to attend the 'hearers' class,' and since then he has steadily gone on drawing nearer and nearer, and his wives have done even more.

"First, four of the older ones, with his permission, separated themselves from him, taking up the position of what is termed in Zulu 'the mothers'; . . . these were admitted as catechumens, the other four, with Duguza, still remaining 'hearers,' and this has been the position of affairs until a short time ago, when the other women settled the matter by asking him to choose one of them to be his wife and let the other three retire, and then it was that we found out he had separated himself from all his wives and had been living separate for over a twelve-month, trying, by God's help, to live a pure life.

"After a long talk with him, and with his wives separately, I asked them to give themselves to prayer and fasting for a fortnight, and at the end of that time, if they remained steadfast in their determination to separate themselves from their polygamous life, I would receive them as catechumens. And accordingly I went there, and, as they were earnestly purposed to make the sacrifice, and give themselves to God, I received them into the catechu-

54　1894 年 8 月号　海外ミッション。日本。東京の地震。316 頁。
訳出　316 頁左 15 行目～316 頁右下 14 行目〔全文〕。

7 月 18 日にチャーチ・ミッションズ・ハウスで受信された、地震の翌日の 6 月 21 日付のマキム主教からの書簡は述べている。“昨日午後の地震は、40 年間で日本のこの地を襲った最も強烈なものでした。地震が夜間、人々が眠りについた後に、あるいは火が必要になる冬に発生していたら、人命の損失は甚大になっていたでしょう。私たちのミッションは、特に、その慈悲深い導きに対して全能の神になによりも感謝すべきです。昨日は、立教学校の学年末試験後の休日の初日でした。もし地震が、教師や生徒一同が建物にいた前日に発生していたら、人命の損失は甚大になっていたでしょう。さらに日本人の家屋同様に、アメリカ人の家屋もまた甚大な被害があったことでしょう。地震発生時その建物には 2 人だけ―教師―がおり、試験の答案を点検していました。両名とも最初の衝撃が感じられたときに屋外へ駆け出しました。1 人〔久保田富次郎〕は落ちてきた煉瓦で頭部を負傷しました。そしてもう 1 人の哀れな同胞〔玉置角之助〕は、おそろしいことに〔瓦礫の〕下敷きになり押しつぶされました。彼は 30 分ほどで亡くなりました。その建物はゆがみ、膨れ上がり、その多くは崩れ落ちました。そしてその残りは、通行人保護のためにできるだけ早急に取り壊さなければなりません。

“私たちの壮麗な三一大聖堂はひどく損壊しています。南北の翼廊は取り壊されて、再建されなければなりません。西端の多くは再構築を必要としています。実際のところ、構造全体が相当な注意を要する状態です。

“三一神学校の塔はひどくひび割れ、そして傾いています。塔は完全に取り壊されなければなりません。南の壁の多くは張り替えられる必要があるでしょう。三一会館は損傷を免れました。それに対する私たちの唯一の懸念は、わずかな衝撃あるいは強風により、私たちが神学校の塔を取り壊すことができる前に、神学校の塔がその〔三一会館の〕上に崩れ落ちるかもしれないということです。立教女学校とミッション家屋のすべては煙突を失い、そして壁面がひどくひび割れています。私は、私たちのあらゆる建物の入念な検査を行うために、英国人技師 1 名を横浜から招きました。”

6 月 22 日付の 2 通目の書簡で、〔マキム〕主教は述べている。“昨日、私たちの建物を調べた技師からのメモを同封します。彼が早急な修復が必要であると強調していることにお気づきでしょう。小さな地震あるいは台風の際

に、私たちの建物は現状の脆弱な状態では、おそらく倒壊し、多くの生命を危険にさらすでしょう。それゆえに私は、理事会〔米国聖公会内外伝道協会〕が私の措置を認めてくれるだろうとの期待を抱きながら、ただちに何よりも必要な修復を推し進めるという責務を担わなければなりません。”

〔マキム〕主教は損害を 10,000 ドルと見積もっている。早急な修復が求められるこの危急の事情がある限り、その目的のための寄付ができる限り早急になされることが最重要である。

55　1894 年 8 月号　海外ミッション。日本。地震についてのティング氏の報告。316-317 頁。
訳出　316 頁右下 11 行目～317 頁右 17 行目〔全文〕。

セオドシウス・S・ティング師は、東京の震災について、「パシフィック・チャーチマン」に宛てた、現地の日付で 6 月 22 日の書簡で、立教学校の校長として署名を記し、次のように報告している。ティング氏は述べている。“これがあなたに届くずっと以前に、新聞各紙がアメリカにいる本国の仲間に、東京、横浜そしてその近隣を襲った地震について伝えたことでしょう。私は、私たち自身の教会の諸利益に降りかかったことについて若干の情報を付け加えるために今、書き記します。私たちは、私たちのアメリカ人宣教師たちが誰 1 人として負傷することなく、そして悲痛な死ひとつ〔玉置角之助の死亡〕を除いて、現地人〔日本人〕勤務員あるいは私たちの教会の会員がなんら危害を被らなかったという点において、ひとえに神の恩恵を受けています。私たちのまわりの家屋に多くの煙突が崩れ落ち、その多くが屋根を突き破り下の部屋を壊したことをを思うと、避難できたのは素晴らしいことです。しかし、なかでも最も素晴らしいことは、立教学校に関係したものです。

“お気づきのように、古い建物が安全ではないと非難されていたので、当校のための新しい建物に必要な資金調達に努めるように、マキム主教はその年のはじめに私を米国に派遣しました。しかしながら、それ〔古い建物〕は、鉄のボルトを何本か追加して補強されれば短期間、教室としてのみ、日中は安全に利用されうると考えられていました。補強は実施されました。そして、もし相当激しい地震がなかったなら、その建物はおそらく安全だった

でしょう。しかし、激しさにおいては他の時期や他の場所でしばしば上回るものがあるとはいえ、一昨日の地震は、40年間日本のこの地域で知られているなかでは最も強烈なものでした。幸いにも、その年の最後の試験がその前日に終了していて、建物にはわずかに2名しかいませんでした。その建物が全面的に開放されているときに、これほど少ない人数しかいないというのは実にまれなことです。前日の夜は、教師のほとんどがそこに集まっていました。地震の〔発生した〕まさにその朝、私もそのうちの1人でしたが、相当数がそこに座っていました。そして衝撃のほんの3分前に、3名がその建物から外に、用事に出されていました。

“私たちが失った男性・玉置〔角之助〕氏は、当校の活動において最も信頼できる教師であり、そして支援者でした。彼の仕事のひとつは、当校の会計帳簿をつけることでした。衝撃が来た際に、彼は駆け出すなか、自身の手のなかに、彼が用意したばかりの計算書を握っていました。崩れ落ちた煉瓦や石の山から彼を引き上げた時には、彼は意識がなく、瀕死で、見る影もないほどに負傷していましたが、すぐにこの書類を彼の傍らで見つけました。―彼が死に至るまで、自身に課された職務の遂行を忠実に全うしていたことを無言に物語るものでした。私たちは本日彼を称え、嘆き悲しみ、埋葬しました。―彼の死は、防ぎうるものであったかもしれないからこそ、なおさら悔やまれました。私たちの伝道協会の保護下にある主の財務がこれまでのように満たされていたなら（注1）、そしてもし1年前に発せられたマキム主教の訴えが留意されていたならば、そしてまた明示する必要のない他の諸状況のもとでならば、この男性はいまも存命で元気であり、彼の国や教会のために尽くしていたかもしれません。判断を下す、あるいは〔誰かに〕責任を割り当てるのは私たちではありません。しかし、これについて少なくとも私たちがいいうるのは、教会に課された神の御業の実施のためのあらゆる必要な資力を提供する義務について、かなり厳粛な教訓が教会の会員たちに課せられているということです。”

（注1）1894（明治27）年2月13日の米国聖公会内外伝道協会理事会会議では、立教学校校舎への支出は、この目的で十分な特別献金が与えられれば別だが、海外ミッションの一般寄金からは提供する余裕がないことを、教会の声明とすることを決議していた（記事№46参照）。

56　1894 年 8 月号　雑録。代祷。318 頁。
訳出　318 頁左 12 行目〜左 17 行目。

私たちの日本ミッションへの災難と今年の誓約に応じるための金銭の必要性の両方が、私たちの祈りを求めている。毎日正午にミッションズ・ハウスで、私たちは神の前にひざまずく。信仰の祈りにおいて、数多くの心が、私たちの心とともに引きあげられないものだろうか。

57 1894/9 Editorial.: The Calamity in Tokyo.
58 1894/9 Editorial.: A Distinguished Visitor to Missions.

THE

SPIRIT OF MISSIONS

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THE CALAMITY IN TOKYO.

THE loss caused to our Japan mission by the earthquake in June last should not be forgotten. The loss of the life of one of the Japanese teachers in St. Paul's College is beyond repair; but the damage done to the college building and the injury to Trinity Church, money can make good.

Bishop McKim was advised that an outlay of $10,000 would be required to restore the buildings and make them safe, and he was obliged to order that outlay at once, trusting that the needful money would be supplied. Who will supply it?

The story of the erection of Trinity Church, Tokyo, if it were told, would move the hearts of Church people. It is enough to say that the self-denying Bishop, who for years devoted himself, body, soul and substance, to the work of the Japan mission, built the beautiful church, without ever making an appeal for help.

St. Paul's College, unhappily, was an insecure building, and the need of its replacement by another, which would not only insure safety of human life, but also serve the purpose much better, and meet the demands of an important and growing work of education, had been made the subject of earnest representations, and now the earthquake has given startling emphasis to the appeal.

Who will inquire into this need and devote to the cause of Christian education in Japan enough money to build and equip St. Paul's College? It is of God's mercy that but one life was sacrificed—but one—there might have been many maimed or killed.

LETTER FROM BISHOP WHIPPLE.

THE following letter from the Bishop of Minnesota, who has been on a visit to the Pacific coast, will be read with interest:

You who are at headquarters love to hear tidings from the front, where soldiers are in the thick of the battle. As I have been permitted to visit a portion of the wide field, I write to bring you good tidings. I was made glad to see how wisely good Bishop Barker, my own son in the faith, had gathered in his hands the threads of work which had dropped from the hands of the good Bishop Paddock; how he had harmonized differences; cared for Church work—schools, hospitals, and missions—and given the loving sympathy of his great heart to all the workers in that vast field so full of promise, and

which is as rich in all material as any portion of our country. I could tell you of individual missions and missionary parishes and rectors, but do not, lest I neglect some brave soul who deserves all praise.

I could not stop at Spokane, where Bishop Wells, the bravest of the brave, is bearing heavy burdens added to by the loss of his episcopal residence by fire. I heard good things of his work.

I had the pleasure of meeting Bishop Brewer and many of his missionaries. He well deserves the border man's praise as "a man who always stands without hitching." Few Bishops have been so fettered as he when called to succeed Bishop Tuttle, a man beloved by every miner and business man in Montana. That which added to his difficulties was that my good assistant Bishop Gilbert had won the love of all in Helena. A gentleman said to me: "When the Bishop came we all said: 'That "tender foot" will never do for Montana.' But when I saw him in a gray suit talking with miners in the camp, I changed my mind and said he was the right man in the right place." There is no part of our country where the dear Church is better known and respected.

I wish I had time to tell you of individual work, of the care of Christ's lambs (one clergyman has six Sunday-schools); of the highway work, going out to compel men by the love of Christ to come to the Gospel feast. I preached twice every Lord's Day, and sometimes during the week, and only regretted I could not do more.

The fearful times, made worse by the railway strikes, have added new problems and presented new difficulties which can only be solved by the Gospel of Jesus Christ. All over this land thoughtful men are frightened by the jealousies between class and class, the mutterings of mad anarchists, who clamor for they know not what. It is no time to hesitate or draw back. In the presence of dangers and perils the voice of God says to His people: "Go forward." If need be the pillar of cloud and the pillar of fire will protect His Church.

Some facts are plain, so that "he that runneth may read." No nation has ever survived the loss of its religion. We shall take care of the people or they will take care of us. The King is in His Kingdom—"He sitteth above the water floods, be the people never so unquiet." No problem has ever confronted His Church which He cannot solve; there are no wounds of humanity which He cannot heal. There is not a problem which cannot be solved by the great truth, that through Christ God is our Father, that all men are brothers; yes, brothers of Jesus Christ, brothers of one lost family, and brothers still when begotten anew in Jesus Christ. Never in my long Episcopate have I been so perplexed to know how to care for our work, and it is true of every Bishop and pastor of the Church.

It is no time for timid counsels. "Go forward." "Bring all the tithes into the storehouse, . . . prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it," is as true now as when the Prophet said it in olden time.

H. B. WHIPPLE,
Bishop of Minnesota.

FARIBAULT, August 25th, 1894.

A DISTINGUISHED VISITOR TO MISSIONS.

REPRESENTATIVES of a number of missionary societies met by appointment early in August the Hon. John W. Foster, late Secretary of State of the United States. Mr. Foster has recently returned from a tour of the world, in which he paid particular attention to Christian missions in different countries. He expressed himself as greatly interested and impressed by what he saw of mission

work and of the opportunities for it. His wonder was that with such encouragement as he saw Christians of America are not more alive to the work, and he hopes to take an opportunity to speak publicly upon the subject and urge to still greater efforts to spread the Gospel.

The special object of the meeting with Mr. Foster was to ascertain his opinion as to the continuance of the war between Japan and China over Corea, and its effect upon missions in those countries. Mr. Foster, while disclaiming any special knowledge upon the subject, gave his opinion that the safety of missionaries would not be unfavorably affected by the war, and that there would seem to be no reason why any missionaries expecting to go to either China or Japan should hesitate.

THE BROTHERHOOD'S MISSIONARY.

A SERVICE was held in the Chapel of the Church Missions House on Monday, August 13th, for the Brotherhood of St. Andrew, as a farewell to Mr. Charles H. Evans, the brotherhood's missionary to Japan. The Holy Communion was celebrated, and the address was made by the Rev. Dr. Langford. There was a large attendance of brotherhood men.

Mr. Evans sailed from Vancouver, August 27th, and will proceed to Nara, Japan, to teach in the school there under the Rev. Isaac Dooman. He is the missionary of the Brotherhood of St. Andrew, sent out and supported by them.

SHORT TERM SERVICE IN MISSIONS.

A SUGGESTION put forth by the Bishop of Brisbane in the missionary conference in London is certainly worthy of earnest consideration, both as a means of keeping up a supply of men in the missionary field, and also of proving men, by having it clearly understood that they may retire from a mission field creditably unless for good reason they should be persuaded that they ought to continue in it. The suggestion was in the following words:

It would be a gain both to the Church in these colonies and to the Church at home, if the Bishops in England would encourage their capable young clergymen after two or three years' experience in well-worked parishes at home, to come out to these colonies for, say, five years, it being clearly understood that they come for that time only, and that they will be under no sort of imputation on the score of "looking back" if they return at the end of that time. Some, no doubt, will be so profoundly interested in colonial work, that they will remain with us, and these not the least capable; but the Church at home will not grudge us these.

The Bishop went on to urge:

The reflex influence would be in every way good for the Church at home, as it would diffuse a fuller knowledge, broaden the sympathies of Churchmen, and inculcate a juster sense of the relative importance and proportion of things. Ask of the men who have put in their five, six, and seven years of valuable work under this short service system and have recently returned, whether they be not thankful for the experience so garnered, and whether they do not confess that they are indebted to their colonial experience for larger and stronger grasp of Church administration; and, if so, then is not the home Church the richer for their experience?

57　1894 年 9 月号　論説。東京の災害。335 頁。
訳出　335 頁 1 行目～22 行目〔全文〕。

去る 6 月の地震による私たちの日本ミッションの損失は、忘れられるべきではない。立教学校の日本人教師のうちの 1 名の人命が失われたこと〔玉置角之助〕は、取り返しがつかないことである。しかし、当校の建物に対しての損害や三一教会への損傷は、金銭が補うことができる。

マキム主教は、建物を修復し、それらを安全な状態にするには 10,000 ドルの経費が必要とされると勧告された。彼は、必要な資金が供給されるだろうと信じて、ただちにその費用を請求せざるをえなかった。誰がそれを提供するのだろうか。

東京の三一教会建設の話は、もし伝えられれば、教会の人々の心を動かすだろう。何年にもわたり、彼自身を、身体、魂そして財産を日本ミッションの活動に捧げた、無私の〔ウィリアムズ〕主教が、これまで助力を求める訴えをなさずに美しい教会を建てたといえば、十分である。

立教学校は、不幸にも、脆弱な建物であった。そして別の建物に置き換えられることの必要性が、熱心な陳情の主題とされてきた。それ〔新しい建物〕は人命の安全を確保するだけでなく、目的により良く適い、重要でなおかつ成長を遂げている教育活動の要請に応えるものである。今やその地震は、その訴えに驚くべき重要性を与えたのである。

誰がこの必要性について調査し、立教学校を建てその設備を整えるのに十分な資金を日本におけるキリスト教教育の運動にむけて投じるであろうか。わずかに人命ひとつしか犠牲にされなかったのは神の慈悲である。―ほんの、ひとつだけである―〔もしかしたら〕数多くの重傷者あるいは死亡者が出ていたかもしれないのだ。

58　1894 年 9 月号　論説。諸ミッションへの著名な訪問者。336-337 頁。
訳出　336 頁下から 5 行目～337 頁 11 行目〔全文〕。

数多くの〔米国の〕伝道協会の代表者たちが 8 月上旬、約束により、前・米国国務長官ジョン・W・フォスター閣下に面会した。フォスター氏は最近世界旅行から戻った。その世界旅行で彼は様々な国のキリスト教ミッショ

ンに特に注目した。彼は、ミッション事業やそのための機会について彼が目にしたことに大いに関心を抱き、そして感銘を受けたと自らの所感を述べた。彼の驚きは、彼が目にしたような励みがあるにもかかわらず、アメリカのキリスト教徒たちがその活動に対してそれほど敏感ではないということだった。そして彼はその話題について公に話す機会を持ち、福音を広めるためのさらなる取り組みをうながしたいと望んでいる。

フォスター氏との会談の特別の目的は、朝鮮をめぐる日本と中国〔清国〕間の戦争の継続についての彼の意見と、これらの諸国における諸ミッションへの戦争の影響を確かめることだった。その件についてのいかなる特別な知見も否定しながら、フォスター氏は宣教師たちの安全は戦争によっておびやかされることはおそらくなく、中国か日本のどちらかに行くつもりの宣教師も、躊躇すべき理由は全くないように思える、との彼の意見を述べた。

注記：日清戦争終結と、それにともなう朝鮮伝道の関連記事として、記事№70、71、73を参照。

Church, Cape Palmas, in response to an appeal which we have received through Miss Cornelia Jay, to go towards the proposed Thank-offering to mark the occasion of the dedication of the Church Missions House.

This gift we have divided between China and Alaska, rejoicing that from the borders of the Dark Continent Light should be shed to these remote regions of the earth.

FIVE-MINUTE PAPERS ON THE AUXILIARY AS AN EDUCATOR.

NO. I.—PRESENTED BY MRS. TWING, AT THE OFFICERS' MEETING, JANUARY 25TH, 1894.

IN Salem, Oregon, there is a very excellent parochial branch of the Woman's Auxiliary, in which a plan has been successfully adopted that might well be tried elsewhere, especially in places where there seems to be little to give. The ladies meet at each other's houses once a month for a literary afternoon, which lasts about three hours, and always proves interesting and instructive. The exercises are begun with a short religious service, the reading of a passage of Holy Scripture and prayer, after which the roll is called, each lady answering to her name by reading a missionary text from a slip of paper, from a number prepared beforehand and distributed by the hostess. Then follows some music, after which selections which have been carefully chosen, from the diocesan Church paper, THE SPIRIT OF MISSIONS, *The Churchman* and other Church papers, are read in turn, every lady reading one, so that all may take a part and share in the responsibility of the day. More music follows, and, at the close, tea and cakes are served and a little time is given to general conversation. The members are provided with Auxiliary envelopes, and they are handed to the treasurer at each meeting with some enclosure for missions, the average receipts being about five dollars each month. As a proof that this is a popular and successful way of conducting an Auxiliary meeting, I was told that the branch began two years ago with seven members, and now numbers forty-eight; and that there is never any difficulty in finding a place for the branch to meet, all the ladies being ready and anxious to have it at their homes, each hostess having the privilege of inviting in some of her neighbors as guests of the occasion, an invitation always gladly accepted and usually resulting in the addition of new members.

Some parish guilds on the Pacific Coast are taking a lesson from the children, and, without organizing separate missionary societies as parochial branches of the Woman's Auxiliary, agree to give all their work and offerings during Lent, and some of them during Advent also, to the cause of missions. This is an admirable plan, and well suited to places where the membership is small and the ladies cannot well attend many different meetings. Indeed, these affiliated guilds, if we could have the method more generally adopted, would not only bring a large accumulation of missionary gifts into the treasury through the Woman's Auxiliary, but would prove a most effectual way of educating those whom our diocesan officers often despairingly ask how to reach, who say that they "are not interested in missions." The thought is commended to the attention of diocesan officers and to the active working members of the Auxiliary generally.

JAPAN.

MISS VERBECK'S WORK.

MISS VERBECK writes from Tokyo, Akasaka, Avictro, No. 3, on April 20th: "Not long ago I had the doctor's orders to abstain as much as possible from writing, so the habit of writing next to nothing, only short notes to nearest relatives, has grown upon me. I find I am much stronger in every way since leaving Tsukiji, to live in this delightful quarter of the town. A great deal of exercise, and that out of doors, was advised me, and I am much benefited by it, and so much

stronger that I venture to resume my neglected correspondence.

"As for my work, there has been a slight change made since last October. Mr. Tyng asked the Standing Committee to allow me to assist in the teaching at St. Paul's School. It was my old work again, and as I had taught at the school for seven years once, I had still an attachment for the old building and the old duties. Four classes were for me to take only in Mr. Tyng's absence and till Mr. Gardiner should return; a few other classes I am to go on with till the summer holidays only, so it is all a temporary arrangement. Meanwhile, I have been obliged to give up my two afternoon classes out in the city at two of the preaching stations where we have children's day-schools. I go to one still on Sundays, and two of the Bible-women give the religious instruction at the other. At the Bible-school for women I have three classes a week on the outline of the Old Testament, not the historical parts only, but outlines of all the books of the Old Testament. I have also been given opportunities to study with the women some of the books more in detail. Meanwhile, the other instructors have their share also in giving the same instructions. The native Christians are rather apt to confine their Scriptural readings to the New Testament, so we find it necessary to give the women in our school a general idea of the Old Testament—a concise idea—as soon as possible, even while they are carefully studying the Book of Genesis with some other teacher in the school. I am happy to say that I find the women deeply interested in this part of their study, and most earnest in their desire to acquire knowledge in this direction. Without the aid of concordances and other books of reference, they do remarkably well in preparing their lessons, or rather in reading up a given number of chapters preparatory to hearing a cursory comment on them. I have four women in one class and three in another.

"Every other Sunday I go to a new, or, comparatively speaking new, Sunday-school in the Kyōbashi district, to which Tsukiji also belongs, so it is not far from Trinity Church. Since the removal of the preaching station, when Mr. Odake, the catechist, took up the work, we have found it difficult to gather in the children. The little son of the catechist is our best assistant, a dear little fellow about nine years old. He is sometimes able to assemble a few of his schoolmates and play-fellows in the neighborhood, but often we have only him and three Christian children from the *Ginza*, where their father, an Episcopalian, has a shop for religious tracts, Bibles, Prayer Books, etc. These four children form a nucleus. On the Sundays that I am not there, one of the older Christian girls from St. Margaret's takes my place. We use the large picture charts, and colored cards with texts from Scripture on them, and we teach the children, first of all, the Lord's Prayer. Where I have had the same children under instruction a long time, as at the Matsushitachō Station in Kanda, I have been able to teach them, sentence by sentence, the Creed and the Ten Commandments also. When going to Quida Machi I succeeded in doing the same. The younger sister of the Deacon at Trinity Church, Mr. Naide, is a most faithful assistant now at the Kyobashi class. She was graduated from St. Margaret's last summer. Before that, Miss Mibuyo Seki, also a graduate, kindly gave her help, but now her services are needed at the Oji Orphanage of Mr. Osuga. We have thirty children at the Poor School at Matsushitachō. Our average attendance at the Sunday-school at the same place is nineteen, but fortunately daily religious instruction is also given, as at Quida Machi, by the teacher in charge.

"My nearest neighbors of our Mission now are Misses Sprague and Kimball at Banchō. It takes about fifteen minutes to reach them by kuruma. We are just across the road from the American Legation, and it takes between twenty and twenty-five minutes to ride to Tsukiji."

59　1894 年 9 月号　米国聖公会女性伝道補助会。日本。ミス・フルベッキの活動。364-365 頁。

訳出　364 頁左下から 5 行目～左下から 4 行目。365 頁左 3 行目～左 15 行目。

ミス・フルベッキは、4 月 20 日に東京の赤坂アビクトロ 3 番から書き記している。

―略―

“私の活動に関しては、去る 10 月以来、わずかな変化があります。ティング氏が、私が立教学校で教育支援を行うのを認めるよう、常置委員会に要請しました。それは、私がかつて行っていた活動の再開でした。かつて私は 7 年間その学校で教鞭をとっていたので、私は旧来の建物や旧来の任務に、そのときもまだ愛着をもっていました。ティング氏が不在で、かつガーディナー氏が戻るまでの間にだけ、4 クラスを私が受け持ちました。夏休みまでに限って、他に数クラスを私は続けることになります。したがって、それはすべて一時的な措置です（注 1）。

（注 1）『私立立教学校規則　明治廿四年八月』（16 頁）と『私立立教学校規則　自明治二十六年九月　至明治二十七年六月』（23 頁）の「英語」担当教員として、エンマ・フルベッキ（ヴァーベック）の名が記載されている。

Managers was informed that Miss Georgia E. Starr had handed in her resignation, to take effect upon the closing of the schools in July; her chief reason being that she considers herself not old enough "to undertake the missionary life." Miss Starr, accompanied by her mother and sister, sailed from Shanghai by the steamer "China" July 21st. They arrived at San Francisco August 18th and, after tarrying for a fortnight in California, reached New York September 7th.

JAPAN.

THE WAR BETWEEN JAPAN AND CHINA.

THE Rev. J. C. Ambler writes to the *Southern Churchman* from Kyu Karnizawa, under date of August 4th, as follows: "During the past six weeks the issues involving a war between China and Japan have been fast reaching a crisis, which culminated on the 18th inst. in a declaration of war against China by the Emperor of Japan. As this war must involve far-reaching questions in the history of the eastern question, I am sure you will pardon me if I state, for the benefit of your readers, in the briefest terms, what seems to have precipitated this war and what seem to be some likely results should victory eventuate for either side. To begin with, the situation of Corea on the map of Asia has rendered it for long centuries a bone of contention between China and Japan. Both of these countries for a long time claimed Corea as part of their dominions, and China still receives regular tribute from Corea. In 1876 France, Italy, the United States and Russia made treaties with Corea and acknowledged her as an independent kingdom, and China has also made an independent commercial treaty with Corea, indicating thereby her assent to at least a nominal autonomy. In 1882 the Empire of Japan entered into a stipulation with Corea by which it was agreed that Japan might at any time station troops in that country to protect her nationals residing there. In 1884 disturbances occurred in Corea, in which a Corean, Kim Ok-Kyun, recently assassinated, played a prominent part. At this time both China and Japan placed troops in Corea, and in 1885 a treaty was entered into between China and Japan that thereafter should either country send troops to Corea it must first notify the government of the other, and that after the disturbance all such troops of both countries should be simultaneously withdrawn.

"Under the recent Ming faction the misgovernment and extortion reached a climax, as the length of service of a local official was reduced from three years to one, thus rendering the curse of official oppression more grievous, as the time of grasping spoils was shortened by two years. So rebellions broke out about two months ago and rapidly assumed alarming shape all over the kingdom. This was the signal for the Chinese representative to petition the Chinese Government for troops, and China responded to the appeal, at the same time notifying Japan. Japan also notified China and sent four or five thousand soldiers to Corea. It was then determined by Japan that internal reform must be inaugurated in Corea, and she asked the co-operation of China in the undertaking, but met with a brusque refusal, and a request to Japan to withdraw her troops. As Japan was committed to the reform movement this request was only responded to by an increased force sent to strengthen the Japanese situation in Corea.

"Mr. Otori, a man who figured conspicuously in the restoration of the Japanese Empire, fighting on the side of the Shogun, is now the minister to Corea. Upon China's refusal of co-operation this man was instructed to open negotiations directly with the Corean Government upon the subject of reforms. The Coreans simulated ready compliance with Mr. Otori's demand, and fifteen Corean statesmen were appointed to confer with him. These reforms were included under four separate headings – financial, educational, military and industrial— and after several conferences the Corean commissioners expressed satisfaction with the proposed policy, but upon being asked for a compliance stated in writing, they suddenly and very insolently abandoned the whole scheme, and various high officials known to favor reform were degraded summarily from office. It is generally supposed that the pretended compliance was a ruse resorted to while the Ming faction were awaiting the intervention of China.

"On the 19th inst. Mr. Otori sent an ultimatum to the Government of Corea, which was insultingly replied to. Thereupon Mr. Otori sought a direct interview with the Corean king, and gained admission to the palace in Seoul only by the rout of Corean soldiers who opposed his entrance. The King of Corea expressed himself in favor of reform, and the father of the king, a man of noted ability, was summoned to the palace under a Japanese military escort and set up as regent.

"Since that time the Japanese have sought to prevent the landing of more Chinese troops in Corea, as China has been the known supporter of the Ming faction, whose downfall occurred upon the installation of the regent, who appointed a new government in favor of reform. Recently there have been some land and sea fights, and a Chinese transport containing 1,500 Chinese troops bound for Corea has been sunk by Japanese men-of-war.

"This brief *resumè* of events to this date has been extracted from an editorial in the *Japan Mail* published in Yokohama. What will be the ultimate issue of events is involved in uncertainty; the general opinion seems to prevail that it greatly depends upon the enterprise shown by either country upon the sea. One feature in favor of Japan is that the national spirit has been thoroughly aroused, so that even in country places volunteer companies have been organized and are daily drilling. The old Samurai class seem to welcome the war as the native element from which they have been excluded since the abolition of feudalism, and they are taking out their old swords and exercising themselves in their now almost forgotten arts as swordsmen. War talk is heard everywhere and money is flowing into the national treasury as free-will offerings of the people. It is said that the government can get together fully 50,000,000 pounds sterling for the sinews of war, and that Japan can put 320,000 fighting men at any time into the field, ranging in age from twenty to thirty-two years. . . .

"What is the providential meaning of this war God only knows, but if it serves more and more to usher in the time when Christ shall put all things in subjection under Him, surely it would be worth what it costs, and for this consummation we should all devoutly pray."

PLANS FOR THE NEW ST. PAUL'S COLLEGE.

The Rev. Mr. Tyng writes as follows: "Mr. Gardiner has been working diligently and with excellent result, as it seems to me, on the plans for the new buildings. He proposes to put the dormitories in buildings separate from the class-rooms, making them of two low stories, seven and one-half feet high, with a basement below sunk one foot into the ground. This latter will contain dining-room, bath-rooms, etc., being used only for purposes for which the students will not need to remain long in them, and will lift the rooms in which they sleep and study well away from the ground, which is here damp and unhealthy. At the same time the height of the main wall from the ground will be only some twenty-five feet. This will be better and also more economical than my plan, on which our printed estimates were based, of putting the dormitories in the upper floor of a building which should contain class-rooms below. The dormitories, as Mr. Gardiner arranges them, we want to put up immediately, if possible, so that they may be ready for use by January 1st. We hope that the money contributed (upwards of $7,000), with what can be got from the materials of the old building, will be sufficient for this purpose.

This will leave class-rooms, laboratories, library, etc., still to be provided for. The dormitory is to contain eighty students; but we may be able to use part of it for a time for temporary class-rooms.

"I find the college wall in excellent condition. The falling off in number of students, of which I spoke in a previous letter, is slight, and is mainly due to ill-health, induced chiefly by overwork, probably aggravated by the unhealthiness of the temporary quarters in which the students are living."

——The Rev. B. C. Haworth, of Japan, writes: "Every Japanese is enrolled at birth at the local temple. So long as he remains in the neighborhood of the family temple, it is almost impossible to get him to break the temple tie and join a Christian church. The membership of Christian churches is made up almost entirely of people who have come from other localities. In Osaka, for instance, it is a very rare thing to find a native of Osaka in any one of the churches."

60　1894 年 10 月号　海外ミッション。日本。新しい立教学校の諸計画。390-391 頁。

訳出　391 頁右 1 行目～右下から 13 行目〔全文〕。

ティング師は次のように書き記している。“ガーディナー氏は勤勉に、かつ素晴らしい成果をともなって、と私には思えるのですが、新しい建物のための計画に取り組んでいます。彼は教室から離れた建物に寄宿舎を設けることを提案しています。それらの建物は高さ 7.5 フィートの低い 2 階からなるようにして、地下に 1 フィート沈み込んだ地階をそなえるものです。この地階は食堂、洗面所などを含み、生徒がそれらに長く留まる必要がないような目的のためだけに利用されることになります。そして彼らが就寝し、勉強する部屋は、この湿っぽくて不健康な地面から十分に離れて上に上げることになります。加えて、本壁の地面からの高さは、ほんの 25 フィートばかりになるでしょう。これは、私たちの印刷した見積りがよりどころとしたプラン、建物の下階に教室を含み、上階に寄宿舎を設けるという私の計画よりも好ましく、そしてまた、より経済的でしょう。私たちは、もし可能であれば、ガーディナー氏が配置したように、寄宿舎をすぐにでも建てたいと思っています。そうすれば、〔1895 年〕1 月 1 日までには利用準備が整うかもしれません。旧来の建物の資材から得られるものとあわせて、寄付金（7,000 ドル以上）があれば、この目的には十分だろうと私たちは思っています。

これでは、教室、実験室数室、図書館などが未供給のままに残るでしょう。寄宿舎は生徒 80 名を収容することになります。しかし、私たちは仮教室として一時的にその一部を利用することができるかもしれません。

“私は当校の壁が極めて良好な状態にあると気づいています。以前の書簡で私が伝えた、生徒数の減少は、ほんのわずかです。生徒数の減少は、おもに過労によって引き起こされて、おそらく生徒が暮らしている仮住まいの不健全さにより悪化させられた、健康障害に主として起因しています。”

THE

SPIRIT OF MISSIONS

Vol. LIX. NOVEMBER, A.D. 1894. No. 11.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, OCTOBER 9TH, 1894.

——THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Starkey and Potter; the Rev. Drs. Eccleston, Satterlee, Huntington, Applegate, Brown, Greer, Anstice and Christian; and Messrs. Stark, Vanderbilt, Low, King, Whitlock and Chauncey. The Right. Rev. Drs. Garrett and Talbot, of the *ex-officio* members, were also in attendance.

——The Treasurer's report for the last fiscal year was submitted, from which it appeared that, while the aggregate of contributions was slightly in excess of the amount received the previous year, the arrearage on the first of September was $35,855.39 (of which $10,658.36 remained of the deficit of the year before).

——Annual reports were submitted to the Board of Managers by the Commission on Work among the Colored People, the American Church Missionary Society and the Church Society for Promoting Christianity amongst the Jews.

——Nine of the Bishops having Domestic missionary work under their jurisdiction communicated their action with regard to appointments of missionaries and stipends for the present fiscal year, and, wherever necessary, confirmatory action was taken.

——Letters were at hand from the Rev. J. W. Chapman reporting that he and the members of his party had arrived safely at St. Michael and were all in good health. The accounts that he had received from the Anvik station were favorable. Mr. Chapman had heard from those who had just come down the Yukon river of the neat appearance of the church and the new buildings. The Rev. E. H. Edson wrote of his safe arrival at Point Hope. Dr. Driggs was temporarily absent on a missionary journey. The Rev. T. H. Canham, of the Church of England, declines the appointment by the Board offered to him last spring, because in his judgment he could not be spared from his jurisdiction.

——Letters and annual reports were received from the Bishops in the Foreign field and a number of other missionaries. Up to this time no direct information has come to the Board with regard to the war between China and Japan. St. John's College buildings at Shanghai were finished, and it is important that the remaining pledges should be redeemed, as it was necessary to borrow money for the final payments. The Rev. Yung Kiung Yen arrived in New York on October 1st, and has begun to meet engagements on behalf of the China mission.

——Notwithstanding the great catastrophe which had befallen them in June, when one of the teachers was killed and St. Paul's College building was wrecked and Trinity Church badly damaged, Bishop McKim, writing of the work of the last year, says the missionaries have much cause for encouragement and thankfulness. It was expected that

St. Agnes's School would be opened in its new buildings at Kyoto on the first of September. With the money in hand, about $8,000, the dormitories for St. Paul's College were to be immediately erected. They are anxious that further contributions for the separate class-rooms, etc., may be received promptly.

——From Bishop Ferguson it was learned that the Rev. O. E. H. Shannon had been transferred to the Cape Palmas district and Mr. J. J. Walters, one of the former boys of St. John's School at Cape Mount, who was graduated in Ohio, has been placed in temporary charge. The Bishop is very anxious to find a suitable clergyman to assume the superintendency of the station. He speaks in the highest terms of St. George's Hall, Cape Mount, to which Mrs. Brierley has now returned and which has been for the time being under the charge of Miss Nicol, the late Bishop Crowther's granddaughter, and Miss Grante of Sierra Leone.

——The Board adopted the following general resolution:

"*Resolved:* That, while the Board feels deeply the advisability, and even the necessity, for educated laymen in the Foreign mission field, it is impossible for it to undertake to aid persons in the attempt to gain education anywhere except in the schools in the Foreign field; and that the Secretary is hereby directed to issue a circular notice to be sent through the different mission fields stating that hereafter no aid whatever either for expenses of travel or for tuition can be extended from the funds of the Board to persons seeking education elsewhere than in the regular schools in the Foreign field."

——By an amendment to the By-laws the September meeting will hereafter be held on the third Tuesday of that month; the other meetings on the second Tuesday as heretofore.

——The Church Missions House was presented by the California Branch of the Woman's Auxiliary with a memorial tablet and alms box, surmounted by a representation of the Prayer Book Cross erected upon the coast of California, and bearing a memorial inscription of the first deaconess; and the rector of St. Thomas's Church, New York, presented the chimes placed outside of the Chapel door.

PROCEEDINGS OF THE MISSIONARY COUNCIL.

ACCORDING to the determination of the Board of Managers, with the approval of the Presiding Bishop, the Missionary Council of 1894 was held in the city of Hartford, Connecticut, beginning on October 21st and closing on the evening of October 24th. On the afternoon of Sunday, October 21st, a children's mass-meeting was held in Foot Guard Armory, the Right Rev. Dr. Rulison, Assistant Bishop of Central Pennsylvania, presiding. There was an enthusiastic audience of children and their friends which filled all of the 1,500 seats. Ten Sunday-schools were represented, marching in as an army with banners. The speakers, besides the chairman, were Mr. George C. Thomas of Philadelphia, who said that he felt obliged to come in response to an invitation for such an occasion, notwithstanding this was the first time that he had been absent from his own Sunday-school, of the Church of the Holy Apostles, Philadelphia, in fifteen years; the Rev. Yung Kiung Yen of the China mission, who said that, placed on the programme between a Bishop of the East and a missionary of Alaska, the far West, it seemed to him that the children would give one side of their heart to the East, the other to the West of this great land, but would give the centre of their heart to his vast country; and the Rev. Jules L. Prevost, of Alaska, who interested the audience by saying that he once baptized twenty-three children out in the woods with a stump of a tree and a tin pan for a font, and by a description of the vastness of his work.

The opening service of the Council was held in Christ Church on Sunday evening, when the service was rendered by the Rev. L. W. Saltonstall, the rector, assisted in the Lessons by the General Secretary. The Right Rev. Dr. Williams, Bishop of Connecticut,

61　1894 年 11 月号　論説。理事会議事録要約。1894 年 10 月 9 日火曜日の会議。407-408 頁。
訳出　407 頁下から 4 行目～408 頁 4 行目。

教師 1 名〔玉置角之助〕が死亡し、立教学校の建物が破壊され三一教会がひどく損傷した、6 月に彼らを襲った大災害にもかかわらず、マキム主教は、昨年の活動について書き記す際に、宣教師たちには励みや感謝の念を抱く十分な理由があると述べている。平安〔照暗〕女学校が 9 月 1 日に京都で、新しい建物のなかにおいて開設されるだろうと見込まれていた（注 1）。手元の資金約 8,000 ドルで、立教学校の寄宿舎が早急に建設されることになっていた。彼らは個別の教室等のためのさらなる寄付を即座に受けることを熱望している。

（注 1）1894（明治 27）年 6 月に閉鎖した大阪の照暗女学校は、京都での 9 月開校を目指していた。マキムはこの新女学校の校長に、米国在学中に聖公会司祭から受洗していた津田梅子を招いたところ、彼女の華族女学校教師辞任を宮内省が認可するという条件で、津田はその任命を受諾するものの、結局彼女の辞任は認められず、1894 年 9 月の女学校発足は実現しなかった（1893-94 年度マキム年次報告）。1894 年 10 月に新設された照暗女学校理事会は、同年 11 月に校名を「平安女学校」に改称する決議をし、1895（明治 28）年 4 月に京都市上京区下立売烏丸西入五丁目に、平安女学校を発足させた。

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.*.....

ANNUAL REPORT OF THE MISSIONARY BISHOP OF TOKYO.

THE year just closed has been an eventful one for Japan. It has been physically, politically, and ecclesiastically a year of upheaval. The earthquake of June 20th was the most severe that Tokyo has experienced within forty years. By it our mission suffered damage to an amount estimated at *yen* 10,000, and one of our most efficient Japanese teachers lost his life in the destruction of St. Paul's College.

The Japanese Diet was dissolved twice during the year by imperial rescript for legislation which the government justly feared would prejudice western powers against the proposed revision of the treaties.

For the last three months the nation has been in a fever of excitement over the quarrel with China concerning the occupation of Corea. This has finally culminated in a declaration of war against China by the Emperor of Japan.

The question of jurisdiction in Tokyo between the English and American Bishops was brought up in the Tokyo local synod of the Japanese Church last January, and has been the occasion of calling a special general synod of the Church for the purpose of adopting some scheme of territorial jurisdiction which would enable both Bishops to continue the oversight of their respective missions without the necessity of abandonment or exchange of valuable property.

This synod met in May and adopted a scheme of division which has already been submitted to the Board of Managers. By this division the American Bishop is given a territory nearly 700 miles in length, with a population of more than 11,000,000 souls.

If the English and American missions were at this time beginning work in Japan, the present lines of jurisdiction would commend themselves to no one, but, under the circumstances, no better plan seems feasible. If the American Church seven years ago had made an emphatic protest and claim of priority, much trouble might have been averted and the American Bishop left with undisturbed jurisdiction in Tokyo.

With so much to distract and divert the attention of the people, we have deep cause for thankfulness to the Master of the vineyard that He has not suffered the labors of His servants to go for naught, but has blessed them in adding to the Church many such as should be saved.

EVANGELISTIC WORK.

OSAKA DISTRICT.

No new stations have been opened in this district during the year. Our force of foreign workers is so small that the work already in hand demands more attention than they are able to give it. The ordination to the Priesthood of two Japanese Deacons will greatly strengthen our force by enabling them to supervise some of the outstations which hitherto have been under the direction of the Rev. Messrs. Gring and Dooman.

The deposition of the Rev. K. Momoki for immorality caused us great distress and anxiety. Under the wise and zealous efforts of the Rev. H. D. Page the evil effects of demoralization in Mr. Momoki's congregation were happily averted, and few, if any, had their faith disturbed by the sad falling

away of one whom they had loved and revered.

The catechists, Bible-women and teachers have been much strengthened and enlightened by the Monday meeting which Mr. Page has held for his workers. Our day-schools have increased, and the number of pupils is more than 300 per cent. greater than last year. Our people at Sakai have opened an industrial school for poor children which is now almost, and in two years more will, God willing, be entirely self-supporting.

The ladies' society of St. John's, Osaka, is rejoicing in the possession of a suitable building of their own for St. John's Orphanage, which is now on a permanent basis.

The Rev. Messrs. Chikashige and Minagawa work most unitedly and efficiently with the Rev. H. D. Page for the consolidation and progress of all branches of our work in Osaka.

The Rev. Mr. Dooman has many outstations scattered through the four provinces of Yamato, Kishu, Iga, and Ise. His work requires his absence from home the greater part of the time. I have been much pleased in my visitations with Mr. Dooman to see the energetic and hearty manner in which his labors as an evangelist are performed. I hope to make his work lighter by transferring to the Rev. Mr. Chikashige the stations in Iga and Ise. Mr. Dooman is also instructor in Trinity Divinity-school, Tokyo, and during the winter delivered a course of lectures on comparative religion.

The Rev. A. D. Gring is in charge at Kyoto, and has also had the supervision of the catechists in the towns of Otsu, Hikone, Nagahama, and Tsuruga. Owing to the difficulty he has had in securing passports for these out-stations, I have relieved him of them and placed them (with the exception of Otsu) under the direction of the Rev. T. Minagawa.

Mr. Gring is enthusiastic over what he considers the grand future of the Church in Kyoto, and feels greatly the need of suitable buildings for the carrying out of his plans.

The removal of St. Agnes's School to that place will be a valuable addition to Kyoto, but there is still wanting the church and parish building. The money for the former is in hand, and as soon as the Board of Managers is sufficiently assured of the security of the title in which the land is held, I hope it will hasten to authorize the erection of the church.

TOKYO DISTRICT, TOKYO CITY.

The removal of the Rev. H. D. Page to Osaka and the return of Bishop Williams to the United States left a void in our Tokyo work which has been difficult to fill. The congregation of Trinity Cathedral taxes its seating power to the utmost nearly every Sunday morning; the hearty and reverent service is a joy and comfort to us. Through the untiring and ever careful pastorate of Bishop Williams, assisted by the zealous cooperation of the Japanese Deacon, the Rev. J. W. Naide, the Japan mission of the American Church has the largest native congregation in Tokyo.

Mr. Naide, having been advanced to the Priesthood Trinity Sunday, is now Priest in charge under the Bishop.

The Rev. J. M. Francis is Priest in charge of the English congregation worshipping in the cathedral. The English-speaking community in Tokyo being small, and there being two other congregations which claim a constituency, the average attendance of sixty at our English services is a good showing. The service is made especially attractive by the choir under the able direction of Mr. Francis.

St. John's, Tokyo, is growing under the care of the Rev. Mr. Seita, who, having done faithful duty as a catechist for more than eight years, was made a Deacon the first Sunday after Trinity. There is a street chapel and a school for poor children connected with this church.

Christ Church, Tokyo, is sadly in need of a new building. The present edifice was built about eighteen years ago, and were it not upheld by buildings on either side, would be unable to support its own weight. It is a small, dirty, unsightly frame structure, unfit for the housing of a good horse. The people are not able to build for themselves. They have asked me to spend $250 in repairing the present building. This I refuse to do. It is not worth it. I need $5,000 for the purchase of land and the erection of a plain, substantial building sufficient for the present needs of the congregation. More than half of this is required for the purchase of land 100 feet square. There are two street chapels and a poor school connected with this church. The

Rev. Mr. Tai was pastor until last March, when he was stationed at Sendai. It is now under the Bishop, assisted by a catechist.

The True Light Church, Tokyo, is under the pastorate of the Rev. Y. Suginra who was advanced to the Priesthood Trinity Sunday. He is an active, prudent worker, and the congregation is making steady growth. The people of this church support a dispensary, unassisted by the mission. Mr. Suginra also has charge of the work among the Etas, which was formerly under the care of the Rev. J. M. Francis. He is also the Priest in charge of the work carried on by a catechist of the Japanese Church Missionary Society at Utsunomiya, sixty miles from Tokyo.

The Rev. J. C. Ambler has done arduous labor at Grace Church, Tokyo, and at his seven out-stations. I had the pleasure of consecrating two small churches in his field —one at Kawagoe, the other at Kennagai. His catechists are working loyally, and he hopes by next year, by God's blessing, to see the increase of what has been planted and watered.

The Rev. J. L. Patton has been so hindered by the delay in building his house, and the difficulty of getting a resident passport, that his removal to Mayebashi was not consummated until April. He will, without doubt, I think, pass successfully in September his last examination in the Japanese language, and will then be able to give his whole time and energy to evangelistic work. We shall look for a better report from him next year.

With the accession of the Rev. H. S. Jefferys to our force, we have been able to enter the large and important city of Sendai. From this place as a centre he is able to work north 215 miles to Aomori and south fifty miles to Nihon Matsu. With him is associated our oldest native Presbyter, the Rev. M. Tai, and an energetic catechist. They are meeting with much opposition at present from the enemies of the Lord, but hope by patience and perseverance and by organizing dispensaries and poor schools to win a good report from those who are now blinded by ignorance.

The occupation of Sendai is the most important move our mission has made since its entrance into Kyoto five years ago. Until Mr. Jefferys was placed in Sendai all ministerial work between Fukushima and Aomori was done from Tokyo, distant 450 miles from Aomori. The occupation of a few more strategic points will greatly facilitate the successful promotion of the evangelistic work of the mission. These places cannot be entered without the addition of at least five new missionaries to our present force of foreign evangelists.

Miss Suthon at Aomori is doing outpost duty 215 miles from our nearest missionary, and until May last her nearest neighbor in the mission was 450 miles distant. She has worked cheerfully, energetically and successfully. We ought to have a clergyman stationed at Aomori as a centre. There are several other large towns within easy reach. The people in that section are approachable and seem to be less prejudiced and more receptive than those further south and west. Miss Southon has a flourishing day-school and a night-school for which she needs, and ought to have, a building, the estimated cost of which is $1,000.

INSTITUTIONS.

TRINITY THEOLOGICAL SCHOOL.

This school has had twenty-one students on its roll, five of whom were graduated on St. Barnabas's Day. Any theological school would be proud to number these men among its alumni.

They have all been assigned work as catechists, their ordination being postponed until one-third of their salaries as Deacons has been pledged by the congregations to which they minister.

Of the remaining sixteen students, twelve are in the preparatory department.

The work of the school has been much hindered by unavoidable delay in getting lectures and text-books translated and printed.

There has been a unity and devotion to duty among the students this year which is evidence that they realize the solemnity and dignity of the vocation to which they have been called.

I believe that one cause of the improved *morale* of the school is the passing of a rule requiring each student in turn, under the direction of a professor, to officiate at daily evening prayer in the cathedral.

No cause for discipline has arisen.

We are greatly in need of a strong man for the department of systematic theology.

The board of managers has shown its appreciation of our need by making an appropriation for the support of such a one.

The Rev. A. R. Morris (unsalaried) in addition to his onerous duties as treasurer has taught New Testament exegesis in this school.

ST. PAUL'S COLLEGE.

St. Paul's School, having raised its standard for admission and extended its curriculum so as to cover the course of study in ordinary American colleges, has adopted a title commensurate with the work it is doing.

It speaks well for this institution that at a time when Christian and foreign educational enterprises are unpopular, St. Paul's should be able not only to retain but increase its number of students. This also in face of the discouraging fact that the school building had been condemned as unsafe, necessitating the rental, as dormitories, of small, unhealthily situated, and inconvenient Japanese houses one-fourth of a mile distant from the college. The president and faculty deserve much credit for their success in making the college what it is. Our hope is that St. Paul's may in no distant future be the Church university of north-central Japan.

The college building having been condemned and the Board of Managers being unable to make an appropriation for new buildings, I took the responsibility of requesting the president of the college, the Rev. T. S. Tyng, to return to the United States and solicit personally funds for this purpose. It speaks well for his efforts and for the generosity of our Church people that at a time of so great financial stringency he should be able to collect $8,000.

That the condemnation of the building was not from any panicky alarm was sadly proved by the heavy earthquake of June 20th, which completely wrecked the building, killing one of our faithful Japanese teachers and wounding another.

The amount collected by Mr. Tyng is sufficient only for the erection of dormitories. Until the balance of the sum appealed for can reach us, the parish house of Trinity Cathedral will be used for lecture and recitation rooms.

The building is unsuited for such a purpose and its daily use by St. Paul's interferes with the work for which it is intended. Unless generous and speedy relief comes to St. Paul's it must suffer grievous loss.

Plans for the new dormitories have been drawn and the contract for building has been given.

Mr. J. McD. Gardiner, the mission architect, has had the approval of three other engineers and architects concerning the strength and earthquake-resisting power of the new buildings.

Miss Sprague, Miss Williamson, and Miss Verbeck have taught daily in the college.

ST. MARGARET'S SCHOOL.

Under the experienced management of the principal and head-master and the self-sacrificing labors of its devoted matron, St. Margaret's has continued the good work which has characterized it for a number of years. A large majority of the girls are communicants who take an active interest in charitable and evangelistic efforts. Miss Goepp, by precept and example, has done much to deepen and strengthen the spiritual life of the school.

She now leaves the school, after four years of service, to make her residence at Fukushima, 160 miles from Tokyo, as a leader in evangelistic work. Miss Verbeck will take her place in St. Margaret's.

Next year we shall be obliged to ask the Board of Managers for an appropriation for new buildings.

When the present structure was erected, it was understood to be but a temporary building to be used for not more than seven years at the most. It is now eleven years since its erection. It is in constant need of repair, and was badly shaken and damaged by the late earthquake.

It is much cheaper in the end for us to build substantially and with an eye to permanence than to put up make-shift, temporary buildings which are unsatisfactory from the beginning. We shall need $12,000, United States gold, for the new St. Margaret's school building.

THE LADIES' INSTITUTE, TOKYO.

This school has been the cause of much anxiety for the past three years. When everything foreign was popular the school did well, but owing to the reaction, and also to the long-continued ill-health of Miss Aldrich the scholars fell away, and at the opening of the annual term but five pupils remained.

By the advice of her physician, Miss Al-

drich returned to the United States last November.

A board of directors, consisting of two foreigners and three Japanese, was appointed for the school to whom its general management was entrusted. I appointed Mrs. Ogashima, a Japanese Churchwoman who had been a teacher in the peeresses' school, principal *pro tem.*

Under her energetic management, with the cordial co-operation of the directors, the school has taken a new and vigorous lease of life. At the close of the term the pupils numbered twenty-seven, all from the higher classes of Japanese society. Miss Kimball, a Churchwoman temporarily residing in Japan, was employed to do the teaching formerly done by Miss Aldrich.

Miss Sprague has continued her duties as assistant teacher to the satisfaction of everyone.

TOKYO SCHOOL FOR BIBLE-WOMEN.

This school is yet in its infancy. It was begun three years ago by Miss Perry as a private enterprise. It came under the control of the mission year before last. It had seven inmates this year, of whom three finished the prescribed course of study at the end of June.

The Rev. Messrs. Morris and Francis, Mrs. Francis, and the Misses Perry, Verbeck, and Mailes have given instruction in the school.

THE LADIES' INSTITUTE, OSAKA.

This institution has just closed its most successful year. The number of pupils has steadily increased, and their attendance and work have been very satisfactory. The energetic and capable manager, Mr. Mori, gave his time and fostering care without pecuniary compensation. Not only has he done this, but from his limited income he has given generously toward the maintenance of the school. Much of its success is due to Miss Bull, who has by self-sacrifice and unflagging devotion to her work won the confidence and affection of the Japanese. If friends of this institute in the United States could give us money for a building ($5,000 gold), its permanence would be assured. A large proportion of the present appropriation is spent for the rent of a Japanese house. The owner, seeing the growing prosperity of the school, is frequent in his demands for a higher rent; it is difficult to rent other houses suitable for school purposes. The school is intended for girls of a higher class than have been received hitherto at St. Agnes's. There are no scholarship pupils, and we want none. If we are freed from the payment of a heavy rent, there is little doubt that in the not distant future the school will become self-supporting.

ST. AGNES'S SCHOOL, OSAKA.

This school went from bad to worse last year. The number of pupils, which three years ago was more than sixty, fell to twenty-three. There was a lack of discipline and want of interest among both teachers and pupils which brought me to the determination that the school must be closed. The teachers were, therefore, dismissed, and sixteen of the most promising pupils brought to Tokyo and placed in St. Margaret's School.

The constant expectation of removal to Kyoto, which was decided upon two years ago, is largely responsible for the demoralization of the school—both teachers and pupils.

It was my confident hope that we might begin the new school at Kyoto this coming September. I had invited Miss Nmé Tsuda, a Japanese educator, well known throughout Japan, and also in many parts of America, to take the principalship. Miss Tsuda was much interested in our plans for the reorganization of the school and accepted the appointment on the condition that the educational department in Japan accept her resignation as teacher in the peeresses school.

Greatly to her disappointment, as well as to ours, her resignation was declined.

Under the circumstances, I think it best to defer the opening of the school until we may secure the services of a competent person as principal. Its future success or failure is largely dependent on the way in which it is begun. The dormitories for the new school are built, but the erection of the main building was postponed until we might be morally certain that contemplated legislation of the Japanese parliament would not entirely deprive us of property held outside of the Foreign Concession. Such radical legislation was fortunately frustrated by the peremptory dissolution of the parliament; and under the approval of the Board of Managers the completion of the buildings will be pushed forward as rapidly as possible.

ENGLISH-JAPANESE SCHOOL, NARA.

Very little change either for better or worse has occurred in this school. We hope for a decided improvement next year. Mr. Charles H. Evans is coming to us, under the good auspices of the St. Andrew's Brotherhood, to take the position of English teacher in the school and to inaugurate work on brotherhood lines for our young men. This is the first foreign missionary work undertaken by the brotherhood, and I am certain that it will bring much joy to us and result in an increase of missionary interest and enthusiasm among young Churchmen in America. We are especially grateful for the affectionate sympathy and assistance of Mr. John W. Wood, the zealous general secretary of St. Andrew's Brotherhood.

JOHN McKIM,
Missionary Bishop of Tokyo.

REMARKABLE TESTIMONY TO MISSIONS.

AGENTS of the South American Missionary Society of the English Church have recently been laboring among the Indians of Gran Chaco, in Paraguay. The public land surveyor of the republic lately addressed a letter to the president of the nation in which he refers to an expedition into the interior from which he had that day returned. He writes: "I am surprised at the security and tranquillity with which we can now travel among them; thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages. The last time I traversed the same ground, five years ago, I took with me fifteen specially selected men, all armed with Remington rifles and revolvers, and I never allowed anyone to go alone to seek water or to explore our road. We always rode in company and armed, and never went far from our encampment. At night we set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* [Indian village] of the chief called Michi, near the Montelindo river, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions.

"To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of stranger Indians whom we met on the road. We sought the villages instead of avoiding them as formerly."

This public land surveyor concludes his letter to the president by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live, with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

ANNOUNCEMENTS.

Japan.—Information has been received that Miss Carrie E. Palmer, who has been a member of the staff of our Japan mission since October, 1888, was married to the Rev. C. G. Gardner of the Society for the Propagation of the Gospel's mission on July 17th.

China.—The Rev. Yung Kiung Yen, M.A., of the China mission, who sailed from England by the steamer "Berlin" on the 22d of September, arrived in New York on the first of October. His address is at the Church Missions House. He began immediately to meet appointments in the interest of the China mission.

62　1894 年 11 月号　海外ミッション。東京伝道主教年次報告。
〔東京伝道主教ジョン・マキム。〕432-437 頁。
訳出　432 頁左 9 行目～左 18 行目。435 頁左 9 行目～右 12 行目。

丁度終わりを告げたばかりのその年は、日本にとって出来事の多い年でした。それは、物理的に、政治的に、そして教会的に、激変の年でした。〔1894 年〕6 月 20 日の地震は、東京が 40 年の内に経験したなかで最も強烈でした。地震によって、私たちのミッションは 10,000「円」と推定される額の損害を被り、最も有能な日本人教師のひとり〔玉置角之助〕が、立教学校の倒壊のなかで命を失いました。

―略―

立教学校〔セント・ポールズ・カレッジ〕

立教学校〔セント・ポールズ・スクール〕は、通常のアメリカン・カレッジにおける学習課程を網羅するために入学水準を向上させ、そして学科課程を拡張したので、それが行っている活動に釣り合いの取れた名称を採用しました。

この学校をよく物語るのは、キリスト教や外国の教育事業が不人気なときにでも、立教はその生徒数を維持できるだけでなく、増すことができるはずであるということです。これによって、校舎が安全ではないと非難されていたという意欲をそがれる様な事実に直面するなかでもまた、カレッジ〔立教〕から 4 分の 1 マイル離れた不健全な場所にある不便で小さな日本家屋を寄宿舎として借りる必要性も生じています。カレッジが首尾よく現在の状態になったのは、まさに〔立教学校〕総理と教師陣の功績です。私たちが期待しているのは、立教が近い将来、日本の中央北部のチャーチ・ユニバーシティーになるかもしれないということです。

当カレッジの建物が非難を受けていて、そして〔米国聖公会内外伝道協会〕理事会が新しい建物のために予算を充当できなかったために、私は責任をもって、当カレッジ校長 T・S・ティング師に、米国へ戻りこの目的のための基金を個人的に募るよう要請しました。彼の努力や教会の人々の寛大さをよく物語るのは、かなり深刻な財政逼迫のときに〔でも〕、彼が 8,000 ドルを集められるはずだということです。

その建物に対する非難が、慌てふためいたための警鐘からなどではなかっ

たことは、私たちの忠実な日本人教師のひとり〔玉置角之助〕を死なせ、もうひとり（注 1）を負傷させ、そしてその建物を完全に破壊した 6 月 20 日の深刻な地震によって、悲しくも証明されました。

ティング氏が集めた金額は寄宿舎を建設するだけなら十分です。求められた金額の残りが私たちのもとに届くまで、三一大聖堂の教区会館が講義と暗誦部屋として利用されるでしょう。

その建物はこうした目的には相応しくなく、そして立教が日常その建物を利用することは、建物が意図する事業を妨げています。寛大で早急な救済が立教に施されなければ、立教は痛ましい損失を被るに違いありません。

新寄宿舎の諸計画が練られており、建築契約がなされています。

ミッション建築家であるＪ・マクドナルド・ガーディナー氏は、その新しい諸建物の強度や耐震力に関して他の 3 名の技師や建築士の承認を得ました。

ミス・スプレイグ（注 2）、ミス・ウィリアムソン（注 3）、そしてミス・フルベッキは毎日、当カレッジで教えました。

（注 1）久保田富次郎（元田作之進『立教学院歴史』1901 年）。

（注 2）記事№ 38（注 2）参照。

（注 3）エンマ・ウィリアムソンは、1891（明治 24）年 8 月から 1895 年 6 月まで、「英語」担当教員として記載されている（『私立立教学校規則　明治廿四年八月』(16 頁)、『私立立教学校規則　自明治廿五年九月　至明治廿六年六月』(16 頁)、『私立立教学校規則　自明治二十六年九月　至明治二十七年六月』(23 頁)、『私立立教学校規則　自明治二十七年九月　至明治二十八年六月』(27 頁)。

work. Cultivate an *esprit de corps* that shall make every soldier loyal and liberal, and make every parish feel that its name must be on the roll of honor, and that a failure to give something to missions is a cause for shame and reproach.

And, that our thoughts and interest may not evaporate in words, let us all, clergy and lay people, resolve that we will ourselves give, and will try to secure from every other parishioner, this year, at least one dollar, and send it promptly to Mr. George Bliss, Treasurer, 281 Fourth Avenue, New York City.

NELSON SOMERVILLE RULISON,
HENRY ANSTICE,
JOHN NICHOLAS BROWN,
} *Special Committee.*

CHURCH MISSIONS HOUSE, New York, Advent, 1894.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 13TH, 1894.

——THE following elected members were present: The Right Rev. Drs. Whitaker and Starkey; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Satterlee, Huntington, Applegate, Brown, and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert and Anstice; and Messrs. Vanderbilt, Low, King, Mills, Cutting, Whitlock and Chauncey. The Right Rev. Drs. Leonard and Wells of the *ex-officio* members were in attendance. In the absence of the Vice-President, the Right Rev. Dr. Whitaker was called to the chair, which at a later moment he resigned to the Right Rev. Dr. Wells.

——A resolution was adopted expressing sympathy with Bishop Scarborough in his suffering and thankfulness for the prospect of speedy recovery, together with the hope that he would soon be restored to full vigor.

——The proceedings of the Missionary Council, held in Hartford October 21st to 24th, were submitted, and attention was given to the resolutions imposing duty upon the Board.

——The Presiding Bishop forwarded for the information of the Board the report of the Right Rev. Dr. Brooke of his recent work in the Missionary District of Northern Michigan.

——Two communications were received from the Rev. Dr. Samuel Hart, secretary of the House of Bishops, which have already been published; the second conveying officially the information of the action of the House of Bishops at its recent meeting.

——Communications were received from the secretary of the Commission on Work among the Colored People and six of the Bishops having Domestic missionary work under their jurisdiction, with regard to appropriations, appointments, etc., and in those instances where necessary, confirmatory action was taken. Mr. John Wilkes, of North Carolina, was elected to membership in the Commission to fill the vacancy caused by the death of Mr. H. W. McCall.

——Letters were at hand from Bishops McKim and F. R. Graves and a number of their missionaries. The resignation of the Rev. J. Thompson Cole, who has been transferred to the Diocese of Maryland, from the Japan mission, and the resignation of the Rev. Herbert Sowerby from the China mission were accepted; the latter to take effect on February 1st, 1895. Bishop McKim informed the Board that Mr. Charles H. Evans,

the teacher sent out by St. Andrew's Brotherhood and who is a candidate for Holy Orders from the Diocese of Minnesota, has been assigned to duty in the school at Nara. The session of St. Paul's College was opened in September in Trinity parish house (temporarily) with fifty pupils and a good prospect of more. This use of the parish house interferes greatly with ordinary missionary work, besides which the building is not at all adapted for educational work. The college is, therefore, much embarrassed for lack of proper accommodations. This makes it all the more necessary that contributions toward the cost of the main building of the new structure should be received as soon as possible. The dormitories are being erected with the funds already in hand. The Rev. H. D. Page, who has been appointed the archdeacon, sends an interesting account of the first meeting of the Kyoto district council, which represents the work of the American Church centring at Kyoto and Osaka. This appears on another page. The Rev. A. D. Gring, of Kyoto, gives the information that the new rectory is finished and occupied. The St. Agnes's School building and the dwelling for the women workers were still in process of construction. When the buildings are all completed we shall have a most attractive school and mission centre.

——Dean Hoffman, who had been appointed by the Board to have an interview with the Archbishop of Canterbury in regard to the question of settling the episcopal jurisdiction in Japan, reported that he was most kindly received by the Archbishop, who expressed his readiness to do anything in his power to have the matter arranged to the satisfaction of all the parties concerned.

——It was reported that the auditing committee had examined the treasurer's books and accounts to November 1st, as well as the securities and accounts of the Standing Committee on Trust Funds for the year which ended August 31st, and had certified all to be correct.

EPISCOPAL JURISDICTION IN JAPAN.

Bishop Bickersteth, of the English Church's mission in Japan, has a statement in the October number of the *Church Missionary Intelligencer* in regard to episcopal jurisdiction in Japan; but in making the statement he overlooks these facts: Our mission in Japan was established in 1869, and ours were the first Protestant missionaries in that country; the Rev. Channing Moore Williams, who had been in residence there from the beginning, was in 1866 consecrated Bishop of China and Japan, and although he resided for a time in China, he made frequent visits to Japan and continuously exercised jurisdiction there. In both Tokyo and Osaka our work was firmly established before missionaries of either of the great English societies were in residence.

AN URGENT INQUIRY.

Of the Book of Common Prayer, Dr. Adam Clarke, the eminent Methodist divine and Bible commentator, said: "It is the greatest effort of the Reformation next to the translation of the Scriptures into the English language. As a form of devotion it has no equal in any part of the universal Church of God. Next to the Bible it is the book of my understanding and of my heart."

The Protestant Episcopal Church, as the inheritor and custodian of the Prayer Book, holds, then, a sacred trust for the people of the United States. How shall it fulfil that trust? Is it enough that the Church highly prizes the book and uses it in public worship? Must it not do more than that? Has it

63　1894 年 12 月号　論説。理事会議事録要約。1894 年 11 月 13 日火曜日の会議。555-556 頁。
訳出　556 頁 2 行目～9 行目。

50 名の生徒とさらなる素晴らしい見通しをもって、立教学校の授業が 9 月に三一会館（一時的に）で開始された。同会館のこの利用は、通常の伝道活動を大いに妨げている。それに加え、その建物は教育活動には全く適していない。そのために、当校はふさわしい施設の不足に大いに煩わされている。これは、新しい構造を備えた本館の費用に充てられる寄付が、できる限り早急に受けとられる必要性を高めている。すでに手元にある資金では、寄宿舎が建設されている。

SUMMARY.

For Missions to White People, as by foregoing table		$137,450 00
For Missions to Indians, " "		50,715 00
For Missions to Colored People:		
As by foregoing table	$50,170 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
For Salary of General Agent	2,500 00	
For Travelling Expenses of General Agent	800 00	
To be voted by Committee on Education	1,000 00	
Appropriated by the Commission on Work among Colored People		56,170 00*
For Missionary to Chinese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,800 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		20,000 00
		$269,635 00

*** The Board has appropriated for this fiscal year the sum of $40,000 for the work among the Colored People, to be paid out of general funds, in addition to all designated contributions and "Specials" for the said work.**

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1894, to September 1st, 1895:

For the Mission School in Greece	$2,300 00
For the Mission in Africa	38,162 00
For the Mission in China	60,403 00
For the Mission in Japan	71,150 00
For Missions in the Haitien Church	7,540 00
For the support and travelling expenses of the Rev. Mr. Forrester in Mexico (less cash on hand)	2,060 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	4,362 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	20,000 00
	$205,977 00

Arrearage Fiscal Year, 1893-94. Domestic **11,380 17**
Foreign **24,475 22**

Total amount required between Sept. 1st, 1894, and Sept. 1st, 1895....$511,467 39

NEEDS FOR BUILDING PURPOSES.

Besides the appropriations for the current expenses of the several Foreign missions the following projects for buildings, etc., have received the formal approval of the Board of Managers, and contributions, in considerable sums, are invited toward these amounts.

The Bishop's House, Monrovia, West Africa	$ 3,689 00
The new building at Cape Mount	1,500 00
To complete and furnish Epiphany Hall, Cuttington	2,500 00
For Church at this station, "Phillips Brooks" Memorial	5,000 00
For rebuilding and equipping St. John's College, Shanghai, China (balance)	5,000 00
The new Church at Hankow, China (balance)	8,400 00
For St. Paul's College, Tokyo, Japan, ground, buildings and apparatus	23,000 00
For the new building for St. Agnes' School at Kyoto	13,000 00
For Church, Parish House and dwelling at Kyoto (balance)	13,000 00
For Mission Dwelling at Mayebashi	1,800 00
For new church building for the Rev. Mr. Tai, Tokyo (balance)	2,750 00
For rebuilding Church at Port-au-Prince, Haiti	3,000 00

64　1895 年 1 月号　海外ミッション予算額。建設目的の諸要求。2 頁。
訳出　2 頁 23 行目～35 行目。2 頁下から 6 行目。

海外ミッション予算額
1894 年 9 月 1 日から 1895 年 9 月 1 日の今期事業年度の
内外伝道協会理事会

ギリシアのミッション・スクール	2,300 ドル 00 セント
アフリカ・ミッション	38,162 ドル 00 セント
中国ミッション	60,403 ドル 00 セント
日本ミッション	71,150 ドル 00 セント
ハイチの教会の諸ミッション	7,540 ドル 00 セント
メキシコのフォレスター師の支援と旅費（手元にある現金はわずか）	2,060 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	4,362 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	20,000 ドル 00 セント
	205,977 ドル 00 セント

建物目的の諸要求
日本、東京の立教学校、敷地、諸建物と諸装置・・・23,000 ドル 00 セント



BISHOP McKIM, THE REV. H. S. JEFFERYS, AND MEMBERS OF THE MISSION AT SENDAI, JAPAN.

THE

SPIRIT OF MISSIONS

Vol. LX. FEBRUARY, A.D. 1895. No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 8TH, 1895.

——The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, Peterkin and Starkey; the Rev. Drs. Smith, Satterlee, Shipman, Applegate, Greer, Anstice and Christian; and Messrs. Vanderbilt, Low, King, Mills, Whitlock, Chauncey, Marvin and Brown. Of the *ex-officio* members the Right Rev. Drs. Huntington and Wells were present.

——The deaths were announced of the Right Rev. Dr. W. B. W. Howe and the Right Rev. Dr. D. B. Knickerbacker, *ex-officio* members, and of Mr. Lemuel Coffin, the senior lay member. The Vice-President addressed the Board, making reference to the life and work of each of these departed members. By resolution a committee consisting of the Right Rev. Dr. Scarborough, the Rev. Dr. George Williamson Smith and the Hon. John A. King were appointed to prepare a minute to be spread upon the records. The minute appears upon another page.

——In response to a communication from the Presiding Bishop the following resolution was adopted:

"*Resolved:* That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for the year 1895 shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico."

In order that the appointment might take effect immediately a member of the Board pledged whatever might be lacking at the close of the year of the Rev. Mr. Forrester's salary.

——A further communication was received from the Presiding Bishop, under date of Middletown, Connecticut, January 7th, announcing to the Board that he had appointed, under the provisions of Title I., Canon 19, the Right Rev. Dr. William Morris Barker to the charge of the vacant Missionary Jurisdiction of Western Colorado until further order should be taken.

——Seven of the Domestic Bishops having missionary work under their jurisdiction advised the Board as to their wishes with respect to sundry appointments of missionaries, etc., and the Board gave its formal approval where asked.

——Letters were presented from Bishops Schereschewsky and Williams, from Bishops Graves and McKim, and from a number of the missionaries in China and Japan. Bishop Graves wrote that there had been no actual danger to our missionaries in consequence of the Chinese-Japanese war and that the work had gone on as usual. Precautions had been taken at Hankow, in case of an alarm. The Bishop said that if there were any real necessity he would recall our workers to places of safety and, in the absence of a cable

dispatch, friends in America might take it for granted that all was well with them. They had succeeded in purchasing the plot of land adjoining our St. John's College property and forming the point of the peninsula on which it stands. It was likely to be devoted to objectionable uses and, after long negotiation, was secured at a moderate price—1,500 taels. From Bishop McKim it was learned that a change has been made in the Japanese passport system, which will make evangelistic work in the interior much easier. The general convocation of the Japan mission was held in the week which ended November 24th. Delegates were elected to the General Convention, who were instructed to use every possible means toward securing an additional Bishop for the work of the American Church in Japan, and an appeal—which is printed on another page—was issued to the Church in the United States for a re-enforcement of eleven clerical missionaries. The Board appropriated $2,098 to cover the cost of the necessary repairs to the buildings in Tokyo, other than St. Paul's College, damaged by the earthquake of last June.

——A communication was received from the Hon. Walter Q. Gresham, Secretary of State of the United States, in response to the Board's letter to him of last June with regard to the insecure tenure of real property outside of the foreign concessions in Japan, conveying the report of Mr. Dun, the American minister, to the effect that under the civil code, which has been adopted to come into force in 1896, it will be possible for the Society to obtain secure tenure of such property as is alluded to, and he advises the refraining from any attempt to change the existing conditions meanwhile.

——A personal letter was read to the Board, written by Mrs. M. R. Brierley to a friend, showing that because of the removal of the Rev. Mr. Shannon and the death of the lay-reader, Mr. J. J. Walters, she and Dr. Walrath were left with an interesting field of labor, with over 500 heathen, many Liberians, and 125 or 130 school children, without the ministrations of the Church. Mrs. Brierley believes that all could be brought into the Church if only the clergy at home would lay to heart St. Paul's questions in the fourteenth and fifteenth verses of the tenth chapter of Romans. This is coupled with an appeal: "Do try to get some clergyman to come; the work is so great." By reference to a recent letter of Bishop Ferguson's it was shown that a lay-reader would be at the station to continue the services very shortly after he wrote. In connection with this the Secretary was by resolution requested to make a condensed statement of the facts recited by Mrs. Brierley, together with an appeal for a clergyman to go to Cape Mount, for publication in all the Church papers.

——In response to an invitation received, a committee consisting of the Rev. Dr. Brown, the Rev. Mr. Brewster and Mr. Chauncey, were appointed to attend with the Secretaries a conference on Foreign Missions, to be held in the Church Missions House on February 14th, 1895, for the discussion of themes of practical importance in the management of Foreign missionary enterprises.

LEMUEL COFFIN.

THE Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, at its meeting held at the Church Missions House on the 8th of January, 1895, having been informed of the death, on the 4th instant, of Mr. Lemuel Coffin, its oldest lay member, the undersigned were appointed a committee to give expression to the feeling of the Board in its great loss of so valuable a member.

Mr. Coffin was elected into the Board of Missions, as a member of the former Foreign Committee, in March, 1864. He has been in constant attend-

65　1895 年 2 月号　論説。理事会議事録要約。1895 年 1 月 8 日火曜日の会議。33-34 頁。

訳出　33 頁下から 6 行目～下から 5 行目。34 頁 12 行目～14 行目

シェレシェフスキー主教とウィリアムズ主教から、グレイヴズ主教とマキム主教から、そして中国と日本にいる数多くの宣教師たちからの書簡が提出された。

―略―

理事会は、去る〔1894 年〕6 月の地震による被害を被った立教学校以外の、東京にある諸建物に対する必要な修復費用を賄うために 2,098 ドルの予算を割り当てた。

wrong, there is now a widespread demand that it shall cease, and it is proposed to reduce the subsidies at the rate of twenty per cent. per annum until they are wholly abolished.

The Board of Missions, at Baltimore in 1892, condemned the system of government aid to religious societies, and the Board of Managers declined any longer to accept subsidies. It has proved a costly experiment to surrender $25,000 per annum, more or less, and to throw the burden upon our mission treasury; but we much mistake the spirit of our Church people if they do not heartily approve of the stand which has been taken by the Board.

Will they so fully approve it that they will, on that account, make up to the Board the sum that has been surrendered? Do they esteem the privilege of propagating their faith sufficiently to be willing to give what is needful for that purpose?

THE GREAT IMPORTANCE OF THE CHILDREN'S LENTEN OFFERING.

BISHOP PIERCE of Arkansas, writing from Little Rock regarding the present work of the children in the annual Lenten Offering and its effect upon the next generation of men and women in the Church, says:

If we look to the future of the Church and her missionary operations, what is being done by the Sunday-schools of our communion has more promise in it than any other branch of the work. The children have already accomplished wonders. The whole amount raised for Domestic Missions in 1850 was less than $31,000. Just think of it—less than one-half of what the *little folk* are giving now yearly for our General Missions. We ought to be very proud of them and of their work, and we believe, too, that they are going to do better and better every year, for they will yearly increase in numbers and in zeal.

When, however, I spoke of the *future* of the Church and her missionary operations, I was not thinking of the amount of money the children are actually pouring into the treasury. I had in mind the effect of all this on the children themselves. Do you know that you are now training up such a generation of noble-hearted, generous and spontaneous givers ("cheerful givers," such as the Lord loveth) as the Church in this land has never seen? Yes, you know it, and look forward to the grand time when these children are to be men and women, grand men and women as they will naturally become. Then the good seed now sowing will come to harvest. There is great power in the *habit* of giving. A gentleman of Scottish birth, but a resident of Virginia, who gave by thousands, attributed his willingness to give to the fact that he and his brother used to take hold of the penny to be dropped in the plate, one on each side, to show that they both gave. You are educating the people in giving and are making the future bright. May God bless you in your work.

BRIEF MENTION.

BISHOP BROOKE of Oklahoma, writing of the Lenten Offering, says: "Out here we sometimes seem to be moving but slowly in our work, but I am sure every earnest effort tells. God will not let good seed sown in faith and prayer be lost, and though those who give and work to help us cannot see the full result of their gifts and prayers here, there is no assurance so sure or so beautiful as that they shall some day see it. The pennies saved and worked for, the self-denials that result in heavy mite-boxes and light hearts, not one of them is a little thing in God's sight, for they are things that lift us up toward Him; and what is more precious in His sight than such things? The child's life or the

man's life that has most of such gifts, is the life that grows constantly toward Him 'whose service is perfect freedom.'"

THIS month's frontispiece presents a group of members of the mission at Sendai, Japan, from a photograph kindly furnished by the Rev. H. S. Jefferys—whose field of work is there and at Aomori—and taken during Bishop McKim's first visitation of the mission station. Sendai is the largest city north of Tokyo, having a population of more than 70,000. It is about 215 miles north of Tokyo and about midway between that city and Aomori. In the picture the Bishop is the central figure. On his right stands the Rev. Mr. Jefferys. To the left of the Bishop is the Rev. M. K. Tai, the Priest in charge of the Sendai station. On his left is the catechist, Mr. M. J. Shiraishi, and immediately below him Mr. T. Hara, a teacher. The military officer below Mr. Tai has been a Christian for more than ten years. Just below the Bishop is the first man confirmed at Sendai. Mrs. Jefferys is seated on the extreme right of the picture. The Bishop confirmed three candidates on his visitation.

IT is announced that hereafter *The Church in China*, the official magazine of the China mission, published at Shanghai, will be issued every month, instead of every two months as heretofore, and that the subscription price will be reduced from one dollar to fifty cents a year, post-paid. Subscriptions and addresses are to be sent to H. B. Graves, Geneva, New York. We hope that these changes will increase largely the number of subscribers to this very useful and readable magazine.

THE Japan mission has wisely begun (in December, 1894), the publication of an official magazine at Tokyo. It is entitled *The Church in Japan*, and will be published once in two months. It contains editorial matter, a "Bishop's Column," news of the mission, and other articles of general interest. In appearance it is much like *The Church in China*, and doubtless in due time will follow its example by going out upon its good errand twelve times instead of six times a year. Its price is one dollar per annum. Subscriptions and subscribers' addresses should be sent to F. C. Morehouse, Young Churchman Company, Milwaukee, Wisconsin. Mr. Morehouse acts as agent for the magazine in the United States and will forward them to the editor.

A CONFERENCE on Foreign Missions of representatives of various missionary societies will be held in the Church Missions House on Thursday, February 14th. The Secretaries of the Board of Managers and a special committee of three, appointed by the Board, will represent this Society in the conference.

AN interesting leaflet concerning our medical missionary work in the Empire of China, prepared under the direction of Bishop Graves and containing the reports of the last year, is now ready for distribution. Please ask for Leaflet No. 504.

IN a publication of the English Church Missionary Society it is said: "The marvellous influence of the printed book or leaflet in Uganda, and the eager demand for Gospels, Catechisms and Prayer Books—about 5,000 having been sold monthly last year—throw a new light upon the high and holy functions of a literary and translating missionary."

THE *New York Herald* of January 21st says: "One hears a great deal these days about the devotion of the race to money getting, and the indifference of men of wealth to the needs of their poorer brethren; but statistics just compiled show that during last

66　1895 年 2 月号　論説。短信。38-39 頁。
　　訳出　39 頁 24 行目～32 行目。

日本ミッションは（1894 年 12 月に）賢明にも東京で公式の雑誌の出版を始めた。それは「チャーチ・イン・ジャパン」（注 1）という題名であり、2 ヶ月に 1 度出版されることになる。編集記事、“主教のコラム、”ミッションのニュース、そして一般関心事の他の諸記事が含まれる。体裁においては「チャーチ・イン・チャイナ」に大変よく似ており、1 年間に 6 回の代わりに 12 回出版することで、疑いなくやがてその例に倣うことになるだろう。値段は年額 1 ドルである。予約購読料と購読者たちの住所はウィスコンシン州ミルウォーキーのヤング・チャーチマン・カンパニー、F・C・モアハウスに送付される。モアハウス氏は米国において当誌の代理人の役を務めており、それらを編集者に送る。

（注 1）*Church in Japan* は、米国聖公会日本ミッションの英文機関誌として発刊し、在日米国人宣教師が編集を担い、途中中断しながらも 1900（明治 33）年まで続行した。のちに続刊 New Seires として 1917（大正 6）年から 1926（昭和元）年まで刊行されている。

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.

HINDRANCES TO THE SPREAD OF THE GOSPEL IN JAPAN.*

WHY is it, one naturally asks, that there are not mightier movements of the Spirit preparing the eastern nations for the reception of the Gospel? I think that one would have a right to expect much greater results than we now see. What, then, have been the hindrances which have retarded the progress of missionary work in eastern and all lands? One of these is to be found, we grieve to say it, in the state of Christianity at home. Looking at the condition of Europe and America as a whole, is the state of society such as to show forth the fruit of a righteousness so far superior to the righteousness of China or Japan as to point unmistakably to the supernatural workings of Christ by His Spirit? Is the general level of righteousness among the western nations at all worthy of a Church made one Body with the Risen Lord, the temple of the Spirit of Holiness, dead unto sin, but alive unto God? I hesitate not to say that it is not at all worthy of the God who has been acknowledged among them these many, many generations. I consider it a real and honest perplexity on the part of that Chinese minister to London who said to the distinguished missionary and professor at Oxford: "Dr. Legge, you have lived a long time in China and know my people well, and you know England. Now, of the two, which country has a superior morality?" Dr. Legge was right when he replied, "England"; but he felt, and so do I, that the astonishment of the Chinese minister at receiving this unexpected reply was not in the least feigned. I do not forget the very great amount of good that is done in the western nations, their vast philanthropies, their just and equal laws, the great multitudes of the Lord's people who witness faithfully for God, and whose lives are shining examples of devotion and self-sacrifice; nor am I attempting to deny that on the whole the general level of morality is higher in the home lands than here; but it cannot, I think, be gainsaid that while spiritual languor, darkness and death are the blight spread over us here, there the mightiest forces of evil are actively energized, and that the righteousness of the so-called Christian nations, admitting its superiority, is so little superior to the righteousness of one of these eastern nations that the glory of God is obscured, the Asiatic inquirer after the true way stumbles, and many occasions are given for the enemies of God to blaspheme His Name.

It may be said by some that, while it is a lamentable fact that the moral state of the nations of the West is more or less of a stumbling-block to the Asiatic inquirer, yet we must distinguish between the nations of Europe and America and the Church of Christ, and so we must. The Church of God is not identical with any one nation, or with all of them, and yet we may very well fear that the state of the Christian Church, meaning by the term Church the whole company of whatever name baptized into Christ, is also more or less of a cause of stumbling. Do we suppose, to take an example nearest to hand, that the divisions among Christians have no effect upon a thoughtful Asiatic mind? The simple and unthinking ones, to whom our preaching has hitherto mainly come, may receive the

* From an essay upon Religion in Japan prepared by the Rev. Mr. Page, but too long for publication in complete form in this magazine.—ED.

Gospel with joy, as many of them do, and may not be even aware that there are divisions among those who are called by the Name of Christ; but there are here, as elsewhere, minds of another order, men who have by nature and training less of the spirit of little children, whose deep doubts and questionings must be satisfied before they can believe. Perhaps we imagine that the divisions of Christians into innumerable sects, their diversities and contrarieties of doctrine, may have no tendency to make a highly intellectual Japanese doubt the claims of all parties alike, for, unlike the simple and the unlearned, the man in question is fully aware of all our mutual antagonisms; but I fear that our divisions, while not an insuperable difficulty to a thoroughly honest and earnest inquirer, are an obstacle that the devil has put in the way of men's salvation.

For the most part we of this generation are so accustomed to divisions in the Church that we think lightly of both heresy and schism and take them as a matter of course. During the last year or two I have neglected to count the number of Christian missionary societies working in Japan, but my recollection is that there are now about thirty. In Tokyo, the cathedral of the Greek Church towers aloft upon an eminence in the city proper, on ground which was given by the Japanese Government for the use of the Russian legation. In the foreign concession (Tsukiji) the Roman cathedral (now that St. Paul's School has been thrown down by the earthquake of last June) stands next door but one, Bishop McKim's house intervening, to our own cathedral, Trinity Church. Diagonally across from Bishop McKim's house is the Presbyterian church, fronting upon a cross-street that divides the former St. Paul's lot from the Roman church. Upon this cross-street, one square to the east, is found a chapel of the Church Missionary Society of England. Retracing one's steps along this street, and going a square to the west we come upon the union church, that is, the church which is used by such missionaries as are able to unite in a common worship on the Lord's Day. Turning from the union church and going a square to the north we find the Methodist church. When an intelligent Japanese walks round about the concession for the first time, and looks with interest, as we often see men doing, upon the foreign buildings grouped there, and learns that the several buildings which I have mentioned are places of Christian worship, has he received the idea of the Christian Church? Probably not at all. He has received the idea of sects into which foreigners are grouped according to their religious differences.

We are so unaccustomed to the idea that we find it difficult to imagine what would be the effect upon the minds of men at large, if there was in the world one undivided Body, which, knowing without uncertainty, doubt, disputation and mutual discord, the revealed will of its Lord, should be able to say in His Name: Thus saith our Master, Christ the Son of God and Saviour of men. Can we not imagine—although the idea is so very strange and foreign to our usual modes of thought—that such a declaration of the revealed will of God, emanating from such a source, and delivered with such unanimity of faith, would have an inconceivably powerful effect in compelling the attention of men?

On the other hand, is not the message of the Christian Church to the peoples, by reason of divisions of doctrine, confused in many important particulars; and if confused, is it not confusing, and is not a temptation put upon men, already tempted in a thousand ways to neglect the Gospel of salvation, to put off altogether the investigation of a matter of unspeakable importance?

Testimony as to the confusion resulting in the minds of the peoples of the East by reason of sectarian differences sometimes comes to light from very unexpected quarters. Friends at home know how emissaries of rationalism and other forms of infidelity, while professing themselves equally with the rest of us missionaries of the Cross, have recently entered Japan in force, and with much zeal and activity disseminated their doctrines, disturbing very many, and entirely overthrowing the faith of some. Under these circumstances a company of foreign Protestant missionaries met together in Tokyo, and the object of their meeting was, as stated by those convening it, to form a society (mark the words) which should undertake the work of preparing and publishing in the line of Christian apologetics books and tracts which in this time of mental unrest and troubling of the faith of

many should state with *authority* what is the faith as to the controverted and other cardinal points of Christian doctrine. I was present at this meeting, and afterwards a paper was brought for me to sign, whose preamble ran, as I recall it, something like this: "We, the undersigned missionaries of the orthodox denominations, form ourselves into a society to," etc.; giving the statement of the object as I have explained it above. Observe that the object was to state with some sort of authority what the Christian Faith in some important particulars really is, and that in attempting to do this we first ruled out the great Roman and Greek communions; next, that, confining our efforts to Protestantism, we excluded also a number of sects by the use of the term "orthodox," for the statements put forth with authority were not to emanate from the whole of Protestantism, but only from such denominations as were judged likely to say what was right; and lastly, that a certain number of individuals, taken out of the residuum resulting from these various limitations and eliminations, were to speak in behalf of Christ's Church, and put forth the declaration that would give peace to the consciences of the troubled, and confirm the faith of the wavering Japanese. It is not important to relate further the history of this society, except to say that it never published a line in defence of the Faith, and after lingering for awhile as an organization it gently expired, regretted by none. It had not sufficient strength to bring anything forth; for even most of the "orthodox Protestant missionaries" doubted the wisdom of committing even the fragment of Christianity which they represented to positive statements upon the points in question.

Is it any wonder that these things should cause deep questionings and much searching of the heart in a Christian man? Do we suppose that the missionary work is unaffected by the state of the Church as a whole? It will remain unaffected if there is no vital relation between the missionary and the Christian community from whose bosom he comes forth; but, on the other hand, if there is any such relation, the missionary's work will be most intimately connected with the state of Christianity at large. For is the Church one Body or not? And when St. Paul repeatedly likens the Church to a body, is it mere metaphor and literary ornament of speech with him, or does he use this language to set forth by analogy the essential constitution of the Church as an organism? And is the communion of the Spirit pervading the whole Body and making us really, though spiritually, fellow-members one of another, such an essential element of the Body's life and health that it is actually and exactly true that if, as he said, one member suffer, the whole Body suffers with it? These things, which are written, I fully believe; and all knowledge and experience that I have gained make me sure of this one thing—that the manifestations of power, the mighty signs and wonders of the Spirit, His effectual work in bringing multitudes to the knowledge of the Lord Christ, are not entirely dependent upon the faith, or zeal, or fidelity of the individual worker. If there is stagnation at the heart, life will beat feebly in the extremities. If the whole body is sick and faint, the eye will be glazed and dim, and the hands and feet will tremble and totter, or else altogether refuse their office. The Spirit, if grieved and quenched in the camp at large, will not be a glory and defence upon any individual tabernacle. It is possible for any one man, no matter how evil his times, to be a faithful witness and to please God; but whether the Lord can do many mighty works by him or not is another question, and one that cannot be answered apart from a consideration of the state of the Christian Body as a whole.

To a congregation of Christian people, perplexed at the slow progress of Foreign Missions and in wonder respecting the cause, I would, in addition to those hindrances to the work found in the state of the eastern nations themselves, ask them to look round about upon the state of the so-called Christian world and consider whether in us all as a community, yes, whether in each man himself, may not be found in large part the explanation why his brother of India, or China, or Japan, is so slow to believe.

As to the encouragement in the work, there is every encouragement. God is with us. He is willing and able to manifest His power. He hath promised to do it. He hath sworn by Himself that all the earth shall be filled with His glory; and the night of our travail may be ended at any moment.

HENRY D. PAGE.

67　1895年3月号　海外ミッション。日本での福音の普及の妨げ。
〔ヘンリー・D・ペイジ。〕97-99頁。
訳出　97頁左下から3行目～左下最後の行〔原注〕。98頁左26行目～右9行目。

日本での福音の普及の妨げ〔原注〕

―略―

過去1、2年間、私は日本で活動しているキリスト教の伝道協会の数を数えていませんでしたが、私の記憶では現在約30あります。東京では、ロシア公使館員の利用のために日本政府から与えられた、その都市独特の小高い丘〔御茶ノ水〕の上の地に、ギリシア教会〔ロシア正教会〕の大聖堂が空高くそびえています。外国人居留地（築地）には、ローマ〔・カトリック〕大聖堂が、（立教学校は去る6月の地震で倒壊しているので）マキム主教の家屋を間に一つ置いた、私たち自身の大聖堂である三一教会の隣に立っています。かつての立教の区画とローマ教会を分かつ交差道路に面している長老教会は、マキム主教の家屋の筋向いです。この交差道路に面して、東へ一区画のところに英国教会伝道協会〔CMS〕のチャペルが見られます。この通りに沿って引き返して、西へ一区画進むと、私たちはユニオン・チャーチにつきます。それは、すなわち、主日に共同の礼拝において一体となれるような宣教師たちによって利用される教会です。ユニオン・チャーチから戻って、北へ一区画進むと、メソジスト教会が見えます。ある知的な日本人がはじめて外国人居留地を散策し、私たちがよく目にするように、そこに集まっている異国の建物を興味深く眺めて、私が言及した建物がキリスト教の礼拝所であることを知ったとして、彼はキリスト教教会の思想を受け入れたでしょうか。おそらく、全くそんなことはないでしょう。彼は教派の違いに従って外国人たちがまとまっている各派の思想を受け入れたのです。

〔原注〕ペイジ師により準備された日本の宗教についての小論からであるが、この雑誌に完全なかたちで掲載するには余りに長大すぎる。－編者。

The first obstacle was bitter opposition within what we may call the Church at home. Hebrew Christians were not unwilling that the heathen should be saved; but they were slow to admit that they could be saved until they had been made Jews, a difficult task, which the Messiah himself had discouraged. Such Christians were likely to say, "Let us evangelize the unbelieving masses of our own race before we try to make proselytes of doubtful sincerity among the heathen," and Foreign Missions, as actually carried on by St. Paul and his associates, without requiring circumcision, were an abomination to men of this class. The only missionary work for Gentiles which we know of their undertaking was that of undoing what St. Paul did. They frequently succeeded, as did others who resisted him with the weapons of philosophy. His converts often became perverts, while very often they justified the bad opinion of the Jews by relapsing into heathen vices.

These facts pointed to another equally disheartening. The Gentile converts seldom represented the best side of heathenism. It was the outcasts, the ignorant, the slaves, who received the Gospel soonest, so often to betray it; and what was true of classes was in a degree true of races. The pure-blooded Greeks of Athens gave little heed to the preacher on Mars Hill; it was rather the mongrel populations of commercial cities, like Corinth, or such races as the Cretans —"liars, evil beasts, slow bellies"—or the Phrygians, the scorn of antiquity, that the Christian teachers reached soonest. Many members of the early Church were the worst of a bad stock.

What, as we look back, seems to make the case more desperate, and could not then have been wholly concealed from Hebrew evangelists familiar with God's judgments upon nations, the communities in which Gentile Christianity was first planted were, as a rule, decaying communities. Indeed, the Roman Empire itself was doomed; almost the whole civilization of the ancient world was dying at the roots; and the one permanent race, the one alone destined to a long career, was the very one from which the Foreign missionaries of the first century seemed to be turning away, though perfectly aware that its inheritance in the future had not been forfeited (Romans xi.).

Judged by the favorite tests in use to-day the Foreign Missions of the first century were a reckless and wicked waste of men and money. Evidently that council at Jerusalem made a great mistake in not stopping them. Only, had it done so, what should we have been, and what would the world have been, in the nineteenth century? And, whatever results may be or seem to be now, as long as there are true-hearted men in the Christian Church, men of honor, to whom disobedience means disgrace, neither argument nor human authority will prevent the fulfilment of the Lord's command—Preach the Gospel to every creature.

W. G. ANDREWS,
Rector of Christ Church, Guilford, Conn.

ANNOUNCEMENTS.

China —The Rev. Yung Kiung Yen, M.A., returning to his home in China, left New York on April 1st, expecting to sail from Vancouver by steamer "Empress of Japan" on April 22d. He has been heard from at St. Paul.

——Information by cable has been received that the Rev. Robert K. Massie and wife are *en route* to this country because of the illness of Mrs. Massie. She was taken seriously sick while on a visit to Hankow.

——Mr. and Mrs. F. C. Cooper, whose sailing from England was announced in the last December number, arrived at Shanghai February 19th. Mr. Cooper immediately entered upon his work in St. John's College.

——Dr. Marie Haslep, after seven years' service in the field, sailed from Shanghai by the French steamer, "Ernest Simons," on March 2d, intending to spend a few weeks in the hospitals of Paris and London before coming to the United States for vacation.

Japan.—Bishop McKim announces that the Rev. Arthur Lloyd, formerly of the mission of the Society for the Propagation of the Gospel, is now canonically connected with the Missionary Jurisdiction of Tokyo and is working in our Japan mission, although without remuneration.

68　1895年5月号　海外ミッション。告知。日本。192頁。
訳出　192頁右下から7行目～右最後の行まで。

「日本」。元SPGミッションのアーサー・ロイド師は、現在、教会法的には東京の伝道管轄権に連なっており、報酬なしだが私たちの日本ミッションで働いている、とマキム主教は告げている。

注記：アーサー・ロイド（Artuhr Lloyd）は、英国教会系ミッションの福音宣教協会（SPG）の遣日宣教師として1884（明治17）年に来日し、10年後の1894（明治27）年から1903（明治36）年までの9年間は米国聖公会宣教師となった。1894年から3年間は米国聖公会日本ミッションの現地雇用としての採用、それ以降は母教会の伝道協会理事会雇用の宣教師。1897（明治30）年11月からはティングに替わり1903年まで立教学校総理を務めた。記事№89、記事№144（注1）参照。

THE SPIRIT OF MISSIONS.

VOL. LX. JUNE, 1895. NO. 6.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MAY 14TH, 1895.

——THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Scarborough, and Worthington; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Satterlee, Shipman, Huntington, Applegate, Brown, and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, and Anstice; and Messrs. Stark, Vanderbilt, King, Mills, Cutting, Chauncey, and Marvin.

——In connection with the Treasurer's statement the General Secretary read letters bearing upon the matter of the deficiency from the Bishops of Missouri, Easton, West Virginia and New Mexico, and from the wife of the Bishop of Oklahoma, and submitted a list of contributions and pledges toward the debt, from which it appeared that $35,000 was then required to make the whole effectual.

——This May meeting of the Board of Managers was the one at which, under ordinary circumstances, the appropriations for the next fiscal year would have been made; but in view of the deficiency, the Board, as will be seen from the resolutions printed on another page, postponed the making of the appropriations to an adjourned meeting to be held on Tuesday, June 4th.

——A small appropriation was made to enable Bishop Barker, of Olympia, to send a clergyman to Juneau, southern Alaska, to minister to certain Church people there resident, to look over the ground, and report to the Board of Managers.

——Only two of the Bishops having Domestic missionary work under their jurisdiction were heard from. No action was required.

——Letters were submitted from Bishops Schereschewsky, Graves, and McKim. Bishop Schereschewsky was rejoiced that about one-half of the amount that he had asked for toward the expense of the publication of his version of the Bible in the literary language of China had been contributed. Bishop Graves asked for $5,000 for the purchase of land in a locality in Shanghai where an encouraging work is now being carried on in rented houses and where no other mission is working and the neighborhood is growing fast. He already had the money in hand for the erection of a church building there. The Board was obliged to say to the Bishop that in its present financial condition it could not make such a grant. The estimates from Japan called for about $6,500 more than the amount of the present appropriation. It is very evident that the whole of it is needed. The gross amount of the appropriations for the Foreign field never represent fully the needs of the work, as in almost every instance the Board has to decline inviting opportunities for its extension, because of lack of funds. Bishop McKim reports that the Tokyo Hospital, the money for which was raised by special effort some years ago, is in the course of erection and will be finished before Christmas. The work in it will be supervised by Dr. McDonald, who has been twenty years in residence in Tokyo. Trinity Cathedral in that city has been presented with a chime of tubular bells, which were

first rung on Easter-Day. Forty-four persons were confirmed on Palm Sunday. An interesting letter, printed elsewhere in this magazine, was submitted from the Rev. T. S. Tyng, in which he outlines the work of St. Paul's College. The Rev. Mr. Gring states that the main building of St. Agnes's School was about finished and is already occupied. It is a beautiful structure containing twelve large rooms. They have a fine corps of teachers, who have had experience in government schools or are graduates of the normal schools. They expect each pupil to pay her own way. The Missionary Bishops of Tokyo and Shanghai are to be in attendance upon the General Convention.

——Letters were at hand from Bishop Ferguson and several of the African missionaries. The Bishop incloses estimates for the new fiscal year. While there are a number of changes the total is exactly the same as that of the present schedule. Mr. W. C. Cummings, who was ordained to the Diaconate on the 24th of February, will act as the Bishop's assistant in St. Mark's Parish, Harper; the Rev. R. C. Cooper having been transferred to Bassa. Dr. F. Tebeyo Allison has treated 300 cases in two months and a half. He thinks that nothing makes more impression on the mind of a heathen than the work of medical missions.

——Miss Muir writes from Athens of the kind attention received from Mrs. Alexander, the wife of the United States minister, and from Mr. Dodge, of New York. The teachers of the Greek Mission School have presented the Church Missions House with an embroidered copy of the Nicene Creed. The needlework was done by themselves.

——Bishop Holly, during a recent visitation of Trianon, Petit Fond, etc., opened three new church buildings. The work on Holy Trinity Church, Port-au-Prince, has to be suspended from time to time for lack of means. The monthly interest is very burdensome. The Rev. P. E. Jones, who was educated in the Philadelphia Divinity-school, having been appointed by the President of the Republic principal of Hyppolite College, Aquin, has established a mission at that place. He asks for French Bibles, Testaments, Prayer Books, a Communion service, etc.

ANNUAL APPROPRIATIONS DEFERRED.

At the meeting of the Board of Managers held at the Church Missions House May 14th last the following action was taken:

"Whereas, On account of the present large indebtedness of the treasury and the prospect of even larger indebtedness at the end of the fiscal year, September 1st, the Board would not be justified in making the appropriations for the new year as called for in the estimates, while yet to reduce the appropriations to the scale of the offerings of the past year would work great injury to the missions and hardship to many and faithful missionaries; and

"Whereas, Large individual pledges have been made in response to the appeal of the Presiding Bishop, said pledges, however, being conditioned upon the entire indebtedness being raised, therefore, be it

"*Resolved:* That the question of the appropriations for the ensuing year be postponed until June 4th, in order that longer time may be had for the obtaining of pledges to secure the treasury against debt and in the hope that the necessity for curtailment may be removed."

It was announced to the Board that $65,000 had been pledged, of which four pledges of $10,000 each are conditioned upon the whole sum of $100,000 being raised promptly. It is therefore necessary to secure $35,000 in order to make the pledges available.

69　1895 年 6 月号　論説。理事会議事録要約。1895 年 5 月 14 日火曜日の会議。219-220 頁。
訳出　219 頁下から 17 行目。219 頁下から 9 行目〜下から 5 行目。

シェレシェフスキー主教、グレイヴズ主教そしてマキム主教からの書簡が提出された。

―略―

日本からの見積りは、現在の予算額を超える約 6,500 ドルを要請している。その全てが必要とされているのは、まさに明らかである。海外任地に向けた予算総額は、事業の必要性を十分に反映しているというわけではない。というのも、基金不足によりほぼ全ての事例で、理事会はその拡張のための魅力的な機会を断らなければならないからである。

the setting sun and too feeble to do any more. I receive my support from the fund for aged and infirm clergy, but I have been able to save every year and send five dollars each year for myself, my wife, and my daughter to the general Board, but this year I wish to give ten dollars extra for the deficiency."

He then related an experience that he had had lately, which was a great joy to him and the occasion of his visit to the city at that time. After talking about the need of money for missions with a brother clergyman, who said he could not help as everything was needed for his parish, he went to his home with the burden pressing upon his heart. "Then," he said, "I kneeled down and prayed earnestly that God would let me do something more for His Church, that He would give me the opportunity of being of some further service to missions. A few days after I received a letter from one who had been a parishioner of mine a quarter of a century before, and whom I taught the duty of giving a tenth to God, saying that she wished to consult me. I went to see her and found that she had decided to give away a sum of money and wanted me to advise her."

He then produced a memorandum designating gifts for different parts of the work, the whole amounting to $900, to which he added his own extra gift of ten dollars. His prayer had been heard and God had given him his heart's desire. He was indeed the happy instrument of doing much to sustain the missions of the Church in a time of great need.

THE END OF THE WAR IN THE EAST.

All lovers of peace are glad that the Japanese-Chinese war has ended. A treaty of peace was signed by representatives of the two powers at Shimonoseki, Japan, on Tuesday, April 16th, 1895. Momentous results will doubtless follow the war, the most notable and blessed of which, it is believed, will be a wider opening of both China and Japan to the Gospel.

WISE IN HIS GENERATION.

One of the most marked instances of large beneficence has been announced within the last month. The Hon. Seth Low, president of Columbia College—who after a successful career in business and in the municipal affairs of a great city, has devoted his energies to the development of a university in the city of New York and has shown remarkable capacity in that undertaking—has presented to the trustees of that institution a gift of $1,000,000 for the erection of a library on the ground which is to be the site of the new college buildings. It is in the abstract a great gift, and when considered in relation to the amount of Mr. Low's fortune it is a phenomenal gift. As a token of filial affection it is a singularly beautiful tribute to his father and a wise bestowal of wealth which was largely the fruit of his father's success as a merchant in New York. The gift possesses an educational character in more respects than one, for while it will build upon the most elevated site on Manhattan island a living monument to a merchant prince, and enshrine the treasury of intellectual wealth, it will continually hold forth before a mighty commercial community an exalted aim,

70　1895 年 6 月号　論説。東洋での終戦。222 頁。
訳出　222 頁下から 22 行目～下から 18 行目〔全文〕。

すべての平和を愛する者たちは、日清戦争が終結したのを嬉しく思っている。1895 年 4 月 16 日火曜日に、日本の下関で列強 2 ヵ国の代表者たちにより、講和条約が調印された。

この戦争の後に、うたがいなく重大な結果が続くだろう。そのなかで最も注目され、祝福されるのは、中国と日本両国のより広範な福音への開放であろうと信じられる。

注記：SM 誌 1895（明治 28）年 7 月号によると、マキムからの情報として、米国聖公会日本ミッションの東京地方会は、朝鮮における伝道活動の経済的支援を日本聖公会に要請する決議を通し、またマキムに日清二国間の平和条約批准に向けた感謝礼拝を準備することを要請し、中国キリスト教徒への友愛の挨拶の書状を送付する委員会を任命した。さらに、もし可能であれば新たに割譲された台湾と満州の地域に、宣教師たちを派遣するように米国聖公会の伝道局に謹んで要請したことを報じている（280 頁）。記事№ 73 では、マキムの要請で朝鮮ミッション開始のために杉浦義道が朝鮮に派遣されたことが言及され、朝鮮からの杉浦の書簡が紹介されている。杉浦は立教学校に特待生として入学させる朝鮮人少年 2 人を連れて朝鮮から日本に戻っている。

71 1895/6 Foreign Missions.: Notes of the Japan Mission. [From The Church in Japan.]
72 1895/6 Foreign Missions.: Japan.; The Appropriation for St. Paul's College, Tokyo.
73 1895/6 Foreign Missions.: Japan.; Mr. Sugiura's Mission to Corea.

NOTES OF THE JAPAN MISSION.

[From The Church in Japan.]

"You don't tell us anything about the war," is the complaint of almost every letter received within the last six months.

Why should we, when the American newspapers contain fuller accounts than meet our eyes in the Japanese press?

We know that the Japanese are ever victorious; they have won every battle in this war by land and sea; have driven the Chinese out of Corea; taken the so called impregnable defences of Port Arthur and Weihaiwei; destroyed or captured the best vessels of the Chinese navy; and are now almost within sight of Pekin.

Japan's triumph means victory for civilization and good government. It can not but result in the political reformation of Corea and China. In Corea, the rascals who have for generations, vampire-like, sucked the blood of the nation, are being turned out; and under the inspiration of Japanese advisers an era of honest civil service is begun.

In China, new ports will be opened, railroads built, the telegraph system extended, and western educational methods introduced, in order that she may overtake, and keep abreast of, her small but energetic and keenly intelligent neighbor.

Japan is unconsciously preparing the way of the Lord and making straight in a moral and spiritual desert a highway for our God. With the introduction in China of modern civilization, her most cherished and ancient superstitions must disappear. The war will result in giving our brethren in China many new opportunities for the extension of the Kingdom of God in the land of Sinim. They will need reinforcements, which the Church in America should be prepared to send them.

In addresses to Church people at home, I requently prophesied that aid given to our Japan mission would assist, indirectly, the future evangelization of Corea and China. This prophecy was received with smiling incredulity by many, but its fulfilment is at hand.

Corea has been taken under the protection of Japan. Our people realize their responsibilities as Christians, and are anxious to send missionaries to that country. Two of our native clergy have just gone there on a visit of inspection, and if their report be favorable, and funds be forthcoming, there will be a missionary in Corea from the Church in Japan within the present year.

Our St. Paul's College is about to receive two young Corean students, who, we hope, will become Christians and future evangelists to their own people.—*The Bishop's Column.*

The first number of *The Church in Japan* went out accompanied by an appeal for eleven additional clerical missionaries. This appeal was adopted unanimously by our missionary convocation, and was signed by every male missionary in the jurisdiction.

Prayer is offered daily at Trinity Cathedral for a response to our appeal. We have received up to this time but one application for appointment. Our work is extending on all sides; and we must either have more men to carry it on, or lose opportunities which may never be ours again. We pray that God may open the hearts of His people to respond gladly and liberally to this call for immediate reinforcements.

I shall be glad to correspond with all desiring information as to the kind of men needed, and the work expected of them.—*The Bishop's Column.*

In reply to the question, "Are More Missionaries needed in Japan at this time?" the Rev. J. C. Ambler writes; "The inference that one should go to a heathen land is always strong over the supposition that he should remain at home, because workers are always most needed where the demand is greatest. One, therefore, who applies to be sent to a heathen land has the supposition of a call to go to such work in his favor from the start.

"Now Japan is correctly rated as a heathen land, and until the religious faculty of this people has been trained to distinguish that there is no alternative between the acceptance of the True God and Jesus Christ whom He has sent, and positive atheism, it cannot, it seems to me, be argued upon general grounds that Japan needs no more foreign missionaries. The terms of the commission of the foreign missionary read always as in the beginning, 'a chosen vessel to carry the Name of God before the

Gentiles,' and the work of the foreign missionary is to train the minds of men away from the worship of dumb idols to serve the Living God. It is a known fact that now in Japan polytheism is more active, and the heathen cults are working more desperately to retain their hold, than in either of the two contiguous countries, China or Corea. It would be vain, too, to deny that among the people in the country districts the majority are wedded to the worship of idols of wood and stone, or else are drifting fast into infidelity, while in the thickly-populated cities of the Japan of to-day there is a civilization—the growth of only a quarter of a century—which nothing but the most powerful leaven of the Gospel can reduce to a normal condition of healthful vigor. One states the problem thus: It is plain that Japan must be won for Christ; with her growing civilization, a veneer laid on an unregenerate foundation, she is dangerous spiritually and politically to the world.

"I feel constrained to say that I believe foreign missionaries are needed at this critical juncture in Japanese affairs more than they ever have been needed before, or ever can be needed again. The question of the hour in Japan is—We have accepted the foreign civilization; shall we accept or reject that which has made Christian nations what they are?

"Would it not be a mistake, involving grave consequences, for the foreign missionaries to abstain from taking part in these tremendous issues, and to leave the Japanese to tell to their own race those truths which they themselves yet know very imperfectly? . . .

"In regard to this question of the presence of the foreign missionary in Japan at this time, I may be allowed to quote Mr. Tai, until recently our only native Presbyter, who asserts that a foreign missionary ought to be stationed in every principal city as a representative of our Church.

"I have frequently heard a Japanese layman, of known ability and good position in the Church, assert that foreign missionaries should come to Japan at once, and begin preparing themselves in the language for the time when the people will gladly open their ears to hear the message of the Gospel. . . .

"The American people have always seemed to have a peculiar mission to the Japanese race. It is proverbial that the Japanese people have always been more friendly in their international relations with America than with any other western nation, so that for evangelistic work the fact that one is an American bespeaks for him ordinarily a hearing in places where others might find difficulty in collecting an audience. Now America sends out yearly hosts of missionaries, but they come to proclaim every other idea than that of the unity of the Church, and the Apostolic origin of the Ministry. . . . Unless the American Church does her part towards teaching the truth of a Catholic and Apostolic Church, and of Biblical Christianity such as is contained in the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, the Church of England must fight almost single-handed and alone in the midst of these clashing sects, and with the popular favor upon *their* side. . . ."

The Rev. H. S. Jefferys upon the same subject writes: "We represent the Anglo-Saxon race, the ruling race upon this planet; we use the English language, destined, if any is, to be the universal language; our faith is simple, the Apostles' Creed sufficient for Baptism, the Nicene Creed for the clergy; our ethics, the Ten Commandments. Following the example of our Lord, who gave unto His disciples a set form of prayer, we hold fast 'the form of sound words,' we continue in 'the Apostles' Doctrine and Fellowship, in the Breaking of Bread, and the Prayers.' We are of two distinct nations, yet we are one Church.

"Our object is not to form an English and an American Church, but one Japan Church, free from the state as in America, and yet the National Church as in England. We are the Church known in English literature—the Church of Shakespeare, of Johnson, of Washington Irving, and of Gladstone.

"The English language is everywhere common ground upon which we can meet the Japanese, and the English Bible is the classic, the very foundation of the language. Without a knowledge of the English Bible the study of English literature is empty and vain. A thousand references can only be understood by a deep and steady study of the English Bible. This fact gives us a strong lever to move the student classes of the Japanese.

"The two nations England and America

seem to be coquetting for the favor of Japan. Our nation within forty-eight hours consented to the first draft for treaty revision some five years ago, and now England has made the whole matter subject to the nod of His Imperial Majesty the Japanese Emperor; but without doubt we of the American nation stand first in the favor of the court since we are known by our Hawaiian refusal and Samoan policy not to covet or desire other nations' countries.

"When therefore the American missionary enters a district no one suspects him of any designs upon the government. Now this may seem a small matter, but among a people so morbidly, almost madly, patriotic as the Japanese, it is a matter of prime importance. Undoubtedly that Church will be the National Church that is accepted at court; and yet, strange to say, the shortest way to court is through the provinces. That Church will be soonest received at court that soonest proves itself strong in the provinces and among the masses.

"Following the advice of our Japanese clergy and evangelists, if we place a foreigner in every large town, supported by a force of evangelists in the surrounding villages, we shall soon see large results. Although the large towns are numerous, it has been estimated that fully seven-eighths of the population of Japan dwell in the small villages in the country. These people are hard to approach at first because they usually speak a local dialect, but when their shyness has been dissipated by kindness, they offer less obstacles to the entrance of the Word than do their more enlightened neighbors in the greater social centres. . . .

"The work has hardly been commenced. Why sound the trumpet for retreat? We have only just received our passports for unrestricted travel, and cannot own land yet. All the Christians of all sorts in the entire land amount to about one in 400 of the population. If every one of these Christians were an evangelist, active and earnest and wisely placed, the preaching to the ignorant might proceed apace. Four hundred souls each would be a very respectable congregation for any pastor, and would amply occupy his time; but could there be 100,000 evangelists properly placed in the field, we might hope, at least, for the thorough evangelization of the land. . . . To simply take our share of the work, along with the Churches and sects, we should have at least twenty times the present number of workers in the field."

WE began Lent with a service on Ash-Wednesday which was attended by eight people. Since then we have had daily Morning Prayer at 7 A.M. at my house.

Since the beginning of Lent the attendance at our weekly woman's meetings here in Fukushima has greatly improved. For the last four meetings we have had an average of ten persons present, not counting the four members of my household.

Mrs. Ogawa's knitting-class for little nurse-girls has finished ten pairs of woolen wristlets for the soldiers. With six other pairs made by our Nihonmatsu women, these will shortly be sent to Hiroshima.

The Congregationalists have permanently withdrawn from Fukushima. The native evangelist, on leaving here in February last, turned his Sunday-school children formally over to me. There are about a dozen; four of them have begun to attend our Sunday-school regularly. We are hoping the others will soon follow. This leaves the field to the Greek Church, the Presbyterians, and ourselves.

On the Second Sunday in Lent, March 10th, the Rev. M. Tai, of Sendai, preached at morning and evening service, and administered Holy Communion to a little company of six believers. The morning service is held in the Sunday-school room at my house immediately after Sunday-school. Three-fourths of the congregation are accordingly made up of our older Sunday-school children, who have learned to follow the service intelligently with hymn book and Prayer Book. On this occasion there were about thirty-five present, while in the wide passage-way stood a crowd of about thirty people, who listened quietly and eagerly to the interesting sermon. This was so clear and forcible, and delivered in such easy and simple colloquial, that it was plain to see how the very children appreciated the points.

Twelve young men come to me quite regularly now for instruction in the English and German Bible. Four of them have bought Bibles of their own and always come thoroughly prepared on the lesson for the day. I use the blackboard and the Bible picture-rolls to enliven the lesson, which consists

of reading, translation, conversation, and a written exercise on the chapter which forms the subject of the lesson. Two of the students have lately begun to attend our services at the preaching-place. Five are bank-clerks, four are telegraph and post-office officials, and three are young men of leisure.

The promising class of normal-school students I had when I first came to Fukushima, last October, suddenly stopped coming after the New Year. Two new students from the same school applied at that time, began their lessons, and as suddenly stopped. It looks as if they had been forbidden to come by the school authorities, who are known to be, like so many of the Japanese higher-school teachers, decidedly hostile to Christianity. We have a baptized member of the Church in the school, but he never attends our services.—*Fukushima Notes, by Miss Ida Goepp.*

GEORGE A. PERKINS, M.D.

Dr. George A. Perkins, one of the very early Foreign missionaries of this Society, who arrived in Africa in 1839 and served there until 1850, died at his home in Salem, Massachusetts, his native town, on the 18th of May last, in the eighty-second year of his age. Mr. Perkins and his wife joined the African mission as teachers. Two years later they returned to this country, when Mr. Perkins entered Harvard College and continued his studies until he was graduated in medicine. He was thereafter a missionary physician, stationed at Fishtown, Liberia. Upon his resignation for reasons of health, he entered upon the practice of medicine in Salem, and became one of the best known physicians in Massachusetts, being an expert microscopist and chemist. He served in the medical department of the army during the war as a post-surgeon.

ANNOUNCEMENTS.

Africa.—On the 24th of February the Missionary Bishop of Cape Palmas ordained to the Diaconate Mr. W. C. Cummings, who will assist the Bishop at St. Mark's Church, Harper, Cape Palmas.

—The Rev. R. C. Cooper, who has been connected with the parish, has been put in charge of St. Andrew's Church, Buchanan.

—F. Tebeyo Allison, M.D., who after a medical education in this country returned to Liberia at the close of last year, has been appointed a missionary physician.

China.—The Rev. Robert K. and Mrs. Massie, whose coming to the United States because of Mrs. Massie's illness was announced in the last number, have safely arrived in this country. They sailed from Shanghai April 13th by steamer "Empress of China" and reaching Vancouver, on the 30th, remained eight days for Mrs. Massie to gather strength. They reached home at Berryville, Virginia, May 15th.

—Information has come from the Missionary Bishop of Shanghai that Dr. and Mrs. Percy Mathews, on leave of absence after seven years' service in the field, were sailing on April 30th by steamer "Bombay" direct to London. They will spend some weeks in England for rest and change and then come to the United States to visit Mrs. Mathew's parents, the Rev. Dr. and Mrs W. W. Kirkby.

Japan.—Miss Mildred Nelson Page, because of continued lack of health, has resigned her connection with the Japan mission. Her resignation was accepted by the Board on May 14th, with an expression of regret. Miss Page remarks that the term that she spent in the mission was the happiest two-and-a-half years of her life.

—Mrs. J. M. Francis sailed from Yokohama by steamer "Gaelic," April 19th, for a few months' visit in this country. She will remain with her sister on the Pacific coast for several weeks and thence will proceed to Milwaukee to her mother's home.

Haiti.—The sad information has been received from the Bishop of Haiti that the Rev. Francois J. Brown, of Gros Morne, died on the 21st of April. The Board has permitted the Bishop to continue Mr. Brown's stipend to his aged and infirm widow for the remainder of the fiscal year.

—The President of the Republic of Haiti has appointed the Rev. Pierre E. Jones the principal of Hyppolite College, Aquin.

AFRICA.

BISHOP FERGUSON'S VISIT TO THE UNITED STATES.

In a letter of March 30th Bishop Ferguson says: "I hope to visit the United States to attend the General Convention. Before crossing the Atlantic I want to take a little recreation in Europe. On the 24th of June I shall have completed a decade in the Episcopate; having been continuously employed during the time, not to speak of previous service. My last two visits to America afforded no rest whatever, so numerous were the calls for me to make addresses concerning the work. In passing through England I have taken passage each time on the first steamer. With all this work my health, thank God, has been very good, but good health must be cared for if you would not lose it. My plan, therefore, is to leave here in the first part of July, to visit a few prominent places in Europe and then to cross to America."

The Board at its meeting on the 14th of May, expressed its pleasure upon hearing of Bishop Ferguson's purpose to take a vacation in Europe during the summer, but earnestly requested that he would arrange his plans so as to be in the United States during September.

HOSTILITY OF THE CAVALLIANS.

Bishop Ferguson, writing from Harper, Cape Palmas, March 19th, says: "Our political troubles are not yet at an end. President Cheeseman and suite have just spent two weeks here. He invited the Cavalla chiefs up to Harper for a meeting with a view to an amicable settlement of the matter, but they have refused to come. They are still flying French colors, although that nation has withdrawn from them so far as we know. The president has manifested the utmost leniency toward them, but it appears that nothing short of a complete subjugation by severe measures will accomplish the desired end."

JAPAN.

THE APPROPRIATION FOR ST. PAUL'S COLLEGE, TOKYO.

By this mail will be sent the estimates for the Japan mission for the coming year. The Bishop will have written to you on the general question, but has commissioned me to write particularly in regard to the estimates for St. Paul's College. In doing so I may say first of all that with regard to all the estimates, which have received the very careful consideration of the standing committee as well as of the Bishop, full consideration was given to the financial difficulties with which the Board is now contending, and great pains taken to let nothing that could be considered as superfluous enter into them. Accordingly, as a comparison of these estimates with the appropriations for the present year will show, reductions have been made in a considerable number of items. These reductions are offset, or more than offset, by increase of the salaries of some members of the mission by reason of length of service, and by similar items as to which the authorities in the field have no discretion. The actual increase, therefore, consists practically of two items, that for the employment of three new missionaries, and the increase in the estimate for St. Paul's College.

This increase in the estimate for St. Paul's is to provide for new professors in (with one exception) our elective course. It includes provision for two hours additional per week in history, three hours in philosophy, three hours in Chinese literature, five hours in German, three hours in Greek, and three hours in Japanese literature. We expect to get specialists of the first rank in all or nearly all these subjects In history we are to have more time from Professor Kumé, a very high authority on Chinese and Japanese history, who was dismissed several years since from his position in the imperial university through the intrigues of the Shintoists, because he had maintained in one of his books that Shintoism was originally monotheistic, and who began work last fall at St. Paul's. The inclosed clipping from the New York *Evening Post* will show that Professor Kumé's name has reached even beyond his own country. In Chinese literature we hope to get Professor Shigeno, who was also dismissed from the university for similar reasons, who is also a scholar of the highest standing, holding the degree of *Ha-*

kase, or Doctor, which is only conferred for exceptional eminence in some branch of learning. In philosophy arrangements have been made to secure Professor Nakashima, a Doctor of Philosophy of Yale College, and at one time instructor in philosophy there, who was so highly esteemed by the late President Porter that he left him all his philosophical books except those which were lacking in the Yale library, and who is now professor of ethics in the imperial university at Tokyo. It is, I think, perfectly safe to say that it would be quite impossible in America to secure the services of men of equal eminence for anything like the small expenditure which we propose.

The obvious thought that will arise here, however, is that, however desirable it may be to have such men in the service of St. Paul's College, this is not the time for new enterprises of this sort. To this the answer is, that this is not a new enterprise, but one in which we are already embarked, and which must either be carried on to completion, or abandoned, to the permanent shame and loss of the mission. We began last fall the advanced elective course which this appropriation is asked to carry on. The plan had been long in contemplation, and was made possible by the willingness of Professor Kumé and others to undertake the work for very small remuneration, and by the low rate of silver, which put us in a position, without increase of appropriation, to begin this work. The undertaking was begun after the fullest consideration and with the full sanction of the Bishop, and during the current academic year we have carried on the work of *one year* of the course, which is to cover *three years* in all. To draw back now, or to fail to carry on this work to completion, would, without doubt, discredit us beyond recovery in the eyes of the educational world of Japan. It would be very far indeed from putting us back where we were before, and would render the whole work of the college in its lower grades most difficult and discouraging.

Even if it could be maintained that it was a mistake to have entered on this undertaking, the present condition of affairs would not be changed, but I am entirely convinced that it was the only wise thing to do. The conditions of educational work in Japan have completely altered in recent years. Twelve or fifteen years ago the chief thing sought after was the English language, which was looked upon as the gateway to all modern learning. Every mission school in Tokyo which was well provided with English and American teachers, and had moderately good Japanese instructors in one or two departments, was overflowing with students. Those who were wise took advantage of this state of things, and it is to this mainly that is due the greater strength of Congregationalists and Presbyterians as compared with our own work. Among those who then were students are not a few who are now men of national reputation, and in these chiefly lies the strength of these two Christian bodies. St. Paul's, on the other hand, was cramped by an unwise economy (not the Board's), and accomplished little where others accomplished much.

Now conditions are changed. The English language, although studied as a matter of course by every educated man, no longer holds the relatively important place that it did. Japanese students no longer care to be instructed by foreigners in anything but foreign languages, preferring the instruction of native teachers in all the ordinary branches of learning. St. Paul's, in the last four or five years, has been making a vigorous effort to adapt itself to the new conditions, chiefly in two ways; first, by engaging competent Japanese teachers for all subjects except foreign languages, and next, by so raising the standard that, while no attempt is made to cover the broad ground of a university, real university training shall be given in certain subjects, mainly those specially fitted for the training of the future clergy, such as philosophy, history and literature. The first principle is already in full operation. Japanese instructors only are employed in all subjects except foreign languages (German, Greek, and English, including Mr. Gardiner's department of English literature), and excepting also the subject of ethics, which I take myself, and some of the Bible-classes, in all of which, however, the language used is Japanese. In the raising of the standard, also, a very decided forward step has been taken. Through a misunderstanding of the annual report of St. Paul's, the standard was spoken of in the annual report of the Board of Missions as between that of an American high-school and college. This is true, however, only of what we call our *fixed course*, which

is now followed by the elective course of three years. Graduates of this, I think, ought to rank with Masters of Arts of good colleges in the United States. This is a high standard, but it has been adopted after the fullest consideration and with the firm conviction that no lower standard would suffice to give the training needed by the best educated of the clergy and laity of the Church. The Church in Japan must hold its own against opponents who are able to command all the resources of modern science and scholarship, and this without the support that comes from the centuries of Christian history which we in America have behind us. If it is necessary that the clergy at home should have the opportunity for the best possible training, it is if possible more necessary here; and so also of the Christian laity.

The Bishop has read me what he himself has written to you. In one point I was compelled to disagree with him, and am inclined to hope that I have been able to bring him over to my opinion. If it should prove necessary to cut off any part of the appropriation asked for, the item of books and apparatus will bear it better than that of the elective course. The former we may get by special contributions, and though they are urgently needed, time is less pressing; but unless we have the money to continue our elective course next fall, we must abandon our attempt at a forward step, and re sign ourselves to the probability of a falling off in the work we were doing before, and the certainty of an immense injury to the reputation of the mission in Japan, an injury which must affect to a greater or less degree the whole work, for public opinion is more powerful in Japan than in any country that I know, and it is the educational work of the Church which chiefly appeals to public opinion.

THEODOSIUS S. TYNG

TOKYO, March 29th, 1895.

MR. SUGIURA'S MISSION TO COREA.

Miss Ida Goepp writes from Fukushima, April 5th last, and incloses an interesting letter to herself from the Rev. Y. E. Sugiura, who was then in Corea, and dated his letter at Seoul, March 7th last. Mr. Sugiura is the native pastor of one of the largest churches of our mission at Tokyo and superintendent of the medical mission there called the Good Samaritan Dispensary. He was sent to Corea by Bishop McKim to begin a mission there, and after his letter to Miss Goepp returned to Tokyo with two Corean boys for St. Paul's School.

Mr. Sugiura's letter from the Corean capital is substantially as follows: "I left Tokyo the 11th of February and arrived here on 1st inst. Because of a storm of wind and snow it took me eleven days to cross the Corean channel. At Hiroshima I visited the army hospital and addressed a few words to the patients in each room. The patients were very glad indeed that the members of our Church were so kind to them. At Suchon I did the same thing in the hospital there. In this place I saw Coreans for the first time, and was surprised to find that they are poorer and more poor and debased than I could have supposed.

"After I came here, I was very much perplexed, for the Japanese people are increasing here day by day, and there is no house to lodge in. On the first night I slept with five other persons in a small room of only six mats; but soon after I was invited to live in the English Bishop's house with Mr. Naide, and now we are very comfortable.

"Here in Seoul I have made many Corean friends. Some are high officers, some are Christians, some can speak Japanese very well. Our work is successful. It seems very hopeful to begin work here. The English Bishop [Bishop Corfe] is very glad to help our work when we begin it. Here is a Corean government school, which teaches the Japanese language. The number of scholars in it is seventy. We wish to bring three of them who have graduated recently to be educated in the St. Paul's School on scholarships. I am going to the educational department to-day to decide the matter. I want the Corean government to pay the travelling expenses for them.

"Seoul was a very beautiful and elegant city in ancient times, but now is very dirty. As the effect of the bad policy of the government people have forgotten how to save money, and they are spending all their money for food and garments. Therefore it is very curious that we can see very fine people in the dirty streets. As we have almost finished our business, we shall start for home perhaps on the 11th day of this month."

71　1895 年 6 月号　海外ミッション。日本ミッションの記録。
［日本の教会から。］236-239 頁。
訳出　236 頁右 5 行目～右 9 行目。

私たちの立教学校は若い朝鮮人学生 2 名をまさに受け入れようとしている。私たちは、彼らがキリスト教徒になり、そして将来自国民への福音伝道者になることを期待している。―「主教のコラム」。

注記：記事№ 73 を参照。

72　1895 年 6 月号　海外ミッション。日本。東京の立教学校の予算額。
〔セオドシウス・S・ティング。1895 年 3 月 29 日、東京。〕240-242 頁。
訳出　240 頁左下から 26 行目～242 頁左下から 11 行目〔全文〕。

この郵便により、来年の日本ミッションの見積りが送付されます。〔マキム〕主教はあなたに一般的な質問について書き送るでしょうが、立教学校の見積りに関しては、私に特に書き記すようにと命じました。そうする際に、私が第 1 に伝えたいのは、主教とともに常置委員会のとても注意深い検討を受けたあらゆる見積りに関して、〔米国聖公会内外伝道協会〕理事会が現在闘っている財政的な困難に対して、無用と思われるものが何もそこに入り込まないようにするのに伴った大きな痛みに対して、十分な配慮がなされたということです。その結果、これらの見積りと今年の予算額とを比較すると、相当数の項目において削減がなされています。これらの削減は、勤続年数のためミッションの会員若干名の給与を増額することと、任地当局が裁量をもたない類似の諸項目により、相殺されるか、あるいは相殺して余りあるほどだとされています。したがって実際の増額は、実質的には 2 つの項目からなります。すなわち、新たな宣教師 3 名の雇用と、そして立教学校の見積りの増額です。

立教の見積りにおけるこの増額は、（例外ひとつを除いて）私たちの選択科目〔「専修科」〕（注 1）に新たに教授数名を加えるためのものです。それは、歴史を 1 週間につき追加で 2 時間、哲学を 3 時間、漢文を 3 時間、ドイツ語を 5 時間、ギリシア語を 3 時間、そして日本文学を 3 時間提供する

ことを含みます。私たちはこれらの諸科目全て、もしくはほぼ全てにおいて、第１級の専門家を得たいと思っています。歴史において、私たちは、中国と日本の歴史の非常な権威者である久米教授（注２）から、もっと多くの時間を得ることになる予定です。〔久米教授は〕自著のひとつ（注３）のなかで、神道は元来一神教であると主張したために、神道信奉者の策謀により数年前に帝国大学での職を追われてから、昨秋になって立教で働き始めました。同封したニューヨーク「イブニング・ポスト」からの切り抜きは、久米教授の名が彼自身の国さえも越えて〔海外にまで〕伝わっていることを示すでしょう。漢文において、私たちは、同様の理由で大学を追われた重野教授を獲得したいと思っています。〔重野教授もまた〕大変に高名な学者であり、学問分野における並外れた卓越性をもつ者にだけ授与される「博士」、つまりドクターの学位を有しています。哲学においては、イェール・カレッジの哲学博士であり、かつてそこで哲学の教員を務めた中島教授を迎え入れるための手はずがなされています。〔中島教授は〕故ポーター総長が、イェール図書館に欠けていたもの以外の彼〔ポーター〕の哲学書全てを〔中島教授に〕託したほどに、故ポーター総長から非常に高く評価されていた人物であり、現在は東京の帝国大学における倫理学の教授です。アメリカでは、私たちが提示する小額の費用ではとても同じくらい卓越した人物の役務を確保するのは、まさに不可能であろうといってもまったく差し支えない、と私は考えています。

しかしながら、ここでいまさらいうまでもないのは、立教学校の職務においてこうした人物を抱えることがいかに望ましくとも、今はこの種の新たな事業のときではないということです。これに対する答えは、これが新たな事業ではなくて、私たちがすでに着手しているものであり、そしてそれは完成まで継続されるか、あるいは放棄されて、ミッションにとっての永遠の不名誉や喪失とされるかの、どちらかでなければならないものであるということです。私たちは昨秋、この予算額での継続を求められている、高度な選択科目〔「専修科」〕を開始しました。その計画は時間をかけてじっくりと検討され、そして相当小額の俸給でも活動に取り組みたいとする久米教授たちの意欲によって、また予算額を増加することなく私たちをこの〔事業を開始する〕立場においた低い銀交換率によって、可能となりました。事業は熟考の末に主教の全面的な裁可をもって開始されました。そして、現在の学年度において、私たちは課程の「１年」の学課を実施しており、それは全部で「3

年」分を扱う予定です。今退くこと、あるいはこの活動を完成まで継続し損ねることは、間違いなく、日本の教育界の見地において、回復し得ないほどに私たちの信頼を傷つけることになるでしょう。それはかつていた場所に私たちを戻すという程度のものでは決してないでしょうし、しかも低学年における当校の事業全体を何よりも難しくし、かつ害することになるでしょう。

たとえこの事業に着手したことが誤りであったと主張されえたとしても、現状は変えられないでしょう。けれども、私はそれがなすべき唯一賢明なことであったと、心から確信しています。日本における教育活動の諸状況は、近年になって全く様変わりしました。12年か15年前に、おもに求められていたのは英語でした。それは、現代のあらゆる学問の入り口とされていました。英国人やアメリカ人教師が十分にそろえられて、1、2の部門である程度優秀な日本人教員たちを抱えていた、東京のあらゆるミッション・スクールは生徒であふれていました。賢明な者たちはこの状態を利用しました。そして私たち自身〔米国聖公会〕の活動と比べて、組合派と長老派の勢力が比較的強かったのは、これに主に起因します。当時生徒であった者たちのなかには、現在、全国的な名声をもつ男性が相当数おり、これら2つのキリスト教団体〔組合派と長老派〕の力は主にこれらのなかにあります。その一方で、立教は、思慮の足りない節約（〔母教会の〕理事会のではなく）によって束縛され、他〔の学校〕が多くをなしとげたところで、ほとんどなしとげませんでした。

今や諸状況は変化しています。英語は、当然のこととして教養をそなえたあらゆる人物によって学習されていますが、もはやかつてのような比較的重要な位置を占めなくなっています。日本人の生徒は、外国語のほかは、もはや、あらゆる通常の学問分野において日本人教師の指導を好み、外国人から指導されたいと思わなくなっています。立教は、過去4、5年のうちに、主に2つの方法で、新たな諸状況に適応するために熱心に努力してきました。第1に、外国語以外の全ての科目で有能な日本人教師を雇うことによって、そして次に、総合大学の広範な領域を網羅する取り組みはなされないながらも、真の大学教育が、主に哲学、歴史学、そして文学といった、将来の聖職者たちの訓練として特に相応しい特定の科目で提供されるよう水準を高めることによってです。第1の方式は、すでに本格的に行われています。外国語（ドイツ語、ギリシア語、そしてガーディナー氏の英文学の部門を含む英語）以外の、また使用される言語はみな日本語ですが私自身が受け持つ倫理の科

目と幾つかのバイブル・クラス以外の、全ての科目で日本人講師だけが採用されています。水準の向上に際してはまた、断固とした前進に向けた方策が講じられています。立教の年次報告における誤解により、水準はアメリカン・ハイスクールとカレッジの間であると伝道局の年次報告で伝えられました。しかしながら、これは、私たちが言うところの「固定〔義務〕課程」についてのみあてはまることです。現在、3年間の選択課程〔「専修科」〕がその後に続きます。私が思うに、この卒業生たちは、米国の優良カレッジの文学修士に匹敵するはずです。これは高水準ですが、しかしそれは、これよりも低い水準が、教会の聖職者や一般信徒のうち最上級の教育を受けた者に必要な訓練としては十分ではないだろうとの確信をもって、そして熟考を経て採用されているのです。日本の教会は、現代の科学や学識といった手段のすべてを巧みに操ることができる相手に屈してはなりません。そしてこれは、アメリカにいる私たちが背景にもつ、何世紀にもわたるキリスト教の歴史に由来する支援なくして、です。もし本国の聖職者ができる限り良質の訓練の機会を持つ必要があるならば、それは、可能であれば、ここ〔日本〕ではもっと必要です。そしてキリスト教の一般信徒についてもまたそうです。

〔マキム〕主教は彼自身があなたに書き記したことを私に読み聞かせてくれました。一点、私はどうしても彼に同意しかねました。そこで私は、彼を説得して私の意見を取り入れてもらうことができればと期待するようになっています。要請された予算額の一部を削減する必要があるとなれば、書籍や〔実験〕器具といった項目が、選択課程のものよりもそれに耐えうるでしょう。私たちは、特別な寄付によって、前者〔書籍や器具〕を得られるかもしれません。それらは早急に必要とされていますが、時間はそれほど差し迫っていません。しかし、もし私たちが次の秋に私たちの選択課程を続けるための資金をもっていなければ、私たちは前進に向けた取り組みを放棄しなければならず、そして、私たちが以前に実施していた活動の衰退の可能性や、日本におけるミッションの評価に対する計り知れない損害、多かれ少なかれ活動全体に影響するに違いない損害〔発生〕の不可避性に私たちは甘んじなければなりません。というのも、私が知るいかなる国におけるよりも、世論は日本においてより強力であり、そして世論に主に訴えかけるのは教会の教育活動であるからです。

セオドシウス・S・ティング

1895年3月29日、東京。

（注 1）1894 年 9 月から専修科が設置されている。記事№ 76（注 1）参照。
（注 2）久米邦武。1871（明治 4）年から 2 年間、岩倉遣外使節団に随行し欧米 12 カ国を一巡、その公式報告書『特命全権大使米欧回覧実記』全 100 巻 5 編 5 冊を編纂し、1878（明治 11）年に刊行した。同年太政官の修史館に入り『大日本編年史』を編纂している。
（注 3）久米は 1891（明治 24）年に『史学会雑誌』（23~25 号）に「神道は祭天の古俗」を発表。同論文が『史海』に転載されると、神道家や国学者の批判を浴び、東京帝国大学教授を追われた。久米は 1894（明治 27）年 9 月から 1895（明治 28）年 6 月までの年度の『私立立教学校規則　自明治二十七年九月　至明治二十八年六月』に「史学」担当教員として初めて名を連ねている。

73　1895 年 6 月号　海外ミッション。日本。朝鮮への杉浦氏のミッション。242 頁。

訳出　242 頁左下 8 行目～242 頁右最後の行まで〔全文〕。

去る 4 月 5 日に福島からミス・アイダ・ゴエップ（注 1）が書いている。彼女は、当時、朝鮮にいた Y・E・杉浦〔義道〕師から彼女自身への興味深い書簡を同封している。彼の書簡は去る 3 月 7 日付ソウルでのものであった。杉浦氏は、東京にある私たちのミッションの最大規模の教会のひとつの現地〔日本人〕牧師であり、グッド・サマリタン診療所と称されるそこでの医療ミッションの監督者である。彼は、ミッションを開始するために、マキム主教によって朝鮮へ派遣された。そして、彼はミス・ゴエップに書簡を送った後、立教学校へ入る朝鮮人の少年 2 名とともに東京に戻った。

朝鮮の首都からの杉浦氏の書簡は、おおよそ次のようなものである。“私は 2 月 11 日に東京を発ち、そしてここに今月〔3 月〕1 日に到着しました。嵐と雪のために、朝鮮の海峡を横断するのに 11 日を費やしました。広島で、私は陸軍病院を訪問し、各室の患者に一言声をかけました。患者たちは私たちの教会の会員たちが彼らに対してとても親切であったことをとても喜んでいました。スホンで、私はそこにある病院で同様のことをしました。この場所で、私は初めて朝鮮人に会い、そして、彼らが、私が思っていた以上に困窮しており、みすぼらしく卑しいことに驚きました。

“私がここに来て以来、私は大いに当惑させられました。というのも、

ここでは日本人が日ごとに増えており、宿泊する家屋がないからです。初日の晩、私はわずかに６つしか敷物がない小さな部屋で、他の５人とともに眠りました。しかし、まもなく、私は招かれて名出〔保太郎〕氏とともに英国人主教の家で暮らすようになって、現在、私たちは非常に快適です。

“ここソウルで、私は数多くの朝鮮人の友人を作りました。何名かは高官であり、何名かはキリスト教徒であり、何名かはとても流暢に日本語を話せます。私たちの活動は順調です。ここで活動を始めるのは、大変前途が明るいように思えます。英国人主教［コルフェ主教］は、私たちが活動を開始するに際して、喜んで手助けしてくれます。ここには、日本語を教える朝鮮の官立学校があります。そこにいる学生数は 70 名です。私たちは、最近卒業した者のなかから３名を連れ、特待生として立教学校で学ばせたいと思っています。私は本日、その問題に結論を下すために教育局へ向かうつもりです。私は、朝鮮政府が彼らの旅費を支払ってくれることを望んでいます。

“ソウルは古来とても美しくて優美な都市でしたが、現在は大変に汚れています。政府の悪政の影響により、人々は貯蓄の仕方を忘れてしまい、彼らは資金全てを食料や衣服に費やしています。それゆえ、とても興味深いことに、私たちは不衛生な街路にきれいに着飾った人々を目にすることができます。私たちは実務をほぼやり終えたので、本国へ向けて、おそらく今月 11 日に出発するはずです。”

（注 1）SM 誌 1895 年 8 月号によると、ミス・アイダ・ゴエップは、1890（明治 23）年以来日本ミッションにおける非常に有能な働き手であったが、1895（明治 28）年 6 月 12 日に築地の三一教会で、長老教会日本ミッションのジョージ・P・ピアソン（George P. Pierson）と結婚し、夫妻は蒸気船エンプレス・オブ・チャイナ号（”Empress of China”）で 6 月 21 日に横浜を出港、ヴァンクーヴァーに 7 月 2 日に到着し、ニューヨークに 7 月 12 日に着いた、と報じられている（347 頁）。

BOONE SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
Paul Beck	"A Member," St. Paul's, Albany, N. Y.
Bishop Andrewes	Chinese Church League.
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Iowa through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
Sarah Caroline Toms	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Bishop Thompson	St. Peter's, Oxford, and Holy Innocents', Como, Miss.
St. Peter and St. Paul	St. Peter's Sunday-school, Cheshire, and St. Paul's Sunday-school, Southington, Conn.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1894-95, $600. Scholarships, each, $50 per annum.

[No more Scholarships needed at present.]

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.
Ann Bohler	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John 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. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1894-95 (including support of Student Catechists), $3,250. Scholarships, $70 per annum.

[Eighteen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity Church, Young Ladies' Missionary Band, New York.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary (Nine Parishes), Diocese of Newark.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S COLLEGE, TOKYO, JAPAN.

Appropriation for 1894-95, $4,000. Scholarships, each, $50 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
St. Luke's	St. Luke's and Holley Mission Sunday-schools, Brockport, N. Y.
Page Lewis	Junior Auxiliary, Grace Church Sunday-school, Albemarle Co., Va.
Clergyman's	"A Friend," Western New York.
Sarah Lindley Fox	Church of Our Father and Sunday-school, Foxburgh, Pa.
	*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, Mass., through Woman's Auxiliary.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's College, Tokyo.

74　1895 年 6 月号　海外任地の奨学金。立教学校、東京、日本。2 頁。
訳出　2 頁下から 23 行目～最後の行まで〔原注〕。

立教学校、東京、日本
1894-1895 年の予算額 4,000 ドル、奨学金 1 人 1 年 50 ドル
［現在、これ以上、奨学金は必要ない］

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	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
アンナ・J・ラムニイ	海外宣教事業の女性委員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）（一部寄付）。
聖ルカ教会	ニューヨーク州ブロックポート、聖ルカ教会日曜学校とハレイ・ミッション。
ペイジ・ルイス	ヴァージニア州アルベマール郡、グレイス教会日曜学校、ジュニア女性補助会。
聖職	西ニューヨーク、“友人”。
セイラ・リンドレイ・フォックス	ペンシルヴェニア州フォックスバーグ、教父教会と日曜学校。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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マサチューセッツ州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”。

（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.

ANNUAL REPORT OF THE MISSIONARY BISHOP OF TOKYO.

THE last year has been an eventful one for the missions of the Church in Asia. Soon after my last annual report was sent you the strained relations between China and Japan were broken and the result was a one-sided war, in which modern military science, directed by honest, intelligent and efficient leaders, easily defeated and compelled to sue for peace a vast empire hidebound in ignorant conservatism, swollen with self-satisfied conceit and steeped in official corruption. A number of our catechists and communicants were conscripted, who, by their consistent Christian lives and courage in battle, have made an impression for good upon their comrades and officers. A way has been opened by them which gives us new opportunities for knowing and influencing the Japanese soldiery. The ministers of war have given every encouragement and assistance to missionaries and other Christian workers to preach and distribute Bibles and tracts to the garrisons throughout the empire. Six native Christians received official permission to go with the army as chaplains and "comforters." This permission was sought by and refused to Japanese Shinto priests. The interest shown by our missionaries at Mayebashi and Sendai in the garrisons in their vicinity has been gratefully acknowledged.

One result of the war has been a kindlier feeling towards Christianity, a lessening of the suspicion that a Japanese cannot be at the same time a good Christian and loyal to his emperor.

Another factor which must influence the future of missions in Japan is the accomplishment of treaty revision. The disinclination of western powers to admit Japan with equal rights into the comity of nations has been for many years a just cause for irritation in the minds of this proud and intensely patriotic people. The new treaty, signed last July, gives us in five years from the date of its ratification the right to lease land and build in any part of the empire. Such right has hitherto been restricted to the foreign concessions in the treaty ports. We are now also given annual passports, good for the whole of Japan without limitation. Until the revision of the treaty foreigners were allowed passports for short periods and for two causes only—"sake of health or scientific observation."

The convocation of the missionaries of this jurisdiction which met in Tokyo last November passed two resolutions, which demand notice in this report. The first was a resolution appealing to the Church in the United States for at least eleven additional clerical missionaries. This resolution was passed unanimously and an appeal was published signed by the Bishop and every member of the convocation. Owing, it may be, to the financial depression at home, little notice was taken of our appeal and but two applications for appointment have been made in answer to it.

The need for more missionaries was never greater than now. Treaty revision opens the whole empire to foreign residents without restriction. The population of the territory assigned to the Bishop of Tokyo is sixteen millions. We have but eleven clerical missionaries, five of whom are engaged almost exclusively in educational work.

We are in urgent need of ten missionary evangelists, men who will gladly go into the interior towns constrained by the love of God to gather together a people for the glory of His Name. There are many provinces in this jurisdiction which we have not entered. We are not touching more than one-tenth of its population. We have no one, not even catechists, to spare for new work. We are unable to care properly for what we have already undertaken. Very few of our scattered congregations outside of the great cities receive the ministration

of a clergyman oftener than once a month. The increase of Japanese workers is proportionate to the number of Foreign missionaries. From the converts made by them must come for some time their Japanese successors. I cannot do better here than quote from the appeal:

"In making this appeal we do not lose sight of the special function of the foreign missionary in Japan, *viz.:* to train up and use native workers. This is still the special object before us. But we must have a large increase of foreign workers before we can hope to have a satisfactory increase in the number of native converts who will, in time, succeed to the work and responsibility now belonging to the foreign missionary."

Many of us have had reason in the last few years to revise our opinion that missionaries will be needed in Japan only for a decade or two longer and that then they may be recalled and the Church left to make its future without foreign guides or advisers. We believe now that missionaries will be needed for many years to come. The Church in Japan is still in its formative period. In its youth and weakness it is in danger of being swerved in any direction by strong and persistent influences. We hear frequently that this Church is to be, in fact as in name, the Church of the Japanese. If this be, as it is, the opinion of many not in our communion, it is all the more important that we, who are in a measure the fathers of this infant Church, deliver to our spiritual children the faith in its integrity. We must teach them that it is this "faith once for all delivered" that they are to hand on unimpaired to their descendants.

The assertion sometimes made that the Christianity of the Japanese should be a Japanese Christianity, that they should be left free to make their own creeds and to adopt a form of Church polity best suited to their environment, must be repugnant to all who believe in one Catholic and Apostolic Church, the same for all peoples and all ages.

Definite, clear and exact instruction in the articles of their belief is what our people need, and what too many of them do not get. Our Japanese catechists are too much given to exhortation, to the neglect of the principles of the doctrine of Christ. Many of those presented by them for Baptism are not able to give to every man a reason for the hope that is in them. The consequence is that they are like waves of the sea, driven by the wind and tossed from one error to another and their faith shipwrecked. It is just here that the Foreign missionary with centuries of Christianity in him must use his influence and authority. Heredity is a factor too little considered in estimating the relative value of native and foreign workers. The foreign missionary has been a Christian for centuries. Christianity has been his moral and spiritual atmosphere.

If God shows mercy unto thousands of generations who love Him and keep His commandments, the social and religious surroundings of those who live in communities which have been Christian for many generations must have done much in forming, moulding and fixing character. The character so fixed must naturally have a firmer and clearer grasp of Christian truth and be less likely to be swerved to and fro by conflicting opinions than that character which is in process of formation.

It is the almost universal experience of those who have been missionaries for years in Japan that the vague uncertainty of the teaching of Japanese workers, when left to themselves, is one of the greatest disappointments. Their earnestness, zeal and high courage frequently put us to shame, but the lack of certainty of faith is such as to cause us anxiety for themselves and those whom they instruct.

The susceptibility of our converts to the influence of those whom they love and honor should cause us to give heed to ourselves and to the doctrine. The Church in the United States must take action in this matter of reinforcements. She has accepted the responsibility of bringing the news of salvation to a large proportion of the people of the Japanese Empire. It is for her to rise to a sense of her responsibility. We cannot but feel that the Church in America has received a call from God, which she can not disobey except at her peril, to make full and adequate provision for the work which she has undertaken in this land. It is the day of her opportunity.

The second resolution to which I would call your attention is the following:

"*Resolved:* That the clergy and lay members of the Missionary Jurisdiction of Tokyo in convocation assembled, acting with the consent of the Bishop, instruct their dele-

gates to the General Convention to use all means possible to secure the election of an additional Bishop for the work of the American mission in Japan."

The Jurisdiction of Tokyo covers a territory which has been divided, by synodical action of the Japanese Church, into two future dioceses. These two districts are designated by us as the North Tokyo and the Kyoto Convocations. Between the western line of the North Tokyo and the western limit of the Kyoto Convocations lies a territory almost 350 miles in length under the jurisdiction of Bishop Bickersteth. This district must be crossed by the Bishop of Tokyo when he visits the stations in the Kyoto Convocation. Each of these two convocations is more than large enough for the whole thought and energy of a Bishop.

The North Tokyo Convocation is 450 miles in length by about 200 in breadth. It has a population of 11,000,000 souls. The greater part of this vast population is untouched by the missions of the Church. Until a few years our efforts were confined to the capital and its suburbs. We now have clerical missionaries at Mayebashi, eighty miles, and at Sendai, 315 miles from Tokyo. A lady missionary, with Japanese catechist and Bible-woman, is at Aomori, 450 miles, and another at Fukushima, 160 miles distant from Tokyo.

The opening of new places, the development of those where work is inaugurated, the frequent visitations these stations require and the increase of correspondence so created demand the whole time and attention of a Bishop. We have a good hope that the American Church will give us the reinforcement of missionaries so urgently appealed for and with them an additional Bishop for the better extension and administration of the work in the territory occupied by the American mission.

The work in the Kyoto Convocation is better established than that of North Tokyo. I have given it four visitations annually; it cannot well do with less. Kyoto, the ancient capital of Japan with a population of more than 350,000, the centre of Japanese art and culture and also the stronghold of Buddhism, should be made an episcopal see. This convocation is being rapidly gridironed with railroads, and the opportunities for evangelistic extension are constantly increasing. It is quite an impossibility for one Bishop adequately to administer these two convocations if the work is to be increased and developed.

North Tokyo Convocation.

INSTITUTIONS.

Trinity Theological School.—The school closed its most successful year June 21st. Twenty students are taking the regular course, divided into two classes, and seven are in the preparatory department. The work has been very satisfactory. Several new text-books have been translated and published, to the great assistance of professors and students. The students are all licensed as probationary catechists and assist at the churches and preaching chapels in the city and its suburbs. The Rev. Messrs. Morris, Tyng, Woodman and Francis are resident professors. The Rev. J. M. Francis has been appointed sub-dean. The Rev. Isaac Dooman has given a course of lectures on comparative religions. A professor is much needed for the chair of ecclesiastical history.

St. Paul's College has had fifty-nine students on its roll. Nine were graduated this year. The old college building having been demolished, because of damages done by the earthquake last year, the parish house of Trinity Cathedral has been used temporarily as a school-house. The building of the new dormitories has been pushed as rapidly as possible and they were occupied by the students after the Easter holidays. They are the finest buildings of the kind in Tokyo and are surpassed by not many schools in the United States. Their destruction by earthquake is almost an impossibility. To Mr. J. McD. Gardiner, the mission architect, belongs the credit of the design and construction of these substantial and well-arranged buildings. The college still requires $5,000 for the completion of the Recitation Hall. Until this is finished recitations must go on with great inconvenience to the college and the cathedral, in the parish house. The cheerfulness and patience of teachers and students under the circumstances are worthy of all praise. The Rev. T. S. Tyng is president of the college, Mr. J. McD. Gardiner professor of English Literature, and the Misses Williamson and Lovell teachers of English and German. There are

also three ladies employed in the field as assistant teachers in the college.

St. Margaret's School numbers sixty-one pupils and its condition is exceedingly satisfactory. Miss Verbeck, who has the love and confidence of her pupils, is the missionary teacher. A primary department in connection with this school will be opened in September.

Mr. Shimidza the principal, Mr. Iwasa the head master, and Mrs. Komiya the matron are very efficient and devote their lives to the school.

The Bible School for Women has had but six students, three of whom were graduated on St. John Baptist's Day. Miss Kimura, our most efficient Bible-woman, is acting principal during the absence in the United States of Miss Mailes. The school will be removed to Kyoto in the autumn, where it will no doubt be of great assistance to the Church in that city and convocation. Mr. Morris, Mr. Woodman, Miss Verbeck and Miss Perry have been the foreign instructors in the school.

The Young Ladies' Seminary has had a successful year. Under the able management of Mrs. Ogashima the number of pupils has increased to thirty. Miss Kimball and Miss McCully, Church-women living in Japan, have been employed as teachers of English. Miss Verbeck gives Scripture instruction and a catechist visits the school twice a week for religious teaching.

EVANGELISTIC WORK.

The war has occupied the minds of the Japanese during the year to the exclusion of almost everything else. We report consequently a smaller number of adult baptisms than last year. No new stations have been opened, but the work at Fukushima was given fresh impetus by the energy and devotion of Miss Goepp, who resigned her position in St. Margaret's School to take up evangelistic work. Her knowledge of the language, sympathy with the people and self-abnegation had their reward in a large number of women and children being gathered together to learn of Christ. Her marriage last month leaves a gap which will be difficult to fill.

The Rev. J. C. Ambler has abounded in labors in his large and difficult field. He has been faithful in seed-sowing and will in God's good time be rewarded by the harvest. He removes to Mayebashi in September and will in addition to his present stations have charge of the three now under Mr. Patton.

The Rev. J. L. Patton has had charge of the work at Mayebashi, where he resides, and has had also the supervision of the catechists at Takasaki and Shibukawa. His visits to the garrison at Takasaki have been gratefully acknowledged. Mr. Patton will remove to Nara in September to take charge of the stations now under Mr. Dooman.

The Rev. H. S. Jefferys, in addition to preparing for examinations in the Japanese language, has been diligent in visiting the stations of Nihon, Matsu, Fukushima and Aomori, a territory extending 300 miles. His residence is at Sendai, where there are three preaching-chapels, a school for poor children and a dispensary. The departure of the Rev. M. Tai for the United States left Mr. Jefferys with a heavy responsibility. The appointment of the Rev. J. Chappell for the North-east will give him some relief.

Miss Suthon at Aomori, 250 miles from Sendai, has the material that martyrs are supposed to have. She seldom takes a holiday, but, making herself one with the people, devotes all to their service. Her house with nearly everything belonging to her was destroyed by fire last autumn, but she stayed at her post undismayed. She has a successful school for young men in addition to the work she does among the women. We need five more women like Miss Goepp and Miss Suthon who will give themselves to evangelistic work in the interior. Women are frequently able to get an entrance and to do work which the clerical missionary cannot do.

The Rev. Arthur Lloyd (unsalaried) has been acting as Priest to Christ Church and St. John's Church, Tokyo. He has lately opened a new preaching-chapel assisted by a catechist. Mr. Lloyd supports himself and family as professor of English literature in a Japanese university. He has written several books on Japanese Buddhism and is an authority on the subject.

The Rev. Arthur R. Morris (unsalaried), in addition to his duties in Trinity Theological School and the school for Bible-women, has continued his work as mission treasurer.

Miss Anna M. Perry (unsalaried) is doing a remarkable work among the poor in Tokyo. She has opened schools for poor children, industrial schools, an orphanage and

several preaching-chapels in connection with our mission but at no expense to us. God has greatly blessed her devotion to His service. The greater number of the baptisms at Trinity Cathedral are the results of her labors.

The Rev. J. Y. Naide has been my invaluable assistant as Priest to the Japanese congregation of the cathedral. The Rev. Y. Suguira has done faithful service at the Shinko Church, Tokyo, and the Rev. Messrs. Scita and Mikami are earning to themselves a good degree as Deacons to Christ Church and St. John's Church, Tokyo.

No Bishop could be blessed with a more loyal and hardworking body of clergy than our Japanese Priests and Deacons. I love them all and thank God that He has so honored me as to give me to them and them to me.

KYOTO CONVOCATION.

LADIES' INSTITUTE, OSAKA.

This school, under the energetic management of Mr. Mori and the loving, self-sacrificing labors of Miss Bull, deserves prominent mention in this report. It has had fifty-six pupils in attendance during the year. One encouraging feature is the increase in boarding-pupils, who now number eleven. These are in constant intercourse with Miss Bell and cannot fail to be benefited by her winning Christian influence. Two of the leading teachers in this school have been baptized during the year. Since Miss Palmer's marriage Miss Bull has done the work of two teachers. She needs an assistant that she may find time to visit among the women of Osaka.

Middle School, Nara.—This school, having been recognized by the Nara prefecture as of the same grade as the government middle schools, has had a great increase of patronage. Last September it had but thirty-five pupils; it now reports 162. The school has done a great deal in the past to make the Church known in the province of Yamato; and now that its students are coming from adjacent and distant provinces the influence of the principles to which it witnesses will have a much wider extension. It is in urgent need of additional buildings for dormitories and class-rooms. Nine-tenths of the students are compelled, from want of accommodation in the school, to board and lodge in the town, and thus much of the good that might be done is lost by antagonistic influences. A gift of $5,000 would supply all the immediate needs of the school. To the Rev. Isaac Dooman is largely due the foundation and continuance of this successful institution. Mr. Charles H. Evans, the representative of St. Andrew's Brotherhood, is the faithful and well-loved teacher of English. Prayers are said daily at noon with a short address. Mr. Evans has a Bible-class, and a young men's club has been formed which should do much for their moral well-being.

St. Agnes' School, Kyoto, cannot be said to be formally opened. Six pupils were admitted in April. The school buildings were handed to us in June by the architect and builder. It is our intention to make this a school for girls, who will pay all fees without assistance from the mission. This will be difficult at first, but we hope before many years to resign all scholarships except such as may be awarded for excellence in study. Our new buildings have an excellent situation and are an ornament to this most æsthetic of Japanese cities. The Rev. A. D. Gring is principal and Mr. H. Tamura, a graduate of an American university and an educator of many years' experience in Japanese government schools, is head master.

ST. BARNABAS'S HOSPITAL, OSAKA.

It is almost needless to say that under the efficient and experienced superintendence of Dr. Laning the hospital continues the good work which has won the confidence and patronage of the people in Osaka and vicinity. St. Barnabas's is, I believe, the only mission hospital which is self-supporting. Dr. Laning, in addition to his duties as medical missionary, is the assistant treasurer of the mission.

EVANGELISTIC WORK.

No new work has been undertaken in the Kyoto Convention. Without reinforcements we cannot do more than hold what we have already. As in the Tokyo Convocation, so also in that of Kyoto our stations suffer from lack of clerical oversight. The appointment of the Rev. H. D. Page, as archdeacon, was received with great satisfaction by the synod which met in Osaka last September. The archdeacon, in addition to his work in Osaka, has the oversight of the stations at Sakai, Takata, Gojo, Hashimoto, and Obama. I

am thankful to say, from personal observation, that the zealous efforts and cries to God from the archdeacon and the Japanese clergy for the reclamation of the lapsed have not been in vain. There has been a turning to God and a deepening of faith and practical interest in many of those who had become weak and careless.

Bishop Williams, whose return to Japan last Christmas rejoiced us all, resides at Kyoto, and, with the assistance of two Deacons, the Rev. T. Tagawa and the Rev. K. Odake, has charge of the Gojo Church in Kyoto and the church at Otsu. His coming to Kyoto has greatly encouraged our people there, who reverence him for his devotion of many years to the Japanese people.

The Rev. A. D. Gring, in addition to his duties as principal of St. Agnes's School, has charge, assisted by a catechist of the Kogawa Church in Kyoto. He has spent much time and thought in planning for the future of the school and the work of the Church in this third city in the empire.

The Rev. Isaac Dooman is assisted in the church at Nara by the Rev. T. Yamada, Deacon. Mr. Dooman has the oversight also of the catechists at Tawaramoto, Kutara, Miwa, Sakurai, and Wakayama. Mr. Dooman returns in September to the United States for his well earned vacation, and will be succeeded by the Rev. J. L. Patton.

Our statistics show little increase over those of last year, but there has been an establishing and strengthening of the things that remain which gives us great cause for thankfulness to God. There is a growing appreciation of the Church's historical teaching and polity, a more regular and faithful attendance at public worship, more frequent communions, and a systematic effort towards self-support.

Both of our convocations have organized a pastorate fund society to which every communicant is urged to contribute a stated amount. Any congregation which neglects to give to this society is threatened with the withdrawal of its catechist. Every congregation connected with the Japan Mission is now in union with and contributes to this society.

OFFERINGS.

The offerings at all Confirmation services are devoted to the endowment of the future Japanese Episcopate. The fund now amounts to $125. The harmony and confidence existing between our Japanese and foreign workers is impressive and inspiring. Our Jerusalem is a city at unity with itself.

Respectfully submtted,

JOHN MCKIM,

Missionary Bishop of Tokyo.

A FAREWELL SERVICE AT HARTFORD.

A SERVICE of farewell to the Rev. Daniel Trumbull Huntington, who was about to go to China as a missionary, was held in Trinity Church, Hartford, Connecticut, the Rev. Ernest de F. Miel, rector, on the morning of Thursday, August 15th, and was attended by a large congregation of interested Church people of the city and vicinity. The Holy Communion was celebrated by the Rev. Dr. Samuel Hart, of Trinity College, assisted in the administration by Mr. Huntington, and in other parts of the service by the Rev. Messrs. Storrs O. Seymour, Jared Starr, and Frederick W. Harriman. The Rev. Sanford J. Horton, D.D., George M. Stanley, and J. D. Ewing were also present.

The Rev. Dr. W. W. Kirkby made a brief address upon incentives to missions, and after the singing of a hymn the farewell address to the departing missionary was delivered by the Rev. Dr. Hart. Beginning with a reference to the lamentable fact that so few young men give themselves to the work of the Ministry, and especially to proclaiming the Gospel among the nations which have not accepted it, Dr. Hart spoke of the special satisfaction which he and other friends of Mr. Huntington felt in their knowledge that he had seen the "heavenly vision" and was about to obey it, and assured the young missionary that he would have the affection and sympathy of those whom he would leave behind him. Dr. Hart, in concluding his address, said: "The Lord taught His people, as after His resurrection He spoke with two of the Apostles near the sea of Galilee, that there was a two-fold service of Himself—the service of obedience to which He then called St. Peter, and the service of suffering, a higher service, for which He destined him. We feel to-day that as we, who tarry in the easier

75　1895 年 9 月号　海外ミッション。東京伝道主教年次報告。〔東京伝道主教ジョン・マキム。〕385-390 頁。
訳出　387 頁右 26 行目～388 頁左 2 行目。

北東京地方会。諸機関。

「立教学校」は、名簿上在籍者数 59 名を数えました。9 名は今年卒業しました。旧校舎は昨年の震災によって生じた損傷のために倒壊してしまっているので、三一大聖堂の教区会館が校舎として一時的に利用されています。新しい寄宿舎の建物が早急にたちあげられ、復活祭の休暇後に生徒たちが入りました。それらは、東京ではこの種の寄宿舎としては最も洗練された建物であり、米国でもこれらの寄宿舎をしのぐものはそれほど多くありません。地震によってそれらが倒壊することは、ほとんど考えられません。これらの頑丈かつ緻密に準備された建物の設計や構造は、ミッション建築家である J・マクドナルド・ガーディナー氏の功績によるものです。当校は、暗誦ホールの完成のために 5,000 ドルを、いまもなお必要としています。これが完成するまで、当校や大聖堂にとって大変に不便ながらも、暗誦は教区会館で続けなければなりません。その諸状況のもとで、教師や生徒たちが陽気でなおかつ忍耐強いのは、まさに称賛に値します。T・S・ティング師が校長を務め、J・マクドナルド・ガーディナー氏が英文学教授、そしてミス・ウィリアムソンとミス・ラベル（注 1）が英語とドイツ語の教師です。任地で当校の補助教員として雇用された 3 名の女性（注 2）もいます。

注記：マキム主教は 1895（明治 28）年 6 月 29 日に横浜を出港し、7 月 12 日にサンフランシスコに到着した。ウィスコンシン州ナショタに向けて 7 月 25 日にカリフォルニア州サンマテオを出発する予定であると、SM 誌 1895 年 8 月号（346 頁）に報じられている。マキム夫妻は、日本帰還のため、1895 年 11 月 21 日に横浜行きの蒸気船コプティック号（"Coptic"）でサンフランシスコを出港した（SM 誌 1895 年 12 月号、531 頁）。

また SM 誌 1895 年 8 月号で、田井正一は 1895 年 6 月 1 日に横浜から蒸気船タコマ号（"Tacoma"）で出港し、サンフランシスコに同月 20 日に到着、しばらく当地に滞在する予定と報じられている（347 頁）。休暇滞米中の田井は、その間の一部をサンフランシスコの日本人のために働いたのち、日本の任地に戻るため 1897（明治 30）年 6 月 8 日に蒸気船ペルー号（"Peru"）でサンフランシスコを出港予定と伝えられた（SM 誌 1897 年 6 月号、314 頁）。

1895 年 9 月 17 日開催の米国聖公会内外伝道協会理事会会議は、アーカンソー州リトルロックの三一大聖堂の元主任司祭ジョン・デイヴィス（John Davis）博士を、東京聖三一神学校の教授とするマキムの任命を正式認可し（SM 誌 1895 年 10 月号、429 頁）、ジョン・デイヴィスはカンサスシティの自宅を 11 月 11 日に発ち、マキム主教らの帰日便に同行する予定であると報じられている（SM 誌 1895 年 12 月号、531 頁）。

（注 1）リサ・ラベル（Lisa Lovell）は、1890（明治 23）年 10 月 19 日に来日し（1890 年 10 月 21 日付ラングフォード宛ラベル書簡）、『私立立教学校規則　自明治二十七年九月　至明治二十八年六月』（1894 年 9 月～1895 年 6 月）には、立教学校の専修科と普通科のドイツ語教師として名を連ねている（25, 27 頁）。ラベルは取得した休暇のため、1897（明治 30）年 4 月 23 日に蒸気船エンコナ号（”Ancona”）で、英国に向けて神戸から出港した（SM 誌 1897 年 6 月号、314 頁）。
（注 2）『私立立教学校規則　自明治二十七年九月　至明治二十八年六月』では、ドイツ語の「マリー・チーラルマン」、ギリシア語の「エフ・マックレー」の名がある（25, 26 頁）。

land), and to fit those who are inclined to become religious teachers for that high office. These and the other subjects taught are eminently fitted to qualify you for the work before you, that is, to do all you can towards enlightening and benefiting your countrymen, whether as medical men, as teachers, as clergymen, as business men, as telegraph operators, as naval or military officers, or in whatever capacity you are engaged. I trust that your teachers will have the satisfaction of knowing that their work is bearing good fruit, wherever you are and in whatever profession you are engaged. In you and such as you lies much of the hope of a regenerated China."

After the exercises the school broke up for the holidays, and quiet will reign in the quadrangle of St. John's College for the next six weeks, the students having wended their various ways to their scattered homes.—*Church in China.*

JAPAN.

ACTION OF AMERICAN AND ENGLISH BISHOPS IN JAPAN.

AT a meeting of the American Bishop and the Bishops of the Church of England having jurisdiction in the *Nippon Sei-Ko-Kwai*, held at Tokyo, June 18th, 1895, the following resolutions, among others, were adopted :

WHEREAS, The island of Formosa has been added to the Japanese Empire, and is now being brought under the regular government of this country, and members of the *Nippon Sei-Ko-Kwai* are taking up their residence in the island, a new door is opened to the Churches of the Anglican Communion for missionary enterprise; and taking into consideration that the distance from Japan proper makes it impracticable to carry on effective work in connection with the existing missions,

Resolved: That the Archbishop of Canterbury and the Presiding Bishop of the Church in America be requested to take any steps which may seem good to them for bringing this opening to the notice of the missionary societies,

Resolved: That, in the opinion of this meeting of Bishops, the needs of the case would best be met by sending a Bishop and clergy to Formosa from either England or America.

The Bishops also adopted the following:

Resolved: That the recent Pastoral Letter of the House of Bishops of the Church in America be translated and printed in English and Japanese and forwarded to the clergy and catechists of the *Sei-Ko-Kwai* with the following preface :

"We, the undersigned Bishops of the *Sei-Ko-Kwai*, commend the following Pastoral Letter of the House of Bishops of the Church in America to the careful consideration and study of clergy and catechists of the *Nippon Sei-Ko-Kwai*, as setting forth clearly and faithfully fundamental facts and truths, which this Church has received, and which we are bound to believe, guard, and teach."

COMMENCEMENT OF ST. PAUL'S COLLEGE, TOKYO.

ON June 25th were held the commencement exercises of St. Paul's College. Seven young men who had completed the course of study of the intermediate department received diplomas, as did also two others who had completed the course the previous year, when no commencement was held because of the earthquake. The exercises included addresses by Mr. Saotome, the dean, and Mr. Tyng, the president—replied to by a representative from each of the two classes —and an address by the Bishop.

I know of nothing in America with which the intermediate department of St. Paul's can be exactly compared. It is a good deal higher than a high-school, but lower than a college of good standing. The languages studied are Japanese, classical Chinese, English and German, and in linguistic attainments these young men are certainly not below the average American A.B., though they are so in other subjects. The youngest in the class is twenty years of age, and the average age is perhaps twenty-two. The two graduates of last year are now in the advanced department, where they have, during the year past, been taking courses in logic, psychology, oriental history, English literature, and Greek. Six of this year's graduates are also expecting to enter the advanced department, where they will probably remain for the three years necessary to complete the course, when they will receive diplomas which should be equal in value to the degree of Master of Arts in course from an American college of high grade. Degrees we cannot give. They can be conferred in Japan only by the imperial university, and, except in the case of honorary degrees, only upon its own graduates.

The one student who does not enter the advanced department will probably be a teacher in the mission school at Nara.

We are very proud of these young men. They are all excellent students, and all Christians, and there is more than ordinary ability and promise among them.—*Rev. Mr. Tyng, in Church in Japan.*

76　1895 年 10 月号　海外ミッション。日本。東京の立教学校の卒業式。
〔「ティング師、『日本の教会』より。」〕433 頁。
訳出　433 頁左下から 6 行目～最後の行まで〔全文〕。

〔1895 年〕6 月 25 日に立教学校の卒業式が行われました。普通科〔第 5 年級〕の学習課程を終えた 7 名の青年たちが卒業証書を授かり、地震により卒業式が行われなかった昨年に課程を修了した 2 名もまた卒業証書を授かりました。主監左乙女〔豊秋〕氏と校長ティング氏による講話に、2 クラスのそれぞれの代表者 1 名が答辞を述べた式では、主教による挨拶もなされました。

私は、立教の普通科にぴったり相応するものはアメリカにはないと理解しています。それは、ハイ・スクールよりもかなり高等ですが、優れたカレッジよりも低級です。学習された諸言語は、日本語、漢文、英語、ドイツ語であり、語学習熟度においては、これらの青年たちは一般のアメリカ人学士に劣るわけではありません、ただし、彼らは他の諸科目では劣ります。そのクラスで最年少は 20 歳であり、平均年齢はおそらく 22 歳です。昨年の卒業生 2 名は、現在専修科（注 1）に在籍しており、彼らは昨年そこで、論理学、心理学、東洋史、英文学、ギリシア語を履修していました。今年の卒業生のうちの 6 名も専修科へ入学するつもりであり、おそらく彼らは課程を修了するのに必要な 3 年間はそこに留まるでしょう。そのときに彼らは、程度の高いアメリカのカレッジの課程における文学修士号に匹敵する価値の修了証を授かるでしょう。私たちは学位を授けることはできません。それらは、名誉学位の場合を除いて、帝国大学によってのみ、帝国大学の卒業生にだけ、日本では授けられるのです。

専修科に入学しないある生徒は、おそらく奈良のミッション・スクールで教師になるでしょう。

私たちは、これらの青年を心から誇りにしています。彼らはみな優秀な生徒であり、みなキリスト教徒です。そして彼らのなかには、通常の能力や将来性以上のものがあります。「ティング師、『日本の教会』より。」

（注 1）『私立立教学校規則　自明治二十七年九月　至明治二十八年六月』（1894 年 9 月～1895 年 6 月）では、「専修科」の科目として、「史学」、「論理学」、「心理学」、「道義学」、「英文学」、「独逸語」（ドイツ語）、「希臘語」（ギリシア語）が

ある（11 頁）。これらの科目のほかに、次年度から増設する学科として、「国文学」、「漢文学」、「佛語」（フランス語）、「拉典語」（ラテン語）、「希伯来語」（ヘブライ語）、「哲学史」、「哲学」、「社会学」が明記されている（11~12 頁）。社会学は、米国から帰国後の元田作之進が担当する予定になっている（記事№ 84 参照）。

The Chinese say that between one and two thousand families were burnt out and a number of lives lost. Most of these people lost everything in the conflagration. Of course there is no insurance, they have no bank account, and must start life over again in straw huts. To add to their hardship there is a general feeling that such misfortunes are Heaven's punishment on the wicked, and no one will rent his house to a man who so manifestly is under Heaven's ban. If this be the true explanation, the entire population may well look to themselves, for a great part of the city is burnt over every few years. Then, in addition to losing everything and being regarded with aversion, the man in whose house the fire originated is usually punished by the authorities for being the cause of so much misery to others. One old woman, who was preparing for Baptism, was crushed to death by a falling wall, and three of our families were burnt out. We were glad to be able to help the latter out of the alms contributed at our Sunday services, and this will assist them to get on their feet again.

NOTES ON THE JAPAN MISSION.

[From The Church in Japan.]

AFTER an unusually stormy voyage, our party arrived at Yokohama on the morning of the tenth of December last. Fujiyama, the beautiful, was sighted at sunset on the ninth while we were yet more than 150 miles distant. It seemed to stretch forth a beckoning hand of welcome.

We were met at Yokohama by some of our friends and were greeted most cordially at the depot in Tokyo by several hundred more. The hearty and generous reception made our return seem indeed a home coming to us.

Everything in the jurisdiction is going forward. Our schools have not had so many pupils as now for more than eight years. Evangelistic work is making steady progress. Our new missionary at Aomori, 450 miles from Tokyo, is rapidly acquiring the language and making many friends by his interest in the people and devotion to his work. Aomori ought, before long, to be a centre from which the extreme northeast section of our jurisdiction may receive the ministrations of the Church. . . .

The reinforcement of our theological college by the coming of the Rev. Dr. John Davis is a cause for congratulation. The scholarly attainments and genial social qualities of Dr. Davis will be greatly appreciated by our students. Dr. Davis will have the chair of Church history. The preparation of text-books, delivery of lectures, and study of the language will keep his heart and mind busy for a longer time than he imagines.—*Bishop McKim.*

THE mission schools in Tokyo have begun the year well. The divinity-school has about twenty-five students, and will graduate a class at the end of the year. St. Paul's College has almost 100 students. The dormitories have been completed, and some of the other buildings are nearing completion. St. Margaret's School has added to its usefulness by opening an elementary branch in which ten scholars are already enrolled.

ARCHDEACON PAGE kindly furnishes us with the following account of "a midsummer round" through his country stations in the Kyoto Convocation: "Leaving our summer retreat, Katsuoji, on August 17th, I paid a visit to the churches in Osaka, Sakai, Takata, Gojo, Hashimoto, Miyoji, and Wakayama, being gone from home about a week.

"In Osaka I had an early communion at Christ Church, and was pleased to see how many came to that service. The quiet of an early hour in summer seems refreshing and soothing to mind and spirit, and I doubt not that those who came felt its benign and helpful influence. The weather did not seem so hot and oppressive as I had expected to find it. The plains, covered with the growing rice, were all one mass of green. The sunlight seemed to have a peculiarly mellow golden color, more often seen in autumn than in summer; and Divine peace

and benediction seemed brooding over all things. . . .

"At Takata a young man who has been ong under instruction was baptized. The meetings and services at Gojo were as usual; but the kindness of the friends there is worthy of remark. There is a good deal of cholera in the town, and, fearing that the inns might not be altogether safe, they prepared a room for me in the rear of a private dwelling, and our one active vestryman there had his mother send in my meals. A fisherman was employed to catch some trout fresh from the river for me, so, despite the usual apologies of Japanese politeness for my poor surroundings, etc., I considered myself as faring right royally. The afternoon of the day spent there was taken up with two persons chiefly, the one an invalid but convalescent boy who was inquiring into Christianity, and the other the catechist in charge, between whom and some of the people and the catechist of another station there has been a root of bitterness springing up and troubling their peace.

"Another afternoon, that of the next day, was spent at Hashimoto, largely with another inquirer. This latter was a young man living in a remote country village some thirty or forty miles away, who had been sent by his father to pay a visit to the famous mountain monastery of Koya, near Hashimoto. After the visit had been made, his companions went on their way, sight-seeing and merry-making, to Osaka, while he remained behind in Hashimoto to give a week, under the direction of our catechist there, to the study of Christianity. . . .

"After the Communion Service at six the next morning, and a later breakfast, four of us, the catechist and his wife, a girl from their school and I, set out towards the next town. . . .

"Miyoji is a new and interesting station; but it was hard to get many inquirers together during the hot weather. Still we expect one good woman to be baptized on my next visit there.

"My visit to Wakayama was especially concerned with the repairs of the church building; but we had an evening service and sermon, and the next day by nine o'clock in the evening I was again in Katsuoji."

A PLEASANT SURPRISE.

ST. PAUL had been making an effort to raise money for the relief of suffering people in Jerusalem. His appeal had come to the Macedonians at a very difficult time for them. The Apostle (in the letter which he wrote to the Corinthians on that occasion), speaks of the "abundance of their joy and their deep poverty," and at the same time of "the riches of their liberality." He also gives this remarkable testimony for them: "For, according to their power, I bear witness, yea, and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints."

The satisfaction which this unexpected and extraordinary liberality would give to the Apostle, when he had felt called upon to solicit large contributions, can easily be imagined. Instead of having to ply them with arguments and persuasions and entreaties; to answer objections and obviate difficulties; to appeal to sympathy and to conscience—instead of all this, to find argument and persuasion and appeal and stimulus all unnecessary, all superseded by spontaneous charity, flowing forth and overflowing in such generous abundance; to find all the urgency and persuasion coming from the other side, soliciting the privilege of giving beyond what was asked, and beyond his estimate of their ability—this must have been an exceedingly pleasant surprise to St. Paul.

But this experience went still deeper. Those Macedonian disciples "first gave their own selves to the Lord," says the Apostle, "and to us by the will of God." There is a sense known to all warm Christian hearts, in which the giving of ourselves to the Lord includes a giving of ourselves to those whom the Lord has sent to us or set over us. This was experienced by St. Paul and his Macedonians, to the great delight of them and of him.—*Selected.*

77　1896 年 2 月号　海外ミッション。日本ミッションの記録。
［日本の教会から。］71-72 頁。
訳出　71 頁右 20 行目～右 30 行目。

東京のミッション・スクールは、順調にその年を始めた。神学校は約 25 名の生徒を抱えており、本年の終わりに 1 クラスを卒業させるだろう。立教学校は、100 名ほどの生徒を抱えている。寄宿舎は完成しており、その他のいくつかの建物は完成に近づいている。立教女学校は、初等部を開学したことでその有用性を増した。そこには既に、10 名の生徒が登録されている

BRIEF MENTION.

THE *Chicago Tribune* records gifts to benevolent institutions in this country in sums of $10,000 or over for the year 1895, showing a total of $29,000,000, an increase of $9,000,000 over the gifts in 1894. Of gifts less than $10,000 each it is estimated that the sum would be nearly $15,000,000. Neither has benevolence ceased nor the sense of responsibility for possessions.

THIS month's frontispiece gives a view of Juneau, Alaska, which is to be, for the present at least, Bishop Rowe's place of residence. Juneau is a town of somewhat less than 1,500 inhabitants, and is situated on one of the numerous ocean inlets which pierce the Alaskan coast. It is about 100 miles north of Sitka, and about twenty-five miles from the border of British America. As the headquarters of the Missionary Bishop of Alaska the town will have henceforth a new interest in the minds of American Churchmen. Bishop Rowe wrote from Tacoma, Washington, March 17th last: "I sail to-morrow for Juneau, and have had a kind and enthusiastic reception all along this coast."

THE literary society of the *Rikkyô Gakkô* of St. Paul's College, Tokyo, issues a monthly magazine entitled the *Hakkô*, which is received regularly at the Church Missions House. The magazine is printed partly in English and partly in Japanese, the English articles occupying the first part of the publication. We do not doubt that the magazine accomplishes a great deal of good in Japan. It appears to be in every way creditable to the college.

THE Moravians began work in the West Indies in 1732. A year later ground was broken by them in Greenland. Then came missions to the North American Indians, in 1734; to Surinam, in 1735; and to Labrador, in 1771, and since then they have opened stations in Africa, Central America, Australia, Thibet, Demerara, and Alaska. They were the first to publish a missionary magazine. This appeared in 1790, and when, in 1890, a second century was entered upon it reported 133 stations and 47,573 baptized adults, with 350 missionaries and 1,660 native helpers. The most remarkable thing connected with all these facts is this—that the home Church has only 27,287 communicants, that is 20,000 fewer than are being ministered to abroad. Every member is required to contribute to the support of Foreign Missions, and the average amount given by each is over five dollars a year.

ONE of the most notorious writers of foul and blasphemous anti-foreign placards in China is Chou Han, a citizen of the province of Hunan. His latest issue of this vile literature directly urges the massacre of missionaries, and is so wicked and so dangerous to foreigners that Mr. Beauclerc, the acting British *chargé d'affaires* at Pekin, intends to have him brought before a Chinese tribunal for punishment.

WE are rejoiced to learn that Sewanee University has found a generous friend who has promised to the chancellor $50,000 to be known as the Bishop Dudley Fund, the income from which is to go toward the support of the professors.

THE Library of the Church Missions House is greatly indebted to the Christian Literature Co., of New York city, for a very attractive copy, just published, of the subscription edition "The Episcopate in America: Sketches, Biographical and Bibliographical, of the Bishops of the American Church, with a Preliminary Essay on

78　1896 年 4 月号　論説。短信。152 頁。
　　訳出　152 頁 17 行目～22 行目。

東京の立教学校の「立教学校」文学会は、「八紘」と称する月刊誌（注 1）を発刊しており、それはチャーチ・ミッションズ・ハウスで定期的に受け取られている。その雑誌は、一部英語で、そして一部日本語で印刷されており、英語の記事が出版物の最初の部分を占めている。私たちは、その雑誌が日本で相当な業績を収めているといってまちがいないと思っている。それは、あらゆる面で同校にとって名誉となるものであると思われる。

（注 1）1895（明治 28）年 3 月創刊。主幹は左乙女豊秋。英文欄は第 2 号から設置。1897（明治 30）年 3 月刊第 21 号で終刊。

donors? I take it for granted, you see, that the $3,000 received for Nara is in answer to my appeal for that sum for additional school buildings. There is no danger now of any withdrawal of the government license. Every one connected with the school has taken new heart, and the permanent future and success of the school is, humanly speaking, well assured.

On the receipt of your cable at Nara, the Japanese principal, Mr. Kawamura, ordered the bugle to sound the "assembly," when, the boys having been drawn up on parade, he made them a short speech concerning the glad tidings and gave them a holiday. The boys received both with great enthusiasm.

Mr. Evans is to be made Deacon, God willing, on the Second Sunday in Lent. Yesterday, Quinquagesima Sunday, the Rev. J. Y. Naide was instituted rector of Christ Church, Tokyo. This is the first time that the Institution Office has been used in the Japan mission.

JOHN MCKIM,
Bishop of Tokyo.

THE NEW JAPANESE PRAYER BOOK, AND THE NEW BUILDING FOR ST. PAUL'S COLLEGE.

I am sending you herewith two copies, for the Library of the Church Missions House, of the new Prayer Book of the *Nippon Sei Kokwai*, one in Roman letters, printed mainly for the use of foreign missionaries, and the other in the mixed Chinese and Japanese characters in ordinary use in Japan. The book as now published is the result of five years' work on the part of the committee which has had it in charge, and which consists of the Rev. P. K. Tyson of the English Church Missionary Society, the Rev. H. J. Foss of the Society for the Propagation of the Gospel, and myself, from among the foreign missionaries, and from the members of the Japanese Church the Rev. Mr. Mizuno, Mr. T. Saotome, and Mr. S. Yamada. So far as I am personally concerned the work has been even longer, for I had previously spent two years in the making of a preliminary revision of the former translation, which, although done imperfectly enough, served its purpose in leading up to the determination on the part of the synod of the *Nippon Sei Kokwai* to have a new translation made, and the appointment of this committee to do the work.

The Prayer Book previously in use was founded, as you know, upon those of the English and American Churches, and contained nearly everything to be found in that part of these books which precedes the Psalter. The new book is a revision of this old translation, with the addition of the Ordinal and the services for the institution of a minister and for the consecration of a church, together with an appendix containing rules for the shortening of the services, family prayers (transferred from the former book), and services for the emperor's birthday, for harvest thanksgiving, of intercession for missions, for the admission of catechumens, and for the licensing of a catechist or evangelist. A few minor changes in the substance of the book were made by the synod acting upon the report of a special committee.

Our committee had to do only with the literary form. As to this I may say that it is, as compared with the former book, practically a new translation from the English, or in some cases from the original Latin or Greek. As to its merits, I cannot speak impartially. So far as I have heard, it has been well received by the Japanese Christians. One student, speaking to a friend of mine, expressed his idea of its difference from the former translation by saying that it was not *seiyo kusai* (had no western bad odor about it), *i. e.*, was free from foreign idioms. While we should not dream for a moment of comparing its style with the noble English of our own Prayer Book, we have spared no effort to make it clearly intelligible to any one of the same degree of intelligence as would be sufficient for the understanding of the book in its English form, and I venture to hope that we have had a fair measure of success.

The new class-room building for St. Paul's College is so far completed that we are able to use all but one of the rooms on the ground floor and to vacate the parish building and the dining-room of the divinity-school, which we have kept so long from their proper uses. There is still much to be done, however.

None of the rooms are finished. Those in the second story have neither floors, ceilings, nor windows. The part of the building containing the assembly-hall is roofless also, nothing having been built except the bare brick walls of the lower story. The office and reception-room, which will form a sort of vestibule or ante-room to the building, are still untouched. Our hot water furnaces have arrived from America, but we have no money to put them up or to buy the necessary pipes and radiators. The ground is bare, without a tree or a blade of grass upon it, and still unfenced, and finally, we are in debt, with the Bishop's sanction, 4,000 yen, say $2,200 in gold, for the work already done. To supply all these needs will require at least $11,000 in gold, more probably $12,000, and possibly more if there is long delay, for prices have risen greatly since the war and are likely to rise still higher. Nevertheless, we have cause for devout thankfulness for what has been already done, for the difference between our present condition, with a good dormitory and a class-room building even partly available for use, and the homeless and outcast condition we were in after the earthquake, is enormous. Surely, we may believe, He who has put it into the hearts of His people to do so much for us already will supply all our needs that yet remain.

The new English language department in the college, intended for students who wish to learn English only, has nearly doubled the number in attendance upon our classes. While this new department has nothing like the importance and value of the work of our regular course it has yet a decided importance and value of its own in bringing the Christian influences of the college to bear upon a different class of young men from those we were previously reaching, many of whom will be probably engaged in important business undertakings, and, if they are Christians, be able to do much for the strengthening of the native Church.

I am sorry to have been pilloried in the report of the Board as not having made any report to it. The statistical part of my report was made to the Bishop and is included in his report. I hope soon to print an account of the work of the college to be distributed among those who may be interested in it. For the rest, the heavy burden of seeing three different editions of the new Prayer Book through the press must be my excuse.

THEODOSIUS S. TYNG,
Rector of St. Paul's College.

A POST OFFICE MISSION.

THROUGH the kindness of Bishop McKim I have been enabled to open a new department of work, the object of which is to reach believers and inquirers living in outlying places beyond the reach of our very small staff of workers.

With a view to commencing this work, I am inserting advertisements in local papers and magazines, asking for the names of persons who desire to have Christian literature mailed to them. As yet my advertisement has appeared in three papers only: First, in a Buddhist paper, the editor of which is an old friend, who inserted my advertisement gratis; secondly, in a literary paper widely read throughout the student and learned classes, also gratis, and thirdly in the *Japan Agriculturist*, a paper under Christian management. . . .

The letters themselves have not as yet been very striking, being mostly simple requests for books; but there is a certain interest in the post-marks they bear. Without exception, they all come from remote villages, from places which, with our present ludicrously insufficient staff, we could not hope to reach for the next fifty years. Here and there, in the vast fields of agricultural Japan, there are ears ripening to be the first-fruits of the harvest, and these first ripe ears need to be gathered lest haply they be lost to the Master.

One letter was from a Christian who not merely wanted books for himself, but also offered to distribute books among his neighbors if we could let him have them.

My next batch of advertisements will probably come out in the local papers circulating in the neighborhood of Sakata and Tsurugaoka in the province of Uzen. — *Rev. Arthur Lloyd, in The Church in Japan.*

79　1896 年 4 月号　海外ミッション。新しい日本語の祈祷書と立教の新しい建物。〔立教学校の牧師セオドシウス・S・ティング。〕176-177 頁。訳出　176 頁右下から 8 行目～177 頁右 7 行目。

立教学校の新教室棟がどうにか完成したので、私たちは地階にある諸室のうちの 1 室を除いてすべてを利用でき、そして長らく本来の利用用途に用いてこなかった神学校の食堂や教区会館〔三一会館〕を明け渡すことができます。しかしながら、やるべきことはまだ多く残されています。どの部屋も完成していないのです。2 階の部屋には床板、天井、窓がありません。また講堂を含む建物の一部には屋根がありません。下の階のむきだしの煉瓦製の外壁を除いて、何も建てられていないのです。その建物のいわば玄関あるいは前室となる事務室や客間は、いまだに手がつけられていません。湯沸し用のかまどがアメリカから届きました。しかし私たちはそれらを取りつける、あるいはなくてはならないパイプやラジエーターを購入する資金をまったくもちあわせていません。敷地は〔手入れがされずに〕そのままで、そこには樹木や芝生がなく、いまだに柵が取りつけられていません。そして最後に、私たちは〔マキム〕主教の裁可を得て、すでになされた作業に対して 4,000 円、換算すると金で 2,200 ドルの債務を負っています。これらの諸要求すべてに応じるには、少なくとも金で 11,000 ドル、おそらくさらに 12,000 ドルが必要になるでしょう。そして長い遅延があれば、さらに多く必要になるでしょう。というのも、〔日清〕戦争以来、価格が急騰し、さらに高騰する可能性があるからです。それにもかかわらず、私たちはこれまでに成し遂げられていることに対して心から感謝の念を抱いています。なぜなら、一部しか利用できないものの、立派な寄宿舎や教室棟がある現状と、地震後に私たちがおかれた居所のない路頭に迷った状況との差は歴然だからです。私たちは、私たちのために相当多くのことを行うようにと人々の心に既に訴えた主が、きっと、まだ残っている私たちの諸要求すべてに応えてくれるだろうと、心から信じています。

英語だけを学びたいと望む学生向けの、当校における新設の英語部門は(注 1)、私たちの諸クラスの出席者数を 2 倍近くにしました。この新しい部門は、私たちの正規課程の活動がそなえる重要性や価値のようなものは何ももっていない一方で、当校のキリスト教の諸影響を、私たちが以前に手を伸ばしていた者たちとは違う様々な階層の青年たちにもたらす際に、それでも

明らかな重要性と価値をもっています。彼らの多くはおそらく重要な職業活動に従事するでしょうし、そしてもし彼らがキリスト教徒であれば、現地人〔日本人〕教会の強化のために多くのことを行えるでしょう。

―略―

セオドシウス・S・ティング
立教学校の牧師

（注 1）立教学校内に設置されたこの英語部は、1897（明治 30）年 6 月 15 日になると、神田錦町二丁目六番地に移し、東京英語専修学校として同年 9 月に開校した（元田作之進『立教学院歴史』1901 年）。同年 8 月 17 日には東京府に設置願を提出している（私立東京英語専修学校設置願指令案〔1897（明治 30）年〕東京公文書館所蔵）。

1

SUMMARY.

For Missions to White People, as by foregoing table		$138,775 00
Appropriated to the Diocese of Dallas from any funds in the treasury toward endowment of episcopate		9,000 00
For Missions to Indians, as by foregoing table		48,700 00
For Missions to Colored People:		
As by foregoing table	$52,445 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
For Salary of General Agent	2,500 00	
For Travelling Expenses of General Agent	600 00	
Appropriated by the Commission on Work among Colored People		57,245 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest)		500 00
For Missionary to Japanese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,800 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		20,000 00
		$279 520 00

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1895, to September 1st, 1896:

For the Mission School in Greece	$2,300 00
For the Mission in Africa	38,689 00
For the Mission in China	60,308 00
For the Mission in Japan	77,767 00
For Missions in the Haitien Church	6,940 00
For the support and travelling expenses of the Rev. Mr. Forrester in Mexico (less cash on hand). To be paid from contributions to Mexico	4,118 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	2,262 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	20,000 00
	$212,384 00

Total amount required between Sept. 1st, 1895, and Sept. 1st, 1896 ... $491,904 00

80　1896 年 4 月号　海外ミッションの予算額。1 頁。
訳出　1 頁下から 16 行目〜下から 4 行目。

海外ミッション予算額
1895 年 9 月 1 日から 1896 年 9 月 1 日の今期事業年度の
内外伝道協会理事会

ギリシアのミッション・スクール	2,300 ドル 00 セント
アフリカ・ミッション	38,689 ドル 00 セント
中国ミッション	60,308 ドル 00 セント
日本ミッション	77,767 ドル 00 セント
ハイチの教会の諸ミッション	6,940 ドル 00 セント
メキシコのフォレスター師の支援と旅費（手元にある現金はわずか）。メキシコへの寄付から支払われることになる。	4,118 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	2,262 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	20,000 ドル 00 セント
	212,384 ドル 00 セント

BOONE SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Arthur Lothrop Eddy	Mrs. U. Eddy, Christ Church, Rye, N. Y.
Julia Newbold Vibbert	St. Margaret's Guild, St. James's Church, Chicago, Ill.
Paul Beck	"A Member," St. Paul's, Albany, N. Y.
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Ia., through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
Sarah Caroline Toms	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Bishop Thompson [Half Scholarship]	St. Peter's, Oxford, Miss.
St. Peter and St. Paul	St. Peter's Sunday-school, Cheshire, and St. Paul's Sunday-school, Southington, Conn.
George Lycett	Chapel of the Good Shepherd Sunday-school, Baltimore, Md.

JANE BÖHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1895-96, $600. Scholarships, each, $50 per annum.

[Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Julia Newbold Vibbert	St. James's Church, Chicago, Ill.
John 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. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1895-96 (including support of Student Catechists), $2,510. Scholarships, $70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Warren	"Members," St. James's, New York, through Woman's Auxiliary.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary, Dioceses of Newark and New Jersey.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.
T. K. Conrad Memorial	St. Mary's Sunday-school, Wayne, Pa.

ST. PAUL'S COLLEGE, TOKYO, JAPAN.

Appropriation for 1895-96, $5,900. Scholarships, each, $50 per annum.

[One more Scholarship 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.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
St. Luke's	St. Luke's and Holley Mission Sunday-schools, Brockport, N. Y.
Page Lewis	Junior Auxiliary, Grace Church Sunday-school, Albemarle Co., Va.
Sarah Lindley Fox	Church of Our Father and Sunday-school, Foxburgh, Pa.

*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, Mass., through Woman's Auxiliary.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng	"A Member," St. James's, North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's College, Tokyo.

81　1896 年 6 月号　海外任地の奨学金。立教学校、東京、日本。3 頁。
訳出　3 頁下から 22 行目～最後の行まで〔原注〕。

立教学校、東京、日本
1895-1896 年予算額 5,900 ドル、奨学金 1 人 1 年 50 ドル
［現在、奨学金追加 1 件が必要とされている］

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	ニューヨーク州ブロックポート、聖ルカ教会、ダニエル・ホームズ氏。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
聖ルカ教会	ニューヨーク州ブロックポート、聖ルカ教会日曜学校とハレイ・ミッション。
ペイジ・ルイス	ヴァージニア州アルベマール郡、グレイス教会日曜学校、ジュニア女性補助会。
セイラ・リンドレイ・フォックス	ペンシルヴェニア州フォックスバーグ、教父教会と日曜学校。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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マサチューセッツ州ボストン、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”。

（原注）1887 年に、英和学舎は東京の立教大学校に合併された。

to which a very large proportion of the Indian tribes belong. The Rev. Mr. Gilfillan has observed that the Lord's Prayer, as rendered by John Eliot, in the Massachusetts language, is intelligible to an Ojibwa Indian, and it is well known that the Chippeway (or Ojibwa) language belongs to the same stock as that of the Massachusetts tribes. But the spelling adopted in the translation of the New Testament into Chippeway is so different from that used by Eliot, that there seems an arbitrary difference between the languages as presented to the eye. The antiquarians have supposed that Eliot's Bible is a monument of a dead language; but Mr. Gilfillan's observation shows that an intelligent Ojibwa might work out its sense, much as a Dutchman could work out Luther's Bible.

Dr. John B. Driggs, returning to his work at Point Hope, Alaska, sailed from San Francisco on the steamer "Jeanie," on Saturday, June 6th.

WITH OUR CORRESPONDENTS.

We have received from the Rev. Dr. Dyer, who has been laid aside from activity these many years, but who never ceases to follow with deep interest the activities of others in the Church, the following brief note, written in pencil: "I herewith send a little for the missionary fund. I think you have made it plain that everybody in the Church should do what can be done to save its missionary interests from deep injury. My faith and hope are strong that the whole Church will see the danger and act accordingly."

Bishop McKim, of Japan, writes: "It must be a time of great anxiety with you, as it is with us. I try to prepare the minds of our workers, both foreign and Japanese, for a large reduction in appropriations, and it cuts me to the heart. Very few reductions can be made without disastrous consequences. The opportunities for extension are so many that even to *think of retrenching* fills me with distress."

The wife of the Bishop of Indiana writes: "I long to have the Church outside of Indiana realize and feel that right at our doors there is a struggling diocese that was overlooked in its early history, and that if they would only help us for a few years, Indiana would be able to return the help a hundred-fold. Few realize that here are cities of five and ten thousand people where we have no service. There are three cities, or towns, each having a university, where the Bishop is most anxious to place one good man to take care of the work in the three places, but is unable on account of lack of means. Each of these places would, of course, contribute a few hundred dollars, but they would need a strong man."

THE DAILY CONCERN FOR MISSIONS.

The acute distress in our mission affairs if it accomplish nothing more will doubtless cause the best of our people much searching of heart, and this is a good thing. That the trouble is not want of money in the Church is abundantly proved by the fact that a penny and a prayer daily from each communicant would give $2,271,000 yearly, about four times as much as we are getting. And though the cry may be ever so true that this is but one of countless demands on the communicants the fact is equally true that this constitutes all we do for ninety-nine one-hundredths of the souls in this world, and therefore is not at all too great an amount or asking too much. This is the very least that any should do. The poorest Christian in the host should seek at least to give a penny and a prayer a day for the salvation of the world, while those who have more can and should give more.

82　1896 年 8 月号　論説。私たちの通信員たちとともに。375 頁。
訳出　375 頁 24 行目～28 行目。

日本のマキム主教は書き記している。“私たちと同じように、あなたがたにとっても大いなる不安の時期であるにちがいありません。私は、外国人、日本人両方のわが働き手に予算額の大幅な削減にむけて心の準備をさせようとしており、それは私の胸にこたえています。悲惨な結果なくして削減がなされることは、ほとんどありません。拡張の機会はかなり数多くあるので、「節約することを考えること」でさえ、私を苦悩で満たします。”

83 1896/10 Abstract of Proceedings of the Board of Managers at its Stated Meeting, September 15th, and Adjourned Session, September 23d.; Report of the Advisory Committee.

THE SPIRIT OF MISSIONS.

VOL. LXI. OCTOBER, 1896. NO. 10.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, SEPTEMBER 15TH, AND ADJOURNED SESSION, SEPTEMBER 23D.

——At the stated meeting the following elected members were present : The Right Rev. Drs. Dudley, Scarborough, and Rulison; the Rev. Drs. Hoffman, Eccleston, Applegate, Brown, Vibbert, Anstice, and Christian; and Messrs. Stark, Low, King, Cutting, Whitlock, Brown, Marvin, and Thomas. The Right Rev. Dr. Nelson, an *ex-officio* member, was also present. At the adjourned meeting the following elected members were present: The Right Rev. Drs. Dudley, Scarborough, Randolph, and Rulison; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Shipman, and Applegate, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, Anstice, and Christian; and Messrs. Stark, Low, King, Mills, Cutting, Whitlock, Brown, Marvin, Morgan, and Goodwin. Of the *ex-officio* members the Right Rev. Dr. Sessums was present. The Right Rev. Dr. Dudley presided on both occasions.

——On September 15th the Treasurer's report for the year having been presented, it was suggested to the Chairman that it be an occasion for special thanksgiving that, notwithstanding the grave apprehensions which were felt at the beginning of the summer, the year had closed without any deficiency. Bishop Scarborough addressed the Chair and requested that the Church be invited to make grateful acknowledgment to Almighty God for the joyful intelligence which will be sent forth from this meeting. Thereupon the Chairman bade the Board join him in prayer and praise.

——The following report from the Advisory Committee having been duly considered, its recommendations were adopted :

REPORT OF THE ADVISORY COMMITTEE.

"The Advisory Committee met at the Church Missions House on Tuesday, September 22d.

"They had under consideration the several subjects referred to them by the Board.

"In reference to the restoration of the appropriations, the Treasurer presented the condition of the treasury, with the very gratifying fact that the year had closed September 1st without debt, and that the outlook for the new year contained some very encouraging features. He also stated that a large number of contributions had been made during the summer for the purpose of preventing the contemplated reduction of the appropriations, and that the sum of such contributions would aggregate more than enough to restore the eight per cent. for the first quarter. The committee, therefore, after careful consideration, recommend to the Board that the eight per cent. reduction voted for the first quarter be restored.

"The committee further considered appeals for the restoration of certain specific

reductions, and they recommend to the Board the restoration of the following for the first quarter, *i. e.*, September 1st to December 1st:

	At the annual rate of	
"Travelling Expenses of Bishops:		
"For Domestic Bishops,	$4,800	
"For the Bishop of Africa,	300	
" " " " " China,	300	
" " " " " Japan,	200	
" " " " " Haiti,	300	
		$5,900
"To the Diocese of Dallas,	$ 500	
" " " " " Iowa,	500	
"Items in the Africa Schedule,	1,340	
" " " " China, "	493	
" " " " Japan, "	1,300	
" " " " Haiti, "	300	

"The committee advise the Board not to make appropriations beyond the first of December, until fully assured that the financial policy of the government is absolutely settled and business confidence restored.

"Inasmuch as the appropriation to the Diocese of Western Michigan is but $1,000 per annum, and the proposal of the Bishop of that diocese to sacrifice $200 of that amount, which was made to the Board at its meeting on the 15th instant, was in view of a great emergency,

"*Resolved*, That the Board declines to make the reduction to the Diocese of Western Michigan.

"It was represented to the committee that the Bishop of West Virginia and the clergy of the self-supporting parishes in that diocese had made a gift equivalent to eight per cent. of their salaries for three months, and that a clerical member of the Board had also made a like gift. The committee would therefore recommend that the Board instruct its Treasurer to pay back to the contributors those gifts, amounting to $486; they having been made with the intention of sharing in the eight per cent. reduction.

"There will still remain in force reductions compared with the appropriations for last year as follows: [The list of these reductions aggregates $24,195.39, besides the $9,000 from current funds towards endowing the Episcopate of the Diocese of Dallas, which was included in last year's budget]."

By the adoption of the foregoing report, the Board, it will be observed, restored to the appropriations for the current quarter the eight per cent. cut off by the action of the June meeting, shared with the Dioceses of Iowa and Dallas their voluntary relinquishment of a portion of their respective appropriations, and added a few necessary items to the Foreign schedules.

——In connection with this subject a letter was submitted from the Right Rev. Dr. Gilbert, in charge of the Missionary District of Duluth, stating that they had succeeded in getting $20,000 subscribed for the endowment of that jurisdiction; that the amount would be deposited with the Board of Managers in trust for the future diocese; it in the meantime having the use of the interest, especially in paying the salary of the Bishop of Duluth when consecrated. The Board accepted the care of these funds.

——A letter was submitted from the Right Rev. Dr. Nicholson, written on behalf of the diocesan council of Milwaukee, relinquishing, with full appreciation for the assistance so long rendered, any appropriation to that diocese from and after September 1st. The Treasurer was authorized and instructed to return to a member

of the Board and to "the Bishop of West Virginia and his non-missionary clergy" the money paid in by them respectively as a voluntary tax of eight per cent. on one quarter's salary, that they might share with the privations of the missionaries, for the reason, as above stated, that the reduction of eight per cent. was not to be carried out.

——The Rev. E. H. Edson, who had spent two years north of the Arctic Circle in Alaska, one year alone during the absence of Dr. Driggs, was introduced to the Board. He has been granted three months' vacation, and will attend the Missionary Council.

——Communications were received from many of the Bishops with regard to matters connected with the appointment of Domestic missionaries, etc. Appropriation was made out of the interest of a special bequest "for the support of the missionary in Omaha working among the Colored people of the South who have gone out to Nebraska." Bishop Potter communicated his intention to relinquish all appropriation for the emigrant chaplaincy at the port of New York after December 1st.

——Letters were at hand from the several Foreign Bishops and a number of their missionaries. Bishop Schereschewsky reported to the Board that the transcription of the whole of the Sacred Scriptures from the romanized text into the Chinese characters is now complete. He was proposing on the first of August to remove to Pekin, where he would have better facilities for proceeding with the work, as there he could procure the best native help. Bishop Graves stated that the cost of the repairs on the Church of the Nativity, Wuchang, in consequence of a late hurricane, was about $1,500, and that he had been obliged to borrow $1,153 of this sum. He wished it might be contributed. Dr. Henry W. Boone, on behalf of the woman's department of St. Luke's Hospital, Hong Kew, Shanghai, voluntarily relinquished the appropriation of $750 per annum for its support, which, he says, will be continued by "subscriptions of foreign and Chinese friends." The Rev. Mr. Dooman wrote that the new building for the Nara school, for which he solicited contributions while in this country, was, he understood, to be dedicated on the 15th of July.

——It was stated that a number of contributions had been received from all parts of the Foreign field.

——Bishop Holly expects to arrive in this country in time to attend the Missionary Council.

——Announcement was made of the death of the Right Rev. Dr. Arthur Cleveland Coxe, late Bishop of Western New York, and it was referred to a committee to prepare a minute, especially with reference to his connection with the Greek and Haitien missions.

——Dean Hoffman stated to the Board that the Rev. Dr. Dyer would celebrate the eighty-sixth anniversary of his birthday on the following day, September 24th, and in view of his long connection with the Board and the efficient services which he had rendered to the cause of missions, on his motion, by resolution, the members of the Board expressed their desire to offer to the Rev. Dr. Dyer their sincere congratulations on his attaining his eighty-sixth birthday, and assure him of their earnest desire that he may still for some years be spared to assist them by his counsel and his prayers.

THE MISSIONARY COUNCIL.

THE meeting of the Missionary Council will be held in Christ Church, Cincinnati, on Tuesday, October 27th, beginning at 10 o'clock A.M., when, by appointment of the Presiding Bishop, the opening sermon will be delivered by the Right Rev. Dr. Capers, Bishop of South Carolina.

83　1896 年 10 月号　理事会議事録要約。9 月 15 日の定期会議と 9 月 23 日の延長会議。諮問委員会の報告。455-457 頁。

訳出　455 頁下から 14 行目～下から 11 行目。

455 頁下から 1 行目～456 頁 15 行目。

“諮問委員会は 9 月 22 日火曜日にチャーチ・ミッションズ・ハウスに集まった。

“彼らは、理事会から照会された各種主題を検討した。

―略―

“委員会は各種目的毎の削減回復を求める訴えをさらに検討した。そして、彼らは最初の 4 半期、「すなわち」9 月 1 日から 12 月 1 日の間における下記の回復を理事会に提言した。

“主教たちの旅費	年率で
“国内の主教たちのために	4,800 ドル
“アフリカの主教のために	300
“中国　“ “ “ “	300
“日本　“ “ “ “	200
“ハイチ “ “ “ “	300
	5,900 ドル
“ダラス教区に対して、	500 ドル
“アイオワ“ “ “ “	500
“アフリカ予定表における諸項目、	1,340
“中国　“ “ “ “、	493
“日本　“ “ “ “、	1,300
“ハイチ “ “ “ “、	300

Whereas, as such, he made an episcopal visitation here in 1872, when he confirmed fifty-three candidates, made six Deacons, and ordered five Priests, who formed the centre of a new Christian activity;

Therefore, the Haitien Orthodox Apostolic Church renders thanks to Almighty God, for having raised up in these times of religious indifference that valiant defender of the Faith once delivered to the saints; feels happy to be able to count among its founders such a shining light of the Western Church, and, while lamenting his departure, prays God not to leave us comfortless, but to raise up in the American Church a new Elisha, covered with his mantle of faith, hope, love, and Apostolic zeal for the sacred cause which was so dear to him.

May his memory serve as an inspiring example to the Church of Christ. May his widowed diocese and afflicted family find in his life, so full of Christian heroism, the consoling assurance that he reposes in peace, after his many labors, in the bosom of the Lord whom he loved so well and served so faithfully during his earthly pilgrimage! *Beati mortui qui in Domino moriuntur.*

Adopted in the Haitien Church convocation, the 17th of August, 1896.

JAMES THEODORE HOLLY,
Bishop.
THEO. FAUSTIN HOLLY,
Secretary.
PIERRE E. JONES, D.C.,
Dean.
A. BATTISTE, Chancellor.

BISHOP MCKIM'S ANNUAL REPORT

THE year just closed marks the beginning of a new era for Japan; one of peace and commercial prosperity. "Since the war" new industries have been begun. The development of newly acquired Formosa has given employment to thousands of Japanese laborers and artisans. The demand for labor is greater than the supply, and wages have increased proportionately. With the beginning of the year the Japan Mail Steamship Company began monthly steamer service between Yokohama and London, calling at intervening ports. Last month the same company inaugurated a service between Yokohama and Seattle.

The religious condition of the people is such as to give great anxiety to the best friends of Japan. There is a seeming decadence of interest in religion; a loosening of conviction of the necessity of the beliefs for which many of them would formerly have died. This applies to Buddhists and Shintoists as well as to some Christians. Nationalism is rampant. A religion is demanded which shall be essentially Japanese. It is thought one may be found in eclecticism. Many leading Christians have had their opinions voiced by a prominent native pastor, who says that Christianity to be successful in Japan must assimilate some of the peculiar teachings of Buddhism and Shintoism.

Mr. Naito Chiso, a well known scholar, writing in answer to the question "What kind of a religion should we choose?" replied: "There is no necessity for choosing a religion, since we already have one. Respect for our national institutions and for the never ending imperial dynasty is our religion. *The emperor is our God.*"

The Japanese corporation of the largest "Christian" college in the empire, and which is mainly supported by mission money from America, refused, when asked, to assert their belief in the personality of God and the immortality of the soul. The reasons for this refusal are astounding. They will not subscribe to a belief in the immortality of the soul because, they say, "such belief is based only on a universal hope, and is incapable of proof." They refuse, as a corporation, to express their belief in the personality of God for fear that some may think their belief is anthropomorphic, or that others may say their idea of God is pantheistic.

Six Japanese ministers of one denomination have given up their ministry and engaged in secular business.

Japanese Christianity never so much needed as now the steadfast, unmovable witness of the Catholic Church to the Faith once for all delivered to the saints. . . .

Our statistics do not represent the real progress of the mission. While the adult baptisms and confirmations are but little fewer than those of last year there is an apparent loss of more than 100 communicants. This is due to the fact that our church registers have been closely re-

vised, and only those who have communicated within the year are reported. That there has been no decrease in power is shown by the fact that the contributions are twenty-five per cent. greater than last year.

Three new stations have been opened in the Diocese of Kyoto: Tsu, Yokkaichi, and Miadzu. The former two of these have the monthly ministrations of the Rev. T. Chikashigi of Osaka, more than 100 miles distant. We have been able to put a catechist in each place. Mr. Chikashigi is also in charge of the work at Ueno, Nobari, and Kuwana. Tsu has a population of nearly 30,000 and Yokkaichi of 20,000. Miadzu, on the west coast, which is soon to be made a naval station, is a town of much importance. The Rev. K. Odake is stationed there, and Bishop Williams will visit it monthly. The Bishop is also in charge of the work at Goji Church, Kyoto, assisted by the Rev. S. Tagawa, also of Grace Church, Obama, assisted by the Rev. H. Yamabe, Deacon, and of the church at Otsu, assisted by a catechist.

Archdeacon Page has charge of Christ Church, Osaka, assisted by the Rev. H. Oka, Deacon. Connected with Christ Church are preaching chapels, night schools, and industrial schools, whose teachers and catechists are all under the direction of the archdeacon. In addition to his work in Osaka he visits monthly the five stations in the province of Kishu and also two of those in the province of Yamato.

The Rev. T. Minagawa, pastor of St. John's Church, Osaka, makes monthly visitations to Hikone, Nagahama, and Tsuruga.

The Rev. J. L. Patton, in addition to his school and church work in Nara, has charge of Tawaramoto, Kutara, Miwa, and Sakurai.

The Rev. C. H. Evans, ordained Deacon the second Sunday in Lent, has had his time occupied with teaching in the Nara school and the study of the Japanese language.

The Rev. A. D. Gring, who has suffered much from illness during the year, is principal of St. Agnes's School, Kyoto, and has charge of the Kogawa church, assisted by a catechist.

SCHOOLS.

The need of Christian schools in Japan must be evident to any one acquainted with the peculiarities of its educational system and the views of its leading educators. All teaching of religious subjects is rigidly prohibited in government schools. Much cannot be expected of the morality of teachers, when it is publicly stated that the minister of education keeps secondary wives. . . .

The Nara Middle School.—The Church at home has been good to this institution. When there was danger of government recognition being refused because of inadequate buildings, $3,000 was promptly given in answer to my published appeal. Again, when the government asked for a "security fund" of $5,000 Mexicans as a guarantee that its requirements would be met, three-fifths of the sum was quickly given. This school is a new departure in the history of missions in Japan, and must for several years be regarded as an experiment. We cannot tell how long the government may smile upon us nor how soon it may be thought best by us to return its license. The policy of the department of education is so changeable that what it may at present permit or encourage may next year be positively forbidden. We must watch and take the initiative if change of policy requires the severance of connection with the government. We cannot tolerate after school hours any interference with the religious character of the school. Prayers are said daily at the church in the vicinity of the school, attendance upon which is voluntary. Bible and religious instruction is regularly given to increasing numbers. We hope soon to welcome the new teacher whom the Brotherhood of St. Andrew generously promises to send us. His coming will release Mr. Evans from the school so that he may give his whole time to the study of the language and preparation for evangelistic work.

St. Agnes's School, Kyoto.—This school, which was opened in April, 1895, with but six pupils, now reports fifty-seven. The equipment is of the best. There is no school for girls in Japan except the Peeresses' School in Tokyo, which has handsomer buildings than those of St. Agnes. It is the intention of Mr. Gring and his experienced vice-principal, Mr. Tamura, to make this school in every respect an institution which will attract the

patronage of the best people in the Diocese of Kyoto. Prayers are held daily in the school with Scripture instruction, and addresses on religious and ethical subjects are given every Friday, attendance upon which is compulsory. Miss Aldrich gives her time to the teaching of English in St. Agnes's School.

The Young Ladies' Institute, Osaka.—This school continues to do the good work for which it is now well known. There has been but little change since the report of last year. Mr. Mori is still the energetic unsalaried principal. Miss Bull, in addition to her self-effacing labors in the school, is active in visiting the families connected with St. John's Church and in work for the Sunday-school and the orphanage.

St. Barnabas's Hospital, Osaka. — The needs of the patients desiring to enter the hospital exceed its accommodations. It should have at once the $3,000 which Dr. Laning estimates for the necessary enlargement. No appropriation for St. Barnabas's Hospital has been asked for by the Japan mission for more than twelve years. Under the careful management of Dr. Laning it has been self-supporting from the start. This year, in addition to paying all expenses, the receipts from patients leave a balance of more than $1,600 (Mexicans) which has been placed to the credit of the "emergency fund."

DIOCESE OF NORTH TOKYO.

Evangelistic Work.—Two new stations have been opened since last July, and one has been dropped. Hachioji, having a population of 25,000, is about two hours and thirty minutes by rail from Tokyo. A catechist has been stationed there, who works under the direction of the Rev. J. G. Naide, rector of Christ Church, Tokyo. Mr. Naide has charge also of the work at Fuchu and neighboring villages.

The second new station is Hirosaki, 466 miles from Tokyo, and one hour distant from Aomori. Hirosaki is one of the largest places in northeast Japan, and has become lately a garrison town. Mr. Chappell and his catechist at Aomori have given occasional services at Hirosaki which have created considerable interest. One of our students, who has just completed his second year of study in the theological school, has been sent as catechist to Hirosaki. Mr. Chappell, since his ordination to the Priesthood, on Trinity Sunday, has had full charge of the work at Aomori and vicinity. The station was reinforced in March by the coming of Miss Irene P. Mann, who enters into the self-sacrificing labors of Miss Suthon. Mr. Chappell will also have the assistance at Aomori of the Rev. Mr. Hayakawa, who was lately graduated at Berkeley Divinity School and ordered Deacon, at my request, by the Bishop of Connecticut.

Our nearest station, coming south from Aomori, is Sendai, 235 miles distant, or fourteen hours by rail. It is distant 215 miles from Tokyo. This station, together with Fukushima, Nihon-Matsu, Koriyama, Motomiya, and Miharu are under the direction of the Rev. H. S. Jeffreys, assisted by Miss Lovell, two catechists and two Bible-women. Until the ordination of Mr. Chappell to the Priesthood, Mr. Jefferys made monthly visits to Aomori for the administration of the Sacraments. There are three large towns with populations of more than 20,000, each within seven hours' reach of Fukushima, which should have been entered long ago by us. Lack of men is our only excuse for not having done so.

Our next station with a resident foreign missionary is Mayebashi, about four hours by rail from Tokyo. The Rev. J. C. Ambler has resided here with his family. He returned home on sick leave the 18th of June. Mr. Dooman succeeds Mr. Ambler during his absence in the United States. In addition to the work at Mayebashi, Mr. Ambler has had charge of Takasaki, Kumagai, Matsuyama, Ogawa, and Kawagoe, assisted by six catechists. Each of these stations has received at least monthly visitations from the missionary.

For the more than 9,000,000 souls in the Diocese of North Tokyo, outside of the metropolis, we have but three foreign missionaries whose time is given exclusively to evangelistic work; and, until this date, no ordained Japanese clergyman in this diocese residing out of the capital. In the city of Tokyo there are six organized congregations: The Cathedral, Christ Church, True Light Church, St. John's Church, Grace Church, and St. James's Church.

The Japanese congregation in Trinity Cathedral is ministered to by the Bishop and the Rev. J. H. Kobayashi. Morning

and Evening Prayer are said daily and the Holy Communion is celebrated on all Sundays and holy days.

The services in English are in charge of the Rev. J. M. Francis. Morning and Evening Prayer are said every Sunday and there is a weekly celebration of the Holy Communion. On all holy days there is a celebration of the Holy Communion. Mission prayers are said daily at noon, conducted in turn by the missionaries resident in Tokyo.

Christ Church is in charge of the Rev. J. Y. Naide. He was instituted rector in January.

The Rev. Y. Suguira is rector of the True Light Church and has also charge of St. James's Church, assisted by a catechist. The Good Samaritan dispensary, connected with the True Light Church, has been a great blessing to the sick poor and has also been the means of bringing souls to Christ. It receives no appropriation from the mission.

Mr. Suguira is Priest-in-charge of the work of the Japanese Church Missionary Society at Utsunomiya, four hours from Tokyo, and also of that at Onnabake.

St. James's Church, with its two schools, ministers exclusively to the former outcasts of Japan, known as Eta. Fourteen of these people were presented for Confirmation by Mr. Suguira in June. He is ably assisted by the catechist who has given himself to a life-work for this interesting people.

The Rev. K. Seita, ordained to the Priesthood the First Sunday after Trinity, has been instituted rector of St. John's Church. In addition to his work for this parish he has charge of Sekiado and Satte.

The Rev. Arthur Lloyd, assisted by a catechist, has charge of Grace Church. This church is in one of the best residence sections of the city and is greatly hampered in growth for the want of a church edifice. Services are held in a little Japanese house. There is some hope of obtaining a church building within the next year.

SCHOOLS.

Trinity Theological School.—Twenty-three students were enrolled at the beginning of the school year, three of whom were advised to leave at the end of the Christmas term, because of inability to do the work required of them. Four men were graduated June 19th and publicly set apart as catechists in Trinity Cathedral the Third Sunday after Trinity. The work of the year has been most satisfactory; the men have been loyal and industrious. Mr. Yoshimura, of the graduating class, translated into Japanese Balfour's "Foundations of Belief." A Tokyo publisher has printed an edition of a thousand copies, assuming all pecuniary responsibility. The students who completed their second year of study have now gone out to prove themselves as catechists for a year or more before returning to the school for the completion of their course. The efficiency of the faculty has been increased by the appointment of the Rev. Dr. Davis as professor of Church history. The prolonged illness of the Rev. Mr. Tyng, largely due to overwork and anxiety, made it necessary, under medical advice, for him to give up the department of apologetics, which has since been assigned to the Rev. Arthur Lloyd, M. A. Mr. Tyng remains with the school as teacher of ethics. The following books have been translated and published by the school during the year: Smythe's "Christian Ethics;" "Commentaries on the Psalms and on Exodus;" "Liddon's" first four lectures on the "Divinity of Our Lord;" Gore's "The Church and Her Ministry;" "The Incarnation and the Sacraments." These books, in addition to those published in the three previous years, make but a beginning in Japanese theological text-books. The inability of the Board to give us an appropriation this coming year for the translation and publication of theological text-books, embarrasses us greatly.

St Paul's College has had a successful year. The revision of its curriculum to correspond with that of the government schools has attracted a number of new pupils. The advanced department prepares men for the university and for Trinity Theological School. St. Paul's closed its summer term with sixty-nine day and twenty-eight boarding pupils. Twenty-two of the students are communicants of the Church. Of the twenty-two Japanese teachers but two, I am sorry to say, are communicants; four others have been admitted as catechumens and will probably be baptized in the autumn. The Rev. Dr. Motoda, who is *en route* from the United States, will teach sociology in the college on his return. The greatest

need of the college is the completion of its buildings. The half-raised walls and weather-beaten scaffolding are anything but an ornament to this section of the city and are not a good advertisement for St. Paul's as a successful institution of learning. Is there no way by which the Church can be persuaded to give us $8,000, so that our oldest and most important school for young men may be completed? Mr. J. McD. Gardiner is professor of English literature in addition to his duties as mission architect and superintendent of buildings. Miss Williamson, Miss Sprague, and Miss Kimball give their time to English teaching in the college.

St. Margaret's continues to do its good work. The total number of pupils has been seventy, of whom twenty are day and fifty are boarding-pupils. Of the eighteen teachers, ten are communicants of the Church. Nine of the teachers come but once or twice a week for special subjects. Mr. Shimidza, principal, Mr. Iwasa, head teacher, and Mrs. Kuniga, matron, are untiring in their devotion to St. Margaret's. Miss Verbeck has taught daily in addition to the time she has given to the Young Ladies' Seminary to the teaching of Church music and to Sunday-school work.

The Young Ladies' Seminary, Tokyo, continues successful. Its pupils now number thirty-seven, of whom thirteen are boarders. With a contingent fund of 3,000 yen and 500 yen additional given by a member of the New York Woman's Auxiliary, then visiting Japan, we bought last winter a Japanese house and lot adjoining the school property for 6,000 yen; 2,500 yen were borrowed on a mortgage at seven per cent. interest. This purchase was made necessary from the fact that the whole of the school building was used for recitation rooms and there were no accommodations for boarding-pupils. Mrs. Ogashima, the principal, makes a home in this newly purchased house for the thirteen boarders.

JOHN MCKIM, Bishop of Tokyo.

REMARKABLE PROGRESS IN CHINA.

THE *Chinese Recorder* presents the following statement: "In the mission handbook just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by deaths and defections, we suppose it would be reasonable to count an average net gain of over 5,000 per annum. This would bring the present membership of the churches in 1896 to some 70,000; but the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this, and when the amount of preparatory and foundation work which has been gone through is remembered—the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded—there is certainly much cause for encouragement and call for thanksgiving." In commenting upon this statement of the *Chinese Recorder*, Dr. Griffith John, writing for the *Chronicle* of the London Society, says: "Compare the present with the past. In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant churches; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls. The past five years have been years of exceptional trial, and yet the increase in Church-membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a Church of six members, while a Church of about 70,000 members has been built up within the last thirty-five years."

84　1896 年 10 月号　海外ミッション。マキム主教の年次報告。
〔東京主教ジョン・マキム。〕479-483 頁。
訳出　482 頁右下から 17 行目～483 頁左 16 行目。

「立教学校」は順調な 1 年を過ごしました。官立の諸学校のものに応じたカリキュラム改定は、多くの新入生をひきつけました。専修科（注 1）は、〔総合〕大学と三一神学校への人材を用意します。立教は通学生 69 名と寄宿生 28 名でその夏季学期を終えました。22 名の生徒は教会の受聖餐者たちです。22 名の日本人教師のうち、残念ながら、わずかに 2 名だけが受聖餐者です。ほかに 4 名が洗礼志願者として認められており、おそらく秋には洗礼を授けられるでしょう。米国からの「帰途」にある博士元田〔作之進〕師が、帰国後すぐに当校で社会学を教えるでしょう（注 2）。当校が最も必要としているのは、諸建築物の完成です。半ば作りかけの外壁や雨ざらしの〔建築のための〕足場は、街のこの区画に対する装飾には程遠いですし、成功している教育機関としての立教にとっては、優れた広告ではありません。最も古く、最も重要な青年たちのための学校が完成されうるように、私たちに 8,000 ドルを与えてくれるように教会を説得できる方法はまったくないのでしょうか。J・マクドナルド・ガーディナー氏は、ミッション建築家と諸建物の管理者としての諸任務に加えて、英文学教授を務めています。ミス・ウィリアムソンとミス・スプレイグとミス・キンボールたちは、当校で英語を教えることに時間を割いています。

注記：1896（明治 29）年 1 月 12 日の顕現後第一主日に、東京三一大聖堂で小林彦五郎が執事に按手された。小林は大聖堂の日本人会衆のために主教の助手として勤務している（SM 誌 1896 年 3 月号、120 頁）。その後、小林は同年 12 月 20 日に三一大聖堂でマキムから司祭按手を受けた（SM 誌 1897 年 3 月号、130 頁）。1896 年 3 月 15 日の大斎第四主日には、清田海一郎がマキムによって司祭に按手された。清田は伝道師と執事を 10 年務めており、ひき続き東京聖ヨハネ教会を管理すると報じられている（SM 誌 1896 年 5 月号、228 頁）。
SM 誌 1896 年 7 月号によると、バークレー神学校卒業生の早川喜四郎は、最近コネティカット主教から執事に按手され、日本へ帰国するため米国を出発し（337 頁）、1896 年 9 月 1 日に横浜に到着した（SM 誌 1896 年 11 月号、533 頁）。その後 1897（明治 30）年 12 月 21 日に、早川は山辺久吉とともにマキムから主教按手を受けている（SM 誌 1898 年 2 月号、74 頁）。

（注 1）1896（明治 29）年 4 月に立教尋常中学校と立教専修学校の 2 校が設置された。専修学校は、立教学校の専修学部と高等普通学部の一部（第 4・第 5 学年）によって組織され、高等普通学部の残りを尋常中学校としている（元田作之進『立教学院歴史』1901 年）。築地居留地内の立教尋常中学校は政府認可を受けられずにいたが、1898（明治 31）年 1 月に文部省に「私立立教尋常中学校設置願」（東京都公文書館所蔵）を提出し、同年 4 月 2 日に認可された（私立立教尋常中学校設立認可の告示『官報』第 4481 号、1898 年 6 月 9 日〔国立国会図書館法令議会資料室所蔵〕）。翌 1899（明治 32）年 3 月 27 日に立教尋常中学校は、「私立立教中学校」への改称を申請し（「中学校改称の儀開申」「校名変更出願」東京都公文書館所蔵）、「立教中学校」として認可を受けている。

（注 2）ヨセフ元田作之進は、フィラデルフィア神学校で学んだのち、ニューヨークのコロンビア大学の大学院課程に進み、1896 年 1 月 19 日の顕現後第二主日にフィラデルフィア聖救主教会でペンシルヴェニア主教から司祭に按手された。元田は東京聖三一神学校の教授になる予定と報じられている（SM 誌 1896 年 3 月号、120 頁）。元田は執事按手もペンシルヴェニア主教から受けている（SM 誌 1896 年 7 月号、337 頁）。同誌によると、元田は早川とともに最近日本に向けて出発し（同 337 頁）、9 月 1 日に無事横浜に到着した（SM 誌 1896 年 11 月号、535 頁）。

have time let the laity become such missionaries, the young and the older men, as well as women, contributing not only money but definite effort to teach the way of God.

FOREIGN MISSIONS.

THE missionary field throughout the world is giving constant evidence of the fact that the cause of missions is not a failure. Africa to-day is not the Africa of yesterday. The darkness of ignorance and superstition is breaking down before the glorious light of the Gospel of the Son of God. The African is crying out for knowledge, and asking to be taught the Holy Scriptures, which are able to make one wise unto salvation. To-day Uganda, with its two hundred and more churches, looks down upon the field that a few years ago witnessed the martyrdom of Bishop Hannington, the heroism of Mackay, and the brief career of Bishop Parker, and the almost annihilation of all the visible effects of Christianity in that darkest spot of Africa. Liberia and western Africa, dotted with its churches, schools, and other Christian agencies, stand out in vivid contrast against the blackness of the ignorance and superstition of the past. When the Board of Missions sent forth its appeal for contributions to meet the deficit that threatened a retrenchment of the work of missions, there came from Africa $560.85, the offerings of Christian colonists and native converts, as an earnest of their interest in and love for the religion of Christ which they had espoused.

China, whose gates a few years ago were barred against the missionary of the Cross, is now wide open, and Christian churches, schools, and hospitals, are planted within the walls. In the face of many obstacles, riots, massacres, and outrages, the work has gone on and is rapidly growing. The year just closed abounded with signs of promise and hope. When the prime minister of China recently subscribed $1,000 towards the work of reforms instituted by a Christian society in China, and when the public press speaks of the "excellent virtues of the missionaries," and when the schools and colleges of the Christian Church are gathering in the sons and daughters of the Chinese, who can say that Foreign Missions have failed?

Japan to-day is shaking off the chains of native bigotry, hatred, and superstition, and is giving public evidence of the fact that the leaven of Christianity has been at work, and that to-day the great reforms that are being instituted are practically under Christian leadership.

What is the natural conclusion here? Does not the situation indicate most emphatically the Church's opportunity, and set forth the immediate necessity of sending into the field ministers of the Gospel of Jesus Christ? The fact that the Christians have already added largely to the commercial and industrial strength of Japan indicates in no uncertain way the steady march of Christian truth, and emphasizes the duty of the Church to enter more largely and more earnestly upon the work of winning these people to Christ and His Church.

In view of all these assuring and hopeful signs—Africa no longer hidden behind a barrier of unexplored darkness, China opening her gates wide and courting the possession of western civilization, Japan rapidly taking her place among the civilized nations of the world—in a word 900,000,000 heathen awak-

ening to the needs of Christian civilization, we ask: "Where is the throng of Christian warriors rushing into these new openings to claim the lands for Christ? Where are the men, who, like St. Paul of old in the vision of the man calling 'Come over and help us,' are ready to respond, 'Here am I'?"

It has been computed that for every 250,000 souls in Africa there is one missionary; and for every 700,000 souls in China there is one missionary—a mere handful of devoted, self-sacrificing, laborious men and women amidst the teeming millions needing their spiritual ministrations. Hear them as they plead for contributions to sustain and equip them for their arduous and trying duties! Hear them from across the seas in their lonely isolation crying out for more helpers, for clergymen to come and minister to the spiritual needs of the people!

Will the Church hear the cry and arise to the full measure of her responsibility and privilege? Instead of cutting down her contributions, sinking into indifference, threatening retrenchment, and cutting down the meagre stipend of the missionary, will she not increase her offerings, stimulate her interest, enlarge her work, and give full support and encouragement to her laborers in the field?

The Church's duty to her risen Lord includes the brotherhood of man as well as the Fatherhood of God. The command, "Go ye, therefore, and teach all nations," is as imperative as "This do in remembrance of Me." The day must come when, "at the Name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Can we not hasten that day? Shall we not do our utmost to make real our daily petition, "Thy kingdom come"?

THE LATE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury, the Most Rev. Dr. Edward White Benson, died on Sunday morning, October 11th, while on a visit to his friend Mr. Gladstone. He was attending the morning service in Hawarden Church when he was stricken with paralysis, and died without recovering consciousness. At the early age of sixty-seven this man of God, who seemed to have but entered upon his great career as Primate of All England, was cut off. He was pre-eminently a good man, humble-minded, and sincere. A lover of good wherever it was to be seen, his sympathies were so broad as to embrace all who were engaged in seeking the good of mankind. His comprehensive mind was capable of looking at things in their largest relations, and his simplicity made it easy for him to deal with what was near at hand and never to despise the smallest things.

Archbishop Benson seemed ever to have regard for the whole scheme of Christianity in its relation to races and peoples, and still to find time to give attention to the infinite details of affairs. He was not self-assertive, but neither was he negative upon any question. His opinions were clear-cut and decided, and he possessed the courage of his convictions. While not bold or aggressive, he was a man of vision and of constructive faculty, and was in a true sense a statesman. If he lacked in brilliancy, he excelled in the substantial qualities of sound judgment and calm foresight, and so he was always a prudent coun-

85　1896 年 11 月号　論説。海外ミッション。518-519 頁。
訳出　518 頁下から 15 行目～519 頁 4 行目。

日本は今日、自国の偏見、嫌悪、そして迷信のしがらみを振り払っており、キリスト教の機運が働いてきているという事実と、そして今日、始められている大改革が実際にはキリスト教の主導のもとにあるという事実を公に物語っている。

何がここでの自然の結末なのだろうか。その状況は何よりも力強く教会の好機を示しているのではないのだろうか、そして任地にイエス・キリストの福音の聖職者たちを送る差し迫った必要を示しているのではないだろうか。キリスト教徒たちがすでに、日本の商業的で産業的な強さを大いに増強したという事実は、キリスト教の真理のしっかりした歩調をはっきりと示しており、これらの人々を、キリストと主の教会へと勝ち得る活動を、もっと広範にそしてもっと熱心に始めるという教会の職務を強調している。

これらの力強くて、そして希望にみちた兆しすべての観点において　―未開拓の闇の障壁の陰にもはや隠れられないアフリカ、門戸を広く開いて西洋文明の財産を得ようと努めている中国、世界の文明諸国のなかで急速に地位を占めている日本―　要するにキリスト教文明の必要に気が付いている 9 億の異教徒たちのなかで、私たちは問う。“キリストの地を求めてこれらの新たな開口に駆け込んでいくキリストの戦士の一群はどこにいるでしょうか。‘こちらに来て、私たちを助けてください’ と叫ぶ者の夢のなかにいるいにしえの使徒聖パウロのように、‘ここに私がいます’ と応える心構えがある男たちはどこにいるのでしょうか。”

注記：聖アンデレ同胞会の宣教師として派遣され、約 2 年間奈良の学校の教師を務めてきたチャールズ・H・エヴァンスは（SM 誌 1896 年 6 月号、275 頁）、1896（明治 29）年 3 月 1 日の顕現後第二主日に、マキムから東京三一大聖堂で執事に按手された。エヴァンスは執事按手を機に、米国聖公会内外伝道協会の宣教師となった（SM 誌 1896 年 4 月号、175 頁）。エヴァンスは 1 年後の 1897（明治 30）年 3 月 14 日に、東京三一大聖堂で司祭按手をマキムから受けている（SM 誌 1897 年 6 月号、314 頁）。

1

SUMMARY.

For Missions to White People, as by foregoing table		$136,040 24
For Missions to Indians, as by foregoing table		47,762 76
For Missions to Colored People:		
Appropriated to Dioceses, etc	$53,120 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
For Agency service, Travelling Expenses, etc	3,100 00	
Appropriated by the Commission on Work among Colored People		57,920 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest)		500 00
For Missionary to Japanese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,800 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		20,500 00
		$268 023 00

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1896, to September 1st, 1897:

For the Mission School in Greece	$2,300 00
For the Mission in Africa	38,069 00
For the Mission in China	55,969 00
For the Mission in Japan	71,140 68
For Missions in the Haitien Church	6,960 00
For the support and travelling expenses of the Rev. Mr. Forrester in Mexico. To be paid from contributions to Mexico	4,720 32
For aid to disabled Missionaries and the widows and orphans of Missionaries	4,612 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	20,500 00
	$204,211 00

Total amount required between Sept. 1st, 1896, and Sept. 1st, 1897....$472,234 00

86　1897年4月号　海外ミッションの予算額。1頁。
訳出　1頁下から16行目～最後の行まで。

海外ミッション予算額
1896 年 9 月 1 日から 1897 年 9 月 1 日の今期事業年度の
内外伝道協会理事会

ギリシアのミッション・スクール	2,300 ドル 00 セント
アフリカ・ミッション	38,009 ドル 00 セント
中国ミッション	55,969 ドル 00 セント
日本ミッション	71,140 ドル 68 セント
ハイチの教会の諸ミッション	6,960 ドル 00 セント
メキシコのフォレスター師の支援と旅費。メキシコへの寄付から支払われることになる。	4,720 ドル 32 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	4,612 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	20,500 ドル 00 セント
	204,211 ドル 00 セント

BOONE SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Arthur Lothrop Eddy	Mrs. U. Eddy, Christ Church, Rye, N. Y.
Julia Newbold Vibbert	St. Margaret's Guild, St. James's Church, Chicago, Ill.
Paul Beck	"A Member," St. Paul's, Albany, N. Y.
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Ia., through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
St. Peter and St. Paul	St. Peter's Sunday-school, Cheshire, and St. Paul's Sunday-school, Southington, Conn.
George Lycett	Chapel of the Good Shepherd Sunday-school, Baltimore, Md.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1897-98, $600. Scholarships, each, $50 per annum.

[Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Julia Newbold Vibbert	St. James's Church, Chicago, Ill.
John G. Webster	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Harriet Ives	The late Mrs. Wm. Gammell, Providence, R. I., through Wo. Aux.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.
Heavenly Rest	Heavenly Rest, Daughters of the King, New York.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1897-98 (including support of Student Catechists), $2,510. Scholarships, $70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Warren	"Members," St. James's, New York, through Woman's Auxiliary.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary, Dioceses of Newark and New Jersey.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.
T. K. Conrad Memorial	St. Mary's Sunday-school, Wayne, Pa.

ST. PAUL'S COLLEGE, TOKYO, JAPAN.

Appropriation for 1897-98, $5,900. Scholarships, each, $50 per annum.

[Two more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Holmes	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
Page Lewis	Junior Auxiliary, Grace Church Sunday-school, Bowlesville, Albemarle Co., Va.
Sarah Lindley Fox	Church of Our Father and Sunday-school, Foxburgh, Pa.
Helen Rhett Pearson Memorial	Emmanuel Church, Woman's Auxiliary (West Roxbury), Boston, Mass. [Expires June 1st, 1898.] (Half scholarship).
Isaac Starr the Third	Mrs. M. L. Starr, Philadelphia, Pa.
Episcopal High School	Episcopal High School, Alexandria, Va.
	*ST. TIMOTHY'S SCHOLARSHIPS.
	[No new Scholarships taken.]
Howard Duane Memorial	Mrs. R. B. Duane, New York.
Bishop B. H. Paddock	Ladies of St. Paul's, Boston, Mass., through Woman's Auxiliary.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng	"A Member," St. James's, North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's College, Tokyo.

87　1897年6月号　海外任地の奨学金。立教学校、東京、日本。3頁。
訳出　3頁下から23行目～最後の行まで〔原注〕。

立教学校、東京、日本
1897-1898年の予算額5,900ドル、奨学金1人1年50ドル
［現在、奨学金追加2件が必要とされている］

奨学金名	支援者
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。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
ペイジ・ルイス	ヴァージニア州アルベマール郡ボールズビル、グレイス教会日曜学校、ジュニア女性補助会。
セイラ・リンドレイ・フォックス	ペンシルヴェニア州フォックスバーグ、教父教会と日曜学校。
ヘレン・レット・ピアソン記念	マサチューセッツ州ボストン、エマニュエル教会女性伝道補助会（ウエスト・ロックスベリー）[1898年6月1日期限]（奨学金半額）。
アイザック・スター3世	ペンシルヴェニア州フィラデルフィア、M・L・スター夫人。
聖公会高等学校	ヴァージニア州アレキサンドリア、聖公会高等学校。
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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。
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州ボストン、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”。

（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.

VOL. LXII. JULY, 1897. NO. 7.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, JUNE 8TH, 1897.

——The following elected members were present: The Right Rev. Drs. Tuttle, Whitaker, and Scarborough; the Rev. Drs. Hoffman, and Applegate, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, and Anstice; and Messrs. Low, King, Whitlock, and Thomas. The Right Rev. Dr. Whitaker was called to the chair, which afterward he resigned to the Right Rev. Dr. Tuttle.

——The Treasurer reported that for an equal number of days after Easter substantially the same number of Sunday-schools had contributed from their Lenten offerings about $1,500 less than last year. He submitted a deed of trust accompanying a gift of $500 to constitute the Emily Ward Smith Memorial Fund, the principal to be kept invested by this Society, and the income to be devoted by the Woman's Auxiliary of St. John's Church, Canandaigua, New York, to some purpose within the scope of General Missions. This trust was accepted.

——The Commission on Work among the Colored People submitted the details of their appropriations at the annual rate of $54,820, which had been made binding for September, October, and November.

——An informal report was presented from Bishop Morrison of his recent visitation of the Missionary District of North Dakota.

——Communications were received from thirty Domestic Bishops having missionary work under their jurisdiction, with regard to appointments, stipends, etc., between June 1st and December 1st, and action was taken in all those cases where it was required. Attention having been called to the request of several of the Bishops who have elected to receive their money in gross quarterly, that such payments should be made to treasurers, representing themselves or their boards of missions, it was

——"*Resolved:* That the Treasurer is authorized to make remittance in gross only to the Bishops concerned, since Article vi. of the Constitution of the Society (Title III., Canon 7), requires such annual appropriations 'to be disbursed by the Bishops.'"

——An interesting letter was submitted from Bishop Rowe, dated Sitka, Alaska, May 13th, in which he gives particulars as to the probable cost of what he has been compelled to undertake in the way of the purchase of property and building operation, at Circle City, Douglas Island, and Prince of Wales Island. This is published in another part of this magazine. A belated letter from the Rev. John W. Chapman, written last autumn, recites that he had just returned from a visit to the Chageluk country, where he left one of his pupils to begin the work of gathering in and teaching the children with the hope of establishing a school there.

——Letters were submitted from Bishops Holly, Schereschewsky, Ferguson,

McKim, and F. R. Graves, and from several of the missionaries on the Foreign field. Bishop and Mrs. Schereschewsky were expecting to sail for Japan, as heretofore explained, on the 8th of May. Their address will be care of the American Episcopal Mission, Tokyo, Japan. Bishop McKim says that one of our oldest and most worthy catechists has recently died, and asks for an additional scholarship at fifty dollars in St. Paul's College, for one of the sons, adding that they will endeavor to care for the other children. At Hachioji a destructive fire recently occurred in which our catechist and his family lost all their possessions. The Bishop says that offerings were taken in several of the Tokyo churches for their benefit. The preaching chapel and its contents were burned.

——Miss Marion Muir writing from Athens, Greece, under date of May 17th, says that the school has gone on as usual during the excitements of the war. She remarks: "Greece has had a terrible experience for the sake of Crete. I hope the Cretans may prove grateful for it."

——The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the 1st instant and had certified the same to be correct.

THE MISSIONARY COUNCIL OF 1897.

THE Missionary Council will meet, God willing, in St. Paul's Church, Milwaukee, Wisconsin, on Tuesday, October 19th.

NO SUMMER VACATION.

THE expense of conducting missions does not cease during the summer months. The quarter-day for payments falls on the first of June, and again with inevitable certainty on the first of September. Meanwhile, the dwellers in cities and towns, the people who make up the largest number of our congregations, have dispersed to seaside and hillside, and there are few missionary contributions coming from parishes. Were it not for the fact, which has oftentimes cheered us, that there are earnest, loving, Christian hearts mindful of this term of suspended contributions from parishes, we should be in a sorry plight for money to meet our engagements when the end of the fiscal year comes upon us September 1st. Such personal contributions have carried us through year after year. Had they not been especially generous and many during the past two years we should have been largely in arrears; but the steadfast friends of our missions have saved our Board from embarrassment and kept the work going on without abatement. We do not wish to become dependent upon extraordinary gifts, and we are doing all we can to bring up the regular offerings from parishes; but the times have not yet sufficiently improved to make the steady increase in parochial offerings which is needful to sustain the work, and we rejoice, therefore, in the watchful friends who, during the summer, make some additional gift to our treasury. We need their help this year also, and shall be very thankful to receive it.

At the same time we would turn our earnest solicitation to all the clergy in charge of congregations which have not contributed, and to any which have fallen short in their contributions, and entreat them to do everything that is in their power to send money to our treasury before the end of August. It is our common cause for the honor of God and His Church. Let not one of us be found

88　1897年7月号　理事会議事録要約。1897年6月8日火曜日定期会議。349-350頁。

訳出　349頁最後の行～350頁2行目。350頁4行目～10行目。

ホーリー主教、シェレシェフスキー主教、ファーガソン主教、マキム主教（注1）、F・R・グレイヴズ主教から、そして海外任地の宣教師数名から書簡が提出された。

―略―

マキム主教は、最も年輩で最も立派な伝道師のひとりが最近逝去したと伝え、そして、その子息のひとりのために、立教学校での50ドルの追加奨学金を求めている。彼らはその他の子どもたちの世話をするために努力するだろうと付言している。八王子で、最近になって壊滅的な火災が発生した。その火災で、私たちの伝道師とその家族がすべての財産を失った。〔マキム〕主教は、東京のいくつかの教会で、彼らのために献金が集められたと伝えている。講義所とそのなかのものは焼失した。

（注1）マキム主教はランベス会議（全世界の聖公会諸主教が10年毎に開催する会議）に出席するため、その途上、1897（明治30）年5月22日に横浜からサンフランシスコに向けて出港した（SM誌1897年6月号、314頁）。

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.—In St. Mark's Church, Harper, Liberia, on the Nineteenth Sunday after Trinity, October 24th, 1897, the Bishop of Cape Palmas advanced to the Priesthood the Rev. Colston M. W. Cooper, missionary at Greenville, Sinoe; the Rev. Dr. G. W. Gibson and the Rev. W. C. Cummings uniting in the laying-on of hands, the former being the preacher.

——The Bishop of Cape Palmas reports that the Rev. T. Momolu Gardiner, ordained Deacon last year, has been deposed for cause.

Japan.—The Rev. T. S. Tyng and family, who sailed from Yokohama October 29th, arrived at Genoa December 7th, and at Stuttgart, Germany, on the 18th of that month. His present address is Holderlin Str., 26, Stuttgart, Germany.

——The Rev. Joseph M. Francis, for nine years missionary in Japan, has been forced to tender his resignation because in the judgment of his physicians it was unwise for him to reside longer in that climate. This resignation was accepted to take effect on the 31st of December last with an expression of regret for the cause that made it necessary.

——On St. Thomas's Day, December 21st, 1897, the Bishop of Tokyo advanced to the Priesthood the Rev. Hisakichi Yamabe and the Rev. Kishiro Hayakawa. We regret that we have no particulars of the service.

——The Rev. Arthur Lloyd has been made president of St. Paul's College, Tokyo, *vice* the Rev. T. S. Tyng on extended leave of absence. The Bishop remarks: "Mr. Lloyd's fourteen years' experience in educational and evangelistic work in Japan qualifies him for any position in either capacity."

AFRICA.

THE BISHOP'S OCTOBER VISITATIONS.

CAPE MOUNT, November 15th, 1898.

I left Monrovia on an English steamer, October 14th, for a visit to Cape Palmas and the intermediate stations. The Rev. Dr. Gibson was also coming here to attend to some business for the government, and I was glad for his company on the voyage, and to avail myself of his services in the interest of Church work after reaching our destination. We arrived on the evening of the 16th, and were anxious to land then, the next day being Sunday; but owing to the lateness of the hour, no boat was sent off for us. Quite early the next morning one was alongside, sent by the Hon. Mr. Ashton, who is both superintendent of the county and business agent of our mission.

At the hour for morning service a full congregation assembled in St. Mark's Church. As it was the day appointed for missionary sermons in connection with the Council held in Milwaukee, after Morning Prayer and the Ante-Communion, in which Dr. Gibson and the rector took part, I preached on that subject, taking Isaiah ix., 1 for my text. The important action taken by the last Lambeth Conference touching Foreign Missions was reviewed, and all were urged to "arise" in the discharge of their duty to advance the cause of Christ, and so to "shine" that the darkness which per-

89　1898年2月号　海外ミッション。告知。74頁。
訳出　74頁右15行目～右22行目。

延長休暇中のT・S・ティング師「を副〔総理〕にして」(注1)、アーサー・ロイド師は東京の立教学校総理とされている（注2)。〔マキム〕主教は述べている。“ロイド氏の14年間にわたる日本での教育及び伝道活動の経験により、彼はどちらの力量においても、いかなる地位にも適任です。”

（注1）SM誌1897年10月号によると、前回の休暇から10年が経過しているティングは、健康不良のため、1年間の休暇を認められ、家族とドイツに向かうと思われると報じられ（528頁)、1897（明治30）年10月29日に蒸気船ノース・ジャーマン・ロイド号で家族とともに横浜を出港した（SM誌1897年12月号、670頁)。ドイツのゲノア（“Genoa”）に12月7日に到着し、シュツットガルトに12月18日に着いている（SM誌1898年2月号、74頁)。その後ティングは家族をドイツに残し、アントワープを1898（明治31）年2月26日に出発し、ニューヨークに3月8日に到着した（SM誌1898年4月号、171頁)。1年の休暇後、ティングは1899（明治32）年1月22日に出発し、同月30日にヴァンクーヴァーから出港予定の蒸気船エンプレス・オブ・ジャパン号（”Empress of Japan”）に乗船予定にしている（SM誌1899年2月号、68頁)。予定の期日どおりにヴァンクーヴァーを出港したティングは、1899年1月13日に横浜に到着し、奈良での一時的な任務の管理のため同地に向かった（SM誌1899年5月号、231頁)。
（注2）1897年11月9日の米国聖公会内外伝道協会理事会会議は、すでに現地の日本ミッションで正式に雇用され、過去3年間貴重な戦力として自らを証明してきたロイドを、日本伝道事業のために雇用することを決議した（SM誌1897年12月号、670頁)。記事№68参照。

I may add that it is to missionaries that China is indebted for the greater part of the text-books of modern science now accessible to her people; a fact which led a Chinese scholar of high position to maintain that China has derived more advantage from Christian missions than from foreign commerce.

BISHOPS AS WORKERS ONLY.

BISHOP BURDON, who some time ago resigned the See of Victoria (Hong-Kong), held by him for so many years, is going back to China, and will continue to work as a missionary under the Church Missionary Society. It will be remembered that Bishop Stuart, formerly of Waiapu, New Zealand, is now working in Persia in the same way. The late Bishop French of Lahore, India, set the example so far as English Bishops are concerned, but he was preceded by our own Bishop Williams in Japan.

BRIEF MENTION.

THE Lenten Offering seems to be always gaining friends and advocates. At the semi-annual meeting of the joint diocesan committee on a uniform scheme of Sunday-school lessons held in Philadelphia on January 26th, the following resolution was adopted: "*Resolved:* That this committee beg to call the attention of the clergy, Sunday-school superintendents, teachers, and pupils in our Sunday-schools and Bible-classes to the special Lenten Offering for Church missions in memory of the Rev. Dr. Langford. The committee expresses the hope that the offering to be presented at Easter may reach the sum of $100,000, and be both a help in carrying on the Church's work at home and abroad and in perpetuating the memory of a man whose zeal and devotion entitle him to be known as one of the Church's foremost helpers."

BISHOP ROWE writes from Sitka under date of February 3d: "Permit me to report officially that the Rev. A. J. Campbell, M.D., was ordained to the Priesthood January 2d, his papers having been passed upon regularly by the Bishop and the standing committee of the Missionary District of Olympia. He was immediately transferred to this missionary district. His centre of work is Ketchekan. He teaches a school daily, in which he has thirty-seven Indian children. From his last report to me he had as many as 130 Indians attending his services."

A RECTOR writing to us lately, making arrangements for a missionary address, said: "I verily believe that my congregation could pass a catechetical examination upon the principles of missions. What we need to hear is about facts." Beginning with the somewhat recent articles which we have published from the pen of Dr. Henry W. Boone, and including the letters from Bishops Ferguson, Graves, and others, we are sure that these pages have set forth facts in great abundance concerning the work abroad, to say nothing at this time regarding the work in our own country.

DEAN HODGES, of the Cambridge Divinity-school, as secretary of the Christian Social Union, requests us to make the statement which follows, in order that the adoption of the plan by the "religious press" may "be a most valuable example to the numbers of faithful Christians who unthinkingly buy their goods where they

can get them cheapest, without regard to the conditions under which they are produced, and moreover that it will go far to overcome the idea among workingmen that the Church of Christ is indifferent to social wrongs": "We certify that in the printing, binding and publishing of this paper, the working time is nine and one-half hours a day (or fifty-seven hours a week), which is no longer than that generally required by the first-class firms in this city; the rate of wages, both for men and women, is as high as is paid by the first-class firms in this city, and proper provision is made for the health, safety and comfort of the employés."

THE Rev. Joseph T. Gibson, secretary of the North-western Convocation of Liberia, sends under date of November 19th last the resolutions adopted by the convocation on the death of the late General Secretary. They testify to the gratitude of the clergymen and laymen present at the convocation for the interest shown by Dr. Langford in the African mission, and his zeal in promoting the general missionary work of the Church, and "commend to God's especial care and supervision the bereaved members of the Church Missions House, over which the deceased presided so acceptably."

THE frontispiece, this month, presents a very satisfactory view, in the foreground, of the two new buildings of St. Paul's College, Tokyo, Japan, erected in the place of the former buildings destroyed by the great earthquake of 1894. The structure on the right-hand side of the picture contains the class-rooms and teachers' rooms, the president's office, and other apartments; that on the left-hand side is the college dormitory.

IT is said that Dr. Hook, when vicar of Leeds, one day asked a rich parishioner for a subscription to a church. His friend drew a check for a thousand pounds and gave it to Dr. Hook, saying, "There, I shall not feel that." "As I am a collector for a church, I thank you," said the Doctor, "but as I am your minister I am bound to tell you that a gift which you do not feel is, in God's sight, not a gift at all." The gentleman took out his check book and wrote another check for a thousand pounds, and said, "I shall not feel that either; but I shall never forget what you have told me."

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, FEBRUARY 8TH, 1898.

——THE following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Jersey, West Virginia, Newark, New York, Nebraska, Southern Ohio, and Washington; the Rev. Drs. Hoffman, Eccleston, Smith, Shipman, Applegate, Greer, Vibbert, Anstice, Christian, and Alsop; and Messrs. Low, King, Mills, Whitlock, Chauncey, Brown, Thomas, and Goodwin. Of the *ex-officio* members the Bishop-Coadjutor of Minnesota and the Bishops of Delaware and Duluth were present.

——A letter, in response to the Board's official communication of last month, having been submitted from the Standing Committee of the Diocese of Kentucky, in which the decision was left with the Bishop alone, the Board proceeded to the election of a General Secretary. The tellers reported the election of Bishop Dudley. Whereupon the Chair formally announced that Bishop Dudley had been elected General Secretary.

90　1898 年 3 月号　論説。短信。108-109 頁。
　　訳出　109 頁 19 行目～24 行目。

今月の口絵は、前景に、1894 年の大地震により倒壊した旧建築群の跡地に建てられた、日本・東京の立教学校の新しい建物 2 棟の、とても素晴らしい眺望を紹介している。写真右側の構築物は、教室と教師の部屋、総理の執務室、そして他の部屋を備えている。左側は当校の寄宿舎である。

注記：口絵№ 4 を参照。



FACULTY OF ST. PAUL'S COLLEGE, TOKYO, JAPAN.

THE SPIRIT OF MISSIONS.

VOL. LXIII. APRIL, 1898. NO. 4.

ST. PAUL'S COLLEGE, TOKYO.

THE frontispiece in our last number was an admirable picture of the new buildings of St. Paul's College, Tokyo, Japan. What the plate does not show, however, is the fact that several thousands of dollars are still required to complete and equip these houses.

We are pleased to give this month such good likenesses of the retiring president and the professors of the institution. The central figure many will recognize as a faithful photograph of the Rev. Theodosius S. Tyng. To his right as one looks at the page, in the front row, are, in order of mention, Mr. T. Kubota, Mr. S. Takemura, and Mr. J. Nakura; and behind these, Mr. T. Someya, the Rev. Joseph S. Motoda, PH.D., and Mr. K. Asakosi. On the left, the man in the front row at the margin is Mr. Hayashi, and then Messrs. K. Ichikawa and J. Jibiki. Behind these, in similar order, are Messrs. H. Suzuki, Y. Okubo, and T. Saotome, and the one immediately behind Mr. Tyng is Mr. N. Sugino.

May we ask attention to the words, printed beyond, of the Bishop of Tokyo, and the present head of St. Paul's, the Rev. Arthur Lloyd, and emphasize their call for three young Americans, to live together under the college roofs, with a view to exerting a Christian influence over the students and exemplifying the Christian life.

THE AMERICAN MISSIONARY HYMN.

THE beautiful and inspiring American Missionary Hymn which was written especially for this magazine by the Rev. Dr. Franklin Weston Bartlett and published in the August number for 1897, bids fair to become one of the most popular missionary hymns of the Church. It was sung in public for the first time at the Missionary Council held at Milwaukee last October. Since then it has gone forth throughout the land, creating a wide-felt enthusiasm and receiving from the press most praiseworthy comments. Several musicians of the Church have composed tunes for it. Among those who have thus far done so are the Rev. Dr. J. S. B. Hodges, of Baltimore; the Rev. C. O. Arnold, of Dalton, Massachusetts; the Rev. Augustus Tuckerman, of St. Louis; and Messrs. J. P. Marshall, of Boston; Edward J. A. Zeiner, who composed the music for Dr. Bartlett's ode for the semi-centennial at New Bedford, last October; and John Yoakley, of Christ Church, Cincinnati, Ohio. The compositions have all been highly spoken of, and are of excellent merit. The Rev. Dr. Hodges wrote his by request of the Secretary, and it was the tune used at the Missionary Council.

91　1898年4月号　論説。日本、東京の立教学校。151頁。
訳出　151頁1行目～19行目〔全文〕。

前号の口絵は、日本の東京にある立教学校の新しい建築群を収めた見事な写真であった。しかしながら、これらの建物を完成させて整備するためには、数千ドルもの資金がさらに必要とされるとの事実を、その図版は示していない。

私たちは今月号に、同校の退職した〔ティング〕総理や教師たちのこうした立派な肖像を掲載することを喜ばしく思う。中央の肖像はセオドシウス・S・ティング師の誠実な写真であることが、多くの方々には分かるであろう。彼の向かって右側、前列にいるのが、言及順に、T・久保田〔富次郎〕氏、S・竹村〔惣吉〕氏、J・奈倉〔次郎〕氏。そしてこれらの後ろに、T・染谷〔徳五郎〕氏、哲学博士ヨセフ・S・元田〔作之進〕師、K・浅越〔金次郎〕氏。左端の前列にいる男性が、林〔直方〕氏であり、次にK・市川〔勝太郎〕氏とJ・地引〔順治〕氏。これらの後方に同じ順でH・鈴木〔一〕氏、Y・大久保〔雄輔〕氏、T・左乙女〔豊秋〕氏であり、ティング氏の真後ろにいるのがN・杉野〔直浩〕氏である。

この後に掲載した東京主教と立教の現総理アーサー・ロイド師の言葉に、私たちは注意をうながし、そして生徒たちにキリスト教の影響を及ぼしキリスト者の生活を体現することを目的として、同校の屋根の下で一緒に生活する3名の若いアメリカ人を求める彼らの呼びかけを強調したい。

注記：上記の記事に言及された写真に表れた立教学院の教師陣の顔ぶれについては、『立教学院八十五年史』（45頁）に次のように説明が加えられている。〔後列左側から順に〕鈴木一、大久保雄輔、左乙女校長、杉野幹事、染谷徳五郎、元田作之進、浅越金次郎。〔前列左側から順に〕林直方、市川勝太郎、地引順治、ティング総理、久保田富次郎、竹村惣吉、奈倉次郎。口絵№5を参照。

sections of this country, expressing the deepest gratitude for the help, the joy, the comfort which they have received from the club.

From Wyoming, a clergyman writes: "As I told our convocation, the club has done more for my work than anything else." From Alaska comes the message: "I wish to thank you for the packet of Christmas cards received by last mail. We are delighted to get these cards, not only because they are beautiful in themselves and show your kind interest in us, but because they will help us in our Sunday-school." From Brazil a missionary writes: "I am glad to have an opportunity to acknowledge the kindness shown me by the Church Periodical Club. There is nothing so resting as reading the Church and secular papers from home. I think that the club is doing an effective work in the cause of missions by strengthening and comforting the missionaries in their labors."

From Cape Palmas, Liberia, came this appeal: "Though a perfect stranger to you, I am addressing you a letter of request. Please indulge me. Epiphany Hall, of which I am the principal, is the nursling of the Board of Missions. It is the highest place of learning in our infant republic. Herein are trained aborigines who are to carry back the light of truth to their relatives, and here, also, are young men, eight in number, who are being trained for the Holy Ministry in the Church in Liberia. Such being the peculiar character of the work, I desire to surround it, by God's help, with an atmosphere of religious influence. One way I should like to bring this about is to establish a reading-room, wherein can be found such Church periodicals and other literature as may be useful to us in our present and future work. I am therefore asking your club through you for their generous donation of any helpful books or papers they may be pleased to spare us. I can assure you the grateful hearts of the Africans will be made more grateful by such a boon." This request has been complied with through the kindness of the Associate Secretary, who forwarded the package from the Church Periodical Club with other goods sent by the Board of Managers to Africa.

The space at our disposal will not permit us to enter into further details respecting this most interesting and valuable branch of true missionary work. Enough, however, has been told to show the object and methods of the club and its important mission. During the last fiscal year 247 express packages have been sent out, also 282 barrels and boxes (as freight) and 700 packages through the mails. The total receipts for the year amounted to $4,707.04, the total expenditures, to $4,282.40.

In order to carry on the work for the ensuing year the club needs (1) a supply of books and magazines; (2) money for rent of room, the salaries of several clerks, postage, expressage, and other necessary expenses, and (3) the interest and prayers of every person in the Church.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, MARCH 8TH, 1898.

——The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Hampshire, New Jersey, and Washington; the Rev. Drs. Hoffman, Smith, Shipman, Applegate, Brown, Greer, Vibbert, Christian, and Lindsay; and Messrs. King, Chauncey, Brown, Thomas, and Goodwin. The Bishops of Spokane and Los Angeles, *ex-officio* members, were also present.

——Announcement having been made of the death of the Right Rev. Dr. C. T. Quintard, an *ex-officio* member of this Board, the Chairman offered suitable prayers.

——The Associate Secretary submitted to the Board a letter from the Right Rev. Dr. Dudley (which was published last month) declining his election to be General Secretary. At a later moment the following minute was adopted:

"The Board of Managers having received the letter of the Bishop of Kentucky declining the position to which he was elected at the last meeting, of General Secretary of the Board, begs leave, while it recognizes the difficulties which compelled this declination, to ask the Bishop of Kentucky if he will not, until the vacancy in the office of General Secretary be filled, give such time as he can spare, to oversee the general work of gathering funds for the Society and stirring the wills of the faithful to sufficient gifts.

"The Board desires also to put on record its grateful recognition of the admirable conduct of its business affairs, and of the hopeful condition of its funds. And while the Managers earnestly endorse the appeal made by the Bishop of Kentucky in his letter of declination, that all the clergy will feel themselves the more moved, by the vacancy in the office of the General Secretary, to urge their people to generous gifts for the mission work, they feel it only due to the Associate Secretary to say that the work in the office has been admirably managed while it has been under his sole supervision, and that the outlook of the year is very encouraging."

——A special committee consisting of three Bishops, three Presbyters and three laymen were appointed to report to the Board the name or names of one or more persons to be nominated for the office of General Secretary.

——The Treasurer reported that the contributions to March 1st were about $6,500 ahead of those of last year to the same date.

——A further report was received from the Rev. Herman L. Duhring, who for several weeks past has been efficiently serving as special agent of the Lenten Offering Plan. This appears on another page.

——Communications were received from ten of the Bishops having Domestic missionary work in charge with regard to appointments, and stipends, which were confirmed, and two or three requests for increased appropriation were laid over for future consideration. It was

"*Resolved:* That the Board of Managers hereby puts on record an expression of its deep sense of the service which has been rendered to this Church by the Missionary Bishop of Duluth in his faithful and thorough oversight of the vacant District of North Dakota, which during two years last past he has added to the abundant labors of his own large and important jurisdiction."

——A number of letters were considered from the Bishop of Alaska, also in large part having reference to the matter of appointments, which received deliberate consideration. Favorable action was reached in one instance subject to the receipt of testimony as to the sufficiency of health of the missionary designated and his family. He is intended for the work in the Copper river country. Mr. A. A. Selden of Omaha, selected at the Bishop's request by the Brotherhood of St. Andrew, was appointed a lay worker at Fort Adams. During the meeting a telegram was received saying that he had already started for the field to accompany Bishop Rowe over the Chilkoot Pass; the Bishop intending to depart from Sitka by that route for the Yukon district about the middle of March. Several other applications are still pending, and a man is wanted for Dyea and Skaguay. The Rev. A. J. Campbell, M.D., was ordained to the Priesthood at Sitka by Bishop Rowe on January 2d.

——Letters were at hand from all the Foreign Bishops. Bishop Ferguson conveyed the information that the Liberian Government by recent action had released the mission schools substantially from all duty on importations. The acting super-

intendent of Cape Mount Station reported that it was hoped that the new girls' school-house, St. George's Hall, would be completed before the next rainy season. Masons had come from Sierra Leone to erect the Irving Memorial Chapel, the money for which was contributed through the late Mrs. Theodore Irving. A rectory and infirmary were in the original plan, but the fund did not reach a sufficient amount to cover these buildings. Miss Radcliff and Miss Good, deaconesses from England, had joined the station under an arrangement with the acting superintendent. The Right Rev. Dr. Graves indicates the stations in China for Messrs. Lund and Lindstrom, under appointment, to take effect upon ordination, as Wuhu and Ngan-king respectively. Both places are on the Yang-tse river. He calls attention to a table, which he incloses, showing the total number of foreign workers, men and women, in some of the missions in China, with a view to influencing the Church to contribute more largely, saying in the same connection: "Something is lacking in the missionary zeal at home until we are sufficiently supplied with new men from America." He has secured ground at Sinza, in the Shanghai district, for the erection of the church provided for by the late Mrs. G. T. Bedell in memory of her husband, formerly Bishop of Ohio, for a residence for the missionary there and a parish house. The church and the residence will be immediately built. The Right Rev. Dr. McKim writes: "For St Paul's College work we should like two young men—all the better if they be candidates for Holy Orders—college graduates, earnest, devoted Churchmen, with a vocation to missionary work. He suggests that they might come for three years on probation. Tidings were at hand that Miss Lisa Lovell, of Japan, who has been ill at the Great Northern Hospital, in London, is not likely to be able to resume work for a year.

——It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

HOW CAN THE MISSIONARY SPIRIT BE DEVELOPED IN CANDIDATES FOR HOLY ORDERS?*

THIS is a pre-eminently practical question, because its involved principle lies at the root of the missionary tree. If the tree produces fruit for the refreshment of the nations, then its soil, its environing conditions, must be so rich with the spirit of missions that the vitalizing influence will saturate, permeate, and excite all the growing and fructifying forces of the structure itself. Let us study the subject with brevity and with a searching desire to ascertain, if possible, what methods are requisite for the accomplishment of needed results.

Back of the candidate for Orders lies his preparatory life, in college, in the family, and during his childhood. The skilled men who are engaged in forestry are most careful in the placing of their young trees. They put them in congenial soils, they prune them diligently, they prop them up when necessary, and so develop the best ultimate abilities of the enlarging product; and what is essential in nature is certainly requisite in grace. "Train up a child in the way he should go, and when he is old, he will not depart from it." Consider the case of a lad who, like Samuel of old, is dedicated from his mother's womb to be a Prophet and Priest of the Most High; such an one should have imbued by his family instruction the high thought of his sacred quest. Let the pious parents indicate the fact that the lad in their household is "sent of Christ and called of God" to save the souls of

*A paper read at the Milwaukee Missionary Council by the Right Rev. William A. Leonard, D.D.

92　1898 年 4 月号　論説。理事会議事録要約。1898 年 3 月 8 日火曜日の定期会議。155-157 頁。
訳出　157 頁 19 行目～24 行目。

博士マキム主教は書き記している。“立教学校の活動のために、私たちは青年 2 名―もし彼らが聖職候補生であればなおさら好ましいのですが―伝道活動に対して召命をもった、熱心で献身的な教会人であるカレッジ卒業生を求めています。〔”〕彼らは、3 年間は試用期間で来ることになるかもしれない、と彼は述べている。ロンドンのグレート・ノーザン病院で病床に臥している日本のミス・リサ・ラベルは、1 年間は仕事に復帰できそうにないとの便りが手元に届いた。

注記：マキム主教は、1896（明治 29）年に東京三一神学校を卒業し、それ以来東京で伝道師として務めてきた山縣雄杜三を 1898（明治 31）年 1 月 23 日に執事に按手した。SM 誌 1898 年 4 月号によると、彼は日本人聖職の息子として（山縣与根二の長男）、聖職按手を受けた最初の事例であるので注目されると報じられ、青森へ赴任予定と伝えられている（171 頁）。

service, when Mr. Thos. G. Reffell, an active member from the Methodists in Sierra Leone, received the laying-on of hands.

St. John's has been considerably improved and furnished since my last visit, the expense having been entirely borne by the members. Several individual gifts of a costly nature have been made; for instance, one (a lady) gave three chandeliers; another, a font and cover for the pulpit; another, alms-basin, matting, and carpet; another (a lady), altar cover; another, a brass cross; two gave chancel chairs; and all joined in paying for a cabinet organ. The Churchpeople of that parish are thus setting an example for others. Nor do they confine their contributions to objects for their own use and enjoyment. I noticed a thatched chapel being erected near a heathen village between the two wards where they who are in darkness might have the Gospel preached to them. All this is a favorable indication that with additional numerical strength and an improvement in their financial circumstances it will not be difficult to induce these people to assume the entire support of the Gospel in that parish. God grant that this most desirable end may soon be achieved, not there alone, but throughout the jurisdiction.

Leaving Bassa that night, we arrived at Monrovia the next morning, November 27th.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas and Parts Adjacent.

HAITI.

BISHOP HOLLY'S VISITATION OF SAN PEDRO DE MACORIS.

BISHOP HOLLY, accompanied by two Presbyters, had made arrangements to proceed by the steamer of March 10th, to San Pedro de Macoris for the purpose of advancing the Rev. Benjamin I. Wilson to the Priesthood, and intending to consecrate the church, which has been built there by his efforts; but by later information from the Bishop it was learned that the convenience of those who were to accompany him would be much better served by an earlier departure. He had therefore determined to leave by the steamer of February 10th.

JAPAN.

ST. PAUL'S COLLEGE, TOKYO.

IN reporting to the Bishop upon St. Paul's College, Tokyo, of which he has recently taken charge, the Rev. Arthur Lloyd writes: "I wish to obtain the services of two young men who may live in the dormitory with the boys and seek to gain their friendship. I propose to offer them only a small salary and their board. I wish to form a nucleus of a society devoted to religious work in Japan. They will have for their work the teaching in the college, the study of the language and of theology, and the general preparation of themselves for missionary work in its best sense. I wish therefore to get men with a vocation to this life, willing to live in community and to make St. Paul's dormitory a religious house in the truest sense of the term. They need to be strong men physically and spiritually. I think that a society such as I wish to see in connection with the college will be of practical value in many ways, *i. e.*, an educational work. There is one cry that goes up from every thoughtful educationalist in the country, *viz.*, the utter want of discipline. This is the bane of every Japanese school."

Commenting upon this report Bishop McKim writes:

"St. Paul's is no worse than the majority of Japanese schools established by missionary societies, and is better than many in the matter of discipline and religious influence. Its scholarship ranks high. The work done is thorough and good. . . . Can you not help us to get two men for this work? I should like them to be college graduates, earnest, devoted Churchmen with a vocation to missionary work, willing to come for three years on probation—if as candidates for Holy Orders so much the better."

We trust that this call may be brought home to some young collegians or seminarians who are about to be graduated, and that some older person will be so interested by it as to offer the means to carry into effect the Bishop's wishes.

93　1898 年 4 月号　海外ミッション。日本。東京の立教学校。175 頁。
訳出　175 頁左下から 25 行目～最後の行まで〔全文〕。

最近着任した東京の立教学校について〔マキム〕主教に報告するに際して、アーサー・ロイド師は書き記している。“私は、少年たちと一緒に寄宿舎で暮らし、彼らとの親交を深めようと務める青年 2 名を雇用したいと思っています。私は彼らにはごくわずかな給与と賄いだけを与えると提案します。私は、日本で宗教活動に専念する集団の核を形成したいと思っています。彼らは、課業として当校で教鞭をとり、言語や神学を研究し、最良の意味で伝道活動にむけた自身の全般的な準備をすることになるでしょう。それゆえに、私は共同体のなかで進んで生活を送ろうとし、そして立教の寄宿舎をその言葉の最も真正な意味での宗教的な家にすることに前向きな、この生活に対する召命感をもった男性を得たいと思っています。彼らは体力的に、精神的に強靭な者である必要があります。思うに、私が当校を通じて目にしたいと望む集団は、多くの点で、「すなわち」教育活動において、実用的な価値を持つものです。日本のあらゆる思慮深い教育者からわきあがるある叫び声があります。「すなわち、」規律の完全なる欠如です。これは、あらゆる日本の学校が抱える悩みの種です。”

この報告書に対して論評しながら、マキム主教は書き記している。

“立教は、いくつかの伝道協会によって設立された大部分の日本の学校に少しも劣りませんし、規律と宗教の影響力の点では多くの学校よりも優れています。その学識は高く位置づけられます。なしとげられた仕事は徹底しており、そして良質です。. . . あなたがたは、この仕事のために男性 2 名を得るよう、私たちを支援できないでしょうか。それらの男性は、伝道事業に対する召命をもった熱心で献身的な教会人のカレッジ卒業生で、3 年間の試用期間に進んで来てくれる人であってほしいものです。もし彼らが聖職候補生として来るのであれば、願ってもないことです。”

私たちは、この叫びがまさに卒業を控えた何名かの若いカレッジの学生または神学生に強く訴えかけ、また比較的年配の方が相当な関心を抱いて、主教の要望を実現するための資力を提供してくれるであろうと信じている。

BOONE SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Matthew Harrison	St. James' Sunday-school, Leesburg, Va.
Janie Vaughan	Mr. James L. Bowman, Brownsville, Pa.
Lavinia Clarkson	"A Member," Trinity Church, Potsdam, N. Y.
Joseph Richey Memorial	Estate of Miss Amelia R. Norris, Mount Calvary, Baltimore, Md. (Endowed.)
St. Mary's	St. Mary's Sunday-school, (West) Philadelphia, Pa.
Rev. R. Francis Colton	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Arthur Lothrop Eddy	Mrs. U. Eddy, Christ Church, Rye, N. Y.
Julia Newbold Vibbert	St. James's Church, Chicago, Ill., through Woman's Auxiliary.
Paul Beck	"A Member," St. Paul's, Albany, N. Y.
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Ia., through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
George Lycett	Chapel of the Good Shepherd Sunday-school, Baltimore, Md.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

[Temporarily closed.]

Appropriation for 1897–98, $600. Scholarships, each, $50 per annum.

[Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Julia Newbold Vibbert	St. James's Church, Chicago, Ill., through Woman's Auxiliary.
John G. Webster	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Harriet Ives	Miss Gammell, Providence, R. I., through Woman's Auxiliary.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.
Heavenly Rest	Daughters of the King, Heavenly Rest, New York.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1897–98 (including support of Student Catechists), $2,510. Scholarships, $70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Warren	"Members," St. James's, New York, through Woman's Auxiliary.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary, Dioceses of Newark and New Jersey.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.
T. K Conrad Memorial	St. Mary's Sunday-school, Wayne, Pa.

ST. PAUL'S COLLEGE, TOKYO, JAPAN.

Appropriation for 1897–98, $5,900. Scholarships, each, $50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Holmes	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
Sarah Lindley Fox	Church of Our Father and Sunday-school, Foxburgh, Pa.
Helen Rhett Pearson Memorial	Emmanuel Church, Woman's Auxiliary (West Roxbury), Boston Mass. [Expires June 1st, 1898.] (Half scholarship).
Isaac Starr the Third	Mrs. M. L. Starr, Philadelphia, Pa.
St. Paul's	St. Paul's Sunday-school, Holyoke, Mass.
Brunot No. 1 Brunot No. 2	Mrs. F. R. Brunot, St. Thomas's, Oakmont, Pa.
	*ST. TIMOTHY'S SCHOLARSHIPS.
	[No new Scholarships taken.]
Howard Duane Memorial	Mrs. R. B. Duane, New York.
Bishop B. H. Paddock	Ladies of St. Paul's, Boston, Mass., through Woman's Auxiliary.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng	"A Member," St. James's, North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's College, Tokyo.

94　1898年5月号　海外任地の奨学金。立教学校、東京、日本。2頁。
訳出　2頁下から21行目～最後の行まで〔原注〕。

立教学校、東京、日本
1897-1898年予算額5,900ドル、奨学金1人1年50ドル

奨学金名	支援者
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。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
セイラ・リンドレイ・フォックス	ペンシルヴェニア州フォックスバーグ、教父教会と日曜学校。
ヘレン・レット・ピアソン記念	マサチューセッツ州ボストン、エマニュエル教会女性伝道補助会（ウエスト・ロックスベリー）[1898年6月1日期限]（奨学金半額）。
アイザック・スター3世	ペンシルヴェニア州フィラデルフィア、M・L・スター夫人。
聖パウロ教会	マサチューセッツ州ホリヨーク、聖パウロ教会日曜学校。
ブラノット No. 1	ペンシルヴェニア州オークモント、聖トマス教会、F・R・ブラノット夫人。
ブラノット No. 2	
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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。
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州ボストン、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”。

（原注）1887年に、英和学舎は東京の立教大学校に合併された。

WITH OUR CORRESPONDENTS.

BISHOP CHESHIRE writes from Raleigh, May 7th last, as follows: "We have in the Missionary District of Asheville a population of 350,000 people, occupying an area of about 12,000 square miles. We have nine parishes, sixteen organized missions, and forty unorganized missions; fifty-four churches and chapels, with an aggregate seating capacity of over 8,000. We have over 1,500 communicants, and an equal number of Sunday-school pupils, and 500 children in our parish and mission schools We have twenty active clergymen, 180 Sunday-school teachers and seventeen parish and industrial school-teachers. The contributions last year, besides parochial and congregational expenses, were for purposes within the jurisdiction, over $2,600, and nearly $1,000 for general purposes outside the jurisdiction. The Bishop in charge would ask attention to the fact that there are only two really strong parishes (financially) in the jurisdiction, and that the total of the contributions is made up of the small offerings of many feeble congregations. In only two of the parishes is the salary sufficient for the reasonable support of the minister. In the other parishes and missions the average salary of the clergy from all sources is certainly less than $600, probably less than $500. Much of the work, especially the mission at Valle Crucis, has been maintained by funds raised by special appeals, and sent direct to the Bishop, which sums have been fully reported to the Board; but the Bishop, having his diocese to attend to, is not able to give time to personal appeals, and finds himself now unable to maintain this work. There is no missionary now at Valle Crucis, and many other parts of the jurisdiction are sadly in need of ministerial services. Attention is also called to the fact, that the population of the jurisdiction is an old population, pretty evenly distributed over the whole country, and chiefly occupied in agricultural pursuits; and they have command of very little money. The work of the Church is largely among poor people unable to do anything toward its support. The towns are growing in population and in wealth; but while the country is quite able to keep up a very creditable rate of increase of population there is no increase of wealth or of means of supporting the Church."

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, MAY 10TH, 1898.

——THE following elected members were present: The Bishops of Albany (Vice-President, in the chair), New Hampshire, New Jersey, West Virginia, Newark, New York, Nebraska, and Washington; the Rev. Drs. Hoffman, Eccleston, Smith, Shipman, Huntington, Applegate, Brown, Vibbert, Anstice, and Christian; and Messrs. Low, King, Whitlock, Chauncey, Marvin, Ryerson, Thomas, and Goodwin.

——The Treasurer reported a large increase of contributions to the first of May as compared with those for the same term last year, and remarked: "While this is no doubt partly due to the fact that Easter fell a week earlier this year, and that we have therefore received a larger proportion of offerings, yet it is also to a considerable extent due to the special efforts made in connection with the Lenten offerings as a memorial of the late General Secretary, but how much it is not possible now to judge." In this uncertainty we refrain from giving figures until after the June meeting. There is no doubt that liberal offerings will be necessary during the summer months to enable the Board to meet its engagements to September first. The Board, however, felt warranted in making appropriations for Domestic Missions, including the work among the Indians and the Colored people of the South, for the year beginning September 1st, 1898, upon the same basis that now exists.

The estimates from the Foreign field were accepted almost without diminution, and appropriation was made accordingly. The usual allowances were also made for disabled Foreign missionaries and for the central expenses of the Society. The full budget will be published to the Church as usual after the new year shall have begun.

——Letters were at hand from six of the Bishops having Domestic missionary work under their jurisdiction, and the action suggested by them was taken by the Board. A number of such Bishops made direct application for increase of their respective annual appropriations; but the Board did not find itself in position to enlarge its responsibilities in this direction. It therefore with regret adopted the following resolution :

"*Resolved:* That it is not expedient to increase the gross appropriations for Domestic and Indian Missions for the fiscal year from September 1st, 1898, to September 1st, 1899."

Further appropriations for the present year were made to the Bishop of Duluth and the Bishop of The Platte in view of the extra demands upon their time and strength by reason of the care respectively of the Missionary Districts of North Dakota and Northern California.

——A number of letters were submitted from the Bishop of Alaska, and from the Bishop of Olympia acting for him, in the matter of the Skaguay hospital emergency. At latest accounts it appeared that $3,397 in all had reached the latter Bishop, $1,000 of which it is known Bishop Rowe used for enlarging and furnishing the said hospital. Bishop Barker had sent forward a full supply of medicines, which he was able to secure at very low rates because they had been purchased for the Fanny Paddock Memorial Hospital and received at Tacoma by slow freight. Miss Lillian Heywood, the trained nurse recently appointed, was sailing from Tacoma on the 5th of May. The Rev. Henry J. Gurr, under appointment to the Copper River country, had completed arrangements to sail with his family from San Francisco about May 10th. The Board confirmed Bishop Rowe's appointment of Dr. James L. Watt of Brooklyn, New York, as missionary physician at Circle City, and made the necessary financial provision, including the expenses and support of his sister, Sister Lucy of St. Mary's Sisterhood in New York, provided she could secure a leave of absence for two years to accompany him. [Sister Lucy will be unable to go.—ED.] Miss Lilian Proebstel, of Weston, Oregon, was appointed for the position of matron in the girls' boarding-school at Anvik. The vacancies still existing are these: A clergyman for the work at Fort Adams, a Deacon for Anvik, and a clergyman for Prince of Wales island.

——Communications were at hand from all the Bishops having jurisdiction abroad. The Rev. Mr. Pott, who arrived out on April 6th, reports finding everything at St. John's College in good condition. The Bishop of Tokyo called for $12,600 much needed for building purposes in the two Japanese dioceses under his charge; $4,000 of which was intended for the completion of the recitation hall of St. Paul's College building, which is still without roof, and upon which the weather is beginning to tell; but the Board felt that having covered the needs of the current work it could not at this time set apart money for building purposes. He also required $1,500 for the purchase of a part of the land upon which the Nara school building stands, the lease upon which is about to expire. Neither could the Board meet this request. The pertinent resolution was as follows:

"*Resolved:* That the requests for appropriation to the Tokyo and Kyoto dioceses for buildings on account of the distressed state of this country for the present be postponed."

——The Bishop of Cape Palmas reported that he had been able to reopen several more of the stations that were temporarily closed because of the recent tri-

bal rebellion, and that he had appointed Mr. Bright J. Turner, who was to be a candidate for Holy Orders, as catechist and lay-reader at Blue Barre, near Sinoe.

——It was stated on behalf of the auditing committee that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

HOW TO INTEREST THE LAITY IN MISSIONS.*

It seems to me that the topic might have been stated in better form as "How We Can Better Interest the *Clergy* in Missions," because I think if the clergy were all deeply interested in the missionary work of the Church, that the laity would be equally so, as my experience shows that they have always been found ready to respond to any call that might be made upon them in a proper manner.

We have 6,332 parishes and missions in the United States, 664,000 communicant members, and 481,000 Sunday-school teachers and scholars. A little more than one-half of these parishes and Sunday schools have contributed to the work of the Domestic and Foreign Missionary Society of the Church; so it may be well, first of all, to give our very serious consideration to the question why this state of things exists. As I said a moment ago, I believe the laity have always been found ready to respond when matters were properly and clearly placed before them, and their zeal and interest in the work of the Church has been greatly increased in the past few years. We see this particularly from the fact that the Sunday-school work of the Church is claiming more interest, and also by the way in which Sunday-school institutes are being formed and increasing in every diocese in the country. These institutes are emphasizing the missionary idea and bringing it before those under instruction. An especial effort is being made at the present time to enlist the sympathy and enthusiasm of the Sunday-school scholars in the Lenten Offering as a memorial to the Rev. Dr. Langford, who had the matter so much at heart, and which it is hoped may reach the sum of $100,000, to be devoted to General Missions without designation.

The Brotherhood of St. Andrew, only organized in 1886, has also become an important factor. Recognizing the great influence of this organization, shortly after I accepted the position of Treasurer of the Domestic and Foreign Missionary Society I addressed a letter to each chapter in the country, and bespoke the interest of the members in the missionary work of the Church. I told them I was not writing for the purpose of asking them to give money; but I wanted them to take an intelligent and lively interest in the important matter, to keep themselves in touch with the general officers of the Society, and in every way show how much they felt that this was a work which depends upon the laity for its support. The replies which I received were very remarkable, and in every case but one they were most encouraging Those who wrote showed that they were awakened to the importance of the subject; they thanked me for having communicated with them, and a great many of the chapters have been taking stated offerings since.

I also addressed every Bishop, and asked them if they would give me the names of from four to ten laymen in their dioceses who might be interested particularly in the missionary work of the Church, to whom information might be sent from time to time, with a view of having them communicate it to others in their dioceses. With this request a large majority of the Bishops complied most cheerfully, and sent me such a list. I communicated with all thus given, and the re-

*An address delivered before the Church Club of Philadelphia, February 28th, 1898, by Mr. George C. Thomas, president of the club, and Treasurer of the Domestic and Foreign Missionary Society.

95　1898 年 6 月号　論説。理事会議事録要約。1898 年 5 月 10 日火曜日定期会議。255-257 頁。

訳出　256 頁下から 16 行目～下から 15 行目。256 頁下から 14 行目～下から 3 行目。

海外に管轄権を持っているあらゆる主教たちからの通信が手元にあった。

―略―

東京主教は、彼の受け持つ日本の 2 つの教区（注 1）の建設目的のために大いに必要とされる 12,600 ドルを求めた。そのうちの 4,000 ドルは、いまだに屋根がなく、天候の影響が出始めている立教学校校舎の暗誦ホールの完成に向けられていた。しかし、理事会は、〔既に〕現在の活動の必要分を賄ってしまっていたので、この時点で建設目的に充てる資金を別扱いにできないと感じていた。彼はまた、賃貸借契約の期限を迎えようとしている奈良の学校の建物がたっている土地を一部購入するために 1,500 ドルを求めた。理事会はこの要望のどちらにも応じることができなかった。関連する決議は次のものであった。

“「決議」。本国の困窮状態のため、諸建築に充てられる東京〔伝道教区。日本聖公会では北東京地方部〕と京都〔伝道教区。日本聖公会では京都地方部〕への予算額の諸要求は、現状では先送りされるものとすること。”

（注 1）日本聖公会では、教区ではなく、地方部と呼称。米国聖公会系日本ミッションは、北東京地方部と京都地方部を管轄。

96 1898/6 Foreign Missions.: Japan.; Building Money Needed.

97 1898/6 Foreign Missions.: Japan.; Portions of Report on St. Paul's College for the Quarter Ending, March 31st 1898. [Arthur Lloyd.]

Cavalla is now fully organized as a civilized settlement to transact the business of government, and with the assistance of citizens from Cape Palmas, to advance the interests and the building up of our common country. Thus you may see that the seed sown many years ago by the hands of Bishop Payne, the Rev. C. C. Hoffman, and others is not dead. It has been watered by faithful hands. It is now bringing forth fruit abundantly, to the great joy of those who are still trying to sow the seed of eternal life in this dark land."

JAPAN.

BUILDING MONEY NEEDED.

UNDER date of March 31st, Bishop McKim wrote that certain items for buildings and other purposes were found necessary for the reasons stated as follows:

"For Purchase of Preaching-chapel at Fukui.—It has been found very difficult by both Bishop Williams and Mr. Dooman to rent a house suitable for our work at Fukui, a large and prosperous town of 40,000 people. The outlook for future success and growth is encouraging, but the missionary and catechist say, we may at any time be turned out of a rented house and that it would be difficult to rent another. A house may be bought and made suitable as a temporary place for worship for a sum equal to $600. Mr. Dooman is of the opinion that our stay in Fukui depends upon the grant of this estimate.

"Church and Parish-building Combined at Sendai.—The Church services at Sendai are held in the house of the missionary who, with his wife, never spares himself in the interests of the mission. The work at Sendai now demands a building for itself where the various activities connected with it may be centred. The importance of having permanent headquarters in our large cities is impressing itself increasingly upon us. A rented Japanese house conveys an idea of weakness and uncertainty which is discouraging. Our people derive comfort and strength from the feeling that they have a building which belongs to the Church, and that the work is not of a temporary character. Three thousand dollars are a very modest estimate for a building which may be used as church and parish-house combined.

"Books and Apparatus for St. Agnes's School.—It goes without saying that no school can continue to do successful work without proper equipment. St. Agnes's School, Kyoto, has far exceeded our expectations in attracting a large number of pupils. We should make every endeavor to keep them. The school has no library and but meagre apparatus for work in chemistry and physics. The amount asked for is not extravagant—$200.

"Completion of St. Paul's College Building.—The recitation-hall of the college has been in an unfinished condition for three years. We have annually asked for an appropriation for its completion without any response. A part of it is still without roof and begins to show signs of weather wear. Unless completed we must before long spend large sums in repairs. Last year we asked for $8,000, which would have completed all the buildings called for in the original plans. We are now asking only what is necessary for finishing the recitation-hall—$4,000."

Under date of April 12th the Bishop continues on a cognate subject: "I am constrained to make another appeal for Nara. As you are aware, the land on which the Nara school buildings stand is not the property of the mission. Half of it is held on a twenty years' lease at a yearly rental of $120. This lease has fifteen years yet to run. The other half of the lot is owned by one of our Christians. The school has had the use of it for nine years rent free. There has never been a lease or agreement of any kind between him and the mission since the use of the land was given in 1889. It has always been his intention to make the land a gift to the school; but his present position makes this impossible. If we do not purchase the land on which the school buildings stand it may be sold and we be ordered to remove the buildings. The land owned by him and used by the school covers 600 *tsubo* (a *tsubo* is six

feet square). The market price at present is said to be ten yen a *tsubo*. I think we may be able to secure it for half the market price. The Nara School is gradually being put on a satisfactory basis, and promises to be a valuable adjunct to the work of the mission in the Diocese of Kyoto. Its continuance may depend on the answer given to this appeal. We hope that you may cable consent."

In the abstract of proceedings on another page is given the resolution explaining why the Board declined these appropriations. It is, however, earnestly wished that some of the items at least may be provided for by specific contributions made without prejudice to the usual offerings for the current work of Foreign Missions. The requests of the Bishop and standing committee are most reasonable, and we should rejoice if they could all be met in the way suggested.

PORTIONS OF REPORT ON ST. PAUL'S COLLEGE FOR THE QUARTER ENDING MARCH 31ST, 1898.

The first quarterly report made by an incoming president must, I think, be of special interest as giving the impressions made by the school on a person who has had every means of judging its work, and who yet has not been long enough at the school to be biassed one way or another in his opinions.

Since my appointment I have not been able to take much share in the teaching. My presence in the class-rooms was not, however, needed, for the school has a large and competent staff, and had I taken up work it would have involved a considerable amount of disarrangement, which is always bad in the midst of a school year. I have had, however, exceptionally favorable opportunities for observing the condition of the school. During the months of January and February my family and I were houseless. I took the opportunity of sending my wife and daughters to Kamakuia, while my second son and myself, being obliged to remain in Tokyo, took up our quarters in the dormitory building with the students. Thus had an opportunity of watching the school by day and by night. I did my best to keep my eyes and ears open.

The discipline of the school is excellent. The dormitories were quiet and orderly, and we had never any cause for complaint. Mr. Takemura, the master in charge of the boarders, seems to understand his business. As far as I have been able to judge, the quality of the education given is good. Our students almost invariably do well in outside examinations; and as far as English is concerned, I find that the class I have been teaching this term in the advanced department of the school did better work than the students of the university department of the Keiogijuku, and quite as good work as that done by the officers who come under me at the imperial naval academy.

My experience has been confined to St. Paul's College proper. I have not been more than once or twice to the school in Kanda, and have by no means satisfied myself yet as to the necessity or wisdom of its existence. As an English school it has a good future before it: as a missionary agency . . . it may be that time—with that large army of workers of the right sort which it is going to send us—will enable us to utilize it as an evangelistic agency, but I have my doubts. Mr. Wood, who knows the school, takes a much more hopeful view of its missionary capacities than I do.*

I think I ought not to go further without a word of praise for Dr. Motoda and Mr. Saotome. Dr. Motoda has done very well (I shall speak more of him when I come to the religious part of the school work); and Mr. Saotome has certainly worked very hard to get the school into its present good condition. . . .

My first stand is on the point of expense. You will notice that the Bishop and standing committee have sent you an estimate for St. Paul's College for next year, considerably less than the present appropriation. That was my estimate, adopted on my recommendation; and the responsibility for it lies on me alone. I based my estimate on the accounts for the past year and on the reductions which I thought could be made in salaries, etc., without impairing the efficiency of the school. . . .

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*The college is intended to be and is believed to be a feeder for Trinity Divinity-school—otherwise it would have no status in a Christian mission.—ED.

In comparing Mr. Saotome's estimates with mine it will be well to remember that in a sense he knows more about the school than anybody in the mission, for this reason, that he has the constant oversight of the whole school, and that even the smallest minutiæ of expense come under his ken. I think, however, that if a reduction be made in the appropriation he will find the means to reduce expenditures.

Mr. Saotome's calculations are partly based on another contingency. It is very probable that in a few days St. Paul's School will receive its license as a middle school from the government. Should this take place it is not unreasonably supposed that the number of our students will be more than doubled, and that we shall have to make some additional outlay to enable us take in the new men.

. . . . .

With regard to the Christian work in the school, I think we may note some progress. We have now a daily sermon, based on the second lesson at Morning Prayer, thus securing an almost continuous exposition of the New Testament to a congregation of students, male and female, averaging about forty persons. Of these sermons, Mr. Kobayashi takes one, Dr. Motoda three, and myself two. Besides this, Dr. Motoda has a weekly Bible class in addition to the usual guild meetings, and Mrs. Evans gives instruction in singing. During Lent the students organized a course of Saturday evening lectures by prominent laymen. The lectures were given in the Trinity parish building and have been of considerable interest. Next term Mr. Woodman has promised us a course of lectures on the Old Testament as literature, and I hope to be able to begin instruction at the Kanda school. Mr. Wood is also preparing for a biological class, which should certainly prove interesting.

Mr. Saotome has asked me to draw up some regulations for the scholarship students. I am now considering the matter, and hope shortly to have my rules ready for consideration. On this point I shall write again at some future date. The scholarship students are all doing well; although in one case (for obvious reasons I suppress the name) we have serious doubts as to the existence of a definite vocation.

I cannot conclude without expressing a hope that our buildings may be completed ere long. For our immediate needs we have plenty of room, it is true; but the half-finished building is already showing signs of deterioration, and we are very anxious to prevent further waste and dilapidation. ARTHUR LLOYD.

FINANCIAL FIGURES OF THE CHURCH MISSIONARY SOCIETY.

A LONDON Church paper, in referring to the last annual report of the Church Missionary Society, makes the following mention of its financial showing: "(1) The total amount received for the society's general work, in the two forms of appropriated and unappropriated contributions, but excluding the Indian famine fund and all other special funds, has been £305,625; which total is the largest sum ever received for the general work, £7,000 more than last year, and £44,000 more than the year before that. (2) Of this total the associations have contributed to the general work, in the same two forms of appropriated and unappropriated contributions, £197,224, which sum is the largest ever sent up by them, £11,000 more than last year, and £29,000 more than the year before that. (3) After allowing for certain differences in the mode of presenting the accounts, the total income of the past year for the general work is at least £100,000 more than the average of ten years ago. (4) Including all special funds, the total amount entrusted to the society's administration has been £331,598.

"Encouraging as are these accounts, the society does well to throw into relief the overwhelming need. 'On the one hand the world—not half of which has yet been evangelized—lies open to the Christian Church, waiting to be evangelized on a scale which has never yet been attempted; on the other hand, men and women, undoubtedly moved by God, in increasing but still inadequate numbers, are ready to go. This can be no chance coincidence."

96　1898 年 6 月号　海外ミッション。日本。必要とされている建築資金。275-276 頁。
訳出　275 頁左 11 行目～14 行目。275 頁右 18 行目～右 32 行目。

3 月 31 日付で、マキム主教は、次に述べられた理由から、建物や他の目的のための幾つかの項目が必要であることがわかったと書き記した。

―略―

“立教学校校舎の完成。当校の暗誦ホールは、3 年間にわたって未完成の状態です。私たちは何の応答もないまま、完成に必要な予算額を毎年要求しました。その一部はいまだに屋根がなく、天候による損耗の兆候を示し始めています。もし完成されなければ、私たちはまもなく修復に多大な資金を投下しなければなりません。昨年、私たちは 8,000 ドルを要請しました。それは当初の計画で求められた諸建築すべてを完成させたことでしょう。現在、私たちは暗誦ホールを完成させるのに必要な分だけ、―〔すなわち〕4,000 ドルを要求しています。”

97　1898 年 6 月号　海外ミッション。日本。1898 年 3 月 31 日付の立教学校の季末報告書の一部。〔アーサー・ロイド。〕276-277 頁。
訳出　276 頁左 27 行目～277 頁右 33 行目〔全文〕。

私が思うに、新任の総理作成の最初の季刊報告は特に重要なものに違いありません。というのも、当校の活動に判断を下すあらゆる手段をもっていて、自身の意見において何かにつけ偏見を抱くほどにはまだその学校に長くいないある人物に、当校が与えた印象を伝えるからです。

任命されてから、私は教えることにそれほど多くの時間を割くことができないでいます。しかしながら、私が教壇に立つ必要はありませんでした。というのも、当校は数多くの優秀な職員をかかえているからです。そしてもし私が仕事を始めていたならば、相当な混乱をともなったことでしょう。それは学年度の最中には、いつであっても好ましくないことです。しかしながら、私は当校の状況を視察する異例の好機に恵まれました。1 月と 2 月のあいだに、私の家族と私は家がありませんでした。妻と娘たちはどうにか鎌倉に向かわせましたが、私と次男は東京に滞留することを強いられ、生徒たち

が暮らす寄宿舎の一角で生活しました。このようにして私は昼夜を分かたず当校〔の様子〕を見守る機会を得ました。私は最善を尽くして、目を見開き、耳を澄ましました。

当校の規律はきわめて優れています。諸寄宿舎は静かで、かつ整然としていました。そして私たちは、不満の種ひとつありませんでした。寄宿生を監督する管理人の竹村氏（注 1）は役割を心得ているようです。私が判断できる限りでは、提供されている教育の質は優れています。当校の生徒のほとんどは、学外の試験で必ずといってよいほど好結果を出します。英語に関する限りで、私が気づくところでは、今学期私が教えてきた当校の専修科のクラスは、慶應義塾の大学部の学生たちよりもさらに優れた業績を収めました。そして、私のもとに来る日本帝国の海軍兵学校の将校たちに比肩するほどに優れた業績を収めました。

私の経験は立教学校本体のみに限られています。私は神田の学校〔東京英語専修学校〕を 1、2 度訪れただけですが、それが存在することが賢明なのか、必要性があるのか、について、全く満足していません。英語学校としての当校の将来は明るいものです。伝道機関としては... ―それが私たちのもとに送ろうとしているふさわしい従事者たちの大集団をもってすれば―おそらく時とともに、私たちは当校を伝道機関として活用できるようになるでしょう。しかし、私は疑念を抱いています。当校を知るウッド氏は、私よりもその伝道能力についてもっと希望に満ちた見解を抱いています。〔原注〕

元田〔作之進〕博士と左乙女〔豊秋〕氏への賛辞を一言も述べず、さらに話を進めるべきではないと私は思います。元田博士は大変に尽力しました（当校の活動の宗教の部分について触れる際には、彼についてさらに多くを語らなければなりません）。そして左乙女氏はまちがいなく、当校を現在の良好な状況にするのに相当懸命に働きました。...

私の最初の立場は、支出の点についてです。気づかれるだろうと思いますが、〔マキム〕主教と常置委員会は、現在の予算額よりもかなり少ない、立教学校の来年度の見積りをあなたに送付しました。それは、私の提案にもとづいて採用された、私の見積りでした。それに対する責任は私だけにあります。私は見積もりの根拠を、この 1 年の会計と、当校の効率性を損なうことなく可能であると考えた給与などの削減に置きました。

左乙女氏の見積りと私のものとを比較する際には、ある意味で彼はそのミッションの〔他の〕誰よりも当校について熟知しているということ、この

ために、彼は学校全体を絶えず監督しているということ、そしてごくわずかな支出でさえも彼の耳に届くということを心に留めておくのがよいでしょう。しかしながら、もし予算額が削減されれば、支出を抑制する手段を彼は見つけるだろうと私は考えています。

左乙女氏の算定は、もうひとつの不測の事態に、一部もとづいています。まずまちがいなく数日以内に、立教学校は政府から〔尋常〕中学校として認可を受けるでしょう（注2）。認可が下りれば、生徒数が2倍以上になり、また私たちが新たな人材を受け入れられるように、いくらかの追加出資をしなければならなくなるのは、合理的に想定されることです。

当校のキリスト教活動に関してはいくらかの進展に気づき得ると、私は思います。私たちは現在、早祷式の第2日課にもとづいて日々の説教を行っています。このようにして新約聖書を、平均約40名になる男性や女性、生徒の会衆に、ほぼ継続的に講解しています。これらの説教のうち、小林〔彦五郎〕氏が1つを、元田博士が3つを、そして私自身が2つを受け持っています。このほかに、元田博士は通常の宗教的会議（ギルドミーティング）に加えて毎週のバイブル・クラスをひとつ受け持っています。そしてエヴァンス夫人が歌唱の指導をしています。大斎節のあいだに生徒たちは、優秀な一般信徒による土曜の晩の講義の講座を編成しました。講義は三一会館の建物で催され、相当な関心事になっています。次学期には、ウッドマン氏が私たちに文学としての旧約聖書についての講義の講座を約束しました。私は神田学校〔東京英語専修学校〕で講義を開講できればと思っています。ウッド氏も生物学クラスを準備しています。それはまちがいなく興味深いとわかるはずです。

左乙女氏は奨学生のためのいくつかの規則を策定するよう私に要請しました。私は現在その件を検討しており、まもなく私の規則を検討してもらう用意ができると思っています。この点については、将来のある時点で改めて書き記すものとします。奨学生は皆よくやっています。ただし、一件（明白な理由で、私はその名前をふせますが）、私たちはその確かな召命の存在について、深刻な疑念を抱いています。

私たちの諸建築がまもなく完成されうるという期待を表さずに締めくくることはできません。当面必要とするものとして、私たちは十分な空間を有しています。それは本当です。しかし、半ば作りかけの建物は既に劣化の兆候を示しています。そして私たちはさらなる浪費と荒廃を防ぎたいと心から

思っています。　アーサー・ロイド。

〔原注〕当校〔立教学校〕は三一神学校のための供給機関となることを目的としており、そして〔三一神学校のための供給機関と〕思われている。―そうでなければ、当校はクリスチャン・ミッションにおいてまったく地位をもたないだろう。―編者。

（注 1）竹村惣吉中学寮長。
（注 2）1898（明治 31）年 1 月 25 日に東京府知事に「私立立教尋常中学校設置願」を提出、同年 4 月 2 日に文部省から設立認可を受けた。その前後の経緯については№ 84（注 1）を参照。

identical plan of our own. A nearer inspection showed that our entire prospectus with rules and everything had been copied to a letter with only these two important changes: the religious exercises were omitted and the scale of charges was raised.

The new institution started with a great flourish of trumpets, and many undoubtedly believed that now they could have the same advantages and care in a native institution that hitherto had been only obtainable in the mission. On crossing to Hankow a few days later I had the pleasure of seeing the school out for the afternoon walk, and they certainly looked —as far as outward appearances went— very much like any similar institution at home.

At the end of two months the parents of some of the pupils began to suspect that their little sons were not making the progress that was to be expected, and so they came to call upon us, and one of them asked if twenty-six days was a reasonable time in which to learn the foreign alphabet, and a few other questions of about the same degree of intelligence! On being told that such progress was decidedly snail-like, several of the leading supporters of the school took their sons away and brought them to us—but unfortunately we were already full to overflowing. Then, shortly afterwards, some of them went to the school dormitory one evening at an unexpected hour, and found that their little darlings, instead of being tucked away in bed under their teacher's eyes, were prowling around the streets of the city! This resulted in a further withdrawal of families from the school, and finally discipline became so slack and the teachers so remiss that one night the professors and the elder pupils were discovered by the anxious parents patronizing the same gambling dens! This was more than even Chinese patience could stand, and the rival institution of learning forthwith closed its doors.—*The Church in China.*

ANNOUNCEMENTS.

China.— The Right Rev. Dr. F. R. Graves, coming to this country to join his family and for attendance upon the General Convention, sailed from Shanghai by steamer "Coptic" on June 1st, arrived at San Francisco on the 25th, and reached New York June 30th.

——Dr. Henry W. Boone, who sailed from San Francisco on the steamer "Gaelic" May 10th, arrived safely at Shanghai June 4th.

——The Rev. Laurence B. Ridgely and wife, under appointment to the China Mission, left Philadelphia July 18th, expecting to leave Chicago July 28th and to sail from San Francisco by the steamer "Doric" August 13th. They were to be joined in San Francisco by Mrs. Ridgely's mother, Mrs. Ogden, who will make her home with them.

——Miss Fanny Southard Stewart, proceeding to the China Mission, left her home, Trenton, New Jersey, July 27th, expecting to join Mr. Ridgely and family at Chicago the following day.

Japan.— Information has been received that on Trinity Sunday, June 5th, in Trinity Cathedral, Tokyo, Bishop McKim advanced the Rev. Griffen M. Cutting to the Priesthood, preaching the sermon. The candidate was presented by the Rev. C. H. Evans, who, with the Right Rev. Dr. Schereschewsky and the Rev. Dr. Davis, assisted in the laying-on of hands. This was the first time in seventeen years that Bishop Schereschewsky had worn his robes. Mr. Cutting will remain at Nara station for the present.

——The Rev. J. Lindsay Patton, after a full term of service in the field, sailed from Yokohama by the steamer "Empress of China" June 17th, reaching Vancouver on the 29th, and San Francisco on the 2d of July. After his visit to a sister residing at Los Angeles, he was expecting to leave for his home in Virginia on the 16th.

——The Rev. Sadjiro Sugiura, PH D., who has been pursuing courses of study in the Philadelphia Divinity-school and the University of Pennsylvania, by the aid of kind friends in this country, is now *en route* for his home *via* Europe. He sailed from Philadelphia by the steamer "Waesland" July 9th. Mr. Sugiura has been appointed by Bishop McKim to teach in St. Paul's College, Tokyo, and to preach on Sundays in Trinity Cathedral and at neighboring mission chapels.

98　1898 年 8 月号　海外ミッション。告知。日本。395 頁。
訳出　395 頁右下から 12 行目～右最後の行まで。

この国の思いやりに満ちた友人たちの助けにより、フィラデルフィア神学校とペンシルヴェニア大学で勉学に励んでいる哲学博士杉浦貞二郎師は、現在、欧州「経由」で帰国の「途中」にある。彼は、〔1898 年〕7 月 9 日に蒸気船“ウェースランド”でフィラデルフィアを出航した。杉浦氏は東京の立教学校で教鞭をとり、そして日曜日には三一大聖堂や近隣のいくつかのミッション・チャペルで説教をするよう、マキム主教（注 1）に任命されている。

（注 1）SM 誌 1898 年 10 月号によると、マキムは 1898（明治 31）年 8 月 6 日に蒸気船ベルジック号（”Belgic”）で横浜を出港し、サンフランシスコに同月 22 日に到着した。ニューヨークには 9 月 19 日に着き、翌日の理事会会議に出席した。マキムは米国聖公会総会後すぐに任地に戻る予定にしており（486 頁）、11 月 10 日にニューヨークを発ち、サンフランシスコ発横浜行きの蒸気船コプティック号（”Coptic”）に 11 月 29 日に乗船予定にしている（SM 誌 1898 年 12 月号、604 頁）。予定の期日どおりに乗船したマキムは横浜に 12 月 18 日に到着した（SM 誌 1899 年 2 月号、68 頁）。
また、同誌によれば、何ヵ月か前の理事会は、マキムの要請により、長年勤労しているエンマ・フルベッキに夏休暇を認めている。彼女は 1898 年 5 月 21 日に蒸気船ベルジック号で横浜を発ち、サンフランシスコに 6 月 7 日に到着。カリフォルニアで親戚や友人を訪ね、サンフランシスコや他の場所で伝道講演を行った。日本に向けて 10 月 11 日に出航する予定にしており（486 頁）、サンフランシスコを予定どおり 10 月 11 日に出港した（SM 誌 1898 年 11 月号、550 頁）。SM 誌 1899 年 6 月号によると、15 年間日本ミッションで勤務したミス・フルベッキは、1899（明治 32）年 7 月に東京帝国大学法学教授の H・G・テリー（H.G.Terry）と結婚する予定であると報じられている（SM 誌 1899 年 6 月号、279 頁）。

ations in dispensary, 145; patients admitted to hospital, 50; visits made to patients' homes, 255; minor operations at patients' homes, 13; major operations at patients' homes, 8; total number patients treated, 6,748; total number operations, 166; deaths none, as against three last year.

That number of patients does not seem many—not twenty a day, all the year round. Still it keeps me fairly busy, since I must be chemist and pharmacist, and, I might almost say, "bottle-washer," too. Then again I sometimes go long distances, and that takes time, for chair travelling is slow at best.

F. MacRae.

Wuchang, July, 1898.

JAPAN.

REPORT ON ST. PAUL'S COLLEGE, TOKYO, JAPAN.

St. Paul's College comprises three distinct schools:

I. The *Senshūka*, or advanced course. In this there have been four students during the course of the term; but only two have been with us for the whole time. In one or two of the lectures, however, *e.g.*, my lectures on "Paradise Regained," some students from the Divinity-school have come in as volunteers, so that the class-rooms have not looked quite deserted.

The question of abandoning this venture has been much before us lately. Our Japanese colleagues, to a man, all wish to have it continued, and so do several of our foreign clergy. I have hitherto been opposed to its continuance on the grounds of expense and of the severe strain which is already put upon our diminished force of workers. I have, however, come to acquiesce in the idea of continuing the *Senshūka* for the present at least, and hope to be able to report more favorably next quarter.

II. The *Chūgakkō*, or St. Paul's proper. Since the receipt of the government license this division of the school has well-nigh doubled itself. We now number over 140 boys. Most of the new accessions are small boys in the lower grades of the school. These we may hope to be able to keep with us for some years to come. In connection with this department, we have had our daily services at the cathedral, with five weekly sermons: Two in the morning by Mr. Kobayashi, two by myself, and one on Friday evenings (this, like the Sunday services, is really a parochial, not a school service) by students in the Divinity-school.

Dr. Motōda, as chaplain, has held Bible-classes twice a week, and the boys connected with the Senshūka have also done a good deal of private evangelization. We have also had several lectures; among others, one from Bishop Awdry on "English School Life." As a result of this work, we have had both catechumens and baptisms.

I may mention that it has been resolved to increase the school fees from 1.20 yen to 1.50 yen per month.

III. Kanda. Here we have over 120 students on the books; but the attendance is not at all good. I do not think the fault lies altogether with the students. It is almost impossible for the teachers to be regular and punctual, with a distance of three miles between their class-rooms. I am glad to see that our Japanese workers are becoming alive to the fact that if this department is to be worked as it ought to be it must have a distinct management and staff of its own. We are now agitating the question of appointing a man to superintend this school. That, I think, will be a step in the right direction. I have had Bible-classes twice a week in this department. I gave the instruction in English, and had a very fair attendance. Dr. Motōda also has done good work personally among the students, one or two of whom have begun to attend his services at Banchō.

We have had several meetings of a committee appointed to draw up rules for the regulation of scholarship students and exhibitions; but our deliberations are not yet concluded, though a good deal has been done. To my mind, an almost more important point for consideration is, to devise means for a student to help himself by his own industry

while studying. The Methodists at Aozama have a printing press, and there are students in Tokyo who pull *jinrikisha* after school hours. We cannot begin too early in impressing on the students habits of pecuniary independence.

In conclusion, I wish to thank the Board for the liberal appropriation they have made to St. Paul's College for the coming fiscal year.

ARTHUR LLOYD,
President of St. Paul's College.

FROM OTHER REPORTS.

The Rev. Isaac Dooman thus writes concerning his new work in Kanazawa, and also that at Fukui and Tsuruga: "In the province of Kaya—capital Kanazawa—the new work was begun in December. At first we rented a small house, and began morning and evening services on Sunday. The evening congregations have averaged about twenty, and have been quite regular. The morning service is mainly for Christians and those interested in Christianity. The work being new, we have advanced rather slowly and with caution, lest the opposition of the community should be kindled against our excessive zeal. After two months a Bible-class for men was opened on Wednesday afternoons. On Easter Day we opened our Sunday-school and about thirty-five children attended, and since have come very regularly. This Sunday-school is very encouraging to me, as it has caused the people in the neighborhood to look with more friendship upon us. Indeed, in a nation so jealous of foreign influence in any shape or form—religious or social—to send their children to us to be taught the despised religion is a great phenomenon to me, as I know something about the Japanese natal prejudices. On June 17th, a Bible-class for women was opened at Miss Suthon's house, and about ten were present. This short sketch completes our present organization at Kanazawa. Our plans for the future are quite extensive, and their realization depends completely upon the new building when it is finished. The Church has entered Kanazawa to stay. And I am glad to say that its benignant influence is being gradually felt; our meetings are well attended and we have a large number of inquirers.

"The work for women is under the efficient superintendence of Miss Suthon, and her very able Bible-woman, Mrs. Machikawa. Mr. Obashi, the catechist helping me, is the ideal man for this important place. I want to state here that this report is intended to speak for all of my co-laborers, upon whose advice, wisdom and hard labor I have to depend always. I want to bear witness also that there is perfect harmony of ideas and plans between us, a fact which will contribute not a little to the future success of the work in this large city.

"We have twelve Christians connected with our Kanazawa—St. John's—church. Ten of these have come from other parts of the country, two were baptized since the opening of the work, and four catechumens received. I cannot help praising God for His everlasting mercies showered so bountifully upon us. About twenty miles from Kanazawa is the prosperous town of Kamatsu, of 15,000 inhabitants. Here we have two families under Christian instruction. The catechist from Fukui visits them once a month.

"Since the first of April I have taken the charge of Fukui and Tsuruga. Fukui, which is a large town of 45,000 inhabitants, is, in my opinion, the hardest place in Japan for Christian work. Besides us the Methodists (Canada), Presbyterians, and Congregationalists have missions here. Our catechist tells us that he cannot do anything until a house is bought, because no landlord will allow any public Christian meetings to be held in his house. For this purpose the Bishop has asked for $600. I do hope the Board can grant it. All the other Christian bodies have been compelled to buy their places of worship. Fukui is a large and important town, and I am sure $600 will not be lost in such a place.

"At Tsuruga for the last two years the work has been retrograding—according to the catechist's statement—from several causes. Mr. Ota is a very able and thoroughly Christian young man. He has decided to leave for America to pursue his studies some time in September."

99　1898年10月号　海外ミッション。日本。立教学校、東京、日本の報告。〔立教学校総理アーサー・ロイド。〕490-491頁。
訳出　490頁左14行目～491頁左12行目〔全文〕。

立教学校は3つの特徴的な学校からなります。

I.「専修科」、または高等課程。これには学期間中、生徒4名がいます。しかし、私たちとずっと一緒にいるのは2名だけです。しかしながら、諸講義のうちの1つか2つで、「例えば」私の“復楽園”についての講義では、神学校から有志の生徒数名がやってくるので、諸教室は閑散とした様子にはみえません。

この冒険的事業の廃止をめぐる問題が、最近になって、私たちの前で多くなっています。私たちの日本人の同僚たちは皆、ある男性に対して、それを続けてくれるように望んでいます。そして外国人聖職者の多くもそうです。私はこれまで、経費と私たちの疲弊した勤務員集団にすでにのしかかっている重圧を理由に、その存続に反対してきました。しかしながら、私は少なくとも現在は、「専修科」を存続させるという考えを黙認するようになりました。そして次の四半期にはさらに良い報告ができればと思っています。

II.「中学校」、つまり立教本体。〔尋常中学校として〕政府認可を受けて以来、当校のこの部門は、それ自身ほぼ2倍になりました。私たちは現在140名を越える少年たちを数えています。新たな入学者のほとんどは低学年の児童です。私たちはこれから数年間、この少年たちを私たちと一緒に留めておくことができればよいと思っています。この部門と関連して、私たちは、毎週5回の説教とあわせて、大聖堂で日常礼拝を行っています。小林〔彦五郎〕氏によって朝に2度、私自身によって2度、そして神学生たちによって金曜日の晩に1度です（日曜礼拝のように、これは本当に教会の礼拝であって、学校礼拝ではありません）。

チャプレンとして元田〔作之進〕博士が週に2度バイブル・クラスを開講しました。そして専修科に関わる少年たちも、相当な量の個人的な伝道を行いました。私たちはまた、いくつかの講義を行いました。なかでも、“イギリスの学校生活”についてのオードリー主教（注1）のものがあります。この活動の結果として、私たちは洗礼志願者と受洗者両方を得ました。

1ヶ月の授業料を1円20銭から1円50銭に増額するとの決議がなされたことを申しておきます。

III. 神田〔東京英語専修学校〕。私たちは名簿に 120 名を超える生徒たちを抱えています。しかし、出席はまったく芳しくありません。私は、落ち度が完全に生徒たちにあるのだとは思いません。教室間 3 マイルの距離をもってして、教師たちが規則正しく、時間に正確であるのはほぼ不可能です。もしこの部門が本来のように機能すれば、それは優れた経営体制と職員を備えることになるに違いないという事実に、日本人スタッフたちが気づくようになっていることが分かり、私は嬉しく思っています。私たちは今、この学校を監督する人材 1 名を任命する問題について激論しています。私が思うに、それは正しい方向性への一歩となるでしょう。私はこの部門でバイブル・クラスを週に 2 度受け持ちました。私は英語で講義を行い、かなりの出席を得ました。元田博士もまた生徒たちに個人的にかなりの働きかけをしました。そのうちの 1、2 名は番町〔の神愛教会〕で彼の礼拝に出席し始めました。

私たちは、奨学生と奨学金の規制のための諸規則を策定するために任ぜられた委員会のいくつかの会議を開きました。相当に多くがなされていますが、私たちの討議はまだ結論を下されていません。私の考えでは、検討のためのさらに重要な点は、勉学のかたわらで生徒が勤労により自活する手段を工夫することです。青山のメソジストは印刷機をもっています。そして東京には放課後に「人力車」を引く生徒たちがいます。私たちは、金銭上の自立の習慣を生徒たちに痛感させる際に、あまりに早く始めることはできません。

締めくくりで私は、次年度にむけて彼らが立教学校に割り当てた寛大なる予算額に対して、〔米国聖公会内外伝道協会〕理事会に感謝したいと思います。

アーサー・ロイド、
立教学校総理。

（注 1）英国教会（日本聖公会南東京地方部）主教ウィリアム・オードリー（William Awdry）。

built quarters at every gate. The walls are enclosed by solid brick breastworks without and a similar hollow wall on the city side. I visited the city the afternoon I arrived about dusk in order not to attract attention; but the soldiers on the walls recognized me, despite my Chinese dress, and the following morning representatives from the several *yamens* called and suggested that I should not again enter the city. There had been a demonstration by the people against the officials, including castigation of the Bao Jah Chu, and an assault upon the governor's yamen. An imprudent intrusion of a foreign colporteur ten days before, who insisted on selling books there, was the cause of the demonstration. He was expelled, I believe, and as nothing is ever done to curb these demonstrations until they have grown to uncurbable proportions, it culminated in the attack mentioned, when two foreigners appeared on one of the little steamers from Hankow. The people would not allow them to land, and so terrorized the officials that they only *kow-tow-ed* to the mob and retired. So, naturally, though I was under Chinese escort as a friendly visitor, they feared another demonstration, which I do not think was likely. I received no indignity, curiosity even, being almost wanting.

The city of Shang Tan, sixty or eighty *li* further up, is a great mart of trade, and the centre of the overland and river connections with Canton. Two hundred *li* further is Hun Chow, from which coal, iron, lead and indeed almost everything seems to come. I did not go up there, but came down and turned off through one of the small rivers, which go anywhere you wish, southwest, through the rice-section on the south of the lake. This section is low and the flood at the time made it seem miserable; but, really as the Chinese see it, it is a fine, rich, productive country. I came out on the south side of the lake at Yuan Kiang Hsien and the red clay banks greeted me once more; but the water here was muddy, as it is in all this section, coming through the inlets from the Yangtze. The country on the west is the same rice-growing land which makes Hunan so well off compared to the rest of China.

I received no indignity anywhere except at the Tung Kuan pottery works, where only boys called me *Yang jên*. The steamers have civilized them.

We have done nothing to the chapel since the temporary roof was put on except the chancel stone-work. The school and guest-room are only an open yard. If I can sell the place we are using I shall continue. I wish it could have gone on and been finished by September. We have had several invitations to open work, and property has been put at our disposal or offered. We have no men even were it advisable. Great opportunities are before us. We need Chinese. I have one or two for emergencies.

ICHANG, August 23d, 1898.

JAPAN.

FROM LETTER OF MISS IRENE P. MANN, AOMORI.

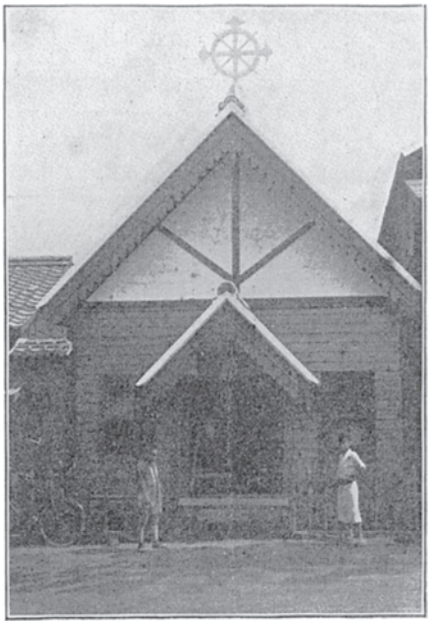
WE have been requested to publish the following extract from a recent letter from Miss Mann: "The illustrated papers sent us by the Church Periodical Club were received with grateful appreciation, and gave much pleasure. The Japanese fleet was stationed here for some weeks during the summer, and our reading-room was very popular with both officers and mess. The Japanese were deeply interested in the war, and rejoiced in our success. The fleet is here almost every summer and we try to do all we can to bring the men under good influences. Quite a number of them are Christians. They express themselves as much surprised at what they see while in the various ports of so-called Christian nations. They think that all the people in Western countries are Christians, and it is very difficult to reconcile much that they see and hear with the teachings of those who come to Japan to tell them of 'the Fatherhood of God and the brotherhood of man.'

"I regret to say that the immoral lives of many of our people in the treaty-ports of the Orient are the greatest stumbling blocks to the success of missionary work here. It is often difficult to know how

wisely to answer many of the questions asked us by the Japanese. What a different world this would be if only we could realize in what measure the duty of being our 'brother's keeper' rests upon each one of us! I know from experience that it is difficult for those at home to feel a deep, personal, working interest in Foreign missions.

"We have three Sunday-schools in Aomori, another in a neighboring village, and one in an out-station."

The Rev. Arthur Lloyd, President of St. Paul's College, Tokyo, says in a recent letter: "The term has begun very brightly. Our numbers both at the Kanda School and at St. Paul's proper are considerably in excess of last term, and there seems to be distinctly a 'lift' which I am glad to see. We have lost the services of Mr. Wood and Miss Williamson (the former having gone to Nara and the latter being on vacation in the United States), and for a time had considerable difficulty about filling their hours as well as the additional hours which our increasing numbers had necessitated; but I am thankful to say that with the help of the Rev. Mr. Woodman and Mr. Gardiner, and by pressing my two oldest daughters into the service, we have been able to meet all that was put upon us."



ALL SAINTS' CHURCH, KUDAN, TOKYO, JAPAN.

Further on, and in another letter, he informs us that the picture on this page represents his little new Church of All Saints at Kudan, Tokyo, which was consecrated on July 8th last by Bishop McKim. With the exception of donations from two ladies connected with the mission, who wish to be anonymous, and the offerings at the consecration service it was entirely paid for by one individual in the field. It was a great joy to Mr. Lloyd to be able to raise the money so quickly. They are already feeling the benefit of better accommodations for the mission.

ANNOUNCEMENTS.

Africa.—Word has just come from the Bishop of Cape Palmas that on September 18th at St. Mark's Church he had the joy of admitting to the Diaconate his own son, Samuel David Ferguson, Jr., together with Messrs. Samuel Jnason Taylor, B.A., and Joseph Fulton Dunbar; Mr. Taylor being the principal of and the other two men students in the Hoffman Institute. Mr. Taylor will continue in his position. The Rev. Mr. Dunbar becomes first assistant teacher in the schools in Epiphany Hall, and Mr. Ferguson will have charge of the technical work of the institution, rendering assistance meanwhile in parochial work.

China.—The Rev. Gouverneur Frank Mosher and Miss Fanny Southard Stew-

100　1898 年 12 月号　海外ミッション。日本。602-603 頁。
　　訳出　603 頁左 17 行目～右 9 行目。

東京の立教学校総理アーサー・ロイド師は最近の書簡で述べている。“学期は相当に明るい兆しをもって始まりました。神田〔の東京英語専修〕学校と立教〔中学校〕本体両校の生徒数は、前学期を相当にうわまわっており、私がみて喜ばしいと感じる‘上昇’が明確にあるように思います。私たちは、ウッド氏とミス・ウィリアムソン（前者は奈良に行ってしまい、後者は米国で休暇中）の勤務員を失いました。そしてしばらくは、生徒数の増加によって必要となった追加の時間だけでなく、彼らの抜けた時間を埋めるのにもかなりの困難がともないました。しかし、私は、ウッドマン師とガーディナー氏の助力をもって、そして私の最年長の娘 2 人を臨時に使うことによって、課されたものすべてに対応できていると伝えられることに、感謝しています。”

SUMMARY.

For Missions to White People, as by foregoing table		$148,331 65
For Missions to Indians, as by foregoing table		55,807 98
For Missions to Colored People:		
Appropriated to Dioceses, etc	$52,670 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
For Agency service, Travelling Expenses, etc	3,100 00	
Unassigned	450 00	
Appropriated by the Commission on Work among Colored People		57,920 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest)		500 00
For Missionary to Japanese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,864 37
Reserved for Central Expenses and for the cost of making the work known to the Church, say		21,000 00
		$288,924 00

APPROPRIATIONS FOR FOREIGN MISSIONS

[as they stood January 1st, 1899]

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1898, to September 1st, 1899:

For the Mission School in Greece, to be used, as far as necessary, in closing up the affairs of the Mission	$2,300 00
For the Mission in Africa	52,400 50
For the Mission in China	71,884 50
For the Mission in Japan	101,034 00
For Missions in the Haitien Church	6,960 00
For the support of the Rev. Mr. Forrester in Mexico	2,750 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	4,412 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	21,000 00
	$262,741 00

Total amount required between Sept. 1st, 1897, and Sept. 1st, 1898....$551,665 00

101　1899 年 2 月号　海外ミッションの予算額。88 頁。
訳出　88 頁下から 17 行目〜下から 4 行目。

海外ミッション予算額
［1899 年 1 月 1 日時点］
1898 年 9 月 1 日から 1899 年 9 月 1 日の今事業年度の内外伝道協会理事会

ギリシアのミッション・スクール、ミッションの業務を打ち切る際に、必要な限り、用いられる。	2,300 ドル 00 セント
アフリカ・ミッション	52,400 ドル 50 セント
中国ミッション	71,884 ドル 50 セント
日本ミッション	101,034 ドル 00 セント
ハイチの教会の諸ミッション	6,960 ドル 00 セント
メキシコのフォレスター師の支援	2,750 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	4,412 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	21,000 ドル 00 セント
	262,741 ドル 00 セント

the work at Hsinti is very good. The church has been slightly enlarged, the school-room repaired, and the property improved in other ways since I was there in the spring. About fifteen, some of whom had been baptized, have left us for the Romanists, either because of their persecution or because they wanted help in their lawsuits. In spite of this falling off there has been a slight increase in the congregation, and I think an improvement in the character of the converts. . . .

"I arrived at Shasi on Saturday, and Sunday at morning service the chapel was crowded. The large number of women was especially noticeable. There were, perhaps, eighty men and sixty women. Eight catechumens were admitted. I may have mentioned before that Mr. Kwei insists that those who are to be baptized must bring their whole families. This is one great reason for the large attendance of women. In most respects the church in Shasi is in good condition. The contributions, however, are not nearly what they should be. At Evening Prayer there was a congregation of over a hundred, composed entirely of men."

The new church at I-chang, China, has been built, and the first service was held there on last Christmas Day. The Rev. Dr. Collins, writing in *The Church in China* concerning it, says: "It was a beautiful day, not one cloud in the sky. In the morning we went into the city to church. At eleven o'clock the bell was rung and the choir-boys went into the vestry-room. Mr. Yang started playing the organ, and the boys marched into the chapel singing 'Onward, Christian Soldiers.' During service we had a baptism: twenty-one persons were baptized. Mr. Tseng preached the sermon from Heb. i., 12: 'But Thou art the same, and Thy years shall not fail.'

"We had the Lord's Supper, and the choir-boys marched out again, singing. It was the first service in our new chapel. The church was all dressed in evergreens and a large congregation was present."

JAPAN.

ST. PAUL'S COLLEGE.

In a somewhat recent letter the Rev. Arthur Lloyd, the president of St. Paul's College, Tokyo, who has had large experience as a teacher, sends us some proposed rules and regulations, three features of which he believes to be worth noting:

"1. That the 'exhibitions,' which are practically additional scholarships, will come out of the fees and not out of the appropriation. 2. That the 'sizarships' (as I have called them for want of a better name) will be annual appointments, though capable of renewal. This will be made to depend on the industry and conduct of the beneficiary, and the teaching staff will have a voice as to the renewal. We have had one or two cases lately which make me feel that it is important for me to have some rule of this kind. 3. Perhaps the most important feature, the 'leaving' scholarship, tenable at other schools in this country. One of our greatest difficulties is to secure Christian teachers, with the requisite qualifications insisted on by the government. If we can have such scholarships established, we hope to be able to train our own teachers; and a staff largely composed of our 'old boys' is likely to have more *esprit de corps* than one composed of men drawn from all sorts of sources—many of them not being even nominal believers in Christianity."

He continues: "I am glad to be able to chronicle quiet progress both at St. Paul's College and at the Kanda School. The Rev. Yoshimichi Sugiura, PH.D., has joined our staff and is shaping well. . . . This year Mrs. Smith and Miss Kimball [both employed in the field] receive the whole of their salaries out of the appropriation—in fact, all our English teaching staff is provided for out of the appropriation except Prof. Gardiner and myself.

"During the Christmas vacation the kindness of the Bishop enabled me to take a trip over to Shanghai, which I needed. I certainly have brought back with me most pleasant reminiscences of the workers at St. John's College, where I was the guest of Mr. Smalley. I was delighted with the quiet, peaceful work which I saw going on there. It was a great encouragement."

102　1899 年 5 月号　海外ミッション。日本。立教学校。234 頁。
訳出　234 頁左下から 27 行目～右最後の行まで〔全文〕。

教師として豊富な経験をもつ、東京の立教学校総理アーサー・ロイド師が、つい最近の書簡で、いくつかの規則と規定の提案を私たちに送付している。そのうちの 3 つの特徴について、彼は注目すべき価値があると信じている。

“1. 実質的には追加奨学金である‘エキシビジョンズ〔奨学金〕’は、予算額からではなくて、授業料から拠出されることになるということ。2.‘特待給費生’（より相応しい呼び名がないので私がそれらを名づけました）は、更新可能にせよ、年次選定になるということ。これは受給者の勤労や日頃の行いに応じてなされます。そして教師陣が更新についての権限を持つことになります。私たちは最近になって、この種のなんらかの規則が重要であると私に感じさせるような事態に 1、2 度遭遇しました。3. おそらく何よりも重要な特徴である‘預託している’奨学金は、この国の他の学校で継続できます。私たちが最も苦労することのひとつは、政府の要求する条件を満たす、キリスト教徒の教師たちを確保することです。もし私たちがこうした奨学金を設けられれば、私たちは自前の教師を養成できると思います。そうすると、大半が‘卒業生’からなるスタッフは、あらゆるところから集められた者たち―その多くは名ばかりのキリスト教信者でさえないのですが―からなるスタッフよりも、さらなる「団結心」を抱くようになります。”

彼は続けている。“立教学校〔立教中学校〕と神田学校〔東京英語専修学校〕両方の静かなる進歩を記録できることを、私は嬉しく思っています。哲学博士杉浦義道師（注 1）がスタッフとして加わって、よく働いています。... 今年、スミス夫人とミス・キンボール［両名とも任地雇用］は、予算額から給与のすべてを受け取ります。実際のところ、私たちの英語の教師陣は皆、ガーディナー教授と私自身を除いて、予算額から支払われています。

“クリスマス休暇中に、〔マキム〕主教のとりはからいにより、私は用事があった上海へ旅行に行くことができました。私は聖約翰学院（注 2）の勤務員たちの何よりも心地よい記憶を、しっかりと持ち帰りました。私はスモーレー氏のゲストでしたが、そこで実施されていた、静かで平穏な仕事ぶりを目にして感心しました。それは大変な励みでした。”

（注 1）杉浦貞二郎の誤記。
（注 2）米国聖公会中国ミッション（上海ステーション）経営の上海聖ヨハネ学院（St. John's College, Shanghai）。

BOONE SCHOOL, WUCHANG, CHINA.—Continued.

Name of Scholarship.	Supported by
Bishop Patteson	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Matthew Harrison	St. James' Sunday-school, Leesburg, Va.
Lavinia Clarkson	Trinity Church, "A Member," Potsdam, N. Y.
Joseph Richey Memorial	Estate of Miss Amelia R. Norris, Mount Calvary Church, Baltimore, Md. (Endowed.)
St. Mary's	St. Mary's Sunday-school (West) Philadelphia, Pa.
Rev. R. Francis Colton	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Arthur Lothrop Eddy	Christ Church, Mrs. U. Eddy, Rye, N. Y.
Julia Newbold Vibbert	St. James's, Chicago, Ill., through Woman's Auxiliary.
Paul Beck	St. Paul's, "A Member," Albany, N. Y.
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Christ Church, Ministering Children's League, Burlington, Ia., through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
George Lycett	Chapel of the Good Shepherd Sunday-school, Baltimore, Md.
Z. B. Coffin	St. Paul's Sunday-school, Newport, Ky.
Good Shepherd	Good Shepherd Sunday-school, Hartford, Conn.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

[Temporarily closed.]

Appropriation for 1898-99, $600. Scholarships, each, $50 per annum.

[Three more Scholarships needed.]

Name of Scholarship.	Supported by
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
John G. Webster	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Harriet Ives	Miss Gammell, Providence, R. I., through Woman's Auxiliary.
Bishop Whipple Bishop Gilbert	Minnesota Branch Woman's Auxiliary.
Joseph W. Bancroft	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Sybil Carter	Western New York, Junior Auxiliary.
Marie Antoinette Whitlock	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
Heavenly Rest	Heavenly Rest, Daughters of the King, New York.
All Saints'	Trinity Church, Woman's Auxiliary, Asheville, N. C.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1898-99 (including support of Student Catechists), $2,000. Scholarships, $70 per annum.

[Seventeen more Scholarships needed.]

Name of Scholarship.	Supported by
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Warren	St. James's, "Members," New York, through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary, Dioceses of Newark and New Jersey.
Van Schaack Memorial	Grace, Chicago, Ill., through Woman's Auxiliary.
Robert	"L.," Chicago, Ill.
Hibbard	Grace, Chicago, Ill., through Woman's Auxiliary.
T. K. Conrad Memorial	St. Mary's Sunday-school, Wayne, Pa.

ST. PAUL'S COLLEGE, TOKYO, JAPAN.

Appropriation for 1898-99, $5,900. Scholarships, each, $50 per annum.

Name of Scholarship.	Supported by
Holmes	St. Luke's, Mr. Daniel Holmes, Brockport, N. Y.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
Sarah Lindley Fox	Church of Our Father and Sunday-school, Foxburgh, Pa.
Isaac Starr the Third	Mrs. M. L. Starr, Philadelphia, Pa. (Half scholarship.)
St. Paul's	St. Paul's Sunday-school, Holyoke, Mass.
Brunot No. 1 Brunot No. 2	St. Thomas's, Mrs. F. R. Brunot, Oakmont, Pa.
	*St. Timothy's Scholarships.
	[No new Scholarships taken.]
Howard Duane Memorial	Mrs. R. B. Duane, New York.
Bishop B. H. Paddock	Ladies of St. Paul's, Boston, Mass., through Woman's Auxiliary.
Holmes	St. Luke's, Mrs. Mary J. Holmes, Brockport, N. Y.
Mary Tyng	St. James's, "A Member," North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's College, Tokyo.

103　1899 年 5 月号　海外任地の奨学金。日本、東京の立教学校。12 頁。
訳出　12 頁下から 19 行目～最後の行まで〔原注〕。

立教学校、東京、日本
1898-1899 年の予算額 5,900 ドル、奨学金 1 人 1 年 50 ドル

奨学金名	支援者
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。
アンナ・J・ラムニイ	海外宣教師事業の女性委員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）（一部寄付）。
セイラ・リンドレイ・フォックス	ペンシルヴェニア州フォックスバーグ、教父教会と日曜学校。
アイザック・スター3 世	ペンシルヴェニア州フィラデルフィア、M・L・スター夫人（奨学金半額）。
聖パウロ教会	マサチューセッツ州ホリヨーク、聖パウロ教会日曜学校。
ブラノット No. 1	ペンシルヴェニア州オークモント、聖トマス教会、F・R・ブラノット夫人。
ブラノット No. 2	
英和学舎奨学金（原注） ［新規奨学金は採択されていない］	
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。
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州ボストン、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”。

（原注）1887 年に、英和学舎は東京の立教大学校に合併された。

of any kind; they had no houses, no farms, or other civilized modes of living. Now they all have allotments of land, and are making beginnings in farm life, though progress with many of them is very slow; for Indians generally cling most tenaciously to their former customs and habits, and are slow to adopt the white man's ways. Our Indian Deacon, the Rev. David P. Oakerhater, lives twenty miles distant, at the Whirlwind station.

"The Arapahoes, as a race, are very much diseased; in fact, large numbers of both tribes have many chronic complaints. Sore eyes, scrofula and consumption are common. On account of this, there being so much need of ministrations to the sick, Bishop Brooke has selected the name of St. Luke the Beloved Physician as appropriate for this mission station. Among Indians in their wild state the medicine men exercise great power and influence. To overcome the influences of their former heathenism, it is important to demonstrate practically the superiority of the white man's medicine in the care of the sick and suffering. For this reason, the care of the sick forms a large share of the work carried on at this mission. As with other races, ministration to the body in sickness and distress may be one means of reaching the soul and winning it to Christ."

Bishop Brooke adds to this letter from Mr. Sanford:

"This is our only Indian mission in which ordained missionaries are at work. Miss Roff is doing good work among her Kiowa women at Anadarko, teaching them lace-making, by which they may do much to earn their living and not be 'sturdy beggars.' But Mr. and Mrs. Sanford, with Mr. Oakerhater, carry on the only work we have among the Cheyennes and Arapahoes, or any other of the half-civilized Indians. Gradually but slowly our hard-working missionaries are getting nearer to them, winning their hearts as they help and heal their bodies."

JAPAN.

THE WOMAN'S AUXILIARY, JUNIORS AND BABIES, IN OSAKA.

From Miss Bull to a Rhode Island friend, March 19th, 1899:

IT is a great inspiration to me to read, not only in your letter, but in THE SPIRIT OF MISSIONS and elsewhere, of the increased interest in the mission work. The accounts of the progress of the Woman's Auxiliary, the Juniors and Sunday-schools and the darling Babies' Branch are a comfort to me. We have, as perhaps you know, a missionary society of the Japanese Church, and the American branch of the work has a Woman's Auxiliary. We are to have the annual meeting of the Kyoto branch here next week, and I am invited by Mrs. McKim to attend a general meeting —the first ever held—in connection with the Triennial Convention, at Tokyo, next month. I have not visited Tokyo since I came out, and I am looking forward with pleasure to the meeting. Our women gather their mites for two objects outside of their own parish work, *i. e.*, the work of the Japanese Mission Board in Formosa, and the United Offering of our Woman's Auxiliary in the United States.

THE JUNIORS.

In two of the three American churches in Osaka we have succeeded in forming branches of Juniors. They are identical with the Sunday-schools, and have their monthly meeting, instead of a session, on the first Sunday in each month, at St. John's. We sing mission hymns, have mission prayers, and an appropriate lesson is read from the Bible by the youthful secretary, who afterward reads the minutes of the last meeting, and is followed by the treasurer with his report. Then the collection is gathered and placed on the altar. All the children have little paper bags for their systematic offering, on which is printed the name of the society, with a space for each month in the year, in which the treasurer prints his stamp as a receipt. The child's name and the amount pledged are written in the proper place. Nearly half the children are our own orphans, but all

give, and with such delighted faces! I wish you could see them. The orphans make their money by making envelopes and picking lint. The offerings are all for the Formosan work, and their Lenten Offering last year was for that, too. The little secretary is in regular correspondence with the Rev. Mr. Terada, our missionary there, and the society sent him five *yen* lately, when his little boy was ill in the hospital, with typhoid fever. I feel very glad to have them start out in work so gladly. But I want them to feel that the "field is the world," and have commenced some lessons to that effect. Last meeting I took a big globe, and twisted up a tiny paper doll, and proceeded to teach the "tots" what the world is, and what a comparatively small part of the world Japan is. It sounded like a geography lesson at first, but I knew by experience that before I could make them understand anything about the work in any other lands, I must lay this foundation. They will not be able to do very much, financially, for anything else, but they should learn to pray for it. The Alaska (Anvik) Juniors have sent our orphanage two contributions, and I wish to arouse our Juniors to acknowledge it in some way.

THE WOMEN'S SOCIETIES AND MEETINGS.

Miss Hart sent me a model Babies' Branch box. I have had 100 made, and am now urging the Christians to enter their babies. I expect to speak to the women at the convention about the two branches of the children's work, and urge its claims upon them. Within the last year, other women's societies besides that of St. John's have invited me to attend their meetings and address them, and that has given me an opportunity to teach them something about our ways of working at home. In all, I attend about six meetings a month, and they are not held for a paltry hour or two—they generally take about all the afternoon until dark! They are held very often at my house, as they say that the attendance is better there. At the request of the St. John's ladies, I am giving them some instruction on the Prayer Book at their monthly meetings. We have our translation of the Auxiliary prayers and other Collects, besides extempore prayers, and short addresses by the Bible-women or pastor's wife, and hymns. Our collection is divided between Formosa Missions and the United Offering, and we have some mite boxes besides, in which we are gathering money to help build a church. We have about fifty dollars in the bank as a result of the nearly two years' trial of this plan. Our women handle very little money, and their contributions are necessarily very small. I am surprised that we have gathered so much. The ladies of St. Paul's Church, Osaka, by their mites, succeeded in paying off the debt on their church building, and now the gentlemen of that congregation have taken hold in earnest, and have made St. Paul's a self-supporting church—the first one, I think, in our mission.

TEACHING THE TEACHERS.

I have frequent cause for gratitude to the generous givers at Central Falls. Their Auxiliary gift has helped to build the home for the Widely Loving Society of Orphans; the Juniors are supporting our most promising girl in the orphanage, a sweet, earnest little working Christian, and a very bright pupil at the institute; and now the King's Daughters are sending me the *Kindergarten Review* for a year; for I have been made an honorary member of the Kindergarten Teachers' Association here, and I wish to help out their effort to publish a magazine, by getting in some Christian matter if I can. They ask me to speak to them sometimes at the smaller meetings, and I tell them of the Great Teacher, and urge them to study His methods in the Bible. I am very anxious to influence the teachers and thankful for any opportunity to do so.

SCHOOL-BOYS AND BUSINESS MEN.

My landlord in the mountains where I spend the summer lately asked me to teach the English Bible to a relative who is a pupil in the Osaka Normal School, and I am gladly giving an hour or two Sunday afternoons to him and his friends. He keeps bringing new ones. They are all from the surrounding provinces, nice, bright country boys, but, for want of opportunity in the country schools, I sup-

pose, behind their classes in English at the Normal School. On Sunday evening I have a class for gentlemen of a different walk in life. They are all either merchants or students in the Commercial School, and the acquisition of English is very important for them. So they attend the English Bible-classes of many different missionaries, become very clever in English, and very much mixed up as to which is the right Church. Last Sunday evening they asked me why there were so many sects, and, of course, I explained by relating in a few words the story of the Reformation in England. "Our unhappy divisions" are most unhappy for the Japanese searchers after truth.

ST. JOHN'S ORPHANAGE.

Last year, for some reason, the gifts received for the orphanage were much less than the necessary expenditures. We fortunately had a surplus from the year before, large enough to make up deficiencies; but it was alarming to me to see it growing less and less from month to month, and to realize that the children must be fed and clothed, and the taxes, insurance, etc., paid. I told the Bishop about it in my report, and he kindly spoke for us, I think, for a few new scholarships have been taken. Even the largest children seem small to send out to work, but we felt that we must lessen expenses all we could, and have apprenticed two boys and one girl (the girl is a Christian hair-dresser); and two of the ladies of St. John's Woman's Society have taken a girl each to train as a servant. Our little earthquake boy has gone to a non-Christian family, but he is allowed to attend Sunday-school, and I trust that his faith may not fail. From a worldly point of view his place is excellent. With two exceptions, the rest of the children are still very young, and I am responsible for sixteen of them, besides the taxes on the house, which are very high just now, because Osaka is making very extensive public improvements; harbor, water drains, etc. I shall need at least $300 during the year. Three of the sixteen children are orphans of an American teacher who married a Japanese wife, and had seven children. She died, leaving the children with nothing, the eldest only twenty. Missionaries interested themselves to provide for them, and, as the three youngest are too little to earn anything yet, they are in our orphanage. Thirteen children are on the American scholarships. I do not care about having a large surplus as before; my desire is to have each scholar provided for, and enough besides for the taxes. The Japanese are doing all they can to provide for the rest of the children.

ANNUAL MEETING OF THE KYOTO BRANCH.

March 22d, 1899. We had such an encouraging annual meeting of the Woman's Auxiliary of the Kyoto Diocese yesterday. Last year we had only four or five delegates from the out-stations, but this year twenty-six, and they were all so happy. I told them about the Babies' Branch, and forty-five boxes were taken. Bishop McKim talked about the Triennial Meeting at Washington, Miss Tsuda's and Madame Watanabe's speeches.

To a Long Island Friend, March 29th.

I hope you will not think I did not appreciate the beautiful booklet and ribbon bookmarks which came to me with your card enclosed, just before Christmas. I did not suppose it would be so long before I should find time to write a letter, or I would have sent a note to acknowledge and thank you at once. I wanted time to tell you how delighted our large girls of the Sunday-school at the Institute were with the bookmarks as Christmas prizes. They dearly love ribbons which are rare here, and a ribbon bookmark gives especial pleasure. They have had Hymnals, Prayer Books, and Bibles for prizes in former years, and now the beautiful bookmarks seem to make the sets complete. The Institute has vacation from December 22d or 23d to January 10th, but I have learned not to plan to leave time for any letter-writing or dressmaking then, the time is so full of visits and New Year meetings of societies.

A HOME FOR THE WIDELY LOVING SOCIETY.

This year a new call for time and energy came in a concert and stereopticon entertainment for the benefit of the Widely Loving Society, and the result is

that that orphanage is now provided with a home of its own and has moved in. The proceeds of the concert gave enough to furnish the house, which was a gift of Bishop Williams. It is such a comfort to have one long-felt and long-worked-for want at last supplied. Some of the money which bought their land for a farm and helped to move the house from Tokyo to Osaka and put it up again came from America. So, thanks to the help of our kind friends, both our orphanages here in Osaka have their own houses.

THE ORPHANS AT WORK.

The children on the farm work it and also make ropes. The little ones in our city orphanage pick lint, paste envelopes and in May expect to open a store in the front of the house to sell Bibles, Prayer Books, Hymnals and other Christian books and tracts. Some of the children are now old enough to help the matrons and our dear old sexton of St. John's Church, who lives at the orphanage, with such work. Perhaps we can have some stands at the evening fairs which are carried on about once a week in different places all over the city, and so spread the Gospel while making something also for the support of the children. Five of the larger ones have been put out to service or to learn a trade. The receipts from home fell off very largely last year, and we were obliged to turn some of the fledgelings out of the nest. The matron had been hoping when the girls were a little larger and more skillful in sewing, to make Japanese sewing an industry of the orphanage, and it was a disappointment to her to have them sent out as servants; but our Christian ladies have taken them temporarily until better chances offer. It is very hard to find places in really earnest Christian families, where all the family are Christians. But I hope the children's faith may not fail, and that those who have gone to non-Christian places and luke-warm apparently Christian families may, by God's guidance, become little missionaries to teach a better way. We are so often surprised to find those who were taught of Christ when they were young living purer lives than those around them, even when they have not yet become Christians; and, on the contrary, grieved and disappointed to find those who became Christians in middle life without even a true standard of what their lives should be, that it seems as if the most hopeful work we can do is to teach the children and train as many as possible in Christian ways from their early youth.

GENERAL MEETING OF THE AUXILIARY IN JAPAN.

Tokyo, April 14th, 1899.—I have come to the capital to attend a general meeting of the Woman's Auxiliary in connection with the Triennial Convention of the Japanese Church. I have not been here for eleven years, and since then the beautiful church, the cathedral, and the new St. Margaret's School, as well as Trinity Parish House, the new Divinity School and new St. Paul's College have all been built.

Bishop McKim writes from Tokyo, April 15th: "It seems as if our reinforcements do little more than fill vacancies. Women missionaries are just as much needed, in certain places more needed, than men. When I asked for ten women, some people at home thought it was an extravagant request; it was really a very modest estimate of our needs. If twenty were sent us, they could all be given work where they are needed."

In speaking of Mr. Osuga, now known as Mr. Ishii, the Bishop adds, "The debt on the orphanage is paid off, and a thanksgiving service, in recognition of God's goodness, is to be held next week in the chapel there."

104　1899 年 6 月号　米国聖公会女性伝道補助会。日本。米国聖公会女性伝道補助会、大阪、ジュニアーズ・アンド・ベイビーズ。303-306 頁。訳出　306 頁右 19 行目～29 行目。

1899 年 3 月 19 日ミス・ブール（注 1）からロードアイランドの友人へ

―略―

日本の女性伝道補助会総会

1899 年 4 月 14 日、東京。私は、日本の教会の 3 年に 1 度の会議〔日本聖公会総会〕にあわせて女性伝道補助会の総会に出席するために首都を訪れました。11 年のあいだ、私はここを訪れていませんでした。それ以来、三一会館、新しい神学校、立教学校だけでなく、美しい教会、大聖堂、新しい立教女学校がすべて建てられました。

（注 1）米国聖公会遣日女性教育宣教師リーラ・ブール（Leila Bull）。1888（明治 21）年 5 月 23 日来日。

as a school-room, and another as a guest-room, for the reception of Christians and enquirers. There is plenty of room left for the Deacon-in-charge, Mr. Whang, and his family. On this morning a new altar for the chapel was dedicated. I was obliged to say the service in English, but the Deacon read the Commandments, Collect, Epistle and Gospel, Comfortable Words and some other parts to the people in Chinese.

Mr. Whang invited us to breakfast, and we needed no urging, and showed our appreciation in a very marked way, after our long fast and long walk. After breakfast Mr. Whang accompanied us back to the mission, as he was to be the preacher at the eleven o'clock service. Some of his congregation also went. When we reached the compound we found a good many boys from the school and others upon the lawn, exchanging Easter greetings in true Chinese style. The later service was preceded by three baptisms. The music was a repetition of that at six o'clock service. . . . The day ended for us with Evening Prayer in English and a fine sermon from Mr. Ridgely.

This will give you a little glimpse of what kind of life is ours in China, and you can judge from it how happy we must be.

WUCHANG, April 23d.

JAPAN.

NEWS FROM TOKYO.

THE new term at St. Paul's has begun very prosperously. Our numbers now stand 210 at St. Paul's proper, and 215 at Kanda—a very great increase over last term. The new buildings also are rapidly approaching completion and promise to do much credit to Mr. Gardiner's skill as an architect.

With regard to Christian work—a great deal of the work in the dormitories is done by the senior students, and it is better so, for they are able to get far more closely into touch with the younger boys than any foreigner can. Last term I gave prizes for regular attendance at the Cathedral services; this term I am offering similar prizes for attendance and also for familiarity with the Church Catechism. The boys of St. Paul's, especially the two senior students—Inagaki and Wakatsuki—have been giving me a good deal of help at Kudan, by helping in the Sunday evening preachings under the direction of the catechists. I have an attendance at Kanda of fifty students at my weekly Bible-class, most of whom are very regular.

An old friend of mine has lent me a printing press, and Mr. Saotome and myself are just waiting for a leisure hour to get it into working order. I have been long hoping for some means to enable poorer students to earn something toward their education.

The increase of numbers in the school has made our playground accommodation somewhat small, and the windows of the neighboring houses suffer in proportion to the increasing interest in base-ball, played with more zeal than skill.

As regards the general outlook for mission schools, it must be regarded as menacing. The higher council of education has made up its mind pretty well against them; the present ministry will not accept the recommendations of the council; but, as things go in Japanese politics, the council will probably have a longer lease of life than the ministry. There does not, however, seem to be any necessity for taking action. Our wisdom apparently lies in pursuing the even tenor of our way, making as few changes as possible, and avoiding all risk of giving unnecessary offence by hasty or ill-considered steps. The storm will, I think, blow over. But under any circumstances the days when a foreigner can hope to control a Japanese school are numbered. Our Japanese brethren must more and more assume the burdens of school management. They have the lion's share of the work now.

But there is still enough for us to do, and, speaking from my own experience, both my wife and myself find it very hard to meet all the demands made on us. Thirty hours' instruction per week, preparation for lectures, and very seldom

less than three Japanese sermons, together with sundries in the way of interviews, etc., leave me very little time to get into mischief. If we have to stand by and see our schools go into the hands of our Japanese brethren, it will only be a sign that God has other work for us to do.

The Sunday before last I had the pleasure of baptizing eight persons at Omeya.

ARTHUR LLOYD.

TOKYO, May 1st.

MEXICO.

SALTILLO, MONTEREY, AND SAN LUIS POTOSÍ.

I HAD planned a visit to Tampico in connection with that to these places, but I failed to hear from there, and sickness in the Mrs. Hooker School and among the clergy prevented my going at the time first set, so I had to leave out Tampico and to make a shorter visit to the other places, as it was necessary for me to go and return between Sundays.

Leaving the city Sunday night, May 14th, I had an experience which may interest your readers as showing how proficient the Mexican thief is in his business. Not being able to procure a carriage to take me to the station—nearly a mile distant—I gave my valise to a *cargador* to carry. We walked together, and the valise was duly deposited with the porter of the Pullman. When I opened it, later, I found several things missing. Their absence was explained by a cut in the lining and a rip of the seam at the bottom. My *cargador* had evidently used his knife, and taken out the missing articles and had hidden them under his *sarape*, while walking with me to the station. Comment is unnecessary. I suppose I was fortunate that I did not lose more.

A run of nearly twenty-five hours brought me to Saltillo, where the Rev. Mr. Rose, of Monterey, met me. He had held a service here some time before, and knew our people. The next day we visited several families, and arranged for a service at 5:30 P.M. in the parlor of one of them. Arriving at the house, however, we were told that we could not have a service, as the permission of the owner of the house had not been secured, so we had to content ourselves with a social talk about our matters. Five families were represented, and I found we have ix in the place, besides several individuals, making a total of thirty-two persons, with eight or ten communicants among them. The meeting was quite satisfactory, and resulted in an arrangement for a visit from Mr. Rose at least once a month, on a week-day, and occasionally on a Sunday, provided I could secure the co-operation of the Monterey people. A room will be secured and fitted up for services, if possible, and in the meantime a private house, kindly offered, will be utilized. The people seemed to be in earnest, and disposed to do their part.

Wednesday morning we took train for Monterey, three hours and a quarter distant. The afternoon and evening and a good part of the next day were spent in visiting, and a service was held Thursday evening. The impression I received of the situation in Monterey was decidedly favorable. Mr. Rose is a man of sterling qualities, and his work is telling upon the people. He has been in Monterey about a year and a half, several months of which the yellow fever prevailed here, and he and the people seem to be on excellent terms. His salary is paid punctually, but it is not quite as large as it ought to be. It speaks well for the people, however, that they thus provide for themselves in spiritual matters. Services are held in a rented hall, which is also used by some benevolent societies. The Bishops of Missouri and Chicago have each a son in business here.

Monterey is the most American city in Mexico, and promises to grow in importance. The Guggenheim smelters, and other enterprises of character give stability to its business interests, and new enterprises about to be started will increase that stability. The Church has here an opportunity such as is rarely offered, and it is of the highest importance that it shall be utilized. Property should be se-

105　1899 年 7 月号　海外ミッション。日本。東京からの知らせ。
〔アーサー・ロイド。5 月 1 日、東京。〕357-358 頁。
訳出　357 頁左 21 行目～358 頁右 6 行目〔全文〕。

立教の新学期はとても順調に始まりました。私たちの生徒数は、立教本体〔築地〕だけで現時点で 210 名、そして神田〔東京英語専修学校〕で 215 名、―前学期よりもかなり大幅な増加です。新しい諸建築〔新校舎〕も急速に完成に近づいており、建築家としてのガーディナー氏の技術に対する評価を大いに高めることを約束しています。

キリスト教活動に関しては、諸寄宿舎でのかなり多くの活動が上級生たちによってなされています。そうすることはより好ましいことです。というのも、彼らは外国人よりも、若い少年たちとの親交をはるかに深めることができるからです。前学期に、私は〔築地の東京聖三一〕大聖堂礼拝での精勤賞を与えました。今学期、私は精勤と、教会カテキズムへの精通に対してもまた、類似の賞を与えています。立教の少年たち、とくに上級生 2 名の稲垣（注 1）と若月（注 2）は、伝道師たちの指導のもと、九段〔諸聖徒教会〕で日曜の夕方の説教を手助けすることで、私を大いに助けています。神田での私の毎週のバイブル・クラスには学生 50 名が出席しており、その大半はかなりきちんと出席しています。

私の旧友が私に印刷機を貸してくれました。左乙女〔豊秋〕氏と私は、それを正常に稼動させるようにするために、余暇の時間を今まさに待っているところです。貧しい生徒がいくらかでも学費を稼げるような、なんらかの手段を私はながらく待ち望んでいます。

当校の生徒数の増加により、運動施設が幾分か手狭になりました。そして近隣家屋の窓は、技術よりも熱狂に駆られて行われる野球への関心の高まりに比例して、被害を受けています。

ミッション・スクールの概況に関しては、それは脅威とみなされているにちがいありません。高等教育会議は、ミッション・スクールに決然と対抗する意を決しました。現在の省庁は、高等教育会議の決議を受け入れないでしょう。しかし日本の政治の現状では、高等教育会議は、おそらく〔関係〕省庁よりもさらに長く命脈を保つでしょう。しかしながら、行動を起こすいかなる必要性もないように思えるのです。私たちの見識は明らかに、できる限り変更を少なくしながら、そして、性急なあるいは無分別な諸方策によっ

て不要な怒りを買う危険を避けながら、私たちの〔これまでの〕穏やかな路線をたどることに置かれています。嵐は過ぎ去るだろうと私は思います。しかし、いかなる状況においても、外国人が日本の学校を管理することを望める日は、いくばくもありません。私たちの日本人の同胞たちは、ますます学校運営に対する負担を負わなければなりません。彼らはいまやその活動の大半を担っています。

しかし、私たちにはやることがまだ十分にあります。そして私自身の経験から言えば、妻も私も、私たちに課せられた諸要求すべてに応じるのはかなり難しいと理解しています。面談などの類の雑務とあわせて毎週30時間の授業、諸講義の準備、そして3回未満になることはめったにない日本語の説教により、私がわんぱくをする時間などほとんど残されていません。もし私たちが傍観しなければならず、そして私たちの学校が日本人の同胞たちの手に渡るのを目にしなければならないのであれば、それはただ神が、私たちが手がける他の事業をもっているという、ひとつのしるしにすぎないでしょう。

私は先々週の日曜日に、大宮で8名に洗礼を授けるという光栄に浴しました。

アーサー・ロイド。

5月1日、東京。

（注1）稲垣陽一郎。
（注2）若月麻須美。

no one else connected with the Board would be more keenly felt or more sincerely regretted.

Resolved: That the foregoing minute be, and hereby is, adopted, as an expression of the appreciation of the Board of the many and valuable services which he rendered to it; that it be spread upon the records of this day's proceedings; that it be published in THE SPIRIT OF MISSIONS and in the weekly Church papers, and that an engrossed copy of the same be forwarded to Mr. Vanderbilt's family.

HENRY C. POTTER,
DAVID H. GREER,
J. PIERPONT MORGAN. } *Special Committee.*

THE NEW REGIME IN JAPAN.

SINCE our last issue, as we believe, Japan has taken a step forward among the nations of the world by abolishing all the consular courts of foreign nations and bringing the citizens of other countries residing in her territory under Japanese jurisprudence. The time fixed for this great change to take effect was July 17th of this year, but we are informed that, as one or more of the treaties with other nations did not go into effect so early, the change was deferred until August. Touching this change, Bishop McKim wrote:

The foreign community are looking forward in more or less apprehension to July 17th, when the revised treaties go into operation. Personally, I have no doubt at all that there is no reason to fear any injustice on the part of the Japanese Government. The Japanese people will do all in their power to make things easy and friendly.

A number of the learned men of the nation, men of influence and position, have taken the opportunity to agitate the subject not only of the absolute prohibition of the teaching of Christianity in any of the schools, but of the prohibition of foreign schools and teachers. This is fully discussed in the June number of *The Church in Japan*, but the article is too long to be quoted by us in the present pressure upon our pages.

The Rev. John Liggins, who, representing this Church, was the first missionary of modern times to undertake work in Japan it will be remembered, dwells upon this subject in his article beyond, "A Land of Surprises." Bishop McKim communicated with the Board upon this matter in the following terms:

These regulations if adopted will prevent all foreigners from establishing schools except for foreign children, forbid religious instruction in all schools, private as well as public, and prohibit the employment of foreigners except as teachers of foreign languages. These propositions are the most revolutionary in their character that have been thought of for more than twenty years. They have been adopted by the "Higher Council of Education," and need but the approval of the Cabinet to make them law. I have consulted Japanese members of the Diet, who give it as their opinion that the Cabinet will not approve of the resolutions of the educational council. The first secretary of the United States Legation says he has been notified by the foreign office that he may say officially that the Japanese Government will not approve of such radical suggestions.

The Rev. A. D. Gring, recently from Japan, expresses his personal

opinion upon the subject in a letter to the Church Missions House in the following terms :

There is not the least danger that private schools, especially Christian schools, will be closed. Think of it, the Japanese Government, just starting out upon a new epoch of enlightened development, when she will strain every nerve to commend herself to the civilized world, taking such a step in the outset as to close the many schools throughout Japan, which she has all along sanctioned! I believe the government of Japan to be wiser than that. I met a Japanese doctor of law returning from Germany, on board steamer, who told me such a thing would be opposed to the constitution. . . . There would be such a howl sent up from all sides as Japan would not care to hear. . . . That Japan would drop into such a fatal error from the outset of her independence is not conceivable.

Practically one very serious matter under the new regime comes out in an editorial published in *The Church in Japan* for July; the missionary will have to pay an income tax which will amount probably to three or four per cent. of his salary. The editor remarks :

Coming as it does as a sort of a climax to the upward movement of prices in Japan that has quite doubled the cost of living in six years, such a deduction from the missionary income will be a serious thing to many families. . . . While we can scarcely fail to recognize the justice of sharing the expenses of the nation under whose protection we rest, for those of us who, like the Americans, are unaccustomed to the income tax, such a payment will be a very serious thing.

The same number contains the imperial rescript on the new treaties, followed by the Cabinet notification and the general instruction of the Minister of State for Education to local governors.

A RED-LETTER DAY AT THE CHURCH MISSIONS HOUSE.

DURING the fiscal year just closed there were twenty-seven home appointments to the Foreign field. We say home appointments, because we take no account in this article of those who have gone into the work in the several missions abroad, which would include the men ordained during the year and the men and women appointed to lay-positions in Africa, China, Japan and Haiti, and this occurs at the exact close of the seventh decade of the Society's history. Strange to say, just thirty years ago, in 1859, there were twenty-three appointments. In no other year has the number been within one-third as many, and it is just possible that in the end the number of those sent abroad this year will not exceed the number in 1859, as two of the twenty-seven appointments mentioned have not yet become effective and two have resigned.

We may now say that the two most important farewell services for missionaries held under the auspices of the Society were that in St. George's Church, New York, on December 8th, 1845, just before the departure of the first Bishop Boone with his band of eight missionaries for China, and that held in the Church Missions House on Friday, September 1st, for those departing for China and Japan. Two of the number were not present, one because of the serious illness of his father and the other for another family reason. The names of the band of workers who were thus bidden Godspeed are the Rev. J. L. Patton and wife and Miss E. Williamson, returning after vacation, the Rev. J. C. Ambler and

106　1899 年 10 月号　論説。日本の新体制。496-497 頁。
　　訳出　496 頁 13 行目～497 頁 25 行目〔全文〕。

先号以来、私たちが信じているように、日本は外国領事裁判所すべてを廃止して、そして自国〔日本の〕領域で生活している他国の諸国民を日本の法制のもとにおくことで、世界の諸国家の仲間入りへむけて一歩前進した。この大きな変更が効力を生じる時期は、今年の 7 月 17 日であった。しかし、一つあるいは複数の他国との諸条約がそれほど早期には効力を生じなかったので、その変更は 8 月まで引き伸ばされると、私たちは通知されている（注 1）。この変更にふれて、マキム主教は書き記した。

外国人コミュニティーは、多かれ少なかれ不安を抱きながら、改正された諸条約が施行される 7 月 17 日を待ち望んでいます。個人的には、日本政府側の不正を懸念する理由はなんらないと、私は確信しています。日本人は、自らの力で、諸事を平易に、そして友好的にするためにあらゆることをするでしょう。

影響力と地位がある人物、当国の有識者の多くは、いかなる学校でもキリスト教信仰を教えることを全面的に禁止するだけでなく、外国の学校や教師たちを禁ずることについての議論を起こすための好機ととらえた。これは「チャーチ・イン・ジャパン」6 月号で十分に論じられているが、その記事は長すぎて、現在の私たちの紙面の都合上、引用することができない。

想起されるように、日本での活動に取り組んだ現代における最初の宣教師であったジョン・リギンズ師は、この教会を代表して、以降の記事“驚きの地”のなかで、この問題を詳論している（注 2）。マキム主教は、次のような言葉で、〔米国聖公会内外伝道協会〕理事会とこの問題について交信した。

これらの諸法令はもし採択されれば、あらゆる外国人に、外国人子女向けを除く学校の設立を妨げ、公立だけでなく私立の、あらゆる学校での宗教教育を禁じ、そして外国語の教師としての雇用を除く外国人たちの雇用を禁じるでしょう。これらの諸提案は、その特徴において最も革新的であり、20 年以上ものあいだ考えられているものです。それらは“高等教育会議”によって採択されており、それらを法律にするには内閣の承認だけを必要とします。私は日本の国会議員たちと相談しました。彼らは、内閣は教育会議の決議を承認しないだろうという意見です。米国公使館 1 等書記官が伝えるところでは、彼は、日本政府はこのような急進的な諸提案を承認しないだろう

と公式に伝えるようにと、外交機関から通知を受けているとのことです。

A・D・グリング師（注3）は、日本から最近になって、チャーチ・ミッションズ・ハウス宛のある書簡のなかで、次のような言葉でその問題についての個人的な見解を示している。

私立学校、特にキリスト教学校が閉鎖されるだろうという危険性は少しもありません。啓蒙を通じた発展という新時代を歩み始めたばかりの日本政府が、文明諸国に好印象を与えるのに全力を注ぐことになる時期に、最初からずっと認可を与えてきた日本全国の数多くの学校を閉校するこのような方策に着手するなどといったことを考えてみてください。私は、日本政府がそれよりも賢明であるものと信じています。私は蒸気船でドイツから帰国中の日本人法学博士に会いましたが、彼はこうしたことは違憲になるだろうと私に告げました。... 日本が聞く耳を持たなければ、各地からこうした反響の声があがるでしょう。... 自立当初から日本がこうした致命的な過ちを犯すとは考えられません。

現実に、新体制のもとでのある非常に深刻な事項が、7月の「チャーチ・イン・ジャパン」に掲載された論説のひとつに現れている。宣教師は、彼の給与のおそらく3、4パーセントにあたる所得税を支払わなければならなくなるだろう。編集者は述べている。

6年間で生活費をまさに2倍にした日本における物価上昇のある種の頂点に達しているなかで、伝道所得からのこうした控除は、数多くの家族にとって深刻な事態でしょう。... 私たちは保護を頼みとする国家の経費を共同負担することの正当性を理解できなくはないのですが、アメリカ国民のように、私たちのなかでも所得税に慣れ親しんでいない者にとっては、こうした支払いは非常に深刻なことでしょう。

同号は、内閣の通知と、地方自治体の知事に対する文部省の一般指導を伴う、新条約についての詔勅を掲載している。

（注1）記事№50注記参照。

（注2）記事№107参照。

（注3）米国聖公会遣日宣教師アンブロース・D・グリング（Ambrose D. Gring）。米国ドイツ改革派教会最初の遣日宣教師として1879（明治12）年6月来日。

known on our books as "The Anthon Trust," the *corpus* of that fund, with interest from January 1st, 1896. This fund, it will be remembered, was confided to our administration for the benefit of Griswold College. But that college, the beneficiary, having become *functus officio*, suit was brought in order to determine to what use the income of said fund in the future should be applied. And this decision was had. We have, therefore, in accordance with this decree, made payment of this fund in the amount of $11.708 33. So it will be seen that the Society has administered the trust without cost to either principal or income for thirty years, and returned to the donor a larger amount of money than was originally confided to its custody.

But it is gratifyingly worthy of note that at the very time of the required return of this fund we were in receipt of $10,000 from a generous supporter of our work and mission for the endowment of a salary of a general missionary in the Missionary District of Spokane, and so the amount of our general investments for missionary purposes suffered no diminution. Perhaps in this we may see the generous providence of God refusing to permit any loss of ability in His servant.

The receipts for Domestic Missions have fallen off, and so a deficit has been caused. But this, as before reported, was expected. And your attention to its probable cause has had notice in a previous report.

Our missionary roll in Brazil has been increased by the addition of names of the Rev. G. W. Ribble, Deacon, and Miss Maria R. Pitts, deaconess, who sailed on August 5th for that field.

In Cuba we have added to our corps the Rev. Manuel F. Moreno, who is at work in Bolondron, and Senor Arturo Escaroz, who is most successfully teaching a day-school, and, with several other teachers whom he persuaded to the work under the Rev. Mr. McGee, a remarkably successful Sunday-school, now numbering 113 scholars and thirteen teachers.

A building in Matanzas has been purchased for an orphanage, and, with necessary alterations, adapted to our purpose; its equipment is now *en route*, and the institution should, within a month, be in active operation.

The crying need in Cuba is a central plant of dignity and usefulness in Havana, but the large cost of such has thus far prevented. Could the money which is now being spent in an unnecessary *quasi* charity, and probably stimulating a people too much disposed in that direction anyhow, toward vagrancy, be thrown into such use as is here indicated, there would be little difficulty in carrying out what the Church is evidently called upon there to do. But these, often wild, as well as unwise schemes of inexperienced charitable persons, have alienated from us, perhaps, a large fund which might have been used for this purpose. Within a short time we hope to have a clerical representative in Santiago, and so begin a work in the southern portion of the island, which until this time we have not been able to touch.

This unusual increase of our list of stipendiaries and considerable extension of our work—during the last fiscal year, 1897–98, we had no Cuban work—will probably give the Society, with its present office force, a severe task during the ensuing year, but there is no reason to believe that we shall do less, and much hope that we shall be able to do even more.

A LAND OF SURPRISES.

JAPAN is a country of remarkable surprises. Its natural scenery is so beautiful and so varied, and its pomological and botanical products are so superior and so attractive, that it is rapidly becoming, as Switzerland has hitherto been, the pleasure-ground of the world. The number of American and European tourists is legion.

And yet, in this land of surpassing beauty and productiveness, the forces of nature are very erratic. Earthquakes, floods, tidal waves and typhoons are some of the disturbers of the peace of the residents and visitors. The first named are the most alarming. They come not with sound of wind or crash of hail, and anon they depart while you are still trembling with apprehension, unless, indeed, you and your neighbors are engulfed. Most of the shocks do comparatively little damage, but occasionally the destruction of life and property is very great. The Japanese love their beautiful country, and to stay in it are willing to encounter its dangers,

but visitors easily persuade themselves that other lands are more inviting, even if less picturesque. Non-missionary European and American residents gladly leave when they have made the money they are after, but the Christian propagandists continue unmoved in their work of holding forth the Word of Life, even such of them as have their spheres of labor close by the centre of the seismic disturbances. A few of the native Christian workers have been engulfed, but none of the Foreign missionaries, though some of the latter bear scars on head and body, and many have felt their houses suddenly lifted and as quickly dropped, while timbers creaked, walls cracked and floors sank.

In no country in the world are there so many living sufferers, adults and children, from the varied untoward forces of nature, and in no land has Christianity shown itself to be so unspeakably superior to the native cults in its loving care for the multitudes of disabled and impoverished adults and orphan children, caused by the earthquakes, floods, typhoons and tidal waves.

Prior to the advent of the missionaries, little or nothing was done by the Government or the people for the relief of such sufferers, but both have been shamed into doing something through what has been done by the Christian propagandists and their converts, aided by the followers of Christ in America and Europe.

As with the natural aspect of Japan, so with the people. There are many and great surprises. It is true that when one first arrives in the country, he is shocked with the more than semi-nudity of many of the common people, yet when he mingles with the middle and higher classes, he is astonished at the intelligence manifested in things pertaining to this life, and at their exceeding urbanity and their apparently sincere courtesy and extreme politeness, and this accounts for the fact that so many brief sojourners in the country write about them in laudatory terms.

A fuller acquaintance with them, however, produces a revulsion almost as great as the earthquake shocks do as regards the country. The polish is seen to be superficial and much of the courtesy insincere, and is simply the result of education in these lines continued for many generations. Tradesmen will cheat one with the greatest politeness with which he ever was defrauded, and the others will wonder at the victim's taking as sincere what was used simply as a matter of form.

There is not only great insincerity in their phraseology, but in their general character. Christian men and women who have lived longest amongst them, and are best qualified to speak on the subject, say that they are characterized by deceit and conceit; but, after all, these are marked traits of heathen people generally and are not peculiar to the Japanese.

These far Orientals are not only very insincere, but also given, in an unsurpassed degree, to the lusts of the flesh—polygamy, concubinage and legalized prostitution abounding; and this is doubtless the main reason for another of the great surprises in the country. The great majority of educated Japanese have given a cordial welcome to and have rapidly adopted our material civilization, including some of our legal proceedings and penal code, and our theoretic and applied science, but they will have nothing to do with our religion. They are willing to take some of the fruits, but not the root of our civilization.

With characteristic conceit they express to Christian scholars abroad their surprise that they should believe in the existence of God, and give signs of pity for them because of their ignorance. They concede that there may be a law or principle which may, in a way, be called the soul of the universe, but they deny all personality and all the attributes of a soul, and this principle is nothing more to them than the law of gravitation is to us.

"Man needs no God, and no religion," says the Marquis Ito, the most influential man in the country, as do also ex-President Kato, of the Imperial University;

Fukuzawa, the eminent journalist and voluminous author, and the higher educated men generally in Japan. The worst thing is that they are setting themselves energetically to have this pernicious doctrine inculcated not only in the imperial University and all Government colleges and schools, but also to the suppression of every school, private or public, and whether taught by natives or foreigners, in which there is any religious teaching.

There is in Japan a body of between thirty and forty men called the High Educational Council. Its members are appointed by the government department of education, and though their powers are only advisory, they have great influence, and they are advising the flagrant violations to which we have referred of the Constitution guaranteeing religious freedom. Let us hope, however, that if the educational department adopts this advice, the Diet will reject it.

The surprising thing is that it is the professors in the Imperial University who are on this council and other men of the highest education that are the leaders in this movement, and without doubt they are men who do not like to retain God in their knowledge, and do not wish to act in accordance with His will, and so they would, if they could, banish Him not only from their own thoughts, but also from the belief of all the Japanese people, and in this they show an arrogance and a daring without a parallel in any other country except in France in the days of Danton and Robespierre.

And yet, notwithstanding their saying so much against religion, they really desire to teach a religion of their own, though they call it not by this name. It is to be a cult "based on the heavenly ancestry of their sovereigns and the divine origin of their land"! And in this we have the contemptible result of the twenty-five years of the agnostic higher education in Japan.

The Japanese University professors and other pedagogues, and the so called philosophers and scientists, are far behind some untutored people in their enunciated ideas of the origin and preservation of the universe. We say purposely their *enunciated* ideas, because we can hardly conceive that they fully believe what they say.

When Hans Egede, the first missionary to the Greenlanders, began his labors among them, he thought he must tell them how the Supreme Being designed and made the world. A leading man among them rose and said: "You need not take your and our time in telling us that. There is a boat down by the shore. It must have had a maker. It could not have come of itself, and none of us ever dreamed that the earth, the sun, the moon and the stars, came of themselves. We have always believed in the great Maker of all things."

There is scarcely a tribe of our untutored Indians but believes in the existence of the Supreme Being, styled by them "The Great Spirit." The barbarous tribes of West Africa each have a name for, and believe in the existence of God. They say that in former times He was much nearer to men than He is now, that He has withdrawn Himself to a remote distance and seems to care but little for mankind, whereas the truth is that they have withdrawn themselves from Him, "not liking to retain Him in their knowledge," as He Himself says in His Word.

What is true of these untutored Indians and Africans is, to a still greater extent, true of the tutored but avowedly atheistic Japanese. They are "free thinkers because they are free livers." They are godless in their conduct before they are in their avowed belief, though there may be some exceptions among them to this.

Notwithstanding the evidences of design and creative skill everywhere apparent, and the incontrovertible proofs of the existence, omnipotence and beneficence of God furnished in the works of the great scientists of America and Europe, Japanese pedagogues and savants are persistently trying to persuade themselves

and others that there is no God, thus evincing their conceit and folly. None are so blind as those who will not see, and they will not because it would interfere with their mode of life and their intense conceit as citizens of Dai Nippon, "Great Japan." Whatever else the average Japanese may yield, he never will grant that any people equal those of the Sunrise Kingdom, or, indeed, come near to them.

The *literati* ought to be above this feeling, but they have it, if possible, more intensely than other classes. They say they take our material civilization in order to improve upon it and surpass us in it, but the most important thing, religion, must be strictly Japanese, and they present a sort of revised Shintoism for exclusive adoption, and no creed but this is to be taught in any school under penalty of having all the young men conscripted into the army. Some social ostracism of the Christians has been begun, and they are unjustly charged with disloyalty to the emperor. Teachers in the high and common schools are discharged for the most trivial causes if they become Christians, and this, too, just at a time when the foreign governments have yielded to the Japanese desire that Americans and Europeans, equally with native citizens, shall be under Japanese legal authority.

But though the majority of the leading educators of the Empire and the members of the so-called University Party generally favor these intolerant measures, it is hardly to be believed that the Imperial Diet will adopt them.

Arrayed against them are the foreign and native missionaries, among whom are some men of ripe scholarship and valuable experience, and who by their example, preaching, writings and translations exert a great influence. Then there are about 50,000 lay communicants, and among the laymen are some who are members of the Diet. Others are leading journalists, and still others in the medical, legal and other professions. Some journalists who are not Christians are outspoken against the new intolerance. One of them, for example, writes:

"The missionaries have lived good, honest lives, and been careful not to give occasion for scandal; the native Christians, as a rule, have in their lives been consistent with their profession. It was a very great and noteworthy thing that there should be these men and women from the Far West to represent to us the ethical and spiritual side of their civilization. By their very presence they remind us of the importance of morality and religion in the life of the nation."

There are, too, about 100,000 adherents of the missions, persons who attend Christian services, and many of whom are catechumens. Besides these, many others have become friendly through witnessing the beneficent labors of the missionaries in the hospitals and in the homes of the sick and of the poor, among the sufferers from the cataclysms, earthquakes, etc. A great many of the Japanese give money, clothing, food, etc., to the Foreign and native missionaries, having much greater confidence in them, and not to the Buddhist or Shintō priests, to be distributed by them to the sufferers. Bishop Fyson gives a remarkable illustration of this in a recent letter. As the conveyance from the mission passed along for contributions to aid the sufferers from the great flood they loaded it down with clothing, food, etc., men even taking off their outer garments and adding them to the collection.

Very important, too, is the circulation in Japanese of the Bible, the Book of Common Prayer and other choice Christian classics, which are being widely read and accompanied by the Divine blessing. The most important consideration of all is that more is He who is with His servants than all they who are against them, and the final issue is not doubtful.

JOHN LIGGINS.

CAPE MAY, NEW JERSEY, August 29th.

107　1899 年 10 月号　論説。驚きの地。
〔ジョン・リギンズ。ニュージャージー州ケープメイ、8 月 29 日。〕
508-511 頁。
訳出　509 頁下から 2 行目～510 頁 30 行目。

“人は神や宗教を必要としません。”と、日本で最も影響力のある伊藤〔博文〕侯爵は述べています。〔東京〕帝国大学前総長の加藤〔弘之〕、著名な文筆家で多くの書物を著している著述家の福沢〔諭吉〕、日本の有識者一般もまた同様です。最悪ともいえるのは、彼らが自ら熱心にこの有害な教義を、帝国大学とあらゆる官立カレッジや官立諸校に取り入れさせているだけでなく、日本人や外国人たちによって教えられるかどうかにかかわらず、宗教教育がなされている、私立、あるいは公立のあらゆる学校の抑圧にとりかかっていることです。

日本には高等教育会議と称される 30 名から 40 名のある団体があります。そのメンバーは文部省によって任命されています。そして彼らの権限はほんの勧告的なものですが、彼らは相当な影響力を持っており、私たちが言及したように宗教の自由を保証している憲法に対する重大な違反を進言しています。しかしながら、もし文部省がこの勧告を採択するようなことがあれば、国会がそれを否決するだろうと期待しましょう。

驚くべきことは、この会議にいるのが帝国大学の教授たちであることや、他の最高の教育を受けた有識者たちがこの運動の主導者であることです。そして、まちがいなく彼らは自らの知識のなかに神をもとうとせず、そして神の意思に従って行動したいと思わない者たちです。そのために、彼らは、もし可能であれば、神を彼ら自身の思想からだけでなく、あらゆる日本人の信念から排除するでしょう。ここにおいて、彼らはダントンとロベスピエール時代のフランスを別にして、他のいかなる国にも類をみない傲慢さと大胆さを示しています。

なおかつ、彼らは宗教を大いに非難しているにもかかわらず、本心では、この名で呼んではいませんが、自らの宗教を教えたいと本当に思っているのです。それは、“天にいる彼らの君主たちの祖先や、彼らの地の神聖なる起源にもとづいた”カルトともいうべきものです。ここに、私たちは、日本の不可知論の高等教育 25 年間の見下げ果てた帰結を得ています。

日本の大学教授や他の先生たち、そしていわゆる哲学者や科学者たちは、

宇宙の起源や維持について言明した諸思想においては、教育を受けていないいくらかの人々にもはるかに劣ります。私たちは彼らによって「言明された」諸思想について、あえて述べています。なぜなら、彼らが、自らが述べていることを完全に信じているとは、私たちにはどうしても思えないからです。

注記：SM 誌 1899 年 7 月号によると、1899（明治 32）年 3 月 14 日の米国聖公会内外伝道協会理事会定例会議で以下の新任遣日宣教師の任命が決定している。その宣教師らは、すでに渡航中の聖職 R・W・アンドリュース（R. W. Andrews）、ナショタ神学校のアレン・W・クック（Allan W. Cooke）、アレキサンドリア神学校（ヴァージニア教区）のジョン・アーミステッド・ウェルボーン（John Armisted Welbourn）とヘンリー・セント・ジョージ・タッカー（H. St. George Tucker）である。クックは 1899 年 5 月 21 日の聖霊降臨日にニコルソン主教（Bishop Nicholson）から、ウェルボーンは同年 5 月 28 日にサタリー主教（Bishop Satterlee）から、タッカーは同年 6 月 23 日の金曜日に、それぞれ執事に按手されたと報じられた（360 頁）。SM 誌 1899 年 10 月号によると、クックはニューヨークを同年 9 月 6 日に出立、ウェルボーンはボルティモアを同年 9 月 5 日に発ち、タッカーはニューヨークを同年 9 月 1 日に出立している（528 頁）。そして、クック、ウェルボーン、タッカーら一行は蒸気船コプティック号（”Coptic”）で 9 月 29 日にサンフランシスコを出港し、10 月 18 日に日本に到着した（SM 誌 1899 年 12 月号、646 頁）。SM 誌 1898 年 4 月号（記事№ 91、№ 92、№ 93）に掲載された、ロイドやマキムが求めていた 3 名の若い米国人カレッジ卒業生（マキムは彼らが 3 年間の試用期間を受け入れ、聖職候補生が望ましいと言及している。記事№ 92、№ 93）が、上記のクック、ウェルボーン、タッカーである。タッカーはその後、ロイドの後任として 1903 年から立教学院総理に就任することになる（記事№ 145 とその注記を参照）。

ミス・エンマ・ウィリアムソンは休暇後、日本での任務に戻るためニューヨークを 1899 年 9 月 5 日に出立、9 月 12 日に蒸気船エンプレス・オブ・チャイナ号（”Empress of China”）で（SM 誌 1899 年 10 月号 528 頁）ヴァンクーヴァーを出港し、9 月 26 日に横浜に到着した（SM 誌 1899 年 11 月号 584 頁）。

Church because they think that this in some way elevates them, though the full nature of this elevation they cannot at first be expected to understand. Scarcely a Sunday passes without two or three coming to enrol themselves on our books as probationers. May these be but the prelude to the gathering of thousands more into the Kingdom of our Lord.—*J. L. R., in the Church in China.*

JAPAN

THE REV. MR. SAKAI.

WITHIN the last few years three young men from Japan, who have taken courses of higher education in this country, have returned to their native land to minister in holy things to their countrymen. The sailing of the last of these, the Rev. Barnabas T. Sakai, appears under Announcements in this number. Before leaving Japan he was a student at St. Paul's College from 1886 to 1892, being one of the first three graduated from that institution. He entered Hobart College, Geneva, New York, from which he was graduated in 1894 with the degree of B.A. In the autumn of the same year he came to the Episcopal Theological School at Cambridge, Massachusetts, taking the regular course during three years and in 1897 received the degree of S.T.B. The degree of M.A. also was conferred upon him by his *alma mater*—Hobart—in the same year. Mr. Sakai, after leaving the Episcopal Theological School, entered the Graduate School of Harvard University, where he studied until the close of the present academic year, receiving in 1898 the degree of A.M. He was a candidate for the degree of Doctor of Philosophy, which he expected to have taken last year, but owing to failure of health was obliged to go away for rest.

It has been Bishop McKim's custom not to ordain any Japanese candidate until he should have worked for some time under himself; but as Mr. Sakai's case was somewhat an exceptional one, he was transferred temporarily to the Diocese of Massachusetts last year, and admitted to the Diaconate on Trinity Sunday last by Bishop Lawrence in St. Stephen's Church, Boston. Although at present canonically connected with the Diocese of Massachusetts, upon his return to Japan he will be a member of the Diocese of Tokyo.

NOTES FROM THE REV. W. F. MADELEY.

"We have just had a very successful week of public preaching; over 200 must have heard the Word, and on Sunday three new inquirers presented themselves at the time of service. We were to have followed it up with a week of street preaching, *i.e.*, open-air preaching in the afternoons and again in the evenings, but there is a good deal of dysentery about in the district to which we intended to go and the police discouraged large gatherings. I am rather anxious to begin open-air preaching; it is distinctly new in this part, and I want to see how it will work. During the summer holidays the catechist and one of the theological students went to a village some five miles away and preached, and were very well received. One man came forward, saying it was the first time he had heard the Gospel message. We intended following it up, but the place has just been about half burned out, and so things are at present in great confusion.

"Before this month is ended I hope to pay a visit to Akita, a large town 100 miles away, where we are going to open work. I hear it is rather a hard place, but then all places are reported so at first.

"We all rejoice at the grand reinforcement we are to have next month."

HIROSAKI, September 12th.

ANNOUNCEMENTS.

Africa.—The Bishop of Cape Palmas informs us that on the 23d of August he united in marriage the Rev. N. H. B. Cassell, missionary at Clay-Ashland, and Miss Clara A. Richards, of the same place.

China.—The sad intelligence has been received of the death at Shanghai, on the

108　1899 年 11 月号　海外ミッション。日本。阪井師。583 頁。
訳出　583 頁左 9 行目～右 13 行目〔全文〕。

この国で高等教育課程を受講した日本からの青年 3 名が、ここ数年内に、故郷の人々に対して聖職者としての務めを果たすために祖国に戻っている。これらのうちで最後に出航したバルナバ・T・阪井師（注 1）は、この号の告知に登場している。日本を去る前、彼は 1886 年から 1892 年の間、立教学校の生徒であって、その学校を卒業した最初の 3 名のうちのひとりであった。彼は、ニューヨーク州ジェニーバのホバート・カレッジに入学して、文学士の学位を取得して 1894 年に卒業した。同年の秋に、彼はマサチューセッツ州ケンブリッジの聖公会神学校に入学し、3 年間正規課程を受講して、1897 年に神学士の学位を授かった。また文学修士の学位も彼の「母校」―ホバート―によって同年に授けられた。阪井〔徳太郎〕氏は、聖公会神学校を離れたあと、ハーバード大学大学院に入学して、そこで今学期の終了まで学び、1898 年に文学修士の学位を取得した。彼は哲学博士号の候補生で、昨年に学位取得予定だったが、体調不良により休養のために帰国を余儀なくされた。

ある程度の期間にわたって自分のもとで働くまでは、いかなる日本人候補生も按手しないというのがマキム主教の慣例である。しかし阪井氏の場合は少しばかり例外的なものであったので、彼は昨年、一時的にマサチューセッツ教区に異動させられて、去る三位一体の主日にボストン聖ステパノ教会のローレンス主教により、執事に按手された。現在、教会法的にはマサチューセッツ教区と関係しているが、日本に戻ればすぐに、彼は東京教区〔北東京地方部〕の会員になるだろう。

（注 1）阪井徳太郎。1888（明治 21）年に築地の東京三一大聖堂でウィリアムズ主教より受洗。1904（明治 37）年 2 月、元法務大臣金子堅太郎の渡米に随行して日露戦争の和議を米国大統領に斡旋し、日本側に有利なかたちでの休戦の調印に貢献。1909（明治 42）年 8 月外務大臣秘書官、1912（大正 1）年 12 月からは内閣総理大臣秘書官などを兼任した。1902（明治 35）年に東京帝国大学生を対象に学生寮の同志会を組織運営し、学内にキリスト教の影響を与えた。SM 誌 1899 年 11 月号によると、米国に留学していた阪井は、1899（明治 32）年 10 月 18 日にリヴァプールに向けて蒸気船オセアニック号でニューヨークを出港、11

月 3 日にボンベイに向けてマルセイユから蒸気船カレドニア号（"Caledonia"）に乗船し、そこから横浜に向かう予定である、と報じられている（584 頁）。関連記事№ 125、№ 135、№ 143 参照。

needs and demands, pitiably disproportionate as both are to the men that give themselves to earthly aims and ambitions, and the money that is spent on the perishing and passing interests of time, still more pitiable is the disproportion between the eagerness of our devotion to selfish concerns and our feeble indifference to the cause of missions, which is the spirit of the Church's breath and the blood of her life. We are as blind men, with clay upon our eyes, sealing the sightlessness into total blindness, until we go and wash in that "pool of Siloam, which is by interpretation, Sent." "Let us go, therefore," for this is the type of the Messias, to Christ; "let us go, therefore," and wash, and come, "seeing."

WM. CROSWELL DOANE,
J. HOUSTON ECCLESTON,
JOHN I. THOMPSON,
JOSHUA KIMBER,
Special Committee.

LICENSED SCHOOLS IN JAPAN.

FOR a number of years our school in Nara, Japan, has been licensed as a government Middle School, and more recently one department of St. Paul's College, Tokyo, has had a similar license. The boys and young men attending such schools are eligible for promotion to government schools of higher grade with little or no examination, and they are exempt from conscription for military service until they reach the age of twenty-seven years. The advantage to the mission in taking the license lies in the fact that we bring a very much larger number of pupils, and those of a much better class, under our influence than we reached before, and as a matter of fact several of our best Christian workers to-day have come from the Nara school since it has been licensed.

With the incoming of the new regime on the 17th of July last certain regulations were proposed, which, if adopted, would have prevented all foreigners from establishing schools except for foreign children, forbidden religious instruction in all schools, private as well as public, and prohibited the employment of foreigners except as teachers of foreign languages. These propositions were the most reactionary in their character that had been thought of in Japan for more than twenty years. As early as May they had been adopted by the higher council of education, but needed the approval of the cabinet to make them law. From several high quarters we almost immediately received the opinion that the cabinet would not approve of the resolutions of the educational council as they stood, since they considered them too radical. When finally an edict was officially issued, it did not follow the line of the suggestions mentioned above with regard to forbidding foreigners to teach, etc., and no clause about the teaching of religion (not Christianity, please observe, but any religion) in the public schools was included. The Minister of Education, however, did issue a regulation, of which the following is one translation (we have seen two):

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must

not be given or religious ceremonies performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

It can be said without hesitation that the better public opinion in Japan as expressed personally and by the press is against the regulation, and the constitution of Japan, it is said, guarantees the fullest religious liberty. Before the regulation was issued, the Bishop of Tokyo wrote: "Without a license it would be almost useless to continue our schools for boys. The discriminations against purely private schools by the department of education is so great that it is almost impossible for a boy going from such a school to get any official position under the government, and it is equally impossible for him to obtain entrance to the university," etc., etc. As the number of pupils in St. Paul's College alone in its several departments is more than 350, and it is said to be the largest institution of the kind in Japan, the question is a burning one with us. However, at the June meeting, the Board of Managers adopted the following resolution, which was very carefully phrased, and attention is especially called to the words that we have italicized;

Resolved: That this Board declines to make appropriation for any school in the Foreign field *in connection with which* Christianity is not statedly taught.

By Mr. Tyng's letter relating to the Nara school, and Mr. Lloyd's letter relating to the St. Paul's licensed department, which appear in the Foreign pages of this number, it will be seen that in connection with both schools Christianity has been and is statedly taught.

The Bishop of Tokyo in August appointed a committee to look into this matter so far as it related to the St. Paul's School, to wait upon the educational bureau, and, after making a full and clear statement of the position of our St. Paul's schools as to religious teaching, to ascertain whether we might retain the government license under existing conditions. The Bishop submits their report, which we embody here.

REPORT OF VISIT TO THE TOKYO CITY OFFICE.

On Saturday, August 19th, 1899, we went together to the Tokyo City Office, and there saw Mr. Goto, an official of the City Educational Bureau (the local authority under whose jurisdiction St. Paul's College comes), to whom we submitted a statement somewhat as follows:

St. Paul's College (*Rikkyo Gakko*) comprises the following departments:

1. St. Paul's School (*Rikkyo Chu Gakko*).
2. The English School at Kanda (*Senshu Eigakko*).
3. The Higher School (*Senshuka*).
4. The Dormitory, which receives students from all the above departments and also from other schools.

In the first, which is a licensed middle school (*Chu Gakko*) no religious instruction is given, because such is contrary to government regulations. But there is religious instruction both in the English school at Kanda, and in the Higher School; and in the Dormitory, religious attendance is compulsory, as is also attendance at a daily service in the cathedral. The headmaster of the Rikkyo Chu Gakko is also head of the Dormitory and responsible for the religious teaching there. If we register ourselves as *St. Paul's College* (*Rikkyo Gakko*), comprising the four above-mentioned departments, may we retain our government license for St. Paul's School (*Rikkyo Chu Gakko*), if we have compulsory religious teaching in the Dormitory, which is mainly inhabited by

Rikkyo Chu Gakko students, and under the charge of a man who is, at the same time headmaster of the *Rikkyo Chu Gakko?*

Mr. Goto replied that we could. What is required of us is that we should report to the Tokyo City Office our whole institution with its four departments. The Tokyo City Office would then report the *Rikkyo Chu Gakko* to the educational department as a school fulfilling the government regulations. The boarding house or dormitory, he said, would not concern the education department any more than the other special departments comprised under St. Paul's College. It might, however, be possible that the registration would have to be made in the name of the president of the *Rikkyo Gakko,* and not in that of the headmaster of the *Rikkyo Chu Gakko.*

ARTHUR LLOYD,
President of St. Paul's College,
JOSEPH MOTODA,
Headmaster of St. Paul's College.
CHAS. H. EVANS.

The Bishop continues, still speaking of St. Paul's: "With the license we shall have 350 students to whom religious instruction will be regularly given, and about 150 day pupils to whom we may not give Christian teaching as pupils, but who may be encouraged to attend our daily services at the cathedral, which are held before and after school hours." His estimate of the number attending should the license be surrendered was fifty or sixty, and he adds that the Christian influence in the school was never stronger than it is now. At the same time he is ready loyally to submit if the Board considers that its resolution requires him to give up the license.

A month ago the Rev. J. Lindsay Patton, formerly in charge of the Nara school, appeared before a committee of the Board and made a statement, the substance of which he has kindly reduced to writing as follows:

The Japanese Government stands *theoretically* for religious liberty, but in educational matters the refusal to allow any form of religious instruction in schools holding government licenses is looked upon by the teachers and people as disapproval of religion, and therefore practically the governmental attitude is one of opposition to religion—not religious liberty. The Japanese educational system is anti-Christian in the sense that the schools are, without exception, hotbeds of agnosticism and atheism. If our schools are closed the Christian children of Christian parents will be obliged to get their education in government schools, where they will be exposed from the start to the finish to the temptations and persecutions of both teachers and scholars, who have been taught to laugh at religion, and particularly Christian religion. Close our schools and you close the doors of the churches to the Christian boys of Japan. Leave our schools as they are, even granting that there is no Christian teaching in the curriculum, but bearing in mind that there is nothing contrary thereto, and you have a place where some hundreds of boys are taught to respect the truth, even though they do not believe it, and are given every opportunity outside to hear, and where they are thrown day by day under the care of Christian teachers. The whole influence of the school is in exactly the opposite direction from that of the government school, and yet before the government they occupy the same position. The one is Christian, the other is heathen.

Furthermore, the Rev. Ambrose D. Gring, who has long been connected with educational work in Japan, stated at length before the Missionary Council in St. Louis his views, which are in accordance with those of Mr. Patton.

CONFERENCE IN TOKYO.

On the other hand, a meeting of missionaries was held in Tokyo some three months ago (at which we are indirectly informed our mission was represented, although by whom we are not advised). The conference was called to consider the question of the relation of the schools supported by the several boards to "the regulation of the Minister of Education," forbidding religious worship or instruction in all schools "whose curricula are regulated by provisions of law." Such conference adopted a minute, of which the following is a copy :

The representatives of six Christian schools—Aoyama Gakuin, Azabu Ei-wa-Gakko, Doshisha, Rikkyo Chu Gakko, Meiji Gakuin, Nagoya Ei-wa-Gakko—met in conference on August 16th in Tokyo, to consider what course to pursue in view of the recent instructions of the educational department excluding entirely all religion from private schools receiving any recognition of the department, and decided to submit to the representatives and officials of the various Christian schools affected by these regulations the following statement of opinion for their consideration :

"The constitution of the empire grants religious liberty ; the instructions of the educational department definitely and more completely than ever forbid all teaching of religion as well as religious exercises, to all schools seeking government recognition. We feel that this position of the educational department is contrary to the spirit of the constitution of the empire, in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objections to the educational departments making such restrictions for public schools supported by public funds ; but we feel that to put these same limitations upon private schools supported by private funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life would be disloyalty to our common Lord, and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining government privileges."

CONFERENCE IN NEW YORK.

On the morning of November 9th, the officers of the various missionary societies having school work in Japan, conducted under government license, and several other persons met to confer upon the subject in the city of New York. It was distinctly understood by all present that no one was there in a representative capacity or could in any wise commit his board to action. The above quoted regulation and the above quoted action of the missionaries in Japan was laid before this conference together with a letter from the Rev. William Imbrie, D.D., a missionary of the Presbyterian Board in Tokyo, written to another missionary in Japan and describing an interview between Dr. Imbrie and the present president of the highest school of the Presbyterian mission, supported jointly by the Presbyterian Board and the Dutch Reformed Board. Dr. Imbrie took very strong ground against continuing work under the present regulation and it is reported to us that the Presbyterian school's license has been given up. Whereupon the conference in New York expressed "its conviction that the missions

in Japan should steadfastly refuse to make any compromise of whatsoever character, or however temporary or plausible as to the religious character of their educational work," etc. There were no negative votes, although all present did not vote affirmatively.

POSITION OF OUR MISSIONARIES.

At the same time it should be noted that there is no purpose on the part of our missionaries of in anywise ceasing from their active religious instruction of the pupils under their charge, and Mr. Lloyd in his letter beyond says distinctly "that St. Paul's may go on its way quietly, provided that it goes on as it has been doing." And again he says: "There are times when we are called upon to take up a cross, but I cannot see that this is one for us." And again: "The Tokyo authorities fully understand our position and are willing to let us retain our license. . . . It has always been our practice to give [religious instruction] in the dormitory. I did not, therefore, see any reason why we should give up our license because the government [*i. e.*, the Minister of Education] forbids us to do what we have never done and (as far as I am concerned) never contemplated doing"—besides which it is understood that it is not the purpose of the Japanese government in any case to put the recently-issued regulation into force until the close of the present school year, April 1st, because it would interfere with the existing contracts with the pupils and might do them serious wrong. Mr. Lloyd furthermore says that the circumstances of St. Paul's school are very different from those of the schools of other Christian bodies. Unfortunately, he does not explain in what respect.

THE QUESTION IN THE BOARD OF MANAGERS.

This whole matter has been under serious discussion by the Board of Managers at two different sessions a month apart without its being able to reach a definite conclusion. At the session on the 14th of November it was evidently the mind of the members, in the face of such varying testimony from our own Bishop and his missionaries on the one side and from those of other bodies on the other, that further delay before definite action was wise. A motion was therefore adopted postponing final action until further correspondence could be had with our mission in Japan. Meanwhile it was directed that Mr. Tyng's letter, at least, should be published. We have been wishing to treat this subject in this magazine for several months, but until now the writer has not felt that it had matured sufficiently to warrant him in making a statement, and he asks permission to reiterate that the only schools of ours which are affected at all by the regulation under discussion are one department of St. Paul's College, Tokyo, and the "Middle School" at Nara.

CHRISTIAN MISSIONS FROM A UTILITARIAN ASPECT.

THAT it is the paramount duty of the Church to extend the Kingdom of God upon earth is universally admitted among Christian people. The great Head of the Church, Jesus Christ, made this fact emphatically clear when He created the Apostolic Office, with the solemn charge that its members should

109　1899 年 12 月号　論説。日本における認可校。607-611 頁。
訳出　607 頁 17 行目～611 頁下から 7 行目まで〔全文〕。

多年にわたり日本の奈良にある私たちの学校は、政府の中学校として認可されてきた。そして、さらに最近になって東京の立教学校の一部門〔立教中学校〕が同様の認可を得た。こうした諸学校に出席している少年や青年たちは、ほとんど、あるいは完全に無試験で、さらに上級の官立学校への進学資格がある。そして彼らは 27 歳になるまでは、徴兵を猶予されている。認可を得ることのミッションへの利点は、私たちがかつて得たよりも、かなり多くの生徒や、より優れた階層の者たちを私たちの影響下におくという点にある。実際に今日極めて優秀なキリスト教徒の働き手の何名かは、〔政府による〕認可後の奈良中学校の出身であった。

去る〔1899 年〕7 月 17 日の新体制の発足とともに、ある諸規定〔私立学校令案〕が提案された。それは、もし可決されていたならば、外国人の子どもたち向けの学校を除き、すべての外国人が学校を設置するのを妨げて、公立だけでなく私立のあらゆる学校における宗教教育を禁じ、そして外国語教師としての雇用を除く外国人の雇用を禁じていたであろう。これらの提議は、20 年以上ものあいだ〔ずっと〕日本で考えられていた、その特徴において何よりも反動的なものであった。早くも〔1899 年〕5 月に、それらの諸規定〔私立学校令案〕は高等教育会議によって採択されていたが、それらを法律にするためには内閣の承認を必要とした。中央のいくつかの筋から、私たちがほぼただちに意見として受け取ったのは、それらの諸規定〔私立学校令案〕をあまりに急進的過ぎると考え、内閣は当時の状況では当教育会議の決議を承認しないだろうというものだった。最終的に勅令〔私立学校令〕が正式に発せられた際に、それは外国人による教育を禁じること等に関する上記の諸提案の流れに沿うものではなかった。そして、公立学校で宗教（注記を願いたいのは、キリスト教信仰ではなく、いかなる宗教でも）を教えることに関する条項は、ひとつも含まれていなかった。しかしながら文部大臣は、ある訓令〔第 12 号〕を公布した（注 1)。次は（私たちが 2 つ見た）その翻訳のひとつである。

一般教育が宗教から独立すべきであることは教育行政の観点から必須であるので、官立学校、公立学校、あるいは法律の条項によって学科課程が規定されている学校では、たとえ正規の学課外であっても、宗教教育は施されて

はならず、また宗教上の儀式は挙行されてはならない（注 2）。

世間や報道機関が表明したように、日本における比較的好ましい世論は、訓令に反対するものであると、ためらいなく述べることができる。そして、日本の憲法はまさに最大限の宗教の自由を保証していると伝えられている。その訓令が公布される以前に、〔マキム〕東京主教〔北東京地方部主教〕は書き記した。“認可なくして、私たちの男子校を続けるのはほぼ無益でしょう。純粋な私立学校に対する文部省による差別は相当なものなので、こうした学校を出た少年が政府のもとにある公職を得るのはほぼ不可能です。そして、彼が大学へ入学するのも同様に不可能です、”など、など。立教学校だけでも、そのいくつかの部門における生徒数は 350 名を超え、そして日本でその種の最大規模の教育機関といわれているので、この問題は私たちにとって火急のものである。しかしながら、〔1899 年〕6 月の会議で、〔米国聖公会内外伝道協会〕理事会は、相当慎重に言葉を選んで、次の議決を採択した。私たちがイタリック体〔下記の邦訳では鍵括弧〕にした言葉に注意が喚起されている。

「決議」：この〔米国聖公会内外伝道協会〕理事会は、キリスト教信仰が公然と教えられていないもの「に関しては」いかなる海外任地の学校にも予算の割り当てを拒むこと。

この号の海外の頁に掲載されている、奈良中学校に関するティング氏の書簡と立教の認可された部門〔立教中学校〕に関するロイド氏の書簡によって、両校に関してはキリスト教信仰がこれまで教えられており、そして現在も公然と教えられているとわかるだろう。

立教学校に関する限りでこの問題の調査にあたり、〔東京府〕学務掛（注 3）を訪問し、そして宗教教育に関する私たちの立教学校の立場を完全にかつ明確に陳述した後で、現状において私たちが政府の認可を保持しうるか否かを確認するために、〔マキム〕東京主教は〔1899 年〕8 月に、一つの委員会を任命した。主教は、私たちが以下に具体的に示す、彼ら〔委員会〕の報告書を提出している。

東京府庁訪問についての報告

1899 年 8 月 19 日の土曜日に、私たちは一緒に東京府庁に向かいました。そして、そこで〔内務部第三課〕学務掛（立教学校がその管轄下におかれている地方当局）の吏員である後藤（注 4）氏と面会しました。私たちはおお

むね次のような陳述書を提出しました。

セント・ポールズ・カレッジ（「立教学校」）は下記の諸部門からなる。

1. セント・ポールズ・スクール（「立教中学校」）。
2. イングリッシュ・スクール・アット・カンダ（〔神田の〕「東京専修英学校」）。
3. ハイヤー・スクール（〔築地の立教〕「専修科」）。
4. 寄宿舎。上記の諸部門すべてと他校からの生徒を受け入れている。

第1の、認可を受けたミドル・スクール（「中学校」）において、宗教教育はなんら行われていません。なぜなら、こうしたことは訓令に反するからです。しかし、イングリッシュ・スクール・アット・カンダ〔神田の東京専修英学校〕とハイヤー・スクール〔築地の立教専修科〕の両方では宗教教育が行われています。そして寄宿舎においては、〔築地の聖三一〕大聖堂での日常礼拝への出席とおなじように、宗教的会合への参加が義務づけられています。立教中学校の校長は寄宿舎の長でもあり、そこでの宗教教育に対して責任を負います。もし私たちが4つの上述の諸部門をあわせて、「セント・ポールズ・カレッジ」（「立教学校」）として登録すれば、もし、おもに「立教中学校」の生徒たちが暮らしており、そして「立教中学校」の校長を同時に務める男性の管理のもとにおかれている寄宿舎で私たちが義務化された宗教教育を行っても、セント・ポールズ・スクール（「立教中学校」）のための政府認可を私たちは維持しうるでしょうか。

後藤〔束〕氏は、私たちは〔認可を維持〕できるだろうと応えました。私たちに求められているのは、その4つの諸部門とともに私たちの機関全体〔立教学校〕について東京府に報告するというものです。東京府はそれにより、訓令を満たしている学校として「立教中学校」を文部省に報告するでしょう。寄宿用家屋つまり寄宿舎は、立教学校〔セント・ポールズ・カレッジ〕のもとに構成されるその他の特殊な諸部門と同様に、文部省の所管するところとはならないだろうと、彼は述べました。しかしながら、登録は「立教中学校」校長の名前ではなくて「立教学校」総理の名前でなされなければならないかもしれません。

アーサー・ロイド
立教学校総理
ヨセフ元田〔作之進〕
立教学校校長

〔マキム〕主教は、立教についてさらに述べながら、続けている。“認可があれば、私たちは、キリスト教教育が定期的に施される生徒350名を抱え、また、生徒としてキリスト教教育を施すことはできないながらも、始業前と放課後に催される大聖堂での毎日の礼拝への参加をうながせる通学生約150名を抱えられるはずです。”万が一認可が取り消された際に、彼〔マキム〕による出席者数の推計は50名か60名であった。そして当校におけるキリスト教の影響が現在よりも強くなったことはなかった、と彼はつけ加えている。同時に、もし〔米国聖公会内外伝道協会〕理事会の考えが、決議を通じて彼に認可を放棄するよう求めるのであれば、彼は忠実に従うつもりである。

1ヶ月前に、以前、奈良中学校を受け持っていたJ・リンゼー・パットン師が、理事会のある委員会の前に姿を現して陳述した。彼は親切にもその要旨を次のように書きおこした。

日本政府は「理論的には」宗教の自由を支持しています。しかし、教育上の諸事項において、政府の認可を有している諸学校ではいかなる形態の宗教教育も認めないことは、教師や人々から宗教の不承認であるとみなされています。それゆえに、実質的には政府の態度は、宗教の自由ではなくて、宗教への敵対の一つです。日本の教育制度は、学校が例外なく不可知論や無神論の温床であるという意味において、反キリスト教です。もし私たちの学校が閉鎖されれば、キリスト教徒を両親にもつキリスト教徒の子どもたちは、官立の諸学校で教育を受けることを強いられるでしょう。そこで、彼らは最初から最後まで、宗教、特にキリスト教を嘲笑するよう教えられてきた教師や学生両方の誘惑や迫害にさらされるでしょう。私たちの諸学校を閉鎖すると、日本のキリスト教徒の少年たちに対して教会の扉を閉ざすことになります。私たちの諸学校を現状のままにしておいてください。学科課程のなかにキリスト教教育が全くないと認めるにしても、それに相反するものは何もないと銘記してください。数百名の少年たちが、たとえ信じないにしても真理を称えるよう諭される場所や、〔これらの数百名の少年たちが〕耳を傾けるための外部でのあらゆる機会を与えられる場所、そして彼らが日々キリスト教徒の教師の目の行き届くようにされる場所をあなたはもっているのです。

当校の全体の影響は、官立学校のものとはまさに反対の方向にあります。しかし、政府の前では、それらは同様の立場を占めています。ひとつはキリスト教であり、他の一方は異教です。

さらに、日本における教育活動に長らく関わっているアンブロース・D・グリング師が、セント・ルイスの宣教師協議会の前で、パットン氏の見解に沿った彼の見解を、詳細に伝えた。

東京の諸会議

その一方で、東京で宣教師たちの会議が3ヶ月ほど前に催された（そこでは、私たちが知らされていない人物が、私たちのミッションの代表だ、と間接的に通知されている）。その会議は様々な機関によって支援された学校と、“学科課程が法律の条項により規定されている”あらゆる学校において宗教儀式または宗教教育を禁じる“文部大臣訓令”との関係をめぐる問題を検討するために招集された。この会議は議事録を採択した（注5）。次はその複写である。

キリスト教学校6校の代表者たち―青山学院、麻布英和学校、同志社、立教中学校、明治学院、名古屋英和学校―は、文部省の認可を受けている私立学校から宗教教育を完全に一掃するという文部省の先般の訓令について、いかなる方針を採用すべきかを検討するために、8月16日に東京での会議に集まった。そして、これらの規制〔訓令〕によって影響を受ける各種キリスト教学校の代表者や当局者たちに、彼らの判断材料として次の声明書を送ると決めた。

“帝国憲法は宗教の自由を認めている。文部省の訓令は以前よりも決然として、かつさらに徹底的に、政府の認可を求めているあらゆる学校に対して、宗教儀式だけでなく一切の宗教教育を禁じている。文部省のこの立場は、子どもたちの教育を決める際の保護者の自由を実質的に制限しているという点において、帝国憲法の精神に反している、と私たちは感じている。私たちは、ここで公的資金により支えられている公立学校にこうした諸制約を科す文部省になんら異議を唱えているのではない。しかし、私たちは、個人の資金により支えられている私立学校にこれらの同様の諸制限を科すことは、極めて不当であると感じている。私たちは、これらの規制は、キリスト

教学校が、政府の認可とそれに伴う特典を確保するのを不可能にするものであると、なおいっそう強く感じている。なんらかのかたちでキリスト教徒の寄贈や祈りに支えられ、キリスト教主義に基づいて創設されたキリスト教学校にとって、その統治原理から、あるいはその学校生活から、幾分かでもキリスト教信仰を排除することは、私たちの共通の神や私たちの学校を支えている諸教会に対する不忠となるだろうと、私たちは確信している。私たちは、政府の特典を確保し、あるいは維持するためにいかなるキリスト教主義も放棄しないように、キリスト教諸学校の当局者や教師一同に、この問題に対して確固たる、そして決然とした立場をとるように求める。”

ニューヨークの会議

〔1899 年〕11 月 9 日の朝に、〔日本〕政府認可のもとで運営され、日本で学校事業を実施している様々な伝道協会の当局者たちとその他の何名かが、その問題について協議するためにニューヨーク市に集まった。代表権をもつものはそこにはだれひとりおらず、まただれひとりとしていかなる場合でも伝道局に決議を託すことができないということが、出席者全員により明確に了承されていた。上記に引用された訓令と上記に引用された在日宣教師たちの決議は、東京の長老教会伝道協会宣教師の神学博士ウィリアム・インブリー師からの書簡とあわせて、この会議に提示された。〔その書簡は〕もうひとりの在日宣教師に宛てられたもので、長老教会とオランダ改革派教会〔伝道協会〕によって共同で支援された、長老教会の最も上級の学校〔明治学院〕の現職総理とインブリー博士との間での会談について記述したものであった。インブリー博士は、現行の訓令のもとで事業を継続することに対して相当強硬な反対の立場をとっていた。そして長老教会の学校の認可を返上するとの報告が、私たちになされている。そこで、ニューヨークの会議は、“在日諸ミッションは、教育事業の宗教的特質に関しては、いかなる性格であっても、またはいかに一時的なあるいはもっともらしいものであっても、断固として妥協を退けるべきであるという信念”等を表明した。出席者全員が賛成票を投じた訳ではなかったが、反対票はひとつもなかった。

私たちの宣教師たちの立場

同時に注記すべきは、私たちの宣教師たちの側には、彼らが受け持っている生徒たちに対する積極的な宗教教育をいかなる場合でも中断する意図が

まったくないということである。そしてロイド氏は、自身の以降の書簡のなかで“立教は、これまでそうしてきたように静かに歩み続けるのがよいでしょう”とはっきり述べている。そして再度、彼は“私たちが十字架を執るよう求められるときもありますが、これが私たちにとって、そのときであるとは思えません”と述べている。そしてまた“東京当局〔東京府内務部第三課学務掛〕は私たちの立場を十分に理解しており、私たちに認可を保持させることに前向きです。... 寄宿舎で［宗教教育を］施すのが、私たちの慣例になっています。それゆえに、私は、なぜ私たちが認可を辞退し諦めなければならないのか、理由が皆目検討がつきませんでした。なぜなら、政府［「すなわち、」文部大臣］は、私たちが今までしたこともなかったことや（私が関与する限りでは）しようとは全く考えもしなかったことを禁じているからです。”それに加えて、いかなる場合でも、日本政府が4月1日の現行の学年次の終わりまで、最近発せられた訓令を施行する意図はないということは、知らされている。なぜなら、それは生徒たちとの既存の諸契約に干渉するだろうし、彼らに深刻な不利益を与えるかもしれないからである。ロイド氏はさらに、立教中学校の諸状況は、他のキリスト教諸団体の学校とは相当に異なっていると述べている。残念ながら、彼はいかなる点かについては説明していない（注6）。

〔米国聖公会内外伝道協会〕理事会の議題

明確な結論に至ることができないままに、この問題すべては〔米国聖公会内外伝道協会〕理事会により、別個の月に2つの異なる会議で真剣に議論されている。〔1899年〕11月14日の会議では、一方で私たち自身の〔マキム〕主教や宣教師たちからの、そして他方で他の諸団体の者たちからのこうした様々な供述に接するなかで、明確な決議をさらに先延ばしにしておくのが賢明であるというのが、あきらかにメンバーたちの心情であった。それゆえに、日本における私たちのミッションに関してさらなる通信がえられるまで、最終的な決議を持ち越す動議が採択された。その間に、ティング氏の書簡は少なくとも公刊されるべきである、との指示がなされた。私たちは、数ヶ月にわたってこの雑誌でこの問題を扱いたいと思ってきたが、現在までその執筆者は、彼が陳述することが正当と認められるまでこの問題が十分に成熟したとは感じておらず、彼は、議論されている訓令によってすっかり影響を受ける私たちの諸学校は、立教学校の一部門〔立教中学校〕と奈良の

“中学校”だけであることを、繰り返し述べることについての許可を求めている。

（注 1）文部省訓令第 12 号は、私立学校令案の作成・審議過程で削除された宗教教育禁止条項を代替して公布したものである。
（注 2）文部省訓令第 12 号。「一般ノ教育ヲシテ宗教ノ外ニ特立セシムルハ学政上最必要トス依テ官立公立学校及学科課程ニ関シ法令ノ規定アル学校ニ於テハ課程外タリトモ宗教上ノ教育ヲ施シ又ハ宗教上ノ儀式ヲ行フコトヲ許ササルヘシ」。
（注 3）東京府内務部第三課学務掛。
（注 4）第三課主任属後藤束。
（注 5）この 1899（明治 32）年 8 月 16 日のプロテスタント・ミッション・スクール 6 校の反対声明には、立教も含まれており、日本語の声明自体の書記は元田作之進であった。
（注 6）SM 誌 1899 年 12 月号掲載の 1899 年 9 月 24 日付アーサー・ロイド書簡で説明されている（記事№ 110）。

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 EDUCATIONAL PROBLEM IN JAPAN.

STATEMENTS OF THE PRESIDENT OF ST. PAUL'S COLLEGE, TOKYO, AND THE "MIDDLE SCHOOL," NARA.

I SEND you a short notice on the new condition of things since the revised treaties have come into force, which may be of interest.

The 4th of August saw the last of the foreign nations brought under Japanese jurisdiction, and the same day brought with it the new educational regulations which we had been expecting for some time. These regulations fall with considerable severity on mission schools of the elementary grade—schools of "middle grade" being affected apparently only where the school seeks to obtain the privileges connected with the government system—while girls' schools above the grade of "higher elementary" seem to escape altogether.

The action of the new law is further modified by the large discretionary powers given to the local authorities, and in Tokyo they have always been well-disposed and reasonable. We cannot expect that the local authorities elsewhere will be equally generous, but the example of the metropolis will assuredly have considerable weight in the provinces.

You will see from the report of the interview which Mr. Evans, Dr. Motoda, and myself had with the Tokyo authorities that St. Paul's may go on its way quietly, provided that it continues as it has been doing.

St. Paul's College will be registered as one educational institution with four departments. In three of these—the dormitory, the Kanda school and the advanced course, religious instruction will be given—in the dormitory attendance at religious worship and instruction will be compulsory. In the "Middle School" (*Chu Gakko*) the government regulations will be carried out. The Tokyo authorities fully understand our position, and are willing to let us retain our license. I trust the Board, too, will understand our position and sanction it.

I think some of the other missionary bodies in Japan will be much grieved at our line of action. The Presbyterians have already returned their license to the government, and I believe the Methodists will do the same. Their line of reasoning did not convince me, because the circumstances at St. Paul's are so very different. We have never given religious instruction in the *Chu Gakko*; it has always been our practice to give it in the dormitory. I did not therefore see any reason why we should give up our license because the government forbids us to do what we have never done, and (as far as I am concerned) never contemplated doing. To give up our license now would be a great blow to the school. We should go back to fifty or sixty students, and those not necessarily of the best. Our Japanese fellow-workers would lose heart, our other departments would suffer, and there does not seem to be any special course of instruction that we could offer as a substitute for the *Chu Gakko* which would collapse.

Nor can I see that in our case the cause of Christ requires the surrender of our government license. We have full liberty in the dormitories; the students in the *Chu Gakko* may use the class-rooms

for Young Men's Christian Association meetings, or any other religious associations of their own, just as freely as they may for a debating club or literary association. There are times when we are called upon to take up a cross; but I cannot see that this is one for us.

The changes which we are making in the dormitory, by throwing it open to students from schools other than our own *Chu Gakko*, and in some cases to non-students, who are willing to take part in the religious life of the dormitory, all make me believe that we have really gone ahead; and that if evil was meant to us by the recent regulations (which I should hesitate to assert), the evil has been over-ruled for good. I hope, therefore, that the Board will take these points carefully into consideration and sanction our present arrangement.

In case, however, that the Board should insist on a strict interpretation of its recent resolution on religious instruction in schools, I would ask that we be allowed to go on as we are until April, so that we may be able to do justice to the many students who have come to us because we are a school carrying a government license.

ARTHUR LLOYD.

TOKYO, JAPAN, September 24th.

Bishop McKim forwarded to me not long ago a copy of the resolution of the Board of Managers, in which they express their unwillingness to support any school in which religious instruction is not regularly given. There is no one in the mission, I hope, who does not recognize this resolution as an expression of a principle from which it would be impossible for any one entrusted with the administration of mission funds honestly to depart. If the teaching of the Christian faith and the manifestation of the Christian life are not the most important part of our work, there is no reason why we should have mission schools at all.

But while there can be no question about the principle, we are confronted here in Japan with certain serious difficulties and perplexities as to the best method of its application. These all have their origin in the educational policy of the government. Under this policy the schools of the country are arranged in a comprehensive scheme which extends from the primary schools to the universities, each grade of school giving entrance to that next above it. This scheme comprises both public and private schools, the latter, upon complying with the prescribed conditions, being recognized as part of the system. There are also private schools founded for special purposes which form no part of it. Every private school in the country must choose between entering the system and remaining outside. Those that enter must surrender a certain portion of their liberty; those that remain outside are practically free to do as they please.

For a long time, all mission schools remained outside of this system. At first there was no difficulty in doing so. The English language was sufficient attraction to draw all the students that were wanted, and those from among the best and most promising young men of the country. But as the government system was gradually perfected, and text-books in the Japanese language on all subjects multiplied, and English became relatively less and less important, there succeeded a gradual but very marked change in the condition of mission schools. Numbers diminished, until in some cases there were only tens where formerly there had been hundreds, and at the same time the quality deteriorated. The schools were probably better than they had formerly been; in many cases they were better in the intellectual as well as the moral training that they gave than government schools of the same grade. But still students would not come. When they reached the age of thirteen or fourteen, and had finished their work in the schools of lower grade, they knew, or their parents and friends knew, that if they entered a government "middle school," or a private "middle school" having government recognition, they could go on with little or no examination into the government colleges and thence into the universities. If, on the other hand, they entered a mission school, they were not sure whether they would be able to pass the

examinations of the higher institutions, or even be allowed to take them. So, one by one all the more important mission schools applied for and received "middle school" licenses. Having obtained these, they were able to put themselves into connection with the higher institutions and obtain admission to these for their students on the most favorable terms. The result in every case known to me was that almost immediately applicants for admission multiplied. Those who came were also in every respect as good as those who went to the government schools, and in one respect better, for a large proportion of them were sent by parents who, though they might not themselves be Christians, chose out the Christian schools for their boys because of the purer moral atmosphere and the higher moral influences which they believed would be found there.

These advantages were indeed offset to a certain degree by the loss of liberty of which I have already spoken. The course of study was prescribed by government regulations, and could only be lawfully modified, and that to a slight extent, by special license. Ethics, to which every class was required to give at least an hour a week, could be and actually was taught from the Christian point of view, personal Christian influence could be and was exerted by Christian teachers and pupils, religious instruction could be given and religious exercises held for the benefit of such students as were willing to attend them. But nothing whatever could be lawfully added to the prescribed course of study and required of students who did not choose voluntarily to take it, while the prescribed course of study was itself so exacting as to leave to faithful students little time for extra studies.

All this made the Christian training, which is the one supreme purpose of mission schools, difficult, but it did not make it impossible. The Kingdom of Heaven cometh not with observation. It is not a "Lo, here!" or a "Lo, there!" It is a life, a power—capable indeed of being more or less imperfectly expressed and set forth in formal teaching, but acting often most powerfully by other means. The Word of God might seem to be bound in the shackles of this unbending school-routine, but was really not bound. Given earnest Christian teachers and students, and a body of intelligent boys and young men and the continual contact and interaction of school life, and the result was bound to be a deep and far-reaching Christian work, perhaps making little or no show to the casual eye, and disappointingly slow to the impatient spirit, but none the less true and real and great. So it was bound to be, and so I believe most of those most deeply engaged in the work found that it was. I never heard of any of those engaged in this work who wanted to go back to the old conditions. Why should they? The change was as if they had first been preaching with entire freedom indeed, but chiefly to empty benches, and then had found themselves hampered and interrupted indeed, yet, in spite of all, looking as they spoke into a sea of upturned faces.

It was a period of hope and brightening prospects for our Christian schools. And then came a sudden and severe check. New regulations were put forth by the government for the private schools. There was first of all a law promulgated by the government as a whole, under the sign manual of the emperor. This, while it contained certain vexatious and needless restrictions on the liberty of establishing and conducting private schools, had happily nothing to say of religion. But it was accompanied by an administrative order of the minister of education, who was entrusted under the law itself with the duty of issuing regulations for its practical enforcement. This first laid down the broad proposition that it was very important that education should be separated from religion, and then went on to forbid the giving of religious instruction, even outside the regular course of study, and the practice of religious ceremonies, in all schools conforming to the government scheme of education.

It is needless to say that this action of the department of education has caused great concern and perplexity to all managers of Christian schools. But it is still too early to come to any definite conclusions as to its practical effect, and the

changes it may make necessary in our work. We do not yet know how it will be interpreted, nor how it will be enforced. There are reasons for thinking that neither interpretation nor enforcement will be rigid. One is that the action of the educational department is almost unanimously condemned by public opinion as represented by the newspapers. Another is that its narrow-mindedness is not in accordance with the general policy of the government, so that some people think that it is a mere temporary yielding to pressure. The fact that the regulations in regard to religion are not in the law, but only in the regulations issued by the Minister of Education, seems to lend some confirmation to this opinion. If these regulations represented a fixed and permanent policy they would most naturally have been incorporated in the law itself, as was actually proposed in the original draft, which was submitted by the educational department to the Higher Educational Council, an advisory body composed of supposed experts in education, and approved by them. The pressure may have come from the educational department and the Imperial University in Tokyo, in both of which there is a bigoted and narrow-minded body of militant secularists, generally known by the name of the "university party." It is quite possible that pressure was also exerted by Buddhists and Shintoists out of hatred and fear of Christianity. It is quite true that the regulations apply to all religions alike; but I have never heard that the Shintoists have schools which would be affected by these regulations, and the Buddhists are said usually to have no religious instruction in their schools, so that Christian schools would be chiefly or solely affected. If the government has really yielded to pressure in this way, it has probably been on the principle which they have to apply continually—that however liberal their own principles and wishes may be, it is not safe to outrun public opinion too far. If this is the case, the unfavorable reception of the new rules by the public is not at all unlikely to lead to their modification or repeal at no distant date.

In view of all these uncertainties, I earnestly hope that the Board will leave us all possible liberty in the field to deal with the whole matter as may seem best, and especially allow us plenty of time to adapt ourselves to the new conditions. There are a good many possible ways of meeting the difficulty. Here in the Nara School I have just moved into rooms in the dormitory, with the purpose of doing what I can among the students there. I do not think the authorities have any right to interfere with what I do in my own private apartments, and I have no reason to suppose that they will even think of attempting it. My plan, formed before the new regulations were issued, was to have daily prayers with a short Bible lesson in my own study for as many of the boys as may wish to attend. Such other classes as are desirable I can have in the same place. So that for the present the new regulations will not, I hope, substantially interfere with my work. One possible plan is to separate the dormitory from the school, making it a separate institution, and admitting students from other schools as well. The plan which I should much prefer myself, if it were practicable, would be to add three years to the course of study, thus covering both the five years of the middle school course and the three years of the government colleges, which stand next above the middle schools, thus completing the general education of the students, and preparing them if they desired to enter on the technical work of the university. Educationally, this would give much better results than the government system, for it would avoid the repetitions and duplications of the present method that arise from having in the middle schools the same course for those who are to continue their studies farther as for those who are not. It would farther, if successful, give us the most desirable class of students—those who are seeking the higher education—and would keep them longer under our influence. For this a larger expenditure would be necessary than at present. In any case, indeed, it will not long be practicable to keep the school going even upon its present footing with the present inadequate appropriation. At this very mo-

ment we are threatened with the loss of one of the two Churchmen in our staff of Japanese teachers, because he finds it impossible to support himself and his wife on the meagre salary that we give him, while he is offered forty per cent. more elsewhere.

I mention these possible plans in order to show that there is a great deal to be considered before the best course under the present circumstances can be determined, and again beg that the Board will give us all the time and all the freedom possible in dealing with them.

P. S.—I ought to add that it seems to me we are, in any case, morally bound to continue the Nara School as a middle school upon its present footing until the end of the present school year—the last of March. Otherwise, we change, to their serious detriment, the status of students who have come to us in the faith of our announcement of a middle school, and who cannot change to another middle school without great inconvenience, and perhaps not at all, as most of these schools are overcrowded.

THEODOSIUS S. TYNG.

NARA, September 12th.

AFRICA.

ST. JOHN'S SCHOOL, CAPE MOUNT.

THE past year has been one of great encouragement, both from results attained in the school, and in the hearty participation in the plans by the Bishop of the jurisdiction, and by the Board of Managers and friends generally in America.

The year, as Mr. Momolu Massaquoi, the principal, reports, has brought the new Langford Memorial Hall. The corner-stone was laid on January 2d, and the building is now almost completed. The third floor is occupied by the boys as a dormitory. The annual examinations in November were most encouraging and satisfactory. The new supply of books received, and the prizes offered for excellency of work, materially aided the pupils in their studies during the year. While the Memorial Church and the Langford Hall were in process of erection, the boys of the school worked cheerfully and industriously in carrying much of the building material from the beach to the mission grounds. The boys also have cared for the coffee farm, giving it the attention needed. The products of this farm are bought by the mission, the money being deposited for the boys, to be drawn when they leave the school to go forth to do for themselves.

The work of the school has been somewhat retarded by the lack of teachers. The only regular and competent teachers are the principal and Miss Goode. An assistant, one of the former students, has generally been employed, but there is no appropriation for his maintenance. Other duties have so multiplied upon Miss Higgins that it has been quite out of the question for her to do any regular teaching since April, 1898, although she still aids the boys' department in other ways, and hopes to be able again to give them all her time and energy.

There are eight classes, namely: *A*, *B*, *C*, *D*, *E*, *F*, *G*, and *H*. In order to cover all, each teacher must take several classes, the members of the highest class assisting. With school hours only from 8:45 A.M to 12 noon, this becomes a hard task for the teacher. The *A* class is composed of the most advanced boys in the school, who recite to the principal, and are all doing good work in advanced arithmetic, geography, grammar, algebra, general history, physiology, and Latin. The *B* class, the next lower, has the Fifth Reader course, including American history and physiology. The pupils also recite to the principal. The *C* class has the Fourth Reader course; the *D* class the Third Reader course; the *E* class the Second Reader course; the *F* class the primer, and first book in arithmetic; the *G* class the primer and beginning arithmetic, and the *H* class the "a, b, c's."

Mr. Massaquoi writes:

The military department has proved to be a success, and is growing in favor more and more, and accomplishing a good work.

When our last report was made, war was raging in the English territory near at hand, affecting many of our people

110　1899 年 12 月号　海外ミッション。日本の教育問題。奈良の“中学校”と東京の立教学校総理の声明。〔アーサー・ロイド。9 月 24 日、東京、日本。セオドシウス・S・ティング。9 月 12 日、奈良。〕639-643 頁。訳出　639 頁左 11 行目～643 頁右 15 行目〔全文〕。

関心の的であろう改正条約が発効されて以来の、事態の新たな状況について簡潔な通知を送ります。

〔1899 年〕8 月 4 日をもって、日本の管轄下におかれていた諸外国に対する制約が解かれました。そして同日、それとともに、しばらくのあいだ私たちが気にかけていた新しい教育上の諸規制がもたらされました。これらの諸規制は、初等ミッション・スクール　―“中等”の諸学校には、その学校が政府の制度に関連する諸特典を得ようとする場合にだけ、明らかに影響が及ぶ―　に、かなり過酷な条件を課すものです。かたや“高等の初等”級よりも上にある女学校〔高等女学校〕は完全に免れるようです。

新法の作用は、地方当局に与えられた相当な裁量権限によってさらに修正されます。そして東京では、当局はいつも好意的で道理をわきまえた対応をとってくれています。他の地方当局が同じように寛大だろうとは思えませんが、首都の実例は確かに諸地方においてかなりの重みをもつでしょう。

〔チャールズ・〕エヴァンス氏、元田〔作之進〕博士、そして私自身〔アーサー・ロイド〕が東京の諸当局〔東京府内務部第三課学務掛〕と行った会談の報告書から分かるのは、今までの通りならば立教は粛々と独自の方針を推し進めていけるということです。

立教学校〔セント・ポールズ・カレッジ〕は、4 つの部門を備える 1 つの教育機関として登録されるでしょう。このうちの 3 つ、すなわち寄宿舎、神田の学校〔東京英語専修学校〕、専修科〔立教専修学校〕では、宗教教育が施されるでしょう。寄宿舎では、宗教礼拝や宗教教育への参加は義務となるでしょう。“ミドル・スクール”（「中学校」）では、政府の訓令が実施されるでしょう。東京の諸当局は、私たちの立場を十分に理解しており、私たちに認可を保持させることに前向きです。私は、〔母教会の伝道協会の〕理事会もまた、私たちの立場を理解して、それを認めてくれるだろうと信じています。

私が思うに、他の在日伝道団体のいくつかは、私たちの一連の行動を大いに嘆き悲しむでしょう。長老派はすでに認可を政府に返上してしまいまし

た。そして私は、メソジストも同様のことを行うだろうと思っています。私は彼らの説明に納得しませんでした。というのも、立教を取り巻く環境はまったく異なるからです。私たちは決して「中学校」では宗教教育を施してきませんでした。つまり、寄宿舎で宗教教育を施すのが慣例になっているのです。政府は、私たちが今までやったことのないことや、（私が関与する限りでは）決してしようとは考えなかったことを禁止するのですから、なぜ私たちが認可を諦めなければならないのか、私はそれゆえに皆目理解できませんでした。もし今認可を諦めれば、それは学校にとって相当な痛手となるでしょう。私たちは生徒 50 名あるいは 60 名の規模に戻らなければならず、それは必ずしも最良とはいえません。私たちの同僚の日本人たちは胸を痛め、私たちの他の諸部門は痛手を負うでしょう。もし「中学校」がつぶれれば、それに替わるものとして私たちが提供しうる、特別な教育課程はまったくないように思えます。

私たちの事例において、政府の諸認可にキリスト教主義が服従する必要があるとも私には思えません。私たちは寄宿舎で十分に自由を得ています。「中学校」の生徒たちは、弁論部または文芸部のために使うのとまさに同じくらい自由に、キリスト教青年会〔YMCA〕会議、あるいは自前のその他の宗教団体のために、諸教室を使えます。時には十字架を執るように求められるときもありますが、私には今がその時だとは思えません。

私たちの「中学校」以外の学校の学生たちや、場合によっては寄宿舎で宗教の世界に浸りたいと望む、学生以外の人たちに寄宿舎を開放することで、私たちが寄宿舎のなかでもたらそうとしている変化すべてを通じて、私たちは確かに前進したと確信しています。そして、もし（私が言明をためらうべき）先般の訓令によって悪意が私たちにむけられたならば、その悪意は良いほうに覆されていると確信しています。それゆえに私が期待するのは、理事会がこれらの諸点を注意深く考慮して、現在の処置を裁可することです。

しかしながら、もしも理事会が学校での宗教教育に関する先般の決議の厳格な解釈を主張した場合には、私は、私たちが 4 月まで現状のまま続けることが許されるように求めることになるでしょう。そうすれば、政府の認可をもった学校であるという理由で私たちのもとに足を運んできた数多くの生徒たちを、私たちは正当に扱うことができるかもしれません。

アーサー・ロイド。

9 月 24 日、東京、日本。

マキム主教は、つい先ごろ〔母教会の伝道協会〕理事会の決議の写しを1部、私に転送しました。そのなかで、彼らは宗教教育が定期的には教えられていない、いかなる学校も支援したくはないとの意志を表明しています(注1)。この決議を、ミッション資金の管理を任されたいかなる者もまったく逸脱できない一つの原則の表明としてとらえていない者は、ミッションには誰ひとりとしていないと私は思っています。キリスト教信仰を教えることとキリスト教生活の表明が、私たちの活動の最重要部分でなければ、私たちがミッション・スクールを持つべき理由はまったくありません。

しかし、その原則についての疑義はありえませんが、私たちはここ日本でその適用の最良の方法をめぐって、ある深刻な困難と混乱に直面しています。これら全ては〔日本〕政府の教育方針に起源をもちます。この方針のもとでこの国の学校は、小学校から〔総合〕大学へと広がる包括的な体制が整えられ、各学校の各等級に応じて、その上にある次の学校への入学が認められています。この体制は公立学校と私立学校両方からなり、後者は、規定に定められた諸条件に則して、その制度の一部として認められています。その一部を構成しない、特定の目的のために創設された私立学校もあります。この国のあらゆる私立学校は、その制度に参加するか〔政府認可校〕、制度外に留まるか〔各種学校〕を選ばなければなりません。参加する学校は自由の一部を捨てなければなりません。制度外に残る学校は、自らが望むままに、実質的に自由です。

ながらく、あらゆるミッション・スクールは、この制度の外に残っていました。当初、そうすることに困難もありませんでした。英語は、求められたあらゆる学生たちと、この国の誰よりも優秀で誰よりも前途有望な青年たちのなかから人材を惹きつけるのに十分な魅力でした。しかし政府の制度が次第に完成され、そして全科目について日本語の教科書が充実し、そして英語が相対的にどんどんと重要性を失うにつれて、ミッション・スクールの状況に、徐々にですがまさに特筆すべき変化が続いて起こりました。幾つかの場合、数が以前は何百とあったところがわずかに何十にまで減少し、そして同時に質が低下しました。幾つかの学校は、おそらく以前よりも優れていました。多くの場合、それらの学校は、同等の官立学校よりも、それらが提供した精神的訓練だけでなく知的訓練においてさらに優れていました。しかしそれでも学生たちは来ようとしませんでした。彼らが13歳か14歳になり、そして下級の学校での課程を終えたとき、彼ら、あるいは彼らの両親や友人

は、もし彼らが官立“中学校”あるいは政府の認可をもつ私立“中学校”に入学すれば、彼らはほとんど無試験か完全に無試験で官立カレッジへと進むことができて、そこから〔総合〕大学へと進むことができると知っていました。その一方で、もし彼らがミッション・スクールへ入学すれば、彼らがより上級の教育機関の試験に合格できるか否かは定かでなく、あるいはそれらを受験することが認められるかさえも定かではありませんでした。ですから、ひとつずつ、より重要なミッション・スクールは“中学校”の認可を申請して、認可を得ました。認可を得たときに、ミッション・スクールはさらに上級の教育機関との連携をもつことができ、生徒たちが最も有利な条件でそれらの機関へ入学する許可を得ることができました。私が知っているあらゆる事例では、結果としてほぼすぐに入学志願者が増加しました。入学した者たちはまた、あらゆる面で官立学校に入学した者たちと肩を並べるほど優秀であって、そしてある面では、もっと優れていました。というのも、彼らの大半は、みずからはキリスト教徒にはならなかったかもしれませんが、そこで得られると信じた純粋な道徳的な雰囲気と、より高度な道徳的影響を理由として子弟たちのためにキリスト教学校を選んだ両親によって送り出されたからでした。

これらの利点は、実際に私がすでに言及した自由の喪失によって、ある程度は相殺されました。学習課程は政府の諸法令によって規定されていましたが、特別な認可によって、わずかな範囲で、法律に従って修正することがどうにかできました。あらゆるクラスが少なくとも週に1時間は割くようにと求められた倫理学は、キリスト教の観点から教えられることになり、そして実際に教えられました。個人的なキリスト教の影響力はキリスト教徒の教師や生徒たちによって広められることになり、そして広められました。宗教教育は施すことができ、宗教儀式は、それらに進んで参加しようという生徒のために催すことができました。しかし、規定された学習課程にいかなるものも適法に追加することはできずに、それを受けることを自発的に選ばなかった生徒たちに要求することもできませんでした。規定された学習課程はそれ自身相当に厳格なために、忠実な生徒たちにとって、追加学習の時間がほとんどありませんでした。

この全てが、ミッション・スクールの至高の目的であるキリスト教の訓練を困難にはしましたが、不可能にはしませんでした。神の国は、観察とともにはおとずれません。それは“主よ、ここです”あるいは“主よ、そこです”

ではありません。それは、生命、力、すなわち、実際は多かれ少なかれ不完全に表明されて、そして正式な教えのなかで説明されるのですが、しばしば他の手段により最も強力に作用させることができるのです。神の言葉は、この確固たる学校習慣の束縛にとらわれているように思えるかもしれませんが、実際はそれほど縛られていませんでした。熱心なキリスト教徒の教師や生徒たち、そして知的な少年や青年たちの団体と学校生活との継続的な接触や交流があれば、その成果は、深くて、遠大なキリスト教活動にきっとなるはずであって、おそらく一般にはほとんど、あるいはまったく目に触れることはなく、我慢強さを欠く心にはがっかりするほど遅々としていましたが、それにもかかわらず真理であり真実であり、そして偉大でした。それはきっとそうなるはずでした。そして活動に深く関わっていた者の大半がそうであることを分かっていたと私は信じています。私は、この活動に関わっていたいかなる者についても、以前の状態に戻りたいと望んでいる者がいるとは、全く耳にしたことがありません。なぜでしょうか。その変化はあたかも次のようなものでした。彼らは当初、まさに全く自由に説教をしていましたが、それはおもに空いた長椅子にむけてでした。そうして、彼らは実際には妨げられ、妨害されているのに気づきましたが、そうしたことにもかかわらず、彼らは顔を上げた聴衆に向かって演説をしたように見えていました。

私たちのキリスト教学校にとって、それは希望と明るい前途のある時期でした。そうして唐突な厳しい妨害が行われたのです。私立学校に対して新たな諸法令が政府により発布されました。天皇の自署のもとに、政府が全体として発布したある法令〔私立学校令〕がまずありました。これは、私立学校の設立と運営の自由に対する厄介で不要な諸制限を含んでいましたが、幸いにも宗教についてはなにも言及していませんでした。しかしそれには、それ自身の法律のもとで実際の履行のための諸規則を公布する義務を委任された文部大臣の行政命令〔訓令第 12 号〕が伴っていました。これは、まず教育は宗教から分離されるべきであることが肝要であるという一般事項を規定して、その後に、たとえ正規の学課外であっても宗教教育を施すことを禁じ、政府の教育体制に従うあらゆる学校での宗教儀式の実施を禁じました。

文部省のこの措置がキリスト教学校の監督者全員に対して多大な懸念と混乱を惹起したのはいうまでもありません。しかし、その実務上の効果や私たちの活動において必要とされるかもしれない諸変更について明確な結論に至るには、まだあまりに早すぎます。私たちはそれがどのように解釈されるこ

とになるのか、またそれがどのように実施されるのかはまだ分かりません。解釈も実施もどちらも厳格にならないと考える、いくつかの理由があります。ひとつは、文部省の措置が新聞各紙に代表される世論による批難を、ほぼ異口同音に受けていることです。もうひとつは、その偏狭さが政府の一般方針に合致しないということです。そのために人々のなかには、それを単なる一時的な圧力への屈服であると考える人もいます。宗教に関する諸規制は法律におけるものではなく、たんに文部大臣により発布される訓令におけるものでしかないという事実が、この見解を裏づけているようです。もしこれらの諸規制が確定され、かつ恒久的な方針を示していたなら、それらはなによりも当然ながら、教育専門家といわれる者たちから構成された、諮問機関である高等教育会議に対して文部省によって提出された原案のなかで実際に提起されたように、法律そのもののなかに盛り込まれて、彼らによって承認されていたでしょう。その圧力は、文部省や東京の帝国大学に由来していたかもしれません。その両方には、“ユニバーシティー・パーティー”の名で一般的に知られている、頑固で偏狭な軍事的世俗主義者の団体があります。圧力はまた、キリスト教信仰への嫌悪や恐れから、仏教徒や神道信奉者により広められた可能性は十分にあります。訓令は、あらゆる宗教に同じように適用されるというのは明確な事実です。しかし、私は神道信奉者が、訓令により影響を受けることになる学校を持っているとは聞いたことがありません。仏教徒はたいてい、学校では宗教教育は全く行わないと伝えられています。そのために、おそらくキリスト教学校がおもに、あるいは唯一影響を受けることになるでしょう。もし政府が本当にこのように圧力に屈したのであれば、おそらく彼らが絶えず適用しなければならない原則、すなわち、いかに彼ら自身の原則や願望が寛大であるにしても、世論からあまりにかけ離れるのは妥当ではないということに則しているのでしょう。もしこれが事実であれば、国民による、意にそぐわない新規則の受容は、それほど遠くないうちに、修正や撤回がなされる可能性が決して低くありません。

これらの不確実さすべてにかんがみて私は、それが最善と思えるのですが、〔伝道協会〕理事会が、すべての問題を処理するうえでの任地におけるあらゆる可能な限りの自由を私たちに認め、そして特に新たな状況に適応するために多くの時間を認めてくれることを切望しています。難局に対応するのには相当数多くの可能な方法があります。ここ奈良中学校で、私はその生徒たちのなかで私ができることを行う目的で、寄宿舎の部屋に移ったばかり

です。私個人のアパートメントの部屋で私が行うことに干渉する権利は当局にはまったくないと思います。彼らがそれを試みようとは、考えることすらあろうとは思えません。新たな法令が発布される前に形作られた私の計画は、参加を希望するできるだけ多くの少年たちに、私の書斎で短めのバイブル・クラスをともなう日常礼拝を行うというものでした。要望がある他の授業を、私は同じ場所で行うことができます。そのために、現在私は、新たな法令が私の活動を実質的には妨げないだろうと思っています。考えうる方策のひとつは、寄宿舎を学校から離して、それを別の機関として、他の学校からの学生たちも受け入れることです。私自身が大いに気に入っている計画は、もし実施可能であれば、学習課程に3年間を上乗せして、中学校課程の5年間と中学校のすぐ上に位置する官立カレッジの3年間の両方を網羅することです。そうすることで、生徒たちの一般教育を完成させて、もし彼らが大学（ユニヴァーシティー）の技術的な活動に取り組むことを望めば、彼らにその準備を施すのです。教育上、これは政府の制度よりもさらに素晴らしい成果を生むでしょう。というのもそれは、学習をさらに継続する予定の者たちに、そうでない者たちと同様の課程を中学校で行うことから生じる、現在の方法における繰り返しや重複をおそらく避けることになるからです。それはさらに、もしうまくいけば、私たちにとって最も望ましい部類の生徒たち―すなわち、さらに高度な教育を求めている者たち―をもたらすことになり、そして彼らを私たちの影響下にもっと長く留めておけるでしょう。このために、現在よりもさらに多額の出費が必要でしょう。とにかく、実際に、現在の不十分な予算額では、当校を現在の状態で維持し続けるのさえも長くはもたないでしょう。まさにこの時点で、私たちは日本人教師からなる私たちのスタッフのなかの教会人2名のうちのひとりを失うという危機に面しています。なぜなら、私たちが彼に与えるわずかな給与では、彼自身や彼の妻を養うことが不可能な一方で、彼には他から、40パーセント多く支給するとの申し出があるからです。

私は、現在の諸状況のもとで最善の方法が決定されうる前に考慮すべきことが相当あることを示し、そして理事会がそれらに対処するうえで、できる限りのあらゆる時間とあらゆる自由を私たちに与えてくれることを繰り返し要請するために、これらの考えうる諸計画に言及します。

追伸。私たちは、いかなる場合にも、中学校として奈良の学校を3月末の今年度の終わりまでは現状のまま存続させるように道徳上拘束されていると私

には思える、ということを追記するものとします。さもなければ私たちは、彼らにとって深刻な不利益ですが、生徒たちの身分を変更することになります。彼らは中学校であるとの告知を信じて私たちのもとにきたし、相当の不便を伴わずには別の中学校へ変わることができないし、さらに、それらの学校の大半が満員状態であるためにおそらく転校が全くできないのです。

セオドシウス・S・ティング。

9月12日、奈良。

注記：SM誌1899年12月号によると、同年11月14日開催の米国聖公会内外伝道協会理事会定例会議において、理事会総幹事にアーサー・S・ロイド（Artur Selden Lloyd. 立教学校総理のロイドとは別人物）、交信幹事にジョン・W・ウッド（John Wilson Wood）の就任受諾が報告されている。両氏は同年12月初旬から実務に入ると報じられている（614, 615頁）。

（注1）1899（明治32）年6月13日の米国聖公会内外伝道協会理事会決議。

111 1900/1 Editorial.: Brief Mention.
112 1900/1 Editorial.: Abstract of Proceedings of the Board of Managers.

contemplated by the resolution of the Board of Missions above referred to. The committee, after investigation and deliberation, formed the society known as "The Connecticut Sunday-school Auxiliary to the Board of Missions." Of this the Bishop is president, the Rev. E. C. Acheson and Mr. Burton Mansfield, vice-presidents, with a secretary, associate secretary and treasurer. For Advent it is proposed to focus the offerings to definite work two years in succession in the diocese, and the third year for an extra diocesan purpose. The Lenten work will, of course, be for General Missions.

We publish as the "Intercession" in this number the beautiful prayer of the late Presiding Bishop, who, although so great a man, was himself as simple as a child.

A specimen copy of the Order of Service for January 14th set forth by the Bishop of New York and another by the Bishop of Pennsylvania have been sent to all of the Bishops by the Board of Managers. Already other Bishops have adopted one or the other and sent in their orders. We trust many more such will speedily come.

BRIEF MENTION

WE are pleased to be able to present as our double frontispiece the front and rear views of the new Science Hall at St. John's College, Shanghai, reproduced from photographs taken by our missionary teacher, Mr. F. C. Cooper; at the beginning of the Foreign department the portraits of five of the somewhat recent graduates of Hoffman Institute who are in Holy Orders; at the beginning of the Woman's Department a picture of the new Maria Brierley Memorial Hall, which houses the Cape Palmas Orphan Asylum, and on the following page the beneficiaries of that institution, these last all sent to us by Bishop Ferguson.

REFERRING to the editorial in the last number entitled, "Licensed Schools in Japan," we call especial attention to the further information upon the subject from Bishop McKim and to the Board's action, which will be found in the Abstract of Proceedings on page 6.

THE Presiding Bishop, in accordance with the resolution of the Board of Managers adopted in November, has appointed the Bishop of Shanghai to take the work in Manila under his oversight, the Bishop of Chicago to the charge of Puerto Rico, and the Bishop of Pennsylvania to the charge of Cuba. The only *new* appointment is that of the Bishop of Shanghai, who has recently made a visit to the Philippines, and we are informed that during the winter the other two Bishops mentioned will visit the islands put under their charge respectively.

WE are pleased to know that the custom of Noonday Prayer for missions, maintained for so many years at the headquarters of this Society, is ever growing. We are now informed that in the parish of the Church of the Holy Apostles, Philadelphia, prayers for missions will be said in the administration house daily at 12:15 P.M.

ON Friday, December 15th, a farewell service was held in the Church Missions House Chapel in view of the departure of Miss Sara M. Woodruff and the Rev. Dr. Robert Hope for Cape Mount Station, Liberia. The Holy Communion was cele-

brated and the General Secretary made the address. Miss Woodruff sailed the following day. Dr. Hope and wife sailed December 23d.

AT the Missionary Council in St. Louis, in writing on and speaking to the question, "In the event of the partition of China, what will be the effect upon Christian missions?" both Dr. Bunn and Mr. Ingle came out strongly in favor of the "open-door" policy. Dr. Bunn wrote, "No European nation is in a position to take the leadership in the 'open-door' policy. . . . The United States alone can effectually resist the encroachment of [Russia]. Will she do it? That and not the question of the retention of the Philippines is the chief problem now before the United States in Asia; for the Philippines are already ours to protect, if not to possess." A month later the *Pall Mall Gazette* asserts: "The United States are taking a leading share in putting the policy of the 'open-door' in China trade on a practicable footing." Comment is unnecessary.

ON a later page we publish an interesting statement which has been furnished to us with regard to the Ecumenical Conference on Foreign Missions, to be held in this city next April; in sending which the secretary asks us to urge that the parishes of this Church should thoughtfully take up the subject of the conference, and further suggests that it should be the subject of the sermon on the first Sunday in January.

THE Rev. Mr. Forrester reports that the Right Rev. Dr. Johnston, of Western Texas, ordained two Priests and one Deacon in the City of Mexico on December 7th, 1899.

A RECTOR writes us: "The Annual Report on Domestic Missions, to my mind, gives a most excellent account of our missionary work. I want to have as many of my people as possible to read it so as to get a bird's-eye view of the whole field."

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

——THE Board of Managers met at the Church Missions House on Tuesday, December 12th, 1899. The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Hampshire, Chicago, West Virginia, and Nebraska; the Rev. Drs. Hoffman, Eccleston, Smith, Huntington, Applegate, Brown, Anstice, Christian, Alsop and Perry; and Messrs. Low, King, Mills, Whitlock, Brown, Thomas, Goodwin, Mansfield and Thompson. The Bishop of Sacramento, an *ex-officio* member, was also present.

——The Vice-President introduced to the Board the Rev. Dr. Lloyd, General Secretary, and Mr. John W. Wood, Corresponding Secretary.

——The Rev. Dr. Henry W. Nelson, rector of Trinity Church, Geneva, New York, and Mr. Moses Taylor Pyne, of New York, were elected to membership in the Board to fill vacancies. [The Rev. Dr. Nelson has accepted, Mr. Pyne expresses his regret that existing engagements preclude his acceptance.]

——A By-Law, which had been pending, was adopted, creating the office of Local Secretary, who "shall have his place for work in the office of the Board, and assist the Associate Secretary and perform such other duties as the needs of the work in that office may from time to time require; he especially attending to the details and routine of the work in that office." This was considered necessary in view of the increased responsibilities of the Church and consequent increase of

work thrown upon the office and in order that a second man may become familiar with its routine and history. On the nomination of the Bishop of Long Island, which was seconded by the Rev. Dr. Smith and supported by the Bishops of Nebraska and Connecticut, the Rev. Robert B. Kimber, rector of Trinity Church, Seymour, Connecticut, was elected Local Secretary.

——In accordance with the suggestion of the Missionary Council and the provision of the Constitution with regard to employing agents, it was

Resolved: That the Advisory Committee be and hereby is authorized to appoint a clergyman to the position of agent of the Sunday-school Auxiliary to the Board of Missions, whose duty it shall be, by correspondence and personal visits, under the direction of the General Secretary and the Advisory Committee, to increase the interest of the Sunday schools in the missionary work of the Church, especially in regard to Lenten offerings.

One-half the salary of this clergyman was immediately pledged, by a member of the Board, for five years and the other half appropriated from a special fund, at the discretion of the Board, leaving as the cost to the Church of the office simply the travelling and incidental expenses of said agent.

——Letters were submitted from five of the Bishops having Domestic missionary work under their jurisdiction and from the Standing Committee of the Diocese of Maine, with regard to appointments, etc., and necessary action was taken. Under the provisions of the Woman's Auxiliary United Offering of 1898, at the request of the Bishop of North Carolina, Miss Emma D. Manson and Mrs. Moseley were appointed as stipendiaries, and three already in his service were reappointed for the year; and at the request of the Bishop of Western Michigan, Miss Mary A. Milnes was appointed a woman missionary in his diocese. A further and final appropriation of $250 from a special deposit was made at the request of the Bishop of Chicago for Swedish work in his diocese.

——Communications were at hand from all the Foreign Bishops and a number of their missionaries.

A resolution of appreciation was ordered sent to Major Hooper, of the Occidental Hotel, San Francisco, because of his uniform courtesy to our missionaries, and especially for recent acts of kindness. From Japan Bishop McKim, recurring to the question of retaining the government licenses for our schools, St. Paul's, Tokyo, and the boys' school, Nara, writes: "The Minister of Education, in an interview on October 31st, told me that 'Christian instruction may be given in the school buildings before and after school hours.' . . . The Nara School directors have formally notified the authorities of the Prefecture that Christian instruction will be regularly given to the boarding pupils after school hours. This is a long step in the right direction."

After the caution that what is read in the religious and secular journals about the action of the Japanese Department of Education and the operation of the new treaty should be taken with a grain of salt, the Bishop adds: "As for our Tokyo schools, there is more religion taught in them now than for ten years last past." Again, he says, in writing upon the same subject: "There is no reason for timidity or concealment," and further on he avers that he would have nothing to do with the matter unless we could have stated Christian instruction without concealment or subterfuge. In connection with this the Board adopted the following resolution:

That the Bishop and Standing Committee in Japan be requested to issue in the Japanese tongue a declaration that in continuing to conduct the schools under government license there is no compromise of our religion and no intention to discontinue Christian teaching out of school hours.

About the middle of November the Bishop of New York and the Rev. Percy S. Grant were spending a fortnight at Tokyo. The Bishop preached in the cathedral.

Eighteen hundred dollars were appropriated for the purchase of a residence for the Rev. R. W. Andrews, the only missionary other than a French Priest in Mito, a city of 30,000 inhabitants, eighty miles east of Tokyo.

The Bishop of Cape Palmas represented a most pressing need for the rebuilding of St. Augustine's school-house near Monrovia. Besides being entirely too small, the old building is beyond repair. Thirteen hundred dollars, the amount named by the Bishop, was appropriated for the purpose from a special fund. The Rev. Paulus Moort, M.D., wrote that the congregation and vestry of Trinity Church, Monrovia (the stone walls of which recently fell in), had decided to put forth strenuous efforts to rebuild, so far as their resources will permit, after which they will send an appeal for more money to the Church, with the Bishop's endorsement. Meanwhile they have provided a temporary structure for continuing the services, so as to keep the congregation together.

——The Board appointed fifty-seven clergymen, laymen, and women as delegates from this Society to the general Missionary Conference which is to be held in the city of New York in April, 1900.

——Resolutions were unanimously passed recognizing the most faithful services of the Rev. Joshua Kimber, Associate Secretary, during the time that the Society has been without a General Secretary, and in the extra work devolving upon him in connection therewith, and granting him three months' leave of absence during the year at such time as he may desire to take the same, and the chairman and Treasurer were requested to convey the Board's action to Mr. Kimber.

——The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

——The officers were re-elected, as were also the Standing Committees, after the vacancies had been filled.

THIRD WORLD'S MISSIONARY CONFERENCE.

NEW YORK, APRIL 21ST—MAY 1ST, 1900.

THE Foreign Missionary Conference which will convene in Carnegie Hall, New York, on the twenty first of next April, will be the Third World's Conference on Foreign Missions ever held, and the first held on the American continent. It will remain in session for ten days, discussing the planting and development of the Christian religion among unevangelized peoples.

The century just closing has marked the greatest era of missionary expansion in the history of the Christian Church. A hundred years ago there were but fifteen societies in existence, engaged directly or indirectly in the work of Foreign Missions; to-day there are 300 societies carrying the Gospel of Christ to the very ends of the earth. Instead of a few scattered outposts, a whole army of workers are occupying the great strategic centres of the world, as well as opening up the dark continents.

In view of this century of unparalleled missionary activity, and the many and important questions growing out of the record of the past and the promise of the future, it is fitting that those to whom God has entrusted the work should marshall their forces, grasp the situation and move on to yet greater conquests for our Lord and King.

The coming conference promises to be the largest, the most instructive and, in view of the ever-widening doors of opportunity, the most important ever held. The friends of Christian missions on the other side of the Atlantic have most heartily

111　1900 年 1 月号　論説。短信。4-5 頁。
訳出　4 頁下から 22 行目～下から 19 行目。

“日本における認可校”と表題をつけられた前号の論説に言及しながら、私たちはマキム主教からのその件についてのさらなる情報と理事会の決議に対して、特別の注意を呼びかけている。それは 6 頁の議事録要約のなかに見られる（注 1）。

（注 1）記事№ 112 参照。

112　1900 年 1 月号　論説。理事会議事録要約。5-7 頁。
訳出　5 頁下から 19 行目～下から 18 行目。6 頁下から 26 行目～下から 25 行目。6 頁下から 22 行目～下から 3 行目。

理事会は 1899 年 12 月 12 日火曜日にチャーチ・ミッションズ・ハウスで開かれた。

―略―

あらゆる海外の主教たちと数多くの宣教師たちからの通信が手元にあった。

―略―

日本からはマキム主教が、私たちの学校である東京の立教や奈良の男子校のために、政府の諸認可を維持することをめぐる問題に立ち戻って、こう書いている。“文部大臣は〔1899 年〕10 月 31 日の会談で、‘キリスト教教育は始業前や放課後に校舎のなかで施されて差し支えありません。’ . . . と私に伝えました（注 1）。奈良中学校の理事たちは、キリスト教教育は放課後に寄宿生たちに対して定期的に施されるであろうことを県の当局者たちに正式に通知しました。これは正しい方向への長大な一歩です。”

日本の文部省の措置や新たな条約の運用についての宗教機関誌や世俗機関誌のなかに書かれていることは、話半分に受け取るべきだとの注意のあとで、〔マキム〕主教はつけ加えている。“私たちの東京の学校はどうかというと、過去 10 年間よりも現在の方がそれらのなかでより多く宗教が教えられています。”再び、彼は同じ話題について書き記しながら伝えている。“ 臆病

になったり、あるいは隠したりする理由はなんらありません”そして、さらに彼は、もし私たちが、隠したりあるいは言い訳したりすることなしにはキリスト教教育を伝えることができないのであれば、彼はその件となんらかかわりをもたないだろうと主張している。これに関連して、理事会は次の決議を採択した。

日本の主教と常置委員会は、政府の認可のもとで学校を運営し続けるに際して、私たちの宗教についてなんら妥協はせず、授業時間外にキリスト教を教えるのをやめる意図もないとの宣言を、日本語で出すように要請される（注 2）。

注記：SM 誌 1899 年 7 月号によると、日本聖公会の聖職ヨハネ落合吉之助は、教会法的にはシカゴ教区の執事であるが、シカゴ教区主教に代わりニューヨーク教区主教によって聖ヨハネ大聖堂で司祭に按手された。落合は 1 年前にウェスタン神学校を卒業、その間にジェネラル神学校で大学院課程に進み、最近の卒業式で神学士の称号を与えられた。オックスフォード大学での 2 ヶ月間の講読会に参加するため、落合は 1899（明治 32）年 6 月 7 日に蒸気船セント・ポール号でニューヨークを出港し、その後英国から日本へ帰国する予定にしており、東京のマキム主教はおそらくみずからの管轄内の三一神学校と伝道学校に落合を赴任させるだろうと報じられている（360 頁）。SM 誌 1900 年 1 月号によると、1899 年 9 月 24 日に東京に到着後、落合は三一大聖堂の日本人会衆の牧師補の任務に就きながら、三一神学校で旧約聖書釈義を講じることに大部分の時間を割いている、と報じられている（40 頁）。

（注 1）マキムは 1899 年 10 月 27 日付で、東京府経由で文部大臣宛に、私立立教中学校を私立立教学院立教中学校と改称する変更願を提出し（私立中学校々名改称願進達案〔1899 年〕、私立立教中学校校名変更願〔1899 年〕、東京都公文書館所蔵）、同年 11 月 7 日に文部大臣樺山資紀から認可を受けている（校名改称認可〔1899 年〕東京都公文書館所蔵、『官報』第 4907 号、1899 年 11 月 8 日、国立国会図書館法令議会資料室所蔵）。これ以降、記事の St. Paul College は、立教学校ではなく、立教学院と訳出する。
（注 2）1899 年 12 月 1 日の米国聖公会内外伝道協会理事会決議。

SUMMARY.

For Missions to White People, as by foregoing table		$164,615 70
For Missions to Indians, as by foregoing table		55,645 00
For Missions to Colored People:		
Appropriated to Dioceses, etc	$57,120 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
Expenses for Secretary of the Commission	500 00	
Unassigned	2,680 00	
Appropriated by the Commission on Work among Colored People		62,000 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest)		500 00
North Carolina, for Colored work from United Offering of Woman's Auxiliary for 1898		900 00
For Missionary to Japanese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,800 00
Travelling expenses to Porto Rico, Cuba, etc		1,000 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		24,750 00
		$314,710 70

APPROPRIATIONS FOR FOREIGN MISSIONS

[As they stood January 1st, 1900]

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year September 1st, 1899, to September 1st, 1900:

For the Mission in Africa	58,170 09
For the Mission in China	74,906 50
For the Mission in Japan	99,090 74
For Missions in the Haitien Church	7,160 00
For the support of the Rev. Mr. Forrester in Mexico and his travelling expenses	2,900 00
For work among English speaking people in Mexico	700 00
For training of two women from Mexico in Philadelphia Divinity-school from the United Offering of Woman's Auxiliary for 1898	500 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	5,012 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	24,750 00
	$273,189 33

Total appropriations for Domestic and Foreign Missions from September 1st, 1899, to September 1st, 1900 [as they stood January 1st, 1900] **$587,900 03**

113　1900 年 1 月号　海外ミッションの予算額。63 頁。
訳出　63 頁下から 20 行目〜下から 6 行目。

海外ミッション予算額
［1900 年 1 月 1 日時点］
1899 年 9 月 1 日から 1900 年 9 月 1 日の今期事業年度の
内外伝道協会理事会

アフリカ・ミッション	58,170 ドル 09 セント
中国ミッション	74,900 ドル 50 セント
日本ミッション	99,090 ドル 74 セント
ハイチの教会の諸ミッション	7,160 ドル 00 セント
メキシコのフォレスター師の支援と彼の旅費	2,900 ドル 00 セント
メキシコの英語を話す人々のなかでの活動〔費〕	700 ドル 00 セント
1898 年の米国聖公会女性伝道補助会の合同献金からフィラデルフィア神学校にいるメキシコからの女性 2 名の訓練〔費〕	500 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	5,012 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕	24,750 ドル 00 セント
	273,183 ドル 33 セント

The Church in Japan

An Addition to the Medical Staff

A SERVICE was held in the Church Missions House, New York, on St John the Evangelist's Day, to bid farewell to Dr. and Mrs. Teusler, on their departure for the Japan Mission. They sailed from San Francisco January 16th. The Doctor will serve on the staff of St. Luke's Hospital, Tokyo.

Dr. Teusler is the son of a cultured German gentleman, whose wife was the daughter of one of the old Virginia families, and a woman of marked intellect and cultivation. In her companionship the son grew up, as his father's death left him an only child while still a mere boy. He was educated at Richmond College, and then entered the Virginia Medical School, where he concluded his course with honor before he had attained his majority. He was consequently obliged to wait for some time before being admitted to practice. He was talented and determined to excel in his profession, and soon won an appointment as instructor in the Medical School. With a growing practice, enjoying wide social popularity and possessing the confidence of physicians many years his senior, his professional career was assured, when he determined to volunteer for service abroad. Upright in life, helpful in influence, he has in many ways sought the advancement of the Kingdom of God. For several years he has been a member of the Chapter of the Brotherhood of St. Andrew in his parish church, Monumental, Richmond. His wife, who goes with him, is a sister of Dr. E. R. Woodward, recently appointed to the China Mission, and Mr. Stewart M. Woodward, who is widely known as a member of the Brotherhood of St. Andrew.





Farewell services in Richmond were held in St. James's Church and in Monmental. At the latter, the Rev. J. Lindsay Patton, of Japan, made an address upon the missionary outlook in the Empire, and the rector, the Rev. William A. Barr, spoke upon "The Glory of Modern Missions." There is an interesting coin-

cidence in the fact that Dr. Teusler is going to work in the same land with Bishop Williams, the pioneer Bishop of Japan. Each was once a lad in Monumental Sunday school, and received his early inspiration to Christian living there.

Visitations by the Bishop

THE last letter received at the Missions House from Bishop McKim states that he has just returned from a visit to a number of stations in the jurisdiction of Kyoto, including Otsu, Kyoto, Osaka, Sakai, Nara and Takata. He consecrated a new church at Otsu, and everywhere found the missions doing good work. Japan is at present suffering from a widespread plague. Vigorous precautions are being taken to suppress it. All passengers arriving and leaving by trains are closely examined by the physicians assigned to the railway stations. During his visitation of a week, the Bishop was examined seven times. He says: "There has not been such a clearing of streets, drains and houses for many years, and the authorities have good reason to think that the drastic precautions taken by them have stopped the spread of the terrible disease."

The Bishop-elect of Kyoto

THE election of the Rev. S. C. Partridge, of Wuchang, to be Bishop of Kyoto, Japan, has been confirmed by the Bishops and Standing Committees. Mr. Partridge will be consecrated in the Cathedral of Holy Trinity, Kyoto, on the Feast of St. Matthias, February 24th. This will be the second instance in which a Missionary Bishop of this Church has been consecrated on the Foreign field. The entire service, except the questions to and answers of the Bishop-elect, will be in Japanese. Bishop McKim will be the consecrator, and it is expected that there will be associated with him, as co-consecrators, the Right Rev. Channing M. Williams, D.D., the first Bishop of this Church in Japan, and the Right Rev. Samuel I. J. Schereschewsky, D.D., the third Bishop of this Church in China. It is hoped that the present Bishop of Shanghai, the Right Rev. Frederick R. Graves, D.D., and one or more of the English Bishops in Japan, may also take part in the service.

The Bishop of New York in Tokyo

THE Right Rev. Dr. Potter, of New York, preached in Trinity Cathedral, Tokyo, at both services November 19th, 1899. In the morning he preached to the Foreign congregation, and in the evening to the native Christians, his sermon being interpreted into Japanese. The services were largely attended, and the Bishop's words were stimulating and helpful. Commenting upon this incident, the *Church in Japan* remarks: "By such occasional visits as this, and that of Dr. Abbott in the summer, we begin to realize that the distance which has separated us heretofore from our friends at home is slowly but surely decreasing, and that ere long we shall be as closely in touch with the home Church as are the Domestic districts, when people will be better informed as to what we are doing, and there will be less opportunity for misrepresentation by uninformed or prejudiced travellers."

The Educational Situation

In Tokyo

BISHOP McKIM, writing on the school situation, December 28th, 1899, says: "I do not like our apparently anomalous position, and sympathize with the friends at home, who, imperfectly acquainted with the situation, think there has been a compromise of Christian principle by this Mission. . . . There has been no lowering of the Christian standard by St. Paul's, and no diminution of Christian teaching. . . . There has been an increase in the amount of definite religious instruction, and attendance at services is now compulsory, instead of voluntary as heretofore. This course is not a violation of the terms upon which we received our license. The Minister of Education, in response to a direct question by myself, said: 'You may assemble your boys in the school-rooms; you may there give religious instruction, and hold religious services. You may make attendance upon such services compulsory, but this

must be done for them as individuals and not as students.' This last distinction we object to, but it does not affect us as it does some other Missions. Our daily services have been held for ten years in the cathedral, which is just across the street from St. Paul's. No services have been held in the classrooms of the school. The services have always been before and after school hours, in the morning at seven-thirty, and in the evening at five-thirty. . . .

"This Mission is not standing apart from other Missions on this question. The resolution passed at the conference of representatives of six mission schools has my name and that of Dr. Motoda appended to it. . . . Only one school has returned its license. . . . The action of the Department of Education is condemned by the Japanese press; even that portion which is anti-foreign and anti-Christian has little to say in its favor."

The religious instruction in connection with St. Paul's, Chugaku, includes lectures on the Life of Christ, and St. Mark's Gospel, the preparation of candidates for Baptism, a prayer-meeting under the auspices of the student Y. M. C. A., daily Morning Prayer with address, except on Saturday, Sunday services in the cathedral, Sunday-school, and monthly religious lectures. At the daily services and at the Sunday morning service attendance is compulsory.

In Nara

THE Rev. T. S. Tyng, of Nara, says: "There has been time, since my last letter, to take our bearings more completely. One department of mission school work, that among children between six and ten years of age, has been rendered impossible, as private schools of primary grade are not permitted unless the number of public schools is insufficient, when private schools may be licensed as substitutes. It is not at all likely that Christian schools will be so favored. As to the schools of higher grade, however, we are left substantially where we were before. Bishop McKim's interview with 'The Minister of Education, supplies an authoritative assurance that we are secure in the liberty which we had previously claimed. We have no reason, therefore, for making any change in the constitution of the Nara School. I am glad to report a marked increase of religious interest among the boarding-pupils of the school. It has not yet apparently extended to the day-scholars, who are much more difficult to get hold of, but I am in hopes that it will yet do so."

Africa

A Visit to Cape Mount

BY THE BISHOP OF CAPE PALMAS

THE rainy season being over, I have resumed my visits to this extreme end of the jurisdiction. Taking passage on an English steamer, I left Monrovia November 8th, and arrived at Cape Mount early the following morning. On reaching the summit of the hill covered by the station, the changed and cheering aspect of things with reference to the buildings was at once apparent. The old dilapidated wooden house in which the boys lived and were taught, and in which Divine service was held, had disappeared, and a fine stone structure, known as the Langford Memorial Hall, had taken its place. Best of all, there stands in the midst of the five dwelling houses the new Irving Memorial Church, also built of stone. It is a fine building and, in some respects, has no equal in the Republic. It is not, however, completed. Sashes for the windows, all inside furnishings and painting remain to be added. For this we have no funds. But we can now say that we have a church edifice at that station, and thank God for it; and we have also faith to believe that all the needs will be supplied. The next building to be put up is one much needed for the girls, and the great heaps of stones, already on the spot, give promise that it will not be long before we shall see the consummation of this other cherished object. I took the builder up with me to make arrangements for it.

114　1900 年 2 月号　日本の教会。教育状況。101-102 頁。
訳出　101 頁右下から 24 行目～102 頁右 31 行目〔全文〕。

東京において

マキム主教は、1899 年 12 月 28 日に学校の状況について書きながらこう述べている。“私は、私たちの明らかに特異な立場を好みません。そして、状況を十分に熟知しないままに、このミッションによるキリスト教主義の妥協があったと考える本国の友人たちに共感を覚えます。... 立教によるキリスト教水準の低下やキリスト教教育の減少は、全くありません。... 宗教教育の量は明らかに増加しています。そしてこれまでのような自主性に代わって、礼拝への出席はいまや義務化されています。このなりゆきは、私たちが認可を受けた際の条項には違反していません。私自身による直接の問い合わせに応じて、文部大臣は述べました。‘あなたは諸教室に少年たちを集めてもけっこうです。あなたはそこで宗教教育を行っても良いし、宗教儀式を催してもかまいません。あなたはこうした儀式への参加を強制しえますが、これは生徒としてではなく、個々人としての彼らに対して行われなければなりません。’私たちはこの最後の区別には反対しますが、それは、他の諸ミッションのようには私たちに影響を及ぼしません。私たちの日常礼拝は、立教のちょうど通りの向かい側にある〔聖三一〕大聖堂で 10 年にわたって行われてきました。礼拝が学校の教室で行われたことは一度もありません。礼拝は、きまって始業前の朝 7 時半と放課後の夕方 5 時半に行われています。...

“このミッションは、この問題について他の諸ミッションから距離を置いているわけではありません。ミッション・スクール 6 校の代表者たちの会議で可決された決議は、それに付されるかたちで私の名前と元田〔作之進〕博士の名前が添えられています。... 1 校だけがその認可を返上しました(注 1)。... 文部省の行為は、日本の報道機関によって非難されています。排外や反キリスト教である一部報道機関でさえもが、ほとんど賛意を表していません。”

立教中学校に関しては、宗教教育にはキリストの生涯や聖マルコによる福音書についての諸講義、洗礼志願者たちへの準備、学生 Y. M. C. A.〔キリスト教青年会〕後援による祈祷会、土曜日をのぞく毎日の早祷式と講話、大聖堂での日曜礼拝、日曜学校、月例の宗教講義が含まれている。毎日の礼拝と日曜日の朝の礼拝への出席は、義務づけられている。

奈良において

奈良のＴ・Ｓ・ティング師はこう述べている。“最後に書簡を送って以来、もっと徹底して私たちの位置を確かめる時期が来ています。6 歳から 10 歳のあいだの子どもたちへのミッション・スクール活動の一部門は不可能とされています。というのも、初等級の私立学校は、公立学校の数が不足しているときに、私立学校が代わりとして認可されるのでなければ認められないからです。キリスト教学校が、ことのほかひいきされるようなことはまずありません。しかしながら、もっと上級の学校については、実質的にはかつてのままです。マキム主教の‘文部大臣〔’〕との会談は、私たちが以前主張した自由を保証されているとの当局の確認を提供してくれます。それゆえに、私たちが奈良中学校の組織に変更をなす理由はなにもありません。私は当校の寄宿生における宗教的関心の際立った増加を報告することを嬉しく思っています。つかまえるのがかなり困難な通学生にはどうやらまだ及んでいませんが、しかし私はいつかそうしたいと思っています。”

（注 1）東洋英和学校（麻布中学校）。

Dr. Twing and Bishop Clarkson did not live to see it; but I feel that somewhere in the unseen universe they have knowledge of what has been done, and rejoice with us.

"St. Mary's College is doing a very noble work for the young women of this state. There is a superior faculty of highly cultivated ladies who are training many really lovely young women in refined manners, superior scholarship and spiritual insight. Already some of our pupils have become heads of young families, which are a credit to their neighborhood; others have become self-supporting, and are trying to secure similar advantages for their younger sisters; while yet others are valuable missionaries in their respective towns."

Christmas in South Dakota

"WE received several boxes from Massachusetts in ample time for our festivals," writes the Rev. Edward Ashley, of the Cheyenne River Mission. "These gifts I divided up among all the stations as far as possible, reserving some for St. John's festival. When I set up the cedar tree on which to hang the presents, I very much feared that these would be scarce. I was cheered, however, by the Indians bringing some gifts, and hanging them on for their children and friends. I had announced that the tree would be free for any persons to put presents on, and, besides the Indians, the white people all brought something, and at the exercises they all attended; so, with the Indians and whites, old and young, we had a very full house, and all had a joyous celebration. I took advantage of the large attendance, and spoke to all of one lesson Christmas teaches us—the unselfishness of God in giving us His Son, thereby teaching us to be unselfish, too.

"Reports from the out-stations show that the people enjoyed themselves and had a happy time. From one station, St. Andrew's, the Deacon in telling me of their Christmas, told us of an incident which may be of interest. During the last few months there were several families who had lost by death children of whom they thought a great deal. The women wear their hair uncombed and dishevelled and hanging about their faces, as a sign of mourning, and just before the festival the Woman's Auxiliary held a meeting, to which they invited these mourners, to speak words of comfort to them, and as a token of their sincerity provided something for them to eat. The president did the talking, and during her remarks said: 'The season of Christmas is near. We know you have had great sorrow, and we are told to weep with those who mourn, but we wish you to join with us in the glad time of Christ's birth, and so we invited you here to show our sympathy; and now we wish you to lay aside these outward signs of mourning, and the women I will name will take the sorrowing ones, comb and plait their hair, and get them ready, so that we may all together as one person be glad and rejoice.' The Deacon told me that they were much affected, and all felt the appropriateness of it, with the result that many were strengthened by this act, realized the teaching of Christ, and felt happier in their Christmas joy.

"I am very grateful for all the help kind friends have extended to me in helping the people to have a glad time at the Christmas festivals."

A Japanese Branch

MISS Williamson writes from Wakayama, Kishu, Japan, December 26th, 1899:

"I must tell you something about my new station, Wakayama. It is a manufacturing and agricultural district, with a population of 60,000. The people are not rich, so we cannot hope for much self-support for a while at least. Canton flannel is extensively made. Fishing and the pickling of fish are also very extensively carried on. This is an orange, lemon and pumelo-growing district. I visited one of my pupils the other day, and was taken through an orange grove, and shown a tree that was 250 years old, loaded with fruit; also a pumelo tree with sixty-four pumeloes on it, each as large as a person's head. Imagine how tough the wood must be to hold such a weighty fruit.

"I am living out here without a passport, and find the Japanese very kind and attentive to me. They are such a warm-hearted and simple people. There are at present some cases of plague in Japan, so we are in a sort of quarantine. The officials are taking every precaution. Beside myself, there are only four foreigners in Wakayama, and they are connected with the Cumberland Presbyterian Mission.

"I arrived here October 19th, and at once took up my duties in the school and church work. The Rev. Mr. Hayakawa is in charge of this station. He was one of my pupils in St. Paul's College, Tokyo, and later graduated from the Berkeley Divinity School, Middletown, Conn. The catechist, Mr. Wada, also was one of my pupils in St. Paul's, and my interpreter, Miss Ueda, in St. Agnes's School, Osaka, so I am surrounded with old friends, which is very pleasant for me in my work.

"We have a pretty little church of Gothic design, very simple, of course. The trees in the churchyard needed pruning, but we waited until a week before Christmas to have it done, and then used the branches to trim the church. By so doing, our decorations cost very little money, while the church looked beautiful; you see we are very economical! We had a pretty Christmas-tree for the Sunday-school.

"I teach a Bible-class in English every Sunday, and there is a night school in which the students seem to be interested; from them we hope to build up the Church in this place. Two of my pupils have been admitted catechumens since I came here.

"We have a very interesting Woman's Auxiliary of twelve members, with more in prospect. I wish you could see us all sitting on the floor—my reception room is in Japanese style, and everything very primitive—with our Bibles, Prayer Books and Hymnals around us." The members met at my house on my arrival, and elected me president of the branch. I made an address on the Triennial Meeting in Washington, and the United Offering, and they were much impressed, asking many questions. When I told them the next meeting would be in San Francisco in 1901, and that we must now begin to work in order that our gift from Japan might be larger than in 1898, they all agreed to be more diligent in the future. None of these people are rich, and what they give must be given through self-sacrifice. The dues are three *sen*, one and a half cents in American money. The money is put in the bank as soon as collected; we hope to add the interest to the principal, and have more to send to the Triennial Meeting. I have asked permission of Mr. Hayakawa to establish a Junior and Babies' Branch to the Auxiliary. In time we will get organized, and be more in touch with the Church in America.

An Epiphany Meeting in Philadelphia

THE Epiphany meeting of the Pennsylvania branch of the Woman's Auxiliary was held January 11th, in St. James's Church, Philadelphia. As usual at Epiphany-tide, the meeting was in the interest of Foreign Missions. Notwithstanding a very stormy afternoon, the church was filled. The service was conducted by the Rev. Dr. Blanchard. Bishop Whitaker presided during the remainder of the meeting. The first speaker was the Rev. J. Addison Ingle, Hankow, China, who gave an interesting account of his work and the methods used. The Rev. Arthur S. Lloyd, D.D., General Secretary, followed, and no one could help being inspired to greater efforts in listening to his earnest plea for Africa. The Rev. Dr. Edward Abbott gave a graphic account of a trip to Japan. One could almost see the church buildings and schools so vividly described; he gave a touching tribute also to Bishop Williams. Bishop Whitaker spoke strongly in behalf of Cuba. The last speaker was Mr. Paul Shimmon, and every one was touched by his description of the Assyrian Christians; their devotion to and sufferings for the Cross of Christ.

A large offering was received, which will be divided among the different branches of the work.

115　1900 年 2 月号　米国聖公会女性伝道補助会。日本支部。120-121 頁。
訳出　120 頁右下から 21 行目～120 頁右下から 19 行目。121 頁左 12 行目～121 頁左 24 行目。

ミス・ウィリアムソンは 1899 年 12 月 26 日に、日本、紀州の和歌山から書いている。

―略―

“〔1899 年〕10 月 19 日に私はここに到着し、そしてただちに学校と教会活動における私の諸任務に取りかかりました。早川〔喜四郎〕師がこのステーションを任されています。彼は東京の立教学校の私の生徒のひとりでした。そして〔彼は〕後にコネティカット州ミドルタウンのバークリー神学校を卒業しました。伝道師ワダ氏もまた立教の私の生徒のひとりで、通訳者のミス・ウエダは大阪の照暗女学校（注 1）にいました。ですから私は旧友たちに囲まれており、それは私が活動する際にはとても心地のよいものです。”

（注 1）1894（明治 27）年 11 月に平安女学校と改称され、翌年 4 月に京都に移転した。

"she can count thousands where now she finds it hard to count tens. There are thousands of the colored people who prefer something better than mere emotionalism." In the diocese there are only four finished chapels. The other places in which Negro congregations are worshipping are either unfinished chapels, rented houses, or rooms. Under such circumstances, it is easy to understand how difficult and discouraging the work must sometimes be. Uninviting places of worship are certainly not a condition for effective work. It is easy to sympathize with the Archdeacon when he says: "There is no use singing of the glorious and beautiful Zion in an old shanty. The two things do not harmonize."

What is the Matter?

IT has been said that "it is dangerous to pray for opportunities." For years the Church has prayed that the nations might be willing to receive the messengers of peace. The prayer has been answered, and every door has been opened to the truth. The Church has answered the call of the nations and our Lord has honored the work done in His Name. To-day every mission of the Church is asking for additional men, because the work has grown beyond the ability of those in the field. Yet men are not ready; and, even if they were ready, the means are not at hand to send them.

Such is the situation confronting the Church, though the nation has never known such an era of prosperity, and though the time has never been when there were so many men in our colleges calling Christ their Master.

The only explanation of the present strange situation must be that His Church is straitened in itself. If the hearts of men in our generation are ready, God will use us for great things, as He has used His servants in the past. Are our hearts ready? Or, are we rather busy about many things, forgetting the high calling wherewith we are called.

Men filled with the Holy Ghost will now, as ever, count all things but loss if they may win Christ for themselves and help others to find Him. Men filled with the Holy Ghost will now, as ever, rejoice when they hear the King's call, and will answer, "Here am I, send Me." The unvarying testimony of the Church's life in all generations testifies to these facts.

When the call comes and men are not ready, when men offer and means are not provided, it can only be because the Church has not jealously guarded the trust committed to her by her risen Lord. The spirit of this present time has overborne in her life the power of the Spirit of God.

The Church has passed into the season of Lent, the time when by prayer and self-examination and an earnest outlook upon life, men may prepare themselves for harder work and more of it in the days to come. For the honor of that cause committed to us as friends, trusted friends of the King, let the Church question whether the conditions of her life are such as to make it possible for the power of the Holy Ghost to be manifested in her mission. Once the Spirit Whom He has given is allowed to control the Church's life, the Church's work will be pressed with generous enthusiasm.

Newspapers and Foreign Missions

A BRIEF article has been going the rounds of the daily papers, purporting to give accurate statistics concerning the amount of money expended by various Christian bodies in their Foreign missionary work, and the results obtained, as measured by the number of so-called "converts." It is needless to say that, interpreted in such a spirit, missionary effort apparently makes but a poor showing. It is unfair and unscientific to attempt to measure missions by such a standard. One could overlook this, however, if the statements upon which the inferences are based were accurate. If a scientific

method were the only thing lacking, there would be little to complain of. The most distinguishing feature of such statements is, unfortunately for those who make them, an utter absence of truth. For instance, it is confidently stated that the Protestant Episcopal Church in the United States expended during 1899 $235,029 on its Foreign mission work, and reports 390 "converts." From which a school boy can easily prove that every "convert" cost, in round numbers, $600. "Altogether too large a price," the pious non-believer in Foreign Missions is apt to exclaim.

We are not interested in determining what is or what is not a fair money value to set upon the soul of any follower of heathen error. We only know that the Son of God was content to die, in order that each individual in every heathen land, just as truly as in the most favored Christian country, might come to know the truth that should make all alike free.

It is interesting, however, since the subject has been opened, to illuminate it with a few facts. For the year 1899 the baptisms in the four Foreign mission fields of this Church were as follows: Africa, 375; China, 415; Japan, 302; Haiti, 76; total, 1,168. The confirmations were: Africa, 172; China, 109; Japan, 208; Haiti, 50; total, 539. The number of communicants in these four fields is now 4,761.

Even with these accurate figures before us, it must be remembered that at the present time, and for many years to come, there must be an immense amount of work in the laying of foundations, upon which the future of Christianity in Foreign lands is to rest. Much of this work is educational, medical, philanthropic, rather than directly evangelistic. Such schools as St. John's College, Shanghai, the Boone School, Wuchang, St. Paul's College, Tokyo, and Cuttington Hall, Liberia, are doing work, some of the results of which are plain to-day; but the full extent of which cannot be seen for some years. The work done in hospitals, dispensaries and institutions requires time and money and the best ability of some of the best men and women we have. Yet it does not always show large results in "converts." It is work, however, that will pave the way for effective evangelistic effort in the future. And when one recalls the rigid requirements for Baptism, the long periods of waiting as inquirers and catechumens, the submission to discipline, such as that described by Bishop Graves in his article last month, one is not surprised that progress in the present should appear to be less rapid than might be wished.

But baptisms and confirmations in the Foreign field are vastly greater in proportion to the whole number of communicants than in the Home field. With 4,761 communicants, the baptisms abroad for 1899 were 1,168, or twenty-seven per cent. of the whole number. The confirmations were 539, or twelve and a half per cent. In this country the 52,898 baptisms of 1899 were less than eight per cent. and the 41,302 confirmations less than six per cent. of the whole number of communicants. And this in a land where the environment is distinctly Christian. It would seem, therefore, that when it comes to the test of comparative results Foreign Missions have nothing to fear. During 1899, the Church at home spent on its work, parochial and missionary, something over $13,500,000. If any one cares to apply the money standard here, it is evident that once more the Missions would show to better advantage.

116　1900 年 3 月号　神の国の進展。新聞と海外ミッション。141-142 頁。
訳出　142 頁左下から 21 行目～右 6 行目。142 頁右 23 行目～右下から 7 行目。

しかしながら、その主題が公にされて以来、わずかな事実をもってそれに光をあてるのは興味深いことである。1899 年に、この教会の 4 つの海外伝道任地における洗礼は次のようであった。アフリカ 375、中国 415、日本 302、ハイチ 76、合計 1,168。堅信礼は、アフリカ 172、中国 109、日本 208、ハイチ 50、合計 539。これら 4 つの諸任地における受聖餐者の数は現在 4,761 である。

私たちの前に示されたこれらの正確な数字をもってしてさえも、想起しなければならないのは、現状においても、そして来たる多くの年においても、海外の地におけるキリスト教信仰の将来が拠ってたつ土台をかたちづくる際には、膨大な仕事がまちがいなく待ち受けているということである。この作業の多くは、直接的な福音伝道というよりは、むしろ教育、医療、慈善的なものである。上海の聖約翰学院（注 1）、武昌の文華書院（注 2）、東京の立教学院、リベリアのカッティントン・ホールといった諸校が事業を行っており、その成果の幾つかは、今日明らかとなっている。しかしその全様は、何年間はみられない。

―略―

しかし、海外任地における洗礼や堅信礼は、受聖餐者総数の割合からすると、本国〔アメリカ〕におけるよりも、かなり大きいものである。受聖餐者 4,761 のうち、1899 年の海外任地での洗礼は 1,168、つまり総数の 27 パーセントであった。堅信礼は 539、つまり 12.5 パーセントであった。本国において、1899 年の受洗者 52,898 は、受聖餐者総数の 8 パーセント未満で、堅信礼 41,302 は受聖餐者総数の 6 パーセント未満であった。そしてこれは、まぎれもなく環境がキリスト教的である地においてである。それゆえに、比較した結果の分析に関していえば、海外ミッションはなにも恐れることがなにもないように思える。

（注 1）後の聖約翰大学（St. John's University）。
（注 2）後の文華大学（Boone College）。

The Church in Japan

Progress at St. Paul's College

IN his last report to the Bishop concerning St. Paul's College, Tokyo, the President of its Board of Managers, the Reverend Arthur Lloyd, says that it now comprises the following departments:

1. The Senshuka, or Advanced Course.
2. The Chugakko, or Middle School.
3. The English School at Kanda.
4. The Dormitory.

It will therefore be seen that St. Paul's College exists as a number of schools grouped into one system, the group being known in Japanese as *Rikkyo Gakuin*.

The approaching completion of some new buildings will permit the establishment of an industrial department. A beginning will be made with a printing press for the execution of small work. The department is expected to be of great service in fostering among the students a spirit of financial independence. The new buildings which have been in use during the last term have proved to be eminently satisfactory.

The number of students in the English school has steadily increased during the term from 162 at the opening to 213 at the end of November. With this number of scholars, it is practically self-supporting, save for the salaries of the Foreign workers.

In order to attract and influence a larger number of students, German classes have been established. If these prove successful, French will be added to the curriculum. Almost all the Japanese medical students learn German. A large proportion of the law students study French. Mr. Lloyd says there are but few physicians and hardly any lawyers in the *Nippon Sei Ko Kwai*—the Holy Catholic Church in Japan.

The religious instruction on week-days has been well attended—much better than that on Sundays. The latter is not very popular, on account of breaking into the midst of the Sunday afternoon holiday. And in addition there are counter attractions on Sunday afternoons, such as English lectures in mission churches. The work during the past term has been the study of the first ten chapters of the First Epistle of St. Paul to the Corinthians and the first two Articles of the Creed.

Mr. Lloyd believes that "steady, quiet work and trustful confidence in Him who has sent us to do His work will make St. Paul's College a great power in young Japan."

The Chugakko

The Reverend J. S. Motoda, PH.D., reporting upon the condition of the Chugakko, says that within the last two years the number of students has increased from eighty to 214. Of this number forty are Christians. The proportion of Christians increases as the school course advances. In the first year class there is one Christian to nine non-Christians. In the second and third classes the proportion is one to five. In the fourth one to three, and in the fifth one to five.

For many years the religious work of the school has been carried on under the voluntary rather than a compulsory system. The work has been done by the chaplain in recess hours or after school-hours by lecturing on the Bible and other religious subjects. The members of the school Young Men's Christian Association, consisting of Christian teachers and students, hold meetings in the school from time to time and do personal missionary work among fellow-students.

In the Dormitory, whose object, as reported to the government, is to "educate and edify its inmates according to Christianity," the religious work is in part compulsory and in part voluntary. Of the fifty-four residents, twenty-nine are Christians. The religious work includes instruction in the life of Christ, by a native student of the Divinity-school; and in the Gospel of St. Mark by another

student; the preparation of candidates for Baptism by a third; prayer-meetings under the auspices of the student Young Men's Christian Association; monthly lectures by clergymen of the Mission; daily Morning Prayer, with an instruction except on Saturdays. At the monthly lectures and the daily services, including Sunday morning, the attendance is compulsory. The attendance upon Sunday evening services and upon the Sunday-school is voluntary. A weekly prayer-meeting, of the Cathedral congregation, is also held. Mission work by students is done in the Sunday-schools of the Cathedral and St. James's Church, and in the publication of the mission paper, *Tsukiji No Sono*—The Garden of Tsukiji—550 copies of which are distributed among students and friends of the school.

The completion of a new dormitory in January increased the accommodations for boarding pupils to one hundred.

What Should Be Done in the Philippines

THE Bishop of Shanghai has been appointed by the Presiding Bishop to have charge of the work of the Church in the Philippine Islands. The Bishop says: "It is of the utmost importance that four clergymen should be sent out at the earliest opportunity. They ought to be able to present the Church to the Philippinos in such a way as to attract them. There is work to be done among those who are sick of the Roman system, and yet would not be led to join a body which could not prove its right to the name Catholic. It is amongst these people that the Church will find her work and we owe it to them to furnish them with a place of refuge from papal oppressions. This is by no means to institute a campaign of indis-



THE BROTHERHOOD OF ST. ANDREW HOUSE IN MANILA

117　1900 年 3 月号　日本の教会。立教学院の進展。159-160 頁。
訳出　159 頁左 1 行目～160 頁左 24 行目〔全文〕。

東京の立教学院〔セント・ポールズ・カレッジ〕に関する〔マキム〕主教への前回の報告書で、当学院総理アーサー・ロイド師は、立教学院が下記の諸部門から構成されると伝えている。

1. 専修科、言いかえればアドバンスト・コース。
2. 中学校、言いかえればミドル・スクール。
3. 神田英語学校〔東京英語専修学校〕。
4. 寄宿舎。

それゆえに立教学院が、数多くの学校がひとつの制度として集約された形で存在していることが理解されるだろう。その団体は、日本語で「立教学院」として知られている。

いくつかの新しい諸建築が完成間近であることを受けて、産業部門の設置が認められるだろう。些細な作業の実施のための印刷機をもって、端緒が開かれるだろう。その部門は、生徒たちのなかで経済的な自立の精神を育むのに大いに役立つと期待されている。前学期中に利用された新しい諸建築は、まさに申し分ないと判明した。

英語学校の学生数は、学期の間、開始時の 162 名から 11 月の終わりには 213 名へと着実に増加した。この数の学生がいれば、外国人職員の給与を除き、その学校は事実上自給である。

より多くの学生を惹きつけて感化するために、ドイツ語のクラスが設けられている。これらが成功すれば、フランス語が学科課程に加えられるだろう。日本の医学生のほとんどすべてがドイツ語を学ぶ。法律を学ぶ学生たちのかなりの割合はフランス語を学ぶ。ロイド氏は、「日本聖公会」つまりホーリー・カトリック・チャーチ・イン・ジャパンには、医師がごくわずかいるが、弁護士はほとんどいないと伝えている。

平日の宗教教育は出席率がよい―〔これは〕日曜日よりもさらによい。後者はそれほど人気がない。というのも、祝日である日曜日の午後の最中に行われるからである。そして加えて、日曜日の午後には、ミッションの教会での英語の講義といった対抗誘引がある。前学期中の活動は、聖パウロのコリントの信徒への第 1 の手紙の最初の 10 章と使徒信経の最初の 2 項の研究であった。

ロイド氏は信じている。“ 着実で、静かな活動と、御業をなさしめるために私たちを遣わし給うた主に対する堅い信頼とが、立教学院を若き日本における偉大な力にさせるでしょう。”

中学校

哲学博士 J・S・元田〔作之進〕師は、中学校の現状を報告しつつ、ここ 2 年間のうちに生徒数が 80 名から 214 名に増加したと述べている。この数のうち 40 名がキリスト教徒である。キリスト教徒の割合は、学習過程が進むにつれて増加する。初年次のクラスでは、キリスト教徒 1 名に対して非キリスト教徒 9 名がいる。2 年次と 3 年次のクラスでは、割合は 1 対 5 である。4 年次では 1 対 3 であり、5 年次は 1 対 5 である。

多年にわたり当校の宗教活動は、義務的な制度というよりはむしろ自発的な制度のもとで行われている。その活動は、休み時間あるいは放課後にチャプレンが聖書やその他の宗教科目を教授することによって行われている。キリスト教徒の教師や学生たちからなる学校キリスト教青年会の会員たちは、時おりその学校で諸会合を催して、同胞の学生たちのなかで個人的な伝道活動を行っている。

政府に報告したように、その目的が “ キリスト教信仰に従って寄宿生たちを教育し、啓発すること ” である寄宿舎において、宗教活動は一部義務、そして一部任意である。入居者 54 名のうち、29 名がキリスト教徒である。宗教活動には、神学校のある日本人学生によって行われるキリストの生涯についての講義や、もうひとりの生徒による聖マルコによる福音書についての講義が含まれる。3 人目による洗礼候補者に向けての準備、学生キリスト教青年会主催による祈祷会、ミッションの聖職者たちによる月例講義、土曜日以外の毎日の早祷式と教導がある。月例講義や日曜日の早朝を含む毎日の礼拝への出席は義務づけられている。日曜日の晩祷と日曜学校への出席は任意である。大聖堂の会衆による毎週の祈祷会もまた行われている。生徒たちによる伝道活動は、大聖堂や聖ヤコブ教会の日曜学校において、そしてミッション機関誌である「築地の園」―ガーデン・オブ・ツキジ―の発行を通じて行われる。〔築地の園は〕550 部が当校の生徒たちや学校の友人たちに配付されている。

〔1900 年〕1 月の新寄宿舎の完成は、寄宿生たちの宿泊施設を 100 名にまで増加させた。

注記：SM 誌 1900 年 4 月号によると、ヨハネ伴君保は東京の三一大聖堂で 1900（明治 33）年 2 月 4 日の顕現後第 5 主日に、マキム主教によって司祭に按手された。伴はひきつづき王子の聖三一孤女学院（立教女学校教頭の石井亮一が、1891（明治 24）年 10 月の濃尾地震で孤児となった女児らをひきとり、翌 1892（明治 25）年にかれらを滝野川に移転させて聖三一孤女学院と称した孤児院。その後、石井は日本の先駆けとなる精神遅滞児教育に献身し、1897（明治 30）年に孤女学院は滝乃川学園と改称した）のチャプレンとして勤務すると伝えられている（226 頁）。

SM 誌 1900 年 6 月号によると、1900 年 4 月 25 日の聖マルコ日に、ヤコブ管寅吉は京都聖三一教会でパートリッジ主教から執事按手を受けた（349 頁）。

SM 誌 1900 年 7 月号によると、立教と東京三一神学校の卒業生である聖職のパウロ山縣雄杜三は、ジェネラル神学校の大学院課程の卒業式で神学士を得て、蒸気船シティ・オブ・ローム号（”City of Rome”）で英国に向けて 1900 年 6 月 2 日にニューヨークを出港、同年 8 月中旬には横浜に到着する見込みであると報じられている（445 頁）。SM 誌 1900 年 12 月号によると、山縣は三位一体後第 16 主日に東京の三一大聖堂でマキム主教により司祭按手を受けた。SPG（英国教会福音宣教協会）ミッション系の南東京地方部の司祭である父（山縣与根二）と叔父（飯田栄次郎）が、彼の按手式でそれぞれ福音書と使徒書を朗読したことは興味深いと報じられている（795 頁）。

Educational Work in Tokyo

BY THE REVEREND ARTHUR LLOYD

THE Japanese Government has granted to the students of the Middle School of St. Paul's College, Tokyo, the privilege of exemption from military conscription. The school is therefore given the same footing as the Government Schools.

The Beginnings of Industrial Missions

The New Year has seen some notable developments in the work. An Industrial Department has recently been added for the teaching of printing and wood engraving. We expect by the first of May to be able to undertake a small amount of job printing. Our hope in doing this is to enable poor students to support themselves while at school, and at the same time have the advantage of learning a trade which will stand them in good stead when they are graduated.

We frequently get applications from poor students who are anxious to support themselves. It is not always wise to give them a scholarship. They ought to be encouraged in their efforts toward self-help. On the other hand, not only the college, but the whole mission, spends a considerable sum of money every year on printing. This money might as well go first to support our printing department, and through it to support the students. At present it goes to swell the income of purely commercial enterprises. Besides, there is no Church press in the country. If we can develop one we stand a good chance of securing all the printing work for the *Sei Ko Kwai*.

What a Japanese Layman Has Done

The director of the Printing Bureau is the Rev. Sakko Kurebara. Mr. Kurebara was baptized by Bishop Williams about twenty years ago, and for fifteen years has been one of our most faithful catechists. Every Sunday morning he has been at his post at All Saints' Church, and immediately after service walks two miles to the Uyeno railroad station on a trip of thirty miles to Urawa, where he has service. Some Sundays he takes the two services at Urawa. At other times he returns to Tokyo in time for evening service at All Saints'. Many years ago he was a printer, and worked in the first printing office set up in Japan. After his baptism he gave his time entirely to lay work. After many years of faithful service, at the advanced age of seventy, he has proved himself worthy of and has received deacon's orders. He was ordained by Bishop McKim March 11th. His son, who is also a printer, is coming to aid his father as one of the teachers.

The Kanda Schools

The night school at Kanda, recently established by Mr. Okura, with the aid of the younger clergy of the mission, has been added to the group of St. Paul's schools. The work of the English day-school goes on satisfactorily. Its efficiency is, in a measure, proved by the fact that one of the students and one of the native teachers have obtained Government certificates for efficiency in English. This enables them to get employment in Government schools. The Educational Department has informed the authorities of the school that if it can be organized on the basis of a normal school there will be no difficulty in obtaining governmental recognition. This means that the Government will accept its graduation certificates in lieu of an examination, so that the students may be passed directly to teaching positions in the Government middle schools.

The English school has an average attendance of about two hundred pupils, while the night school has seventy and is constantly adding others. In that one section of the city therefore, the Church has a daily opportunity to influence 270 young men. The necessity for a building in which the school work in Kanda may be consolidated is becoming more

and more apparent. Moreover, the congregation of All Saints' is outgrowing its quarters. A building which would include a suitable chapel, parish rooms for social purposes and class-rooms for the school would supply a pressing need.

The time appears to be ripening for the addition of a medical department to our educational work. Dr. Teusler's arrival seems to supply the necessary worker. He will soon be re-opening St. Luke's Hospital, and will thus be able to gather a few students about him. My friends at the Japanese Naval Medical College, where I have been teaching for the last thirteen years, will, I am sure, give their sympathy, and, so far as possible, their aid. Capable Japanese assistants can easily be secured. We have dormitories at hand. Our school will supply the young men and women to study medicine and nursing. There is no telling how much good can be done by Christian physicians and nurses,supplementing the work of the catechists and clergy, particularly in the country districts.

Another Advance in Brazil

BY THE REVEREND G. WALLACE RIBBLE

THERE is a pleasure all a missionary's own, in noting the effect of the Gospel of Christ as it is for the first time preached in the hearing of a large assembly; how with eager attention and straining ears they hang upon the words of the speaker as he utters those blessed truths. That joy was felt in full measure by the workers who, on February 11th, were privileged to attend the first service at a new station in Santa Maria, Rio Grande do Sul, opened by the Rev. James W. Morris.

Early in December Mr. Morris moved to Santa Maria, and has been busy ever since settling himself in his new home, preparing a chapel for services, working in a quiet way among the people, and by his genial manner and Christian life awakening in them a love for himself as well as an interest in and respect for the work he was so soon to begin in their midst.

As it happened, the other clergy were not able to leave their posts at this time, so Bishop Kinsolving and I, with Miss Packard, were the only ones who went up to take part in the opening service. We left Porto Alegre on the evening of February 7th, and reached Santa Maria the next afternoon at four o'clock, after a voyage of mingled pleasure and discomfort. After a day of much dust and intense heat in Porto Alegre, the trip up the river we found most delightful. The night was clear, the moon bright, and the breeze created by the steamer, as it glided along, fanned our heated brows, and blew away the recollection of the day's discomfort. We were lost in the quiet beauty of the landscape; the marshes overgrown with shrubs; the lowlands and hillsides, where hundreds of cattle were contentedly grazing; the heavens studded thickly with the lesser lights; the river with its waters so clear and smooth, which every vain star used for a mirror; and the trees along the banks, which stood out against the sky like great black giants, waving their long branches in solemn greeting as we passed. The steamer reached its destination at three o'clock in the morning, but we waited on board till half-past five, when, after a cup of coffee, we resumed our journey by rail.

Such a journey! As the hours wore on the heat became more and more intense. The breeze that came through the car windows afforded no relief, for it seemed to scorch rather than cool our faces, while the dust and smoke from the engine settled upon the passengers in thick clouds, till we were well nigh past recog-

118　1900 年 5 月号　東京における教育活動。アーサー・ロイド師。
291-292 頁。
訳出　291 頁左 1 行目～292 頁右 13 行目〔全文〕。

日本政府は、東京の立教学院の中学校に在籍する生徒たちに徴兵猶予の特典を与えました（注 1）。それゆえに、当校は官立学校と同じ立場を与えられています。

産業ミッションの嚆矢

新年には、事業におけるいくらかの顕著な進展が見受けられます。印刷術と木版術を教えるために、産業部門（注 2）が最近になって加えられています。5 月初めまでに、わずかでも業務用の印刷作業に取り掛かれればと思っています。これを行う際に私たちが期待するのは、経済的に困窮している学生たちが学校に通うかたわらで学費を自ら稼ぐのを可能にすることであり、そして同時に、彼らが卒業した時に大いに役に立つ職業を学ぶという利益を得ることです（注 3）。

自らの手で学資を稼ぎたいと望む、経済的に困窮している学生たちからの出願書類が、ひんぱんに私たちのもとに寄せられています。彼らに奨学金を給付するのは、必ずしも賢明ではありません。彼らは、自給へ向けての取り組みを奨励されるべきです。その一方で、カレッジだけでなく、ミッション全体が毎年、印刷に相当な金額をついやしています。この資金は当然に、まず当校の活版部の支援にまわされて、それを通じて、学生たちを支援することにまわされます。現在、それは純粋に商業的な事業の収入を増やすためにまわされています。なお、日本には教会用の出版社はありません。もし私たちがそれを作り上げることができれば、「聖公会」の出版業務を一手に引き受ける好機に恵まれます。

日本人の一般信徒が行ったこと

活版部長は栗原素行師です。栗原氏は、およそ 20 年前にウィリアムズ主教によって洗礼を受け、それから 15 年間、最も忠実な伝道師のひとりとして務めています。毎週日曜日の朝に、彼は〔九段の〕諸聖徒教会で自らの職務を務め、礼拝後すぐに、上野駅まで 2 マイル歩き、浦和への 30 マイルの道のりを旅して、そこで礼拝を行います。日曜日の何回かは、彼は浦和で礼

拝を２回受け持ちます。ほかのときは、彼は〔九段の〕諸聖徒〔教会〕で夕の礼拝に間に合うように東京に戻ります。何年も前に、彼は印刷工であって、日本で最初に設立された印刷所で働いていました。洗礼後に、彼は信徒活動にすべての時間を傾注しました。多年の真摯な働きの後、70 歳という高齢で、彼は〔執事に〕相応しい人物として彼自らを認めて、執事の職位を受けました。彼は、3 月 11 日にマキム主教により按手されました（注 4）。彼の子息は、同じように印刷工なのですが、教師のひとりとして父親を手伝いに来ています。

神田の諸学校

ミッションの比較的若い聖職者たちの後押しを受けて、オオクラ氏によって最近になって設立された神田の夜間学校は、立教の諸校からなるグループに加えられています。英語の通学校の活動は順調です。その能率は、学生１名と日本人教師１名が英語の能力を認める官立免許状を取得したという事実をもって、幾分か証明されています。これにより、彼らは官立学校で職を得ることができます。文部省が学校当局に通知したのは、当校が師範学校を基盤として組織されうるのであれば、政府認定を得ることになんら支障はないだろうということです。これは、政府が、当校の卒業証明書を試験の代わりとして認めることを意味します。それにより、学生たちはそのまま官立中学校で教職に就けるかもしれません。

英語学校は、平均しておよそ 200 名の生徒が出席しており、その一方で夜間学校は 70 名であり、一定して増加しています。それゆえに、この都市の一つの区域で、〔九段の諸聖徒〕教会は毎日 270 名の若者たちを感化する機会に恵まれています。神田での学校活動が堅実になるために建物１棟が必要であることは、ますます明らかになっています。さらに、諸聖徒〔教会〕の会衆は、その区画から溢れ出しています。適当なチャペル１棟、社交用のためのいくつかの部屋や、学校のための教室を含む建物１棟は、差し迫った必要を満たすでしょう。

どうやら、当校の教育活動に医学部門を加える機が熟しつつあるようです。トイスラー医師（注 5）の到着が、必要な働き手を供給するように思えます。彼はすぐに聖路加病院を再開し、ひいては彼のまわりの学生数名を集めることができるでしょう。私がこれまで 13 年間教鞭をとっている日本の海軍軍医学校の友人たちは、共感と、そして可能な限りの支援をあたえるだ

ろうと、私は確信しています。有能な日本人の助手は容易に確保されうるでしょう。私たちは、手近に寄宿舎をもっています。私たちの学校は、医療や看護を学ぶ若い男女を供給するでしょう。とくに各地方で伝道師や聖職者たちの活動を補うキリスト教徒の医師や看護師たちがどれほど有効であるかは、はかり知れません。

（注 1）1900（明治 33）年 2 月 24 日、徴兵令第 13 条により、立教中学校の在学生は徴兵猶予の特典を獲得した（元田作之進『立教学院歴史』1901 年）。
（注 2）1900 年 4 月に西寮の階下に活版部が設置された（元田作之進『立教学院歴史』1901 年）。
（注 3）1901（明治 34）年 3 月の調査で、活版部は専任 14 名、学生 6 名、計 20 名とされている（元田作之進『立教学院歴史』1901 年）。
（注 4）栗原素行は 1900 年 3 月 11 日に東京の三一大聖堂でマキムによって執事に按手された。ロイドが説教をおこなっている（SM 誌 1900 年 5 月号、295 頁）。
（注 5）ルドルフ・ボーリング・トイスラー（Rudolf Bolling Teusler）は、1899（明治 32）年 11 月 14 日の米国聖公会内外伝道協会理事会定例会議で遣日宣教医として任命された（SM 誌 1899 年 12 月号、646 頁）。トイスラー夫妻は 1900 年 1 月 16 日にサンフランシスコを出港し（SM 誌 1900 年 2 月号、100-101 頁）、同年 2 月 2 日に東京に到着した（SM 誌 1900 年 3 月号、161 頁）。

already been given. Nothing more need be said. The need is unquestioned.

St. Paul's, Tokyo, Boys to the Fore

ST. PAUL'S COLLEGE, Tokyo, is making an admirable record for scholarship. In the recent examinations for entrance into the *Koto Gakko*—one of the higher preparatory schools for the Imperial University—St. Paul's was the only middle school that passed all its applicants. Not only did all the boys enter, but they were all in a bunch at the top of the list. As there are always ten times as many candidates for entrance to the schools of the University as there are vacancies, the examinations are very rigid. That all of the St. Paul applicants should pass among those of highest standing is not only a great honor to the school, but convincing evidence of the thoroughness of its training.

Policy in China

THERE are few more difficult problems than the efficient administration of Foreign missions. This task is rendered doubly difficult by such unusual occurrences as have marked the past summer. Never before in this generation have missionary boards been obliged to face so serious a situation. In order that it might be carefully reviewed from many standpoints and some general principles outlined, a conference of thirty representatives from fifteen boards having work in China was held in New York, September 21st. Considering the effect of the disturbances in China upon missionary work, it was recognized that for the present they have had everywhere a restrictive, and in many places a deeply injurious, effect; but there is no ground for discouragement. On the contrary, there is every reason why Christians at home should prepare themselves to support a campaign, more extended in its scope, more commanding in its influence and more far-reaching in its results than ever before. It was decided, therefore, to issue a general letter to Christian people of all names, outlining the present situation, reaffirming the Divine authority and obligation of the missionary enterprise and emphasizing the true significance of events in China. The delicate question of what indemnity should be sought or accepted for losses sustained developed much difference of opinion. The final judgment of the Conference was that, when the State Department asks the Mission Boards what items should be included in any claims upon the Chinese Government, there should be included only claims for the actual market value of property destroyed, for the special expenses incurred in securing the safety of the foreign missionaries, and for loss of life only in those instances where the sole support of wife or children has been destroyed. The destruction of mission stations, it is hoped, will give opportunity to try the experiment of putting into practice some of those principles of comity which have been approved in many quarters, particularly as regards the over-lapping of fields and the consolidation of such items of the plant as printing establishments, hospitals and institutions of higher learning. Great as have been the sufferings and heavy as have been the losses of the foreign missionaries and those whom they represent, the native Christians have suffered more, and many of them have lost practically everything. The Conference, therefore, suggested that American Christians might well show their thanksgiving for the safety of their friends and their appreciation of a genuine martyr spirit among the Chinese by making gifts for the relief of the necessities of the native Christians. Any gifts entrusted to the Bishop of Shanghai for this or some similar relief to his native flock will be wisely dispensed. The Conference had no binding authority on the boards represented.

119　1900 年 10 月号　神の国の進展。東京の立教にいる少年たち。631 頁。
訳出　631 頁左 3 行目〜左 24 行目〔全文〕。

東京の立教学院は、学業に関して称賛に値する業績を収めている。帝国大学のための高等予備学校のうちのひとつである「高等学校」への最近の入学試験において、立教は受験者全員を合格させた唯一の中学校であった。少年全員が入学しただけでなく、彼らは名簿の上位に一様にまとまって名を連ねていた。帝国大学の各学校へは、空きに対して 10 倍もの受験者がいるのが常なので、試験は大変に厳しいものである。立教の受験者たちが皆、最も優秀な成績を修めた者たちとして合格することは、当校の大いなる誇りであるだけでなく、その教育が徹底していることを示す確かな証拠でもある。

her murmur either over her afflictions, of which she has many, or her poverty. She lives in a house whose walls make an angle of a little over forty-five degrees with the ground, with an intemperate husband and an invalid daughter, who lay, blown upon by the four winds of heaven, for months in their battered shanty.

Space fails me to tell of all the different histories of people in the Sendai church, of their failings that have to be corrected and rebuked, and of their graces which have to be fostered and nurtured by the help of God and the ministrations of their faithful pastors and catechists.

Tokyo Notes

BY THE REVEREND ARTHUR LLOYD

The Troubles of Japanese Editors

TO illustrate the need of care in our work, I may cite the vicissitudes of one of our mission papers. It is the law in Japan that any paper wishing to discuss questions political or semi-political must first deposit 500 *yen* with the government as a guarantee in case of accident. None of our papers has come into the world with spare cash to that amount, so we have been obliged to register them as magazines for scientific and philosophic research and discussion.

Some months ago, our magazine (it was then a monthly called the *Kyōkwai Hyōron*, "Church Critic") published an article discussing what was then a very burning question—the Religious Bill, at that time under discussion and since happily dead. For this distinct violation of the law it was promptly squashed, and its further publication prohibited.

Shortly afterward a new weekly appeared, named *Kirisutokyō Shūho*, "Christian Religious Review," also without the 500 *yen* deposit money. This paper has gone on for some weeks; but its fate is already trembling in the balance. When the Crown Prince was married, a young idiot, who ran a paper of his own, published an offensive article attacking the morals of the court, for which he was sentenced to several years' imprisonment. The writer was not a baptized Christian, but one of that mixed multitude that may be called our camp followers, anxious to share all the benefits of the Christian campaign without participating in its discipline. Every Christian journal promptly disowned all connection with the writer, but a bad impression was produced. The Government prosecutor got it into his mind that the article in question was the direct result of Christianity, and so became more than usually suspicious.

A few weeks later, while the public prosecutor was still on the *qui vive*, our new weekly brought out an article on the "Moral Defects of the Japanese," which was immediately followed by a summons for contravention of the press laws. Dr. Motoda appeared as editor of the magazine as well as writer of the article, and defended himself on the ground that he had made a philosophic and scientific discussion well within the legal limits. He carried his point, but the Government prosecutor has appealed against the decision, and now Dr. Motoda will have to appear again to defend himself. I don't know that there is much philosophy or science needed in exposing the weak spots of one's fellow-countrymen, it depends entirely upon the manner in which it is done; but the moral to be drawn from it is obvious. The Japanese editor must mind his P's and Q's, especially when he has not 500 *yen* to deposit with the government.

St. Paul's Printing Press

WE have been trying not to let the grass grow round our printing press at St. Paul's. There has not been much to show as yet—the boys have been learning to set type, etc., etc., and have done a few little jobs in the way of printing school rules, etc. We have also printed a few advertisements. But the most important thing is that we have our first order, and that it is a very good one—the

printing of a small supplementary volume of transactions for the German Asiatic Society. For this order I am indebted to my good friend Dr. Riess of the Imperial University. I don't know which to admire most, his boldness in entrusting such a job to a set of inexperienced blunderers like our St. Paul's boys, not one of whom understands a word of German, or our assurance in accepting the order. *Magna est bucca et praevalebit.* We shall do our best, however, and feel sure that if we can succeed in this we shall get other orders as well. There is a considerable demand for printing, and if we can cope with our opportunities we shall pay our way well, perhaps even rise to forming a permanent source of school income. This autumn we are going to print *The Church in Japan.*

What Rights Have Foreign Missionaries and Native Christians?

BY THE REVEREND J. ADDISON INGLE, ST. PAUL'S CHURCH, HANKOW

THE CHURCHMAN of September 8th contained an article by the Rev. Henry S. Nash, called "The Danger of Modern Missions." It is a plea for "the purity of the missionary motive." This, the writer claims, is forfeited by the appeal of the missionaries for protection for their converts and themselves. The importance of the subject is evidenced by the statement that "the singleness and purity of the missionary motive" is "something far more precious than the lives of 10,000 Christians." We are further told that "to demand of the State that it shall protect them (the missionaries) by force of arms is to degrade and abase the missionary motive and to rob missionary efforts of their chief glory."

We fail to see that it is a question of motive at all. The motive of missions is to bring men to Christ. Even in the case of certain missionaries of European States, who are most active in forwarding the interests of their respective governments, there can be no question that their motive is to save men. There are various ways of reaching this end. But whatever method may be adopted, it is beyond question that the motive which inspires the missionaries of all creeds in China is the salvation of men through Christ.

The question, then, is not one of motive, but of method. Dr. Nash's view, in plain English, seemt to be this: It is better for the spread of the Gospel in China that all foreign missionaries and native Christians (not far from a million, all told) should be massacred, if need be, and all the equipment of mission work destroyed, rather than that they should be protected by the forces of Christian countries.

We do not wish to do Dr. Nash any injustice, nor to misrepresent him in the slightest particular. This is a fair summary of the view expressed in the article and plainly conveyed in the closing sentence: "It should be easy for us to see that we can better afford to lose many millions of missionary property and many thousands of missionary lives than to take a single step which shall lead the people of China to mix up the idea of force with Christianity, to confound Cæsar with Christ."

Christians in China, then, when the Government undertakes to extirpate them with fire and sword, or, what is equally to the purpose, gives its approval to the mobs that work the ruin, ought not to dream of defending themselves. It is better for them, as Christians, and better for the Church, that they should be all killed. It shows their "depth of faith" and "strength of will" and "exclusiveness of purpose." And think how many seeds of the Church would be sown in the blood of a million martyrs.

Nor must any Christian nation step in to stop the carnage, lest they "lead the

120　1900 年 10 月号　東京の短信。アーサー・ロイド師。立教活版部。651-652 頁。

訳出　651 頁右下 10 行目～652 頁右 10 行目〔全文〕。

私たちは立教の印刷機のまわりに雑草を繁茂させないように〔印刷機をうまく使おうと〕心がけています。まだお見せするほどのものはありません。少年たちは植字技術等々を学んでおり、校則などの印刷に際してごくわずかな作業を行いました。私たちはまた、広告を少し印刷しました。しかし、なによりも重要なのは、私たちが初めての注文を得ていることであり、そしてそれがとても素晴らしいもの、すなわちドイツ・アジア協会の紀要の小さな別冊号の印刷であるということです。この注文について、私は私の良き友人である帝国大学のリース博士に恩義があります。私はどちらをもっとも称賛すべきか判断できません。すなわち、誰ひとりとしてドイツ語を一語たりとも理解していない、立教の少年たちのような経験の浅い未熟練者たちの一団にこうした仕事を任せている彼の大胆さか、あるいは、私たちが受注する際に示した確固たる自信をか、です。*Magna est bucca et praevalebit.*（注 1）しかし、私たちは最善を尽くします。もし私たちがこれに成功すれば、私たちはほかにまた注文を得るはずです。印刷に対する相当な需要があります。そしてもし私たちが機会をまっとうできれば、私たちはうまく自活できるはずであり、おそらく学校収入の恒常的な源泉を形成するようにさえなります。今秋、私たちは「チャーチ・イン・ジャパン」を印刷するつもりです。

（注 1）Magna est veritas, et praevalebit. Mighty is the truth, and it prevails.

The Meeting of the Board of Managers

October 9th, 1900

A STATED meeting of the Board of Managers was held at the Church Missions House October 9th. The following elected members were present: The Bishops of Albany (vice-president) in the chair, Pennsylvania, New Hampshire, New Jersey, Nebraska, Tennessee, and Washington, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Eccleston, Smith, Shipman, Huntington, Applegate, Greer, Vibbert, Anstice, Christian, Alsop, Perry and Nelson; and Messrs. Low, King, Chauncey, Morgan, Thomas, Goodwin, Mansfield and Thompson. The Bishops of Western Texas, Vermont, Arkansas and Kyoto, *ex-officio* members, were also present.

A communication was read from the Bishop of Texas, in which he expressed his deep gratitude to the Board of Managers for its sympathy and interest.

A large number of letters from Bishops and others, received since the June meeting, having been under consideration by the Advisory Committee, it was, upon its recommendation, resolved:

1. That it is inadvisable if not impossible to rescind the action taken last May so far as the appropriations for the current year are concerned.

2. That, in view of the communications received from the Bishop of New Hampshire and many others, the declaration of policy embodied in the action of last May so far as it affects subsequent years be and hereby is rescinded.

Later in the meeting it was further resolved:

That it is the sense of this Board that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement and not retrenchment.

That future appropriations should be based upon the hope of larger income.

That a committee of this Board be raised to report at the November meeting, in advance of the next appropriations, some plan of securing the promise of more general and more generous gifts for missions; and that to that committee shall be referred the following and any other suggestion that may be offered:

1st. An appeal to every Bishop in the Church to bring this primary obligation before the clergy and congregations of his diocese in the way and at the time that may seem best to him.

2d. That provision be made by the Board to send special preachers to the larger parishes of the Church throughout the country, if possible during the coming Advent season, to make the plea for missions.

3d. That with the consent of the Bishops every clergyman be asked to appoint special *men* collectors in his parish to obtain from individuals gifts and pledges for the coming year to the General Mission work of the Church.

The chair appointed as the committee: The Bishop of New Hampshire, the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Greer and Nelson, and Messrs. Thomas and Mansfield.

Ten of the Bishops addressed the Board upon the subject of missionary appointments in the Domestic field, and where it was needful the Board approved their action.

One new appointment was made under the Woman's Auxiliary United Offering of 1898, that of Miss Lucy Joyner, at Bunyan, N. C., and two other women were reappointed.

By resolution the Rev. Mr. Hammarskōld, general missionary among the Swedes, was authorized to solicit funds for an important work among his people in the Missionary District of Duluth, which project had already been approved by the Bishop, with the specific requirement that contributions should be transmitted through the Treasurer of the Board of Managers.

The Rev. C. A. Nybladh, missionary among the Swedes in the Diocese of Quincy, also received the recognition and endorsement of the Board in his effort to raise funds for the new church building at Galesburg, Ill.

A report having been read from the Rev. George B. Pratt, missionary in Porto Rico, now in New York City, he was authorized to undertake the raising of money for the church building at San Juan.

The Bishop of Tokyo reported that one of the missionaries in a prominent position, who was also engaged by the Japanese Government for educational work, had proposed to contribute the whole of his missionary salary to the work of the mission, supporting himself upon what he received by teaching in the national schools. The Board felt that it could not refuse the generous offer; at the same time it limited its acceptance to the term of the missionary's pleasure and cautioned him against undertaking so much and such varied work lest he break down physically.

An appropriation of $2,000 was made for the purchase of a plot for the residence of the Bishop of Kyoto, adjoining the cathedral.

The Auditing Committee reported that they had examined the Treasurer's accounts for the last fiscal year and also to the first instant, and had placed proper certificates upon the reports.

The Rev. Rufus W. Clark, D.D., of Detroit, Mich., and Mr. Rathbone Gardner, of Providence, R. I., were elected to membership in the Board to fill the vacancies caused by the deaths of the Rev. Dr. Heman Dyer and Mr. John Nicholas Brown. Dr. Clark has declined; Mr. Gardner has accepted.

Announcements

Concerning the Missionaries

Africa

THE Rev. Nathan Matthews, recently appointed to Cape Mount, having been advanced to the Priesthood by Bishop Gibson on Sunday, October 14th, in Grace Church, Richmond, Va., sailed for London by the steamer *Minnehaha* on the 20th, expecting to re-embark at Liverpool on November 7th for his station.

AT the last meeting of the Board the resignation of Miss Mary J. Radcliffe was accepted as of date September 1st. Miss Radcliffe, who is now in England after several years of faithful service at Cape Mount, felt unable to return because of impaired health.

INFORMATION has been received of the death of Mr. John Payne Gibson, a teacher in the Orphan Asylum at Harper, Cape Palmas, on the 30th of August last, after a short illness.

China

THE Rev. J. A. Ingle and family left New York October 1st and sailed from Vancouver by the steamer *Empress of India* October 10th.

THE Rev. J. L. Rees, who with his family has been spending a part of his vacation in England, at the request of his Bishop has come to the United States for a visit of several months to present the claims of the China Mission. He arrived in New York on the steamer *Germanic* October 11th. He may be addressed at the Church Missions House.

Tokyo

MISS LISA LOVELL, who has entirely recovered from her long illness, left New York September 28th and sailed from San Francisco by the steamer *Coptic* on October 10th.

MISS CAROLYN F. MACADAM, who sailed from San Francisco by the steamer *City of Peking*, August 11th and from Honolulu by the *China* September 15th, reports her arrival at Yokohama September 25th, and at Tokyo on the following day.

MRS. GEORGE WALLACE, accompanied by her mother, Mrs. A. D. Cole of Nashotah, sailed from San Francisco by the steamer *City of Peking* October 26th.

Kyoto

MISS SALLY PERRY PECK, who was appointed September 18th under the Woman's Auxiliary United Offering of 1898 as missionary teacher in Kyoto, left Northampton, Mass., October 15th, expecting to sail from San Francisco by the steamer *City of Peking* October 26th, for Kobe.

THE furlough of the Rev. A. D. Gring has been extended in order that he may remain in this country to give information about the Church in the Jurisdiction of Kyoto and secure additional funds for its work.

121　1900 年 11 月号　理事会の会議。1900 年 10 月 9 日。738-739 頁。
　　訳出　739 頁左 7 行目～左 21 行目。

東京の〔マキム〕主教は、教育活動のために日本政府からも雇われていた、傑出した立場にいる宣教師のなかの一人（注 1）が、ミッションの活動に対して彼の宣教師給与の全額を寄付すると申し出たと報告した。彼は国立学校で教えることによって受け取る給与で自らの生計を立てる。理事会は寛大な申し出を断ることができないと感じた。同時に、理事会は宣教師の望みの給金だけを受け取り、彼が健康を崩すことがないように、あまりに多くのことやこうした多様な仕事を引き受けないようにと彼に釘をさした。

（注 1）立教学院総理アーサー・ロイド。

Notes

BY THE REVEREND ARTHUR LLOYD

ST. PAUL'S Printing Press has got over its worst days. From March to September it has been one continuous "give, give," both of money and time. Now we are beginning to earn a little, and we are so far equipped that we shall not have to buy much more. For October I have 42 *yen* of earnings in hand to meet our current expenses, which come to a little over 50 *yen*. In November we shall finish one or two jobs now on hand, which will bring us over 100 *yen*, and I may say the same for December. I have hitherto had more orders than I could take, and have had to form an alliance with a young printer in Urawa to take on some of my superabundant jobs. I think, therefore, that, so far as one can forecast the future, there is every prospect of the press being able to support itself without being any burden to the mission. In time I trust it will be able to pay back the 1,400 *yen* which its inception has cost, and when that is done, there is no knowing what we may not be able to do with our earnings. But that is a long way off, and it is a safe rule "never to prophesy until you know."

AT our Kanda School we have had a shock. Our landlady has sent us word that the house is to be sold, and so, if the sale actually takes place we shall have to seek a new habitat for ourselves. It is no easy matter to move even a day-school of 250 boys. Ready-made schools completely furnished, in suitable locations, are not to be picked up every day, at any rate not in a crowded quarter like Kanda, and I must say that at the moment I see no daylight ahead of us. It will be hard lines on us if after all our hard work in building up the school we should now be compelled to close for want of a house. Still, an ingenious mind will often work itself out of the most desperate straits. We have had so many signs of the good hand of God over us in the past history of St. Paul's, that it would never do for us to be downhearted now; and there is one thing always to give us hope. Our landlady (dear old soul) is in such a money-grubbing frame of mind that she is asking an outrageously high price for a ramshackle old building in the worst of repair. May she long continue to cherish her inordinate love of riches, for as long as she does so she will get no purchaser for her house !



THE CUSTOM HOUSE AND SHIPPING NEAR THE FOREIGN CONCESSION IN OSAKA

122　1900 年 12 月号　日本の教会。短信。アーサー・ロイド師。787 頁。
訳出　787 頁左 1 行目～右最後の行まで〔全文〕。

立教活版部は最悪の時期を乗り越えました。3 月から 9 月にかけて、それは、資金と時間の両方で一貫して“費やすばかり”でした。いまや私たちはわずかばかりですが稼ぎはじめており、そして私たちはかなり設備が整っているので、これ以上多くを購入する必要はないはずです。10 月分として、50「円」をすこし上回る私たちの経常費に見合う 42「円」を、収入として私は手元にもっています。11 月には、現在手がけている 1 つあるいは 2 つの仕事を終えるはずで、100「円」以上が手に入るでしょう。私は同様のことを 12 月についても言えるかもしれません。これまでに私は、私がとりかかれる以上の注文を受けました。そして、あり余る作業のいくつかに取りかかれるように、浦和にいるある若い印刷工 1 名と協力関係を結ばなければなりませんでした。私は、それゆえに、先を見通せる限りでは、活版部はミッションにいかなる負担もかけずに自給できるようになる、あらゆる見込みがあると考えています。やがて初期投資として費やした 1,400「円」を返済できるだろうと私は信じています。そしてそれがなされたときに、私たちの稼ぎで、私たちがなしえないことはなくなるかもしれません。しかしそれはまだまだ先の話です。そして“分かるまで決して予見しない”のが鉄則です。

神田の学校〔東京英語専修学校〕で、私たちはある衝撃を受けました。私たちの女家主が、家屋が売却されることになるとの通知を私たちに送ってきたのです。ですから、もし売却が実際に行われれば、私たちは新たな住居を探さなければならなくなります。少年 250 名の通学校でさえ移転は決して容易なことではありません。相応しい立地にある、設備が完全に整った既成の学校は、神田のような込み合った地域ではいまさらいうまでもなく、毎日のように手に入るものではありません。そのため、私は当面、私たちの前にはなんら光明はみえないといわなければなりません。もし学校の設立という大仕事の後に、家屋不足のために私たちが今閉校を強いられるのならば、それは私たちに対する強行姿勢となるでしょう。それでも、機知に富んだ精神は、大変な窮地から現れることがよくあるのです。私たちは立教の過去の歴史のなかに、私たちを包む神の素晴らしい御手の多数のしるしを手にしていますので、私たちが落胆することは、いまは決してないでしょう。さらに、

いつも私たちに希望を与えてくれることがひとつあります。私たちの女家主（親愛なる古き魂）は、富に執着するあまりに、最低限の修繕で今にも壊れそうな旧い建物に法外な高値をつけているのです。彼女がながらく富に執着し続けてくれればと思います。彼女がそうする限り、彼女が家屋の買い手を得ることはないでしょう。

123 1901/1 St. Paul's College, Tokyo. By the Reverend Arthur Lloyd, President.



I. ONE OF THE DORMITORIES

St. Paul's College, Tokyo

BY THE REVEREND ARTHUR LLOYD, PRESIDENT

THE present St. Paul's College, Tokyo, has grown out of a school for boys, established in February, 1874, by the Rev. C. T. Blanchet. It numbered at first only five pupils. During the twenty-six years of its work it has passed through many vicissitudes. Twice its buildings have been destroyed—once by fire, and once by earthquake; yet, in spite of every obstacle, steady progress has been made, until now the college is equipped with buildings which are second to none in the city, with accommodations for five hundred day scholars and about one hundred boarders.

Under the general name of St. Paul's College are grouped three closely related and interdependent schools: The *Senshuka*, or advanced course; the *Chugakko*, or middle school; and the *Senshu Eigo Gakko*, or advanced English school, in the Kanda district of the city.

The present headmaster, the Rev. J. S. Motoda, Ph.D., received his education largely in the United States, at Kenyon College and at Bexley Hall, Gambier. Through his post-graduate work at the University of Pennsylvania, he secured his doctor's degree. He has but recently assumed the duties of the headmastership, having succeeded Mr. Saotome, who resigned to take a similar position in another part of the Empire. During his short term of office Dr. Motoda has succeeded admirably in winning the co-operation and sympathy of the staff of teachers, both Japanese and foreign.

During the past school year much anxiety was occasioned by the Government edict on schools and education. The practice at St. Paul's has been to keep secular and religious instruction distinct, requiring attendance upon Church services only of those students actually living in the dormitories. The Government regulations, while forbidding us to do what we were not doing, allowed us to do all that we were doing. We felt therefore that no principle was sacrificed by continuing to hold the Government license as a Middle School. The result, I think, has abundantly justified our course. As a religious factor in the educational world of Japan the school is stronger today than ever, while our attitude at the time of the crisis has won the gratitude

of our own Christians, as well as the respect of the Japanese people.

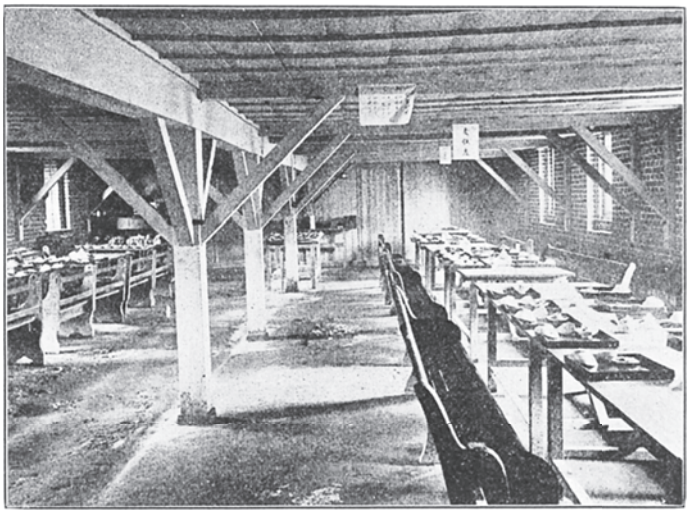
An additional Government privilege has been the exemption of our Middle School students from conscription. This secures them against liability to military service so long as they are with us. They can therefore finish their education in peace, and afterward, if they still wish to avoid military service, they can enter one of the higher institutions whose students have the same exemption.

We were somewhat disappointed in the number of new students entering in April, the beginning of the school year. We had hoped for one hundred new boys. We received eighty-seven. The smaller number was due in part to the opening of a large municipal school near our buildings. This drew off some boys who otherwise would have come to us, but even with the smaller entry, and with the withdrawal of a few students in consequence of our raising the tuition fee from *yen* one and a half to *yen* two a month (a *yen* is about fifty cents), we have as many students as can be satisfactorily handled at present.

Religious Work at St. Paul's

The compulsory religious work of the school is confined to the dormitories. Eighty students are now living in these. Thirty-two are Christians and four are catechumens. Mr. Imai, of All Saints' Church, is in charge of the dormitory and lives among the boys. Daily services are held in the cathedral. In the morning attendance is compulsory; in the evening, optional. At the morning service instructions have been given on the Catechism, and the Old and the New Testaments.

The students' Young Men's Christian Association shows considerable increase in membership and now includes seventy of the dormitory and day students. Monthly lectures by missionaries and the Japanese clergy are given to all the students in the school building, as well as monthly lectures to Christian students only. Both these series of lectures, as well as the monthly prayer meeting, are well attended. Additional religious instruction is given through the Bible-classes, meeting three or four times a week



II. THE DINING ROOM

under the leadership of some of the Japanese instructors. The college endeavors to wield a religious influence outside of its own walls by the publication of the monthly paper, *Tsukiji-no-sono* (the garden of Tsukiji). Seven hundred copies are circulated among the students and their friends Sunday-school work is carried on in Trinity Cathedral and in St. John's, St. James's and Christ Church. Twice a week a class is held in the dormitory to prepare boys for Baptism.

The Kanda School

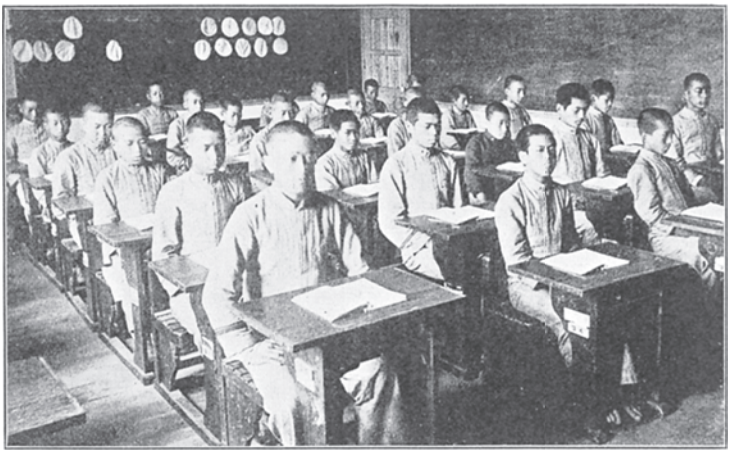
At Kanda we have been working to change the school, which has hitherto been simply an institution for teaching English, into a higher normal school, and thus fit these students to become teachers in the Middle Schools. Some progress has been made in this direction. Next year we hope to complete the change to the full normal course. Under this arrangement the Kanda school will be practically divided into two main departments; the normal classes, which will occupy the whole of the forenoon and part of the afternoon, and the English course, which will be confined to the afternoon. There will be also a special preparatory class for students qualifying for the University and other entrance examinations. Ordinarily this class averages about sixty students, and last term numbered about one hundred and fifty.

I feel that the development of this Kanda work is our most pressing present need. The Middle School is firmly established and may look forward to future prosperity. By improving the Kanda school we shall make it possible for students to continue with us for some years longer. The importance of this is indicated when it is remembered that next year we expect to graduate at least thirty-five students, and a still larger number in 1902. It is a great gain to be able to maintain our relations with them just at the hopeful time when the boy's vocation is beginning to manifest itself. The higher departments at Kanda will enable us to do this.

An encouraging incident is a request from an Osaka publishing firm to prepare a new series of English readers suited to the needs of Japanese schools. One of the chief difficulties in the use of such text-books from England or America arises from the differences in the ages of the children who use them. The first Standard Reader, which at home goes into the hands of a child of five or six, is here the text-book of a boy of thirteen or fourteen. While he finds much in it to puzzle him, he not unnaturally conceives an immense dislike for the mental food provided. The utter dissimilarity be-



III. THE FACULTY



IV. "ON THEIR BEST BEHAVIOR"

tween European and Japanese customs is another difficulty. Things which to us are almost self-evident, become quite incapable of translation and explanation. That we have been asked to prepare such text-books is evidence that we are considered able to do the work satisfactorily.

If some of our friends could occasionally make cuttings from newspapers and periodicals of articles written in simple English, yet not childish in thought, such as elementary articles on science, hygiene or domestic economy, or short stories with good but not too obvious moral teaching, we should greatly appreciate them. Good tracts, in plain language, on the main points of Christian doctrine and practice are useful. We desire that a portion of our reading course should be based on Christian literature such as will send pupils to inquire at the fountain head.

The religious work of the Kanda school has been carried on under much difficulty owing to the lack of facilities for holding classes, and the impossibility of giving students individual attention. It centres in the weekly Bible-class open to the whole school, and having an attendance of about forty, except during January and February, when a lecture of this kind, beginning at eight in the morning in a draughty class-room, without a stove, not unnaturally failed to prove very attractive. For the first two terms of the year there has been a weekly class on Christian doctrine, and for the last two a class on Christian ethics. Here too, the attendance has averaged forty students a week. A class on history has been used for making frequent references to the Bible. Japanese history, too, is full of incidents which can be illustrated by religious truth, and the Japanese student will always listen to a moral drawn from the history of his own land.

Work of this kind brings fruit slowly. So far as I know, during the year, only one member of these classes has asked to be baptized, but he has led four of his friends, not students of our school, to become catechumens. These five are now being prepared for Baptism.

Notes on the Illustrations

No 1. Is the building which we sometimes call the old dormitory and sometimes the new. It is the old dormitory, inasmuch as when St. Paul's had only one dormitory this was the one; but the other dormitory is a much older building, which was originally attached to the Divinity-school. The Rev. Mr. Ochiai in a black coat buttoned up is standing just by the windows of the printing-office.



V. ST. PAUL'S BOYS IN FENCING COSTUME

No. 2. Is our dining-room underneath the newly added dormitory. Each boy has his own tray with rice-bowl, soup-bowl and plate of pickles.

No. 3. Shows the teaching staff of St. Paul's Middle School. I could not get an opportunity of getting a photograph of the Kanda teachers. Dr. Motoda sits between Mrs. Gardiner and Mrs. Smith. A benign-looking gentleman with spectacles and a straw hat, at the back of the group, is our good treasurer and accountant, Mr. Sugino. The President of the College may be recognized by his size, and next to him is the principal teacher, Mr. Ishikawa. One or two of the staff were unavoidably absent.

No. 4. Shows our lambs on their best behavior. They are not always as still as all that. A Japanese boy has it in him to be a young fiend when he likes, and when Rudyard Kipling next comes to the East we mean to ask him to bring out a Japanese edition of "Stalky and Co."

No. 5. Is a group of fencers, with their teacher, all in proper costume.

Notes on the School Associations

1 We have a Base Ball Club, with about sixty members, which plays a good many matches with varying success. I do not profess to take much interest in base ball myself, and do not understand its mysteries, but the Club from time to time sends a ball through our windows to remind us of its existence.

2 The Boat Club is even more popular, and has one hundred members. Tsukiji is excellently situated for boating, the canal which runs past the school communicating almost directly with the river and with Tokyo Bay. Our present difficulty is that we have no boats of our own, and the boats we can hire are not quite up to racing form. I am very anxious to see this Club prosper.

3 The Debating Society holds its meetings in one of the larger class-rooms every month. I do not go to it as my presence would dampen the oratorical ardor of the boys, but I hear of their debates from time to time.

4 Our associations print their own magazine—the *Bumbu Kwai Zasshi*—which is a convenient way of keeping in touch with those of our old boys who are not specially interested in the religious life of the school, and who do not therefore care for the *Tsukiji no Sono*.

123　1901 年 1 月号　東京の立教学院。総理アーサー・ロイド師。25-29 頁。
訳出　25 頁左 1 行目～29 頁最後の行まで〔全文〕。

現在の東京の立教学院は 1874 年 2 月に C・T・ブランシェー師によって設立された男子校（注 1）から発展しました。当初はたった 5 名の生徒を数えるのみでした（注 2）。26 年間のその活動のなかで、当校は数多くの変遷を経ました。2 度、その建物は破壊されています。1 度は火災によって、そしてもう 1 度は震災によってです。しかし、あらゆる障害にもかかわらず、着実な前進がなされており、ついに 500 名の通学生と約 100 名の寄宿生のための宿泊施設をもって、いまや当校はこの都市〔東京〕では他を寄せ付けないほどの建物をそなえるまでになっています。

セント・ポールズ・カレッジ〔立教学院〕という総称のもとに集約されているのが、3 つの密接に関連していて、かつ互いに依存しあう学校です。すなわち「専修科」〔立教専修学校〕、言いかえればアドバンスト・コース、「中学校」〔立教中学校〕、言いかえればミドル・スクール、そしてこの都市の神田区の「専修英語学校」〔東京英語専修学校〕、言いかえればアドバンスト・イングリッシュ・スクールです。

現校長の哲学博士 J・S・元田〔ヨセフ元田作之進〕師は、主に米国ガンビアのケニヨン・カレッジとベックスレー・ホールで教育を受けました。ペンシルヴェニア大学の大学院での研究を経て、彼は博士号を取得しました。彼はつい最近になって、〔日本〕帝国の別のところで類似の職に就くために辞職した左乙女〔豊秋〕氏を後継するために、校長の職に就きました。着任してまもなくのあいだに、元田博士は見事に、日本人と外国人両方の教員の協力と共感を勝ち取ることに成功しました。

前年度〔1899 年度〕は、学校や教育に対する政府布告〔訓令第 12 号〕が大きな不安を引き起こしました。立教での慣行は、普通教育と宗教教育とを峻別しておくというものであり、寄宿舎で実際に生活している生徒たちにだけ教会礼拝への出席を求めています。政府の諸規制〔訓令〕は、私たちが行っていなかった行為を私たちに禁じていたのですが、私たちが行っていたことは、すべての実施を認めました。それゆえに、私たちは中学校として政府の認可を維持し続けることによって、原則はまったく犠牲にされなかったと感じました。その結果は、私たちの課程を十分に正当なものとして理由づけた、と私は思います。日本の教育界における宗教的な要素として、当校は

これまでよりも現在はさらに強力です。危機の際における私たちの態度は、日本人たちの尊敬だけでなく私たち自身の信徒からの称賛をも勝ち取りました。

さらなる政府特典は私たちの中学生に対する徴兵猶予です（注3）。これにより、彼らは私たちとともにいる限りは兵役をまぬがれます。それゆえに、彼らは安心して教育を終えることができるのです。その後、もし彼らがさらに兵役を避けたいと望むのであれば、彼らはさらに上級の機関のひとつに入学でき、そこの学生には同様の免除が認められます。

学年度始めの4月の新入生の数には、私たちは幾分か落胆しました。私たちは新入生100名を期待していました。私たちが受け入れたのは87名でした。入学者数が少なかった理由の一端は、私たちの建物の近くに大きな市立学校が開校されたことにありました。これは、さもなければ〔市立学校がなければ〕私たちのもとへきたであろう何名かの少年たちをしりぞけました。しかし、少なめの入学をもってしてさえも、そして1ヶ月1「円」50銭から2「円」（1「円」は約50セント）へと授業料を値上げした結果として、生徒数名が退学したものの、私たちは現在のところ満足のいくかたちで扱えうるだけの数の生徒をかかえています。

立教での宗教活動

当校の義務的な宗教活動は、寄宿舎に限られます。現在、生徒80名が寄宿舎で生活しています。32名がキリスト教徒であり、そして4名が洗礼志願者です。諸聖徒教会の今井氏が寄宿舎を任されており、少年たちとともに暮らしています。毎日の礼拝は〔三一〕大聖堂で行われます。朝は出席が義務づけられています。夕方は任意です。朝の礼拝では、教理や新約・旧約聖書についての指導が施されています。

学生YMCAは会員数において相当な増加を示しており、いまや寄宿生と通学生70名を含んでいます。キリスト教徒の生徒のみへの月例講義だけでなく、校舎にいる生徒全員に対する宣教師や聖職者による月例の講義が施されます。月例の祈祷会も、これらの連続講義も、ともに芳しい出席です。バイブル・クラスを通じて、さらに宗教教育が施されており、1週間に3回か4回、日本人教師数名の主導のもとで集まっています。〔立教〕学院は、月刊誌である「築地の園」（ザ・ガーデン・オブ・ツキジ）の発行を通じて、宗教の影響を自らの壁の外に及ぼそうと努めています。700部が生徒たちや

友人たちのあいだに配られています。日曜学校の活動は、三一大聖堂、聖ヨハネ教会、聖ヤコブ教会と基督教会で行われています。少年たちへの洗礼準備のために、週に2度、寄宿舎で授業が開かれます。

神田学校〔東京英語専修学校〕

神田で、私たちは当校を変えるために努力しています。すなわち、今まではたんに英語を教えるだけの機関になっている当校をさらに高等師範学校に変え、そうして生徒たちが中学校の教師になるにふさわしくしようと努力しているのです。この方向で、いくらかの進展がみられます。来年には完全な普通課程への変更を完成させたい、と私たちは思っています。この仕組みのもとで、神田学校は実際には2つの主部門に分割されるでしょう。すなわち、午前中の全てと午後の一部を占めることになる普通クラスと、午後だけに限られることになる英語の課程です。〔総合〕大学や他の入学試験を受ける資格を得ようとする生徒たちのための、特別な予科クラスもあるでしょう。通常、このクラスは平均約60名の生徒ですが、先学期は約150名を数えました。

この神田の活動の発展が、現在私たちにとってなによりも差し迫った必要であると私は感じています。〔立教〕中学校はしっかりと地歩が築かれており、将来の繁栄を待ち望めるかもしれません。神田学校〔東京英語専修学校〕を改善することで、生徒たちは数年さらに長く、私たちと一緒に歩み続けることが可能になるはずです。この重要性は、私たちが来年少なくとも35名の生徒たちを、そして1902年にはさらに多くの数を卒業させるつもりであることを想起すればわかります。少年の天職が、まさに明らかになり始める希望にあふれたちょうどそのころに、私たちが彼らと関係を維持できるのは大いなる利益です。神田のさらに高等な諸部門が、私たちにこれを可能にするでしょう。

ある励みになる出来事は、とある大阪の出版社からの1件の依頼で、日本の学校の要求に適した英語読本の新シリーズを用意することです。イギリスあるいはアメリカからのこうした教科書を使った場合の最大の障害のひとつは、教科書を用いる子供たちの年齢の違いに起因します。本国では5歳か6歳の児童が手にとる最初の標準読本は、ここでは13歳か14歳の少年の教科書となっています。少年はそのなかに戸惑いを感じてしまうようなものをたくさんみつけるので、彼は、無理もないことなのですが、提供された精神

的な糧に対して極度の嫌悪を抱きます。ヨーロッパと日本では習慣がまったく異なることが、もうひとつの障害です。私たちにとってほぼ自明の物事は、翻訳や説明がどうしてもできなくなります。私たちがこうした教科書を用意するように依頼を受けているのは、私たちが十分にその仕事を行えると判断されている証拠です。

もし私たちの友人たちが、新聞や雑誌から簡潔な英語で書かれていながら、考えが子供じみてない記事の切り抜きを時おり作ることができれば、私たちは彼らに大いに感謝します。いうなれば、科学、衛生、もしくは国内経済に関する初等教育レベルの記事、または、すぐれた、しかしあまり露骨すぎない道徳的な教えをともなう短編小説のようなものです。平易な表現でキリスト教の教義や慣習の主要点について記した優れた伝道小冊子は役に立ちます。私たちは、読書課程の一部は、生徒たちに根源を尋ねさせるようなキリスト教文学に基づくべきであると望んでいます。

神田学校の宗教活動は、講義用施設の不足や生徒個々に目を配ることが不可能であるといったことによる、かなり困難な状況のもとで実施されています。それは全校〔生徒〕に向けた毎週のバイブル・クラスに集中しています。〔バイブル・クラスは〕1月と2月を除いては約40名が出席します。この種の講義は〔1月と2月中は〕ストーブひとつない隙間風の通る教室で朝8時に始まることから、無理もないのですが、それほど魅力的なものにはなりませんでした。その年の最初の2学期は、キリスト教の教義について毎週の授業がありました。そして最後の2学期はキリスト教倫理についての講義です。ここでもまた、出席は平均して1週間に40名でした。ある歴史の授業は、聖書を頻繁に参照させるために使われています。日本史もまた、宗教上の真理によって説明された出来事で埋め尽くされています。日本人学生は、彼ら自身の土地の歴史に由来する教訓に絶えず耳を傾けることになるでしょう。

この種の活動はゆっくりと実を結んでいます。私が知る限り、その年のあいだに、これらの諸クラスのなかの会員1名だけが受洗を求めました。しかし、彼は私たちの学校の生徒ではない友人4名を洗礼志願者になるように導きました。これら5名には、いま洗礼の準備がなされています。

挿絵についての注記

No. 1〔I.　寄宿舎のひとつ〕は時に旧寄宿舎、そして時に新〔寄宿舎〕

と称する建物です。それは古い寄宿舎で、立教がたったひとつの寄宿舎をもっていたときに限っては、これがそのひとつでした。しかし、その他の建物はさらに古い建物で、それはもともと神学校に付設されていました。ボタンを留めた黒いコートを着ている落合師（注 4）が、印刷局の窓のすぐそばに立っています。

No. 2〔II. 食堂〕は新たに付設された寄宿舎の下にある私たちの食堂です。少年は各自、ご飯茶わん、汁椀、漬物皿がのったトレイを持っています。

No. 3〔III. 教師陣〕は立教中学校の教師陣を写しています。私は神田の教師たちを撮影する機会を得られませんでした。元田〔作之進〕博士はガーディナー夫人とスミス夫人のあいだに座っています。集団の後ろで、眼鏡をかけ麦わら帽子を被っている温和な面持ちの紳士は、優秀な財務委員で会計係である杉野氏です。学院総理〔アーサー・ロイド〕は体格で見分けがつくかもしれません。そして彼の隣が主任教員のイシカワ氏です。職員の 1 名か 2 名はやむなく欠席しました。

No. 4〔IV. “彼らのとりわけ行儀のよい姿”〕はとりわけ行儀よくふるまっている私たちの親愛なる生徒たちを写したものです。彼らは、いつもこれほど大人しいわけではありません。日本人の少年というものは、彼が望めば、若い悪魔になる可能性を秘めています。そしてラドヤード・キップリングが次に東洋を訪れる際は、私たちは彼に“ストーキーとその仲間”の日本語版を出版するように要請するつもりです。

No. 5〔V. 防具を身につけた立教の少年たち〕は教師と一緒にいる剣士たちの一団で、全員がそれ〔剣道〕にふさわしい服を着ています。

学校の部活動（注 5）についての注記

1　私たちは部員約 60 名からなる野球部をかかえています。この野球部は多くの試合をこなし、さまざまな成果をあげています。私は野球にそれほどの関心を持っているとは公言しませんし、その魅力を理解していません。しかし、時おり本校の窓からボールが入ってくると、野球部の存在を想起させられます。

2　ボート部は、さらに人気があり、部員 100 名を抱えています。築地はボートを漕ぐにはうってつけの場所に位置しています。運河は当校を通って、ほとんど直接に〔隅田〕川や東京湾に繋がっています。私たちの現状の

課題は、自前のボートがひとつもなく、そして私たちが借りられるボートが競技用の形態とはとてもいえないものであるということです。私は、この部の繁栄を目にしたいと、とても強く望んでいます。

3　演説部は毎月、大きめの教室のうちのひとつで会合を開きます。少年たちの熱弁に水をささないよう、私は会合に顔を出しませんが、私は時おり彼らの議論を耳にします。

4　私たちの諸協会は自前の雑誌―「文武会雑誌」―を刊行しています。それは、当校の宗教生活に特に関心をもっておらず、それゆえに「築地の園」を気にとめない校友たちと連絡を維持し続けるのには便利な手段です。

（注 1）同僚宣教師 W・B・クーパーとともに、1873（明治 6）年 11 月 11 日に来日した C・T・ブランシェーが私塾としての立教を設立したというよりも、当時中国・日本伝道主教として東京に在住し、日本ミッションを管轄していた C・M・ウィリアムズが創立したと理解するほうが事実に近い。ウィリアムズは立教が創立された 1874（明治 7）年 2 月 3 日の翌日の書簡で、私塾の開校を本国に発信しているが、ブランシェーの私塾開校の報告は同年 2 月 21 日であり、さらに彼の滞日期間は開校時点でまだ 3 ヶ月に満たないものであった。

（注 2）ブランシェーの 1874 年 2 月 21 日付書簡。ウィリアムズの同年 2 月 4 日付書簡（創立の翌日）では 8 人で発足と記されている。

（注 3）1900（明治 33）年 2 月 24 日に取得。記事№ 118（注 1）参照。

（注 4）落合吉之助。記事№ 112 注記参照。

（注 5）貫民之介「立教学院小史」（1908 年）は、1898（明治 31）年秋に従来の学生主体の「文武の会合」を学校当局者が直接関与することとし、「在来のものを一切禁じて茲に文武会を建つ、演説部、雑誌部、撃剣部、野球部等に分たる」と言及している。

注記：SM 誌 1901 年 4 月号によると、立教学院教授 J・M・ガーディナーは勤続 7 年後の休暇のため、家族とともに蒸気船ノース・ジャーマン・ロイド号（"North German Lloyd"）で横浜を 1901（明治 34）年 2 月 23 日に出港、ガーディナーの故郷スコットランドの家を訪ねたのち、蒸気船でニューヨークに向かうだろうと報じられている（250 頁）。前月号（SM 誌同年 3 月号）では、伝道協会理事会の認可のもと、米国へ戻る前に、ナポリ（Naples）で下船し、ヨーロッパ大陸を何ヶ所かとスコットランドで 1、2 ヶ所訪問する予定であると報じている（170 頁）。SM 誌 1901 年 7 月号によると、ガーディナーは妻と 3 人の娘とともに横浜を 1901 年 2 月 22 日（前記の同誌 3 月号と 4 月号では 2 月 23 日）に出港し、

蒸気船セント・ポール号（"St. Paul）でリヴァプールを6月15日に出航、スエズ運河廻りでニューヨークに6月22日に到着した（480頁）。約1年余りの休暇を終えたガーディナーは、息子のローレンスとともに1902（明治35）年4月24日にニューヨークを発ち、蒸気船エンプレス・オブ・チャイナ号（"Empress of China"）で（SM誌1902年5月号、358頁）ヴァンクーヴァーを5月5日に出港し、5月19日に東京に到着した（SM誌1902年7月号、525頁）。

マキムは妻と娘とともに、1901年4月23日に東京を発ち、蒸気船メネトゥー号（"Manitou"）でロンドンを7月5日に出港、スエズ運河経由で16日にニューヨークに到着（SM誌1901年8月号、562頁）。米国聖公会総会に出席したマキム夫妻は、日本の任地に戻るため、蒸気船アメリカ丸号（"America Maru"）でサンフランシスコを10月23日に出港予定と報じられている（SM誌1901年10月号、696頁）。予定どおり10月23日に出航したマキム一行は、横浜に11月10日に到着した（SM誌1902年1月号、46頁）。

米国聖公会総会代議員である遣日宣教師チャールズ・H・エヴァンスは、妻とともに蒸気船エンプレス・オブ・ジャパン号（"Empress of Japan"）で横浜を1901年9月6日に出港し、サンフランシスコに9月22日に到着した（SM誌1901年10月号、696頁）。

元田作之進はカリフォルニア教区主教から、同州の日本人伝道が可能かどうか日本人の事情調査の旅行をするように要請されたため、1901年5月11日に蒸気船北京号（"Pekin"）で横浜を出港し、同月30日にサンフランシスコに到着した。同年8月中に巡回訪問がおこなわれるであろうと報じられている（SM誌1901年8月号、562頁）。

112 Appropriations for Foreign Missions

SUMMARY.

For Missions to White People, as by foregoing table		$157,711 08
For Missions to Indians, as by foregoing table		65,877 07
For Missions to Colored People, as by foregoing table:		
Appropriated by the Commission on Work among Colored People	$70,870 00	
Appropriated from United Offering of Woman's Auxiliary of 1898	2,500 00	
Appropriated from a bequest	500 00	
		73,870 00
For General Missionaries to the Deaf-Mutes in the South and West		800 00
For Missionary to Japanese in California		500 00
For work in the Philippines		750 00
For work in Porto Rico		4,100 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say		25,000 00
		$328,608 15

Appropriations for Foreign Missions

of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1900, to September 1st, 1901.

[As they stood February 1st, 1901]

For the Mission in Africa			48,998 69
For the Mission in China			76,902 00
For the Mission in Japan	Missionary District of Tokyo	58,690 00	100,975 00
	Missionary District of Kyoto	42,285 00	
For Missions in the Haitien Church			7,160 00
For the support of the Rev. Mr. Forrester in Mexico and his travelling expenses			2,900 00
For training of two women from Mexico in Philadelphia Divinity-school from the United Offering of Woman's Auxiliary of 1898			400 00
For aid to disabled Missionaries and the widows and orphans of Missionaries			5,162 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say			25,000 00
			$267,497 69

Total appropriations for Domestic and Foreign Missions from September 1st, 1900, to September 1st, 1901 [as they stood February 1st, 1901] $596,105 84

124　1901 年 2 月号　海外ミッションの予算額。112 頁。
訳出　112 頁下から 20 行目～下から 6 行目。

海外ミッション予算額
1900 年 9 月 1 日から 1901 年 9 月 1 日の今期事業年度の
内外伝道協会理事会［1901 年 2 月 1 日時点］

アフリカ・ミッション		48,998 ドル 69 セント
中国ミッション		76,902 ドル 00 セント
日本ミッション	東京地方部　58,690 ドル 00 セント 京都地方部　42,285 ドル 00 セント	100,975 ドル 00 セント
ハイチの教会の諸ミッション		7,160 ドル 00 セント
メキシコのフォレスター師の支援と彼の旅費		2,900 ドル 00 セント
1898 年の米国聖公会女性伝道補助会の一致献金から、フィラデルフィア神学校にいるメキシコからの女性 2 名の訓練〔費〕		400 ドル 00 セント
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援		5,162 ドル 00 セント
主経費や教会に活動を知らせるための費用として確保された〔額〕		25,000 ドル 00 セント
		267,497 ドル 69 セント

and Mr. Sherman have made a trip to Hanch'uan, fifty miles west of Hankow, and report progress in this, and in neighboring out-stations. A few instances were discovered of what was practically a renunciation of the faith on the part of native Christians. Some of the people were so terrified by the news from the North and the threats of what would happen in Central China, that they hung in their houses tablets or strips of paper bearing such inscriptions as "Heaven, Earth, the Prince, Relatives, the Master," indicating that these were the objects of worship. In one sense this is disappointing, yet when the facts are understood, it is most natural. Hanch'uan has never had a resident foreign clergyman or a resident woman worker, either native or foreign. There have been, therefore, very few women converts. When danger seemed near, the women and children, who were all heathen, insisted that the men should take what they considered to be the only possible precautions for their safety. Mr. Ingle was unable to find a single instance of the posting of tablets in a home where the woman, as well as the man, had accepted the Christian faith. If anyone is disposed to judge these Chinese Christians harshly, let him think himself, if he can, in their place, surrounded by an anti-Christian community, with daily threats of what was to be the fate of Christians because they had "eaten the foreign doctrine," and without the presence of a foreign missionary, or even a native clergyman, to give them courage. It is no wonder that for the safety of their families they did what doubtless seemed to them a comparatively trivial thing. Would our Western Christianity stand a similar strain? Some have publicly confessed their fault, and have taken their places once more in the small Christian community.

The Church and the Students of Japan

NO country in the world has a more complete Government system of education than Japan. The 230 government institutions of higher learning are the chief channels of political, educational, commercial and professional advancement. These institutions have an enrolment of about 50,000 students, with 3,500 teachers. A number of the latter are from foreign countries, but for the most part exert no Christian or elevating influence; many of them are, in fact, irreligious men. Under such circumstances, it is easy to understand why one of the greatest dangers threatening Japan to-day is the secular character of its institutions of higher learning. Even Marquis Ito has expressed his concern at this characteristic of the educational system. There is no country where Christian work among students counts for so much. Bishop McKim has long had plans in mind for bringing the Church into touch with student life. He has been hampered by the lack of just the right man and by the difficulty of initiating a new enterprise requiring even a moderate financial outlay, in the face of recurring shortages in missionary funds. His see city contains the Japanese Imperial University, with more than 2,000 students. They represent, the Bishop says, "the flower of the youth of Japan." The Church has done nothing for them. Not only do they live in an atmosphere of entire secularity, but they are constantly subjected to the temptations of a life of impurity, owing to the low ideals of Japanese society. The Bishop feels that the time has come to take some forward step in this matter. He plans the establishment of a house in Tokyo for University students, where they may come in contact with men who stand for Christian truth, and where they may be shielded from some at least of the ever present temptations. He also has in mind a lecture hall in the neighborhood of the University, where lectures on sociology and related sciences, as well as on religion, may be given by popular and competent speakers. As superintendent of this special work under his direction, the Bishop has appointed the Rev. Barnabas T. Sakai, a deacon in the Church, who has been educated in the schools of Japan

and the United States, and who is eminently qualified for this service. Nothing can be done, however, without the assurance of financial support, and at the Bishop's request Mr. Sakai has come to this country to lay the matter before the Church. This enterprise must commend itself to the judgment of every thoughtful American Christian. It shows wise generalship, and is an endeavor to capture a strategic point. Christianize the Japanese educational system, and you have won Japan for the Faith. There is no wiser way to undertake the work than to begin by bringing the life of the Church, with her liberty regulated by law, to bear upon the life of the Imperial University. Those who desire further information may address the Editor.

"Stronger than in Africa"

WHY should the Church still be doing pioneer work in the very centre of the Central West? That it is necessary, is abundantly plain from Mr. Convers's account of some of his recent experiences in Western Indiana. But the pioneer work ought to have been completed years ago, and would have been if Bishop Kemper and his followers had received the co-operation their heroic exertions deserved. They were the *pioneers* for the Church in that region; it is a pity that more than sixty years after there should of necessity still be pioneers, and that the need should be even greater than it was in their day. This is no fault of theirs. They did all that men could do, both in exploring "undiscovered countries" and in endeavoring to arouse the conscience of the Church in the East. Yet, in spite of all, there are sections in some of the twelve dioceses that have been carved out of Kemper's original jurisdiction where the Church is as little known as it was in his day. What is to be said of a district with but one communicant of the Church, in this year of grace 1901, for each 3,000 of the population? Can there be any more imperative call for Church extension in the home field? It is not satisfying to be able to boast that the Church in any part of the country is "stronger than the Church is in Africa as a whole, or even in China." Nor, in spite of the Bishop's labors, is it yet possible to say, as he hoped to do, "that if Indiana was ever lost to the Church, she is regained."

Oregon's Semi-Centennial

JUST fifty years ago the first missionary of the Church to Oregon held his first service in that territory. The exact date was May 18th, 1851; the place, the newly organized Trinity Church, Portland; the missionary, the Rev. William Richmond. Two months earlier, on the 23d of March, in St. Bartholomew's Church, New York, the first missionary service on Oregon's behalf was held. From that service Mr. Richmond started for his field, travelling by way of the Isthmus of Panama. On his arrival, he found that the Rev. St. Michael Fackler, of the Diocese of Missouri, unknown to the missionary authorities, was already in the territory, whither he had come in 1847 in search of health. To him belonged the honor of holding the first service of the Church within the borders of the present State of Oregon. The conditions the missionary found were naturally of the rudest kind, and he writes of occupying "a room in a shanty, merely clapboard, quite open to the air, with an unplaned and ungrooved floor, no carpets, no plastering and no ceiling." For this he paid $12 a month, the worthy landlord having made a discount of twenty per cent. in view of his mission. It is small wonder that life in such surroundings, coupled with constant and difficult travel, shattered Mr. Richmond's health and compelled him to return East. From this day of small beginnings the Church has steadily moved forward, though at times hardly keeping pace with the rapid growth of the territory. In fifty years the population has increased from 20,000 to 1,200,000, the city of Portland, itself, growing from a straggling village of 800 to a modern city of 100,000. There is no record of the number of

125　1901 年 6 月号　神の国の進展。日本の教会と学生たち。357-358 頁。
訳出　357 頁左下から 6 行目～358 頁左 20 行目〔全文〕。

日本ほど完成された公教育制度をもっている国は世界にはない。230 の高等公教育機関が政治、教育、商業、そして専門的な発展の主要経路となっている。これらの諸機関は登録学生数約 5,000 名であり、教師 3,500 名が伴われている。後者の多くは諸外国からであるが、しかし大半はなんらのキリスト教の影響あるいは向上的な影響を及ぼさない。実際、彼らの多くは無宗教者である。こうした諸状況のもとでは、なぜ今日の日本を脅かしている最大の危険のひとつが高等教育諸機関の世俗的な性格であるのかを理解するのは、容易である。伊藤〔博文〕侯爵でさえ教育制度のこの性格に懸念を示した。学生たちへのキリスト教活動がこれほど重視される国はない。マキム主教はながらく、学生生活に教会との接触をもたらすための諸方策を思い描いていた。彼は、たびたび起こる伝道基金不足に面して、相応しい人材の欠如に、そしてそれなりの出資をも求められる新規事業を始める際の困難さにさいなまれている。彼の管轄都市は、学生 2,000 名以上をともなう日本の帝国大学を含んでいる。彼らは“日本の若者の花”を象徴する、と主教は述べている。教会は彼らのために何もしていない。日本社会の低い理念のせいで、彼らは完全なる世俗主義的な雰囲気のなかで生活しているだけでなく、不浄な生活の誘惑に絶えず服している。この問題に対して何らかの前進に向けた方策を講じるときが来た、と主教は感じている。彼は、大学生のために東京に家屋の設置を計画している。そこで彼らはキリスト教の真理を表す男性たちと接触するようになり、そしてそこで彼らは常に存在する少なくともいくつかの誘惑から保護されるかもしれない。彼はまた、宗教だけでなく社会学や関連諸科学の講義が、世間の評価が高く、そして有能な講演者たちによって行われるような、大学近辺にある講義堂を思い描いている。彼の指示のもとでのこの特別な活動の監督者として、主教は、日本と米国の諸校で教育を受けていて、この任務に特に相応しい当教会の執事バルナバ・T・阪井〔徳太郎〕師を任命した。しかしながら、財政支援の確約なくしてはなにもなしえない。そこで、主教の要請で阪井氏は当教会の前に事態を示すため、この国に足を運んだ。この事業は、あらゆる思慮深いアメリカ人キリスト教徒の判断に好印象を与えるにちがいない。それは賢い戦略性を示しており、戦略的な拠点をとらえるための取り組みである。日本の教育制度をキリスト教化

すれば、あなたのおかげで日本は信仰を勝ち取るのである。事業に取りかかるうえで、法律によって教会の自由が規制されたなかで、帝国大学の生活に影響を与えるために教会生活を持ち込むことによって着手するよりも賢明な方法はない。さらなる情報を求めている者たちは編集者に問い合わせていただきたい。

注記：記事№108と№135と№143を参照。

126 1901/9 The Progress of the Kingdom.: New Responsibility.
127 1901/9 The Progress of the Kingdom.: A Deficit and What it Means.

by steamer, the present westernmost station, seven days. And when one leaves the Yang-tse Kiang travel is still slower. At the present time there is but one railroad in the Empire, although plans are forming for the building of a number of others. All inland travel must be done by wheelbarrow, sedan chair, or on foot. Another element complicating the situation is the radical difference in language between the eastern and western portions of the jurisdiction. The people of Kiangsu, save a comparatively small number in the northern section, speak the Shanghai dialect. In Nganhwui and Hupeh the Mandarin is used. This is quite unintelligible in Shanghai, and *vice versa*. Moreover, there is so little national feeling in China that a man living in one province is still regarded as a stranger and foreigner by the people of the next, and this, in spite of the unquestioned unifying influence of the Church.

Eight Years' Growth

THE figures representing the growth of the Mission are a strong argument for division. When Bishop Graves was consecrated in 1893, there were seven foreign clergymen; now there are sixteen; Chinese clergy numbered twenty-three; at present there are twenty-seven; the medical work is carried on by seven, instead of by four physicians; while the foreign lay workers number eleven, as against four. Of the unordained Chinese helpers, catechists, teachers and Bible-women, there were seventy-one eight years ago, but one hundred and five to-day. In the same period the value of the mission property has increased by a round $100,000, and the offerings of the native Christians from $655 to $2,800, Mexican. This notable growth, coupled with the great distances, antiquated methods of communication and difference of language, renders the effective administration of the jurisdiction exceedingly difficult. Bishop Graves has tried the plan of dividing his time between the two strong centres, the one in the east at Shanghai, and the other in the west at Hankow, but has not found this to work satisfactorily. But aside from any question of present difficulty, division seems to be demanded by the outlook for the future. From all parts of China, and from none more strongly than the central provinces, comes the word that there is every evidence of increasing demand for western education and Christian teaching. The resumption of the mission work in the north; the request from the native officials of Shantung, the hot-bed of the Boxer movement, that the missionaries should return to their stations; the large number of applicants for admission to St. John's College and similar institutions, and the return to the churches and chapels of practically all the scattered Christians, are simply indications of the increasing readiness of a large section of the Empire to hear more of the Christian Gospel. The division of the present jurisdiction, the election of an additional bishop, and the vigorous prosecution of the work of both jurisdictions will show that the American Church intends to share fully with the Church of England the duty of evangelizing the Empire. The English Church already has four bishops in China and one in Korea, and information is just at hand that the Diocese of North China is to be divided.

New Responsibilities

FOR six years there has been published in Tokyo, under the direction of Bishop McKim, an interesting monthly called *The Church in Japan*. It was the official organ of the missionary districts of Tokyo and Kyoto, and aimed to keep Churchmen in this country informed of the progress of the Church's Mission in the Japanese Empire. The announcement has been made that the magazine has been discontinued. "It has accomplished," Bishop McKim says, "the end for which it had its being. It has made many friends for the Japan Mission, whose interest will not cease with the magazine." He believes, moreover, that THE SPIRIT OF MISSIONS "promises

to do all and more" than the special publication can do in making the Church acquainted with the condition and needs of the Japanese field. This decision, following as it does the action of the Bishop of Shanghai in discontinuing, for a similar reason, the publication of *The Church in China,* places additional responsibility upon THE SPIRIT OF MISSIONS. We conceive it to be a high honor to attempt to represent to the Church the real character of the service of the missionaries in this country and abroad. All are working under conditions that might try the courage and the faith of the stoutest hearts. Many are bearing physical and spiritual privation. The SPIRIT OF MISSIONS exists, among other reasons, to keep these workers and the people whom they represent in close touch with one another. It is a necessary relation—more necessary to the latter than to the former. But how can we serve as an adequate channel of communication, as a living bond of interest and fellowship, when communicants by the hundred thousand fail to read this magazine, or any other in which the missionary interest is uppermost? So because of the new responsibility laid upon us by the discontinuance of the two special publications to which we have referred, and because of the duty which every communicant owes to those who have had the courage to undertake difficult work in strange places, we again ask for a larger number of subscribers. Our past efforts have not been without result. About 3,500 more persons are receiving THE SPIRIT OF MISSIONS now than a year and a half ago. But, after all, a subscription list of 8,500 in a Church with 700,000 communicants is only the veriest beginning. Will every present reader of THE SPIRIT OF MISSIONS secure one new subscriber by December 1st?

Mid-day Prayer

A CORRESPONDENT is under the impression that the practice of mid-day prayer for missions is not receiving sufficient emphasis, because no specific reference to it has recently been made in this magazine. We trust that this impression is not general. Failure to make regular and specific mention of this desirable custom should not be interpreted as a lack of desire to see it more widely observed. It may be perfectly true, as some would say, that there is no reason for praying more specifically for missions at noon-day than at other times, yet it is a custom that has many sanctions. Beyond that, however, the custom is a good one in that it unites widely separated people in a common act of worship and service. The noon hour is definitely marked; nearly every one is conscious of its recurrence. There is inspiration and encouragement to be drawn from the recollection that as one lifts his heart and mind toward God and prays for the extension of His Kingdom throughout the world, he and all others similarly engaged are bringing their lives into more perfect correspondence with God's will, and that as each is drawn nearer to Him all are drawn more closely together. For the convenience of those desiring a short form of mid-day prayer, a new leaflet containing some familiar collects has been prepared, and can be obtained in accordance with the note on page 634.

A Settlement that Fails to Settle

THE ambassadors and commissioners in Peking have at last announced a "final settlement" in China. But is it "final"? It seems to be expressed exclusively in the term of dollars and cents. China is to atone for the wrongs of the past year by the payment of so much money—450,000,000 taels, about $315,000,000, in annual installments continuing till 1940. We have looked in vain for any agreement for making the country more accessible to Western influence and progress, or for winning the regard and confidence of China's millions. On the contrary, the "settlement" seems admirably adapted to keep everything unsettled. For the present, China has made

no concession except the payment of tribute; the future remains unsecured. Reparation has taken the form of a fine, and the fine will be wrung from innocent people. For the great mass of the people of the Empire are the victims, no less than the foreigners and the interests they represent, of corrupt officials. The agreement to pay indemnity opens the door still wider to official oppression. This will doubtless be accompanied by the explanation, however unjust, that the whole trouble is due to the presence and the grasping spirit of the foreigners. The result, to put it mildly, cannot be an increase of good feeling toward foreigners on the part of an already overburdened people. The *North China Herald* suggests that the United States and Great Britain forego their shares of the indemnity on condition that China should devote a reasonable amount to the extension of Western civilization throughout the Empire by means of suitable schools and colleges. Some such disinterested attitude as this would help China to understand where her real friends are. Moreover, it would be "practical politics" and, what is better, Christian politics. For as Bishop Graves says: "Sooner or later we must face the fact that the internal reform in China, which so many of the best Chinese so heartily desire, so far from being a question outside the range of practical politics, is, in reality, the pivot on which everything hangs. Our position as a nation in China, and our political and commercial interests, as well as those important objects of education and enlightenment which we desire to promote, are one and all attacked if the present state of things in China is to continue, and can only be secured by securing first the peace and well-being of the people of China."

A Deficit and What it Means

A NEW missionary year began September 1st. The Church faces it with a deficit of $104,000. The Board of Managers will therefore be obliged to reduce the appropriations for the new year, in accordance with the resolution adopted at the May meeting:

"That, in case the contributions, legacies and interest from trust funds for the year ending September 1st, 1901, shall fail to meet the appropriations for the same period; and, provided that said deficit at the close of the year shall be found to be not less than one hundred thousand dollars ($100,000), a reduction at the rate of ten per cent. (10%) on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided, further, that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901."

Just what this means, the average reader cannot begin to understand. So far as the effect of a reduction can be described, Bishop Graves has described it in an article upon "The Annual Deficit" contributed to the current number of the *Churchman*. "The approaching deficit has been notified to the missionary bishops, who at once proceed to notify the missionaries in their respective districts. Expenditure which is always economical now becomes parsimonious. Projects for the extension of the work are given up or held in suspense. No one knows whether the work actually in hand can be carried through and the Board's pledges for the support of institutions and missionaries paid when due, or whether there will be a reduction of ten per cent. The result is doubt and uncertainty, and a great deal of anxiety for those who have the work in charge. If the effect of the annual deficit is discouraging at home, it is worse in the mission field, for it inevitably leads to a halting and timid policy. Imagine the effect on the firing line if the general who has been issuing stirring orders to advance informs the soldiers that he cannot guarantee to furnish rations and ammunition! Fortunately, the missionaries have a somewhat robust faith in the honor of the Church and the solvency of the Board of Missions, and above all an unshaken confidence in the cause they represent, and this minimizes the evil.

But both to the home Church and the missionaries the 'annual deficit' is something which carries the feeling of failure with it, which means retreat and not advance, and its effects are wholly bad. . . . The deficit is the problem of the home Church, for it is the duty of the Church to furnish the funds to carry on the missionary work, and the missionary has rightly no responsibility for the raising of money, his part being to do the work to which the Church sends him to the best of his ability; and yet his connection with the deficit is a very close one. Not only will his work suffer if the money is not provided, but he must personally contribute to the amount of ten per cent. of his stipend, or as much more as the Board decrees in case the members of the Church refuse to face their responsibilities. People at home may refuse to contribute, but he has no choice. In other words, his efforts are hampered and he himself is fined ten per cent. to atone for the negligence or stinginess of those who send him. No one thinks of blaming the Board of Missions for these reductions; they can only disburse the money which the Church puts in their hands; but one feels that it is a petty way for the Church to carry on a great enterprise." This is admirably put. It is to be hoped that the evil effects of a deficit, as seen from the point of view of the missionary rather than from the point of view of the missionary secretary or the missionary board, may help to rouse the conscience of the Church to the damage done to the work and to the injustice done to individuals by the failure to give as God has prospered her.

Missions as Business Institutions

THE Bishop inquires whether the responsibility for the deficit lies with the missionaries, the machinery of the Board of Missions, or with the Board of Managers and its secretaries. Some may think that the missionaries are to blame in asking for large and unnecessary sums and in administering them carelessly. But this opinion, from his experience in receiving appropriations from the Board of Managers and in disbursing them on the field, Bishop Graves says is simply the result of lack of acquaintance with the facts. The method of administration he outlines in saying: "We ask for the amount that is absolutely needed, rigidly cutting down wherever it is possible. . . . As for any waste in expenditure, that is guarded against most carefully. In the China Mission, for instance, the books are kept as carefully as those of a mercantile establishment, and the accounts audited by a paid auditor twice a year. The Bishop can at any time ascertain from the books the state of the expenditure in every station under its various heads, and, if necessary, can learn from the station accounts how every dollar was expended. Few of those who contribute to missions have any idea of the conscientious care with which every cent is expended, and the accuracy with which the accounts are kept. If they had, they would have considerable respect for missions as business institutions." We have dealt elsewhere with the question of missionary machinery, and therefore pass for the present the Bishop's instructive comment upon this aspect of the problem.

The Three Foes of Missions

BISHOP Graves goes to the heart of the question by asking: Why should we have a deficit at all? In an epigram that contains more truth than most of us like to admit, he says: "The three foes of missions are the tesselated pavement, the new altar, and the stained glass window." This statement is based on bitter experience, for, "one goes long journeys to make an address for missions, and then the rector perhaps rises and says (I have heard it done at a church where there was not a poor person in the pews): 'All that our brother tells us is very true, dear brethren, but we must first attend to our own needs.'

126　1901 年 9 月号　神の国の進展。新たな責任。597-598 頁。
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6 年間にわたって、マキム主教の指導のもとで「チャーチ・イン・ジャパン」と称される興味深い月刊誌が東京で刊行されてきた。それは〔在日米国聖公会伝道教区の〕東京と京都〔日本聖公会の北東京地方部・京都地方部〕の公式機関誌であって、日本帝国における教会のミッションの前進について、この国の聖公会員に絶えず通知し続けることを目指していた。その雑誌が打ち切られてしまったとの告知がなされている。マキム主教は述べている。“当誌は、その存在目的を果たしました。それは日本ミッションのために数多くの友人をつくりました。彼らの関心は当誌と一緒には終わらないでしょう。” 彼はさらに、スピリット・オブ・ミッションズが、当教会に日本の任地の状況や要求をよく知らせるうえで、その特殊な出版物よりも “より一層のことを行うと約束している ” と信じている。この決定は、同様の理由で「チャーチ・イン・チャイナ」の刊行を打ち切った上海主教の措置のあとにまさに続いていたので、スピリット・オブ・ミッションズにさらなる責任を課すものである。私たちは、この国や海外にいる宣教師たちの任務の真の性格を教会に示そうと試みることを、大変な名誉と考えている。強靭な精神をそなえた者たちの果敢さや信念を試すことになるかもしれない諸状況のもとで、すべての者が働いている。多くの者が肉体的な、そして精神的な欠乏に耐えている。スピリット・オブ・ミッションズは、他にも理由はあるが、これらの従事者や、彼らに代表されるような人々を、互いに緊密な関係にし続けておくために存在している。それはなくてはならない関係―前者に対してよりも、後者に対して一層必須である。しかし、10 万単位の受聖餐者たちがこの雑誌、あるいは伝道問題を最重要テーマとするそのほかの雑誌を読めないという場合に、私たちはどのようにすれば十分な伝達経路として、興味と友情の生きるきずなとして働けるのだろうか。それで、私たちが言及した、ふたつの特殊な出版物の打ち切りによって私たちに課された新たな責任により、そして見知らぬ地で困難な作業を引き受ける勇気をもった者たちに対してあらゆる受聖餐者が負う責務により、私たちは再びさらに数多くの購読者を求めている。これまでの私たちの努力は実りあるものである。1 年半前よりも約 3,500 名多くの人々が、現在スピリット・オブ・ミッションズを受け取っている。しかし、結局のところ、受聖餐者 700,000 名を伴う教会の

購読リスト 8,500 は、ほんの端緒にすぎない。スピリット・オブ・ミッションズの現在の読者すべてが 12 月 1 日までにひとり新たな購読者を確保していただけないだろうか。

127　1901 年 9 月号　神の国の進展。負債とそれが意味すること。
599-600 頁。
訳出　599 頁左下から 7 行目～右 17 行目。

新しい伝道年度が〔1901 年〕9 月 1 日に始まった。当教会は 104,000 ドルの負債をもってそれと向き合っている。

理事会はそれゆえに、5 月の会議で採択された〔次の〕決議に従って、新年度の予算額を削減することを余儀なくされるだろう。

“1901 年 9 月 1 日年度末の寄付、遺産、信託資金からの利息が同時期の予算額に見合わない場合、そして年度末における前述の赤字額が 10 万ドル（100,000 ドル）を下回らないと判明した場合、来年のあらゆる予算額について 10 パーセントの率での削減がなされ、そして比較的少ない赤字額に対しては比例による削減がなされるものとすること。さらに、この削減は 1901 年 12 月 1 日に始まり 9 ヶ月間だけ比例して適用することを条件とする。”

A Japanese Clergyman

BY THE REVEREND JOHN C. AMBLER



THE Rev. Chikashige Toshizumi was born in the city of Fukui in the Province of Tosa, and he is now forty-two years of age. His father, now on the retired list, and sixty years of age, was a high official in the Supreme Court which holds its sessions in Tokyo, the capital of the Empire. The son dates his first strongest religious impressions from the time of his attendance upon services held in the first church established by our mission in the city of Osaka, of which the Rev. A. R. Morris was the minister-in-charge and Dr. Henry Laning the organist. A school was also started about this time, in the year 1879, by the Rev. T. S. Tyng, of which the teachers were the Rev. Messrs. Tyng, McKim, Morris and Dr. Laning, and here Mr. Chikashige had his faith in the Christian religion very much deepened. Having been a student in this English school for three years, he returned to his native city of Fukui, but without having received Baptism.

He remained in the home of his birth for four years and here he became identified with political affairs, and entered with spirit into membership with the *Jiyuto,* or Liberal Party, whose main centre has always been in the Province of Tosa, and into friendly relations with Count Wagaki, who organized this party, and who has always been its most prominent leader. After four years' experience in the arena of politics, Mr. Chikashige returned to Osaka and in this return to his old haunts, memories were revived of his former teachers. With the revival of these associations came a renewed desire to connect himself with the Christian Church, and on March 24th, 1886, Mr. Chikashige was baptized in the Congregational church. Later, he was able to find his way into the Church of his first love, and in January, 1888, he was confirmed by the Right Rev. C. M. Williams, D.D., in the city of Nara, where he had taken up work as a catechist in our mission. Mr. Chikashige remained as catechist in the city of Nara for about twelve months, and then went to study theology in the Trinity Divinity-school of our mission in Tokyo. In 1891 he graduated from the Divinity-school and was ordained to the diaconate, and was later advanced to the priesthood by Bishop Hare. He was assigned to St. Paul's church, Osaka, at this time and has served it ever since, having fulfilled a longer pastorate in one place than any of the clergy of the Church in Japan, except Mr. Sugiura, of Tokyo. In addition to his duties in connection with St. Paul's church, Osaka, Mr. Chikashige has done much missionary work in the Province of Ise.

One can easily conjecture, by a glance at the photograph, that the Rev. Mr. Chikashige is a gentleman of unusual refinement, and his distinguishing trait as a clergyman is the reverence with which he conducts the services of the Church, together with a quiet dignity of manner. It can be seen, in this short sketch of his life, that Mr. Chikashige had a

diversified experience before entering the ministry, and he must have made no small sacrifices in foregoing the attractions of the station to which he was born, and devoting his life to a service as little esteemed as the religion of our Lord is in a great mercantile centre like the city of Osaka.

Mr. Chikashige has borne cheerfully and patiently the ups and downs of his difficult career, and he seems to be growing more and more in the hearts of the congregation to which he ministers. I am sure the readers of THE SPIRIT OF MISSIONS will join in the prayer that he may continue "to be blessed and made a blessing" to those with whom he comes in daily contact.

A Layman's Work in Happy Island

BY STEPHEN H. CARTWRIGHT

FUKUSHIMA (Happy Island) is a town with a population of 18,000 people, lying in a corner formed by the Sukawa River flowing into the Abukumagawa River. Like nearly all Japanese towns, it lies in a plain surrounded by mountains; the highest to the west is Adzumayama, an active volcano (6,200 feet). In olden days when Japan was divided into districts (*kuni*), each under its own chief with his private soldiers, there was very little communication between the different *kuni,* and guards were stationed at all passes to give warning of incursions and to examine travellers. Thus in each valley a city grew and the size of the city corresponded to the size of the valley, because the rice for the city was grown in its own valley.

Japan is now divided into *ken* or departments, and these generally include about three of the old *kuni,* but even today if you ask a student who knows some English where his home is, he will answer, "My country is Iwashiro or Aizu," the name of his *kuni,* so strong is the old clan feeling.

Fukushima *ken,* of which Fukushima is the capital, is made up of the old *kuni* of Iwashiro and Aizu, and has in addition to Fukushima, the large towns of Wakamatsu (30,000) and Yonezawa (about 10,000) each in a separate plain, and divided from Fukushima by high mountains.

Fukushima shares with Maebashi the honor of being the chief silk district in Japan, though Maebashi is rather ahead. The special product is a kind of silk kerchief with scenery and a poem printed on it; these are said to have been made here for fifteen hundred years. Practically every important place in Japan has a special product peculiar to itself, called its "*meibutsu,*" and these are made nowhere else and can be bought nowhere else. So when Japanese go to a different district on a visit it is their custom to bring back for their friends as a present the "*meibutsu*" of the place they visit.

The Church began work in Fukushima twelve years ago, when the Rev. J. G. Waller, of the Canadian Church Mission, came here. The Congregationalists were already here and had some converts, but Mr. Waller succeeded in bringing them over to us, together with their catechist. Mr. Waller also began work in various towns along the railway line within forty miles of Fukushima, especially Nihonmatsu and Koriyama, and also at Miharu, which lies among the hills about eight miles from Koriyama station, and to which you travel on a very one horse car. The work has been continued in Nihonmatsu since then, but has been allowed to drop in the other places; we hope to begin again in Miharu and Koriyama in the autumn, with a nucleus of one Christian in each place.

128　1901 年 10 月号　日本人聖職者。ジョン・C・アンブラー師。
684-685 頁。
訳出　684 頁左 1 行目～685 頁右 9 行目〔全文〕。

近重利澄師は、土佐地方の福井という町で生まれました。そして彼は現在 42 歳です。60 歳である彼の父親（注 1）は、現在は退官者名簿に名を連ねていますが、帝国の首都東京で諸法廷をもつ大審院（注 2）の判事でした。その子息が最初に受けたもっとも強烈な宗教への印象は、私たちのミッションが最初に設立した大阪の教会で挙行された、A・R・モリス師が聖職管理者、ヘンリー・ラニング医師がオルガン奏者を務めた礼拝に、彼が参加したときにまでさかのぼります。この頃、T・S・ティング師により 1879 年には学校〔大阪英和学舎〕も開学されました。教師はティング師、マキム師、モリス師、そして医師ラニング師でした。そしてここで近重氏はキリスト教への信仰を相当に深めました。3 年間にわたってこの英学校に生徒として在籍してから、彼は故郷の福井へ戻ったのですが、洗礼を受けることはありませんでした。

彼は、4 年間にわたって生まれ故郷に留まって、そしてこの地で彼は政治に関係するようになり、情熱をもって「自由党」すなわちリベラル・パーティーの一員になりました。その拠点は常に土佐地方にあり、この政党を組織して、そして常に最も著名な主導者であるワガキ伯爵（注 3）と彼は親密な関係を結んでいます。政治の舞台で 4 年間の経験を積んだ後に、近重氏は大阪に戻り、そして彼が旧来慣れ親しんだこの場所に戻る際に、恩師たちの記憶がよみがえりました。これらの交友関係が思い出されるにともない、自身をキリスト教の教会と結び付けたいとする新たな思いが生まれました。そして 1886 年 3 月 24 日に、近重氏は組合教会で洗礼を施されました。後に、彼は、自身の初めての慈愛の対象となる当教会への道を見出すことができ、そして、1888 年 1 月に彼は神学博士 C・M・ウィリアムズ主教により奈良市で堅信礼を受けました。そこで彼は、私たちのミッションの伝道師として活動に着手していました。近重氏は奈良市に伝道師として約 12 ヶ月のあいだ留まり、そして次に、東京にある私たちのミッションの三一神学校に神学を学びに行きました。1891 年に彼は神学校を卒業して、執事に按手され、そして後にヘア主教（注 4）によって司祭へと按手されました。彼はこのときに大阪聖パウロ教会に配属されて、それ以来そこに務め、東京の杉浦〔義

道〕氏を除く日本の教会の聖職者の誰よりも、ひとつの場所で長く牧師職を全うしました。大阪聖パウロ教会に関する彼の諸任務に加えて、近重氏は伊勢地方で相当な伝道活動をなしとげました。

写真を一瞥すれば、もの静かな荘厳さと相俟って、近重師が並外れて洗練された紳士であること、そして聖職者としての彼の特筆すべき特徴が、彼が教会の任務を行うにともなう尊敬にあることが、容易に推測できます。彼の生涯についてのこの概略のなかに、近重氏が聖職に就く前に豊富な経験をえたことが見て取れます。そして彼が、生まれ故郷の拠点への関心を抑え、大阪市のような一大商業拠点で、主の宗教〔キリスト教〕と同じくらい尊敬されることのない任務に生涯を捧げることには、まちがいなくかなりの犠牲を払ったことでしょう。

近重氏は自身の困難な経歴における浮き沈みを、陽気にそして我慢強く耐えました。そして彼は自らが聖職者の務めを果たす会衆の中心で、ますます成長しているように思えます。スピリット・オブ・ミッションズの読者たちが、彼が“祝福され、そして”彼が日々交流をもつ人々に“祝福を与え”続けられるようにとの祈りに加わるだろうと、私は信じています。

（注 1）『信仰三十年　基督者列伝』（警醒社編纂、1921 年）には近重八潮彦と記載されている。

（注 2）現在の最高裁判所。

（注 3）板垣退助伯爵の誤りと思われる。

（注 4）ウィリアム・ホバート・ヘア（William Hobart Hare）主教。1891（明治 24）年 2 月の臨時主教会は、1889（明治 22）年にC・M・ウィリアムズが日本伝道主教を辞任したのち、後任主教の着任が難航している日本ミッションに、米国聖公会主教会伝道委員であったサウス・ダコタ教区主教のヘアを、特使として半年または 1 年間派遣し、実行可能な限り日本ミッションを管轄するよう要請したため、これを伝道協会理事会も認可、ヘアは 1891 年 3 月 30 日に東京に到着した。だが、滞日 4ヶ月後の同年 7 月 29 日にヘアは横浜を出航し帰米した。翌 1892（明治 25）年のヘア 2 度目の訪日は、1 月 27 日に横浜到着後、3 月 2 日まで日本に滞在し、訪中から帰還した 3 月 25 日から 31 日までの滞日と併せて 6 週間という短期滞在であった。近重が司祭按手をヘアから受けた、と当記事（A・C・アンブラー書簡）は言及しているが、『日本聖公会教役者名簿』（日本聖公会歴史編集委員会編、1891 年）によると、近重の執事按手は 1891 年 5 月 28 日、司祭按手は 1894（明治 27）年 5 月 21 日とあるので、ヘアのこの滞日帰還中に近重が按手さ

れたとすれば、ヘア 1 回目の訪日年である 1891 年 5 月の執事按手（司祭按手ではなく）と思われる。ところで、SM 誌 1891 年 10 月号（402 頁）によると、近重は他の日本人 4 名とともに、1891 年 5 月 31 日の日曜日に築地の東京三一大聖堂でヘア主教から執事に按手されている（このため、前記『日本聖公会教役者名簿』の 5 月 28 日は 31 日の誤記と思われる）。日本特使としてのヘアの 2 回の訪日に関しては、記事№ 15、№ 20、№ 21 注記、№ 24（注 1）を参照。

注記：SM 誌 1901 年 10 月号によると、〔米国聖公会管轄ミッション〕京都伝道教区（日本聖公会京都地方部）への勤務を任命されているチャールズ・S・ライフスナイダー（Charles Shriver Reifsnider）は、蒸気船アメリカ丸号で 1901（明治 34）年 10 月 23 日にサンフランシスコを出港予定と報じられた（696 頁）。彼は 1901 年 7 月 21 日に司祭に按手され、10 月 8 日にオハイオ州ティフィン（Tiffin, O.）の家を出発し、予定どおり 10 月 23 日に出航（SM 誌 1901 年 11 月号、764 頁）、11 月 20 日に横浜に到着した（SM 誌 1902 年 2 月号、129 頁）。ライフスナイダーは後年、ロイドの後任として立教学院総理に就任するタッカーを、後継することになる。

Appropriations of the Domestic and Foreign Missionary Society

For the Current Fiscal Year, September 1st, 1901, to September 1st, 1902
[*As they stood December 1st, 1901.*]

DOMESTIC

For Missions to White People		$160,500.00	
For Missions to Indians		64,745.00	
For Missions to Colored People, appropriated by the Commission on Work Among the Colored People	$61,620		
For St. Paul's and St. Augustine's Schools, first quarter	2,000		
Appropriated from a Bequest	500		
Appropriated from United Offering of Woman's Auxiliary of 1898	1,860	65,980.00	
For General Missionaries to the Deaf-Mutes in the South and West		800.00	
For Missionary to the Japanese in California		500.00	
For work in Porto Rico		6,400.00	
For work in the Philippines		7,881.00	
Reserved for Central Expenses and for the cost of making the work known to the Church, say		30,000.00	
		$336,806.00	
*Deficiency to September 1st, 1901 (Domestic)		51,359.68	388,165.68

FOREIGN

For the Mission in Africa		$ 48,370.15	
For the Mission in China		78,801.66	
For the Mission in Japan		105,946.89	
For Missions in the Haitien Church		7,260.00	
For aid to Disabled Missionaries and the widows and orphans of Missionaries		4,550.00	
For the support of the Rev. Mr. Forrester in Mexico, and his travelling expenses		2,900.00	
For the support of two women in Mexico under the Woman's Auxiliary United Offering of 1898		900.00	
Reserved for Central Expenses, and for the cost of making the work known to the Church, say		30,000.00	
		$278,728.70	
*Deficiency to September 1st, 1901 (Foreign)		51,359.68	330,088.38
			$718,254.06
For additions and extension during the year			31,745.94
			$750,000.00

*** Since September 1st, 1901, we have received $20,000 in cash and pledges toward replenishing the Reserve of the Treasury and meeting this deficiency.**

129　1902 年 1 月号　内外伝道協会の予算額。44 頁。
訳出　44 頁下から 22 行目～最後の行まで〔原注〕。

1901 年 9 月 1 日から 1902 年 9 月 1 日までの事業年度
［1901 年 12 月 1 日時点］

―略―

	海外	
アフリカ・ミッション	48,370 ドル 15 セント	
中国ミッション	78,801 ドル 66 セント	
日本ミッション	105,946 ドル 89 セント	
ハイチの教会の諸ミッション	7,260 ドル 00 セント	
身体に障害を抱える宣教師や宣教師の未亡人や孤児への支援	4,550 ドル 00 セント	
メキシコのフォレスター師の支援と彼の旅費	2,900 ドル 00 セント	
1898 年の米国聖公会女性伝道補助会合同献金のもとでのメキシコにいる女性 2 名の支援	900 ドル 00 セント	
主経費や教会に活動を知らせるための費用として確保された〔額〕	30,000 ドル 00 セント	
	278,728 ドル 70 セント	
（原注）1901 年 9 月 1 日（海外）までの不足額	51,359 ドル 68 セント	330,088 ドル 38 セント
		718,254 ドル 06 セント
その年のあいだの追加と拡張		31,745 ドル 94 セント
		750,000 ドル 00 セント

（原注）1901 年 9 月 1 日以来、私たちは、財務委員の引当金を補充し、この不足額を満たすために、現金で 20,000 ドルと諸誓約を受け取った。

The Meeting of the Board of Managers

January 14th, 1902.

THE Board of Managers met in the Church Missions House January 14th, with forty-three members in attendance.

The treasurer reported that, up to January 1st, the contributions for this year's work showed a decrease of $2,565 as compared with the contributions last year; that $13,792 had been paid in toward the deficit reported in September of 1901; that legacies in the amount of $32,265 from the estate of Mrs. Mary Brunot, late of Pittsburg, Penn., had been received. These legacies were ordered by the Board either to be invested (where so intended) or to be paid over to the bishops concerned, in excess of the appropriations of the Board for their jurisdictions. The Treasurer also reported that he had placed to the credit of each bishop in charge of a missionary district, and of the Commission on Work Among the Colored People, the sum of $3,500, from the Woman's Auxiliary United Offering of 1901; and that there would be a further payment of several hundred dollars when the money was all received.

The Bishop of Kansas, as Bishop-in-charge of Salina, announced that he would devote $3,000 of his portion to pay the first year's salary of the missionary bishop, provided one be elected before November 1st next. The Board adopted a resolution accepting the offer, and expressing appreciation of Bishop Millspaugh's action.

The General Secretary stated that he had heard favorably concerning the Apportionment Plan from fifty-one of the bishops, although some doubted the ability of their jurisdictions to contribute the amounts specified respectively for the first year.

Requests regarding appointments, stipends, etc., were received from nine of the bishops having domestic mission work, and all were favorably met.

From the Woman's Auxiliary United Offering of 1898 an appropriation was made to assist Miss Cheshire in school work at Lawrenceville, N. C., and, under the same fund, Miss Clara M. Carter, deaconess, Boston, was appointed to the position of manager, matron and nurse at the Bishop Rowe Hospital, Skaguay, Alaska.

At Bishop Rowe's request, the Rev. F. C. Taylor, of Neligh, Neb., was appointed missionary, to supply, at present, several vacant stations on the southeastern coast, in order to keep them open until more men can be found.

The Rev. J. H. Van Buren reported that the mission at San Juan was organized as St. John's parish, Christmas Eve, and a vestry elected.

At the request of Bishop Graves, Mr. Robert Child Wilson, of the General Theological Seminary, was appointed to Shanghai from his ordination next spring, and the engagement of Mr. Wm. McCarthy as lay-worker at Wuchang was made permanent from February 1st.

Dr. Henry W. Boone forwarded for the archives of the Missions House an autograph letter of Bishop White, written in 1835, on "Additional Instructions for the missionaries to China."

The Rev. Arthur Lloyd reported St. Paul's College, Tokyo, so full that they are in treaty for an additional boarding-house for the students. He is anxious for contributions of books for small libraries to be put upon ships in the Japanese Navy. These may be forwarded by post or, if heavy, they may be sent to the Missions House for shipment.

It was announced that the Woman's Auxiliary of the diocese of New York had pledged $1,500 to finish St. John's (the Irving Memorial) Church, at Cape Mount, Liberia.

The committee appointed to consider the proposition of the Rochester Missionary Conference regarding the organization of societies of men for missionary work made the following report:

The committee respectfully report that they met at the Church Missions House this morning and adopted the following statement:

It was the unanimous opinion of the committee that it is desirable to endeavor to make present machinery more effective rather than to form any new organization; and that the attainment of this end should be sought along the following lines:

I. That the clergy should be recommended to bring home to their laymen the duty of making an individual offering every year for both foreign and domestic missions.

II. That the clergy should be recommended to endeavor by forming missionary committees of men, or by using existing parochial agencies, to unite laymen for the following purposes:

(1) Considering and applying methods for raising the parish apportionment, and the meeting of definite requests made of parishes for increasing missionary interest and gifts.

(2) Distributing missionary literature and endeavoring to increase the circulation of The Spirit of Missions.

(3) Holding occasional meetings for men for the discussion of such topics as

(*a*) Social Wrongs of the Non-Christian World; (*b*) Commerce and Missions; (*c*) Philanthropy and Missions.

III. That a recommendation should be made to the dioceses to hold at least once a year a diocesan missionary conference composed either of clergymen alone, or of clergymen and laymen.

IV. That, as opportunity offers, the clergymen and laymen of other cities should be urged and aided in holding conferences similar to that held in Rochester.

All of which is respectfully submitted.

(Signed)

WM. CROSWELL DOANE,
EDWIN S. LINES,
ERNEST M. STIRES,
W. R. BUTLER,
G. W. PEPPER,
JOHN W. WOOD,
Committee.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East during February, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

Africa:	Miss Lulu Higgins.
Alaska:	The Right Rev. Dr. Rowe.
	The Rev. John W. Chapman.
Brazil:	The Right Rev. Dr. Kinsolving.
Duluth:	The Ven. Archdeacon Appleby.
Indian Work:	The Rev. F. W. Merrill, of Oneida, Wis. Mr. Merrill is prepared to give lantern lectures, supplying slides and instrument himself.
Japan:	Miss Bull.
	The Rev. Chas. H. Evans.
	Mr. James McD. Gardiner, West Anderson Street, Hackensack, New Jersey.
Lexington:	The Rev. W. G. McCready, General Missionary among the mountain people.
Los Angeles:	The Right Rev. Dr. Johnson.
Negro School Work:	The Rev. A. B. Hunter, of St. Augustine's School, Raleigh.
West Virginia:	Mr. R. C. Wilson, 175 9th Avenue, New York.

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THOSE who desire to bind their copies of THE SPIRIT OF MISSIONS can obtain title page and index for both Volume LX. and Volume LXI., without cost, by sending postal card request to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

130　1902 年 2 月号　1902 年 1 月 14 日理事会会議。127-128 頁。
訳出　127 頁左 1 行目～左 4 行目。127 頁右下から 20 行目～右下から 11 行目。

43 名の会員の出席をもって、理事会は 1 月 14 日にチャーチ・ミッションズ・ハウスで開かれた。

―略―

アーサー・ロイド師は東京の立教学院が満員状態なので、彼らが生徒たちのために追加の寄宿舎 1 棟を求めて交渉中であると報告した。彼は、日本海軍の諸船舶に積まれることになる、小規模図書館への書籍の寄贈を切望している。これらは郵送で送られるかもしれないが、もし重ければ、船積みするためミッションズ・ハウスへ送付されるかもしれない。

131 1902/3 On the Way to the Philippines. By the Reverend Walter C. Clapp.: A Sunday in Tokyo.

On the Way to the Philippines

BY THE REVEREND WALTER C. CLAPP

THE MISSIONARY CONTINGENT — THE IMPERTURBABLE ORIENT — THE TOKYO CATHEDRAL — THE JESSFIELD COMPOUND — WHAT THE CHURCH MAY DO IN THE PHILIPPINES — LEARNING SPANISH BY PHONOGRAPH

MISSIONARIES reach their fields by the same processes of travel which carry the commercial man and the ubiquitous "globe trotter," and one pauses at the first line of an article for THE SPIRIT OF MISSIONS, written *en route* to Manila, to ask himself what its readers would like to hear. The books and letters of the man, or woman, who goes "around the world" are easy of access everywhere. But even in the midst of life on shipboard, with all that is so secular and commonplace, there may be occasion for reflections which are neither secular nor commonplace. In the first place, there is the ship itself and the flag which she flies. We are passengers in one of a fleet of well-built, finely-furnished, well-manned steamers owned by Japanese capitalists, and plying co-ordinately with the Pacific Mail and O. and O. lines between Hong Kong and what the folders comprehensively style "the ports" northward as far as Yokohama in the Orient, and San Francisco on our own coast. The higher officers are Europeans or Americans; the lower ones, Japanese, as are also the crew. Efficient service, good order, with the invaluable accompaniments of kindness and courtesy, characterize the management. This is said not with the motive of advertising the line, but of calling attention to the fact that the Eastern countries are no longer content to remain passive in the midst of those processes which are fast obliterating the distinction between East and West. Japan asks for our patronage in carrying us to her own shores, and we gladly give it to her.

The Missionary Contingent

And then the passenger list. First our own Church party of missionaries, or mission people, eleven in number. Enumerated, we were Bishop McKim, Mrs. McKim, Miss Wallace, Miss Suthon, the Rev. Messrs. Reifsneider, Chapman, Staunton and Clapp with Mrs. Staunton, Mrs. Clapp and Mrs. Chapman. I see that my numerical reckoning does not include, as it should, Mr. Mockridge, a layman just graduated from Trinity College, Toronto, going to Japan under Canadian auspices to pursue his studies for Holy Orders, meanwhile acquiring the language. Mr. Reifsneider left us at Honolulu to join his bishop on the next steamer; while at Yokohama there was an exodus which left the Manila contingent to pursue their journey alone.

But our party did not exhaust the missionary forces represented. There were, I should say, a score of others at least, men, women and children. They were mostly bound for China and I think nearly all are missionaries returning after furlough, but a few were new recruits. Comparison of notes with passengers by other steamers indicates that the percentage of missionaries is often, as in the present instance, large. Conversation convinces one that these men are sincere and earnest. They are not going abroad for a holiday. Here is a force to be reckoned with—the missionary. It is the persistent onward push of a power, which, with all its unhappy divisions and variations, yet professes to deliver a needed message to the old civilizations of the Orient.

The Orient

And the Orient—the fixed, the imperturbable—we have it here with us on the ship, we meet it everywhere in our travels. That distinguished looking Chinaman over there speaks English as well as I do. He learned it under the eaves of the same New England college that nurtured me; but he is not a Christian, and his dress and queue and conversation all betoken an intention to iden-

tify himself with his own people. The gentleman who sits at my left at meals is a Japanese, a professional man and a Government official. Everyone, he grants, should have a religion, and it were better if the Japanese could have one religion for the sake of the unifying effect. The old systems seem to be losing their hold on the rising generation. But of an objectively true religion, aside from systems and forms, adopted for



THE MISSIONARY CONTINGENT ON BOARD THE S.S. *AMERICAN MARU*
Back Row from left to right: Mr. Staunton, Bishop McKim, Mrs. McKim
Centre Row: Mr. Chapman, Miss Wallace, Miss Suthon, Mrs. Staunton, Mrs. Clapp, Mr. Clapp
In the foreground: Mr. Reifsneider

secular and governmental policy, he seems to have no conception.

A Sunday in Tokyo

Immediately on our landing in Yokohama on Sunday, November 10th, we went with Bishop McKim to Tokyo and arrived at the cathedral in time for the sermon and the latter part of the service in the morning. On the ship we had read Morning Prayer two successive Sundays, the bishop officiating, and once, on All Saints' Day our little band of Churchpeople found opportunity, the waves being smooth enough, to gather for the Holy Eucharist. The arrangements were simple, the place and circumstances unusual, but it was the Blessed Sacrament, and we could keep the feast "with all the company of heaven"! But it was a welcome sight to behold the cathedral at Tokyo and a joy to kneel there. It is not a large church, measured by home standards, but for substantial character and dignity and even, I think, for size, it outranks any Christian edifice which we have seen in Japan, including most decidedly the Roman cathedral in Nagasaki, where one might have expected something good, as it is the centre of their work. St. Paul's College for boys, St. Margaret's for girls, St. Luke's Hospital, the Divinity-school and the parish house all excited our admiration. One is impressed with the evident intention of the Bishop and clergy of the District of Tokyo to bear a part in the important work of religious reconstruction which is bound to come in the near future of Japan.

At Kobe we found that our coming

had been heralded by telegram from Bishop McKim, and before we were ready to take the launch, we were greeted by Mr. Bedinger, the secretary of Bishop Partridge, who placed himself at our service as guide. An interesting though rather tiresome ride of two hours and a half—for Japanese railways, especially the "Imperial," are neither smooth nor rapid—brought us through the forty miles to Kyoto. The rice was being harvested in the fields all along the way, and we gained an idea of Japanese rural thrift and industry, and our train passed through Osaka, an important manufacturing centre. Notwithstanding the very cordial and strenuous efforts of Mrs. Patton, whose reception was most kind, we could not in four hours do justice to the old capital of Japan, with its streets of temples, its unique shops and factories and beautiful gardens. Nor could we, on a week-day, in such a hurry, take more than a cursory glance at the mission plant. It was just a glimpse, and that was all.

Shanghai and Jessfield

A jinrikisha man in China, like many of the hack-mankind in other lands, is more anxious for his fee—plus a large bonus that is not his at all by rights—than for the integrity of his service. At your slightest motion of approach, he hustles you into his little wagon, gives wholesale assent to whatever you may say by way of direction, and trots off with you somewhere, anywhere. Result—you are out of pocket and out of patience, for after whisking you around corners innumerable, you are likely to find that your man really has no idea where you wish to go. An experience like this in Shanghai consumed some of the few valuable hours of our ship's tarrying, in which we had hoped to see the people and the work at St. John's College. We had tried to impress upon our man the name Jessfield—the suburb of Shanghai in which the college is situated, and we are still in doubt whether it was knavery or innocent confusion of sounds which successively brought our *'rikishas* to a violent stop in front of several mission houses of various sorts, not our own, with the exclamation, "This Melican man josshouse." In despair we steered back to the hotel, for it was tiffin time. Being refreshed, we tried again, this time with success. The ride of five miles was delightful. There never was so cosmopolitan a city as Shanghai. The war-vessels of all nations frequent its harbor, their commerce, fantastic junks and huge merchant-men, line its wharves. Its streets are kaleidoscopic in color and motion. Gay Oriental, sombre European, and tourist of neutral tint jostle one another in the crowd, while the magnificent red-turbaned Sikh policeman towers over all.

But of all the beautiful and wonderful things of Shanghai we found nothing so good and satisfying as St. John's College and its connected works. To those who have seen pictures and read more or less about the work, let me say that they must yet see the work to appreciate it. It was a wise foresight of Bishop Schereschewsky which caused him to insist upon the establishment of such an institution, and the idea has been nobly and progressively developed by those in charge. At a critical time in the history of China, when there is a stir and an awakening among the thinking men of the nation and a great desire is expressed for the language and learning of the great English-speaking peoples, the Church can supply all this, amid beautiful surroundings and with admirable equipment, and, more than this, can do it as the outcome of that historic Faith which stands for English-speaking Christianity, the source of all our true greatness. The power of such an institution seems almost incalculable.

The Church's Opportunity in the Philippines

We have tried to improve the last month. The mission work in Japan was suggestive and inspiring, and what we saw in Shanghai strengthened this im-

pression. We feel it to have been good, after all, that these visits, however brief, were possible. Our business on shipboard has been partly to arrange and mentally digest all this, to study its bearing upon what may lie before us in the Philippine work. Clearly, in general terms, our work in those islands must be not a negative or destructive one, but positive, edifying, educative. The inevitable immediate effect of the touch of America and Americans there will be to secularize, to demoralize, to disintegrate. It seems to be the Church's task in the Philippines, as in China and Japan—and the more bounden duty because the archipelago is "domestic"—to do all she can to hallow our contact with these people, by preserving our own countrymen from that colonial degeneration which belies religion and contaminates the bewildered native; while to the Filipinos who may be open to our efforts, we must present the old Faith in a present Christ.

Another part of our daily work has been our study of Spanish. We have had some help from Spanish-speaking fellow-passengers, but the greatest help has been the thoughtful purchase of Mr. Staunton, a phonograph, which (who?) at the touch of the key rolls off the most sonorous Castilian sentences without wearying, for hours at a sitting. With this and our text-books we have absorbed some Spanish *en route,* and we are hoping for an opportunity to so immerse ourselves in the language that the process will be greatly accelerated when we are actually in Manila.

Notes

THE Rev. Andreas Bard, principal of St. Paul's School for Girls, at Walla Walla, Wash., calls attention to the inadvertent omission of any mention of the school in connection with the others referred to in Mr. Bartlett's article on "The Future Diocese of Yakima" in the January SPIRIT OF MISSIONS. We take pleasure in making Mr. Bard's words ours to remind readers of the magazine, many of whom it is to be hoped have helped and will continue to help the school in its valuable work for the Church, that "St. Paul's is the oldest school in the Northwest, has struggled along successfully without an endowment, and even now compares favorably, as far as the number of pupils and the record of teachers is concerned, with any Church school in the United States. It has given to the Northwest some of the ablest Churchwomen we have."

¶

THE parish at Claremont, N.H., is having a unique series of missionary meetings on the Wednesday evenings of Lent. At each meeting attention will be centred upon China. With the idea of making the Christian work in that field as real as possible, the rector of the parish will first of all speak upon the difference of the missionary opportunity, and therefore of missionary methods between the early Christian centuries and ours. On another Wednesday evening the pastor of the Baptist congregation, with some of his people, will meet the people of the parish and tell them the history of the missions of that denomination in China and what is now being done in them. On another Wednesday evening the Methodist pastor and some of his people will do the same for the Methodist missions. And on still another evening the Congregationalist pastor with some of his people will describe the far-reaching work of the American Board in the Chinese Empire. At the last meeting, the rector of the parish will describe the history, methods and extension of the missionary work of the Anglican Communion in China.

¶

THE Publication Office expresses its regret to "A Subscriber" in St. Paul, Minn., for its inability to send sample copies of the February number of THE SPIRIT OF MISSIONS to the names furnished. The demands upon the edition do not permit of the distribution of sample copies.

131　1902年3月号　フィリピンへの途中で。ウォルター・C・クラップ師。東京でのある日曜日。176-179頁。
訳出　177頁左下から11行目～右下から2行目。

〔1901年〕11月10日の日曜日に横浜に到着してすぐに、私たちはマキム主教と東京へ向かい、説教と朝の礼拝の後半に間に合うように〔築地の三一〕大聖堂に到着しました。船上で、主教が司式を務めるなかで、私たちは2週続けて日曜日に朝の祈りを読みました。そして一度、諸聖徒日に、教会人たちからなる私たちの小隊は、十分に波が穏やかななかで、聖餐式のために集まる機会を得ました。準備は簡素で、場所や諸状況は普通ではありませんでした。しかしそれは祝福されたサクラメント（注1）であって、私たちは“あらゆる天の仲間とともに”祝祭をもつことができました。しかし、東京の大聖堂を見守るのは喜ばしい光景であり、そしてそこにひざまずくのは喜びでした。それは本国の水準ではそれほど大きな教会ではありませんが、しかし実質的な性質や威厳からすると、そしてさらに私が思うに、大きさからしても、私たちが日本で目にしてきた、いかなるキリスト教の大建造物よりも、重要さにおいて優ります。〔ここでいう建造物は〕彼らの活動拠点であり、ある人がなんらかの利益を期待していたかもしれない長崎のローマ・カトリック教会の大聖堂〔大浦天主堂〕も当然ながら含んでいます。男子校の立教学院、女子校の立教女学校、聖路加病院、〔三一〕神学校、そして教区会館はみな一様に私たちの称賛の念を刺激しました。ある者は、日本の近い将来においてまちがいなく訪れる宗教の再構築という重要な仕事の一端を担う、東京伝道教区〔日本聖公会北東京地方部〕の主教と聖職者の明確な意図に感銘を受けています。

（注1）聖公会では洗礼と聖餐式の2つを指す。この文脈では後者の意味。

Around the World

News and Notes of the Month

BAHIA was formerly one of the strongholds of Romanism in Brazil, and was chosen as the place for the Inquisition building. At the present time this building is used by one of the Protestant missionaries as a preaching hall.

¶

HAS any reader a copy of the January, 1900, number of THE SPIRIT OF MISSIONS that he would be willing to contribute to the files of the Church Missions House? If so, it may be addressed to the Editor, 281 Fourth Avenue, New York.

¶

CHURCH people in this country having relatives or friends going to Manila, and to whom they would like to give letters of introduction to some Churchman in that city, may address the Rev. Walter C. Clapp, 70 Calle San Luis, Ermita, Manila.

¶

LAST year over one hundred natives were baptized in the English mission of All Saints', Engcobo, Tembuland. A recent confirmation class in the mission numbered seventy-six, most of them being young men. How many readers of THE SPIRIT OF MISSIONS have any idea where Tembuland is?

¶

THERE are about 50,000 students in the City of Tokyo. Of these nearly 35,000 live in the Kanda district where the Church has a department of St. Paul's College, known as the Kanda English School. Many students desire to learn English and the school not only supplies this demand, but brings some of them under Church influence.

¶

ONE of the English bishops in India was recently interviewed by a visitor with regard to the missionary outlook. The present opportunity he described as unique, and expressed the conviction that the Church should enter the many open doors with a strong and well-equipped force. "When you go home," he said to his visitor, "tell them everywhere that the great need of India is consecrated lives; not people who will talk about missions, or even give to missions at home, but who will come and do missionary work and live missionary lives here in the field."

¶

ONE of the Church papers has been printing letters from its correspondents concerning the longest word in the English language, but English fades into insignificance when compared with the capacities of Esquimaux. Here are three samples instanced by the Church Missionary *Intelligencer,* as they appeared in an Esquimaux edition of *Pilgrim's Progress:*

"Kanoktorutigidlalauralloarpakka"
"Ajokertoraksarilauralloarpattit"
"Nangianartokarpalliatuinalermat"

¶

CHINA has an anti-footbinding society. A year ago, with the idea of strengthening public opinion against the practice of footbinding, it offered several prizes for essays on the subject. Over 200 came in from Chinese readers, and with but few exceptions strongly condemned the practice. Here are some samples of the argument for the defence. Incidentally they reveal the current Chinese opinion concerning women.

"Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses." "Bound feet are conducive to health and long life. See how many more old women than old men there are in China! This is because their bound feet prevent women from working too hard. Moreover, they do not see and grieve over the unobtainable; so they are not envious, but have hearts at rest, which is very helpful indeed for women." "Those who

132　1902 年 4 月号　世界各国。当月のニュースと記録。274 頁。
訳出　274 頁左下から 16 行目〜左下から 8 行目。

東京の都市には約 50,000 名の学生がいる。これらのうち 35,000 名近くが神田区で暮らしている。その神田区で、当教会は、神田英語学校〔東京英語専修学校〕として知られる立教学院の一部門を持っている。数多くの学生たちが英語を学びたいと思っており、当校はこの要求に応じるだけでなく、彼らのうちの何名かを教会の影響下においている。

Missionary Literature

In addition to its periodicals, the Board of Managers regularly publishes smaller leaflets, describing different phases of missionary work. Most of them are fully illustrated. They are prepared especially for the use of the clergy in circulating missionary information among their people, and, except in the case of a few of the larger leaflets, can be supplied in quantities without cost for general distribution in preparation for missionary offerings. In ordering, it is sufficient to give the number of the leaflet and the quantity required.

ALASKA

800 Church Life and Along the Arctic Circle.
801 Unalaska and Anvik.

AFRICA

100 A First Visit to Cape Mount.

CHINA

201 The Church Training School for Women, Shanghai.
203 St. Hilda's School, Wuchang.
205 Chinese Day-schools.
206 How Chinese Boys Work for Missions.
208 A Week in the Boone School, Wuchang.
209 China's Need and China's Hope.
210 St. John's College.
211 Medical Mission Work in Shanghai.
212 St. Mary's Hall, Shanghai.
213 Boone School.
214 An Inside View of St. John's College.

JAPAN

301 St. Paul's College, Tokyo.
302 Japanese Girls and Christian Womanhood.

DOMESTIC MISSIONS

902 Duluth.
904 Marquette.
915 Arkansas.
916 Sacramento.
918 Montana.
921 Rural New England as a Mission Field.
923 Boisé.

PORTO RICO

501 The Church in Porto Rico.

THE INDIANS

600 The Indian Missions in South Dakota.
601 Church Schools for Indian Children.
602 Church Schools Among the Indians of South Dakota.
603 What is the Use of the Indian Schools?
604 A Woman's Work for Women on the Lemhi Reservation.
605 The Church in Southern Florida.

THE COLORED PEOPLE

701 Bishop Payne Divinity-school.
703 Work Among the Negroes of South Carolina.
704 The Good Samaritan Hospital.
705 King Hall, Washington.

GENERAL SUBJECTS

900 How to Prepare for the Visit of a Missionary.
903 The Iniquity of Christian Missions in China.
906 Missionary Books for Girls and Boys.
907 How to Start a Missionary Study Class.
908 Are Foreign Missions Worth While?
912 Missionary Gifts and the Cost of Missionary Administration.
919 Medical Missions and What They Accomplish.
920 Mid-Day Intercessions for Missions.
924 For Missionary Students.
925 Missionary Investment.
926 The Story of the United Offering.
928 At the Front.
930 The Apportionment Plan.
— A Church Calendar with Missionary Information. Ten cents.
— Domestic Report.
— Foreign Report.

In ordering the clergy will find the following form convenient:

To the Corresponding Secretary, 281 Fourth Avenue, New York:

Please send the following leaflets (give number and quantity desired):

_____

_____

_____

*for use on (name date)*_____

*Name,*_____

Address _____

*Town,*_____ *State,*_____

133　1902 年 4 月号　伝道用文献。291 頁。
訳出　291 頁 1 行目～7 行目。291 頁 27・28 行目。

定期刊行物に加えて、〔米国聖公会伝道協会〕理事会は、伝道活動の各種の様相を記載する、比較的小さめの冊子を定期的に刊行している。それらの大半は十分に挿絵が入れられている。それらは本国の教会員のあいだで伝道情報を回覧するに際して聖職者が特に利用するために用意されており、比較的大き目の冊子の場合を除いて、伝道献金に備えて一般配布の費用なしで大量に提供されうる。注文の際には、冊子の巻号と必要とされる部数を伝えれば十分である。

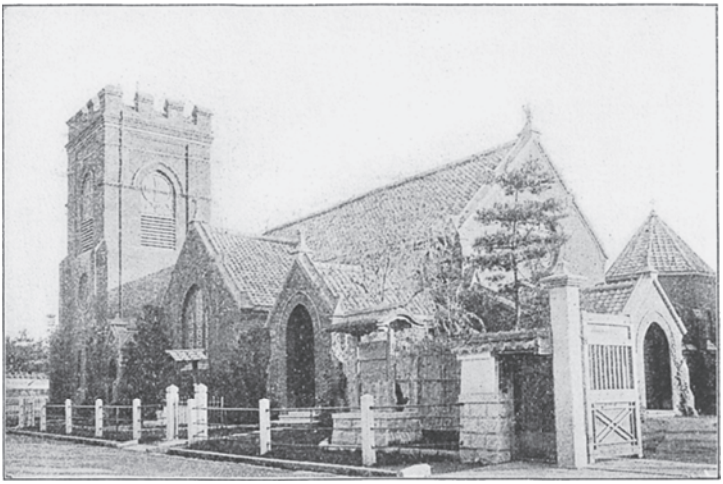
―略―

日本

301　東京の立教学院。

302　日本人の少女たちとキリスト教徒の女性らしさ。

注記：SM 誌 1902（明治 35）年 4 月号に初出として、宣伝と注文用に掲載されたこの伝道用文献の一覧には、日本の他に、アラスカ、アフリカ、中国、国内ミッション、ポートリコ（プエルトリコの旧名）、インディアン（The Indians）、有色人（The Colored People）、一般の主題が、種別に掲げられている。以後、これは毎月登場するが省略する。



HOLY TRINITY CHURCH, KYOTO
"The only good church building in the district"

The Seventh General Synod of the Japanese Church

BY THE REVEREND T. S. TYNG

THE seventh *Sokwai* or General Convention of the Japanese Church assembled in Kyoto on April 10th. The opening service was held in Holy Trinity Church, built with the offerings of members of Holy Trinity Church, Philadelphia. This is the only good church building in the District of Kyoto, which in this respect is badly off as compared with that of Tokyo. The service was quiet and reverent, and there was an excellent and practical sermon by Bishop Foss. The six Bishops and the other clergy in the chancel made, for Japan, an imposing sight.

Business sessions of church conventions in Japan are never held in a church, so after the service the members of the synod betook themselves to the Young Men's Christian Association hall at the Government college. In the hall were rows of benches along the two side walls, facing the middle, on one side for the clergy, on the other for the laity. At one end was the President's platform, with a table below for the two secretaries, who had been previously appointed by the Standing Committee of the district in which the synod met. Beside the President's platform were chairs for the bishops, who do not form a separate house, but sit with the clerical and lay deputies, though they vote separately. The clerical and lay delegates vote also by orders, when such a vote is called for, but there is no voting by dioceses.

The *personnel* of the *Sokwai* consists of the two American and four English bishops, and six clerical and six lay delegates from each of the six districts. These delegates are elected by the local synods of the various districts, the clergy by the clergy and the laity by the laity. The clerical delegates are about evenly divided between the foreign missionaries and the Japanese clergy. It is not as missionaries or clergy of the English or

Bishop Evington, Kiushu Bishop Fyson, Hokkaido Bishop Foss, Osaka Bishop Partridge, Kyoto



Bishop McKim, Tokyo Bishop Awdry, South Tokyo

THE BISHOPS OF THE NIPPON SEI KOKWAI

American Church, however, that the missionaries are entitled to sit in either the local or general synods. They are recognized by canon as clergy of the Japanese Church upon signing a promise of conformity to the doctrine, discipline and worship of that Church. Not even a bishop can escape this condition. And practically all the mission work is done under the canons of the Japanese Church.

So far as election to the *Sokwai* is concerned, it is pleasant to be able to say that I have never seen or heard of any sign of the drawing of a national line. On the other hand, I have known of one case where the foreign clergy were in a majority, but five out of six of the delegates elected were Japanese, while at the same time in another district where the Japanese clergy were in the majority they elected a disproportionate number of foreigners as delegates.

The *Sokwai* is always presided over by a bishop, elected by the bishops from among themselves. So far the president has always been the senior bishop, first Bishop Williams, next Bishop Bickersteth, and now Bishop McKim. The constitution at first indeed provided that the senior bishop should preside, but a consideration of the practical inconvenience of this rule led to the adoption of the present one. The rules of order are, as in deliberative bodies generally in Japan, substantially the same as those of American parliamentary law, though there is a tendency to give more power to the presiding officer. In the *Sokwai,* for instance, he may change the order of the day if he pleases. Each delegate has a fixed seat with a number attached, and when he rises to speak must first say *Gicho* (president) and mention his number. As with us, it is against etiquette to speak of members by name, but instead of "speaking of the gentleman from Hakodate" or Kumamoto, we say "Number five" or "Number ten."

The speaking is for the most part very good, and of late years has become decidedly business-like and unrhetorical. The best debater and most influential speaker, I think it would be generally admitted, is the Rev. J. Y. Naide, pastor (there is no word for rector in Japan), of Christ Church, Osaka, and president of the Standing Committee of the Kyoto district. The influence which he exerts in the *Sokwai* I have only seen equalled by that of Dr. Huntington in our General Convention. Like Dr. Huntington, he has a clear head and a clear voice, looks at a question from all sides, is courteous to opponents, willing to learn from them, and ready, if possible, to meet them half way, always knows clearly just what he wants and why, and is ready and resourceful as to means of attaining his end. Other speakers of weight and influence are the Rev. Mr. Terazawa, pastor of Trinity Church, Osaka, the Rev. Mr. Imai of Tokyo, and the Rev. Dr. Motoda of St. Paul's College. There are good speakers among the laity also, though most of these were this year comparatively new men. Most of the speaking, however, is done by the Japanese clergy. There were only two or three foreigners who were frequently on the floor.

The synod had before it a large amount of work, and of a kind quite similar to that with which our own General Convention has of late had to deal. There was the final decision upon a revised Constitution, and a general revision of the Canons, reported by a committee appointed by the last *Sokwai.* There was also a canon on marriage, reported by a committee consisting of all the bishops and five presbyters, all Japanese but one. In addition there were some twenty motions on various subjects which had, in accordance with custom, been sent in advance to the Standing Committee of the district where the *Sokwai* met, and by it printed and distributed to the delegates, and a number more which were handed in at the opening of the session.

To do all this business the *Sokwai* had five working days, for the money raised by assessment upon the churches would not provide for a longer session, and many of the members were poorly able to

stay on at their own expense. All members of the synod, it should be said, are entitled to draw their travelling expenses and a small allowance for board and lodging during the session. In the case of the Japanese clergy, nearly all of whom have very insufficient salaries, this provision is absolutely necessary, and it speaks well for the little scattered churches which make up the *Nippon Sei Kokwai* that they see the need and provide for it, as they do also in the case of their local synods.

It would not interest American readers to go at length into the work done by the synod. It will be enough to say that the revision of the Constitution and Canons was carried through with possibly a little more benefit than the similar American revision, and to speak of the two most important questions, marriage and Japanese bishops.

The canon on marriage proposed by the committee was a long and somewhat complicated one. It first laid down rules as to the publication of bans, and legal notice to the Government record office, gave a list of marriages which the clergy were forbidden to solemnize, and another list which they might solemnize under special license in each case from the bishop. The first part of the canon raised one very difficult question. Marriage, according to the Japanese Civil Code, gains its validity on notification to the registrar. The marriage service, on the other hand, assumes that the parties are not man and wife when the service begins, and are when it ends. Real reconciliation between these two is impossible. If the legal notice is given before the service, the parties are already man and wife. If the notice is postponed, the minister can only in a sort of hypothetical sense pronounce them man and wife, for the parties may never give the notice, or it may be refused by the registrar on the ground that the marriage is contrary to Japanese law, the provisions of which are in general not very well understood either by clergy or laity. Rulings of registrars are by no means uniform, and the Civil Code has been so short a time in operation that there are many doubtful points on which the court of last resort has not yet passed. The new canon, which was finally adopted, provided that the parties, if notice had not already been given, must before the service show to the minister a copy of the notice signed and sealed in readiness for delivery.

On the question of Japanese bishops three motions had been presented. To make them understood it is necessary to say first that the districts over which the English and American bishops now preside have never been recognized by the Japanese as dioceses, but are called *"chiho,"* which is a somewhat indefinite word meaning a district or region. For the future dioceses the word *"kyôku"* was reserved, *"kyô"* meaning teaching or religion, and *"ku"* a division. When the *Nippon Sei Kokwai* was first organized a resolution was adopted, which was for some years printed with the canons, that whenever the Japanese Church should be strong enough to admit of it, Japanese bishops should be elected and the bounds of their dioceses fixed. Before this time the bounds of the jurisdiction of the American and English bishops had been pretty clearly fixed by mutual agreement, except as to the two chief cities of Tokyo and Osaka. In these some congregations acknowledged the jurisdiction of the American bishop and some that of the English. The Japanese Church accepted this arrangement as a temporary one, and although numerous efforts have been made to change it, it still remains substantially as before.

The first resolution proposed to form dioceses by putting the whole of Tokyo under the jurisdiction of Bishop McKim, with Bishop Awdry as his suffragan as to those churches over which he now has jurisdiction in Tokyo, though independent as to the work over which he presides outside that city, and in a similar way to put Osaka under Bishop Foss, with Bishop Partridge as his suffragan. A second resolution provided for the election of one Japanese bishop, to have jurisdiction over all congregations which are now or

may hereafter become self-supporting. A third proposition was that as soon as there should be six self-supporting congregations in any *chiho,* city or prefecture, these congregations might elect delegates to meet with their pastors and organize a diocese, and, if the next *Sokwai* should approve of their action, proceed to complete their organization by the election of a bishop.

The state of mind of the *Sokwai* as to these propositions seemed to be one of hearty agreement in the object which they all had in common, with much uncertainty as to the best way of gaining it. After some debate, it was determined to appoint a committee consisting of the six bishops and a clerical and lay delegate from each of their districts, to whom all these propositions should be committed for report. The report of the committee favored the principle of the third proposition, recommending that the limits of future dioceses should be fixed, within which organization should be effected whenever there should be a certain number of self-supporting congregations found in them.

During the debate which followed, two significant questions were put to the bishops, which Bishop McKim as president answered. The first was what would become of the foreign bishops if Japanese bishops were elected under this proposal. The answer to this was that they would withdraw from any territory which was so organized into dioceses. This answer was entirely in accord with what had been the general understanding from the time of the organization of the Japanese Church, but this explicit declaration on the part of the presiding bishop, unobjected to by any of the others, produced a most favorable impression, and a sigh of relief, melting into a smile, seemed to come from most of the assembled delegates. The second question was whether, in the opinion of the bishops, it would be allowable to have a single Japanese bishop with jurisdiction over self-supporting native congregations throughout Japan. To this Bish-



THE SEVENTH GENERAL SYNOD OF THE CHURCH IN JAPAN

op McKim replied that the question was a very difficult one to answer on the spur of the moment, but, as far as he could see, it would. It was then, with very little debate, determined to leave the fixing of diocesan boundaries to a committee, to consist of the bishops and two members from each district, who should report their recommendations to the next *Sokwai* three years hence.

The passage of this resolution, however, by no means disposed of the whole question of Japanese bishops. It was fully realized that bishops must be supported as well as elected and consecrated, and two resolutions looking to this end had been presented by Mr. Naide. One provided for the organization of a board to hold and manage an Episcopal Fund, from which the salaries of bishops in any diocese might be paid either in whole or in part. This was accepted with little debate. The general principle of payment from a single fund is already familiar in Japan, each district having a fund of this kind to which the churches contribute, as do also the various missions, so that no clergyman or catechist in Japan, so far as I am aware, draws his salary directly from the congregation to which he ministers. Another resolution authorized the raising of a fund for the endowment of the native episcopate, within the next five years, as a thank-offering for the twentieth anniversary of the organization of the Japanese Church, which will come in 1907.

At six o'clock on the evening of the fifth working day the synod adjourned, leaving a few resolutions of minor importance untouched, but having satisfactorily dealt with all important matters except the marriage question.

An Ordination at Nara

BY THE REVEREND CHARLES S. REIFSNIDER

AN ordination to the priesthood in the foreign field is unfortunately an event of such rarity as to make it an occasion of unusual interest. When the candidate for Orders is a veteran missionary with a long and honorable record as the representative of another Christian body, the occasion becomes doubly interesting. This was the case at Christ Church, Nara, when on May 14th, the Rev. Dr. I. H. Correll was ordained priest by Bishop Partridge. Never before, perhaps, has the town of Nara seen so many of the foreign and native clergy of the Japanese Church at any one time. Those who assisted in the service were the Rev. Messrs. Kan, Fukuroi, Yamada, Chapman, Hayakawa, Chikashige, Naide, Patton, Ambler, Dooman, Tyng, and Reifsnider.



REV. DR. CORRELL

Dr. Correll is a man of large and varied experience in missionary work in Japan. For over a quarter of a century he worked under the direction of the American Methodist Episcopal Society. He is generally recognized by foreigners as the leading Japanese scholar in the Empire. About three years ago he became convinced that he could work more satisfactorily for the evangelization of Japan as a priest of the Church. He accordingly surrendered his charge of the Methodist Missions in Kiushiu, the southernmost island of Japan, and at no little personal sacrifice returned to the United States to prepare himself to receive ordination. Last November he went back to Japan, and was immediately placed in charge of Christ Church, Nara, and of the missions in Matsuyama, Tawaramoto, Sakurai and Washiksguchi. In the six months of his residence he has

134　1902年7月号　日本聖公会第7総会。T・S・ティング師。495-500頁。
訳出　495頁左1行目～左4行目。497頁左下から3行目～右7行目。
497頁右18行目～22行目。

第7「総会」（注1）すなわち日本聖公会総会が4月10日に京都で召集されました。

―略―

発言は、その大半が大変に優れており、そして近年はあきらかに実務的でかつ非修辞的になりました。最も優れた論者であり最も影響力のある発言者は、私は一般に認められるであろうと思っているのですが、大阪の基督教会の牧師（日本にはレクターに代わる言葉はありません）で、かつ京都地方部の常置委員長のJ・Y・名出〔保太郎〕師です。

―略―

重みがあり影響力のある他の発言者たちは、大阪三一教会の牧師寺沢師（注2）、東京の今井師（注3）、そして立教学院の博士元田〔作之進〕師です。

（注1）日本聖公会第7総会。1902（明治35）年4月10~15日。京都聖三一教会。
（注2）寺沢久吉。
（注3）今井寿道。

noon, when representatives of the scattered branches of the Woman's Auxiliary handed in cash to Bishop Hare nearly $2,400 for missionary and other purposes, besides reporting the expenditure during the last year of over $1,000 for various religious and charitable purposes at home. The sunset services, held at the close of each day in the open air, the Indians standing in a great circle about the bishop and the clergy, were an impressive sight. Services for confirmation, and for the commissioning of catechists, brought out other features of the Church's work among the Indians, and the celebrations of the Holy Communion on Saturday and Sunday mornings showed the deep channels in which the devotional and spiritual life of these dusky Christians runs. At other sessions discussions were had upon practical questions, such as "The Duty of the Laity to the Church," "The Christian's Attitude toward the Old Life," "The Christian Woman as a Housekeeper," while meetings of the Brotherhood of St. Andrew and the Woman's Auxiliary, of the native clergy, and of the catechists, occupied time not otherwise provided for, and filled the days from early in the morning to late at night. Bishop Hare has gathered about him a group of rare men and women. Under his wise, far-sighted leadership, they are devoting themselves with a contagious enthusiasm to the welfare of their Indian friends. What they and their leader have suffered and achieved, few even faintly appreciate. But the Church and the Nation may be profoundly thankful for the Christian statesmanship with which Bishop Hare's plans for the Christianization of the Indians of South Dakota have been laid and for the intelligence and devotion with which they have been executed.

The Church and the Students of Japan

ABOUT a year ago we called attention to Bishop McKim's plan to establish a modest Church house hard by the Imperial University in Tokyo, as a centre from which the influence of the Church might be brought to bear upon the student life of Japan's most famous institution. It is a great pleasure to announce that the Rev. Barnabas T. Sakai, who came to this country as Bishop McKim's representative, and Mr. Franklin H. Beebe, who has been associated with Mr. Sakai as treasurer of the fund, have succeeded in raising almost the full $20,000 for the enterprise. The report Mr. Beebe has just published shows the receipt of $19,289.16. This will provide for the equipment of the house and its running expenses for at least three years. It is planned that in addition to living rooms the house shall have common meeting rooms where Christian Japanese and foreigners may come into helpful social and intellectual relations with Japanese students. The tone of the house will be distinctly religious, and no legitimate effort will be spared to make it one of the channels through which young Japanese may come to a clearer understanding of Christian truth. Mr. Sakai, who, under the Bishop, will have charge of the house, is peculiarly fitted for his difficult and delicate work. Educated in the schools of Japan, and a graduate of Harvard University and the Episcopal Theological School, at Cambridge, he knows the traditions of both Japanese and American student life.

What May be Hoped for from the Church Home

IT requires no special knowledge of Japan to recognize the wise Christian statesmanship of such a plan. The Imperial University has 2,000 students, "the flower of the youth of Japan." Hitherto the Church has done almost nothing for them. They live not only in an atmosphere of great secularity, but amid all the fierce temptations of student life—temptations that are all the more difficult to meet and master without the support of the moral sanctions obtaining in a Christian land. Christianize the Japanese educational system and you have won Japan for the Faith. That the way to the student life of the Empire is opening seems to be indicated

135　1902 年 10 月号　神の国の進展。日本の教会と学生たち。708 頁。
訳出　708 頁左下から 8 行目～右下から 21 行目〔全文〕。

1 年ほど前に私たちは、東京の帝国大学のすぐ近くに質素なチャーチ・ハウスを設立するというマキム主教の計画に注意を喚起した。チャーチ・ハウスはひとつの中心拠点として、そこから日本で最も名のある機関の学生生活に作用するような教会の影響力がもたらされるかもしれないとされた。マキム主教の代理として米国を訪れたバルナバ・T・阪井〔徳太郎〕師と、基金の財務委員として阪井氏とかかわりをもっているフランクリン・H・ビービ氏が、その事業に充てられるほぼ満額 20,000 ドルを首尾よく調達したと伝えるのは、大いに喜ばしいことである。ビービ氏が刊行したばかりの報告書は、19,289 ドル 16 セントの領収書を示している。これで、家屋の設備と少なくとも 3 年間の経費をまかなっていけるだろう。居間に加えて、キリスト教徒の日本人と外国人たちが、日本人学生たちと有益で社交的で知的な交流をもちうる共同会議室を備えることが計画されている。家屋の雰囲気は紛れもなく宗教的なものになるだろう。そしてその家屋を、若い日本人がキリスト教の真理についてより明確に理解するようになる経路のひとつとするために、いかなる理に適った努力も惜しまれないだろう。〔マキム〕主教のもとでその家屋を引き受けることになる阪井氏は、この困難で繊細な活動に特に相応しい。日本の諸学校で教育を受け、ケンブリッジのハーバード大学とエピスコパル神学校の卒業生でもあるので、彼は日本人とアメリカ人の学生生活両方の伝統を知っているのだ。

注記：東京帝国大学の学生を対象に組織され、阪井徳太郎によって運営されるこの施設は、1902 年 10 月に同志会と称された。開館式は同年 11 月 21 日。本郷根津西須賀町の和洋折衷の家屋 3 棟を、家主の渋谷氏と交渉し、賃借した（『同志会百年史』同志会発行、2009 年、67 頁）。記事№ 108、№ 125、№ 143 を参照。
マキム主教の認可を得て個人的休暇をとり滞米していた阪井は、1902（明治 35）年 6 月 6 日にサンフランシスコを出航し（SM 誌 1902 年 7 月号、525 頁）、6 月 24 日に横浜に到着した（SM 誌 1902 年 9 月号、663 頁）。
1902 年 5 月 25 日に東京三一大聖堂で、マキム主教は須藤吉之祐を執事に按手した（SM 誌 1902 年 10 月号、748 頁）。

136 1902/11 The Missionary Council. Philadelphia, October 21st to 23d, 1902.: The First Day, Tuesday, October 21st.; "The Progress of the Mission".

The Missionary Council

Philadelphia, October 21st to 23d, 1902

The First Day, Tuesday, October 21st

WHEN Philadelphia asked and obtained the honor of entertaining the Missionary Council of 1902, every one expected a memorable session. The reality far exceeded the expectation. In a word, the undisputed verdict was "the best Missionary Council the Church has ever held." Some even went so far as to call the Council the most successful and inspiring general gathering the Church in the United States has ever known. Others asked eagerly when the same fervor for the extension of Christ's Kingdom and the same practical and stimulating treatment of the real work of the Church would become the characteristics of the General Convention.

The large plans of the local committee of arrangements were perfectly carried out to the smallest detail. The welcome of the Church in Philadelphia was all that could be desired, and the large audiences of local people at every session showed that Pennsylvania Churchmanship is an equation for missionary Churchmanship.

Sunday, October 19th, was a fitting prelude to the Council. Missionary sermons were preached in many parishes by visiting bishops and others, and several large mass meetings for Sunday-school scholars were held in different parts of the city. Monday evening the Sunday-school teachers had a notable rally. All day Monday additional delegates and visitors were arriving from distant points. The spirit of good fellowship was in the air, and the fact that of two men who happened to meet, one came from Maine and one from California or one from Montana and one from Georgia seemed only to draw the bonds of common interest and common endeavor more closely.

The Opening Service.

St. James's Church was crowded for the opening service at eleven o'clock Tuesday morning. The procession, led by the vested choir, was closed by twenty-eight bishops, the span of whose lives covers a wide range of missionary endeavor. The Bishops of North Dakota and Porto Rico, consecrated within the last year, were followed by the Bishop of Kyoto, representing the foreign field, and the line ended with the veterans like the Bishops of Missouri and South Dakota, whose missionary episcopate dates from 1867 and 1873 respectively. Through the opened ranks of the younger bishops Bishop Tuttle passed to the altar, and at the conclusion of the fine processional hymn, "We march, we march to victory," began the Communion Office.

Bishop Gailor, of Tennessee, preached the sermon from the words of our Lord's answer to the people who asked Him "What shall we do that we might work the works of God?" "This is the work of God, that ye believe on Him whom He hath sent." (St. John vi. 28, 29.) After emphasizing the tremendous significance of belief in one God, Bishop Gailor, with characteristic eloquence, pointed out the extent to which Christian principles have leavened all life, so that it is true to say that "Christ's Gospel has conquered where He is still unknown. . . . The ideals that are helping, saving, sanctifying the modern world, by whatever name they are known, are ideals that came from Christ. . . . The world of thought, literature, government, commerce, religion is filled with Jesus Christ, permeated with a singular hopefulness, driven on, encouraged by wider visions that have come from Christ." But

this very success of the Christian Gospel bids us beware lest we fail to realize the full meaning of the faith we profess. "Christianity is more than an atmosphere, more than a system of morals, more than an influence for righteousness in the world. . . . It is devotion, absolute and unconditional, of mind, soul and body, to one Person, Jesus Christ. . . . Therefore Christianity is more than belief, more than obedience. It is discipleship. It is union with Christ." On that fact rest the obligation and power of missionary service. We know what that fact means in the enrichment of our own lives. For the millions who know not His Name it means the pleading of a Saviour to the sons of men to look up and claim their birthright. In the light of such a revelation, how weak, and thin and hunger-bitten becomes the specious plea that heathen people had better be left to the tender mercies of their own religions, how unchristian the contention that there is enough to do at home. In the light of that revelation can any true men and women be content to live in comfort or luxury, in the freedom and protection of a Christian civilization, and hold aloof from the campaign which is extending the Gospel blessings to all lands? To do this is nothing less than a demand of the Divine Christ.

Throughout the sermon one felt that though the preacher did not hesitate to speak plainly of wrong conditions, his message was inspired by a Christian optimism which, to use his own words, "hopes most confidently but is satisfied never." After the offering for missions, the Bishop of Missouri celebrated the Holy Communion, almost the entire congregation remaining till the conclusion of the service, though only the members of the Council received.

Organization

Promptly at half-past two the Bishop of Missouri, as the senior bishop present, called the Council to order in Association Hall. The roll call, by Dr. Anstice, showed an unusually large number of members of the Council present. Thirty-five Bishops, ninety-eight presbyters and thirty-three laymen answered to their names. Later arrivals increased these numbers to a total of 217, or considerably more than one-half of the elected members. Twenty-six of the forty-five members of the Board of Managers were in attendance. The Rev. Henry Anstice, D.D., and the Rev. Carroll M. Davis were appointed secretary and assistant secretary respectively. The Council having been duly organized, the Bishop of Washington, as chairman of the committee to arrange an order of work, presented a programme which was unanimously adopted. In the absence of Bishop Whitaker, Right Rev. Alexander Mackay-Smith, D.D., Bishop-Coadjutor of Pennsylvania, was called upon to speak Philadelphia's welcome, a task for which he said he felt himself peculiarly fitted, having but recently experienced the warmth of a Philadelphia welcome himself. Bishop Tuttle responded briefly for the Council.

The Annual Reports

Then the Bishop of Albany, as chairman of the Board of Managers, presented the annual report of the Board, together with the reports of the various auxiliary societies. Bishop Doane noted particularly the increase in contributions of $114,084.41, of which $93,693.28 came under the Apportionment Plan, from parish contributions and individual gifts. The total receipts of the Society for the fiscal year were given as $1,099,018.77. Of this total, $623,-170.88 were applicable to the payment of the appropriations made by the Board. The "specials" amounted to $393,013.50. The remainder of the gross amount was made up of receipts for publications and various other smaller items. In spite of the improved financial showing, Bishop Doane was obliged to point out that there was still a deficit of $119,143.95 in meeting the obligations of the year. This deficiency has, however, been temporarily covered by using the reserve deposits, so that the Board of Managers

was able to close the Society's books without incurring a debt; but this has left only $2,000 of the reserve funds, while the appropriations for the first quarter of the new fiscal year aggregate over $150,000. Attention was also called to the gratifying fact that 3,564 parishes and missions, being 1,385 more than last year, had made offerings as congregations. The excellent work of the Woman's Auxiliary in placing in the hands of the Board of Managers over $73,000 for the meeting of appropriations, and of the Sunday-school Auxiliary in giving over $110,000 for the same purpose, were gratefully noted.

"The Progress of the Mission"

The Council then went into a conference session for a review of the work of the past year, under the title of "The Progress of the Mission." The Rev. Arthur S. Lloyd, General Secretary, spoke of "The Progress of the Mission in China, Japan, Africa, Porto Rico and the Philippines." Turning first to China, he pointed out the advantages which have come from the division of the mission into the Districts of Shanghai and Hankow, and how successfully the foreign staff, with its native aides, is pushing forward the lines of attack. The school work has been particularly successful, as shown by the overcrowded condition of St. John's College, and Boone School, and by their common need for increased accommodations, and by the fact that the new building for St. Mary's School is under way. That the Church really touches Chinese life is evidenced by the action of the non-Christian Chinaman in the native city of Shanghai, who recently gave Mr. Ancell $500 for the erection of a mission house, so that the missionary might live on the ground among the people, instead of at a distance, at St. John's College; and by the agreement of some non-Christian gentlemen of Wusih to erect a hospital in connection with the new mission recently opened there, if the bishop would supply a physician. One further evidence of the mission's progress is seen in the fact that there are children in Christian homes in China to-day who know no more of heathen practices than children of Christian families in the United States.

In Japan the mission's progress is indicated by the development of St. Luke's Hospital, Tokyo, under Dr. Teusler; by the important work which is about to be undertaken by Mr. Sakai in establishing a Church house adjacent to the Imperial University in Tokyo, in order to bring Christian influence to bear upon Japanese students, and by the Bishop of Kyoto's announcement that he had come to this country to find and take back with him to Japan at least ten men and ten women.

In Africa the work at the mission schools at Cape Mount and Cape Palmas goes steadily forward. African congregations are giving more largely to missions than ever before, and each year sees the lines of the mission thrown round a greater number of the heathen people in the interior of Liberia.

Porto Rico and the Philippines, though they have had their bishops but a few months each, show evidences of gradual advance. A promising congregation of Americans at San Juan is soon to begin the erection of a church building. The parish school work has proved successful beyond expectations, and indicates clearly that a large part of the Church work in the island must be among the children. In Ponce and Viequez the congregations existing before the American occupation have been fostered and strengthened.

A letter from Bishop Brent, received the day before at the Church Missions House, announced his safe arrival at Manila, the gratifying condition in which he found the work already attempted, and the large opportunities opened before him. Altogether, the mission in distant lands is moving steadily forward. Its progress has not always been as rapid or as marked as some might wish, but it has certainly been as rapid as could be expected with the equipment of men and means provided by the Church at home.

136　1902 年 11 月号　伝道協議会。1902 年 10 月 21 日～23 日。10 月 21 日火曜日初日。“ミッションの進展”。808-810 頁。
訳出　810 頁右 6 行目～18 行目。

トイスラー医師のもとでの東京の聖路加病院の発展や、日本人学生たちにキリスト教の影響力を及ぼすために東京の帝国大学に隣接するチャーチ・ハウス〔同志会〕を設立することによって、阪井〔徳太郎〕氏がまもなく着手する重要な活動（注 1）、そして少なくとも男性 10 名と女性 10 名を見つけて一緒に日本に連れて帰るためにこの国に来たという京都〔地方部〕主教（注 2）の声明に、日本でのミッションの進展が示されている。

（注 1）記事№ 135 参照。
（注 2）シドニー・C・パートリッジ主教（Sidney Catlin Partridge）。元米国聖公会遣清宣教師。米国聖公会では東京伝道教区（日本聖公会としては北東京地方部）に次ぐ日本で 2 つめの米国ミッション管轄区として、1898（明治 31）年に京都伝道教区（日本聖公会としては京都地方部）の設置を決めていたが、京都伝道主教候補として指名されていたデラウエア教区聖職のジョージ・カルヴィン・ホールが聖職代議員会で否決されたため、新任主教就任までマキムが管理することになった。1899（明治 32）年 10 月 27 日に米国聖公会臨時主教会はパートリッジを京都伝道主教に選出し、1900（明治 33）年 2 月 2 日に東京三一大聖堂で新任主教パートリッジの按手が施された（SM 誌 1900 年 3 月号、139 頁）。口絵№ 6 を参照。

the *Manila Times* quotes General Bell as having recently pointed out that one of the greatest stumbling-blocks in the way of the Americans in promoting the welfare of the Filipinos and demonstrating to them the sincerity of American intentions arises from the lack of social harmony. Americans must be of, and not merely in the Philippines. The Filipinos need more than the precepts and principles of Western civilization, they must have its life, but that they can never have so long as Americans meet them only on matters of business, and mingle with them only on formal occasions. The *Times*, therefore, welcomes the social settlement as one means of promoting a spirit of harmony and a real community of interest. Moreover, it predicts great usefulness for the dispensary which will be a part of the settlement work. Large numbers of poor Filipinos are now left to physical suffering because of inadequate provision of anything of this kind. For these reasons the *Times* says "the Church Social Settlement should appeal to every right-minded person in Manila." The missionaries do not attach serious importance to the attempt to establish the so-called *Iglesia Catolica Filipina Indepente*. The self-constituted "Archbishop," Aglipay, displays much shrewdness in advertising his meetings and services by means of brass bands, and is undoubtedly followed by large and enthusiastic crowds. Yet the movement seems to indicate chiefly that a man of questionable principles and some force of character can, in the Philippines, as elsewhere, gather a following. His sincerity as a leader seems to be open to grave doubt.



THE BISHOP'S HOUSE IN MANILA

St. Paul's College, Tokyo, and its Need for Enlargement

ST. PAUL'S College, Tokyo, is sharing in the decided forward movement in the Japan Mission. In recent years it has been growing rapidly, and must now increase its accommodations if it is to continue its influence. The 450 students of to-day are nearly five times as many as were in the College five years ago. Bishop McKim desires to provide additional class-rooms which will permit an increase to 600 students. If this can be done the College will have made another step toward self-support, and with the increased fees which it is now enabled to ask for tuition, the Bishop foresees the time when it will be unnecessary to ask the Board of Managers to make any appropriation for its running expenses. The College has won for itself a reputation second to none in Japan. Its students always pass among the highest of the candidates for admission to the Government colleges and universities. In accordance with the requirements of the Imperial Education Department, St. Paul's has recently established a post-graduate class, which will enable the students to pass direct to the Imperial University in Tokyo. This

class already has fifty members. For the immediate enlargement of the College Bishop McKim asks $4,000. This will be used to provide additional class-rooms and administration offices, and to make some repairs upon the present buildings in order to bring them into conformity with the Government standards with regard to light and air. Everyone will recognize how unfortunate it is that the overcrowding of a mission school such as St. Paul's should practically compel it to disregard Government regulations. This request for enlargement and improvement appears all the more reasonable when it is remembered that while there are five times as many young men under instruction in the College to-day as there were five years ago, the appropriation from the Missionary Society in this country for its maintenance is $2,700 less than it was five years ago, being $3,200 instead of $5,900. With the increase in equipment this appropriation can be further reduced. St. Paul's is not only doing admirable educational work, but its Christian influence is constantly telling upon the life of its students and of the community in general. Mr. John R. Mott, when in Japan about a year ago, is reported to have said that of all the schools he visited in the Empire St. Paul's stood highest in the proportion of Christian students and in the amount of religious influence brought to bear upon the students as a whole.

The Loss of the College and the Gain of the Church

THE College has just been called upon to sustain a serious loss in the appointment of its Head Master, the Rev. Joseph S. Motoda, PH.D., as manager of the school established by the Prime Minister for the training of Government officials for Formosa. Dr. Motoda conditioned his acceptance of this important post upon his being allowed to remain as rector of Grace church, Bancho, one of the Japanese congregations in Tokyo, which, by the way, is entirely self-supporting, and upon being allowed to establish classes for Christian instruction in the school. To both these conditions the Government officials have assented. The appointment of Dr. Motoda is not only a tribute to the man personally, but is a significant recognition of the type of Japanese character produced by Christian training. It is a wide departure from official precedent for the Government to sanction any kind of religious teaching in a government institution. So the loss of St. Paul's College really means a gain for Christian faith and practice in Japan.

Soochow: The New China Station

OCTOBER 1st, 1902, is a date to be remembered in the history of the China Mission, for on that day the Rev. Benjamin L. Ancell, formerly of the Diocese of Virginia, and the Rev. John W. Nichols, formerly of the Diocese of California, reached the important commercial city of Soochow, about sixty miles west of Shanghai, and proceeded to open a new mission, in accordance with their instructions from Bishop Graves. Within six weeks from their arrival they are able to report a small chapel for Sunday services; a preaching hall, open six nights in the week for pioneer evangelistic work; a small but flourishing boys' school, whose pupils are paying fees which have almost provided the school furniture, as well as the salary of the native teacher; a girls' school, which is not quite so flourishing because of the Chinese prejudice against the education of girls; an orphan asylum for boys; and a woman's guest-room, with a capable Bible-woman in charge. A few inquirers are already registered and under instruction. Mr. Ancell and Mr. Nichols, in addition to the native teacher and the Bible-woman, have the assistance of a Chinese deacon and a catechist. So the mission starts equipped, not only with foreign but with native workers, for it is the settled policy of the Church in China to have the work of evangelization

137　1903 年 1 月号　神の国の進展。東京の立教学院とその拡張のための要求。8-9 頁。

訳出　8 頁右 6 行目～9 頁左下 17 行目〔全文〕。

東京の立教学院は日本ミッションにおける決然とした前進を分かち合っている。近年において当校は急成長しており、その影響力を維持しつづけるのであれば、宿泊施設をすぐにでも増加させなければならない。現在の生徒 450 名は、5 年前の当校と比べてほぼ 5 倍もの数である。マキム主教は生徒 600 名までの増加を可能にする追加の諸教室を用意したいと思っている。もしこれがなされれば、当校は自給に向けてもう一歩進むであろう。そして、今や授業料を請求できるようになり、納付金も増額したので、経常費のための予算を 1 円たりとも〔米国聖公会伝道協会〕理事会に対して要請する必要がなくなるときがくるだろうと、〔マキム〕主教は予測している。当校は自力で、日本において他を寄せ付けないほどの名声を勝ち取った。当校の生徒たちは官立カレッジや官立大学に、いつも最上位者の中に名を連ねて合格している。日本帝国の文部省の諸条件に沿って、立教は最近になって研究課程を設立した。それにより生徒たちは東京の帝国大学にそのまま合格できるようになるだろう。このクラスはすでに 50 名を抱えている。当校の即時の拡張のために、マキム主教は 4,000 ドルを求めている。これは、追加の諸教室や事務局を用意するために、そして照明や空調を政府の諸基準に準拠したものにするために、現在の諸建築〔校舎〕に施される修理にもちいられるだろう。立教のようなミッション・スクールが、過密状態のため実質的にやむなく政府の諸規定を無視することを強いられるのがいかに不運であるかは、誰でも認識できるだろう。現在当校で教育を受けている若者たちが 5 年前の 5 倍もいるのに、維持に充てられるこの国の伝道協会からの予算額が 5 年前よりも 2,700 ドル少ない、5,900 ドルに代わって 3,200 ドルになっていることを思うと、拡張や改良のためのこの要求は、なおさらもっともなことのように思える。設備が増加すれば、この予算額はさらに削減されうる。立教は称賛に値するほどの教育活動を行っているだけでなく、そのキリスト教の影響は当校の生徒たちや地域全般の生活に絶えず広がっている。ジョン・R・モット氏（注 1）は、1 年ほど前に日本にいたときに、帝国で彼が訪れたあらゆる学校のなかでも、立教がキリスト教徒の生徒の割合において、また生徒全体に及ぼされた宗教の影響力において、最高に位置していたと述べたと

報告されている。

（注 1）J・R・モット（John Raleigh Mott）は、世界学生キリスト教連盟結成（1895 年）に指導的役割を果たしその総主事となっていた人物。その後、キリスト教再一致を目指す世界教会運動の先駆となったエディンバラ世界宣教会議（1910 年）を組織して委員長を務めた。さらに、いくつかの重職を歴任したのち、現・世界教会協議会（WCC）の委員長や名誉議長に就いている。1946 年にノーベル平和賞を受賞。

138　1903 年 1 月号　神の国の進展。当校の損失と教会の利得。8-9 頁。
訳出　9 頁左下から 16 行目～9 頁右 15 行目〔全文〕。

当校は深刻な損失を被ることを求められたばかりである。すなわち、当校校長の哲学博士ヨセフ・S・元田〔作之進〕師が、台湾の政府高官を養成するために〔桂太郎〕総理大臣によって設立された学校の監督者として任ぜられたのである。元田博士は、その学校でキリスト教教育のための諸クラスを設けることと、東京の日本人教会のひとつで、ついでながら完全な自給状態にある番町の博愛教会の牧師として留任を認められることを、この重要な任務を引き受ける条件とした。政府高官は両条件を了承した。元田博士の任命は、その人物への個人的な賛辞であるだけでなく、キリスト教の訓練によって生み出される日本人の特性の類型についての重大な認知でもある。それは、政府機関においてはいかなる種類の宗教教育をも制裁する、政府の公式的先例からの広範な逸脱である。従って、この立教学院の損失は、日本でのキリスト教の信念や実践にとって、実は利得を意味するのだ。

注記：SM 編集側のこの記事は「立教学院の損失は・・実は利得を意味する」と言及しているが、立教学院総理ロイドの片腕であった立教中学校長の元田作之進（1899（明治 32）年 8 月に左乙女豊秋が中学校長を辞任後に就任）の立教転出は、米国聖公会在日ミッションへの不信からくる元田の立教からの実質的辞任といえるものであった、とロイドは 1902（明治 35）年 11 月 3 日付本国理事会総幹事宛書簡で述べている。それによると、これはたんに立教だけの問題でなく、米国聖公会日本ミッション全般の教育方針に関連する問題であった。日本ミッションに雇用されている日本人教育者のあいだでは、彼らの働きが日本ミッションから感謝されておらず、彼らの地位が不安定であると

の感情から、不安と不信感が募っていたという。例えば、日本ミッション管轄の奈良中学校が閉校になり、さらに東京番町の静修女学校も廃校するとの決議により、日本人関係者が静修女学校の家屋を日本ミッションから買いとるという事態をもたらしたこと。また、1902年秋に、立教女学校を日本人（小林彦五郎）から外国人による管理に戻そうとする動きが出たことなどがあった。このため、元田は中学校長としての自分の地位も不安定なものと感じ、立教に関する日本ミッションの方針を知らないので、立教女学校と同じ運命を歩むまえに、立教から去ることがよいと考えたと、ロイドに伝えたのであった。これにより、立教学院総理と神田の東京英語専修学校長を兼任していたロイドは、立教中学校長の任務まで背負うことになり、その負担は限界に達しようとしていた（1902年11月22日付マキム宛ロイド書簡）。

The Meeting of the Board of Managers

January 13th, 1903

AT the January meeting of the Board of Managers there were present of the elected members the Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Jersey, Springfield, Pittsburgh and Nebraska; the Rev. Drs. Eccleston, Smith, Huntington, Applegate, Greer, Anstice, Alsop, Perry, Stires, Fiske, Lines and Parks; and Messrs. Low, Chauncey, Ryerson, Thomas, Goodwin, Gardner, Butler, King and Pell-Clarke. There were present of the *ex-officio* members the Bishop of Asheville, and the Right Rev. Dr. Griswold, Bishop of the Missionary District of Salina who was consecrated on the 8th instant, was introduced to the Board and took his seat.

The Treasurer reported that the increase of contributions applying on the appropriations to January 1st as compared with last year was $10,735.17, notwithstanding that in last year's amount nearly $14,000 was specifically given for restoring the reserve. The increase is mainly in the parish offerings, which are almost double those of last year at the corresponding date. The Treasurer added: "When, however, we compare the receipts of $86,228.53 (in four months) with our requirements of $70,000 a month the contributions seem small and every means should be employed to induce the parishes to make their offerings as early as possible in the fiscal year." It was furthermore stated that the necessary additions to the appropriations at the December meeting were for Domestic Missions $2,760, for Foreign Missions $3,724.46.

Through the Presiding Bishop a proposition was received from the United Boards of Missions of the Provinces of Canterbury and York proposing to hold a great Congress of Churchmen open to all parts of the world in the interest of missions and in definite connection with the next Lambeth Conference of Bishops. The proposition originated with Bishop Montgomery, the Secretary of the Society for the Propagation of the Gospel, and invites the fullest and frankest discussion of all details and the suggestions of Synods and Councils, as every portion of the scheme is open to debate and correction. An answer is asked by May 1st, 1903. The Board of Managers appointed a committee for its part to take the matter under consideration.

The death of the Rev. Dr. Campbell Fair, District Secretary for the Northwestern District, was announced, and the Rev. Carroll M. Davis, Dean of the Cathedral of St. Louis, was elected in his room.

Action a number of years ago provided that the equivalent of three years' salary to the Missionary Bishop, to make the total amount $20,000 from and through this Society, should be paid into the endowment fund of those dioceses erected out of existing missionary jurisdictions which had received full interest under the Harold Brown Fund and the James Saul Gift. The question had been raised whether other missionary jurisdictions becoming dioceses should also receive the $9,000 from the general funds of the Board. At this meeting it was

> *Resolved:* That there be pledged to any Missionary District that shall have secured the sum of $21,000 as an endowment of the Episcopate the further sum of $9,000 from any funds in the treasury not otherwise appropriated as an additional encouragement to secure the perpetual endowment of said Episcopate,
>
> PROVIDED, and the foregoing pledge is upon the express stipulation that said Missionary District, with the aforesaid provision for the support of the Episcopate therein,

shall have been admitted to representation in the General Convention of the Protestant Episcopal Church in the United States of America in accordance with Article V. of the Constitution of said Church, and,

PROVIDED further, that thereafter no other or further appropriation shall be required of the Domestic and Foreign Missionary Society of said Church, for the support of the Episcopate within and for the jurisdiction of such new diocese.

Communications were received from fourteen of the bishops in the domestic field having missionary work under their charge making requests under appropriations already made with regard to appointments of missionaries, their stations and stipends, all of which were acceded to.

Letters were submitted from the Bishops of Porto Rico and of the Philippines. The former is actively engaged, by using his portion of the Woman's Auxiliary United Offering of 1901 and other moneys at his discretion, in adding to and improving the real estate in the Mission, in connection with which he asked for and received an appropriation of $550 for the furnishing and rent of a property at Puerta de Tierra, where he expects to open a mission for the large number of colored communicants most of whom have come from the other islands within the Diocese of Antigua. He says this is his first real outreaching and seems to be full of promise. Explains that he is using the money of the Woman's Auxiliary particularly in securing homes for the clergy and their wives. The parish school in San Juan has grown so fast that the Bishop has had to arrange for a better and larger building on the same street.

Letters were received from all the foreign bishops.

Pursuant to the expressed opinion of the Board of Managers Bishop Ferguson has made arrangements for removing the Girls' School from Cape Mount to the St. Paul's River. The Bishop has obtained for three years a brick house at Clay-Ashland about twelve miles from Monrovia. Eventually new buildings will be required which the Bishop estimates will cost about $14,000. The removal of the School has been under consideration for some time. During his recent visit to Cape Mount Bishop Ferguson confirmed eleven, all pupils of the school except one. The Bishop is asking for three bells upon which an estimate has been given of $150. The parish and Sunday-school of St. Andrew's Church, Buchanan, had just contributed $305 to further their outlying work of St. John's Chapel, Edina.

The Bishop of Shanghai had lately returned from a pleasant trip to Soochow and Wusih. At the Bishop's instance the Board has authorized the authorities in China to proceed with the erection of the new building for St. John's College so far as the funds in hand will permit, with the caution that no obligations be incurred under the contract beyond such limitation. A little less than half the money needed has been contributed in China and in this country.

The Bishop of Tokyo conveyed information that the work of St. Margaret's School has been placed under the management of the Japanese under a definite contract and is now in a measure self-supporting. The "foreign ladies" are to continue in the School as teachers and its Christian character remains the same. The Bishop considers it a distinct and intelligent effort on the part of the Japanese in the line of self-support. One thousand dollars were appropriated for the cost of the necessary repairs of St. Paul's College building, Tokyo, to preserve the property and the cost of meeting the requirements of the Japan Government with respect to a sufficiency of light.

From Nara, in the District of Kyoto, intelligence comes from the Rev. Dr. Correll that the work is going forward very encouragingly.

The Committee on Audit stated that they had caused the books and accounts of the Treasurer to be examined to the

first instant and had certified the same to be correct.

A committee was appointed to attend, with the Secretaries, the Conference of Foreign Mission Boards and Societies in the United States and Canada which was held on January 14th and 15th.

Announcements

Concerning the Missionaries

Porto Rico

The Rev. Harris B. Thomas and wife, who sailed from New York December 10th, arrived at San Juan on December 15th and proceeded to their destination at Ponce the next day.

The Philippines

At the Stated Meeting of the Board of Managers on January 13th, Bishop Brent's appointment of Miss Jane S. Jackson, as trained nurse in the Settlement at Manila, was approved. Her salary had been provided for the first year.

The Rev. Irving Spencer and wife, *via* the Suez Canal route, arrived at Manila November 19th.

Miss E. Beatrice Oakes, whose appointment was announced last month, left Boston January 20th, expecting to sail direct for Manila from San Francisco by the steamer *Gaelic* on January 28th.

Africa.

At the January meeting of the Board the following appointments, by the Bishop of Cape Palmas, were formally approved: Mr. John Frith, a professor in the Liberia College and a candidate for Deacon's Orders, as superintendent of the Girls' School at Clay-Ashland; Mr. Theophilus M. Seymour, a teacher from Sierra Leone, as assistant in the Boys' School at Cape Mount in the room of George Blanco, retired, and Mrs. Sara J. McCalla as teacher and matron at the Cape Palmas Orphan Asylum and Girls' School.

Shanghai

The Bishop of Shanghai's appointment of Miss Maud Truxton Henderson, as missionary worker in his district, was formally approved and the usual appropriation for outfit, travelling expenses and salary was made from the Woman's Auxiliary United Offering of 1898. This appointment will take effect upon the completion of her course in the New York Deaconess School.

In the last number of this magazine announcement was made of the appointment of Dr. Cora White Carpenter as Medical Missionary to Shanghai. It is with great regret that we have to announce that her resignation was accepted by the Board at the January meeting because of a sudden infirmity which had overtaken her.

Mr. and Mrs. F. C. Cooper, returning to duty after leave of absence, left New York December 22d and sailed from San Francisco by the steamer *Coptic* on January 3d.

Miss Steva L. Dodson, who sailed from Shanghai by the steamer *Preussen* on October 11th and, arriving at Naples, proceeded overland to London and reached there December 27th. She sailed thence by the steamer *Minnetonka* on January 8th, and reaching New York on the 19th proceeded immediately to her home at Wytheville, Va.

Hankow

The Rev. Laurence B. Ridgely, at present in this country on leave of absence, has been obliged for family reasons to present his resignation. It was accepted by the Board of Managers with an expression of sincere regret, to take effect upon March 1st or about that time. Mr. Ridgely is now on a tour of duty for the Society.

The Rev. Allen R. Van Meter, whose appointment took effect June 2d, and who meanwhile has been engaged in

139　1903 年 2 月号　理事会会議。1903 年 1 月 13 日。106-108 頁。
訳出　107 頁右下から 14 行目～右下から 8 行目。

資産維持のため、東京立教学院の建物に必要とされる修復費用と、十分な照明設備に関する日本政府の条件を満たすための費用として、1,000 ドルが割り当てられた。

Rico, the Philippines and Honolulu, and from the expansion in other fields, which is the best sign of successful work.

What a Little Money Will Do

FOR those who desire to know just what is done with their gifts, there is abundant opportunity for giving to particular objects, for which the Board of Managers makes appropriations. It is remarkable how far a comparatively small amount can be made to go in the mission field. In Africa, for instance, $40 will maintain a child for a year in the school at Cape Mount, about which Miss Higgins writes on page 192. In China $50 will maintain a boy for a year at St. John's College, or Boone School, or a girl for a year at St. Mary's Hall, or St. Hilda's School. For the same amount, the shelter of St. Mary's Orphanage can be secured for a whole year for some child. The frontispiece of this issue should be a sufficient answer to the question whether it is worth while to invest $50 in this way. So far as we are informed, no individual or Sunday-school has yet volunteered to provide the support of Wai-ling, or of two other Chinese waifs who reached the Orphanage about the same time—Wai-lie and Wai-deek. For $50 a hospital bed can be supported at Wuchang, or Nganking. In Japan $50 will keep a boy at St. Paul's College, Tokyo, or a girl at St. Agnes's School, Kyoto. Here at home, $60 will provide a Christian home and opportunities for Christian education for a boy or girl in one of the Indian Schools in South Dakota, and for $100 a child can be cared for at the mission school at Anvik, Alaska.

What Larger Gifts Will Do

TO think for a moment of what could be done by larger gifts: $1,000 would support for a year one of the schools that Bishop Van Buren pleads for, with its sixty day pupils; $3,000 will provide the stipend of a missionary bishop; $5,000 will pay the running expenses of an institution like St. John's College, at Shanghai, for a year; or $2,000 will provide the stipends and running expenses for St. James's Hospital, Nganking. From $550 to $1,750 a year will provide the support of one of the American missionaries in the foreign field; or from $150 to $800 a year will provide the stipend of one of the native clergy. Among the many readers of this issue of THE SPIRIT OF MISSIONS are there not some who would value the privilege of thus undertaking the maintenance of some particular object? Over 2,000 special items offer wide choice. The Editor will gladly answer inquiries and give information.

What the Young People are Doing

THE chart on page 144 tells at a glance the result of twenty-five years' effort by the young people of the Church for young people throughout the world. There is no brighter page in the history of the Church's giving for missions than that which records what the members of the Sunday-School Auxiliary and the Junior Auxiliary have done. It may well be that the present accomplishment is only a beginning, and that the habit of systematic giving, formed in youth, will grow with the years. It is quite possible that the work these auxiliaries of young people are now doing may banish the word "deficit" from the missionary vocabulary of the next generation. On behalf of the Board of Managers, THE SPIRIT OF MISSIONS takes this opportunity of thanking once more the Sunday-school officers, teachers and scholars for the admirable work they have done, and for the spirit of loyalty and devotion to our Lord and His needy people in which their service has been rendered. The Board looks with confidence to receiving from the Sunday-schools at least $115,000 toward the appropriations of the current year.

140　1903 年 3 月号　神の国の進展。少額の資金がなしえること。143 頁。
訳出　143 頁左 4 行目～左 13 行目。143 頁左下から 18 行目～左下から 15 行目。

自身の贈与でまさに何がなされたかを知りたいと望む者たちにとって、理事会が予算を割り当てる項目ごとの諸目的に〔贈与を〕充てる豊富な機会がある。比較的小額〔の資金〕が、いかに大きなことを伝道任地で可能にするかということは、特筆すべきである。

―略―

日本では、50 ドルは、少年 1 名を東京の立教学院に、少女 1 名を京都の平安女学校に留めることができるだろう。

Letters to the Editor

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

What One Mission Study Class is Doing

To the Editor of THE SPIRIT OF MISSIONS:

I MUST tell you about our mission study class, which has been formed in St. Stephen's Church, Detroit. It is composed of girls from fourteen to nineteen years. Instead of having an enrolment of fifty, with an attendance of ten, it has an enrolment of twelve, with an attendance of twelve. The girls have given up dancing and skating parties in order not to miss the meetings, which are held once a week in the evening at the different members' homes.

So far, we have not packed any missionary boxes or sewed missionary dish towels, but we have learned that a missionary has to acquire the language, found schools, besides darning stockings and putting in patches just as the people at home do.

We have learned that a missionary does not stand under a palm tree and preach the Bible to eager multitudes, but that he has to win them to the love of Christ, by first loving them himself.

We have studied the lives of such men as Livingstone, Cyrus Hamlin, Neesima and Mackay. We are making a "Missionary Art Book"—not scrap-book remember—of pictures cut from old SPIRIT OF MISSIONS and other magazines, and we have subscribed for that paper for the coming year.

When we first met in September I asked the girls what was meant by the "Board of Missions," and one of them answered, "It is the board that missionaries have to pay," but now I may venture to say that they are ready to answer correctly that and many other questions pertaining to the wonderful subject of missions.

ALICE M. ALEXANDER.

Detroit.

How a Japanese Expressed His Gratitude

To the Editor of THE SPIRIT OF MISSIONS:

TO show that our Japanese friends who have been helped by friends in America are thankful, and not unmindful of their duty to show their gratitude, may I mention that a former pupil in St. Paul's College sent lately a small sum of money to be used at my discretion? It is but little, but is a part of the salary he has first received. He has worked in an orphanage in Okayama without salary for ten years. He writes:

"For a long time I thought I must do something in grateful remembrance of the help received from the American ladies, when I was in school. But living from hand to mouth for more than ten years I could do nothing to satisfy my desire. Nowadays the orphanage pays me a salary, out of which I can save a little. I think the time has come to do my duty. Of course the sum is only a trifle, and I do not know what is best to do. So I ask you to take trouble about it, if it is not too much to ask. Enclosed please find P. O. Money Order for fifty *sen* (twenty-five cents gold) the sum I can likely save every month. Please use it for any purpose you may choose."

CHANNING MOORE WILLIAMS.

Kyoto, Japan.

Indian Schools in South Dakota

To the Editor of THE SPIRIT OF MISSIONS:

IT is very gratifying to receive through your office such a contribution as this $25, which I now, however, return. How much of the best that God puts into the hearts of His children is involved in the words

141　1903年4月号　当編集者への諸書簡。ある日本人がいかにして彼の感謝の念を表したか。〔チャニング・ムーア・ウィリアムズ。「京都、日本」。〕257頁。

訳出　257頁右8行目～右下から10行目〔全文〕。

スピリット・オブ・ミッションズ「編集者」へ

アメリカの友人たちに助けられている日本人の友人たちが感謝しているということや、感謝の念を表すという義務に無頓着ではないことを示すために、最近になって立教学院の元生徒が、私の裁量で用いられるように小額の資金を送ってきたことに言及させてもらえるでしょうか。それはほんのわずかですが、しかし彼が初めて受け取った給与の一部です。彼は10年間無給で、岡山にある孤児院〔岡山孤児院〕で働きました。彼は書き記しています。

“私が学校にいたときにアメリカ人女性たちから支援を受けたという良き思い出に対して、何かしなければならないとながらく思っていました。しかし私は10年以上の間その日暮らしをしていたので、その望みをかなえるために何もできませんでした。近頃は孤児院が私に給与を支払っており、そのなかから私は小額を蓄えることができます。私は、義務を果たす時が来たと思っています。当然ながら金額はごくわずかですし、私は何をなすのが最善かは分かりません。ですから私は、あまり負担にならないようであれば、それについてはあなたに対処してもらおうと思います。同封しますので、私がおそらく毎月蓄えられる金額50「銭」（金25セント）の郵便為替をご覧ください。どうぞそれを、あなたが選択するいかなる目的にもご利用ください。”

チャニング・ムーア・ウィリアムズ

「京都、日本」

bank toward the structure, need help in building their church.

The Committee on Audit stated that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

The dates of the Missionary Council, to be held in Washington, were fixed for October 27th, 28th and 29th, by concurrent action of the Board and the Presiding Bishop.

Announcements

Concerning the Missionaries

Alaska

On the Second Sunday in Lent (March 8th) the Right Rev. Dr. Rowe advanced to the priesthood the Rev. John E. Huhn and the Rev. Christian A. Roth in the Church of the Holy Trinity, Juneau; the Rev. Thomas Jenkins and the Rev. James G. Cameron presenting the candidates respectively and joining in the laying-on of hands.

The Philippines

At the Stated Meeting of the Board of Managers on March 10th, Bishop Brent's appointment of the Rev. Mercer Green Johnston (son of the Bishop of Western Texas) was approved, and the necessary appropriations were made. Mr. Johnston will not depart for the field until the close of the summer.

Cape Palmas

Miss Agnes P. Mahony, retiring from the African Mission, sailed from Cape Mount by the steamer *Bakana* on January 29th and, reaching Liverpool February 24th, sailed thence by steamer *Oceanic* the following day, and arrived at New York on March 6th.

Shanghai

The Rev. Dr. F. L. Hawks Pott, wife and children, on stated leave of absence, sailed from Shanghai by the *Empress of India* February 14th, arriving at Vancouver March 3d. They reached Wappinger's Falls, N. Y., March 12th.

Mr. and Mrs. F. C. Cooper, who sailed from San Francisco on January 3d, reached Shanghai on the 29th of the same month.

Kyoto

Particulars have been received concerning the death of Miss Emma Williamson on February 11th, at Wakayama, after nineteen years of service in Japan. At the time of her death she was the only missionary of this Church in that city, but during her residence there had received much attention from the Rev. J. B. Hail, Mrs. Hail and their son, and especially during her last illness. When it became known that she was seriously ill, she was attended by the Rev. Mr. Dooman and wife, Mrs. T. S. Tyng and Miss Bull. Dr. Laning visited her in consultation with the physician who had been attending her, and it was desired to remove her to St. Luke's Hospital, Tokyo, but it proved to be impossible. A service was held in the Japanese language in the Wakayama Church on February 12th, and the next morning the Burial Service was read in English in Christ Church, Osaka. At this latter service all the clergy, American, Japanese and English, who could be present were in the chancel. Bishop McKim came down from Tokyo. The building was well filled with Christians of every name, both foreign and Japanese. The interment was in the foreign cemetery at Kobe.

The Board of Managers heard with deep regret of Miss Williamson's death and placed upon its records a minute expressing their heartfelt appreciation of Miss Williamson's devoted service and work in the field, and requested the General Secretary to address a letter to the Rev. Mr. Hail and family, expressing their gratitude to them for the great kindness they had shown.

142　1903 年 4 月号　宣教師に関する告知。京都。269 頁。
訳出　269 頁右 10 行目～右最後の行まで。

〔1903 年〕2 月 11 日、日本における 19 年間の奉仕の後、和歌山においてミス・エンマ・ウィリアムソンが逝去したことに関する詳細が受け取られた。亡くなる際、彼女はその都市におけるこの教会の唯一の宣教師であったが、彼女の在留中は、そこでＪ・Ｂ・ヘール師（注 1）、ヘール夫人、そして彼らの子息からの相当な配慮を受け、そして彼女の最後の病のあいだは特にそうであった。彼女が深刻な病であることが判明した際には、彼女はドゥーマン師とその妻、Ｔ・Ｓ・ティング夫人とミス・ブールに付き添われていた。ラニング医師は彼女に付き添っている医師と相談しに彼女を見舞い、東京の聖路加病院に彼女を移送することが望まれたが、それは不可能とわかった。2 月 12 日に、和歌山教会において日本語で〔葬送〕礼拝が行われた。そして翌朝に大阪の基督教会で、葬送の辞が英語で読まれた。この後者の礼拝で、出席できたアメリカ人、日本人、そして英国人といったあらゆる聖職者たちは聖堂内陣にいた。マキム主教は東京からかけつけた。その建物は外国人と日本人両方のあらゆる名前のキリスト教徒たちで、すっかり満たされていた。埋葬は神戸の外国人墓地で行われた。

理事会はミス・ウィリアムソンの逝去を深い遺憾の意をもって耳にして、任地におけるミス・ウィリアムソンの献身的な奉仕と活動に心からの感謝を示す議事録を、その記録に載せた。そして総幹事に、ヘール師と家族に、彼らが示した大変な思いやりに対する彼らへの感謝を示す書簡を出すように求めた。

注記：SM 誌 1903 年 3 月号によると、京都伝道主教パートリッジからミス・エンマ・ウィリアムソンが 1903（明治 36）年 2 月 11 日に他界したとの翌日付の電報を受信した、と報じられている。彼女は 1884（明治 17）年 3 月 11 日に日本ミッションへの教育宣教師として任命され（205 頁）、照暗女学校（平安女学校の前身）校長、立教学校教員などを務めた。記事№ 146 参照。

（注 1）Ｊ・Ｂ・ヘール（John Baxter Hail）。カンバーランド長老キリスト教会遣日宣教師。1877（明治 10）年 1 月来日。1881（明治 14）年秋より紀州伝道を開始、1893（明治 26）年から和歌山市に定住した。兄Ａ・Ｄ・ヘール（Alexander Durham Hail）も同派遣日宣教師。

The Student House in Tokyo

ONE of the most important events of the year in the Japan Mission is the opening of the Church House in Tokyo as a centre of Christian work and influence among the 2,000 students of the Imperial University. This house has been made possible by the gifts of people in the United States, through the Rev. B. T. Sakai, one of the Japanese clergy of the mission. Valuable aid was given to Mr. Sakai's plans by Mr. Franklin H. Beebe, a Boston layman, whose zealous work for missions is largely the result of his personal knowledge of conditions in mission lands. The business men who really study mission work in Asia almost invariably commend and support it. Mr. Sakai will have general charge of the house, under the direction of Bishop McKim. In his address on the opening day, he said, in explanation of the general plan on which it was to be conducted, that while a great variety of work would be carried on, the house was distinctly a Christian institution affiliated with the *Nippon Sei Kokwai*. Addresses were also made by Bishop McKim, by two Christian Japanese students and by the Rev. J. A. Welbourn, one of the American clergy in the mission, who is associated with Mr. Sakai in the student work. One room at the house has been simply furnished as a chapel, and it is expected that members of the mission will have the opportunity of speaking frequently to interesting congregations of University students, and afterwards of meeting them socially.

What the House Aims to do

IN a general way this Church House in Tokyo will aim to do for Japanese students what is being so well done for the students of India by the Oxford Mission to Calcutta and the Cambridge Mission to Delhi. Tokyo is the centre of Japan's intellectual strength. To it the University students come from all parts of the Empire, but as in all Japanese Government institutions, the University atmosphere is distinctly materialistic. Efforts well and wisely made to give due emphasis to the spiritual truths which are at once the motive and the end of all true education will prove an effective means of spreading Christian teaching. Those to whom such work may seem slow and small should remember that its results cannot be measured by fixed standards. Every student brought under the influence of the Church becomes in turn a centre of influence, and often reaches individuals and groups of people, perhaps in some distant part of the country, at present entirely beyond the reach of the usual missionary effort. In connection with this work among students we take pleasure in saying that the Rev. Arthur Lloyd, whose resignation from the Japan Mission is mentioned elsewhere, has been appointed Professor of English Literature in the University of Tokyo. He succeeds Mr. Lafcadio Hearn, whose books on Japan have been widely read and whose comments upon missionary work have doubtless been accepted by people unfamiliar with the fact that religiously he is a Buddhist agnostic, and consistently anti-Christian. This appointment means a great deal, because it comes entirely unsolicited, and in spite of Mr. Lloyd's prominence as a Christian worker. The Dean of the College of Literature is Professor Inouye Tetsujiro, the most learned and one of the most ardent Buddhists in Japan. Mr. Lloyd's selection is all the more interesting following so closely upon the government's appointment of Dr. Motoda, headmaster of St. Paul's College, Tokyo, to be head of the school for training Japanese officials for Formosa, with permission to give Christian instruction.

Bishop Johnson's Visit to Mexico

THE Bishop of Los Angeles recently returned from a visit to the Mexican Church as the representative of the Presiding Bishop. He visited many of the congregations, confirmed 125 persons, admitted a former Roman clergyman to the exercise of his office in the Mexican Church, ordained one deacon and advanced one deacon to

143　1903 年 5 月号　神の国の進展。東京の学生ハウス。ハウスが目指していること。301 頁。

訳出　301 頁左 1 行目～左下から 14 行目〔全文〕。301 頁左下から 15 行目～301 頁右下から 12 行目〔全文〕。

東京の学生ハウス〔同志会〕

その年の日本ミッションにおける最重要事案のひとつは、帝国大学の学生 2,000 名に対するキリスト教活動と影響力の拠点としての、東京のチャーチ・ハウス〔同志会〕の開設である。このハウスは、米国にいる人々の贈与により、当ミッションの日本人聖職者のひとりＢ・Ｔ・阪井〔徳太郎〕師を通じて可能となった。ボストンの一般信徒フランクリン・Ｈ・ビービ氏による価値ある支援が、阪井氏の計画に対して与えられた。ビービ氏のミッションに対する熱心な活動は、大半が伝道地の諸状況についての彼の個人的な知識のたまものである。アジアの伝道活動をしっかりと学んでいる実業家たちは、ほとんどといっていいほどそれを称えて、そして支援している。マキム主教の指示のもとで、阪井氏がハウスの全体的な管理を担うことになるだろう。開設日の挨拶で、実行されることになっている基本計画の説明において彼は、そのハウスが、おそらく多種多様な活動が行われることになるとはいえ、紛れもなく「日本聖公会」に属するキリスト教機関であると述べた。挨拶はまた、マキム主教、キリスト教徒の日本人学生 2 名、学生活動において阪井氏とかかわりをもつ当ミッションのアメリカ人聖職者のうちのひとりＪ・Ａ・ウェルボーン師（注 1）によってなされた。そのハウスの一室は、チャペルとして簡素にそなえつけがなされており、そしてミッションのメンバーたちは、大学生からなる興味深い会衆たちにむけて頻繁に話しをし、そしてその後に彼らと親睦を深める機会を持つことになるであろうと期待される。

注記：同志会は 1902 年 11 月 21 日に開館式が行われた。2 階建て 3 棟のこのキリスト教学生寮は、一番南にある第一館は階上階下にそれぞれ 3 室あり、1 室は（阪井）会長室、他は学生の部屋、西側の建て増しの 1 棟は食堂であった。中央の建物の第二館は、玄関の前にある門が同志会の出入り口となっており、2 階の 3 室は学生室、1 階は集会室、チャペル、応接室、小使室であった。一番北の第三館は 1 室が会計事務室、他は学生室であった（『同志会百年史』同志会発行、2009 年、67 頁）。阪井徳太郎と同志会に

ついては、記事№108、№125、№135を参照。

ハウスが目指していること

一般的に、東京にあるこのチャーチ・ハウスは、カルカッタへのオックスフォード・ミッションやデリーへのケンブリッジ・ミッションによってインドの学生たちに対して成功裡になされていることを、日本人学生たちのために実施することを目指すだろう。東京は日本の知力の中心である。大学生たちは帝国の各地からそこにやってくるが、あらゆる日本の政府諸機関のように、大学の雰囲気はあきらかに実利主義的である。あらゆる真の教育の動機でもあり目的でもある霊的な真理を大いに重視するために、しっかりと、かつ賢明になされる取り組みは、キリスト教の教えを広める効果的な手段となるだろう。こうした活動が遅々として、かつ些細なもののように思える者たちは、その成果は固定された基準では測ることができないことを想起すべきである。教会の影響のもとにおかれるあらゆる学生は順に勢力の中心になり、そしてしばしば、通常の宣教への取り組みではおそらく現時点ではまったく手の届かない各所遠隔地にいる個人や集団にまでその影響が及ぶ。学生たちへのこの活動と関連して、日本ミッションからの辞任（注1）が別項で言及されているアーサー・ロイド師が、東京帝国大学の英文学教授に任命されていると伝えられることに、私たちは喜びを感じている。彼はラフカディオ・ハーン氏の後を引き継いでいる。ラフカディオ・ハーン氏の日本についての書籍は広く読まれており、伝道活動に対する彼の所感は、まちがいなく彼が宗教的には仏教不可知論者であり、一貫して反キリスト教であるという事実に馴染みのない人々によって受け入れられている。この任命は大変に大きな意味をもっている。というのも、それは、まったく頼んでもいなかったし、キリスト教活動家としてのロイド氏の高名にもかかわらず来たものだからである。文学部長は、誰よりも博識であり、日本でもっとも信仰心の厚い仏教徒のひとりである井上哲次郎教授（注2）である。ロイド氏の選出は、キリスト教教育の実施許可を得て台湾の日本人官僚を養成する学校の校長として、東京の立教学院校長元田〔作之進〕博士が、〔日本〕政府により任命されたすぐ後に続いていることで、よりいっそう興味深いものとなっている。

（注 1）記事№ 144、№ 147 を参照。
（注 2）1890（明治 23）年に日本人として初めて東京帝国大学哲学科教授となる。内村鑑三不敬事件（1890 年 10 月 30 日の教育勅語発布後の 1891（明治 24）年 1 月 9 日、第一高等中学校での勅語奉読式で、嘱託教員の内村による勅語の「親署」（明治天皇の署名）の前での奉拝が、敬礼を尽くしていないと、同校関係者や仏教系雑誌などから非難され、事実上解職となった）を契機に、日本の国体とキリスト教の関係をめぐる論議が展開されると、井上は 1892（明治 25）年 11 月に『教育時論』でこの問題について談話を発表し、国家主義的立場からキリスト教を排撃。また 1893（明治 26）年には『教育と宗教の衝突』を刊行し、キリスト教は臣民道徳に反すると攻撃して、教育関係者や仏教学者とキリスト教指導者たちとの大論争を引き起こした。この井上がその 10 年後にロイドを東京帝国大学に招聘したのであった。後年、1911（明治 44）年 10 月 27 日のロイドの葬儀には、教育界・宗教界などから総勢 300 余人が参列し、井上も列に加わっている。そして、井上は『学鐙』同年 12 月号に次のようなロイドへの追悼文を寄せた。「ロイド博士は予が文科大学〔東京帝国大学文科大学―引用者〕に紹介したる人にして日本在留の外国人中ブリンクリー博士等と相並で名声ある学者なり然ど後者は新聞記者評論家として立つロイド博士の文学に造詣深き点に於ては蓋し何人も凌ぐ能はざるべし而して其最も著しかりしは氏の仏教研究なり」（12 頁）。

the fort against insuperable odds—nay, not insuperable, for "If God be for us, who can be against us?"

Prayer is needed—and shall it be asked for in vain?

Men are needed. There is not an angel in heaven who would not gladly sweep down from realms of glory to preach the good tidings to the Hausas. That which is forbidden to them is allowed to us. Shall *we* refuse to come to the help of our God?

Chislehurst, England.

The work in Hausaland is under the general direction of the Church Missionary Society of England. Our own American Church has no mission in that part of Africa. But since the missionary work of the whole Anglican Communion is essentially a unit, readers of THE SPIRIT OF MISSIONS *will learn with interest of this endeavor to extend God's Kingdom, and will give it the support of their sympathy and prayers.*

The Meeting of the Board of Managers,

April 14th, 1903

AT the April meeting of the Board of Managers there were present of the elected members: The Bishops of Albany (vice-president) in the chair, Pennsylvania, New Jersey, New York, Nebraska, Central Pennsylvania, Washington, Connecticut and the Bishop-Coadjutor of Rhode Island, and the Bishop of Long Island; the Rev. Drs. Smith, Huntington, Greer, Vibbert, Anstice, Alsop, Perry, Stires and Lines; and Messrs. Low, Chauncey, Ryerson, Thomas, Goodwin, Mansfield and Capt. Mahan; and Messrs. Gardner, Butler, Morris, Pepper and Pell-Clarke. Of the *ex-officio* members the Bishops of Vermont, Virginia and Indianapolis were also present. The Rev. Dr. F. L. Hawks Pott was cordially welcomed and by invitation addressed the Board, and a special committee was appointed to confer with him upon the desirability of developing the scope of St. John's College, the raising of an endowment to provide an income for the salaries of foreign professors, and other matters bearing immediately upon the usefulness of the institution.

The Treasurer reported that there was an increase this year to April 1st in the contributions applying upon appropriations of $38,272.75 against an increase noted last year to the corresponding date for the similar seven months of $48,-833.89 over the year before. He remarked:

> "The increase for the seven months this year, however, is not very large when we consider that the appropriations already made, together with the deficiency of last year, called for an increase in the contributions for the whole fiscal year, if our obligations were to be met before September 1st, of over $220,000."

With regard to the Apportionment the Treasurer stated that advices had been received from forty-nine dioceses in response to the question whether their respective apportionments would be met. Twenty expressed the belief that they would be, in full. These twenty contributed a little over $100,000 last year, which is about the amount apportioned to them for the current year. Another group of ten answered regarding their dioceses that while they expect an increase in the amount given over last year they do not expect that the whole amount asked for, $73,000, will be received. This

group gave $34,500 to September 1st, 1902. Four other dioceses estimate that they will receive in all $22,000 against $46,000 apportioned and $15,000 contributed last year. Fifteen other answers, while they show that the bishops and committees are trying to increase the interest in the matter, make no definite reply as to what the prospects are. These were apportioned $110,000 and contributed last year $54,000. From the remaining twenty-nine no replies have been received as yet, although the group includes several of the stronger dioceses.

Because of his removing from Alabama to the diocese of Maryland, the resignation of the Rev. John G. Murray as one of the District Secretaries was accepted.

The Rev. Paul Matthews, of the Diocese of Southern Ohio, with the approbation of the Board and the permission of his bishop, has undertaken, at his own charges, to present the cause of missions to parishes in that diocese so far as he is able.

A number of letters were submitted from the Bishop of Alaska, and in view of the fact that the annual vessels for the Yukon district by way of St. Michael are sailing in May, the appropriations for the next fiscal year were made to that section and for the remainder of the Missionary District appropriations were made for the first quarter of the coming fiscal year.

Letters were received from the bishops in China and Japan and some of their missionaries. It having been announced that Bishop Schereschewsky had forwarded a complete copy of his version of the Holy Bible in Wen-li for the Library of the Church Missions House, the Board adopted the following resolution:

> "That, in view of the completion of the translation and the publication of the Holy Scriptures into the Wen-li tongue, the members of this Board desire to put on record their high appreciation of this, the crowning work of Bishop Schereschewsky's ministry, and to express their devout gratitude to Almighty God for vouchsafing His servant continuance of life and strength, even in the midst of much bodily weakness, to complete this monumental and most needful work. They acknowledge with thanks to the Bishop the receipt of a copy of this work for the Church Missions House Library.

The Board's attention having been called by a letter from the Bishop of Fond du Lac to a communication from the Rev. Arthur Lloyd, of Tokyo, which appeared in a recent periodical, concerning which the Bishop said that he had written to Bishop McKim, the Board adopted the following resolution:

> "That it is the sense of this Board that the apparent disloyalty to this Church of the Rev. Arthur Lloyd, as manifested by a communication recently published above his signature, demands immediate investigation, and that the Bishop of Tokyo be, and he hereby is, requested to deal with the matter without delay."

[Since the meeting of the Board a cable message has been received from Bishop McKim containing the information that Mr. Lloyd has resigned.]

A special report was submitted to the Board upon the subject of holding real estate in Japan (outside the Foreign Concessions) under the present statutes of the Empire. Whereupon it was resolved:

> "That the Board approves the plan submitted by Bishop McKim after consultation with the United States Consul at Tokyo and with legal advice for holding real estate in the Empire of Japan by a corporation of those who are for the time being missionaries of the Episcopal Church in the United States, residing in Japan."

The Committee on Audit reported that they had caused the Treasurer's books and accounts to be examined to the first instant, and had certified the same to be correct.

144　1903 年 5 月号　理事会の会議 1903 年 4 月 14 日。340-341 頁。
　　訳出　341 頁右 10 行目～右下から 6 行目。

理事会は先号に掲載された東京のアーサー・ロイド師の通信、つまり〔米国聖公会〕フォン・デュ・ラック主教がマキム主教に書簡をしたためた、とする通信に対して、フォン・デュ・ラック主教からの書簡によって注意を喚起されたので、以下の決議を採択した。

> “アーサー・ロイド師の署名入りで最近出版された通信によって明らかにされたように、彼のこの教会〔米国聖公会〕に対する明らかな不忠誠は、早急な調査を要していること、そして東京主教は、これにより遅滞なくその件を処理するように要請されるべきであることが、この理事会の意向である。”

［理事会の会議以来、ロイド氏が辞任したとの情報を含んでいるマキム主教からの電信による連絡が受け取られている。］（注 1）
〔日本〕帝国の現行の諸法規において、日本で不動産を（外国人居留地の外で）保有する件について、ある特別報告が理事会に提出された。その後、〔次の〕決議がなされた。

> “理事会は、当面日本で暮らしている米国聖公会の宣教師からなる法人による日本帝国における不動産の保有に関しては、東京駐在米国領事との相談と法律上の助言とを勘案した後に、マキム主教によって提出された計画を承認する。”（注 2）

（注 1）マキム主教は 1903（明治 36）年 4 月 15 日、ロイド辞任の電報をニューヨークの米国聖公会内外伝道協会本部に発信した。しかし、記事にあるように、その前日の 1903 年 4 月 14 日に伝道協会理事会では、ロイドの未公認教理信奉嫌疑の調査をマキムに要請する決議を採択していた。マキムは、理事会の調査要請決議が日本に届く前にロイドは辞任していたことを指摘したうえで、マキムとの事前の協議抜きに、ロイドに対して断固とした決議をあまりにも早急に採択した理事会に対し、ロイドへの「嫌疑に対する無関心と無行動とのことで、〔マキム〕主教の対面をひどく傷つける決議をとおす前に、理事会はロイドの問題に関

して、マキムから送信されることを待っていたかもしれない」とあからさまに皮肉をまじえて抗議した（1903 年 5 月 13 日付マキム書簡）。このため、理事会は同年 6 月 9 日の会議において、東京主教マキムの「対面を傷つけるような意図や要望がなかったことを、ここに満場一致でみとめる」と決議して、マキムの不服に釈明することになった（*Proceedings of the Board of Managers of the Protestant Episcopal Church in the USA*, 9 June 1903, Book 79, 米国聖公会文書館所蔵。以下、*Proceedings* と略記）。マキムは 1903 年 4 月 18 日付の理事会総幹事アーサー・S・ロイド（立教のロイドとは別人物）宛書簡で、辞任したロイドを弁護しながら、「かわいそうなロイドは何年ものあいだ、とてつもない重圧のもとで、3 人分の仕事をしてきた。彼が私に辞表を送った後、彼は脳に支障をきたし、現在妻と医師以外は面会謝絶の状態で療養所にいる」とロイドに同情している。また、マキムは 1903 年 7 月 17 日付書簡で、「もし理事会が〔1903 年〕9 月の会議で、ロイドの過去 6 年間のミッションへの偉大な奉仕の価値に感謝し、彼の辞表を受理せざるを得ない必要に関して、偏見のない決議をとおすことができれば、ロイド氏の多くの友人にとって慰めとなるであろう。理事会からの給与のほとんど全額は、さまざまな方法でミッション事業に供給されたのである」と理事会に送信した。このため、理事会は、マキムとほぼ同文の内容でロイドのミッションへの貢献に感謝決議をとおした（*Proceedings*,15 September 1903, Book 80）。ロイドはその後、この感謝決議に関して 6 年間の貢献ではなく 9 年間に訂正してほしいと要望した（理事会総幹事ロイド宛 1903 年 11 月 9 日付ロイド書簡）。ロイドの理事会との公式雇用関係は 6 年であるが、その前の 3 年間ロイドは現地採用としてマキムのもとで、米国聖公会日本ミッションに無給で奉仕していたからである（記事№ 68 および注記）。だが、その後の理事会決議における感謝決議訂正の形跡はない。

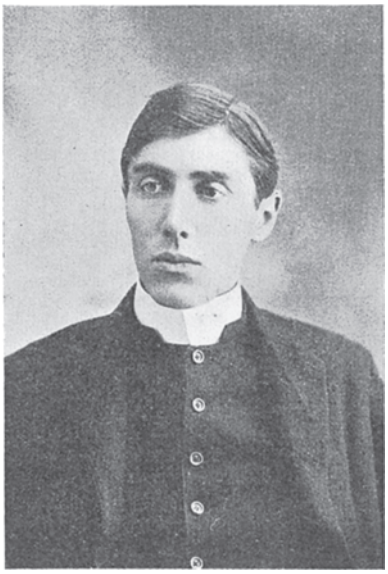
（注 2）米国聖公会在日ミッションは、東京府知事を経由して法人申請をし、1903 年 2 月 17 日に「在日本エピスコパル宣教師社団」の認可を取得した（明治三六年　東京府文書類纂・神社宗教。東京都公文書館所蔵）。記事№ 50 参照。他教派の在日ミッション社団認可取得年月は次のとおりである。1901（明治 34）年 2 月 22 日、バプテスト伝道社団。1901 年 11 月 8 日、在日本プレスビテリアン宣教師社団。1902（明治 35）年 6 月 9 日、基督教会伝道社団（ディサイプル派）。1904（明治 37）年 5 月 31 日、在日本アメリカリフォームドチャルチ宣教師社団。1904 年 6 月 21 日、在日本メソジスト・エピスコパル宣教師社団。米国聖公会在日ミッションを含む各教派は、この認可取得の問題で手腕を発揮した米国長老教会宣教師ウィリアム・インブリー（William Imbrie）にアドバイスを求めたため、各派認可社団の法人定款は長老ミッションのものに忠実に倣うものであった（中島耕二「明治三二年改正条約と外国ミッションの対応―米国長老教会ミッション

を事例として―」『キリスト教史学』第 60 集、キリスト教史学会、2006 年）。

The New President of St. Paul's College, Tokyo

BY THE REVEREND CARL E. GRAMMER, D.D.

IT must be regarded as a kind provision of our Heavenly Father that the Japanese mission has such a suitable man as the Rev. Henry St. George Tucker to place in the vacant presidency of St. Paul's College, Tokyo. The son of a well-known and highly esteemed presbyter of the Diocese of Southern Virginia, the Rev. Dr. Beverly D. Tucker, the new president has had the inestimable advantage of having been born and bred in this historic Church. That a missionary should be zealous goes without saying; that he should be eager to extend the influence and power of the Church to which he belongs is the usual consequence if he be a man of any constructive gifts; but that he should join to these sources of power the balance of our Church's sweet reasonableness, her sobriety and good sense, her reticence on non-essentials and her solemn insistence upon the chief elements of religion is, indeed, to ask the rarest of unions. It is almost as if one were to exact of the column charging the enemy the same order and dignity that adorn a fortified camp.



THE REV. HENRY ST. GEORGE TUCKER, M.A

One proof of the greatness of the missionary's office is the number of qualities that it requires. The president of a college in Japan must be both zealous and discreet; both eager to extend Christianity, and also intimately acquainted with the teachings, life and spirit of the Church to which he belongs. This intimate acquaintanceship, and this churchly spirit are Mr. Tucker's, both by inheritance and training. A scion of the two old Virginia families, the Tuckers and Washingtons, he has had behind him, as an Oriental would say, centuries of Church training. And as for "sweet reasonableness," those who know him well regard it as one of his most salient characteristics. The special note of the man is a union of chivalrous idealism with gentleness of spirit. Each has its own power of attraction. Even where the chivalrous fighter is rough, his chivalry attracts followers, and gentleness, even if undignified by energy, always wins friends. When they are united you have a man whose leadership will not isolate him from his followers, but who will bind them to him by love as well as by admiration. Such a man Henry St. George Tucker has been in his home life

among his brothers, at school, in college and in seminary. We have every reason to hope that, in the same way, he will win the personal love and the loyal support of the students of St. Paul's.

But a college should have, if possible, a scholar at its head, and something should be said of Mr. Tucker's scholastic equipment. His early training was at the admirable Norfolk Academy, a classical school, which occupies, in that ancient town, much the same position as the Latin school at Boston. After gaining its highest honors he entered the University of Virginia, where he took the degree of Master of Arts in 1897. In 1899 he graduated with distinction from the Seminary of Virginia, sailing for Japan in September of the same year. His scholastic work was marked by great speed, and ease of acquisition, without the sacrifice of accuracy, and the same qualities have been exhibited in his Japanese studies.

His record in Japan is well known to the readers of THE SPIRIT OF MISSIONS. He will come to this educational work only from a sense of duty, since his heart is much engaged in evangelistic labors at Hirosaki, which have been rewarded by eleven adult baptisms since last October.

A year or so short of thirty, vigorous in body, tall, athletic, skilful in games, accustomed to the ways of young men and youths, admirably educated, aglow with missionary enthusiasm, a loyal son of the Church, largely endued with her characteristic spirit, he seems the ideal man for the place. It has gone out of fashion to quote Latin, and the mode is good, but, perhaps, under the circumstances, and in a notice of a college president, it may not be out of the way to add,

Uno avulso, non deficit alter.

A Bit of Real Life in Japan

BY THE REVEREND J. J. CHAPMAN

RECENTLY a young student at the Kanazawa Middle School, whom I have come to know pretty well, returned for a holiday to his home in a country village of about 300 people. He is not a Christian but he undertook to tell the people that the hated *Yasokgo* (Christianity) was the "Great-God-of-All's" revelation to man, and that he had read for himself the Book that God sent to man and found it so much better than anything he had ever heard before inside or outside a Buddhist temple, that he wanted them to read it and have him explain what he knew about it. Finally he got into an argument with three Buddhist priests who afterwards persecuted him and his family. His father kept a rice shop and people in the village boycotted the father on account of his son; so that the father in order to keep his livelihood made his son stay at home and took all his books away from him. The boy's sister in the meantime, off at a Christian school, became a Christian and returned home. The father became very angry with her because the man to whom he had promised her as a wife (for a sum of money) refuses to take a woman who is a member of such a peculiar religion. So the case rests there. What will the girl do? What will the son do? The son will doubtless become a Christian, too, but he loses all inheritance in his father's house. The girl will have to be rescued and protected by the Church of which she is a member, or the irate and sin-soaked old parent will sell her to a worse than a husband.

145　1903年6月号　東京の立教学院新総理。神学博士カール・E・グラマー師。394-395頁。
訳出　394頁1行目～395頁左最後の行まで〔全文〕。

日本のミッションが、東京の立教学院の空席となった総理の席にすえるのにヘンリー・セント・ジョージ・タッカー師（注1）のような相応しい人物をかかえていることは、私たちの父なる神の寛大なるはからいとみなされなければなりません。高名で尊敬を集めた南ヴァージニア教区の聖職者・博士ビバリー・D・タッカー師の子息である新総理は、この歴史的に重要な教会の血を継ぎ、生まれ育っているという、はかり知れない利点をそなえています。宣教師が熱心であるべきということはいうまでもありません。彼が、自らが所属する教会の影響や力を拡張するのに熱心であるべきことは、もし彼が建設的な資質をもった人材であるならば、当然の結果です。しかし、彼がこれらの力の源に、教会の穏やかな妥当性、その節度と良識、非本質的なものへの思慮と宗教の主要素への厳粛な主張を結びつけるならば、それはまさにすばらしい統合を求めることです。それはあたかも、要塞化された野営を飾る一様の規律と威厳をそなえた敵陣に突撃しようと、縦列を強いるようなものです。

伝道任務の重要さを示すひとつの証拠は、それが求める資質の数です。日本のカレッジの総理は、熱心でかつ思慮深くなければなりません。すなわち、キリスト教信仰を広めることに熱心であり、そして彼が属する教会の教え、生活、精神に、十分に精通していなければなりません。この知識、そしてこの信仰に対する精神は、天性と訓練の両方を通じてタッカー氏が身につけているものです。由緒あるヴァージニアの2つの家系、タッカー家とワシントン家の子孫である彼は、東洋人がいうように、何世紀にもわたる教会の教えを背景にもっています。“穏やかな合理性”についていえば、彼のことをよく知る人物は、それを彼の最たる特質ととらえています。その人物〔タッカー氏〕について特筆すべきは、精神の穏やかさと騎士道精神をあわせもつということです。それぞれが、独自の魅力を持っています。たとえ勇敢な戦士が荒々しくふるまうところでさえも、彼の騎士道精神は賛同者を引き寄せ、そして穏やかさは、たとえ力によって威厳を傷つけられたとしても、常に友人を勝ち取ります。彼らがまとめられるとき、彼の主導力は同胞たちから彼を孤立させるのではなく、尊敬だけでなく慈愛によって彼らを彼

のもとに結び付けるような人物をあなたは擁しているのです。こうした人物であるヘンリー・セント・ジョージ・タッカーは、兄弟に囲まれ、故郷の学校、カレッジ、神学校で生活してきました。彼が〔故郷と〕同じように、人々の慈愛と立教の生徒たちからの忠実な支持を勝ち得るだろうと期待するに十分な理由を、私たちはもっています。

とはいえ、カレッジ〔立教学院〕は、もし可能であれば、長として学者をすえたいはずですから、タッカー氏の学術的素養について若干付言されるべきでしょう。彼は名門ノーフォーク・アカデミーで若いころ教育を受けました。このアカデミーは、由緒ある学校であり、その古都にあっては、ボストンのラテン・スクールと同等の地位を占めています。そこで最高の栄誉を得た後に、彼はヴァージニア大学に入学し、1897 年に文学修士号を取得しました。1899 年に、彼は優秀な成績でヴァージニア神学校を卒業して、同年 9 月に日本へ出航しました。彼の学業への取り組みは、正確性を損なうことのない素晴らしい迅速さと要領のよさに特徴づけられており、同様の資質が日本について学ぶ際にも現れています。

彼の日本での実績は、スピリット・オブ・ミッションズの読者には十分に周知されています。彼は義務の意識のみによって、この教育活動に取り組むことでしょう。というのも、彼の心は弘前での福音伝道活動に相当に傾けられているからです。それは、昨年 10 月以来 11 名の成人の洗礼によって報われています。

30 歳に満たない、健康で、背が高くて、壮健で、競技では器用に動き回り、青年や若者たちの扱いに慣れていて、素晴らしいほどに教養が高く、伝道に対する情熱に燃え、教会の忠実な子であり、教会特有の精神を大いに受けている彼は、その立場には理想の人物と思えます。ラテン語を引用するのは時代遅れで、流行に合わせた方がよいのですが、しかしおそらく、諸状況のもとで、学院総理の紹介においては、〔次の言葉を〕付言しても不適当ではないかもしれません。

「ひとりに去られたとしても、そのかわりを求めることはない。」

注記：1903（明治 36）年 6 月 9 日の米国聖公会内外伝道協会理事会会議において、マキム主教が聖職ヘンリー・セント・ジョージ・タッカーを立教学院総理として任命したことが報告された（SM 誌 1903 年 7 月号、503 頁）。タッカーの執事按手、宣教師任命、出航、来日に関する情報は記事№ 107 注記を参照。

（注 1）1899（明治 32）年 10 月 18 日に来日後、弘前に赴任し、その後 1903 年ロイドの後任として立教学院総理となった。1912（明治 45）年米国聖公会京都伝道教区第 2 代主教（日本聖公会京都地方部主教）となり、立教を辞す。1923（大正 12）年帰米した後、ヴァージニア教区主教、第 19 代米国聖公会総裁主教を歴任した。

John's is somewhat larger than that of the men, and they do well their share of church work. The monthly meetings of the Auxiliary are always well attended; the Sunday-school is prosperous and fills the small church to the exclusion of all adult classes, and in consequence this important branch of work has to be omitted. Indeed, confined to their present limitations, the workers of St. John's can do very little of that large work which they should be doing. For, by the division of the city into two districts, northern and southern, each district having 150,000 souls, the same amount of work was given to St. John's as to Holy Trinity; but with its present equipment, how is it possible to touch any considerable number of all this multitude of people? With a new church, respectable in appearance, and having in it room sufficient for the work to be done, influences might be set on foot, which, by the blessing of God, would become, in due course of time, a powerful agent in bringing a very large number to the knowledge of God.

Miss Williamson

AT one of its recent meetings, the Standing Committee of the Missionary District of Kyoto adopted resolutions expressing the loss to the district through the death of Miss Emma Williamson, and the sympathy of the staff for her relatives. In this connection the committee recorded the following facts concerning Miss Williamson's service in Japan.

"Miss Emma Williamson was appointed to work in Japan on March 11th, 1884, and arrived in Tokyo the following June. She served the Church in Japan for upwards of eighteen years and by her unfailing devotion left a record which must have most deeply impressed all who were associated with her in the work. During this period of faithful service she had charge of St. Agnes's School for eight years, while it was still located in Osaka. After this she served as one of the teachers in St. Paul's College, Tokyo, from 1892 to 1898, when she returned to her native land for a vacation. In 1899 she again returned to Japan and was assigned to work in Wakayama, where she devoted herself to the service she loved with the same sacrificing zeal which characterized her labors in other positions. The end of her earthly labors came when, on February 11th, 1903, after a comparatively short illness, she entered into the rest that remaineth to the people of God."

¶

THE Rev. J. H. Cloud, of St. Louis, recently held in Guthrie, Oklahoma, the first service for deaf-mutes ever held in the District of Oklahoma and Indian Territory.

¶

THE Indian girls of the Wind River Boarding School, on the Shoshone Agency, Wyoming, last month sent to the Church Missions House a money order for $4, to be used for the general work of the Missionary Society. Most of the money was earned by making and selling bead-work. The girls were told that they might choose for themselves how they would use the money, and decided for missions. The names of some of the contributors were—Agnes Buffalo, Susan Littleshield, Allie Catches Bear, Clara Shave Head.

¶

FROM Ashland, a little mining town in Central Pennsylvania, comes $25 as the Easter Offering of the Sunday-school children of the mission. This amount is double what it was a year ago and in part represents the interest aroused through the sale of copies of the Children's Number of THE SPIRIT OF MISSIONS. The rector says: "In our mining families the fifty copies of the Children's Number sold readily. Ashland, though a very poor, struggling mission, will also pay the whole amount apportioned for general and diocesan missions." The same clergyman sends a gift of $2.50 from a mission Sunday-school attached to the mission of which he is in charge, and the assurance that even the mission congregation will meet its apportionment.

146　1903 年 6 月号　記録。ミス・ウィリアムソン。405 頁。
訳出　405 頁左下から 24 行目～右 11 行目〔全文〕。

先般の会議のひとつで、米国聖公会京都伝道教区〔日本聖公会京都地方部〕の常置委員会は、ミス・エンマ・ウィリアムソンの逝去による当地方部への損失と彼女の親類に対する職員の同情の念を表す諸決議を採択した。この関係で、その委員会はミス・ウィリアムソンの日本での任務に関する下記の諸事実を記録にとどめた。

“ミス・エンマ・ウィリアムソンは、1884 年 3 月 11 日に日本での活動に任ぜられて、続く 6 月に東京に到着した。彼女は 18 年あまりものあいだ日本の教会に尽くして、そして衰えることのない献身により、活動の際に彼女とかかわりを持った者たちすべてにもっとも深い感銘を与えたにちがいないほどの記録を残した。忠実な任務の期間中に、彼女は 8 年間にわたって、当時まだ大阪に所在していた照暗女学校〔平安女学校の前身〕を任された。この後 1892 年から、彼女が休暇で本国に戻る 1898 年まで、東京の立教学校に教師のひとりとして務めた。1899 年に彼女は再び日本に戻って、和歌山での活動に配属された。その地で、彼女は他の地位において彼女の働きぶりを特徴づけたのと同様の献身的な情熱をもって、彼女の愛する任務に身を投じた。この世での彼女の仕事の終焉は、1903 年 2 月 11 日に訪れた。比較的短い病気の後、彼女は永遠の眠りにつき、神の人々に記憶された。”

roof to shelter them which they might call their own so long as they live. It will rejoice us all to see the Bishop and Mrs. Schereschewsky in their own house. In addition to giving them a home, it would give the Bishop the satisfaction of thinking that his many years of service were in this way recognized by the Church. Cannot something be done? Six thousand dollars is needed."

In this connection it was brought to notice that of the money appealed for for the purpose of building Bishop Schereschewsky a house, but $1,584 had been received. The Bishop writes that it is imperative that they should have at least three new men. The Rev. Dr. Correll writes of the progress of his work at Nara; and, speaking of having received several catechumens, adds: "I look upon the work among Normal School students who are to be the future teachers of the children as one of the most important we have here and by means of teaching them a little English we can very readily gain an influence over them."

From a letter received from the Bishop of Cape Palmas it is pleasing to note that one of the stations that had to be abandoned in the Cavalla District several years ago, because of the war between the natives and Liberians, had been reopened and another station in the same district had been established by the request of resident native Christians. The Rev. C. M. W. Cooper, of Sinoe, dwells upon the need of a building for the parish day-school, which is at present taught in the Church. They have asked the Bishop to help them, and they will do their part toward building one. The Rev. Joshua R. Davis reports that the recent General Convocation at Cape Palmas was one of the most interesting ever held of the Church in Liberia. During the session fifty-two were confirmed.

The Bishop of Haiti wrote of an interesting series of services in Holy Trinity Church, Port-au-Prince, during Lent, in which, besides himself, several of the clergy were the preachers, and of the large numbers that attended the Easter services. He had recently confirmed thirty-nine persons, of whom nineteen were adults, in the District of Leogane, against twenty-six during his corresponding visitation of that locality two years ago.

It was stated on behalf of the Committee on Audit that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

The Bishop of Tennessee resigned his membership in the Board because of his inability to attend its meetings with regularity, and his feeling that he therefore deprived the Board of the service of a Bishop who could serve more efficiently. With regret the resignation was accepted.

Announcements

Concerning the Missionaries

Alaska

THE REV. FREDERICK C. TAYLOR, missionary at Valdez, Alaska, and Miss Cora Mary Whittemore were married in All Saints' Church, Loomis, Cal., on May 14th.

MISS EDITH A. PRICHARD, whose appointment to Alaska was announced last month, left North Cambridge, Mass., May 4th and after visits in the middle west expected to sail from Seattle by the steamer *Dolphin*, on May 29th, for Ketchikan.

The Philippines

THE appointment by Bishop Brent of C. Radcliffe Johnson, M.D., now at Atlantic City, N. J., as medical missionary to his district was approved by the Board at its meeting on May 12th and the necessary appropriations were made for his outfit, salary and travelling expenses.

MISS LIZZIE WHITCOMBE has been obliged to decline her appointment to

the Philippine Islands, recently announced, because of the illness of her mother and sister.

Cape Palmas

DURING the General Convocation of the Church in Liberia, recently held, Bishop Ferguson advanced the Rev. Joshua R. Davis, missionary at Tobacconee, to the priesthood, in St. Mark's Church, Harper, on February 15th, and during the convocation Mrs. Rosa D. Gibson, widow of the Rev. R. H. Gibson, was set apart as a deaconess.

AT the meeting of the Board of Managers, held May 12th, in accordance with the desire of Bishop Ferguson, Mr. Thomas Dowe Freeman was appointed Catechist at Fishtown; Mr. James Kwia Elliott, Catechist at Rocktown; Mr. Peter J. Hutchins, Catechist at Bolobo in the room of Mr. S. B. Kwe Clarck removed to Whole Graway; Mr. W. Wade Harris, teacher at Half Graway in the room of Mr. Thomas Kpamo Hammond, removed to Woteke, and Mr. James M. Kwee Bedell, teacher at Blagyeke Station.

Tokyo

UNDER date of April 15th the Board was advised by cable from Bishop McKim that the Rev. Arthur Lloyd had resigned his missionary appointment. Later letters state that Mr. Lloyd is in a sanitarium in Tokyo, under the constant care of a physician.

MRS. RUDOLF B. TEUSLER, who sailed from San Francisco on March 11th, arrived at Yokohama on the 29th of the same month.

AT the meeting of the Board on May 12th the Bishop of Tokyo's appointment of Miss Ellen MacRae and Miss Flora M. Bristowe as missionary workers in his district were approved. These ladies have been employed in the field several years and are now taken upon the regular staff. The Bishop expects to station them at Sendai.

Kyoto

INFORMATION has been received that Bishop and Mrs. Partridge, who sailed from San Francisco on March 19th, arrived at Yokohama April 6th and at Kyoto the following day.

AT the Board meeting in May Bishop Partridge's appointment of Miss Mary E. Metzler, of Philadelphia, as missionary worker in the District of Kyoto, was approved and the necessary appropriations were made to carry the same into effect.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

It will in all cases greatly facilitate correspondence if the invitation to a speaker, whether sent direct to him or through the office of the Church Missions House, gives the exact hour, the location of the place of the meeting, as well as the day upon which the meeting is to be held.

Africa:	Miss Higgins. Miss Mahony.
Alaska:	Miss Deane, of Circle City, 1215 Bloomfield Street, Hoboken, N. J.
China:	Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai. Miss S. L. Dodson, of St. Mary's Hall, Shanghai.
Japan:	Miss Babcock, of Aomori.
Porto Rico:	Bishop Van Buren.

147　1903 年 6 月号　宣教師に関する告知。東京。410-411 頁。
訳出　411 頁左下から 16 行目～左下から 10 行目。

〔1903 年〕4 月 15 日付で、理事会はマキム主教からの電信によって、アーサー・ロイド師が宣教師の任命を辞したと通知された。後の書簡は、ロイド氏が医師の継続的な診療のもと東京の療養所にいる（注 1）と伝えている。

（注 1）記事№ 144（注 1）参照。

work. Bishop Rowe expects to spend next winter on the Yukon trail, as he did during his memorable journey three years ago.

Fifteen New Churches Every Day in the Year

CHURCH-building is not necessarily a conclusive proof of increased church-going or of deepening religious life. Nevertheless, it is a fairly trustworthy index to the firm religious convictions of the nation. Dr. E. N. White, of the Presbyterian Board of Church Erection, as an authority on the subject, says that fifteen new church buildings are erected every day in the year, by all the Christian bodies of the country. The Methodists, ever aggressive in pushing into new fields, maintain an average of three churches a day built and dedicated. Episcopalians, with one church a day, are behind the Baptists, Lutherans and Romanists, on a par with the Presbyterians and just ahead of the Congregationalists. The figures given elsewhere with regard to some of the work done during the last six months by the Church Building Fund Commission, bring to mind the one organized agency in the Church for aiding this feature of Church progress, particularly in the domestic mission field. Its record of wise benefactions, already a long and honorable one, could be much extended in the next decade, if it might count upon more general support from the Church whose servant it is. But to return for a moment to the question of church-building in general, Dr. White estimates that the average cost of the fifteen new churches daily is $7,000—in the neighborhood of $100,000 going every day in the year into buildings which are designed to express man's reverence for God. There is something reassuring in such a fact. The cost of churches erected by Episcopalians is rather above the average, so that Church-people may be said to be spending in the United States about two million and three-quarter dollars every year for new churches.

Volunteers Needed for China and Japan

LAST autumn Bishop Graves and his staff in Shanghai asked the Church to send sixteen new workers to the District by October 1st, 1903. The Board of Managers heartily endorsed this appeal as "wise and reasonable." Eight were to be clergymen. So far but two have gone forward, and one other has offered. The need for clergy is equally great in Hankow. In addition women for teaching and parish work, and physicians are needed. So, too, in Japan there is need for at least eight clergymen and six young women. Bishop McKim, because his staff is so inadequate, expects to spend the summer in Hirosaki, in the extreme north of the Island of Nippon, doing the work from which he called the Rev. H. St. George Tucker to the presidency of St. Paul's College. Thus he adds the detailed care of a station to his Episcopal duties. He begs for three men, "young, unmarried, tactful, with an earnest desire to do God's work in this land." Some may think that only men direct from the seminaries are desired. This is not so. Men of thirty or under, even though they are already in parish work, can often be accepted, if qualified. We call attention to these needs and ask for volunteers. We refuse to believe that when the offer of service is made the Church will fail to respond with the gifts to make that offer effective.

Christian Progress in Japan

THE latest statistics concerning the work of Christian missions in Japan show a total of 133,000 communicants. Of these 50,500 are classed as Protestants; 55,300 as Roman Catholics; 27,200 as Greek Church. Of the twenty-three Protestant bodies having missions in the Empire, the Presbyterians and Congregationalists have the largest number of converts, 11,500 each. The Episcopalians, including both English and American missions, have just

148　1903年7月号　神の国の進展。中国と日本に必要とされる志願者たち。463頁。

訳出　463頁右14行目～右24行目。

それで、また、日本でも少なくとも聖職者8名と若い女性6名が必要とされている。職員がかなり不足しているので、マキム主教は、彼がH・セント・ジョージ・タッカー師を立教学院総理として呼び出した地である日本列島最北端の〔青森県〕弘前で、夏のあいだ仕事をするつもりでいる。このようにして、彼は一つのステーションの細部にわたる監督を主教の職務に加えた。

from sufficient. Dr. Lindsay says that every dollar spent for all purposes in the insular government this year could be wisely used in developing educational work, and even then it would hardly be sufficient to meet present demands. Fully 200,000 Porto Rican children of school age are still without school privileges. Since this is true, and since it is also true that, as Church people, we believe in the necessity for Christian education, we should take great satisfaction in the excellent school work carried on in San Juan by Miss Cuddy, under Bishop Van Buren's direction. True, the school is small enough—only about 70 pupils in all—but more than large enough to tax one American woman, resourceful though she may be, and a Porto Rican assistant. The school might readily be enlarged if means were at hand. Better still, perhaps, it might be duplicated in a half dozen other points in the island, if for each new school the Bishop might receive a guarantee of $1,000 for the first year. It is for work such as this that Bishop Van Buren needs the "Equipment Fund," now amounting to over $11,000, with $19,000 to come "some time." It cannot come too soon.

How to Meet a Deficit

FOR the past ten years the English Church Missionary Society has been contending with recurring deficits. Through careful financiering and occasional recourse to special funds, the situation has at least been kept in hand, though the dark shadow of a debt has not been entirely removed. In the meantime, both the income and the expenditure of the Society have been steadily increasing. The income for the year just ended reached the striking total of $1,700,000—the largest amount ever received—while the expenditure was $1,750,000, less by nearly $100,000 than the high-water mark of expenditure in 1900. This financial increase has been more than matched by the increase in the staff abroad, and consequently in the amount of work in the missions. In India and Ceylon the staff has doubled in the past fourteen years. In Japan, in ten years; in West Africa, in nine years; in East Africa and Uganda and in the Mohammedan lands of the East, in eight years. Fifteen years ago the annual baptisms were 2,600. Last year they were 9,600, an average of twenty-six a day. Even in the face of such facts as these, there are some who contend that a deficit must be met by curtailing work and cutting down expenditure. "Not so," says the Committee of the C. M. S. "The only way out of the present stringency is to go ahead." The Committee has accordingly adopted as a watchword for the immediate future, "Half as many again." It calls for 500 more missionaries, an income of $2,000,000 for the current year, and of $2,500,000 within the next five years. It asks for an increase of fifty per cent. in the number of its contributors and collectors and readers of its periodicals. It urges private and public prayer, and reminds the members and supporters of the Society that, as one of its great secretaries used to say, "Answers to prayer are calls to sacrifice." So God's present-day response to the prayers of His people in opening the doors of non-Christian lands is a call to Christian advance and more ready sacrifice.

Wanted: Three Clergymen for Japan

ST. Paul's College, Tokyo, under its new President, the Rev. H. St. George Tucker, is prospering finely. Not a teacher or student has been lost through the retirement of the Rev. Arthur Lloyd, a fact which, as Bishop McKim says, speaks well for the former president and for the students. Telling work is being done in the Tokyo District, as Mr. Woodman's article in this number abundantly shows. But the mission is wofully short-handed. Mr. Tucker's appointment to St. Paul's College has left his important station at Hirosaki, in the far north, quite unprovided for, so that

Bishop McKim has been obliged, in order not to lose what has already been gained there, to take charge of the station for the summer. It is the kind of work that he did for thirteen years before his appointment as bishop, but it is obvious how difficult it will be for him to add the detailed evangelistic work of such a station as this to his other duties as bishop, particularly since he will be at the disadvantage of directing the work of the district at a distance of nearly 400 miles from its centre. The extension of the Church to a number of important points is prevented because there are no men to send. Under these circumstances it is natural that he should beg for reinforcements. He wants "three young, unmarried men, earnest, intelligent and tactful," just as soon as he can get them. The General Secretary, 281 Fourth Avenue, New York, will supply particulars.

Plans for the Missionary Council

WE trust that Church people have been keeping in mind the date of the Missionary Council in Washington, October 27th to 29th. The committee in charge of the programme has prepared for a series of public meetings and conference discussions which ought to make the occasion thoroughly practical and useful. Next month we shall publish the programme in full. In the meantime we can give at least a suggestion of its character. It is hoped that the opening sermon on the morning of Tuesday, October 27th, at Epiphany Church, will be preached by Bishop Doane, as chairman of the Board of Managers. Other topics for the conference sessions include discussions upon "The Financial and General Progress and Achievements of the Year"; "The Proposed Missionary Canon"; "The Administration of our Missionary Work and its Support"; "The Cares and Responsibilities of the Bishop as a Missionary Leader"; and "Why the Church Should Increase its Efforts on Behalf of White People, the Negroes, the Indians, and in the New Possessions." The public meeting of Tuesday evening will be devoted to missions at home, under the general title of "The Conquest of the Continent," and with addresses upon "The Home Missionary as a Patriot," and "The Church's Work in the Home Field: Do the Results Justify the Endeavor?" Thursday evening the Council will close with the consideration of the Church's duty and privilege in "The Evangelization of the World," with addresses upon "Objections and Criticisms to Foreign Missions"; "How the Church is Doing Her Work in China"; and "Foreign Missions the Church's Inspiration." Wednesday evening will be used for an informal reception.

Among the speakers, in addition to Bishop Doane, the programme committee hopes to have the aid of Bishop Tuttle, of Missouri; Bishop Dudley, of Kentucky; Bishop Garrett, of Dallas; Bishop Brewer, of Montana; Bishop Hare, of South Dakota; Archdeacon Pollard, of North Carolina; the Rev. Sherman Coolidge, of the Shoshone Agency, Wyoming; the Rev. Dr. Pott, of China; Dr. Lloyd, Mr. Thomas, and other laymen whose names will be announced later. As the Pan-American Episcopal Conference meets in Washington the week preceding the Council, a large attendance of bishops from this country, Canada, and the West Indies is assured. More than eighty have already signified their intention of being present. The committee expects that Bishop Du Moulin, of Niagara, will represent the Canadian Church on the programme. A strong local committee is co-operating with the programme committee, and will leave nothing undone for the comfort and convenience of delegates and visitors.

The High Purpose of the Council

SOME people say frankly that the Missionary Council hardly seems worth while because it has no legislative powers. They have inadvertently overlooked a

149　1903 年 8 月号　神の国の進展。求む：日本への聖職者 3 名。
551-552 頁。
訳出　551 頁右下から 18 行目～552 頁左 23 行目〔全文〕。

東京の立教学院は、新総理 H・セント・ジョージ・タッカー師のもとで大いに発展している。アーサー・ロイド師の退職を受けて辞職する教師あるいは退学する生徒は 1 名もいない。マキム主教が伝えるように、それは前総理や生徒たちをよく物語る事実である。この号のウッドマン氏の記事（注 1）が豊富に示しているように、手ごたえのある活動が東京伝道教区〔日本聖公会北東京地方部〕で行われている。しかしミッションは深刻な人手不足の状態にある。タッカー氏を立教学院〔総理〕に任じたことで、重要拠点である北端の弘前が完全に放置状態になってしまった。そのため、マキム主教がそこですでに得られたことを無駄にしないために、夏のあいだ同拠点の監督を余儀なくされている。この種の事業は、彼が主教に任ぜられる前に 13 年間従事した活動である。しかし、主教としての職務のなかに、このような拠点での綿密な福音伝道活動を追加することが、彼にとっていかに難しいものとなるかは明らかである。というのも、特に、彼は中心地からほぼ 400 マイルも離れた地で事業を指導するという不利益を被ることになるからである。多くの要所への教会の拡張は阻まれている。なぜなら、派遣する男性がまったくいないからである。これらの諸状況のなかで、彼が増強を申し出るのは当然である。彼が欲しているのは、得られればまさにすぐにでも“熱意があり、知的で戦略的な 3 名の若い未婚男性”である。詳細は、ニューヨーク 4 番街 281 の〔米国聖公会伝道協会理事会〕総幹事が提供するだろう。

（注 1）E・R・ウッドマンによる記事 "Ten Years of an Episcopate in Japan"「日本主教区の 10 年」（SM 誌 1903 年 8 月号、554～565 頁）。1893（明治 26）年にジョン・マキムが米国聖公会管轄の東京伝道主教（＝日本聖公会北東京地方部主教）に就任してからの 10 年の歩みに関する記事。1898（明治 31）年には同・京都伝道教区（日本聖公会京都地方部主教）が設置されている（京都伝道主教パートリッジの着任は 1900 年 2 月）。
本書で底本として使用している立教大学図書館新座保存書庫所蔵の SM は、この記事の後半部分（559～564 頁）が欠落している（米国テキサス州オースチンにある米国聖公会文書館所蔵の SM に欠落はない）。

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	1890	1	Board of Managers.: Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, December 10th, 1889.	1-3	2 頁下から 3 行目～3 頁 2 行目
			理事会。理事会議事録要約。1889 年 12 月 10 日火曜日の会議。		
2	1890	1	With Our Correspondents.	9-10	9 頁下から 25 行目～10 頁 5 行目
			私たちの通信員たちとともに。		
3	1890	2	Foreign Missions.: Announcements.; Japan.	57-58	57 頁左下から 6 行目～58 頁右 2 行目
			海外ミッション。告知。日本。		
4	1890	2	Foreign Missions.: Japan.	59-60	59 頁左下から 15 行目～60 頁右最後の行まで〔全文〕
			海外ミッション。日本。		
5	1890	2	Appropriations for Foreign Missions.	73	73 頁 21 行目～36 行目
			海外ミッション予算額。		
6	1890	3	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, February 11th, 1890.	81-82	81 頁 6 行目～9 行目 81 頁 16 行目～23 行目 81 頁下から 4 行目～最後の行まで
			理事会議事録要約。1890 年 2 月 11 日火曜日の会議。		
7	1890	3	Brief Mention.	86	86 頁下から 16 行目～下から 11 行目
			短信。		
8	1890	4	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokio, Japan.	3	3 頁 33 行目～50 行目〔原注〕
			海外任地の奨学金。立教学校（男子）、東京、日本。		
9	1890	8	Foreign Missions.: Japan.; News of the Mission.	313-314	314 頁右 25 行目～右 35 行目
			海外ミッション。日本。ミッションのニュース。		
10	1890	11	Election of Missionary Bishops.	417	417 頁 13 行目～20 行目
			伝道主教たちの選出。		
11	1890	11	Foreign Missions.: Digest of Annual Reports of Japan Missionaries.; Tokyo and Vicinity.	434-438	437 頁右下から 21 行目～438 頁左下から 21 行目

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			海外ミッション。在日宣教師年次報告要約。東京と近辺。		
12	1890	12	Scholarships.	455-456	455 頁下から 15 行目～下から 8 行目。
			奨学金。		
13	1891	1	Appropriations for Foreign Missions.	33	33 頁 17 行目～33 行目
			海外ミッション予算額。		
14	1891	2	Foreign Missions.: Japan.; St. Paul's School, Tokyo.	60-62	62 頁左下から 28 行目～右 2 行目
			海外ミッション。日本。東京の立教学校。		
15	1891	3	Episcopal Care for the Japan Mission.	87-90	87 頁 17 行目～33 行目 88 頁下から 12 行目～下から 4 行目
			日本ミッションへの主教任務。		
16	1891	4	Foreign Missions.: The Japan Mission.	144-146	145 頁左 19 行目～左下から 3 行目 145 頁右 29 行目～右 38 行目。
			海外ミッション。日本ミッション。		
17	1891	5	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, April 14th, 1891.	169-170	170 頁下から 24 行目～下から 17 行目
			理事会議事録要約。1891 年 4 月 14 日火曜日の会議。		
18	1891	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokyo, Japan.	3	3 頁 34 行目～53 行目〔原注〕
			海外任地の奨学金。立教学校（男子）、東京、日本。		
19	1891	9	Changes in the Japan Mission.	337-338	337 頁下から 11 行目～338 頁 18 行目
			日本ミッションにおける諸変更。		
20	1891	10	Abstract of Proceedings of the Board of Managers at its Meeting, September 8th, 1891.	377-378	378 頁 12 行目～29 行目
			理事会議事録要約。 1891 年 9 月 8 日の会議。		
21	1891	10	Foreign Missions.: Bishop Hare's Report on the Japan Mission. 〔William H. Hare, Missionary Bishop.〕	394-402	399 頁左下から 5 行目～右 25 行目 400 頁左 3 行目～左 9 行目 401 頁右下から 18 行目～右下 7 行目

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			海外ミッション。日本ミッションについてのヘア主教の報告。 〔伝道主教ウィリアム・H・ヘア。〕		
22	1892	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokyo, Japan.	3	3 頁 45 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校（男子）、東京、日本。		
23	1892	7	Foreign Missions.: Japan.; Needs of St. Paul's School, Tokyo.	273	273 頁左 6 行目～右下から 17 行目〔全文〕
			海外ミッション。日本。東京の立教学校の諸要求。		
24	1892	10	Foreign Missions.: Report on the Japan Mission. 〔William H. Hare, Missionary Bishop.〕	384-389	385 頁右 17 行目～最後の行まで 386 頁左下から 15 行目～右 25 行目 387 頁右 24 行目～右 38 行目 388 頁右 6 行目～右 17 行目
			海外ミッション。日本ミッション報告。 〔伝道主教ウィリアム・H・ヘア。〕		
25	1892	11	Editorial.: New Jurisdictions and Bishops.	412	412 頁 9 行目～10 行目 412 頁 12 行目～13 行目 412 頁 18 行目～19 行目
			論説。新しい諸管轄権と諸主教。		
26	1892	12	Miscellany.: Intercession.	471	471 頁左 1 行目～左 10 行目〔全文〕
			雑録。代祷。		
27	1893	2	Editorial.: Meeting of the House of Bishops.	43	43 頁 12 行目～19 行目〔全文〕
			論説。主教会会議。		
28	1893	3	Editorial.: Brief Mention.	82	82 頁 19 行目～24 行目
			論説。短信。		
29	1893	3	Foreign Missions.: The Church's Collegiate Training School for Japan. 〔T.S. Tyng, President. Tokyo, December, 1892.〕	91-92	91 頁左 1 行目～92 頁最後の行まで〔全文〕
			海外ミッション。日本の教会カレッジレベルの訓練校。 〔校長 T・S・ティング。1892 年 12 月、東京。〕		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
30	1893	4	Abstract of Proceedings of the Board of Managers, at its Meeting, Tuesday, March 14th, 1893.	113-114	113 頁 10 行目～14 行目 114 頁 21 行目～30 行目
31	1893	4	Editorial.: Action of the House of Bishops.	115-116	115 頁下から 17 行目～下から 6 行目
			理事会議事録要約。1893 年 3 月 14 日火曜日の会議。 論説。主教会の決議。		
32	1893	4	Editorial.: The Missionary Bishops-Elect.	116-117	116 頁下から 17 行目～117 頁 5 行目
			論説。被選伝道主教たち。		
33	1893	4	Appropriations for Foreign Missions.	145	145 頁下から 37 行目～下から 23 行目
			海外ミッション予算額。		
34	1893	5	Editorial.: A Good Account from Japan.	160-161	160 頁下から 26 行目～下から 13 行目 160 頁下から 2 行目～161 頁 5 行目
			論説。日本からの素晴らしい報告。		
35	1893	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokyo, Japan.	2	2 頁下から 21 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校（男子）、東京、日本。		
36	1893	6	Editorial.: The Bishops-Elect.	198	198 頁 11 行目～22 行目〔全文〕
			論説。被選主教たち。		
37	1893	8	Foreign Missions.: A Message from Japan.	304-305	304 頁左 8 行目～305 頁右 5 行目〔全文〕
			海外ミッション。日本からのメッセージ。		
38	1893	9	Foreign Missions.: Japan.; Report of St. Paul's School, Tokyo, For 1892-93. 〔T.S. Tyng, T. Saotome, S. Kimura, Governing Council.〕	343-344	343 頁左 7 行目～344 頁最後の行まで〔全文〕
			海外ミッション。日本。東京の立教学校の 1892-93 年度報告。 〔T・S・ティング、T・左乙女、S・木村。運営委員会。〕		
39	1893	10	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, September 12th, 1893.	359-360	360 頁 13 行目～17 行目

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			理事会議事録要約。1893 年 9 月 12 日火曜日の会議。		
40	1893	10	Editorial.: Our Foreign Missions.	362-363	362 頁下から 17 行目～下から 12 行目 362 頁下から 6 行目～下から 2 行目
			論説。私たちの海外ミッション。		
41	1893	12	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, November 14th, 1893.	439-440	440 頁 11 行目～19 行目
			理事会議事録要約。1893 年 11 月 14 日火曜日の会議。		
42	1894	1	Foreign Missions.: Japan.; A Letter from Mr. Dooman.	22-24	22 頁左 1 行目～左 3 行目 22 頁右下から 3 行目～23 頁左 17 行目
			海外ミッション。日本。ドゥーマン氏からの書簡。		
43	1894	1	Appropriations for Foreign Missions.: Needs for Building Purposes.	36	36 頁 23 行目～33 行目 36 頁下から 6 行目
			海外ミッション予算額。建物目的の諸要求。		
44	1894	2	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, January 9th, 1894.	43-44	44 頁 12 行目～13 行目 44 頁 18 行目～21 行目
			理事会議事録要約。1894 年 1 月 9 日火曜日の会議。		
45	1894	2	Foreign Missions.: Mr. Tyng's Visit to This Country.	56-58	56 頁左 1 行目～58 頁右 3 行目〔全文〕
			海外ミッション。ティング氏のこの国への訪問。		
46	1894	3	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, February 13th, 1894.	79-80	80 頁 3 行目～4 行目 80 頁 15 行目～24 行目
			理事会議事録要約。1894 年 2 月 13 日火曜日の会議。		
47	1894	3	Editorial.: Brief Mention.	84-85	84 頁下から 10 行目～85 頁 9 行目
			論説。短信。		
48	1894	4	Foreign Missions.: China.; A Letter from Mr. Gardiner.	144-146	145 頁左下から 23 行目～左下から 21 行目 145 頁右下から 24 行目～146 頁右 4 行目

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			海外ミッション。中国。ガーディナー氏からの書簡。		
49	1894	5	Scholarships in the Foreign Field.: St. Paul's (Boys') School, Tokyo, Japan.	3	3 頁下から 21 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校（男子）、東京、日本。		
50	1894	7	Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, June 12th, 1894.	255-256	256 頁 12 行目～23 行目
			理事会議事録要約。1894 年 6 月 12 日火曜日の会議。		
51	1894	7	Editorial.: Earthquakes at Tokyo, Japan.	259	259 頁 20 行目～26 行目〔全文〕
			論説。日本、東京の地震。		
52	1894	7	Foreign Missions.: Japan.; Next Year's Needs of the Mission.	271-272	272 頁左 1～3 行目 272 頁右 2 行目～右 25 行目
			海外ミッション。日本。ミッションの次年の諸要求。		
53	1894	7	Miscellany.: Intercession.	274	274 頁左 1 行目～左 9 行目〔全文〕
			雑録。代祷。		
54	1894	8	Foreign Missions.: Japan.; Earthquake at Tokyo.	316	316 頁左 15 行目～316 頁右下 14 行目〔全文〕
55	1894	8	Foreign Missions.: Japan.; Mr.Tyng's Account of the Earthquake.	316-317	316 頁右下 11 行目～317 頁右 17 行目〔全文〕
			海外ミッション。日本。東京の地震。 海外ミッション。日本。地震についてのティング氏の報告。		
56	1894	8	Miscellany.: Intercession.	318	318 頁左 12 行目～左 17 行目
			雑録。代祷。		
57	1894	9	Editorial.: The Calamity in Tokyo.	335	335 頁 1 行目～22 行目〔全文〕
58	1894	9	Editorial.: A Distinguished Visitor to Missions.	336-337	336 頁下から 5 行目～337 頁 11 行目〔全文〕
			論説。東京の災害。 論説。諸ミッションへの著名な訪問者。		

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59	1894	9	The Woman's Auxiliary.: Japan.; Miss Verbeck's Work.	364-365	364 頁左下から 5 行目～左下から 4 行目 365 頁左 3 行目～左 15 行目
			米国聖公会女性伝道補助会。日本。ミス・フルベッキの活動。		
60	1894	10	Foreign Missions.: Japan.; Plans for the New St. Paul's College.	390-391	391 頁右 1 行目～右下から 13 行目〔全文〕
			海外ミッション。日本。新しい立教学校の諸計画。		
61	1894	11	Editorial.: Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, October 9th, 1894.	407-408	407 頁下から 4 行目～408 頁 4 行目
			論説。理事会議事録要約。1894 年 10 月 9 日火曜日の会議。		
62	1894	11	Foreign Missions.: Annual Report of the Missionary Bishop of Tokyo. 〔John McKim, Missionary Bishop of Tokyo.〕	432-437	432 頁左 9 行目～左 18 行目 435 頁左 9 行目～右 12 行目
			海外ミッション。東京伝道主教年次報告。 〔東京伝道主教ジョン・マキム。〕		
63	1894	12	Editorial.: Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, November 13th, 1894.	555-556	556 頁 2 行目～9 行目
			論説。理事会議事録要約。1894 年 11 月 13 日火曜日の会議。		
64	1895	1	Appropriations for Foreign Missions.: Needs for Building Purposes.	2	2 頁 23 行目～35 行目 2 頁下から 15 行目～最後の行まで
			海外ミッション予算額。建設目的の諸要求。		
65	1895	2	Editorial.: Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, January 8th, 1895.	33-34	33 頁下から 6 行目～下から 5 行目 34 頁 12 行目～14 行目
			論説。理事会議事録要約。1895 年 1 月 8 日火曜日の会議。		
66	1895	2	Editorial.: Brief Mention.	38-39	39 頁 24 行目～32 行目
			論説。短信。		
67	1895	3	Foreign Missions.: Hindrances to the Spread of the Gospel in Japan.〔Henry D. Page.〕	97-99	97 頁左下最後の行～左下から 3 行目〔原注〕 98 頁左 26 行目～右 9 行目

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			海外ミッション。日本での福音の普及の妨げ。 〔ヘンリー・D・ペイジ。〕		
68	1895	5	Foreign Missions.: Announcements.; Japan.	192	192 頁右下から 7 行目～右最後の行まで
			海外ミッション。告知。日本。		
69	1895	6	Editorial.: Abstract of Proceedings of the Board of Managers at its Meeting, Tuesday, May 14th, 1895.	219-220	219 頁下から 17 行目 219 頁下から 9 行目～下から 5 行目
			論説。理事会議事録要約。1895 年 5 月 14 日火曜日の会議。		
70	1895	6	Editorial.: The End of the War in the East.	222	222 頁下から 22 行目～下から 18 行目〔全文〕
			論説。東洋での終戦。		
71	1895	6	Foreign Missions.: Notes of the Japan Mission. [From The Church in Japan.]	236-239	236 頁右 5 行目～右 9 行目
72	1895	6	Foreign Missions.: Japan.; The Appropriation for St. Paul's College, Tokyo. 〔Theodosius S. Tyng, Tokyo, March 29th 1895.〕	240-242	240 頁左下から 26 行目～242 頁左下から 11 行目〔全文〕
			海外ミッション。日本ミッションの記録。 ［日本の教会から。］ 海外ミッション。日本。東京の立教学校の予算額。 〔セオドシウス・S・ティング。1895 年 3 月 29 日、東京。〕		
73	1895	6	Foreign Missions.: Japan.; Mr. Sugiura's Mission to Corea.	242	242 頁左下 8 行目～242 頁右最後の行まで〔全文〕
			海外ミッション。日本。朝鮮への杉浦氏のミッション。		
74	1895	6	Scholarships in the Foreign Field.: St. Paul's College, Tokyo, Japan.	2	2 頁下から 23 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校、東京、日本。		
75	1895	9	Foreign Missions.: Annual Report of the Missionary Bishop of Tokyo. 〔John McKim. Missionary Bishop of Tokyo.〕	385-390	387 頁右 26 行目～388 頁左 2 行目
			海外ミッション。東京伝道主教年次報告。 〔東京伝道主教ジョン・マキム。〕		

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76	1895	10	Foreign Missions.: Japan.; Commencement of St. Paul's College, Tokyo. 〔*Rev. Mr. Tyng, in Church in Japan.*〕	433	433 頁左下から 6 行目～最後の行まで〔全文〕
			海外ミッション。日本。東京の立教学校の卒業式。 〔「ティング師、『日本の教会』より。」〕		
77	1896	2	Foreign Missions.: Notes on the Japan Mission. [From The Church in Japan.]	71-72	71 頁右 20 行目～右 30 行目
			海外ミッション。日本ミッションの記録。 ［日本の教会から。］		
78	1896	4	Editorial.: Brief Mention.	152	152 頁 17 行目～22 行目
			論説。短信。		
79	1896	4	Foreign Missions.: The New Japanese Prayer Book, and the New Building for St. Paul's College. 〔Theodosius S. Tyng, Rector of St. Paul's College.〕	176-177	176 頁右下から 8 行目～177 頁右 7 行目
			海外ミッション。新しい日本語の祈祷書と立教の新しい建物。 〔立教学校の牧師セオドシウス・S・ティング。〕		
80	1896	4	Appropriations for Foreign Missions.	1	1 頁下から 16 行目～下から 4 行目
			海外ミッションの予算額。		
81	1896	6	Scholarships in the Foreign Field.: St. Paul's College, Tokyo, Japan.	3	3 頁下から 22 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校、東京、日本。		
82	1896	8	Editorial.: With Our Correspondents.	375	375 頁 24 行目～28 行目
			論説。私たちの通信員たちとともに。		
83	1896	10	Abstract of Proceedings of the Board of Managers at its Stated Meeting, September 15th, and Adjourned Session, September 23d.; Report of the Advisory Committee.	455-457	455 頁下から 14 行目～下から 11 行目 455 頁下から 1 行目～456 頁 15 行目
			理事会議事録要約。9 月 15 日の定期会議と 9 月 23 日の延長会議。諮問委員会の報告。		
84	1896	10	Foreign Missions.: Bishop McKim's Annual Report. 〔John McKim, Bishop of Tokyo.〕	479-483	482 頁右下から 17 行目～483 頁左 16 行目
			海外ミッション。マキム主教の年次報告。 〔東京主教ジョン・マキム。〕		

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85	1896	11	Editorial.: Foreign Missions.	518-519	518 頁下から 15 行目～519 頁 4 行目
			論説。海外ミッション。		
86	1897	4	Appropriations for Foreign Missions.	1	1 頁下から 16 行目～最後の行まで
			海外ミッションの予算額。		
87	1897	6	Scholarships in the Foreign Field.: St. Paul's College, Tokyo, Japan.	3	3 頁下から 23 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校、東京、日本。		
88	1897	7	Abstract of Proceedings of the Board of Managers at its Stated Meeting, Tuesday, June 8th 1897.	349-350	349 頁最後の行～350 頁 2 行目 350 頁 4 行目～10 行目
			理事会議事録要約。1897 年 6 月 8 日火曜日定期会議。		
89	1898	2	Foreign Missions.: Announcements.	74	74 頁右 15 行目～右 22 行目
			海外ミッション。告知。		
90	1898	3	Editorial.: Brief Mention.	108-109	109 頁 19 行目～24 行目
			論説。短信。		
91	1898	4	Editorial.: St. Paul's College, Tokyo.	151	151 頁 1 行目～19 行目〔全文〕
			論説。日本、東京の立教学校。		
92	1898	4	Editorial.: Abstract of Proceedings of the Board of Managers at its Stated Meeting, Tuesday, March 8th, 1898.	155-157	157 頁 19 行目～24 行目
			論説。理事会議事録要約。1898 年 3 月 8 日火曜日の定期会議。		
93	1898	4	Foreign Missions.: Japan.; St. Paul's College, Tokyo.	175	175 頁左下から 25 行目～最後の行まで〔全文〕
			海外ミッション。日本。東京の立教学校。		
94	1898	5	Scholarships in the Foreign Field.: St. Paul's College, Tokyo, Japan.	2	2 頁下から 21 行目～最後の行まで〔原注〕
			海外任地の奨学金。立教学校、東京、日本。		
95	1898	6	Editorial.: Abstract of Proceedings of the Board of Managers at its Stated Meeting, Tuesday, May 10th, 1898.	255-257	256 頁下から 16 行目～下から 15 行目 256 頁下から 14 行目～下から 3 行目
			論説。理事会議事録要約。1898 年 5 月 10 日火曜日定期会議。		

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96	1898	6	Foreign Missions.: Japan.; Building Money Needed.	275-276	275 頁左 11 行目～14 行目 275 頁右 18 行目～右 32 行目
97	1898	6	Foreign Missions.: Japan.; Portions of Report on St. Paul's College for the Quarter Ending, March 31st 1898.〔Arthur Lloyd.〕	276-277	276 頁左 27 行目～277 頁右 33 行目〔全文〕
			海外ミッション。日本。必要とされている建築資金。 海外ミッション。日本。1898 年 3 月 31 日付の立教学校の季末報告書の一部。〔アーサー・ロイド。〕		
98	1898	8	Foreign Missions.: Announcements.; Japan.	395	395 頁右下から 12 行目～右最後の行まで
			海外ミッション。告知。日本。		
99	1898	10	Foreign Missions.: Japan.; Report on St. Paul's College, Tokyo, Japan. 〔Arthur Lloyd, President of St. Paul's College.〕	490-491	490 頁左 14 行目～491 頁左 12 行目〔全文〕
			海外ミッション。日本。立教学校、東京、日本の報告。 〔立教学校総理アーサー・ロイド。〕		
100	1898	12	Foreign Missions.: Japan.	602-603	603 頁左 17 行目～右 9 行目
			海外ミッション。日本。		
101	1899	2	Appropriations for Foreign Missions.	88	88 頁下から 17 行目～下から 4 行目
			海外ミッションの予算額。		
102	1899	5	Foreign Missions.: Japan.; St. Paul's College.	234	234 頁左下から 27 行目～右最後の行まで〔全文〕
			海外ミッション。日本。立教学校。		
103	1899	5	Scholarships in the Foreign Field.: St. Paul's College, Tokyo, Japan.	12	12 頁下から 19 行目～最後の行まで〔原注〕
			海外任地の奨学金。日本、東京の立教学校。		
104	1899	6	The Woman's Auxiliary.: Japan.; The Woman's Auxiliary, Juniors and Babies, in Osaka.	303-306	306 頁右 19 行目～29 行目
			米国聖公会女性伝道補助会。日本。米国聖公会女性伝道補助会、 大阪、ジュニアーズ・アンド・ベイビーズ。		

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105	1899	7	Foreign Missions.: Japan.; News from Tokyo.〔Arthur Lloyd. Tokyo, May 1st.〕	357-358	357 頁左 21 行目～358 頁右 6 行目〔全文〕
			海外ミッション。日本。東京からの知らせ。〔アーサー・ロイド。5 月 1 日、東京。〕		
106	1899	10	Editorial.: The New Regime in Japan.	496-497	496 頁 13 行目～497 頁 25 行目〔全文〕
			論説。日本の新体制。		
107	1899	10	Editorial.: A Land of Surprises.〔John Liggins. Cape May, New Jersey, August 29th.〕	508-511	509 頁下から 2 行目～510 頁 30 行目
			論説。驚きの地。〔ジョン・リギンズ。ニュージャージー州ケープメイ、8 月 29 日。〕		
108	1899	11	Foreign Missions.: Japan.; The Rev. Mr. Sakai.	583	583 頁左 9 行目～右 13 行目〔全文〕
			海外ミッション。日本。阪井師。		
109	1899	12	Editorial.: Licensed Schools in Japan.	607-611	607 頁 17 行目～611 頁下から 7 行目まで〔全文〕
			論説。日本における認可校。		
110	1899	12	Foreign Missions.: The Educational Problem in Japan.; Statements of the President of St. Paul's College, Tokyo, and the "Middle School," Nara.〔Arthur Lloyd, Tokyo, Japan, September 24th. Theodosius S. Tyng. Nara, September 12th.〕	639-643	639 頁左 11 行目～643 頁右 15 行目〔全文〕
			海外ミッション。日本の教育問題。奈良の"中学校"と東京の立教学校総理の声明。〔アーサー・ロイド。9 月 24 日、東京、日本。セオドシウス・S・ティング。9 月 12 日、奈良。〕		
111	1900	1	Editorial.: Brief Mention.	4-5	4 頁下から 22 行目～下から 19 行目
112	1900	1	Editorial.: Abstract of Proceedings of the Board of Managers.	5-7	5 頁下から 19～下から 18 行目 6 頁下から 26 行目～下から 25 行目 6 頁下から 22 行目～下から 3 行目
			論説。短信。 論説。理事会議事録要約。		

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113	1900	1	Appropriations for Foreign Missions.	63	63 頁下から 20 行目～下から 6 行目
			海外ミッションの予算額。		
114	1900	2	The Church in Japan.: The Educational Situation.	101-102	101 頁右下から 24 行目～102 頁右 31 行目〔全文〕
			日本の教会。教育状況。		
115	1900	2	The Woman's Auxiliary.: A Japanese Branch.	120-121	120 頁右下から 21 行目～120 頁右下から 19 行目 121 頁左 12 行目～121 頁左 24 行目
			米国聖公会女性伝道補助会。日本支部。		
116	1900	3	The Progress of the Kingdom.: Newspapers and Foreign Missions.	141-142	142 頁左下から 21 行目～右 6 行目 142 頁右 23 行目～右下から 7 行目
			神の国の進展。新聞と海外ミッション。		
117	1900	3	The Church in Japan.: Progress at St. Paul's College.	159-160	159 頁左 1 行目～160 頁左 24 行目〔全文〕
			日本の教会。立教学院の進展。		
118	1900	5	Educational Work in Tokyo. By the Reverend Arthur Lloyd.	291-292	291 頁左 1 行目～292 頁右 13 行目〔全文〕
			東京における教育活動。アーサー・ロイド師。		
119	1900	10	The Progress of the Kingdom.: St. Paul's, Tokyo, Boys to the Fore.	631	631 頁左 3 行目～左 24 行目〔全文〕
			神の国の進展。東京の立教にいる少年たち。		
120	1900	10	Tokyo Notes. By the Reverend Arthur Lloyd.: St Paul's Printing Press.	651-652	651 頁右下 10 行目～652 頁右 10 行目〔全文〕
			東京の短信。アーサー・ロイド師。立教活版部。		
121	1911	11	The Meeting of the Board of Managers, October 9th, 1900.	738-739	739 頁左 7 行目～左 21 行目
			理事会の会議。1900 年 10 月 9 日。		
122	1900	12	The Church in Japan.: Notes. By the Reverend Arthur Lloyd.	787	787 頁左 1 行目～右最後の行まで〔全文〕
			日本の教会。短信。アーサー・ロイド師。		
123	1901	1	St. Paul's College, Tokyo. By the Reverend Arthur Lloyd, President.	25-29	25 頁左 1 行目～29 頁最後の行まで〔全文〕

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			東京の立教学院。総理アーサー・ロイド師。		
124	1901	2	Appropriations for Foreign Missions.	112	112 頁下から 20 行目～下から 6 行目
			海外ミッションの予算額。		
125	1901	6	The Progress of the Kingdom.: The Church and the Students of Japan.	357-358	357 頁左下から 6 行目～358 頁左 20 行目〔全文〕
			神の国の進展。日本の教会と学生たち。		
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			当編集者への諸書簡。ある日本人がいかにして彼の感謝の念を表したか。〔チャニング・ムーア・ウィリアムズ。「京都、日本」。〕		
142	1903	4	Announcements Concerning the Missionaries.: Kyoto.	269	269 頁右 10 行目～右最後の行まで
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