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３巻

（1904－1914）

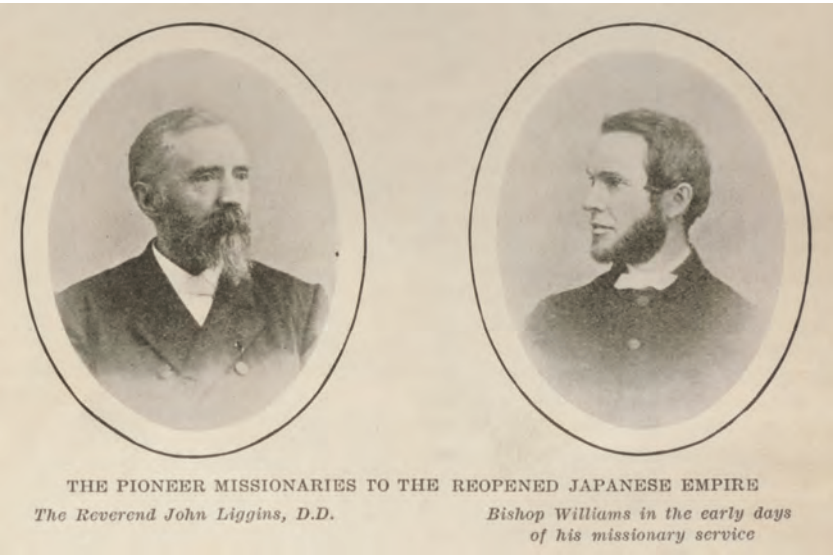
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立教関係記事集成〈抄訳付〉
第 3 巻
1904~1914
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THE PIONEER MISSIONARIES TO THE REOPENED JAPANESE EMPIRE

The Reverend John Liggins, D.D.

Bishop Williams in the early days of his missionary service

1　1904 年 8 月号（1909 年 9 月号）　再び開国した日本帝国への開拓宣教師
ジョン・リギンズ　チャニング・ムーア・ウィリアムズ



TWO SPECIMENS OF BOARDS CONTAINING JAPANESE ANTI-CHRISTIAN EDICTS

They were formerly found everywhere throughout Japan. The Imperial Government even proclaimed that if the Christian's God Himself should dare set foot in the Empire He should be instantly beheaded. Now the Christian missionary may go everywhere throughout the Empire, as indicated by the article on page 777, and is generally welcome.

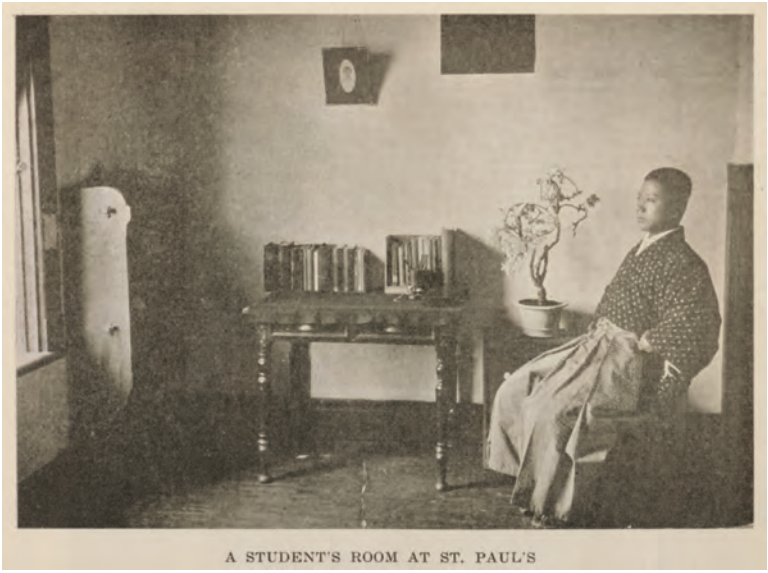
THE CHURCH MISSIONS HOUSE IS FORTUNATE IN POSSESSING THESE EXCELLENT SPECIMENS OF THESE BOARDS

2　1905 年 10 月号（1909 年 9 月号）
二つの日本の禁教令高札
米国聖公会内外伝道協会は三つ所持していると説明されている。



ONE OF THE DORMITORIES OF ST. PAUL'S COLLEGE, TOKYO

3　1905 年 11 月号　東京・立教学院の寄宿舎の一つ



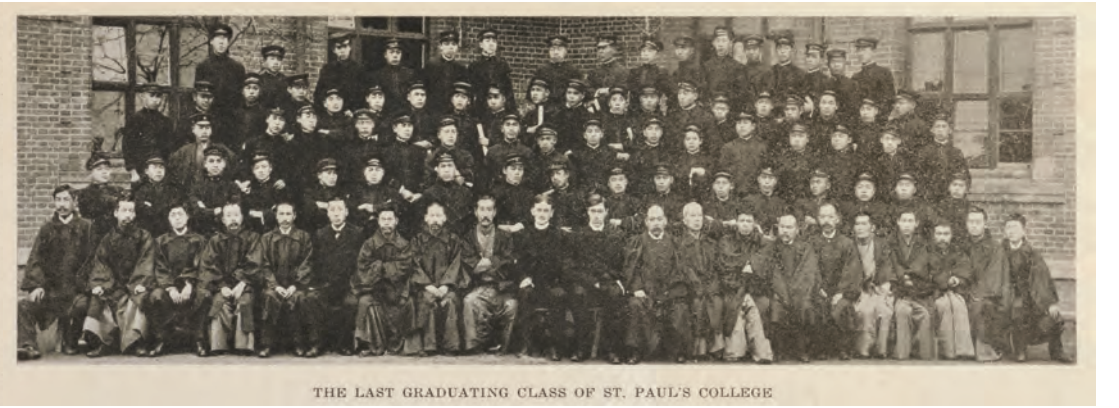
A STUDENT'S ROOM AT ST. PAUL'S

4　1905 年 11 月号　立教学院の生徒舎室



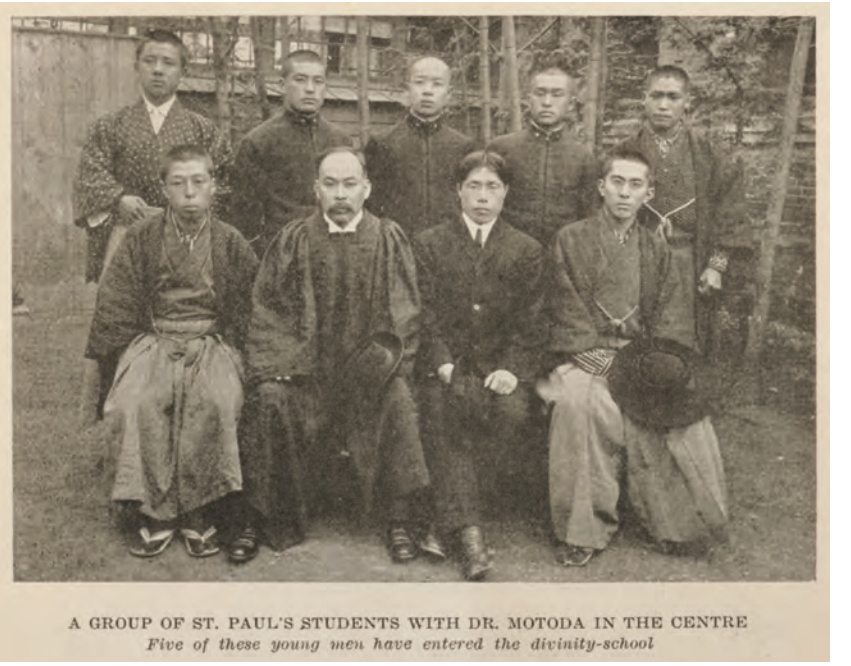
FACULTY OF ST. PAUL'S COLLEGE, TOKYO
1. Rev. H. St. George Tucker, President. 2. Rev. R. A. Walke, Professor of English. 3. Rev. Dr. Motoda, Head Master. 4. Mr. Tsui, Teacher of Chinese.
5. Mr. Nakaya, Teacher of Mathematics. 6. Mr. Uno, English Teacher and Vestryman of All Saints'.

5　1905 年 11 月号　東京・立教学院の教師陣



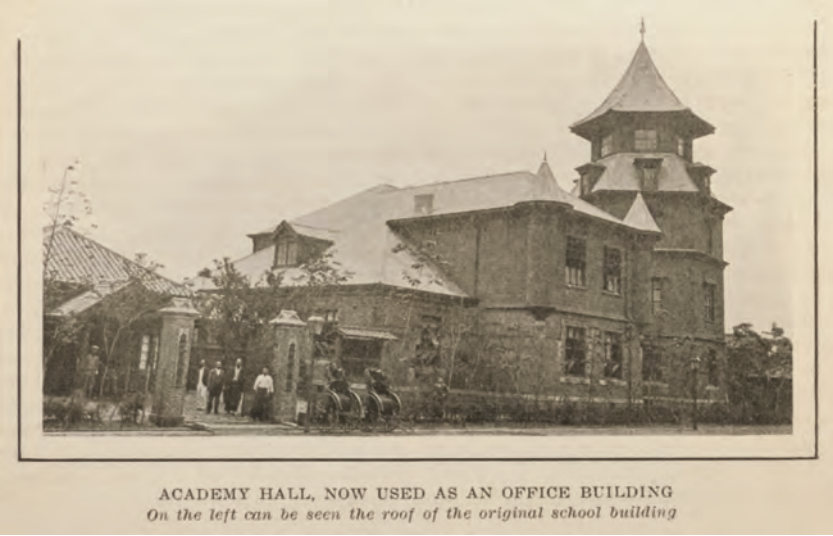
THE LAST GRADUATING CLASS OF ST. PAUL'S COLLEGE

6　1905 年 11 月号　立教学院の昨年の卒業生クラス



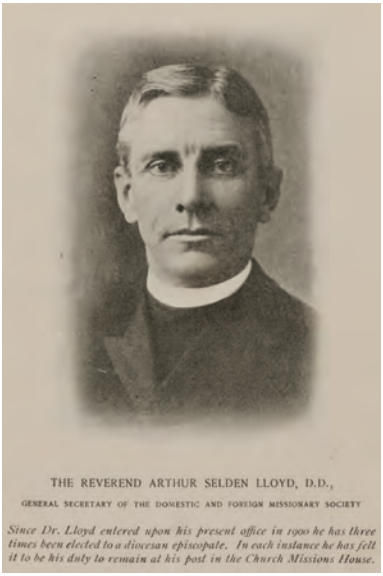
A GROUP OF ST. PAUL'S STUDENTS WITH DR. MOTODA IN THE CENTRE
Five of these young men have entered the divinity-school

7　1905 年 11 月号　中央の元田博士と立教学院の生徒たちのある団体
この青年たちの 5 名が神学校に入学した。



ACADEMY HALL, NOW USED AS AN OFFICE BUILDING
On the left can be seen the roof of the original school building

8　1905 年 11 月号　現在事務棟として使用されているアカデミー・ホール左側に見えるが本来の校舎の屋根



THE REVEREND ARTHUR SELDEN LLOYD, D.D.,
GENERAL SECRETARY OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY
Since Dr. Lloyd entered upon his present office in 1900 he has three times been elected to a diocesan episcopate. In each instance he has felt it to be his duty to remain at his post in the Church Missions House.

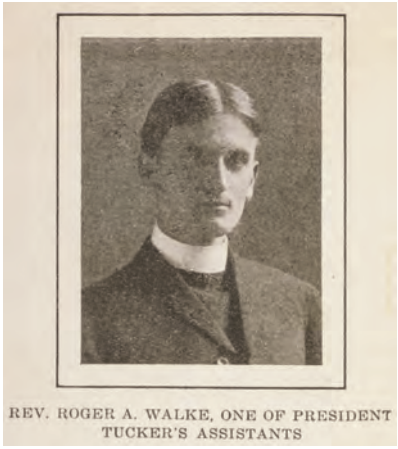
9　1906 年 9 月号　米国聖公会内外伝道協会伝道局総幹事アーサー・セルデン・ロイド神学博士



ST. PAUL'S COLLEGE, TOKYO

Mr. Tucker says, "After my year spent in America the inadequacy of our equipment is more evident to me than ever"

10　1906 年 9 月号　東京・立教学院



REV. ROGER A. WALKE, ONE OF PRESIDENT TUCKER'S ASSISTANTS

11　1906年9月号　タッカー総理補佐のひとりロジャー・A・ウォーク師



Bishop McKim

12　1906年10月号（1910年11月号）マキム主教



MAKING A SALUTE BEFORE FENCING

13　1907 年 2 月号　剣道の試合前のあいさつ



HARD AT IT

14　1907 年 2 月号　面打ち



Our head dancer illustrating a passage in a song

15　1907 年 2 月号　唄に合わせ剣舞する少年



OFFICERS OF THE SCHOOL YOUNG MEN'S CHRISTIAN ASSOCIATION

16　1907 年 2 月号　立教学院
YMCA 事務局員



ST. PAUL'S COLLEGE STUDENTS AT PHYSICAL DRILL

17　1907 年 8 月号　体操訓練する立教学院生徒



IN FRONT OF THE NEW BUILDING

18　1907 年 8 月号　新校舎正面



THE ASSEMBLY HALL IN THE NEW BUILDING
For the first time in its history St. Paul's College is equipped with an adequate assembly hall, so that at commencements it will not be necessary, as in the past, for most of the boys and visitors to stand throughout the exercises

19　1907 年 8 月号　新校舎内の講堂



THE NEW ST. JOHN'S CHURCH, KYOTO

20　1907 年 8 月号　新しい京都聖約翰教会



ST. PAUL'S COLLEGE PRAYER ROOM AS IT WAS

21　1907 年 9 月号　かつての立教学院祈祷部屋



ST. PAUL'S COLLEGE PRAYER ROOM AS IT IS

22　1907 年 9 月号　現在の立教学院祈祷部屋



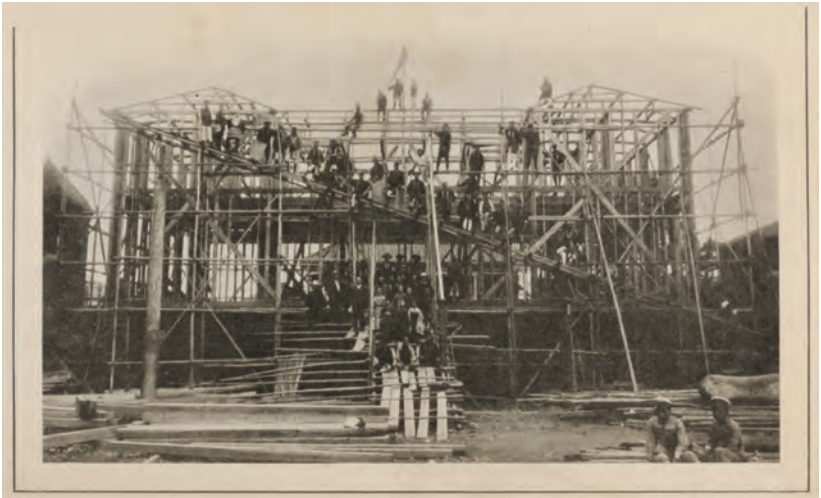
Courtesy Leslie's Weekly. Copyright Judge Co., 1908.

OUTGOING MISSIONARIES AT THE CHURCH MISSIONS HOUSE, July 20, 1908

Miss Byerly, Hankow (returning); Mrs. Ackley, the Rev. C. B. Ackley, Cuba; Mr. Gardiner, Tokyo (returning); the Rev. P. C. Meredith, Philippines; Miss Wheeler, Hankow; the Rev. Murray Bartlett and Mrs. Bartlett, Philippines; Miss Gardiner, Tokyo; Mr. Miller, Hankow

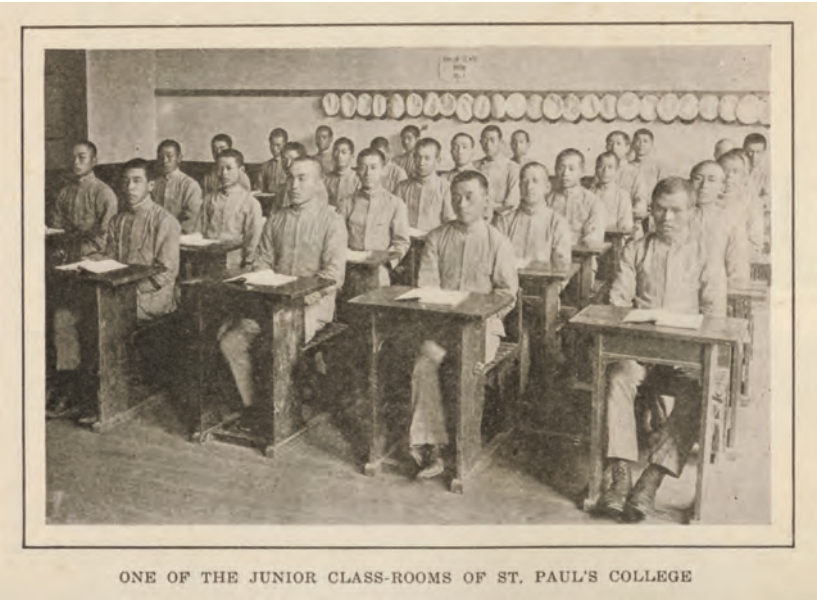
23　1908 年 8 月号　1908 年 7 月 20 日のチャーチ・ミッション・ハウスにて出発する宣教師たち

左から 4 人目：東京のガーディナー氏（帰国）



THE ROOF-RAISING CEREMONY AT THE NEW DORMITORY BUILDING OF ST. PAUL'S COLLEGE, TOKYO

24　1908 年 8 月号　東京・立教学院新寄宿舎屋根取り付け



ONE OF THE JUNIOR CLASS-ROOMS OF ST. PAUL'S COLLEGE

25　1908 年 8 月号　立教学院初年度生クラスの 1 つ



A CORNER OF ST. PAUL'S COLLEGE LIBRARY

26　1908 年 8 月号　立教学院
図書館の隅



THE NEW BUILDING AT ST. PAUL'S

The photograph was taken when the Reverend Dr. Lloyd and the Reverend Dr. Alsop visited Tokyo in 1907

27　1908 年 8 月号　立教学院の新校舎



ST. PAUL'S OPEN-AIR GYMNASIUM

28　1909 年 3 月号　立教屋外運動場



PHYSICAL DRILL AT ST. PAUL'S.

Trinity Divinity-school appears in the background at the left

29　1909 年 3 月号　立教の身体訓練
　　後庭の左側に三一神学校がみえる



THE GRADUATING CLASS OF 1909, AT ST. PAUL'S COLLEGE, TOKYO, MIDDLE SCHOOL

30　1909 年 6 月号　東京・立教学院立教中学校 1909 年卒業生クラス



THE REVEREND JOSEPH S. MOTODA, PH.D., HEADMASTER OF ST. PAUL'S COLLEGE, TOKYO

31　1909 年 6 月号　東京・立教学院立教大学校長ヨセフ元田作之進哲学博士



AFTER THIRTY YEARS

The upper picture represents the forces of the English and American Churches, gathered for their first conference in 1878. No Japanese are among them. The lower picture is the Ninth Synod of the Nippon Sei Ko Kwai, held in 1908, consisting of seventy-two members, all but twelve of whom are Japanese

32　1909 年 9 月号　1878 年在日英米聖公会宣教師第 1 回代表者協議会



33　1909 年 9 月号　30 年前の立教学校



34　1909 年 9 月号　杉浦義道師


THE MEMBERS OF THE STUDENTS' SECRET SOCIETY
(For names see above)

35　1909 年 9 月号　学生秘密結社の会員たち



36　1909 年 9 月号　田井正一師



37　1909 年 9 月号（1904 年 8 月号）
神学博士チャニング・ムーア・
ウィリアムズ主教

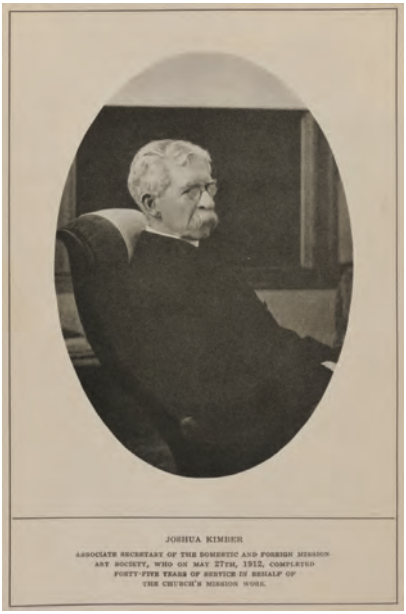


38　1909 年 9 月号　ウォーク氏と彼の生徒たち



A COMMITTEE MEETING OF THE SEI NEN KWAI
"This organization exists for Christian work among the students. The picture shows us deep in plans for the new term"

39　1909 年 9 月号　聖公会委員会　学生キリスト教事業のための組織



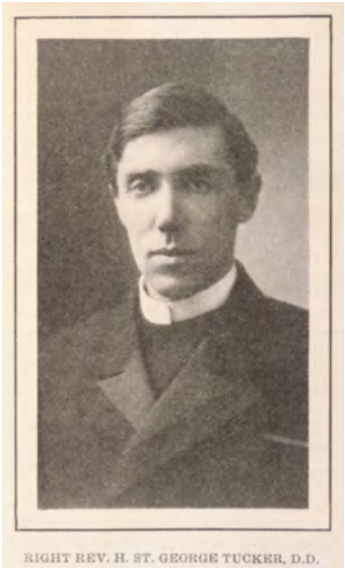
JOSHUA KIMBER
ASSOCIATE SECRETARY OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, WHO ON MAY 27TH, 1912, COMPLETED FORTY-FIVE YEARS OF SERVICE IN BEHALF OF THE CHURCH'S MISSION WORK.

40　1912 年 6 月号　ジョシュア・キンバー　米国聖公会内外伝道協会副幹事



THE NEW BISHOP OF KYOTO AND THE CLERGY PRESENT AT HIS ORDINATION

41　1912 年 6 月号　京都地方部の新主教と主教按手に出席した聖職たち



RIGHT REV. H. ST. GEORGE TUCKER, D.D.

42　1912 年 6 月号　神学博士ヘンリー・セント・ジョージ・タッカー主教



THE FACULTY, GUESTS AND THE FIRST B.A.'S OF ST. PAUL'S COLLEGE, TOKYO

43　1912 年 8 月号　東京・立教学院立教大学教師陣・招待客・第一期学士



REV. C. S. REIFSNIDER

44　1913 年 4 月号　C・S・ライフスナイダー師



THE CHINESE STUDENTS OF ST. PAUL'S COLLEGE, TOKYO, AND THEIR GUESTS, GATHERED TO CELEBRATE THE RECOGNITION OF THE CHINESE REPUBLIC BY THE UNITED STATES

45　1913 年 7 月号　中華民国の米国承認を祝う東京・立教学院（および志成学校）の中国人生徒と招待客



46　1913 年 11 月号　ジョシュア・キンバー



GRADUATING CLASS AND TEACHERS OF ST. PAUL'S COLLEGE, TOKYO, JAPAN, 1914
In the centre Ambassador Guthrie with Bishop McKim on his right and Bishop Cecil of South Tokyo on his left

47　1914 年 7 月号　東京・立教学院 1914 年卒業生クラスと教師



GRADUATING CLASS OF THE MIDDLE SCHOOL, ST. PAUL'S COLLEGE, TOKYO, JAPAN, 1914

48　1914 年 7 月号　東京・立教学院中学校 1914 年卒業生クラス

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３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。この作業に携わったのは手代木俊一元センター学術調査員である。記事の一部訳出と下訳全般の検証は山中一弘センター課長が担当した。記事選定、下訳検証、脚注、注記、解題、訳出用語、凡例、人名索引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 3 巻は 1904 年～1914 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 3 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３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

米国聖公会内外伝道局（伝道実務機関）
Board of Missions of the Protestant Episcopal Church in the USA

伝道局総幹事
General Secretary of the Board of Missions

伝道局副幹事
Associate Secretary of the Board of Missions

伝道局総理
President of the Board of Missions

米国聖公会女性伝道補助会（女性伝道機関）
Woman's Auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA

米国聖公会女性伝道補助会年少女性部（支部）
Junior Department (Branch) of the Woman's Auxiliary

米国聖公会総会（教派意志決定機関）
General Convention of the Protestant Episcopal Church in the USA

主教会
House of Bishops

補佐主教
Bishop of Coadjutor

聖職代議員会
House of Clerical Deputies

信徒代議員会
House of Lay Deputies

一致献金
United Offering

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３巻）

スピリット・オブ・ミッションズ
Spirit of Missions（1904～1914）

伝道局議事録
Proceedings of the Board of Missions（1904～）

伝道局年会議事録（刊行冊子）
Annual Report of the Board of Missions of the Protestant Episcopal Church in the USA（1904～）

米国聖公会総会誌
Journal of the General Convention（1904～1913）

在日ミッション所属機関名（第３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

平安女学校
St. Agnes' School

立教学院
St. Paul's College, Tokyo

立教学院立教大学
St. Paul's College, Tokyo

立教学院立教中学校
Middle School of the St. Paul's College, Tokyo

志成学校
Chinese School

立教女学校
St. Margaret's School

同志会
Church House in Tokyo
Church Hostel in Tokyo

（東京）三一神学校
Trinity Divinity School

東京聖マッテヤ伝道学校
St. Matthias's Catechetical School, Tokyo

聖公会神学院
Central Theological College
Central Theological Seminary

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

（九段・神田）諸聖徒教会
All Saint's Church

聖テモテ・ミッション（本郷聖テモテ教会の前身）
St. Timothy's Mission

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）の国内と海外伝道の実務機関であった理事会（Board of Managers）は、1904（明治 37）年秋の米国聖公会総会（General Convention）で伝道局（Board of Missions）へと改称した（SM 誌 1904 年 12 月号、912 頁）。その伝道局は 1910（明治 43）年秋の総会で法規を変更し、それまで伝道局の最高職位であった総幹事（General Secretary）を総理（President）へと改称する。その新総理には、1899（明治 32）年 12 月に着任して以来 10 年間上記の理事会と伝道局の総幹事を務めてきた A・S・ロイド（Arthur Selden Lloyd）が就任した（立教学院初代総理アーサー・ロイドとは別人）。

ロイドは、総幹事時代の 1908（明治 41）年までに、合計 4 回米国聖公会の主教に選出されていた。ミシシッピー教区主教（1903 年）、ケンタッキー教区主教（1904 年）、南ヴァージニア教区補佐主教（1905 年）、メリーランド教区主教（1908 年）である。これらの選出に対しロイドは全て辞退してきたが、ヴァージニア教区補佐主教に選ばれた 1909（明治 42）年 5 月 26 日には、これを受諾する意向を示し（SM 誌 1909 年 6 月号、453-454 頁）、1909 年 10 月の主教按手の前に伝道局総幹事を辞任することになった。このため伝道局は、翌 1910 年秋の総会まで伝道局内人事を延期し、その 1910 年 10 月の総会で、伝道局法規を改編、前記の総理の職位（6 年任期：SM 誌 1910 年 11 月号、895 頁）を新設して、伝道局初代総理にロイド主教を迎えることにしたのである。ロイドはその 6 年後の 1916（大正 5）年 10 月の米国聖公会総会でも、伝道局総理に再任されている（SM 誌 1916 年 11 月号、752 頁）。

米国聖公会伝道機関誌スピリット・オブ・ミッションズ（以下、SM）第 3 巻収載の記事が始まる 1904（明治 37）年は、日本開国（1854 年日米和親条約）50 周年の記念の年であった。同年 3 月 31 日午後には、著名な政治家や経済人・日米外交官らが列席した大集会が東京キリスト教青年会館で開催

され、この場で米国聖公会東京伝道主教（日本聖公会北東京地方部主教）ジョン・マキムは、日本陸海軍兵士の困窮家族救援のためペリー記念救済基金の設置を提唱し、大歓迎を受け満場一致で可決された。母教会の伝道局はこのマキムの「非政治的行動」に大きな賛意を表明している（SM 誌 1904 年 5 月号、315-316 頁）。

他方、このとき日本は日露戦争下であった（SM 誌 1904 年 6 月号、387-389 頁）。開戦直後の SM 記事をみると、立教学院教員の杉浦貞二郎が日本陸軍参謀本部の随行通訳として前線に出ること、日本聖公会の聖職が陸軍省に陸軍チャプレンとしての任命を要請したこと、神学生も増援部隊随伴として出動を命じられたことなど、米国聖公会ミッション関係者の出征が報道されており（記事№ 1）、戦後には立教学院新総理ヘンリー・セント・ジョージ・タッカーが立教の日本人教員 7 人の徴兵を報告している。そうしたなか、立教における授業は、当局の要請にしたがい、戦時下も通常通り行われていた（記事№ 8）。開戦後も米国聖公会は、陸軍省が日本人キリスト者のチャプレン派遣を求めていることや、在日ロシア人と在日ロシア正教会信徒を保護する桂太郎首相の声明など（SM 誌 1904 年 7 月号、475-476 頁）、日露戦争関連の日本における動向を SM 誌で紹介している（SM 誌 1904 年 7 月号、517 頁；9 月号、676-677 頁）。

1905（明治 38）年に入ると、SM 編集記事は、ロシアに勝利しそうな日本の中国への影響が強まっていることを指摘し、日本をキリスト教国の陣営に取り込むことが中国の福音化に連動すると言及する（SM 誌 1905 年 2 月号、77 頁；5 月号、343-345 頁）。その後の立教訪問者の書簡においても、中国への影響という観点から日本のキリスト教化とそのための立教の拡張計画（移転）の成功が望まれており（SM 誌 1911 年 12 月号、1024 頁）、米国聖公会にとって、日本伝道と立教学院は東洋伝道の戦略上、中核を担う存在であった。

立教学院立教中学校は、前・SM 第 2 巻（1890-1903 年）でみたように、1899（明治 32）年の文部省訓令第 12 号問題への対応として、同年に立教学院（立教学校から改称。ともに英名＝St. Paul's College：立教中学校、立教専修学校、東京英語専修学校、寄宿舎）を構成する一部門として位置づけられた。義務的な宗教教育を行わない点で、中学校は他の三部門と相違した文部省認可校であった。けれども、1900 年頃に立教専修学校、1903 年 4 月に東京英語専修学校（神田）が閉校となったため（SM 第 2 巻；解題 37～

39 頁)、立教中学校は事実上、立教学院そのものになった。

文部省訓令第 12 号が発令された 1899 年度から、立教学院立教大学（1903 年の専門学校令にもとづく大学：『立教学院学報』などの日本側資料では「大学部」と呼称）が開校された 1907（明治 40）年度までの、立教中学校の学生数（第 1 学年～第 5 学年の総計）の推移は、日本側の資料によると、以下のとおりである（『立教学院学報』1 号、1907 年、20 頁)。

1899（明治 32）年度　193
1900（明治 33）年度　295
1901（明治 34）年度　347
1902（明治 35）年度　412
1903（明治 36）年度　486
1904（明治 37）年度　435
1905（明治 38）年度　499
1906（明治 39）年度　514
1907（明治 40）年度　534

この当時、ミッション・スクールのなかでは最大規模であった立教中学校の在学生が着実に増加するなかで、1904 年度のみ前年度比で減少しているのは日露戦争開戦の影響であろう。しかし、SM 掲載記事によると、1904 年 6 月号では同年の中学生 520 人とあり、同年の日本側の資料と比較すると 85 人の開きがある。さらに、米国側資料では同年の高等科レベルの研究生（postgraduate）が 43 人とも報告されており（記事№ 2)、中学本科生と合算すると 563 人、1904 年 11 月号の SM 記事では立教学院全体で 580 人と記載されている（記事№ 5)。

1905 年 11 月号記載の立教学院総理タッカーの報告では立教学院は 573 人で（1904 年は 600 人に到達とも記されている：記事№ 8)、1906（明治 39）年 9 月号のタッカー報告でも 1905～06 年度の学院在籍総数は 583 人となっている（記事№ 21)。1905、06 年の上記の日本側資料の中学在籍生徒数と比べて、それぞれ約 70 人もの差が生じているのは、中学校第 5（最終）学年の卒業生がその後も学院に研究生（米国側資料）など、なんらかの身分で在籍していたことをうかがわせる。1906 年 1 月と 12 月の SM 記事で立教学院には 600 人近く生徒がいると報告されたように（記事№ 9、№ 26)、おそらく立教学院では中学卒業生のかなりの人数を引き続き抱えることにより、学院の学生総数が膨れ上がっていったと思われる。ただ、中学校令による中

学生と異なり、立教学院に専門学校令による高等部がないため、中学卒業後の生徒は、日本側の資料に記載されないような不安定な身分であることを余儀なくされたのであろう。1906年9月号のSM記事でタッカーが、中学卒業後に少年たちをつかまえておく手段がないため、「大学部」（カレッジ）の発展が必要と報告していることは（記事№21）、このことを指しているものと思われる。

こうして、米国聖公会在日ミッション統括者であるジョン・マキムは、1907（明治40）年5月11日、私立立教学院立教大学の設立認可を文部省に申請し（「私立専門学校設立願書進達」「私立立教学院立教大学設立認可願」東京都公文書館所蔵；『立教学院百二十五年史資料編第一巻』立教学院、1996年、86-89頁）、8月28日に認可されて（「私立専門学校設立認可指令送付之件」東京都公文書館所蔵；同上86頁）、1907年9月16日に専門学校令にもとづく立教学院立教大学が開校された（記事№39）。同年9月制定の「立教大学学則」によると、大学の目的は「文学並ニ商業上必要ナル高等ノ教育ヲ施ス」ことで、学科は、本科・予科・選科から構成され、本科には文科および商科をおき、学生はそのうち1課程を専攻。予科は、その課程履修のための必須科目を履修する機関。本科予科を通じて、兼修希望の学生に対して、とくにギリシャ語・聖書・神学・基督教倫理学・社会学の講座を開設し、修業年限は本科3年、予科1年半とされた。立教学院総理のタッカーによると、入学諸条件はアメリカン・カレッジのものとほぼ同じで、英語に力を入れている（記事№39）。

1907（明治40）年の立教大学開校時の教員（日本側資料では講師と呼称）は以下の14人である（『築地の園』97号、1907年10月10日発行、18頁）。H・S・G・タッカー（英語：総理）、元田作之進（倫理・英語・教育：校長）、杉浦貞二郎（英語・心理・倫理・教育・哲学史）本荘季彦（国語・漢文：『立教学院学報』1号〔1907年、23頁〕、2号〔1908年、付録1頁〕、3号〔1908年、23頁〕、4号〔1909年、20頁〕。ちなみに、『築地の園』97号では「秀」彦とある）、岡倉由三郎（英語：東京高等師範学校教授）、根岸由太郎（英語）、J・A・ウェルボーン（英語）、久保田富次郎（英語）、R・A・ウォーク（倫理・英語）、浅越金次郎（数学：商船学校教授）、木村重治（歴史・英語）、佐々木成材（理化）、中山正文（体操）、落合吉之助（聖書）。

上記創立時の教員と、1年余り後の1908（明治41）年末発行の日本側資料による教員構成との異動は以下のとおりである（『立教学院学報』3号、

1908年12月、67頁；姓のみは担当科目変更教員；フルネームは11人の新規教員；退任は佐々木と落合の2人；教員全23人)。タッカー（ギリシャ語追加)、元田（基督教倫理のみ)、須藤吉之助（英語・聖書：幹事)、久保田（経済追加)、瀧本美夫（経済)、中村進午（法学)、西川正次（簿記)、杉浦（哲学・英語のみ)、馬込銀平（数学)、谷清瀬（漢文)、鵜沢総明（法学)、阪口武之助（商品)、ジョージ・ウォーレス（英語)、C・F・スウィート（英語)、E・R・ウッドマン（英語)。

翌1909（明治42）年の日本側資料によると、教員数は27人となり、新たな科目として論理学、兼修科目にも新たに比較宗教学とドイツ語などが加えられた。新任教員としては高尾（商業・歴史・地理)、村林（珠算)、清田（英語)、馬屋原（英語）らの名が挙げられ、木村重治（歴史）を「失ふた事は償ひ難い損失」と報じられ、また、阪口（商品）は「税関鑑定官」の職にあり、日本の税関のオーソリティと言及されている（『立教学院学報』4号、1909年、15-16頁)。

立教大学の寄宿舎生活についてみておこう。立教学院「大学部」開設1年3か月後の1908年末の日本側資料によると、学院境内の北部にある大学寄宿舎の建物は、「大学部」設置とともに着工し約4か月後の1907年12月に完成。3階建ての構造で、1階は雨天体操場、学生監室、同宿直室、2階は大学部・中学部共通の学院食堂、集会室、応接室、3階は舎監室、舎生室、新聞雑誌閲覧室、運動場、食事世話人部屋があった。全部で16ある舎生室は1室1人部屋で5畳半の広さ、電灯・寝具の設備があり、快適とある。1908年末の時点で舎生は13人で、舎監は須藤吉之助。寄宿舎内の生活は「極めて単純」で、起床、就寝、食事その他の規定はあるものの「頗る自由」で、「学生は各自の自重心」によって身を処す方針とあり、舎生間では、毎学期ときおり懇親会や談話会の催しがあり、ときには大学の教授たちを招いて談話を願うこともある、と報じられている（『立教学院学報』3号、1908年12月、12頁)。翌1909（明治42）年の資料によると、舎監が須藤からJ・H・ロイドに代わっている（『立教学院学報』4号、1909年、17頁)。

立教学院総理のタッカーによると、開学直後の立教大学（専門学校令）への38人の入学生中8人は神学校への志願者であった。これまで聖職志願者は中学校からそのまま神学校に入学していたが、これからの神学生は大学の修了が求められる時代であり、選択科目に神学校向けの特別教育を施した（大学開校半年後のタッカー報告によると、選科の聖書科目については、日

本人教師による授業は出席者多数、英語のバイブルクラスもある：記事№41）ので、大学卒業生はアメリカの卒業生と同じくらいの神学課程を受けるよう準備されているとし、強い日本の教会を建て、そこに有能なリーダーをそろえるためには、キリスト教大学は多大な貢献をなすと指摘、日本の教会建設とともに、日本のキリスト教化を担う改宗者をも輩出するためには、ミッション大学は必要不可欠であると、タッカーは報告している（記事№39）。このように立教大学（専門学校令）は、聖公会の聖職志願者への高等教育とともに、広範なキリスト教の影響を日本にもたらすために開設されたのであった。

SM 記事から、立教大学の三一神学校（1911 年以降は米英共同の聖公会神学院）への入学候補生の数を追うと、1909 年 3 月号記載の記事で 45 人中 10 人（記事№61）、同年 8 月号では 17 人（記事№68）、1910（明治 43）年 6 月号で 19 人（記事№87）、1911（明治 44）年 3 月号で 39 人（記事№98）と、学生が 4 学年に及ぶにつれ増加している。

そして、1911（明治 44）年 6 月 16 日には大学第一期生の卒業生 13 人（商科 9；文科 4）を輩出し、文科の卒業生 4 人が開校直後の聖公会神学院に入学した（記事№102）。その 4 人は、小島茂雄、高松孝治、伊藤賢逸、宇田梅太郎で、小島と高松は大学に論文を提出し、一年後の 1912（明治 45）年 6 月 5 日の立教大学第二回卒業式で大学最初の文学士を授与されて（記事№111）、小島がニューヨークのジェネラル神学校、高松がケンブリッジ神学校に入学予定とされている（『立教学院学報』7 号、33 頁）。

1912（明治 45）年 6 月卒業の第二期生は 9 人で（商科 7；文科 1、特別英語課程 1）、現役大学生数は 77 人（商科 43；文科 34）（記事№111）。1914（大正 3）年 3 月 23 日の立教学院と中学校の合同卒業式では、大学卒業生が 20 人（商科 6；文科 14）で、14 人の文科卒業生のうち 13 人が神学校に入学している（記事№130）。立教学院立教大学の教員生徒数の変遷については『立教学院百年史』（立教学院、1974 年、278 頁）の一覧表（『大日本帝国文部省年報』各年次「公私立専門学校一覧」から作成）を参照していただきたい。

1907（明治 40）年に立教大学が開校した後も、立教中学校の学生数は増加している。大学設置翌年の 1908（明治 41）年 8 月号の記事によると、中学校の新入生は 150 人で収容能力限界、学院在籍者（中学と大学の総計）は

625 人とタッカーによって報告されている（記事№ 53）。これは、1907 年夏の官立高等学校入試で中学校卒業生が素晴らしい成績を修め、立教中学校の評価を高めた（記事№ 51）ことも影響していると思われる。1909（明治 42）年の中学生は、英語・英文学教員のロジャー・A・ウォークによると 540 人で、卒業生は 87 人（記事№ 65）。大学生を合算した学院在籍総数は、タッカーが 1909 年 1 月に渡米したときには 600 人余りだったが、6 月に帰日したときには 723 人になっている（1909 年度終了時）。このとき、学院の 2 学科は「日本式の掘立小屋」のような施設で運営されていると報告されたように（記事№ 68）、問題は、年々増加する学生数に対してその収容施設と環境設備が追いつかないことであった。すでに、大学開校以前の 1905（明治 38）年の時点で、中学校は 350 人収容の新築校舎に 573 人（前年は最大で 600 人）と報告されていたのである（記事№ 8）。

そうしたなかで、中学生の特徴や、彼らがどのような生活を送っていたかを、収載記事からはうかがうことができる。1904（明治 37）年 6 月号の記事では、卒業生は立教のために熱心に働き、立教の教育を受けさせるために子息や若い兄弟を立教に送っている、と言及されている（記事№ 2）。翌年 11 月号には、立教在学生 573 人中、半数が東京出身、台湾から 2 人、中国から 1 人、生徒の大半が商人階級の息子と報じられ、過去 10 年で学費が倍増し、無償教育は賢明ではない方針のため、生徒は学校か個人宅で働いたり、牛乳配達、人力車で学費を調達している（記事№ 8）。

大学設置直前の 1907（明治 40）年 2 月号の記事（ウォーク）によると、中学校の登下校時間は午前 8 時と午後 2 時半（土曜日 12 時下校）、昼食 40 分、授業 50 分、休憩 10 分であった。また、課外生活では、青年向きの娯楽雑誌はつい最近まで皆無で、野球やサッカーは人気だが、校庭が狭すぎてできず、テニスは一大競技、生徒は剣道に熱中しており、柔道も人気がある（がウォークはまだ見聞したことがないと言及している）、屋外には鉄棒、木馬や遊具があり、親睦会なども盛んであった（記事№ 27）。この 1 年半後（「大学部」設置 1 年後）の日本側の資料では、学「院を代表する」演説部（新築大講堂を会場とし毎週金曜日例会開催）、「振はざること甚だしき」柔道部（毎学期 1 回大会開催）、「柔道部と盛衰」を同じくする撃剣（剣道）部（毎学期 1 回大会開催）、「演説部と並び称せらるる」庭球部の諸活動、そして、昨（1907）年に 2 名の生徒が組織した「英語会」の活動と、「本校に於て最近最も長足の進歩を来したる」体操部が報告されており（『立教学院学

報』3号、1908年12月、13～14頁)、ウォークの報告とおおむね呼応している。翌年の日本側資料では、演説部が例会のほかに毎学期1回大演説会か大討論会を開催していること、野球部が校庭狭小のため廃止後に、再組織されたことが報じられている(『立教学院学報』4号、1909年、17頁)。

立教学院「中学部」の寄宿舎生活については、1909(明治42)年の日本側資料によると、「平和な単純な家族的生活」をしており、舎監は鈴木一と奥田政市で、この2人と舎生との間には「親子以上の愛が溢れて」いて、「好模範的寄宿舎」と言及されている。舎生は中学部60人(大学部15人)で、寄宿舎は「何事もない唯築地の園そのままパラダイス」と評され、「無理に欠点を探せば平和にすぎて刺激が少ないこと」とされている。寄宿舎の集会には、舎生が義務として三一大聖堂(三一大会堂)に行く朝祷と、毎週火曜日晩の研究会や個人有志の研究会での聖書講義と、毎月1回内外の名士を招く講演会とがある。午後6時から3時間の自習時間が終わると、「家族的の祈祷があって」舎生は就眠するという生活であった(『立教学院学報』4号、1909年、17-18頁)。

中学生の宗教(キリスト教)教育については、1904(明治37)年6月号のSM記事で、通学生向けバイブルクラスが3つあり、寄宿舎で義務的な宗教教育が行われ、出席任意の聖書講義が隆盛であると報じられている(記事№2)。1906年5月号によるとウォークは過去9か月で10人受洗と報告し、同年9月号では、1905～06年度初期に多川とウォークにより寄宿生への追加のバイブルクラスが設置され、この年度に5年生の6割が受洗したとタッカーは言及している(記事№21)。大学設立後の中学校においても、タッカーは1908(明治41)年8月号の記事で、寄宿舎で生活していた卒業生中受洗しなかったのは3人だけで、当校の半分近くが地方か小都市の出身で下宿生活をしており、彼らが寄宿舎に入れば感化する機会は10倍になると予想し、宗教講義は純粋に志願制であるが、バイブルクラスや諸講義で福音書を学ぶ機会が提供されたと述べながら(記事№53)、その半年後の1909(明治42)年3月号で、タッカーは立教のキリスト教教育状況について次のような分析をした。それによると、立教が所在する築地近辺(日本橋や京橋)から学生の半分近くが来ており、キリスト教に基づく校風は宣伝になっている。商人階級が子息への教育として健全な道徳教育の価値を評価するようになり始めており、認可校は義務的な宗教教育を認められていないが、経験上それは不利ではなく、宗教クラスへの出席が任意のところではかえってより

よい結果が出ていて、バイブルクラスや諸講義は個人の活動によって補われ、通学生の受洗者は少ないものの、ほぼ全員が実質的にキリスト教信仰の影響下にある。在学中、立教のキリスト教教育に特別関心のなかった学生の多くが、数年後に熱心なキリスト教徒になっていることが判明している。とくに寄宿舎では目覚ましい成果をあげており、4～5年間の統計によると、寄宿生の3分の2以上が卒業前に受洗し、ごく少数の例外を除いて残りの生徒も卒業後、数年以内に受洗している（記事№61）。そして、2年後の1910（明治43）年6月号の記事で、タッカーは卒業生が81人、このうち25％がキリスト教徒で、過去の経験から判断すると5年以内にさらに25％が受洗の見込みであると報告し、この12年間で600人近い卒業生を輩出し、卒業生たちは、商業活動につくか、官立の専門学校か大学を修了して専門職につくかのどちらかであると言及した（記事№81）。立教大学移転予定地の池袋キャンパスを着工する前年の1915（大正4）年12月8日の米国聖公会伝道局会議では、立教の中学生の30％、大学生の60％がキリスト教信仰を受け入れていると報告されているが（SM誌1916年1月号、61-62頁）、中学卒業後に商業関係の仕事に就くにせよ、大学進学後専門職に就くにせよ、義務的な宗教教育が認められない政府認可校の立教中学校における生徒の3割が、キリスト教に入信していることは大きな比率といえるであろう。

立教学院の卒業式には著名な来賓が招かれている。1904（明治37）年春の中学校卒業式には、当時東京市長の尾崎行雄（戦後衆議院名誉議員）と当時毎日新聞社長の島田三郎（昭和初期衆議院議長）が列席し（記事№2）、また、立教大学開校直前の1907（明治40）年4月の中学校卒業式には、600人余り収容する完成直後の新講堂で当時第一高等学校校長の新渡戸稲造（後に東京帝国大学教授、国際連盟事務局次長、貴族院議員などを歴任）が祝辞を述べた（記事№31）。1909（明治42）年の立教中学校卒業式（記事№65）、1912（明治45）年の立教大学卒業式（記事№111）、1914（大正3）年の大学・中学校合同卒業式（記事№130）では駐日米国大使の列席が報じられている。

立教の教員については、1905（明治38）年9月に赴任したロジャー・A・ウォーク（記事№4、№8）が特筆される。彼は故ノース・カロライナ教区主教の家系で、ヴァージニア大学を卒業した1901（明治34）年に文学修士を授与され、ヴァージニア神学校在学中の1903（明治36）年に、立教学院総理タッカーの助手の求募に応じて日本ミッションに志願した（記事№4）。

立教赴任後、大学の英語・英文学教授となったウォークはすぐに寄宿舎に住み込み、生徒たちの信頼と尊敬を得ている（記事№8、№76）。本誌収載記事からわかるように、ウォークは立教学生の生活について誰よりも詳しく報告した。また、タッカー総理一時帰米による立教不在の間、二度にわたり、立教の運営責任の一部を担う存在でもあった（記事№76）。ウォークは、1909年1月から半年間滞米して立教への募金活動を展開していたタッカー（記事№60、№68）と入れ替わるように、1909年半ばに最初の休暇を半年間取って、1910年年頭まで立教学院「大学部」の設備資金確保のため尽力している（記事№76）。ウォークはタッカーが信頼するかけがえのない補佐であった。

立教学院の拡張に尽力していた総理のタッカーは、1906（明治39）年に故郷ヴァージニア州ノーフォークの要職（教区教会牧師）就任を打診されたものの謝絶し立教に留任していたが（記事№22）、1911（明治44）年になると、日本聖公会京都地方部主教に選出され（記事№103）、1912（明治45）年3月25日に京都地方部主教に按手された（記事№108）。タッカーの立教学院総理在任は9年に及んだ。後任総理には、京都地方部聖職（米国聖公会遣日宣教師）チャールズ・シュライヴァー・ライフスナイダーが同年4月に着任（記事№106）。また、タッカーが京都地方部の被選主教となった1911年秋、立教学院初代総理のアーサー・ロイドが他界している（記事№105）。そのロイドとともにかつて文部省訓令12号問題を乗り切った立教大学初代日本人学長の元田作之進は、第二代総理のタッカーについて、先見の明と信念があると評価し、その信念とはキリスト教大学の必要性の認識であり、タッカーを立教にもたらしてくれたことを感謝していると米国に伝えてほしいと、ウォークを通じて表明していた（記事№78）。ロイドの後任のタッカーこそは、築地の立教学院の補修・増築などへの支援資金調達に尽力して専門学校令に基づく立教大学（「大学部」）を開設し、立教の池袋への移転計画および移転資金募集の訴えを本国に繰り返して、立教学院池袋移転の基盤を据えた人物であったのである。

米国聖公会信徒が目にしたSM記事からは、タッカーが日本から母教会に訴えた築地の立教学院の補修・増改築・新築大学校舎のための寄金状況の軌跡を確認することができる。1904（明治37）年6月号では設備不足のため応急措置として5,000ドルを求め（記事№2）、1906（明治39）年1月号は、早急に必要な7,000ドルと遅滞なき修復・拡張費として26,750ドルの

必要性を訴えた。その 7,000 ドルの内訳は、必要な 4 つの新教室のうちの 1 つと新食堂に各 1,000 ドル、必要な舎生室 40 のうちの 1 室に 50 ドル、タッカーの補佐ウォークの俸給 1,600 ドル、経常費 3,200 ドルである。日本人講師の給与と全諸経費は当学院から支出と言及されている（記事№ 9）。タッカーは 1905 年 4 月から（SM 誌 1905 年 5 月号、394 頁；6 月号、469 頁）1906 年 2 月まで来日後最初の通常休暇を取得して滞米、この間立教への支援を求め、同年 4 月に東京に帰任した（SM 誌 1906 年 3 月号、231 頁）。1906 年 2 月号では早急に必要な修復・拡張費 2,500 ドルのうち 1,000 ドルが贈与されたと報じられた後（記事№ 12）、同年 6 月号では、タッカーが米国で要請した 25,000 ドルのうち 8,000 ドルが拠出されたと報告されているが（記事№ 15）、同年 12 月号ではタッカーが 1905～06 年の滞米中に求めた金額は 28,000 ドルであったとされている。そのうち集まった金額は 12,000 ドル、残額のうち 12,500 ドルが早急に補填されることを条件に、2 人が総額 3,500 ドルを提供するとの確約情報が届いたと報じられた（記事№ 26）。

その後、1907（明治 40）年 8 月号によると、1906 年に滞米中のタッカーが集め始めた 26,750 ドルは、16,865 ドル 33 セントが拠出され、タッカーはそこから 1907 年 5 月 12 日に 12,000 ドルを使用したと報じられた。これにより 2 棟が新築されている。4 教室、1 事務室、1 講堂から成る木造 2 階建 1 棟（記事№ 33、№ 53 によると 8,000 ドル）と、2 階に 2 教室をもつ事務塔である（記事№ 33、№ 53 によると 3,250 ドル）。さらに、多くの土地や、大きな体育施設と、食堂を含む新しい寄宿舎 1 棟のために 5,000 ドルが必要である（手元に 1,000 ドル）とタッカーは言及していたが（記事№ 33）、それが実現したのは、既述したように、1907 年 9 月の大学開校と同時に着工され、4 か月後の 12 月に完成した 3 階建ての寄宿舎であった。1 階が雨天体操場（体育館）、2 階が食堂、3 階が舎生室（寄宿部屋）である（『立教学院学報』3 号、1908 年 12 月、12 頁；記事№ 53 によると 8,750 ドル）。けれども、1908 年 7 月号によると、タッカーはこの新寄宿舎の赤字 2,000 ドルに悩まされていると言及されている（記事№ 51）。過去 2 年間に立教に提供された資金から、この赤字額を除き、上記 3 つの新築で 2 万ドルが使用されたのである（記事№ 53）。

ところで、SM 記事は、米国聖公会女性伝道補助会（Woman's Auxiliary；以下女性補助会と略記）による立教学院の教室増改築資金の調達のための尽力を報じている。1906 年 1 月号と 9 月号では女性補助会が立教の 2 教室の

ため 2,000 ドル調達を呼びかけているが（記事№ 11、№ 16）、同年 10 月号では 2,000 ドル到達までには程遠いと報じられた（記事№ 24）。だが、1907 年 2 月号になると、1906 年に女性補助会の全国諸部局の年少女性（Juniors）が 1,552 ドル 52 セントを提供したことが報告され（記事№ 28）、同年 2 月号と 3 月号では、この寄金によって 2 教室が完成し、さらに 3 教室目の資金を提供するため 1907 年中に目標額 1,500 ドルを集める年少女性組織が設置されたことが報告された（記事№ 28、№ 29）。とくに 3 月号では、タッカーが米国聖公会女性伝道補助会 50 部局の数千の年少女性会員による献金に感謝し、2 つの新教室のうち 2 室をジュニア教室（1 番・2 番）とするとした書簡が掲載された。ただ、この 2 室のうち 1 室の完成のため 500 ドルが不足していること、3 つ目の新教室のためにさらに 1,500 ドルの寄付が必要なことが編集者によって言及されている（記事№ 29）。こうした「地球の裏側にいるこどもたち」への尊く慈愛に満ちた全米の年少女性信徒たちの献金により、立教学院の教室は拡張整備されていったのである。

タッカーは、1908 年 8 月号の記事で、1907～08 年度は新しい建築と大学の開始による拡張期の始まりであったと報告したが、入学志願者の大部分がいまだ施設不足のため拒まれており、これから 2 年間は毎年 2 つずつ追加の講義室が必要であると言及、三一大聖堂教区会館に隣接する土地をマキムによって提供されているので、そこに新築する 1 棟に 8,000 ドルが緊急に必要であることを訴えた。同記事でタッカーはさらに、集会室と会堂を備えた 40 室の寄宿舎増設のため 8,000 ドルと、既述の新築 3 棟における赤字額 2,000 ドルと合わせて 18,000 ドルを求めている（記事№ 53）。そのうえで、タッカーはこの同じ書簡で、近い将来の立教移転計画を提示した。築地における立教大学開校時に、タッカーは既にその大学移転を視野に入れていたのである。

タッカーは、もし永続的な教育活動をするつもりなら現在の築地から移転すべきと確信しているとして、大学移転の必要性について次のように述べた。仮に 10 年か 20 年で日本聖公会が自給独立するにしても、その資源は伝道事業で使い果たされ、教育事業に相応しい大学の設立と維持は、若く自給独立に苦しんでいる日本の教会には困難であること。けれども高等教育機関としての大学は必要不可欠であるから、米国聖公会が日本聖公会に対し高等教育機関への資力を投じれば、聖公会の完全な自給は早められるであろうこと。日本国内でキリスト教信仰を勝ちとることは日本の独立教会を通じてのみ可能であること。こうした教会にとって第一に必要なのは、徹底的に訓

練された聖職者と、熱心でよく教育された一般信徒群で、そうした人材を得るには教会は自身の教育機関に頼らなければならないこと。したがって、日本聖公会に立教大学のような高等教育機関を提供することは、日本におけるキリスト教運動に対する非常に重要な貢献をなすこと。以上から、現在の築地に加えて、20万ドルあれば、立教大学を永続的な地盤に据え、必要な事業に十分な施設を整えられ、今ほど土地を安価に確保できるというだけでなく、今ほど日本の文部省当局も大学事業の拡張に好意的なことはないため、まさに今が好機であると立教移転計画を訴えたのであった（記事№.53）。

表面的には、立教学院による教育事業の成功で築地キャンパスが過密状態になったがゆえの大学移転といえるが（記事№.58）、本質的な大学移転の理由は、日本のキリスト教化という究極的な目標のために必要な自給独立途上の日本聖公会に対して、高等教育機関を提供することが米国聖公会の使命であり、そのために開校した立教大学のさらなる拡充のためという自負にあったのである。さらに、米国母教会の伝道戦略として、立教の進展が日本のキリスト教化だけにとどまらず、他のアジア地域とのつながりにおいてキリスト教活動の重要な拠点となることも視野に入っていた（記事№.58）。

1908（明治41）年11月号の立教訪問者の記事によると、タッカーが東京の郊外に理想的な土地を探し当てており、その価格は5万ドル、さらに10万ドルあれば必要な校舎が建設できると報じられた（記事№.54）。そして、同月号の記事は、立教学院の現敷地を将来のある時期に売却しなければならず、巨額資産確保が必要であることと、より大きな建物を他のどこかに建設しなければならないことを、伝道局が確信したとタッカー師に通知するという1908年10月13日の伝道局会議の決議を掲載した（記事№.57）。こうして、立教大学開校の翌年にはタッカーの大学移転計画が母教会によって承認されたのである。

そのタッカーの移転計画は、1909（明治42）年3月号の記事によると、移転地10エーカーの購入と校舎の建設費10万ドルという算定にもとづき、東京の西端、鉄道と電車の路線が交差する地点の近くに95,000ドルの場所を見出したこと、大学校舎、寄宿舎、チャペル、教授邸宅に概算10万ドル、中学校の移転は含まず、総計20万ドルが必要というものであった。そして、過密状態の中学校で大学をこれからも続けようとするのは愚かなことであり、母教会に対して発展を必要とする立教に土地と建物の確保に必要な資金を提供するよう要請する時がきたとし、これ以外に日本の伝道活動に必要と

されるものはないと、タッカーは訴えた。中学校に関しては、数年間は現在の場所に残しておかねばならず、今移転すると通学生のかなりの部分を失うとして、大学移転の優先を提示している（記事№61）。SM 誌上では前後するが、これを受けて、1909 年 1 月号の記事で、立教の整備には 20 万ドル必要（10 万ドル土地、10 万ドル建設費）、伝道局は東京郊外に 10 エーカーの土地確保の見込みと伝えられた（記事№59）。1909 年 9 月号では、タッカー学院総理が構想している土地が購入され、校舎が建築され、施設が整備されれば、現在の学生数 600 人は容易に 1,200 人に達するだろうと言及されている（記事№76）。

「立教学院建築基金」のため渡米したタッカーは（1908 年 12 月 27 日横浜出港、1909 年 1 月 15 日ニューヨーク着；SM 誌 1909 年 2 月号、150 頁）1 万ドルを調達したが、帰日を余儀なくされたため（1909 年 5 月 21 日サンフランシスコ出港 SM 誌 1909 年 6 月号、499 頁；6 月 7 日東京着 SM 誌 1909 年 9 月号、805 頁）、その後はウォークが募金活動を継続（1909 年 7 月 2 日横浜出港、サンフランシスコ着 7 月 17 日；SM 誌 1909 年 9 月号、805 頁）していた（記事№76）。けれども、必要資金は容易に集積しなかった。

そうしたなか、1909 年 12 月号の記事には米国聖公会女性伝道補助会ペンシルヴェニアの代表から、立教への早急な支援を求める請願が掲載され（記事№80）、同年 12 月開催の女性補助会会議では、1910（明治 43）年 1 月 25 日（パウロの改心日）に全米の献金を立教に送ることが提案され、20 万ドル調達のための実質的方法が期待されて（記事№81）フィラデルフィアで委員会が任命された（記事№89）。1910 年 1 月の女性補助会会議ではその 20 万ドル調達のためのとりくみが称賛されている（記事№82）。アラスカのタナナ渓谷ミッションからは 1909 年のクリスマス献金が立教の基金のために捧げられたことが報告された（記事№88）。

こうして、1910 年 2 月の伝道局会議では、マキムが立教の新地として郊外に理想的な土地を確保し、それはフィラデルフィアの女性たちの資金保証の下でなされた、と報告された（記事№83）。タッカーによると、確保された新たな敷地 14 エーカーは、環状線の池袋から徒歩 5 分（聖公会神学院はこの土地から道を横切ったところに地所を購入）。立教の土地は 5 万ドルで、現金で支払うことができたのはわずか 6 千ドル。支払い猶予の額は利子を払わなければならないが、それでも経済的に購入できたと言及し、東京近隣に電車専用の線路を敷設することで、数年以内に土地は高騰することが予想さ

れ、実際昨年、タッカーらが探していた土地価格が2倍になったと報告している（記事№87）。その後、1910年7月号の記事によると、フィラデルフィアの委員会が池袋の14エーカーの土地購入のため3.7万ドルの資金を首尾よく調達したことが報告され（記事№89、№95に「立教基金」一覧表）、その半年後の1911年1月号は、女性伝道補助会のフィラデルフィアの委員会が半年前に5万ドルを集め、資金を送付したこと、東京の郊外に15エーカーに近い土地を購入し、支払ったことが報告されるとともに、校舎に必要な15万ドルが来年届くことが期待され、その15万ドルの内訳の表が示された（記事№93）。

こうして、確保された土地の価格は当初の5万ドルの予想（立教訪問者。タッカーが見積もったのは当初から10万ドル）から倍額の10万ドル（タッカーの予想額と同額）になり、校舎建築費も当初の見込みの10万ドルから15万ドルへと増額見込みとなった。したがって、1911（明治44）年を迎えて、地価にまだ5万ドルと建設費に15万ドルの計20万ドルが依然として必要であった。1911年2月8日の伝道局会議では、5万ドルの価値をもつ17エーカーの土地が建設を控えていると言及されている。他方、この伝道局会議では次のような報告もなされた。すなわち、パン・アングリカン感謝献金から日本聖公会に対して、聖公会神学院（日本聖公会後援の米ミッション系の聖三一神学校と英ミッション系〈SPG〉の聖教社神学校の合同神学校。CMS系の大阪三一神学校は1915年から参加）のために15万ドルが割り当てられているが、この一部は立教学院の土地に隣接する敷地に神学院を建てるのに用いられ、その残りは寄付として保管される。基金の受託者らは立教学院に利子5％で5万ドルの貸し付けを申し出ており、担保は求めていない。このため、利子として年間2,500ドルの出資により、立教の15万ドルの施設のはじまりが可能となる。この絶好の機会を逃すべきではないという伝道局と実業家たちの判断で、この件は特定の条件つきで承認された（記事№97）。こうして移転地池袋での着工の見通しがついたのである。

ところで、1911年に東京の仮設の建物で開学した聖公会神学院は、1912年9月23日の午後に池袋で竣工式をあげたが、学生16人中8人は米国聖公会ミッション系地方部出身で、16人中14人が立教学院で教育を受けた者たちであった（記事№114）。これは、立教による日本聖公会への人材供与における貢献度をしめすものといえよう。

移転地池袋での着工の見通しがついた直後の1911年4月18日に築地の

三一大聖堂で結婚したタッカーは（SM 誌 1911 年 6 月号、499 頁）、休暇で 6 月 21 日に横浜を出港し、サンフランシスコに 7 月 6 日に到着した（SM 誌 1911 年 8 月号、686 頁）。彼は 1912 年 1 月 1 日まで滞米しているので、1911 年 8 月号の記事はこの間に立教への支援を彼に与えるべきと報じている（記事№ 101）。そして、タッカー滞米中の 10 月 26－27 日にニューヨークで開催された主教会は（日本聖公会京都地方部が推挙した）タッカーを第 2 代京都地方部主教に選出した（記事№ 103）。このため、翌 1912（明治 45）年 3 月 25 日に主教按手を受けたタッカーは立教学院総理の任期が同年 3 月末までとなり、これが事実上最後の立教への尽力となったのであった。

立教大学の池袋移転にともなう立教の拡張事業は、日本 YMCA 主事のゲイレン・M・フィッシャー（記事№ 96）や、訪日した在清宣教師ダドリー・ティング（記事№ 104）など、第三者からも評価されていたが、既述したように着工の見通しはついていたものの、その後、必要な建築資金は実際になかなか調達できなかった。そうしたなか、手元にある 2.5 万ドル（記事№ 112 では 2.6 万ドル）と同額の融資の交渉を期待して、7.5 万ドルの建築計画着工を 1912 年 5 月の伝道局会議で支持されたマキムは（記事№ 109）、1911 年設立に向けて進展している聖公会神学院への補助金（パン・アングリカン会議感謝献金）の 15 万ドルのうち、3 分の 2 の維持管理費（記事№ 101）を除いた、残り 3 分の 1 に相当する 5 万ドルの資金の融資をようやく組めそう（5％の利子；記事№ 121）と、米国に電信したことが 1912 年 11 月号の記事で報じられた（記事№ 112）。これに関して同年 9 月の伝道局会議は 7.6 万ドルで着工予定と報告し（記事№ 115）、また同年 12 月号の記事でも 2.6 万ドルと借用の 5 万ドルでまもなく新校舎建設と言及された（記事№ 112）。

1913（大正 2）年 2 月号の記事によると、必要な立教大学建築費 20 万ドルのうち残額の 12.5 万ドルを確保したいという米国聖公会女性伝道補助会の期待が報じられているが（記事№ 119）、新総理ライフスナイダーは同年 4 月号の記事で、早急に必要な建築費を 15.3 万ドルとし、その内訳を掲載した（記事№ 121）。これにより、さらに 3 万ドルの増資が必要とされたのである。ただ、その後、寄金集積速度が思うようにはあがらなかった要因の一つは、1914（大正 3）年から勃発した第一次世界大戦であろう。

そして、大戦前年（1913 年）の前述の記事から 3 年後の 1916（大正 5）年 1 月号の記事では、1915（大正 4）年 12 月 8 日の伝道局会議で、早急な

建物に 16 万ドル必要であるが、9 万ドルは手元にあり、追加で 3 万ドルの約束が得られていると報告されたことが公表された（SM 誌 1916 年 1 月号、61-62 頁）。こうして、初動の計画から 8 年後の 1916 年 5 月 29 日、ようやく池袋キャンパスで定礎式が行われたのである（SM 誌 1916 年 8 月号、533-535 頁）。

池袋の新校舎の建築様式については、タッカー総理辞任後の 1912（明治 45）年 11 月号の記事で、立教のボード・オブ・ディレクターズが任命したタッカー、スウィート、ガーディナーの委員会から報告書が提出されている。それによると、まず日本様式が検討され、寺院様式は問題外となり、木造建築もレンガと石材から建設される立教には不向きであること、日本人は日本様式を誤りと表明しており、日本様式以外の様式であるカレッジエイト・ゴシックでの建設に賛成と報告された（記事№ 112）。1914（大正 3）年 2 月号の記事では、米国母教会の執行委員会の会議で、マーフィー・アンド・ダナー社からヘンリー・K・マーフィー氏の日本派遣が決定されたことが報じられ（記事№ 129）、1916 年 2 月号掲載の記事のダナー氏の調査によると、本館、チャペル、食堂、寄宿舎 2 棟、総理邸宅、日本人教授 2 邸宅の建設と運動場の整備が提案されたのであった（SM 誌 1916 年 2 月号、96-100 頁）。こうして立教大学は、第一次世界大戦下に、池袋キャンパス着工という新しい門出を迎えるのである。

1903（明治 36）年から 1912 年（明治 45）年の 9 年間の在任中に、立教大学（専門学校令）を開設すると同時に大学キャンパスの池袋移転を推進し、その道筋をつけて日本聖公会京都地方部主教に転出していった立教学院第二代総理タッカーは、立教の目的や価値について、たびたび母教会の米国聖公会伝道関係者や同派機関誌 SM の全米読者に語りかけ、その支援を訴えた。タッカーがなぜ、就任当時立教中学校（とその寄宿舎）のみであった立教学院内に大学部を設置し、またその大学移転を実行したかについて、彼のことばからあらためて確認することにしたい。

日本国内にキリスト教信仰を広めるには、徹底的に訓練された聖職者と熱心で十分な教育を受けた一般信徒群を養成する高等教育機関を、日本の教会である日本聖公会に提供することが最も重要な寄与であり（記事№ 53）、その意味で、立教はそれを提供する機関であった（記事№ 8）。立教大学はそのために開校されたのである。これにより、母教会と遣日宣教師たちの理想

である日本聖公会の自給独立（記事№.76）の実現が早められることになる（記事№.53）。タッカーによると、現地人（日本人）聖職者の問題は、あらゆる伝道地の諸問題のなかで最も重要で、なりよりも厄介な問題であり、とくにキリスト教徒の家庭がとても珍しく、官立学校や社会でのキリスト教の影響がかなり限定されている日本のような国では、知性と精神の両面でキリスト教の聖職になる準備をととのえた男性を探し出すことは極めて困難であり、立教の寄宿舎はその準備のための機会を提供するものでもあった（記事№.8）。

そして、一般水準よりも低い学校への投資は日本ではよくないとタッカーが言うなか、立教が伝道地である日本において優良校であることには大きな価値があり、それは立教が過去に積み上げた教育の効率性と認知度によるものであるとして（記事№.8）、前任者初代学院総理ロイドによる世俗教育重視の方針の成果を暗に讃えて、立教支援の意義を説いている。タッカーは言う。たとえ、日本の公教育制度がしっかりと備えられているとしても、立教は福音伝道機関として絶対的な影響力と、日本の教会の聖職者や一般信徒指導者の育成に不可欠な事業であり、他のアジア地域との連携において立教はキリスト教活動の重要な拠点となるものであるから、立教大学は移転して教育事業の拡張がなされるべきである（記事№.58）。

さらに、タッカーは 1909（明治 42）年 3 月号の記事で、とくにキリスト教大学の意義とその移転問題について以下のように詳説している。中学校はもはや伝道活動における教育上の条件を果たせなくなっており、神学生は大学での教育が必要になっている。毎年数千人もの地方中学校卒業生らが大学での教育を求めて上京しているが、官立大学が入学させるのはこのうち僅かである。そのため良質の教育を提供する私学が学生をひきつける。それゆえ、優れたキリスト教大学はまさに真の要望に応えるもので、教会が日本の発展に影響を与える人びとを提供する手段となる。教育活動の目的は、多くの人間を改宗させることだけでなく、キリスト教信仰のリーダーの確保と訓練である。これまで、これを中学校と神学校に依存してきたが、日本のキリスト教指導者が十分な知性を備えているという点では批判がある。日本人教会関係者が単に外国人の助手である限りは、その欠点は目に留まらないが、日本の教会が本当の意味で日本において発展を遂げるためには、これから日本の教会の指導や活動を日本人の司祭や教役者にまかせなければならない。今まさにこうした時期に来ている。日本聖公会は外国人宣教師たちの監督下

から移行できるまえに、有能な指導者が提供されるべきであり、それはキリスト教信仰の意味をしっかりと把握し、この国の人びとが理解できることばでそれを解釈できる男性である。経験上、こうした要請に応える唯一の実質的な手段はキリスト教大学である。これまでのところ、官立大学出身の聖職候補者は一人もいない。それゆえ、もし日本で神学教育の水準を高めるつもりであれば、まずキリスト教機関の学問上の準備のためのすばらしい施設の供給が必要になる。このためにキリスト教の影響を受けた高等教育が急務となり、2年前の1907（明治40）年9月に立教大学が設立されたのである。立教移転に20万ドルの投資は、商業上の観点からみれば、米国聖公会にとって素晴らしい投資となる。日本聖公会の経済的な自立をうながす唯一の手段は、有能なリーダーを提供することだからである。伝道戦略の観点からは、キリスト教大学は教会の組織的な影響力の強化を大いに助け、日本聖公会が極東にキリスト教信仰の地場を固める際の強力な要素となる時期を早めるものである（記事№61）。

このように述べたタッカーはこの半年後の1909年9月号の記事で、立教の発展は日本における教会の伝道活動の繁栄に重要な影響をもたらすものであり、日本の教会（日本聖公会）の独立という私たちの理想の実現に向けての最終段階であること、宣教師は日本人主導者とともに、日本の教会を供給する作業に専念しなければならない時期がきたこと、このための唯一の実質的な日本人主導者の供給源がキリスト教大学であること、そして、米国聖公会が半世紀にわたり取り組んできた日本に福音をもたらすという偉大な事業、そのために独立した日本の教会を創設するという事業を、今まさに最大限に後押しすることを、わたしたちは求めていると言及したのであった（記事№76）。まさに、立教は、日本にキリスト教の福音を最も有効にもたらす日本人の教会である日本聖公会の独立を実現させるために後援する最有力な教育機関として位置づけられていたのである。立教の目的や価値における根幹は、タッカーが繰り返し主張するように、日本におけるキリスト教伝道への貢献であった。

同志会

立教圏外で在日米国聖公会ミッションが支援した教育活動として、東京帝国大学の学生を対象とするキリスト教宿泊施設の同志会が、SM前2巻に登場したが、その後その施設の一室に設けたチャペルで礼拝が始められ（記事

№6)、京都でも同じようなキリスト教の学生寄宿舎が開始されている（記事№7、№10)。同志会は、阪井徳太郎と金子堅太郎が不在の間、ウェルボーンが活動を後継したため、礼拝は彼の個人宅で行われるようになり、聖テモテ・ミッションと自称された（記事№13、№43)。1906年11月号の記事では、この学生教会の必要性が報じられ、多額の寄金をSM読者に求めている（記事№25）が、これが日本聖公会東京聖テモテ教会の起点となった。ここにおいても、キリスト教の影響を学生にもたらす活動が教会創立に連動したのである。

志成学校

米国聖公会在日ミッションは、立教学院第二代総理タッカー在任中に、在日中国人留学生へのキリスト教教育にも着手している。専門学校令にもとづく立教大学が認可される半年前に、中国人学校「私立志成学校」を設立したのである。1907（明治40）年2月14日にタッカー名で学校設置認可を申請し（「私立志成学校設立認可願」「私立志成学校設立ノ件」東京都公文書館所蔵；『立教学院百二十五年史資料編第一巻』立教学院、1996年、144～147頁)、同年3月15日に認可されている（『警視庁東京府公報』1112号、1907年4月2日、東京都公文書館所蔵；同上147頁)。この中国人学校については、すでに設置認可半年以上前の1906（明治39）年7月号のSM記事で、マキムとタッカーから開校認可の要請を受けた伝道局が承認し、1,200ドルの予算を割り当てたことを報じ、学校の設立理由を次のように論説している。東京には将来中国に最も影響力をもつ約9,000人の中国人留学生がおり、そのなかには既に中国の学位を取得しているものや官位に就く有資格者も多いが、東京では日本語を話せず、日本人は中国語を話さず、東京の中国人への宿泊施設も不十分で、不道徳で急進的な思想や行動へ偏りがちであり、危うい生活を強いられる。そして、本土からの亡命者である中国人革命家の影響下で、反キリスト教的な排外思想を取り込みがちであることなどを挙げ、これらは米国聖公会の中国伝道への障壁となるとともに、中国の国への明確な脅威となるとして、中国人学校設立の意義を説き、彼らへの教育支援を奨励したのである（記事№17)。そして、設置認可1年半後の1908年8月号は、タッカーの報告として中国人学生は25人在籍と言及し（記事№53)、その1年後の1909年8月号では、志成学校の開学当初、東京在住の中国人官吏は同校への入学を推薦していなかったが、中国公使館秘書官の

子息が入学したことで、当局に認知され、生徒数が増加し、3 人が受洗したと報告された（記事№ 68）。

タッカーは、1910 年 6 月号で、志成学校から初の卒業生が輩出されたこと、また先週の第一高等学校への入試では当校の学生が素晴らしい成績を修め、東京の中国人諸学校で評判となり、中国公使館の教育事務局が、今後、当校ともう一つの学校の 2 校だけを紹介すると述べたこと、昨年 11 人の生徒が受洗したことなどを報告し（記事№ 87）、翌年の 1911 年 5 月号でも、志成学校からきわめて優秀な卒業生が輩出されたこと、官立師範学校への入試で一人が成績優秀と称えられたことに言及して、タッカーらが東京の中国人のために特筆すべき事業をおこなっていることに感謝する手紙も届いていると報告した（記事№ 100）。このように、志成学校は次第に周知されていった。1913 年 5 月 7 日には、志成学校の中国人生徒が、米国による中華民国の承認を祝って晩餐会を開催したことをウェルボーンは報告している（記事№ 126）。

また、この志成学校とは別に、立教学院にも大学予科に在籍する中国人学生用のクラスがあることが 1909 年 9 月号では言及されている。それによると、日本では、多くの中国人に対してキリスト教の影響のない世俗教育を施しているが、米国聖公会ミッションは中国人に世界を学ぶのと同じくキリスト教の英知を学ばせて、本国に送り返すよう取り組みを強化すべきであると報じられているように（記事№ 75）、在日中国人留学生への立教内外での教育事業は、隣国中国へのキリスト教伝道事業を射程に入れたものでもあった。

1909（明治 42）年は、1859（安政 6）年に最初のプロテスタント宣教師（米国聖公会のジョン・リギンズとチャニング・ムーア・ウィリアムズ）が来日してから半世紀となる日本宣教 50 周年記念に当たる年であった。そこで、同年 9 月号の SM はその関連記事や特集記事を掲載した。この日本伝道半世紀に際し、SM 編集部は「全生涯を日本のために捧げた」ウィリアムズ主教（立教創始者・日本聖公会開祖）を、「質素で誠実で献身的な忍耐強い聖人」と讃え（記事№ 69）、日本人関係者（元田作之進、杉浦義道、田井正一、清水友輔）による初期日本伝道を回顧する特集を組んでいる（記事№ 70 ～ 73）。とくにウィリアムズについて語っている清水の記事（記事№ 73）は抄訳以外の部分も参照していただきたい。そのウィリアムズは翌 1910（明治 43）年 12 月 2 日に故郷ヴァージニア州リッチモンドで逝去した。

81 歳であった。同年 12 月号の SM にはいち早く彼の訃報が載せられ（記事№ 93）、その 1 年半後の 1912（明治 45）年 4 月号には SM 日曜学校部門の「聖公会青年信徒全員が知るべき宣教物語」人物編第 7 話にウィリアムズが登場している（記事№ 107）。この年の 7 月 30 日には明治天皇が崩御して、時代は明治に別れを告げた。

すでに、ウィリアムズ永眠 1 年後の 1911（明治 44）年 10 月 26 日には立教学院初代総理アーサー・ロイドが（記事№ 105）、1912 年 1 月 7 日にはジョン・リギンズが他界しており（SM 誌 1912 年、98 頁、158 頁）、同年 12 月 17 日になると 1871（明治 4）年来日のアーサー・ラザフォード・モリスもこの世を去った（記事№ 120、№ 122）。

ロシア正教会のニコライ大主教が 1912 年 2 月 16 日に逝去したことを報じた 1912 年 4 月号の SM 記事は、幕末に来日した「著名な素晴らしい日本の開拓者」として、既に昇天した長老教会宣教医 J・C・ヘボン（1911 年 9 月 27 日）、「学者で教育者」の改革教会宣教師 G・H・F・フルベッキ（1898 年 3 月 10 日）、「われらの」聖公会主教 C・M・ウィリアムズ（1912 年 12 月 2 日）と並んで、ニコライをそのなかに数えている（SM 誌 1912 年 4 月号、278-279 頁）。こうした日本の開拓宣教師の死去とともに、明治は終焉を迎えたのである。

この明治末年の 1912 年は、タッカーが立教学院総理を辞して、日本聖公会京都地方部主教へ転出した年でもあった（記事№ 103、№ 106）。また、同年 8 月号の SM には、神道・仏教とキリスト教が日本のために尽力するようにとの内務省主導の「三教会同」に関する記事が掲載されている（記事№ 110）。これは、日本キリスト教史上有名な事件で、1912 年の三教会同をもってキリスト教は日本で公認されたとする説もある（1899 年の内務省令 41 号はキリスト教が日本の行政対象となることを公布しており、これを公認と解釈する場合もある）。

SM はこの半年後の 1913（大正 2）年 6 月号で、同年 5 月にカリフォルニア州議会が可決した外国人土地所有禁止法案に州知事が署名したことについても報じている（記事№ 124）。この法案が可決された同年 5 月 2 日に、米国は中華民国を承認したのであった（記事№ 126）。この直後の 5 月 7 日に駐米日本大使がこの法案に抗議したように、米日外交関係が怪しい雲行きを見せ始め、時代は第一次世界大戦に突入していくのである。

（立教大学立教学院史資料センター研究員）

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The Progress of the Kingdom

Japanese Churchmen and the War

THE Church in Japan is making its contribution to the present needs of the Japanese nation, and is thereby demonstrating the fine quality of the patriotism of the native Christians. Mr. Suguira, one of the teachers at St. Paul's College, has been ordered to the front with the headquarters staff of the Japanese army. He is to be English interpreter and will assist in extending official courtesies to the foreign attachés and war correspondents. It is to be hoped that some of these correspondents, through the courtesies they will receive from Mr. Suguira, may be saved from the foolish mis-statements which newspaper men often make concerning foreign missions and native Christians. The Rev. J. K. Ochiai has asked the War Department to appoint him an army chaplain. One of our theological students has been ordered out with the reserves. Bishop McKim and Dr. Teusler have offered the use of St. Luke's Hospital to the Japanese Government for the sick and wounded of both armies. The two American bishops in Japan have set forth special prayers, to be used by all Church people during the war, and are receiving many requests for them.

A Young Man's Service: I. Among the North Carolina Mountaineers

THE recent death of the Rev. Churchill Satterlee, rector of Trinity Church, Columbia, S. C., has deprived the Board of Managers of one of its district secretaries. Mr. Satterlee's brief ministry of ten years was characterized by genuine missionary service. Though he never technically held an appointment as a "missionary," he recognized more fully than most of us do that his membership in the Church and his commission as one of her clergy, were "missionary appointments" of the most compelling kind. Therefore he was always eager to find opportunities for carrying the Church to those who did not know it. His readiness to be of service was rendered effective by his practical ability to make the most of opportunities for extension, wherever found. When he became one of the clergy in western North Carolina, as rector of Grace Church, Morganton, little or nothing had been done by the Church to reach the people who had secluded themselves in the mountain districts about the town. Mr. Satterlee could not be satisfied with serving as rector of the town congregation only. The needs of the ignorant and neglected

1　1904 年 4 月号　神の国の進展。日本人聖公会員と戦争。243 頁。
訳出　243 頁左 1 行目～左最後の行まで。

日本の教会は、日本国の現在の要望に応えており、それによって日本人キリスト教徒の愛国心の質の高さを実証している。立教学院の教師のひとりである杉浦氏は、日本軍参謀本部の隊員に随行して前線に任ぜられている（注 1）。彼は英語の翻訳を務めることになっており、外国人公使館員や従軍記者たちに公式の儀礼を示す際の手助けをすることになるだろう。これらの記者たちのなかの何名かが、杉浦氏から受けるであろう丁重な行いを通じて、新聞記者たちが海外ミッションや現地キリスト教徒たちに関して頻繁になす愚かな誤報道から免れるかもしれないと期待される。J・K・落合師（注 2）は、自分を陸軍チャプレンに任ずるようにと陸軍省に要請した。私たちの神学生のうちのひとりが、増援部隊とともに出動を命ぜられている。マキム主教とトイスラー医師（注 3）は、両軍の病床兵や負傷兵のために日本政府に聖路加病院の（注 4）利用を申し出た。日本にいるアメリカ人主教 2 名（注 5）は戦争中、あらゆる教会の人々によって利用されることになる特別の祈りを発し（注 6）、そして彼らのために数多くの要望を受け入れている。

注記：立教出身の日露戦争従軍中の諸将校として、以下の者が『築地の園』60 号（1904 年 4 月 15 日）に記されている。杉浦貞二郎（注 1 参照）。人見三郎（水雷艇長海軍大尉）。岸田東次郎（初瀬艦乗組海軍少機関士）。中條清三郎（連艦乗組海軍中機関士）。伊藤久馬（連艦乗組中機関士）。吉田正平（砲兵少尉）。この他、国学教師の市村平文学士が 1903 年に動員令を受け近衛第二連隊に招集、1904 年 2 月 6 日入営（『築地の園』58 号、1904 年 2 月 15 日）。体操科担任の毛利藤太郎は第一師団動員令により入営（1904 年 3 月 7 日送別会）（『築地の園』59 号、1904 年 3 月 27 日）。また、立教学院書記の中島好実は後備召集で従軍、卒業生で鉄道作業局に在職中の矢作幹と岩佐可蔵は野戦鉄道班に召集され、軍属として 1904 年 2 月満州に向かったと『築地の園』64 号（1904 年 9 月 15 日）は記している。

1903 年 12 月 6 日の第二降臨日に博愛教会で松島篤が司祭に按手された。松島は 7 年間伝道師として働いた後、3 年半執事として完全自給で 125 人の日本人受聖餐者を持つ博愛教会（牧師は元田作之進）に奉仕している（SM 誌 1904 年 3 月・4 月号、212, 248 頁）。

1904 年 2 月 9 日に米国聖公会内外伝道協会の伝道局は、ニューヨークのセント・フェイス・ハウスの女執事（Deaconess）ランソン（Anna Love Ranson）と、ミス・ヘイウッド（Caroline Gertrude Heywood）を、日本ミッションの東京伝道の教役者として認可し（SM 誌 1904 年 3 月号、212 頁）、同年 3 月 8 日には、東京伝道教区（日本聖公会北東京地方部）主教マキムに任命されたニューヨークのミス・ミード（Bessie Mead）を正式認可した（SM 誌 1904 年 4 月号、286 頁）

（注 1）杉浦貞二郎。第一軍司令部付陸軍教授。
（注 2）ヨハネ落合吉之助。
（注 3）Rudolf Bolling Teusler.
（注 4）米国聖公会在日ミッション経営の病院。
（注 5）日本聖公会北東京地方部主教ジョン・マキムおよび同京都地方部主教 S・C・パートリッジ（Sidney Catlin Partridge）。
（注 6）英文祈祷文は 1904 年 7 月号の SM 誌に掲載されている（SM 誌 1904 年 7 月号、517 頁）。

entertained with tea and refreshments. After the battalion had displayed its skill in military drill, the Prince started on a tour of inspection of the buildings and grounds. On all sides he found much to draw forth his expressions of hearty approval. In an address to the students, he voiced his appreciation of their work, their general appearance, and particularly their respect for the Chinese flag, which they had saluted in their march past during the drill. The hope of China, he said, was in such young men as they.

St. Paul's College, Tokyo: Its Growth and Needs

ST. PAUL'S COLLEGE, Tokyo, has also been honored by a visit from important officials, in connection with its recent commencement exercises. The two visitors were Mr. Yukyo Ozaki, Mayor of Tokyo and a member of the Diet, and Mr. Saburo Shimada, a member of the Diet. They are the two most noted orators in Japan, represent the best type of the younger generation of Japanese statesmen and are noted for their uprightness of character as well as for their brilliant abilities. Mr. Shimada spoke of love and sacrifice as the two underlying principles of Christianity; while Mayor Ozaki urged the necessity of strength, mental and physical. The students themselves, President Tucker remarks, "were a pretty good illustration of what Mayor Ozaki said about physical endurance, as they had to stand throughout the exercises and the speeches, there being no seats in the public hall except a few chairs, sufficing only for the guests." On the afternoon of Easter Day the baccalaureate sermon was preached in Trinity Cathedral by Dr. Motoda. So far from there being any falling off in attendance, which might easily result from the war and from a new government regulation in the educational department, the number of students has been larger than ever—520 in the regular course, with forty-three postgraduates. The evangelistic and religious work of the College has gone on well during the last year. The Young Men's Christian Association has 120 members. There are three Bible-classes for day pupils, and compulsory religious instruction is given regularly in the dormitories. Weekly Bible lectures, with voluntary attendance, have also been held with excellent results. The alumni of St. Paul's are enthusiastic workers on its behalf, and are sending their sons and younger brothers to take the course. It is a pity that, with its excellent present work and outlook, the College should be so hampered by lack of equipment. All kinds of makeshifts have to be employed to secure additional space. St. Paul's ought to be enlarged. A gift of $5,000 from this country would make this possible.

Why Georgia Needs Industrial Schools

IN saying that the percentage of illiteracy among the native white people of Georgia is two and one-half times greater than the average for the whole country, we have no intention of casting reflection upon the State, its people, or its officials. However the condition may have come about, we mention it simply to call attention to the need for the educational work which Bishop Nelson hopes to be able to inaugurate in the near future. It is not pleasant to think that in any one of the United States it should be true, as it is in Georgia, that thirty-two per cent. of the voting population is illiterate. This is a condition which cannot be changed at once. It will only yield to a campaign of education among the children in the many neglected country districts. At the present time, out of a school population of 885,000, over 572,000 children are out of school. Bishop Nelson hopes to be able to begin some industrial work among these neglected white people along lines that have already proven successful in the work among the colored population. The ability to make home brighter, better and happier is something that thousands of the poor white girls and young women of Georgia need to learn, while the boys and young men offer abundant opportunity for teaching them "how to do things." Bish-

2　1904 年 6 月号　神の国の進展。東京の立教学院：その成長と要望。391 頁。
訳出　391 頁左 15 行目～右 17 行目。

先般の卒業式（注 1）に関連して、東京の立教学院もまた有力な来賓によって称えられている。2 名の訪問者は東京市長で国会議員の尾崎行雄氏と国会議員の島田三郎氏であった。彼らは日本で最も著名な 2 名の講演者であり、日本人政治家の比較的若い世代のなかで最も優れた類にあたり、素晴らしい能力だけでなく性格の明朗さでも有名である。島田氏は、キリスト教の根底を流れる二大原則である慈愛と犠牲について語った。そして一方で尾崎市長は精神と肉体の強靭さの必要性を力説した。タッカー総理は〔次のように〕述べている。生徒たち自身は、“尾崎市長が語った体力面での忍耐強さをまさによく体現するものでした。というのも、来賓用だけで〔席が〕いっぱいになってしまったなか、椅子数脚を除いて座席がひとつもない講堂で、彼らは式や講演中ずっと起立していなければならなかったからです。”復活日の午後に、元田博士（注 2）は三一大聖堂で卒業式訓示の説教をした。〔日露〕戦争や文部省の新たな規制〔訓令第 12 号〕によってたやすく引き起こされるかもしれなかった出席者の落ち込みがあるどころか、生徒数はこれまでよりもさらに増している。研究生 43 名と本科 520 名である。当学院の福音伝道活動や宗教活動は、昨年のあいだは順調に続いた。YMCA は会員 120 名を抱えている。通学生むけにバイブル・クラスが 3 つあり、寄宿舎で必須の宗教教育が定期的に行われている。出席が任意の毎週の聖書講義もまた素晴らしい成果をともなって行われている。立教の卒業生たちは、立教のために熱心に働く者たちであり、その教育課程を受けるために彼らの子息や弟たちを送っている。現在のすばらしい活動と展望をもってしながらも、当学院が設備不足によって大いに妨げられているのは残念である。より多くの場所を確保するために、あらゆる種類の応急処置が採用されなければならない。立教は拡張されるべきである。この国からの 5,000 ドルの贈与はこれを可能にするだろう。

注記：1904 年 6 月号の SM 誌には、T・S・ティングの日露戦争関連の記事が掲載されている（Theodosius S. Tying, ”Japan in War Time”, SM 誌 1904 年 6 月号、410-413 頁）。

マキムの要請で、ヴァージニア神学校在学のＲ・Ａ・ウォーク（Roger Atkinson Walke）が東京伝道教区へ派遣する宣教師として任命された。1904 年 6 月の執事按手時に任命発効とされ（SM 誌 1904 年 6 月号、424 頁）、執事按手後の同年 6 月 16 日に宣教師任命を受けている（SM 誌 1904 年 7 月号、516 頁）。
米国聖公会日本ミッション京都伝道教区（日本聖公会京都地方部）聖職のＣ・Ｓ・ライフスナイダー（Charles S. Reifsneider）は、ボストンでミス・メアリー・Ｄ・ゴードン（Mary D. Gordon）と結婚した（SM 誌 1904 年 7 月号、516 頁）。

（注 1）1904 年 4 月 6 日、立教中学校第八回卒業式。
（注 2）元田作之進。



THE RIGHT REVEREND JOHN McKIM, D.D.,
Bishop of Tokyo

The Spread of Christianity in Japan*

BY THE RIGHT REVEREND JOHN McKIM, D.D., BISHOP OF TOKYO

ONE thousand years after the landing of Augustine the monk on the shores of England, and about the same length of time after the coming of the first Buddhist missionaries to Japan, St. Francis Xavier, the pioneer Apostle of Christianity to the Japanese, preached the Gospel of the "Lord of Heaven" to the people of *Dai Nippon*. As a result of his labors, and of those missionaries who came after him, the number of Christians at the beginning of the seventeenth century is estimated by Japanese annalists to have been nearly two millions.

Japan might have been a Christian Empire to-day but for internal dissensions, political intrigue and desire for worldly power and influence on the part of those early Spanish and Portuguese missionaries. (There were Christian churches in fifty-two of the sixty-four provinces of Japan.) The seditions caused by the friars made Christianity odious to the *Shogunate* and drastic measures were taken to extirpate our religion and to cause the name of Christ to be a hissing and a byword to all generations of loyal Japanese.

Edicts were published forbidding the people either to believe or hear the Gospel. The missionaries were hunted down and expelled from the Empire. The converts were ordered to renounce their faith under penalty of death. Rather than deny the Lord who gave His life

* The following article was written by request of a committee of prominent Japanese, headed by Count Okuma, under whose auspices a series of pamphlets has been issued to commemorate the semi-centennial of the Perry Treaty. In pamphlet form the article has had a wide circulation in Japan.

for them, thousands of Christians gladly suffered martyrdom: the sword was uplifted, but their lips did not quiver: crosses were prepared for them and they said: "I believe." For more than two centuries the foot of the western barbarian was not permitted to pollute the sacred soil of the "Land of the Gods."

The Japanese are said by superficial critics to be fickle and vagarious; to be always in search of something new for the sake of its novelty; to change their religion as a man changes his coat; to be inconstant in their belief. Does not the history of Christianity in Japan brand these criticisms as unjust and untrue?



THE MARQUIS ITO, THE "GREAT MAN OF JAPAN"

During the seventeenth and eighteenth centuries there were no Christian missionaries in Japan; anyone suspected of being a Christian was made to trample on the cross and to suffer other indignities; and yet, in spite of all the efforts to root out the "evil sect," there were thousands of people calling themselves Christians when the Roman Catholic missionaries came again to Japan in the latter half of the nineteenth century! The majority of these Christians were descendants of the ancient converts. "The blood of the martyrs is the seed of the Church." Does this look like instability of character or weakness of religious conviction?

The coming of Commodore Perry, in 1854, marked the beginning of a new era in the history of Japan, an era momentous for political, social, and religious progress and expansion. Soon after the return of Commodore Perry to the United States, after his second visit to Japan, preparations were made by several missionary societies to send their representatives to the newly opened ports.

The first missionaries who arrived were stationed at Nagasaki in 1859; among these should be noted the Right Rev. C. M. Williams, ascetic and saint, whose life is a benediction to all who know him; the Rev. Dr. Verbeck, "the man without a country," who guided and assisted in the organization of the Imperial University; the Rev. S. K. Brown and Dr. J. C. Hepburn, scholars and educators.

The old edicts against Christianity were still in force and enforced, the people feared to be seen in company with the missionaries, and those who dared to call at their houses were suspected and "shadowed." The religious teachers were believed by many to be political emissaries, and as such were to be avoided by all loyal people. No Japanese language teacher could be obtained at Kanagawa until March, 1860, and then only a spy in the employment of the government. A proposal to translate the Scriptures caused his hurried withdrawal.

Soon after the "Restoration," 1868, the standing laws of the former Government, which were posted on boards in certain conspicuous places in every town and village, were removed, in order to be replaced by those of the new Imperial

Government. Among the new enactments was the following:

"The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given."

These edicts were not removed until 1873.

So late as 1872, hundreds of Roman Catholic Christians were confined in prisons in different parts of the country. When inquiry was made of the Governor of Hiogo whether a Japanese bookseller would be permitted to sell the English Bible, the reply was that any Japanese bookseller who sold a Bible knowing it to be a Bible would have to go to prison.



THE LATE HON. KENKICHI KATAOKA
A member of the Church of Christ in Japan (Presbyterian), and for six years prior to his death President of the Lower House of Parliament

The dislike and prejudice of more than two centuries could not be dissipated in a day. The anti-foreign feeling was still dominant. In addition to this national aversion to foreigners, the teachers of the old religions were naturally jealous of the return of the Church which once had proved such a dangerous rival, and did all in their power to excite opposition and hostility.

If Christianity were merely of human institution it would have come to naught; the influences and powers arrayed against it were such that finite wisdom and strength could not have withstood them.

After thirteen years of patient and laborious effort the total number of converts reported by the English and American missionaries in 1872 was ten only. The Anglo-American missionaries were so wise and discreet, so ready at every opportunity to be of assistance in teaching their language and imparting information as to the customs, laws and learning of the Occident, that Government suspicion against them gave way to confidence. While the old edicts against Christianity were not officially revoked, they became more and more a dead letter, and for years previous to the giving of the present constitution in 1889, which grants freedom of religious belief to every Japanese subject, Christianity was as free from interference as it is to-day.

Missionaries are scattered over the Japanese Empire, many of them living alone, far away from the open ports. These men and women live as securely and as free from all rudeness and discourtesy as they would in their own countries.

What has Christianity done for Japan?

In answering this question we must, in the first place, assert that the modern civilization of Japan is essentially Occidental. She has abandoned the hegemonic principles of Oriental countries and has placed herself in line with the leading nations of the West. It is generally acknowledged that the basic ideas underlying Western civilization are Christian in character.

In so far, then, as Japan has adopted and assimilated these ideas, just so far may she be considered a Christian Empire. While Japan gained much in the way of national progress by joining hands with Western nations, she sank lower in morality. The old religions had to a large extent become discredited and exerted but little moral influence. At the "Restoration" the government had recourse to Shintoism to improve the moral condition of the country, but Shinto could do nothing. Lessons in chauvinistic patriotism and loyalty, unaccompanied by a strong sense of individual responsibility for commercial probity and personal purity, had a baneful effect upon the people.

Advance in education has kept pace with the commercial progress of Japan; with the establishment of schools in every village and town of the Empire a natural ethical improvement was expected. This expectation has been disappointed. The Department for Education has proved itself to be the most dishonest and corrupt connected with the Japanese Government.

In 1890 His Imperial Majesty, alarmed by the low moral condition of the schools, issued a rescript on the subject of education in which he laid stress upon the necessity of ethical training; but the effort to encourage morality without religion was not encouraging.

The principal of a large Normal School said, not long ago, that he not only patronized houses of ill fame himself, but that he advised all his teachers to do so, and that he even gave them tickets, so that, at the end of each month, all the bills would be sent to him for payment and deducted from their salaries.

It is but four years since the Department of Education endeavored by rescript and legislation to hamper and restrict the operations of Christian schools; but those efforts brought out more clearly the necessity for such institutions, and showed that the principles of Christianity are strongly implanted in the minds of many who do not call themselves Christians. Many of the Prefectures, recognizing the importance of having men whose moral character is without question as instructors of their youth, have asked the Young Men's Christian Association to furnish Christian teachers of English for their middle schools.

The establishment of schools by Christian Missions has contributed more than is generally appreciated to the welfare of Japan. While a large proportion of the boys and young men educated in such schools have not become Christians, they have imbibed religious and moral principles which can never be forgotten and must influence them for good all their lives.

Graduates of mission schools have undoubtedly done the most effective work for the education of women. Even today, when the government is doing so much for the intellectual improvement of Japanese women, the Christian schools for girls do not take a second place. It is said that the Buddhists contemplate the establishment of a school for girls in Tokyo, and the chief reason assigned is that, of the many schools for girls in Tokyo, the majority are Christian and that they threaten the stability of Buddhism. It is impossible to exaggerate the influence, moral and religious, that these students in Christian schools may exert upon future Japan.

The only university for women in Japan was organized less than five years ago by a Christian Japanese, who is its first president. The only well qualified school for training young women as teachers of English in government schools for girls was established and is conducted by Miss Ume Tsuda, an earnest Christian, who for many years was a teacher in the Peeresses' School founded by Her Imperial Majesty, the Empress of Japan.

"It is not possible to understand the actual progress made in Japan in improving the condition of women without some consideration of the effect that Christian thought and Christian lives have had on the thought and lives of the modern Japanese. If Japanese women

are ever to be raised to the measure of opportunity accorded to women in Christian countries it can only be through the growth of Christianity in their own country."

"As a direct effect of Christian thought upon the thought of the Japanese nation, it is interesting to notice the change in the meaning of one word. greater thought; and now the old word *ai,* throughout the length and breadth of Japan is accepted and understood in its new meaning, a continual witness to the effect of Christianity upon the national mind. Is this a little thing in the education of a nation that has shown in the past so great a capacity for living up to its ideals?"



THE OPERATING ROOM AT ST. LUKE'S HOSPITAL, TOKYO

Christian Missions have helped greatly to further philanthropic enterprises under Japanese direction. St. Luke's is a part of the work of our Church Mission. Its Superintendent is R. B. Teusler, M.D., the younger man who stands just behind the Japanese Orderly. The nurses and most of the assistants are Japanese. St. Luke's is the only hospital in Japan properly equipped for the care of foreign patients. It also does much work among the Japanese. Its present building and equipment are entirely inadequate. Bishop McKim and Dr. Teusler are asking for $12,000 for enlargement and improvement. Foreigners resident in Tokyo have already given about $2,000. The former United States Minister, the late Colonel Buck, was a warm friend of St. Luke's. An entertainment recently given under the auspices of Lady McDonald, wife of the British Ambassador, netted several hundred dollars for the Hospital Building Fund

In the teachings of Confucius the highest virtue is benevolence, rendered into Japanese by the word *jihi;* in the teaching of Buddhism the highest virtue is mercy or *jin.* When Christian missionaries first came to Japan, there was no term in the language that covered the thought of love as it is taught by Christ; for lack of anything better the word *ai,* which indicated the love of a superior for an inferior, was made to do duty for

The crusade against the "social evil," which has been so vigorously conducted since the beginning of this century by Christian missionaries and Japanese anxious to erase one great blot from their country's honor, met with violent opposition from the supporters of this soul-killing vice. In several places the crusaders were brutally assaulted and severely injured. In not a few towns the local authorities not only gave no en-

couragement or assistance to the workers for purity but seemed almost invariably on the side of the brothel keepers.

A gradual change for the better has taken place, and the present attitude of the local authorities is for social righteousness. The fact that the number of women licensed to the profession of vice has been reduced more than one-fourth since 1901 is certainly not a small matter. In two prefectures licensed prostitution has been abolished. Houses of refuge have been provided for women leaving the *Yoshiwara,* and Christian women give themselves to the training of their fallen sisters, so that they may support themselves by honest industry.

"Deeds and charities, or faith and works, are the twin steeds that draw the chariot of civilization. It matters little whether they be thought of as running tandem or abreast, the two go together as a completed whole, and woe be to that Church of Christ, or class in society that long neglects one or the other." The teaching of Christ that all men are the children of one Father and that therefore all are brethren; that whosoever helps the least of God's creatures is doing Him a service, is the root incentive to all Christian activities. It has been said by reputable Japanese that the art of large giving for charitable purposes was but little practised before the advent of Christianity. The Japanese, being by nature a sympathetic and generous people, were not slow in following the example set by Christian givers, and contributions in times of disaster and for public and private charities are now as common as in Christian countries of the West.

The following are some of the educational and charitable institutions under Christian auspices in the Empire of Japan. There are thirty-one orphanages, four homes for discharged prisoners, three blind asylums, one home for the education of imbecile children, three houses of mercy, three leper hospitals, two homes for the aged, ten industrial schools, 183 schools for boys and girls, fourteen hospitals and dispensaries. As these works spring from a living faith,



Christian Missions have done more than any other influence to uplift and better the condition of women in Japan. The illustration shows a group of Christian women in Takasaki, one of the smaller country stations in the District of Tokyo

there are for the propagation of the Gospel 376 ordained Japanese priests and preachers and more than 600 unordained evangelists, in addition to the foreign missionaries. They are proclaiming Christ as the Light of the World in nearly a thousand towns and villages. The number of Christians in Japan at the close of 1903 is approximately 150,000.

Christianity has startled the old, almost moribund, religions from their slumbers and has awakened them to a sense of their limitations. Some Buddhists have turned theists, others say that Buddhism is not a religion, but a system of philosophy. Some Shinto scholars talk about a trinity instead of the interminable polytheism of their 8,000,000 gods; other Shintoists say that their system is not a religion, but an institution for the observance of ceremonial rites which keep alive the traditions of the past and teach loyalty and patriotism.

In imitation of Christian methods, we now see Buddhist Sunday-schools, Buddhist Young Men's Associations and Buddhist organizations for works of charity.

It is not exaggeration to assert that the influence of Christianity in Japan is one hundred times its statistical strength. The only religion that is a spiritual force in Japan is that of the God-Man, Christ Jesus.

I will close with the words credited to a Japanese statesman, a former member of the Cabinet:

"No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

An Experience of Travel

A Boisé Incident

THE old-time adventures of missionary travel still repeat themselves in the District of Boisé. In a recent letter, written while on a stage-coach trip, Bishop Funsten says:

"I am now at Lander, Wyo., and will spend to-morrow with Messrs. Roberts and Coolidge, and then go on to Big Horn County to be with our missionary, Mr. Murphy. It is 800 miles from here to Boisé. I shall be absent several weeks, and, besides railroading, have 400 miles of staging to do in western Wyoming, looking after the missions to the Indians and white people among the Rockies and along the Wind River and the Big Horn. My journey had an exciting variation, the other night, when I was travelling all night through the mountains. For a brief time the usual delightful (?) sleep one gets in a stage coach was rudely disturbed. The broncbos got away from the driver, and dashed from him over sage brush and trailless country, making much better speed than they had done before on the trail. I soon found myself the sole occupant, my companion on the front seat having jumped. For a few minutes I thought there might be an opportunity for the General Convention to elect another Bishop of Boisé! However, by being calm I got the horses quiet; our other men came up, and we were soon once more trotting on our way, over the hills and along the banks of the Sweetwater. My companion, a western horseman, remarked: 'I have been in Rawlins six months, and I had more excitement in them fifteen minutes than in all that time!' Now Rawlins has a reputation of its own for western entertainments; but Rawlins is in Bishop Graves's district! So that is another story."

3　1904年9月号　日本におけるキリスト教の展開。東京主教神学博士ジョン・マキム主教。651-657頁。

訳出　651頁左下から7行目～左下最後の行まで〔原注〕。654頁左下から10行目～右下から8行目。

〔原注〕次の記事は、大隈伯爵（注1）をリーダーとする著名な日本人たちからなるある委員会の依頼を受けて執筆されました。彼の支援のもとで日米和親条約50年を記念する連載形式の小冊子が出版されています。小冊子形式で、その記事は日本で広く配布されました。

文部省が訓令や法（注2）によってキリスト教学校の運営を妨げ、制限しようと企ててから、まだほんの4年です。しかしこれらの取り組みはこうした諸学校の必要性をさらに浮き彫りにし、そして自らをキリスト教徒と称さない多くの者たちの心のなかに、キリスト教信仰の諸原則が強く植えつけられていることを示しました。府県の多くは、その道徳的な品性が、疑いなく若者の指導者にふさわしい男性たちを抱えることの重要性を認識していたので、YMCAに対して中学校にキリスト教徒の英語教師を供給するように依頼しました。

キリスト教諸派による学校の設立は、一般に評価されているよりも、日本の繁栄に貢献しました。こうした諸校で教育を受けた青少年の大部分はキリスト教徒にはならなかったものの、彼らは決して忘れられることのできない、そして生涯にわたってずっと彼らに影響を与えるにちがいない教義や道義を受け入れました。

ミッション・スクールの卒業生たちは疑いなく、女性たちの教育のために最も有効な活動をしました。政府が日本人女性の知性向上のためにかなりのことをしている今日でさえも、キリスト教女学校は第2位になりません。仏教徒たちが東京に女学校の設立をもくろんでいるといわれています。その主な理由としてあげられるのは、東京にある数多くの女学校のうち、大多数がキリスト教であり、そしてそれらが仏教信仰の安定を脅かすということです。キリスト教学校にいるこれらの学生たちが将来の日本に及ぼしうる道徳的な影響や宗教的な影響は、誇張することができないほど大きいものです。

日本における唯一の女性のための大学（注3）が、その初代学長であるキリスト教徒の日本人（注4）によって組織されてから、まだ5年も経ってい

ません。女子官立高等師範学校の英語教師として若い女性たちを教育するための、唯一の質の高い学校として設立され、日本の女帝である皇后陛下が創設した華族女学校で長年教師を務めた熱心なキリスト教徒のミス津田梅によって運営されているのです。

注記：1904 年 9 月号の SM 誌に、リンゼイ・パットンの日露戦争の伝道事業への影響に関する記事が掲載されている（J. Lindsay Patton, "The Effect of the War on Christian Work in Japan", SM 誌 1904 年 7 月号、676-677 頁）。
宣教師動向はつぎのとおり（SM 誌 1904 年 9 月号、689 頁）。マキムは米国聖公会総会に出席するため、夫人とともに 1904 年 7 月 13 日に蒸気船トレモント号（"Tremont"）で横浜を出港し、タコマに 7 月 28 日に到着、シアトル経由でナショタに向かい 8 月 1 日同地に到着した。R・W・アンドリューズ（R. W. Andrews）は、東京地方部派遣の総会出席者として、夫人とともに 1904 年 6 月 28 日に蒸気船モンゴリア号（"Mongoria"）で横浜を出港し、7 月 15 日にサンフランシスコに到着した。遣日宣教師に任命されたロジャー・A・ウォークは、1904 年 8 月 22 日に故郷のヴァージニア州スウォープ（Swope）を出発し、8 月 30 日に蒸気船シベリア号（"Siberia"）でサンフランシスコから横浜に向けて出港した。トイスラー夫妻は東京聖路加病院への募金活動のために認められた特別休暇で、1904 年 7 月 22 日に蒸気船エンプレス・オブ・ジャパン号（"Empress of Japan"）で横浜を出港し、8 月 2 日にヴァンクーヴァー、8 月 8 日にニューヨークに到着し、故郷のヴァージニア州リッチモンドに向かった。遣日宣教師に任命された女執事 A・L・ランソンは、1904 年 8 月 30 日に蒸気船シベリア号で横浜に向けてサンフランシスコを出港した。同時期に遣日宣教師に任命されたミス・ヘイウッドも、同年 8 月 17 日に故郷のマサチューセッツ州スプリングフィールドを出発し、同じ蒸気船で横浜に向かった。ミス・ベッシー・ミードも同年 8 月 22 日にニューヨークを出発し、同じ蒸気船で横浜へ向かった。ミス・ハス・ガーディナー（ガーディナーの娘：Hasu Gardiner）も、東京の自宅に戻るため、ニュージャージー州ハッケンサック（Hackensack）を同年 8 月 22 日に出発し、同船でサンフランシスコから横浜に向かった。

（注 1）大隈重信。
（注 2）1899 年の文部省訓令第 12 号と私立学校令。
（注 3）1900 年設立の女子英学塾（現・津田塾大学の前身）。
（注 4）津田梅子。



DEACONESS RANSON: TOKYO



MISS MEAD: TOKYO



MISS HEYWOOD: TOKYO

Some Recent Recruits for the Mission Fields Abroad

"IF I could afford to engage a deaconess for my parish, she should never go to Japan," was the comment of a clergyman who was asked to give the Board of Managers his estimate of Miss Anna Love Ranson's qualifications for missionary service. Doubtless he would not wish to be understood as believing that the claims of work in a parish in the United States were superior to the claims of the mission field. However that may be, Miss Ranson goes to Japan, where for the present at least she and Miss Heywood will live and work together, as they have lived and worked for the past two years at St. Faith's deaconess school. Miss Ranson was born in the missionary parish of Charlestown, W. Va. Her early education was under private teachers. In the year 1900 she graduated from the School of Domestic Science in Boston. After a two years' course at the New York deaconess' school she was ordained in September, 1902, but continued to work and study during the next two years. Her experience in fresh air work, as well as her service on the East Side, during her deaconess training, fit her for a wide range of usefulness in her new field. "Perseverance, great powers of endurance and the zeal of the true missionary, combined with practical ability," are qualities that would seem to justify fully the conviction of Bishop Peterkin that she will make a useful representative of the Church abroad, and will bring credit upon the Diocese of West Virginia, which is proud to give her to Japan.

¶

SOMETIMES readiness to undertake missionary service is forestalled by prior obligations. This has been the case with Miss Bessie Mead, who some years ago had hoped to devote all her working life to telling Japanese women something of the blessings Christianity has in store for them. But the way was blocked, and so she patiently did the present duty as the best preparation for the service abroad, upon which she might sometime enter. In spite of many demands upon her time, for the death of her father threw her mother and herself upon their own resources, she was one of the most regular and successful volunteer workers of the parish of The Heavenly Rest, in

New York City, and her rector is certain that she will make one of the most effective women missionaries ever commissioned by the Board. Miss Mead goes to the District of Tokyo, and will work in Japanese homes among the women and children. She was educated in New York City, graduating from the Normal College with the class of 1888. In her college days she made a record for "superior ability, tact, and sound judgment."

¶

MISS CAROLINE GERTRUDE HEYWOOD will carry to her work in Japan high New England ideals of devotion to duty. She was born in Holyoke, Mass., and was educated in private schools and at Vassar, from which she was graduated in 1899. In the later years of her college course she took a prominent part in religious work, and decided, if possible, to offer for missionary service. Three years after her graduation she communicated her willingness to serve abroad to the Board of Managers, and entered upon a course of special instruction at the New York Training School for Deaconesses, graduating last May. The secretaries in consultation with Bishop McKim advised her appointment to the District of Tokyo. Miss Heywood sailed August 30th, in company with Miss Mead and Miss Ranson, and like them will be engaged in parish work among women and children. One of the instructors at the deaconess school thinks that "we have never had in the school a woman better fitted for the mission field."

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DR. LIONEL A. B. STREET is of Canadian birth, but years ago became a naturalized citizen of the United States. His early education was received in England. Coming to this country in 1887, he spent a year and a half in private study, and in 1889 became a special student at Harvard, where he spent a year. Business claimed him for four years, during which he gave much of his leisure time to Church work as lay reader and Sunday-school superintendent. In 1898, after a four years' course, he was graduated from the medical department of Tufts College, and was elected a Fellow of the Massachusetts Medical Society. His desire to study tropical diseases led to his accepting an appointment in the medical service of the United States army. Two years later, in July, 1902, he became medical inspector of the Board of Health in the Philippines. On his retirement from this post he expected to return to the United States, but learning of the need of medical missionary work in China and Japan, he was led to volunteer for that service in the District of Kyoto. He is one of the rare recruits found on the field, and entered upon his work last summer. Both physicians and army officers with whom Dr. Street has been associated, speak in high terms of his professional skill, his untiring attention to duty, and other qualifications, which, as one of them says, "made him a most admirable addition to the army." Dr. Street will have abundant opportunity for hard and varied work, as he and Dr. Lanning, who has seen many years' service at Osaka, are the only physicians on the Kyoto staff.



DR. STREET: KYOTO

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THROUGH his mother, the Rev. Roger Atkinson Walke, M.A., is related to the late Bishop Atkinson, of North Carolina, widely known as one of the great statesman-bishops of the



MR. WALKE: TOKYO



MR. PALEN: SHANGHAI

Church of the last generation. He was born at Earleville, Md., where his father was rector of the local parish. His early education was received at a day school in Staunton, and at the Episcopal High School at Alexandria, Va. Before his graduation from the school he had decided to study for the ministry. After four years at the University of Virginia he received the degree of Master of Arts in 1901. During his university life he was active in religious work, and in the last year was president of the Young Men's Christian Association. In the autumn of 1903, while at the Virginia Seminary, he volunteered for mission work in Japan, as the result of a special appeal from his friend the Rev. Henry St. George Tucker of St. Paul's College, Tokyo, to assist in the work of the institution. For such service he seems peculiarly fitted. Throughout his college and seminary days he manifested a singular gift of winning the confidence and affection of boys. While at the seminary he had charge of the weekly devotional meeting of the boys of the High School. Two quotations from letters to the Board of Managers from his former professors at the University of Virginia will show the esteem in which he was held. One writes: "I am sorry that he expects to enter the foreign service, for there is great need of such men here at home." "This university," says the other, "has furnished to the Protestant Episcopal Church many ministers and missionaries, and so far as I know, not one of them has ever proved false to his trust or a failure at his post. We are mourning the loss of Bishop Ingle—'Jim Ingle,' as he is affectionately recalled—but we have a pride in his work, and rejoice that Roger Walke and others with us now are ready to step forward."

¶

MR. LEWIS STANTON PALEN will be a valuable addition to the slowly increasing number of young laymen who have taken places upon the faculty of St. John's College, Shanghai, and are doing such admirable work in the training of Chinese youth. Mr. Palen's education was received in the high school of his birth-town, Monticello, N. Y., and at Cornell University, from which he was graduated in 1900. He then accepted an appointment in the Chinese customs' service, and for a year and a half lived in Shanghai, acquiring considerable proficiency in the language. Returning to this country he entered business life, but the recollection of the opportunities he had seen in China for useful service, remained with him. He finally agreed, at the request of Bishop Graves and Dr.

Pott, to go back to Shanghai to take a post in the college. Knowing Chinese life as he does, and having had the opportunity of meeting most of the members of the Shanghai mission during his first residence abroad, he will be able to adjust himself quickly to his new duties. The professors under whom he worked at Cornell are confident that he will make a successful teacher. He has a good foundation of excellent scholarship, won distinction during his university course, and is altogether one "who reflects credit upon the University." "Enterprise, gumption, and capacity" are three of the qualities which one of his professors discovered during undergraduate days, and which ought to find abundant exercise in the varied difficulties of the missionary life.

¶

WHEN Miss Carrie Mason Palmer reaches China this month, the Shanghai mission will have the services of a brother and sister, for Mr. Giles B. Palmer has been at St. John's College for the past four years as one of the English teachers, with special oversight of the military and athletic work. Miss Palmer is from Virginia, the state that has sent so many missionaries, both men and women, to the Church's foreign field. She was educated in private schools in Virginia and at Western Maryland College. Her brother's accounts of the need for the service of young women on behalf of Chinese women and girls, as well as what she read in THE SPIRIT OF MISSIONS, decided her to offer for work abroad. During the last year she has been under training at the Philadelphia Deaconess School, and has maintained there the record for faithfulness and efficiency made in school and college days. For the present Miss Palmer will be associated with Deaconess Henderson in the important work at St. Elizabeth's Hospital, Shanghai.



MISS PALMER: SHANGHAI

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An African King's Objection to Baptism

AN English missionary in the Uganda district of Central Africa reports a curious objection to baptism urged by a local king. Two of his sons desire to be baptized. The father is entirely willing that they should become Christians, but objects to the ceremony of baptism, because he says that it will, in the eyes of his subjects, practically constitute them kings. At the time of his accession he went through a ceremony similar to baptism, including sprinkling with water and change of name. He has no objection to the baptism of any of his subjects, but threatens to disown his sons if they are baptized.

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THE Government of India is carrying out a comprehensive plan for the placing of memorial tablets on buildings famous in the history of the country. It has been decided to mark, permanently, in this way, the houses used by William Carey, the pioneer missionary; by Henry Martyn, one of the early leaders of the Church of England work; by Schwartz, of Tanjore, and by John Wilson, of Bombay. Such a decision is a signal recognition, by the Government, of the part missions have played, and are still playing, in the religious and social development of the country.

4　1904 年 10 月号　海外伝道任地への最近の追加新人。734-737 頁。
訳出　735 頁右下 5 行目～736 頁右 12 行目。

修士ロジャー・アトキンソン・ウォークの母方の系統は、米国聖公会の前世代の有名な雄弁家であったノース・カロライナ教区の故アトキンソン主教である。ウォークは父親が牧師を務めていた教会があったメリーランド州アールヴィルで生まれ、スタントンの通学校と、ヴァージニア州アレキサンドリアの聖公会高校で教育を受けた。彼は卒業前に聖職になるために勉強することを決心し、ヴァージニア大学で 4 年学んだ後の 1901 年に修士号を授与された。彼は大学在学中に熱心に宗教活動に取り組み、最後の年は YMCA 会長であった。彼の友人である東京の立教学院総理ヘンリー・セント・ジョージ・タッカー師の特別な訴えに応え、彼の事業を補佐するために、ヴァージニア神学校在学中の 1903 年秋日本ミッションの活動に志願した。そうした活動は彼に完全に適しているように思えた。大学と神学校の在学時代をとおして、少年たちから信頼と愛情を勝ち得るすぐれた賜物をみせていたのである。神学校時代には高校生の祈祷会を彼は毎週管理していた。ヴァージニア大学の彼の教授たちから伝道局に届いた以下に引用する書簡の二文は、彼が持たれている評価を示すであろう。ひとりは言う。「私は彼が外国伝道に赴こうとしているのを残念に思う。というのは、彼のようなひとは本国が必要としているからである」。もうひとりはつぎのように言う。「この大学は米国聖公会に多くの聖職たちを供給してきたが、私が知る限り、これまで誰ひとりとしてその信頼を裏切らず、その職で失態を演じたことはない。我々はイングル主教の喪失―ジム・イングルは愛着をもって回想される―を嘆いているが、我々は彼の活動に誇りをもっており、ロジャー・ウォークと他のものたちが我々とともに前進することを喜んでいる」。

Bishop Edsall agreed with Bishop Brewer and Mr. Thomas, on the basis of long experience at the Missions House, pointed out the possible danger of discouraging two efficient auxiliaries.

Bishop Hall, of Vermont, and Mr. Purves, of Minnesota, favored Bishop Brewer's plan, while Bishop McVickar, of Rhode Island, Bishop Mann, of North Dakota, and Dr. Eccleston, of Maryland, urged adherence to the present system.

Bishop Tuttle spoke in opposition to Bishop Brewer by saying the latter's plan was too much like setting husband and wife to pull on the same oar, thus imparting a rotary instead of a forward movement. When the vote was taken the plan of the Board of Managers was sustained by a large majority.

The Second Day, Tuesday, October 11th

The Church's Work in Japan

THE good effect of holding the sessions of the Board of Missions in the afternoon instead of at night, was seen in the full attendance of bishops and deputies gathered to hear from the bishops in Japan and China about "The Church's Work in the Far East." Bishop McKim, of Tokyo, dispelled the idea that any anti-Christian feeling had been manifested in Japan since the outbreak of the war. He has travelled widely in the district, and everywhere has found a cordial welcome, as of old. The war had undoubtedly developed the religious instincts of the people. Crowds gathered in many of the temples praying for the success of the Japanese armies. The mission stations were receiving more inquirers. The eagerness of the soldiers to receive Christian literature was striking. In one particular the war was having an unhappy effect. It was reducing the financial ability of the Japanese congregations. The soldiers receive no pay, and some of the congregations have sent many of their members to the front. Nevertheless, the Japanese Church was going ahead. It had its own missionary society, and the congregations in the District of Tokyo had recently determined to give three and one-third per cent. of their income for missions. A fund has been started for the endowment of the Japanese episcopate when created. St. Paul's College, Tokyo, with 580 students, stands in the front rank of institutions of similar grade, whether maintained by the Government or by missionary enterprise. As a whole, the mission is working successfully to build up a self-supporting and self-propagating Church.

Bishop McKim having dealt with the details of the work in Japan, Bishop Partridge in his wonderfully graphic address, pictured some of the Japanese superstitions and the evils resulting from them. His description of the Buddhist temple known as the "Temple of the 33,333⅓ gods," and his account of how a former emperor visited the temple and was sent by the monks to find his own skull in the bed of a neighboring stream were calculated to give an entirely new conception of Japanese religious life to people whose knowledge of it has been gathered from the books of Mr. Lafcadio Hearn. Passing on to tell how missionary work was done, Bishop Partridge laid down the principle that "you cannot hurl Christianity at Eastern people"; a common standing ground must be found. It was comparatively easy to do that with a nation like the Japanese, whose love of nature, for instance, offered abundant opportunity to lead them on to nature's God. People who believe the statements of some books, that Japan is a very paradise for children, and that all Japanese young folks are models of propriety, have been sadly misled.

The Church's Work in China

Bishop Graves, speaking for China, expressed his appreciation of the opportunity of standing for the first time in

the twenty-three years since he had been a missionary, before a full session at the General Convention, with opportunity to make a careful statement of conditions in the mission. When he had hoped for a similar privilege in previous years, he had met with a polite regret, because the day sessions of the Convention were too valuable to be devoted to missionary addresses. He was advised to address the Woman's Auxiliary, on the ground that he would get more money there, anyway. That was putting the matter in the wrong way. Missions are not altogether a question of money. He was a bishop, not of the Woman's Auxiliary, much as he valued that organization, but of the Church, and he wanted the Church to know what he and his helpers were doing. Every dollar was spent with a view of getting the greatest possible results. It was constantly hampered by a staff too small to meet all the demands for Christian teaching that came voluntarily from the Chinese. It needed a reserve force, so that when a man was sent home permanently, or for the time being, it would not be necessary for others in the mission to be overworked, with the constant danger of breaking down.

Bishop Graves's tribute to the late Bishop Ingle, as "a hero, a saint, and a humble man of God," was emphasized by Bishop Tuttle, who introduced the Rev. L. H. Roots, now Bishop-elect of Hankow, as the next speaker. Progress was the order of the day in the Hankow district. It was manifested among other ways, by numerous new buildings, built, not by means of appropriations from the Board, but by special gifts from the Chinese and from friends at home and by money earned on the field in the schools and hospitals. The high standard of the workers made a high grade of work possible. The Chinese Church was developing steadily, and its congregations were learning to give not only for their own support, but for missions elsewhere. In speaking of medical work, Mr. Roots pointed out that the Church, in sending physicians to a land like China, grants a stipend beginning at $750 per year, while foreign physicians of no greater ability engaged in private practice in cities like Shanghai, freely earn $10,000 a year.

During this session Bishop Doane made a brief report on behalf of the committee to recommend changes in the missionary canon, and Bishop Nelson presented a report upon the annual report of the American Church Building Fund, accompanied by several resolutions which were adopted.

The Third Day, Thursday, October 13th

AGAIN there was a full attendance of the members of the Convention to hear the statements from the Bishops of Honolulu, The Philippines, and Porto Rico concerning "The Missions in the Islands." The order of the day was, however, unfortunately delayed for thirty minutes by the presentation of a statement concerning the character of the immigration to this country from Europe, and the suggestion of a plan to bring the immigrants into touch with the Church. The Board listened patiently and commended the plan to the Board of Managers, which had approved of it four months previously.

Honolulu

Bishop Restarick pointed out the strategic position of the Hawaiian Islands, and outlined the work the Church was doing among the native population among 8,000 or more English-speaking residents and nearly 100,000 Chinese and Japanese. The effort on behalf of the Chinese was particularly fruitful. St. Peter's congregation in Honolulu gave $800 per year for religious purposes, of which $120 was for missions especially in China. "These people," the Bishop said, "know what it is to be heathen, and, now that they have learned a better way, gladly do what they can to help their own countrymen."

5　1904 年 11 月号　米国聖公会総会における諸ミッション。10 月 11 日、火曜日、2 日目。日本における教会の活動。806-807 頁。
訳出　806 頁左下 3 行目～右 13 行目。

580 名の生徒を抱える東京の立教学院は、政府によって維持されているか、あるいは〔キリスト教〕伝道協会によって維持されているかにかかわらず、類似の等級の諸機関のうちで第 1 級に位置づけられている。

注記：女執事ランソン、ミス・ヘイウッド、ミス・ベッシー・ミード、ミス・ハス・ガーディナーは、1904 年 9 月 18 日に横浜に到着し、すぐに東京に向かった（SM 誌 1904 年 11 月号、848 頁）。また、C・M・ウィリアムズは、米国に数ヶ月滞在後、故郷のヴァージニア州リッチモンドを出発し、蒸気船モンゴリア号（"Mongoria"）で神戸に向けてサンフランシスコを 10 月 13 日に出港した。

STUDENT LIFE AT THE TOKYO IMPERIAL UNIVERSITY, AND WHAT THE CHURCH IS DOING TO BETTER IT

BY THE REVEREND J. ARMISTEAD WELBOURN

THE present Imperial University of Tokyo was founded in 1886, by the union of two existing schools, the *Tokyo Daigaku* (Tokyo University) and the *Kobu Dai Gakko* (Engineering University). The former, however, with departments of law, science, literature, and later, medicine, had come down from before the Restoration and been put under the control of the newly-formed Education Department in 1871. The Imperial University is now the foremost institution of learning in Japan and has about 340 professors and instructors, including some fifteen foreigners who lecture in their own languages. At the beginning of the scholastic year, in September, 1904, there were over 4,000 students. The Law College had 1,281, a greater number than any other; medicine 545, and science the smallest number, 98. The average entrance age is twenty-one and the courses are for three or four years. The grading of schools in Japan is on the German system, and the first year of the University is about equal to the junior year of the American college

The University is housed in brick buildings, mostly in the Gothic style, and of a simple, though pleasing and dignified appearance. Large, modern hospital buildings have recently been completed and the space devoted to the medical work is as great as that of the rest of the University together.

The grounds cover many acres and belonged formerly to the city mansion of the *daimyo* of Kanazawa, now the Marquis Maeda, the richest lord in all ancient Japan. A small house used as the professors' club house is still called "The Palace," a section of it being old, and a lake and other parts of the garden and some magnificent trees tell of its former state. There is a most interesting gate, too, called "The Red Gate." It was "the woman's gate," because it was part of the dowry brought into the family by some bride of high degree, and this style of gate could only be possessed by a *daimyo* of the highest rank. Its original cost may be imagined from the fact that merely to repaint it in its brilliant vermillion of a special kind would require $15,000, so the University is only able to renovate it bit by bit.

The instruction given at the University is of a high order, the head professors being all trained at the leading universities of Europe and America.

Of all the departments none so excites the curiosity of the visitor from abroad as that of "Earthquakes." The professor, who is an authority on the subject, is most kind in explaining the workings of the various instruments which register the slightest tremor of the earth's surface and tell us here in Japan, in a seemingly miraculous way, of earthquakes occurring in London and South America.

But it is the student himself that chiefly concerns us. Apart from the Imperial Army and Navy there is probably no class of people in Japan and no phase of its life which would be of greater interest to American readers than the Japanese students. To a stranger they appear shy, silent and ill at ease. On better acquaintance many of them prove to be most attractive young fellows and quite companionable, and one sees that they are good-natured, polite and ready at all times to smile and be friendly. They are, moreover, progressive and open-minded, and, together with the soldier, hold fast to the traditions of *Bushido*, with its teachings of loyalty and honor, for the knights of old were scholars and



SOME OF THE YOUNG MEN WHO ARE LIVING IN THE CHURCH HOSTEL OR *DOSHIKWAI*, AT THE IMPERIAL UNIVERSITY, TOKYO.
THE FOREIGNER IN THE CENTRE IS THE REV. J. A. WELBOURN

gentlemen as well as warriors. With this firm hold of what is most noble in the past of their country joined to a modern spirit, and minds enlightened by all the science and philosophy of the day, the students are the hope of Japan, and, to my mind, of Christianity in Japan as well.

The university student shares the characteristics of his class, though from his position as head of that class he is older, more dignified in bearing, the bent of his mind is more fixed and he is not so easily influenced. Even in personal appearance he bears evidence of his higher grade. *Samurai* boys have from ancient times had a spartan-like training and been taught to endure cold and hunger and fatigue. As part of this training they paid no attention to their clothes; they not only did not wear fine ones but even their cotton *kimono* might be torn and old. Although from our point of view many of the students in the capital are improving in this respect, still the ordinary student seems to be regardless of the fact that his trousers are frayed and soiled, or it may be he glories in it. But the university student is more particular: his blue uniform is neatly brushed and his shoes are shiny; he wears his *kimono* and *hakama* (divided skirt, old ceremonial dress, much worn by students) with more dignity, and according to the present fashion he twirls a slender cane when out for a walk. His hair, too, is no longer closely cropped, but, especially as he nears graduation, is parted in foreign style, for the time will soon come when he will turn out as a full-fledged gentleman in frock coat or white-crested *haori* (black silk coat) and rustling *hakama* of gray silk, in which every Japanese man looks his best.

The Japanese university student is not so daft over athletics as is his fellow student in America, but one must not infer that he is effeminate because he wears "petticoats," as some globe-trotters scornfully and unwisely imagine. Surely the world needs no proof of Japanese bravery. One realizes, too, after living in Japan, that the Anglo-Saxon's love of games and fighting is perhaps inordinate; he is at times only too willing to knock someone down, and there are men for whom some kind of sport forms the sum and substance of earthly happiness. The Japanese can fight, but he does so only under compulsion. So, to the Japanese student, athletics are only one form of recreation and sometimes he much prefers to go to a new picture exhibition or to stroll under the cherry blossoms, drinking deep of their poetic beauty, while he is reminded of the spirit of the knight and gentleman, the true flower of Japan. The university student has not time, he says, for baseball, and withal he thinks himself a bit too grown-up for such a game, but he fences in the vigorous style of his ancestors, and may be an adept at the now-famous *jiujitsu*. There is no gymnasium at all at the university, only a small wooden fencing hall, but in Tokyo one can play tennis all winter, and Japanese students play it well. In the winter, too, during the fortnight of "the great cold" in January, there is a survival of the old training in hardihood when many students do their *jiujitsu* and their fencing between four and seven in the morning, a pretty good test of one's mettle.

Probably nothing is stranger to us than the absence of all woman's influence on a student's life in Japan. Their homes are as a rule not in Tokyo, and even if they are, they often live in a boarding-house near the University and go home only once a week. And if deprived of their own sisters, they have also not the advantage of seeing other people's sisters and cousins, as American college men have. No troops of young women and their chaperones descend periodically upon Japanese halls of learning, as with us. There is not, as yet, in Japan, any such thing as "society" as we know it, the friendly intercourse of men and women, except among those of the upper classes, who have come more or less into contact with foreigners. Men, as a rule, have their own society,



A CORNER OF THE *DOSHIKWAI* READING-ROOM

and women, theirs. Therefore, because men enjoy the society of women, there has grown up the class called *geisha* women, pretty, accomplished, gifted in conversation and charmingly dressed, who relieve the monotony of a dinner of men; but, alas! all our student friends mention the word *geisha* only in scorn.

Though having little of woman's society, Japanese students are not women-haters; they like to talk to foreign women and I sometimes think women missionaries have more influence with them than the men. They enjoy hearing about the young women of America and wish that social conditions here might more nearly resemble our own, though realizing that customs cannot be changed too suddenly. They are beginning to revolt also at having their wives chosen for them without their consent and without their ever having seen them, and I am sure that many of them would like to woo and win their own brides. Partly perhaps from this lack of a home, partly perhaps because their parents wish to see them settled in life, students sometimes marry during their university course and set up housekeeping, their young wives often continuing at school too.

Besides the University there is also in Hongo a government high school, about equal to a college, with 1,000 students, and there are a great many other students living in this district who attend the numerous schools in the adjoining wards, so that the whole place is full of them and the streets stream with young men. As one goes off the main thoroughfares where the shops are, the narrower streets and the tiny lanes are crowded with the boarding houses where they live. There are boarding houses big and little, new and old, some looking clean and comfortable and some not. In addition to these general boarding houses numerous private dormitories offer accommodations to students. Some are under Buddhist control; some were established by the form of feudal lords for the students from their own provinces. As a rule, these boarding houses and dormitories are unsatisfactory and the food is poor. There is nothing of college life at the University; no fraternities, no means of drawing the men together.

But, it may be asked, what is the attitude of the ordinary university student toward religion? And the answer at present must be that he is indifferent,

not toward Christianity alone but to religion in general. Though there is a Young Men's Buddhist Association, there are very few professed Buddhists, and among the professors there are three Buddhists to seven Christians. But though there is this indifference the students attend church in considerable numbers. There is a tendency, too, to Christianity rather than to any other religion.

So much for the Japanese student at the Imperial University and the general conditions amidst which he lives. It is evident that right here is a strategic point for the exercise of the Church's influence. Within the last three years some direct work has been done in this inviting field. The Rev. B. T. Sakai, one of the younger Japanese clergy of our Church, educated at Harvard and at the Episcopal Theological School, recognizing the importance of making some worthy Christian effort on behalf of the students, returned to the United States, with the approval of Bishop McKim, and succeeded in securing through friends whom he had made during his university and theological course, the funds necessary for the erection of a church hostel near the university grounds. This modest institution, known as the *Doshikwai,* has accommodation, in its three small buildings, for eighteen men. It offers opportunity for the student to secure at no greater outlay than he would have to make for the unsatisfactory accommodations of the boarding house an attractive home amid pleasant surroundings with healthful companionship. Residence at the hostel is not limited to Christians only. Any man of good character, willing to make some study of the Christian religion in order to understand its teachings and purpose, may be received whenever there is a vacancy. *Doshikwai* means "Same Purpose Society," but if we should call it the "Fellow Feeling Society" it would sound somewhat better and express very well the facts of the place.

The *Doshikwai* is not established merely to be a fraternity house for the Japanese students, but it is to bring those who are not Christian into daily contact with those who are, to put them in the way of knowing Christianity and thus of being influenced by it. At the second anniversary last November the Rev. Dr. Motoda and the Rev. Mr. Suguira in addresses laid special emphasis on the fact that the *Doshikwai* is for no other purpose than the building up of a Christian character in its members, that the glory of God might be truly revealed in them.

It is to help those who have in their hearts some feeling toward a higher life that the *Doshikwai* exists. This is "the day of small things," as far as religious work at the university is concerned, but the *Doshikwai* is doing its part as best it can. There are prayers every morning at seven which the members are expected to attend, and where each in turn reads the chapter in the Bible. There are special meetings on Friday evenings, for the discussion of such topics as "Personal Religious Experience," and the talks have been given by the Japanese, English and American clergymen in the city. From these addresses the students can learn what part religion has played in the lives of some of their own nation as well as in those of foreigners. On Sunday there are services in the tiny chapel fitted up in one room of our house, the only place of worship of our Church in this large district of the city, a district second to none in importance.

It was after one of the Friday meetings that I was talking with some of the students and asking them about various things that I wanted to put into this article. They were much interested, giving me a great deal of what I have written. In discussing missionary work among students, they said they thought their own class had been neglected, more attention having been paid to the common people. Some of the non-Christians were particularly emphatic in their desire that more men be sent to work among students, and they asked me to say so from them most decidedly.

6　1905 年 9 月号　東京帝国大学での学生生活とそれをより良くするために米国聖公会が行っていること。J・アーミステッド・ウェルボーン師。695-699 頁。

訳出　695 頁左 1 行目～28 行目。699 頁左 11 行目～右最後の行まで。

現在の東京帝国大学は、「東京大学」と「工部大学校」という既存の 2 校の合併によって、1886 年に創立されました。しかしながら、法学部、理学部、文学部そして後に薬学部をともなう前者は、明治維新前から受け継がれていて、1871 年に新たに組織された文部省の管理のもとにおかれています。帝国大学はいまや日本における最高の研究機関であり、母国語で講義を行う外国人約 15 名を含む、約 340 名の教授と講師を抱えています。1904 年 9 月の学年度の初めのころには、4,000 名をこえる学生たちがいました。法学部には他のどれよりも多い 1,281 名、薬学には 545 名、理学には最小で 98 名がいました。入学時の平均年齢は 21 歳で、課程は 3 年か 4 年です。日本の諸学校の等級付けはドイツの制度を基にしており、大学の 1 年目はおおむねアメリカのカレッジの中級学年〔3 年次〕に相当します。

―略―

帝国大学の日本人学生と彼の生活の大体の状況については、ここまでにしておきます。まさにここが、教会の影響の行使のために重要な戦略拠点であることは明らかです。過去 3 年間のうちに、いくらか実地活動がこの魅力的な地においてなされています。私たちの教会の比較的若い日本人聖職者のうちのひとりで、ハーバード〔大学〕とエピスコパル神学校で教育をうけ、学生のために価値あるキリスト教活動を行うことの重要性を認識している B・T・阪井師（注 1）は、マキム主教の承認を得て、米国に戻り、そして大学と神学課程在学中に親交をもった友人たちを通じて大学の敷地近くに教会ホステルを建設するのに必要な資金を首尾よく確保しました。「同志会」として知られるこの質素な機関は、3 つの小さな建物のなかに、男性 18 名用の宿泊施設を持っています。それは、寄宿舎の不十分な宿泊施設に費やすのにくらべれば少ない出費で、健全な仲間たちと一緒の心地よい環境のなかで魅力的な住居を確保する機会を学生に提供します。ホステルでの住居は、キリスト教徒だけに限られません。教えや目的を理解するためにキリスト教を少しでも学びたいと望む優れた人格をそなえた男性であれば、空きがあればいつでも受け入れます。「同志会」は“セイム・パーパス・ソサイエティー”

を意味していますが、もし私たちがそれを“フェロー・フィーリング・ソサイエティー”と呼ぶのであれば、それは幾分か適当であり、その場の実体を如実に現すように聞こえるでしょう。

「同志会」は、たんに日本人学生のためのフラタニティ・ハウスとしてだけ設立されているのではなくて、それは学生がキリスト教信仰を知り、そうしてそれによって感化されるように、キリスト教徒ではない者たちをキリスト教徒たちと日頃から付き合うようにうながすために設置されているのです。去る 11 月の 2 周年祭で、博士元田〔作之進〕師と杉浦師（注 2）が講話のなかで次の事実を特に強調しました。「同志会」は、その会員たちのなかにキリスト教の人格を作り上げること以外に目的はないこと、神の栄光がまさに彼らのなかに現れるかもしれないこと。

「同志会」が存在するのは、より高潔な生活に対する思いを抱いている者たちを手助けするためです。大学での宗教活動に関する限り、これは“些細な日”ですが、しかし「同志会」は精いっぱいその役割を果たしています。会員たちが出席を期待される毎朝 7 時の祈りがあり、そしてそこで各自順番に聖書の当日の章を読みます。金曜の夕には、“個人的な宗教経験”といった議論のための特別な集いがあり、その都市にいる日本人、英国人、アメリカ人聖職者による諸講話が語られてきました。これらの講話から、学生たちは宗教が外国人たちだけでなく、自身の国の一部の生活においていかなる役割を果たしてきたかを学べるのです。日曜日には、最重要地区である都市〔東京〕のこの大規模地域〔本郷〕にある私たちの教会で唯一の礼拝所、家屋の一室に備えつけられた小さなチャペルで礼拝があります。

私が学生の何名かと話していて、この記事に掲載したいと思うさまざまな事柄について彼らに尋ねていたのは、ある金曜日の集まりの後でした。彼らは大いに興味を抱き、私が書き記したことの相当な部分を私に提供してくれました。学生たちへの伝道活動を論じる際に、彼ら自身の階層が無視されていて、大衆に対してより多くの関心が払われていると思う、と彼らは述べました。非キリスト教徒の何名かは、より多くの人材が学生たちへの活動に送られるべきであるという彼らの願いを特に強調しました。そして、彼らは私に対して毅然として、彼らの望みを伝えるよう要請しました。

注記：マキムは米国聖公会総会出席後、1904 年 12 月 13 日にニューヨークを発ち、12 月 28 日にサンフランシスコから横浜行きのモンゴリア号で出航予定（SM 誌

1905 年 1 月号、52 頁)。1905 年 1 月 16 日に横浜に到着（SM 誌 1905 年 3 月号、225 頁)。また、ミス・ベッシー・メアリー・マキム（Bessie Mary Mckim：マキムの娘）は、1904 年 12 月 13 日の伝道局会議で教育宣教師として任命された。立教女学校に勤務予定（SM 誌 1905 年 1 月号、52 頁)。

マキムは、清田海一郎が 1904 年 12 月 22 日に死去したことを通知した。清田は 12 年間以上浅草聖約翰教会の牧師で、それ以前の 8 年間は伝道師であった（SM 誌 1905 年 3 月号、225 頁)。

H・S・G・タッカーは通常休暇で 1905 年 4 月 5 日に蒸気船コリア号（"Korea"）で横浜を出港し（SM 誌 1905 年 5 月号、394 頁)、4 月 22 日にサンフランシスコに到着、ヴァージニア州ノーフォークの家に 4 月 27 日に戻った（SM 誌 1905 年 6 月号、469 頁)。

J・A・ウェルボーンは通常休暇で 1905 年 6 月 24 日に蒸気船ノース・ジャーマン・ロイド号（"North German Lloyd"）で横浜を出港、スエズ運河経由で 10 月 1 日頃到着予定（SM 誌 1905 年 7 月号、557 頁)。ヨーロッパ周遊後の 10 月 16 日に故郷ボルティモアに到着した（SM 誌 1905 年 12 月号、952 頁)。

（注 1）バルナバ阪井徳太郎。
（注 2）杉浦義道。

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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THE PROGRESS OF THE KINGDOM

The Universities and Foreign Missions

UNIVERSITY missions to distant lands bid fair to become an important development in American religious and academic life, as they already are in England. In the Province of Hunan, in the heart of China, the alumni and undergraduates of Yale are maintaining an effective educational mission. The Harvard men, with President Roosevelt at the head of their committee, have pledged themselves to aid in sending and maintaining graduates of the university who are willing to work in India, and the pioneers of the movement are already in the field. Now the University of California proposes to give the students of Japan an object lesson in Christian brotherhood by erecting a hostel, or dormitory, for the use of the students of one of the Government Colleges at Kyoto. These students have already purchased for themselves a plot of ground upon which the building may stand, but have been unable to do more. The Japanese Government colleges have no established dormitories. The ordinary student boarding houses are said to be "morally malarious." Japanese students sorely need the things signified by home —sociability, relaxation, friendship and wholesome recreation. These they do not have, and cannot obtain under present conditions. The result is, that the students, having rejected, as many of them have, the old religious allegiance, cast off all restraint and are easily led into moral license.

Bettering Student Life

BUT, as has been proved through the hostels already erected, vicious attractions are in many instances forsaken when wholesome ones are made possible. Moreover, such a Christian club house will prove not only a shelter for the young men who enjoy its privileges, but will tend to raise the tone of the whole student body, and to improve the standard of the ordinary student boarding places. When it is remembered that Japan's academic army numbers about 240,000 young men, and that Kyoto is one of its chief centres, it is plain that this enterprise should have far-reaching results. Once established, the hostel will probably lead to the maintenance of some regular work by the California students among the Japanese students of

Kyoto, and thus result in realizing the ambition of the University of California, to win the respect and confidence of Japan, just as "no American University is so highly respected in China as Yale." The English Universities have maintained work abroad for many years, as witnessed by the admirable Universities Mission to Central Africa, the Cambridge House at Delhi, and the Oxford Mission to Calcutta. The Church already has in Tokyo a house similar in character and purpose to this proposed Kyoto hostel. Within it about twenty-five young men, who are willing to learn about Christianity, find a home amidst helpful associations. An account of this house appeared in the September number of this magazine.

A Failing of Modern Journalism

ONE of the shortcomings of modern journalism is its readiness, not to say its deliberate desire, to give currency to news, from near or far, which has to do with actual or supposed human failings. An interesting instance of what we mean came to our attention the other day in a dispatch, ostensibly from a small town in the State of Washington, to a Philadelphia paper, giving at some length the observations of a Hindu visitor in that Washington town, derogatory to the character and work of missionaries in India. Dozens of men who bear the honorable name of home missionaries, in the State of Washington, are doing fine constructive work both on behalf of the Church and Nation, yet no newspaper 3,000 miles away thinks of printing long telegrams telling of the good they do. But let an unauthenticated individual from the other side of the world deliberately misrepresent men and women who are too far away to defend themselves, and even a reputable paper has space to print statements that everyone who knows anything at all about the subject knows to be false. Sir W. Mackworth Young, for twenty-five years the Lieutenant-Governor of the Punjab, is only one of many English officials in India whose opinion of missions and missionaries, based upon actual observation, is on record. Speaking to a company of London business men a few months ago, he said: "I ask myself what has been the most potent influence which has been working among the people since annexation. To that question I feel there is but one answer, Christianity as set forth in the lives and teaching of Christian missionaries."

Journalism of Another Type

OUR present purpose, however, is not to offer any defense of missionaries in India, but to call attention to an illustration of journalism of a kind different from that to which allusion has been made. A recent issue of the *North China Herald,* an English paper published in Shanghai, contains an interesting editorial upon the experience of a missionary in one of the interior provinces who was about to go home on a visit after twenty years of service. A prefectual mandarin wrote of this missionary: "During the past few years, whenever I have interviewed the gentry and scholars, the merchants and the people generally, in the country around, they all, without exception, have spoken of his goodness in a most spontaneous fashion. Those worn with age or ruddy with youth all tell the same tale. A refined friendship has been cemented between the missionary and myself, during the whole of which I have never heard him utter an ungenerous word, or seen a frown upon his face. We have often chatted together at considerable length, and on each occasion there has been the unconstrained outflow of thought and feeling. I have been glad indeed in my wanderings to have met with such a friend. And I have been even more glad to note the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a

7　1905 年 11 月号　神の国の進展。835-836 頁。
　　訳出　835 頁左 1 行目～836 頁左 19 行目。

大学と海外ミッション

遠方での大学ミッションは、すでに英国においてそうであるように、アメリカの宗教的・学究的生活における重要な進展になりそうである。中国の中心部にある湖南省において、イェールの卒業生や在学生が効果的な教育ミッションを維持している。委員長ルーズベルト大統領と一緒にハーバードの男性たちが、インドで進んで働きたいと望む大学の卒業生を派遣し、維持するのを助けると、自ら約束した。そしてその運動の先駆者たちはすでに任地にいる。現在カリフォルニア大学が、京都の官立カレッジの学生たちのためのホステル、つまり寄宿舎を建てることによって、日本の学生の用に供するために、キリスト教兄弟愛における実物教育を提供することを提案している。これらの学生たちはその建物が立つかもしれない一区画の敷地を自らのためにすでに購入したが、しかしさらに多くのことをできないでいる。日本の官立カレッジは常設の諸寄宿舎をひとつも持っていない。たいていの学生寄宿舎は“道徳的に害悪的”といわれている。日本人学生には、本国によって示された諸事が非常に必要なのである。すなわち、社交性、くつろぎ、友情、そして健全な娯楽である。彼らはこれらをもっておらず、現在の諸状況下では得ることができない。その結果学生たちは、彼らのうちの数多くがもつ旧来の宗教的な忠誠を拒否し、あらゆる制約を捨て去って、容易に道徳的放縦へと導かれる。

学生生活を改善させる

しかし、すでに建てられたホステルを通じて証明されているように、健全なもの〔ホステル〕が実現可能となるときには、悪しき娯楽は多くの場合、見捨てられる。さらに、こうしたキリスト教のクラブハウスは、その特典を享受する若者たちにとっての避難所となるだけでなく、学生団体全体の調子をあげ、通常の学生寄宿所の水準を改善させる傾向を持っているだろう。日本の学究軍団が約 240,000 名の若者を数え、そして京都がその主な中心地のひとつと想起されるときに、この事業が広範囲に及ぶ成果を持つにちがいないのは明らかである。ひとたび設立されれば、そのホステルは、京都の日本人学生に対するカリフォルニアの学生による、いくらかの普段の作業の維持

へと、おそらくつながるだろう。そして、ちょうど“イェールほど中国で名高いアメリカの大学はひとつもない”というのと同じように、結果として日本の尊敬と信頼を勝ち取るという、カリフォルニア大学の大望を遂げることになるだろう。中央アフリカへの称賛に値する諸大学のミッション、デリーのケンブリッジ・ハウス、カルカッタへのオックスフォード・ミッションに見られるように、英国の諸大学は多年にわたって海外での活動を維持してきた。米国聖公会はすでに東京に、提案された京都のホステルと性格や目的が似ている家をもっている。そのなかでは、キリスト教信仰について進んで学ぼうとする約 25 名の若者たちが、有益な諸団体のまっただなかに住み家を見つけている。この家屋の説明はこの雑誌の 9 月号に掲載された。



ONE OF THE DORMITORIES OF ST. PAUL'S COLLEGE, TOKYO

ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND H. ST. GEORGE TUCKER, M.A., PRESIDENT

I. The Founding and Development of St. Paul's

ST. Paul's College, Tokyo, established by Bishop Williams in 1874, is the largest and oldest Christian school in Japan. The first home of St. Paul's, No. 40 Tsukiji, was a house rented from Mr. Longfellow, a son of the American poet. Here the school was opened on a very modest scale with three teachers, Messrs. Blanchet, Cooper and Newman, and five students. The following year Bishop Williams bought three small Japanese houses and moved the school to them, establishing at the same time a boarding department. In Mr. Blanchet's report for 1876 we find that there were three boarders and about thirty day pupils, among whom were several who have since become prominent in Christian circles.

In November, 1878, occurred one of the great fires for which Tokyo was formerly famous. About 10,000 houses were destroyed, among them St. Paul's School. After this the school was closed for a while, but in the following year Bishop Williams built a new schoolhouse just across the canal from the present dormitory and opened again under the same name. This is the little building which is now used for the treasurer's office.

In 1880 Mr. and Mrs. J. McD. Gardiner came over from America to take charge of the school. Mr. Gardiner immediately began the erection of a new building at No. 37 Tsukiji, the present site of St. Luke's Hospital. The name of the school was changed to St. Paul's University, not intentionally, however, but through the freaks of a stone-cutter, who carved the characters *Rikkyo Daigaku* over the entrance of the new building.

In 1887 the mission school in Osaka, St. Timothy's, was discontinued, and many of the students were transferred to St. Paul's. This addition brought the total number of students up to seventy-two, of whom forty-five were self-supporting. About the same time the standard of the school was raised and made to correspond with that of an American college. The instruction was given chiefly in English, and English text-books were used.

This was the period when Christian teaching was welcomed by the Japanese people generally. As a consequence, the various mission schools were in a flourishing condition, and found no difficulty in securing students or in propagating Christian teaching. After a while, however, a reaction set in and the enthusiasm for Christianity began to die out. A wave of strong nationalistic sentiment swept through the country and the cry *"Kokusui hogon"* (preservation of purity of nation) was heard everywhere. Mission schools soon began to feel the influence of this change in popular sentiment. The fact that they were under foreign control and that the method of instruction was foreign created a strong prejudice against them.

St. Paul's did not escape the contagion of this new spirit. A committee was chosen by the students to go to the president and present a petition for a change in the organization of the school. The personnel of the committee shows how deeply in earnest the students were in advocating a reform. It was composed of men who have since become leaders in Christian work, such as Kobayashi, Ishii, Hayakawa and Naide. Mr. Gardiner, very wisely recognizing the necessity of bringing the school more in touch with Japanese educational ideas, acceded to the request. A well-known Japanese, Mr. Saotome, was invited to take part in the management of the school. The name was changed from *Daigaku* to *Gakko,* and the curriculum and method of instruction were made to correspond with those of the government schools.

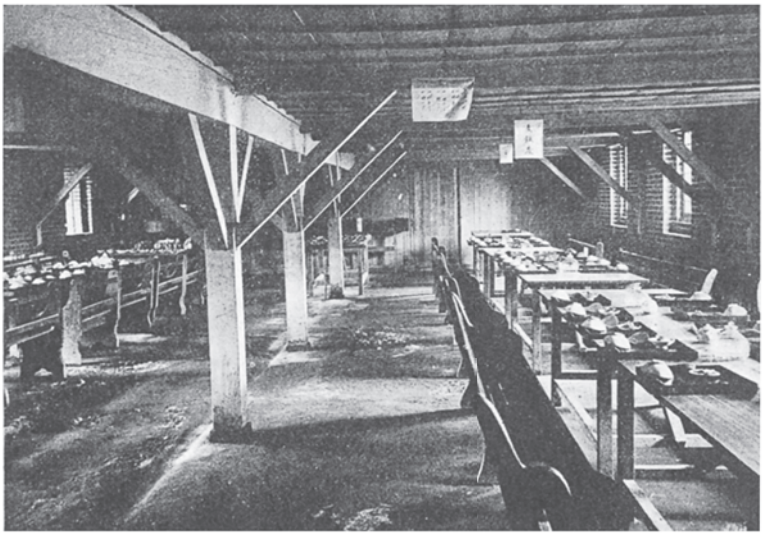
In 1891 Mr. Gardiner, after eleven years of faithful and efficient service as president, resigned and was succeeded by the Rev. T. S. Tyng. Soon after Mr. Tyng's appointment it was determined that, in order to promote the progress of the school, a new and better equipped building was necessary. Mr. Tyng was sent to America to raise funds. During his absence, on July 20, 1894, the old building was destroyed by an earthquake. Fortunately, the students were all away at the time. Mr. Tamaki, the secretary, was killed. After the summer holidays the school was moved temporarily to the parish building, but the session opened with only forty-eight students.

Mr. Tyng was successful in raising a considerable amount of money in America. The new buildings were completed in 1896, and so after many removals from place to place and disasters from fire and earthquake, St. Paul's at last found itself in large, well-equipped and safe quarters. Mr. Gardiner, the architect, by a special device rendered the buildings practically earthquake-proof.

(The new buildings consisted of an academic hall and a dormitory. The former, built of brick and wood, contains ten classrooms, a science hall, library room and auditorium. The dormitory, built in the shape of a hollow rectangle, can accommodate about seventy boys, and is said to be the best in Japan. During the past few years, however, the school has outgrown even these buildings. A second dormitory has been added. Four new classrooms were secured by the purchase of an old school building. Further growth made it necessary to turn the library into a teacher's room and cut up the auditorium into classrooms.)

In the same year further steps were taken to bring St. Paul's more into line with the Japanese school system. The course was divided into two parts, the lower part corresponding to the regular government middle-school course. Mr. Saotome was made principal of this department. The English department was removed to Kanda and established as a branch of St. Paul's. There were at this time seventy-two students.

In 1897 Mr. Tyng resigned and the Rev. Arthur Lloyd was made president. Through Mr. Tyng's efforts the school was now thoroughly equipped and organized, but it labored under the disadvantage of not having government recognition. This was withheld on account of the situation of the school in



THE ST PAUL'S COLLEGE DINING HALL IN THE BASEMENT OF THE DORMITORY

the foreign concession. But in 1898, thanks to the assistance of Mr. Saburo Shimada, a license to establish a recognized middle school was granted. This secured to the students exemption from military service and admission to the higher schools, as well as a definite standing in the national school system. The value of the privilege was seen immediately, the number of students jumping from seventy-two to 130. In the following year connection with the higher schools was established. The number of students increased rapidly until in 1899 there were 228. In this year Mr. Saotome resigned and Dr. Motoda was appointed principal. The school was now in a most flourishing condition, and was beginning to be looked upon as one of the leading private schools of Tokyo.

In August, 1900, the Minister of Education issued the famous order in regard to religious instruction. It read somewhat as follows: "It is of utmost importance to carry on general education independently and apart from religion. Therefore, in public schools or in private schools under government recognition, even outside of the regular curriculum, no religious instruction may be given nor religious services held."

This order seemed to be aimed directly at mission schools, and it looked as though there was no alternative except to give up teaching Christianity or else to return the license which had proved so indispensable in attracting students. Many schools immediately adopted the latter course. In St. Paul's, however, it had not been the custom to give religious instruction as a part of the curriculum, but to have all classes in Christianity voluntary. The only compulsory instruction was in the dormitory among the boarding pupils who had been committed entirely to the school's care. Experience had shown that in St. Paul's, at least, better results were obtained by this method. Bishop McKim and Mr. Lloyd, thinking that possibly instruction of this kind was not included in the prohibition, sent a communication to the Educational Department on the subject, and received the reply that it was per-



A STUDENT'S ROOM AT ST. PAUL'S

missible to teach religion outside of school hours. To make their position even more sure, a committee from the Board of Trustees went to the department and, explaining fully our system of religious instruction, asked whether it could be continued unchanged under the new regulation. The reply was that it could. The bishop and Mr. Lloyd, therefore, feeling that the religious teaching of the school was in no way affected by the new rule, and that government recognition immensely increased its efficiency as a missionary agency, refused to follow the policy of the other mission schools in returning the license. The result has fully justified this decision. No obstacle whatever has since been placed in the way of religious instruction. The Young Men's Christian Association has at the present time almost twice as many members as there were students in the whole school in the pre-recognition period.

In 1903 Mr. Lloyd, after six years of valuable service, resigned and was succeeded by the Rev. H. St. George Tucker, the present president. During Mr. Lloyd's presidency the number of students increased from seventy-two to over 400. Since that time this progress has been kept up uninterruptedly. The original license allowed the school to receive only 500 students, but in 1904 a new one was granted, increasing the maximum number to 600. There are at present about 573. The school has already far outgrown the new buildings which were intended to accommodate about 350, and the crying need now is for more room to accommodate the men who are coming to us.

II. Some Features of the Last Year's Work at St. Paul's

The opening of the school year of 1904-1905 found Japan engaged in the greatest war of her history. It was feared that the country would be so much taken up by the war and its resources so drained that education would suffer. However, these fears proved to be unfounded. At the opening of the school in April, 1904, there were about 280 applicants for admission, more than half of whom had to be refused. The prospect was so favorable that in Sep-



FACULTY OF ST. PAUL'S COLLEGE, TOKYO

1. Rev. H. St. George Tucker, President. 2. Rev. R. A. Walke, Professor of English. 3. Rev. Dr. Motoda, Head Master. 4. Mr. Tani, Teacher of Chinese. 5. Mr. Nakaya, Teacher of Mathematics. 8. Mr. Ono, English Teacher and Vestryman of All Saints'.

tember, 1904, the tuition fee for the three upper classes was raised from two *yen* to two and one-half *yen* per month. In this way the income of the school was increased by about 1,300 *yen* for the year. This was necessary in order to meet the increase in expenditure. We have to pay at least one-third more for competent Japanese teachers than we did five years ago. Even now their salaries seem to the westerner to be ridiculously low, a full graduate of the university receiving only from fifty to seventy *yen** a month.

During the year there have been many changes in the faculty. The Rev. Roger A. Walke came in September to take the place of the Rev. S. H. Cartwright, who entered the regular evangelistic work. Mr. Walke makes his home in the dormitory with the boys, and has won their confidence and respect to a remarkable degree. Miss Macadam has also done excellent work in the English department and has organized a successful Bible-class among the older boys. The fact that the classrooms are not heated even in winter makes the work very trying for foreign teachers, and we feel grateful to them that under these circumstances they have given much time outside of the regular hours to developing the work in their departments.

There were a number of changes in the Japanese faculty. Seven of the teachers were called out for military service. Among these must be mentioned Dr. Sugiura, of the English department, and Mr. Abe, who for several years has been doing splendid work as the superintendent of the dormitories. Mr. Abe's case is a good illustration of the hardships caused by the war and of the *esprit de corps* among the members of the faculty. He left behind a considerable family, who depended entirely upon him for support. Several of the teachers, as soon as he was called out, volunteered to take his work in the school free of charge so that his family might still receive his salary. One of our best teachers resigned to take the place left vacant by the death of Lafcadio Hearn as professor of English literature in Waseda University. Several others have gone to accept positions in China, where there is at the present time a constant demand for Japanese university graduates. The places, thus left vacant, were hard to fill, but we finally succeeded, thanks to the untiring efforts of Mr. Kubota in getting together a competent faculty for the present session. There are now twenty-four Japanese and three foreign teachers.

The work of the students during the year has been on the whole satisfactory. Soon after the outbreak of hostilities, the authorities sent a communication to all the recognized schools, urging the teachers not to allow the students to neglect their studies because of the war. So, except for an occasional holiday for the purpose of celebrating a victory, lectures have gone on uninterruptedly. There were seventy-nine graduates this year, which is by far the largest number in the history of the institution. It is interesting to note that the two head boys in the class were Christians and dormitory students.

Of the 573 students, more than half are from Tokyo, the remainder coming from all over Japan, two from Formosa and one from China. The boys are drawn from all classes of society, the majority, probably, being the sons of merchants, as St. Paul's is situated in the business section of the city. The improvement in the quality of the students, as well as the increase in numbers, shows the progress the school has made in public recognition. It is comparatively easy for a school in Japan to attract a large number of students, provided it can offer exemption from military service. Tokyo is crowded with young men who are unable to succeed in the competitive examinations for the highest class institutions, but who are anxious to escape or defer conscription until they have completed their education. There are many Japanese schools

* A *yen* equals 50 cents.



THE LAST GRADUATING CLASS OF ST. PAUL'S COLLEGE

which cater to just this class of students. By scraping together an equipment which technically fulfils the requirements for recognition and by leniency in their entrance examinations, they constitute themselves an asylum for the cast-offs of the high-grade schools. St. Paul's has consistently refused to do this, but has striven to build up a reputation for excellent scholarship. The result is that the students of St. Paul's compare favorably with those of the best Tokyo schools. The success of our graduates in the competitive examinations for the higher schools is a proof of this. We have many representatives now in all of the colleges and universities of Tokyo. The competition for entrance to these is very keen. Last year, for example, there were 1,400 candidates for admission to the College of Commerce, which only receives about 250 new students each year. As an illustration of the extent to which St. Paul's School has won the confidence of educationalists in Japan, there is in the neighborhood a large primary school, the principal of which was up to a year or so ago in the habit of warning his boys not to come to us. But recently his opinion of us has so far changed that now he sends us a large number of his best graduates.

The reputation of St. Paul's as a good school is not confined to Tokyo. We receive many letters from men in the country asking us to take their sons, some going so far as to say that, if they cannot send their boys to St. Paul's they will not send them to Tokyo at all. These letters show, also, how the moral training which the boys receive in our dormitory is beginning to win recognition throughout the country. St. Paul's is one of the few places in Tokyo where a parent can feel assured that his son will receive the same careful attention and discipline that he would have at home.

Another evidence of the hold which St. Paul's has upon the community is that the students are willing to pay for their education. Although the tuition



A GROUP OF ST. PAUL'S STUDENTS WITH DR. MOTODA IN THE CENTRE
Five of these young men have entered the divinity-school

fee has been almost doubled during the past ten years, we do not have as many free students as when there were only half as many boys in the school. In Tokyo, where it is possible for an ambitious boy to work his way through school, the policy of giving free education, at least to boys in the higher classes, is not wise, for it results in getting an inferior class of students. The best boys rarely ask for assistance except in getting work. A large number of our boys work to pay their fees. Some work as servants in the school or in private families. Others get up at four o'clock and carry around papers or milk. One boy paid his board and tuition by drawing a *jinriksha* outside of school hours.

It is well to emphasize this recognition which St. Paul's has won as an efficient school, because it bears an important relation to its value as a missionary agency. We may safely say that in Japan a second-rate school would in the long run be detrimental rather than helpful to the Church. The Japanese are extremely practical. They estimate the worth of a religion largely by the character of the work that it does. When they see it offering second-rate education to the public, they immediately put it down as a second-rate religion. This might not, of course, hold true of a small class or school in the interior, or of a distinctively charitable institution, but it is certainly true of a school which aspires to be the educational centre of the mission.

The students of St. Paul's themselves are young men of sterling worth, and in the future will be among the leaders in every line of activity. In entering the school they necessarily enter into its life. They become a part of it, and a tie is formed which remains unbroken even after they leave. The religious impression which they receive is, therefore, likely to be deep-reaching and permanent. Some time ago I was invited to attend a celebration of the fall of Port Arthur at one of the army stations in western Japan. During the ceremonies I was introduced to a young lieutenant, as from St. Paul's. As soon as he heard that his whole face lit up

with pleasure. He told me that he had been a student there, and he had a hundred questions to ask about his *alma mater,* his whole manner indicating very clearly the respect and admiration he felt for his former school. It is hard to over estimate the value to the Church of a body of intelligent men throughout the country who have this deep attachment to a Christian institution. Every year young men leave the school carrying its teachings and its spirit with them. They form centres of Christian influence in the higher schools and in business circles. In a few years many of them will become teachers and will open the door of opportunity in the schools throughout the country.

Again, a school like St. Paul's assures to the Church a body of educated laymen, men like Ishii and Suguki, who, while in school, have learned to understand and to love the ideals of the Church. It assists in the perpetuation of Christianity from generation to generation by affording a place where sons of Christians can be educated in a Christian environment.

Greatest of all, St. Paul's College is the assurance to the Church of an educated, respected, consecrated ministry. The problem of the native ministry is at once the most important and the most perplexing of all the problems of the mission field. In a country where Christian families are so rare, where Christian environment is so limited, and where in the government schools Christian influence is so wanting, it is exceedingly difficult to find men prepared, both intellectually and spiritually, for the ministry. Five years of life in St. Paul's dormitory affords an opportunity for preparation in both these particulars. Men like Kobayashi, Sakai, Suto among the clergy or Inagaki, Takuma and Wakatsuki among the younger catechists, are living witnesses of the value of St. Paul's to the Church. Now that the Divinity-school has obtained government recognition, and none but full graduates of middle Schools may be received as students, this need is all the more apparent. During the past two years St. Paul's has furnished six such graduates as candidates for the ministry.

These considerations should be enough to show the unique place which a good school occupies in the mission field, a place which is filled in no other way. They ought also to show that its



ACADEMY HALL, NOW USED AS AN OFFICE BUILDING
On the left can be seen the roof of the original school building

value depends almost entirely upon its being a *good school*. The spiritual influence of the school is, of course, of prime importance, but this can be exerted only by a school which does its full duty to the community educationally. A school which is below the general standard of the country is a bad investment, if not an actual drag upon mission work. It may indeed do a certain amount in bringing converts into the Church, but this work could be done in other ways at a much smaller expense. We are glad, therefore, to be able to report that during the past session St. Paul's has made decided progress in educational efficiency and in public recognition.

TEN YEARS IN KANSAS

BY BISHOP MILLSPAUGH

SEPTEMBER 19th marked the tenth anniversary of my consecration as Bishop of Kansas. I wish to express my deep gratitude to the Board of Missions, the Woman's Auxiliary and the Church Building Fund Commission for the aid which they have extended to my diocese when it comprised the whole state, 400 by 200 miles, and since 1901—when Salina was set off—for smaller appropriations and help. I can only give them my prayers and work.

Many anxieties because of unendowed schools for girls and boys, and Church extension, have been relieved by individual friends of missions. They, too, have my deep gratitude. I cannot repay them, but they are ever in my prayers. It has not been possible to have a large number of clergy in the field, but they have been such as may make any bishop proud. Ten years ago there were less than thirty in active service in the undivided diocese. There are to-day in the present diocese thirty-five in active service. Sixteen places which received aid from the Board of Missions are now self-supporting parishes; ten preaching stations have become strong missions, and twenty-eight new missions can be reported. During my episcopate thirty churches and six rectories have been constructed or purchased—all without debt, save one. Three rectories are now being built.

Our girls' school, the College of the Sisters of Bethany, a great missionary force, has been freed from its large burden of debt. Christ's Hospital has added buildings costing $35,000 without debt. The Kansas Theological School is without debt, and has now an endowment of $10,000. In eighty-three towns where the Church ministers we have now sixty-four churches and nineteen rectories, and about 5,000 living communicants. I have confirmed 4,400 persons.

With more prayer, more means and more work, much more could have been done. With shame we say it. What has been accomplished for the Church in this missionary field is due, in God's good providence, in great part to a noble band of missionaries of the Board of Missions. This means men who have had their small salaries from the field supplemented, men who have received those splendid boxes sent out by the generous women of the Church, men who have received as a gift to complete a church the last hundred dollars or more from the Church Building Fund. God bless them all and the dear people who have given the wherewithal to these societies of the Church for home and foreign missionary fields! God bless the friends interested in Church extension, hospitals and schools, many of whom have gone to their rest, who have personally held up, during these ten happy years, and are still holding up, the hands of their grateful servant for the Blessed Master.

8　1905年11月号　東京の立教学院。総理・修士H・セント・ジョージ・タッカー師。860-869頁。
訳出　860頁左1行目～869頁右9行目〔全文〕。

Ⅰ．立教の創設と発展

1874年にウィリアムズ主教によって設立された東京の立教学院〔セント・ポールズ・カレッジ〕は、日本で最大かつ最古のキリスト教学校です。立教の最初の本拠地は、アメリカ人詩人の息子、ロングフェロー氏（注1）から借りた築地40番地（注2）の一軒家でした。ここに、ブランシェー氏（注3）、クーパー氏（注4）、ニューマン氏（注5）の教師3名と学生5名からなる学校が、ささやかながら開学されました（注6）。翌年にウィリアムズ主教は小さな日本家屋を3軒購入して（注7）、そこに学校を移転させ、同時に寄宿部を設立しました。1876年のブランシェー氏の報告のなかで、私たちは、〔立教には〕3名の寄宿生と約30名の通学生がおり、そのなかにはキリスト教界でその後著名になった者たちが何名かいたのを知ることができます。

かつて東京は大火で有名でしたが、そのひとつが1878年11月に発生しました（注8）。約10,000棟の家屋が破壊され、そのなかに立教学校〔セント・ポールズ・スクール〕が含まれていました。この後、学校はしばらく閉鎖されましたが、翌年（注9）にウィリアムズ主教は現在の寄宿舎から運河をちょうど横切ったところに新たな校舎を建設して、同じ名称〔立教〕で再び開学しました（注10）。これが現在、財務委員の事務所として利用されている小さな建物です。

1880年にJ・マクドナルド・ガーディナー夫妻が学校の管理を引き受けるためにアメリカからやってきました。ガーディナー氏はただちに築地〔居留地〕37番で新校舎建設を開始しました。現在の聖路加病院があるところです。学校の名称は立教大学校へと改称されましたが、それは意図したものでなはなく、新校舎の入り口の上に「リッキョウ・ダイガク」の文字を刻んだ石工の気まぐれを通じてのことでした。

1887年に大阪のミッション・スクール英和学舎〔聖テモテ学校〕が中断され、学生の数多くが立教に転校させられました。この追加により学生総数は72名になりました。そのうちの45名が自給でした。ほぼ同じころに、学校の水準が引き上げられ、アメリカのカレッジに比肩する水準となりまし

た。教育は主に英語で行われて、英語の教科書が用いられました。

これは、日本人一般がキリスト教の教えを喜んで受け入れた時期でした（注 11）。結果として、様々なミッション・スクールが隆盛となって、学生を確保するにもキリスト教の教えを伝播するにも、なんら苦労をしませんでした。しかしながら、その後しばらくすると、反動が始まって（注 12）、キリスト教に対する熱狂が冷め始めました。強烈な愛国心の潮流が全土を押し流し、“「コクスイ・ホウゴン〔国粋保護〕」”（国家の純粋性の保護）の叫びがあらゆるところで耳にされました。ミッション・スクールはすぐに、国民感情におけるこの変化の影響を感じ始めました。外国の管理下にあって、そして指導方法が外国式であったという事実は、彼らに対する強い偏見を生みました。

立教はこの新たな精神の悪影響を免れませんでした。総理（注 13）のもとに出向き、当校の組織における変更を求める嘆願書を提出するために、学生たちは、ある委員会を選定しました。その委員会の委員は、いかに熱心に学生たちが改革を主張していたかを示しています。委員会は、以来キリスト教活動の主導者になった小林（注 14）、石井（注 15）、早川（注 16）、名出（注 17）といった男性たちから構成されていました。ガーディナー氏は大変賢明なことに、当校を日本の教育理念にさらに一致させる必要性を認識していたので、その要求に応じました。著名な日本人である左乙女氏（注 18）が当校の経営に加わるために招かれました。名称は「大学」から「学校」へと変更されて、学科課程と指導方法は官立学校のものに一致するように作られました。

1891 年にガーディナー氏は、11 年間にわたって総理として誠実にかつ効率よく勤務に服した後に辞職し、その後を T・S・ティング師（注 19）が引き継ぎました。ティング氏が任命された直後に、学校の発展をうながすために、設備の整った建物が新たに必要であると決議されました。ティング氏は資金調達のためにアメリカへ派遣されました。彼の留守中であった 1894 年 7 月 20 日（注 20）、地震により旧校舎は倒壊しました。幸運にも、その当時、学生は皆出払っていました。幹事の玉置氏（注 21）が命を奪われました。夏季休業後に当校は一時的に教区会館へ移転させられ、その学期はわずか 48 名の学生で始まりました。

ティング氏はアメリカで相当額に上る資金調達に成功しました。新校舎は 1896 年に完成しました。その後、各地を転々とし、火災や地震などの災害

を経て、立教はついに広く、設備が十分に整った、安全な場所をみつけました。建築家のガーディナー氏は、特殊な方法でその建物を事実上耐震にしました。

（その新しい諸建築は、アカデミック・ホール１棟と寄宿舎１棟から構成されていました。煉瓦と木材で建てられた前者は教室 10 部屋、サイエンス・ホール、図書室、講堂を含んでいます。〔中心部が〕空洞の長方形に建てられた寄宿舎は約 70 名の少年を収容でき、日本で最高のものといわれています。しかし過去数年のあいだに、当校はこれらの建物でさえも賄えきれないほどに拡大しました。2 棟目の寄宿舎が付設されました。古い校舎を購入することで、4 つの新しい教室が確保されました。さらなる成長によって、図書館を教師の部屋にして、講堂を諸教室に分割する必要が生じました。）

同年、立教をもっと日本の学校制度に沿ったものにするように、さらなる諸方策がとられました。課程は 2 部に分割されて、低いほうの部は通常の官立中学校の課程に相当するものになりました（注 22）。左乙女氏がこの部門の校長とされました。英語部門は神田に移されて、立教の支部として設立されました（注 23）。この時は 72 名の学生がいました。

1897 年にティング氏が辞任して、アーサー・ロイド師が総理になりました。ティング氏の尽力により、当校は徹底して設備が整えられ、組織化されましたが、政府の認可をもっていないという不利益のもとで苦しんでいました。これは外国人居留地にある当校の状況のせいで留保されていたのです。しかし 1898 年に島田三郎氏の助力により政府公認の中学校設立許可が下りました（注 24）。これにより学生たちは国家の学校制度における確固たる地位だけでなく、徴兵猶予と、高等学校への入学も確保しました。その特典の真価はすぐに現われて、学生数は 72 名から 130 名へと跳ね上がりました。その翌年には高等学校との繋がりが確立されました。学生数は 1899 年に 228 名になるまで急増しました。この年に、左乙女〔豊秋〕氏が辞任して、元田〔作之進〕博士が校長に任命されました。当校はそのとき隆盛を極めた状態にあって、東京でも屈指の私立学校のひとつとみなされ始めていました。

1900 年 8 月（注 25）に、文部大臣が宗教教育に関する有名な訓令〔訓令第 12 号〕を発しました。それはおおまかにいって次のように書かれています。“最も重要なのは、一般教育を独立して、宗教とは別に実施することで

ある。したがって、公立学校または政府の認可のもとにある私立学校では、たとえ通常の学科課程外であっても、宗教教育が施されることは一切許されず、また宗教上の儀式が行われることも許されないものとする。”

この訓令は直接ミッション・スクールに向けられていたように思え、キリスト教信仰を教えることを断念するか、あるいは学生をひきつける上でまさ必要不可欠な認可を返上する以外に、なんら選択肢がなかったように思えました。多くの学校が直ちに後者の道をとりました。しかしながら、立教では学科課程の一部として宗教教育を施すのが慣行ではなくて、あらゆるクラスにキリスト教教育を任意とさせるのが慣行になっていました。ただ、当校が全面的に面倒をみている寄宿生に対してのみ、宗教教育が義務化されていました。立教においては、少なくともこの方法によってより好ましい成果が得られたことが経験から分かっていました。マキム主教とロイド氏は、この種の教育方法はおそらく禁止事項に含まれないと考えて、その件について文部省に文書を送り、授業時間外で宗教を教えるのは容認されるとの返事を受け取りました。立場をよりいっそう明確にするために、理事会からのある委員が当局〔文部省〕を訪れて、私たちの宗教教育制度を十分に説明し、新しい規制の下でもそのままで続けられるか否かをたずねました。その返事は、それは可能であるというものでした。主教とロイド氏は、それゆえに当校の宗教教育は新しい規則〔訓令〕に一切影響されず、政府の認可は伝道機関として当校の能率性を大いに高めるものと考え、認可を返すという他のミッション・スクールの方針に追従するのを拒みました。その結果は、この判断が正しかったことをを十分に証明しました。宗教教育の行く手には、それ以来いかなる障害もおかれていません。YMCA は、現時点で認可前の時期における全校学生のほぼ2倍もの成員を抱えています。

1903 年、ロイド氏は 6 年間の価値ある役務を終えて辞任し、現職総理の H・セント・ジョージ・タッカー師がその後を引き継ぎました。ロイド師の総理在任中に、学生数は 72 名から 400 名を超えるまでに増加しました。その時以来、この進展は中断されることなく続いています。元々の認可は、当校は学生 500 名を受け入れられるものでしたが、1904 年に、最大数 600 名までとする新しいものが認められました。現在は約 573 名がいます。当校は約 350 名の収容を意図した新校舎の収容力をすでにはるかに上回っています。ですから、私たちのところに来ている人たちを収容するさらなる空間が、目下の急務となっているのです。

Ⅱ．立教での昨年の活動に関するいくつかの特徴

1904-1905 年の学年度が開始されたころは、日本はその歴史上最大の戦争（注 26）をしていました。懸念されたのは、この国が戦争に深くのめりこみ、その資源が枯渇し、教育があおりを被ることでした。しかしながら、これらの懸念は根拠のないものと判明しました。1904 年 4 月の開学のときには約 280 名の入学志願者がいて、そのうちの半分以上に対して入学を断らなければなりませんでした。見通しとしては、かなり期待できたので 1904 年 9 月に 3 つの上級クラスの授業料が 1 ヶ月につき 2「円」から 2「円」50〔銭〕へと引き上げられました。このようにして、当校の収入はその年のあいだに約 1,300「円」まで増額されました。支出の増加に対応するためには、これは必要でした。私たちは有能な日本人教師に対して、5 年前よりも少なくとも 3 分の 1 さらに多く支払わなければなりません。現在でさえも、西洋人にとっては彼らの給与は馬鹿らしいほどに低いと思われます。大学の全課程を卒業した教師が 1 ヶ月につきたった 50「円」から 70「円」〔原注〕しか受け取っていないのです。

その年のあいだに、教師陣に数多くの変動がありました。通常の福音伝道活動についたＳ・Ｈ・カートライト師に代わって、ロジャー・Ａ・ウォーク師が 9 月にやって来ました。ウォーク氏は少年たちと一緒に寄宿舎に住み、驚くほどに彼らの信頼と尊敬を勝ち取りました。ミス・マケイダムもまた英語部門で素晴らしい仕事をし、さらに比較的年長の少年たちにむけての充実したバイブル・クラスを開講しました。冬でさえも暖房が効かない教室での仕事は、外国人教師たちにとって相当に過酷なものでした。こうした環境の下で、通常の時間外のかなりの時間を割いて、諸部門の活動を発展させるのに費やしていた彼らに、私たちは心から感謝しています。

日本人教師陣に数多くの変動がありました。教師のうち 7 名は徴兵されました（注 27）。これらのなかで言及されなければならないのは、英語部門の杉浦博士と数年にわたって寄宿舎の舎監として素晴らしい仕事をしてきた安部氏（注 28）です。安部氏の件は、戦争に起因する辛苦、そして教師陣の「団結心」を表わす好例です。彼は彼を一家の大黒柱とする大事な家族を残していきました。彼が召集されるとすぐに、何名もの有志の教師たちが当校における彼の仕事を無給で受け持ちました。そのために彼の家族は、続けて彼の給与を受け取ることができたのです。当校で最も優秀な教師の一人が退職し、ラフカディオ・ハーンの逝去により空席となった早稲田大学の英文学

教授の職に就きました。他の数名は中国での職を引きけるために去りました。中国には現在、日本人の大学卒業生に対する絶え間ない需要があります。いくつかの職は、埋めるのが困難な場合、このように空席とされました。しかし現学期のための有能な教師陣をひとつにまとめるにあたっての久保田氏（注 29）の不屈の努力のおかげで、私たちは最終的には成功しました。現在は 24 名の日本人と 3 名の外国人教師がいます。

その年のあいだにおける学生たちの活動は、全体として満足のいくものになっています。戦争勃発の直後、諸当局は認可された学校すべてに通知を送り、戦争を理由に生徒たちが勉学を疎かにするのを認めないよう教師たちに要請しました。それゆえに、勝利を祝うことを目的とした臨時の祝日を除いては、講義は中断されることなく続きました。今年は 79 名が卒業生しました。これはまちがいなく、当校の歴史において最大数の卒業生です。特筆すべきは、そのクラスの首席 2 名がキリスト教徒であり、寄宿生でした。

573 名の生徒のうち、半数以上が東京出身であり、残りは日本全国から来ていて、2 名は台湾、ひとりは中国からです。少年たちは社会のあらゆる社会階層の出身者ですが、その大半は、おそらく商人の子息です。というのも立教は都市の商業区に位置しているからです。学生数の増加だけでなく、学生の質が改善されたことは、当校が進歩を遂げていることを示しています。徴兵猶予を提供できれば、日本の学校が相当数の学生をひきつけるのは比較的容易です。最高学府への競争率の高い試験には合格できないものの、しかし教育を終えるまでは徴兵を免れたい、あるいは拒否したいと強く望んでいる青年で東京は溢れています。こうした学生の要求に応える日本の学校は数多くあります。認可を得るための法律的な要件を満たすために設備をかき集め、入学試験をゆるやかにすることで、こうした学校が、上級学校に入学できなかった者たちの避難所を自ら買って出ているのです。立教は首尾一貫してこれを行うことを拒み、教育内容が優れているとの評価を受けるために懸命に努力してきました。その結果として立教の学生たちは、東京で最も優れた学校の者たちと堂々と肩をならべるようになりました。当校の卒業生が、競争率の高い上級学校への入学試験に合格していることが、そのあかしです。私たちは東京のカレッジや大学のすべてに、現在数多くの代表者たちを抱えています。これらへの入学のための競争は大変に厳しいものです。昨年は、たとえば、商科に 1,400 名の入学希望者がいましたが、商科は毎年約 250 名の新入生しか受け入れません。立教中学校が日本の教育者の信頼をど

れほど勝ち得たかを示す例として、近隣にある大きな小学校があります。その校長は１年ばかり前までは、自校の少年たちに私たちのところ〔立教〕に来ないように注意をうながすのが常でした。しかし最近になって私たちに対する彼の意見は相当に変わり、いまや彼は私たちのところに最も優れた卒業生たちを送っています。

優良校としての立教の評判は、東京でばかりではありません。当校には、子息を当校に入学させたいとの手紙が数多く寄せられます。そのなかには、立教で受け入れてもらえないようであれば、子息を東京へは絶対に向かわせないとさえ書き記したものもあります。また、これらの手紙が示しているのは、少年たちが私たちの寄宿舎で受ける精神的訓練が、いかに日本全土を通じて名声を勝ち得ているかということです。立教は、わが子が故郷と同じように注意深い目配りとしつけを受けるだろうと父母が安心できる、東京では数少ない場所のひとつです。

立教がその地域社会に対して影響力をもっていることを示すもうひとつの証拠は、学生たちが進んで教育費を払うことです。過去 10 年のあいだに、授業料はほぼ２倍になっていますが、当校の学費免除生は、学生数が半分だったときの数にも及びません。意欲的な少年が働きながら学校を卒業することが可能な東京では、少なくとも比較的上級の諸クラスの少年たちに無償教育を施すという方針は賢明ではありません。それは凡庸な部類の学生を得るという結果になるからです。最も優れた少年たちは、仕事を得る際以外はめったに援助を請いません。私たちの少年の多数が費用を支払うために働いています。何名かは学校あるいは個人宅で使用人として働いています。他にも４時に起床し、新聞または牛乳を配達して回る者もいます。ある少年は授業時間外に「人力車」を引いて、賄い費と授業料を支払っています。

立教がすぐれた学校として勝ち取ったこの評価を強調するのは良いことです。なぜならそれは伝道機関としてのその価値と、重要な関連を有しているからです。確実に言えることは、日本で二流に位置づけられる学校は、長い視点で見れば、教会にとって助力となるよりもむしろ弊害となるということです。日本人はきわめて実利的です。彼らは、概してそれが行っている活動の特徴によって宗教の価値を評価します。大衆に二流の教育を提供していると彼らがみれば、彼らはただちにそれを二流の宗教としてこきおろします。これはもちろん小さなクラスあるいは奥地の学校、または紛れもなく慈善のための機関にはあてはまらないかもしれません。しかしそれはまちがいな

く、ミッションの教育拠点になることを希望する学校には、あてはまります。

立教の学生はまさに一級の値打ちをもつ若者たちであり、そして将来あらゆる方向の活動においてリーダーになるでしょう。当校に入学すれば、彼らは必ず当校の生活に入ります。彼らはその一部になり、彼らが卒業した後でさえも切れることなく残る絆がかたちづくられます。彼らが受ける宗教の影響は、したがって、広範囲に及び、かつ永続的となる可能性があります。少し前に私は西日本の軍事駐屯地の一角でポート・アーサーの陥落の祝賀会に招かれました。祝典の最中に、私は、立教から来た者として、ある若い将校に紹介されました。それを聞くや彼の顔は喜びでほころびました。彼は私に、彼が立教の学生であったことを伝えました。そして彼は、「母校」についてたくさんの質問を投げかけました。彼の態度全体からは、彼が以前在籍していた当校に対して抱いていた尊敬や称賛がかなり明確に示されていました。キリスト教学校に対してこのように深い愛着をもつ全国の知的な男性たちの、教会にとっての価値は、いくら評価してもしすぎることはできません。毎年、若者たちはその教えとその精神をたずさえて当校を去ります。彼らは、さらに上級の学校や実業界でキリスト教の影響の中心地を形成します。数年以内に、彼らの多くが教師となり、〔日本〕全土の学校に機会の扉を開くでしょう。

かさねて、立教のような学校は教会に対して、教養のある一群の一般信徒を保証します。学校にいるあいだに、教会の理念を理解し、愛するようになった石井〔亮一〕やスグキのような男性たちです。それは、キリスト教徒の子息がキリスト教の環境のなかで教育を受けられる場所を提供することで、世代から世代へとキリスト教信仰が永遠に受け継がれるのを支えます。

なかでも最も優れているのは、立教学院が、教養があり、尊敬され、聖別を施された聖職者を教会に確保することです。現地聖職者の問題は伝道任地のあらゆる諸問題のなかで最も重要で、同時に最も厄介なことです。キリスト教徒の家庭がとても珍しく、キリスト教の影響力がかなり限定されていて、官立学校でキリスト教の影響力が相当に欠けている国で、知性と精神の両面で修練された聖職者を探し出すことは、極めて困難です。立教の寄宿舎で5年間の生活を送ることで、はこれらの素養の双方を身につける機会に恵まれます。聖職者のなかでは小林〔彦五郎〕、阪井〔徳太郎〕、須藤（注30）、また比較的若い伝道師のなかでは稲垣（注31）、宅間（注32）、若月（注33）

のような男性たちが、教会に対する立教の価値の生き証人です。神学校が政府の認可を取得し、中学校の全課程卒業生以外は学生として受け入れられないので、この要求はなおさら明白です。過去2年のあいだに、立教は聖職候補生として6名のこうした卒業生たちを輩出しました。

こうしたことは、伝道任地における優良校の立場を十分に示しています。こうした地位を占める手段は他にありません。それらはまた、その地位が「優良校」であることにほぼ完全に拠っていることも示しています。学校の精神的影響は当然ながら、最も重要です。しかしこの影響力は、共同体の教育活動に対して全面的に責任を負う学校のみによって働かすことができます。伝道活動に対する実際の足かせにはならないにしても、その国の一般水準よりも低い学校への投資は、弊害があります。改宗者を教会に連れてくることはある一定の成果かもしれませんが、この活動は他の方法により、もっと少ない経費で実施できます。したがって、過去の学期のあいだに立教が教育上の効率性と大衆の認識において決然とした進展をなしたと報告できるのを、私たちは嬉しく思っています。

〔原注〕1円は50セントに相当する。

注記：口絵№3、4、5、6、7、8を参照。

（注1）Charles Appleton Longfellow（1844-1893）。米国の国民的詩人ヘンリー・ウォッズワース・ロングフェローの長男。
（注2）築地外国人居留地40番は存在せず、現時点で立教発祥の地は特定されていない（東京開市場内の相対借地域か外国人居留地かも不明）。
（注3）Clement T. Blanchet.
（注4）William B. Cooper.
（注5）Charles Howard Newman.
（注6）ウィリアムズは1874年2月4日付書簡で、同年2月3日に8名で発足と記している。この記事の5名の根拠は、1874年2月20日付ブランシェー書簡の「5名」である。
（注7）東京開市場相対借地域（雑居地）入船町五丁目一番地の長屋3軒。
（注8）1876年11月29日の誤り。
（注9）大火から2年半後の1879年6月27日に京橋区築地一丁目一番地（山口県士族貫元助の自宅）で立教の「私学開業願」が東京府知事に提出されている。
（注10）1879年6月27日の「私学開業願」提出の半年前の1878年11月1日にJ・

H・クインビーが私塾を再開している。
（注 11）1880 年代までの文明開化・欧化主義の時代。
（注 12）1890 年代以降の国粋主義の時代。
（注 13）当時は、総理という役職はなく、校長ガーディナーのこと。
（注 14）小林彦五郎。
（注 15）石井亮一。
（注 16）早川喜四郎。
（注 17）名出保太郎。
（注 18）左乙女豊秋。
（注 19）Theodosius Stevens Tyng.
（注 20）1894 年 6 月 20 日の誤り。
（注 21）玉置角之助。
（注 22）立教尋常中学校（認可は 1898 年 4 月）。
（注 23）東京英語専修学校。
（注 24）立教尋常中学校。
（注 25）1899 年 8 月の誤り。
（注 26）日露戦争。
（注 27）記事№ 1 の注記を参照。
（注 28）1903 年 4 月 13 日、竹村惣吉舎監辞任と安部太一郎舎監就任発表（『築地の園』49 号、50 号、1903 年 4 月 15 日、同年 5 月 15 日）。安部太一郎は 1905 年 1 月 24 日、第一国民軍召集に応じ入営（『築地の園』69 号、1905 年 2 月 15 日）、同年春那須野に滞在後、同年秋に除隊し、教師および舎監に復帰している（『築地の園』77 号、1905 年 11 月 10 日）。
（注 29）久保田富次郎。
（注 30）須藤吉之祐。
（注 31）稲垣陽一郎。
（注 32）宅間六郎。
（注 33）若月麻須美。

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THE PROGRESS OF THE KINGDOM

St. Paul's College, Tokyo, and Its Need for Enlargement and Repair.

ST. PAUL'S COLLEGE, Tokyo, is one of the most important institutions of the Church's mission in Japan. It is steadily increasing in size and influence. Its students now number nearly 600 young men and are drawn, for the most part, from the substantial families of the empire. Many of them are certain to have a large share in the development of the future Japan. Several years ago the college outgrew its buildings. Ever since then it has been struggling with insufficient equipment. Its class-rooms are too few and too small. The dormitory accommodations are sadly inadequate. The basement dining-room, with its earth floor, is so damp that floor and walls are often covered with green mold. That this is unsanitary goes without saying. It is plainly wrong to allow such conditions to continue. On the other hand, to close the school until they are remedied would be to deny the opportunity for education under Christian auspices to hundreds of young men. The repairs and enlargements that should be made without delay would cost $26,750. The Japanese Educational Department, in the most considerate manner, has reminded the school authorities that in its buildings St. Paul's falls decidedly below the required government standard. Only the cordial recognition by the officials of the department of the good being done by St. Paul's has prevented the revocation of the government license. The department has no fault to find with the standard of work done at the college. Its students, whenever there is a competitive examination, take high rank with the students of government institutions.

What $7,000 will Do

FOR the past two years the Rev. Henry St. George Tucker has been president of St. Paul's. Under his administration the college has prospered greatly. It is generally recognized as the best institution of its kind in Japan. President Tucker, who is now in this country, has been speaking frequently and effectively during the last three months. So great, however, has been the desire to hear about the Church's work in Japan generally, that there have been few opportunities for an adequate presentation of the special needs of St.

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Paul's College. Mr. Tucker is cutting short his furlough and sails for Japan in February, in order that he may be in Tokyo at the opening of the new college year in March. Seven thousand dollars will enable him to make the most imperatively needed improvements. The failure to provide for these may at any time result in the withdrawing of the government license. For those who wish to know how smaller amounts can be used, we may point out that

> $1,000 will provide one of the four new class-rooms needed.
>
> $1,000 will provide a new dining-room.
>
> $50 will provide one of the forty new student rooms needed.

THE SPIRIT OF MISSIONS hopes that before President Tucker sails he may have assurance that the money to meet these most pressing needs has been given. The college may confidently ask for assistance in renewing and enlarging its equipment, because it is so largely self-supporting. For its maintenance the Board of Missions appropriates annually only $1,600 for the stipends of the president and his American assistant, the Rev. Roger A. Walke, and $3,200 for running expenses. All other expenses, including the salaries of its numerous Japanese instructors, are earned by the institution.

Why Appeals From the Field are Good for the Home Church

THIS might be called a "Special Need Number" of THE SPIRIT OF MISSIONS. Possibly some one reading it may ask, "Will appeals for missions never cease? They come crowding upon one another with inconsiderate rapidity. Really the missionaries are most unreasonable!" Let us hope that appeals for missions will not cease—at least not in our day. If they should, it might be taken for granted that growth had stopped. That means defeat and death in the mission field, as everywhere else. Every appeal for enlargement is an evidence of life; it speaks of action and of successful action. If St. Paul's College were able to get along with the buildings which were sufficient for its work even ten years ago, we might say with certainty that St. Paul's College was a failure. If the call did not come for the equipment of a new mission at Changsha—to take only one of many similar instances—we might be certain that the Hankow mission had failed to show proper missionary enterprise. The opportunity to make possible the service of a man like Mr. Knapp, by providing the stipend for which Bishop Rowe asks, is the assurance that the spirit of Christian chivalry is still strong in the Church's laymen. The request for aid at Pelotas means the chance of showing good will to the people of a sister republic who are asking for a share in our abundant spiritual privileges. After all, what is an appeal from the mission field but an opportunity for investment? Business enterprises are constantly making appeals. We should have small hope for the commercial future of the country if it were not so. Every business prospectus is an appeal. So, too, missionary appeals offer an opportunity for investment, but for investment with a difference. Dividends are to be reckoned in lives, not in dollars. No one who stops to think, questions the advisability of such investments. When we make such investments we give a new chance to men, women and children to be what God intended them to be. That means a happier world, in which righteousness and love are the ruling forces.

The Conference of the Eighth Department.

THE first conference of the Eighth Missionary Department was held at St. Matthew's Cathedral, Dallas, November 21st to 23d, 1905. Like the conferences earlier in the month at Nashville and Atlanta, the Dallas meeting abounded in present interest and future promise. The programme followed closely that used in the other department conferences. One of the most striking ad-

9　1906 年 1 月号　神の国の進展。5-6 頁。
訳出　5 頁左 1 行目～右 15 行目。5 頁右 16 行目～6 頁左 33 行目。

東京の立教学院、そしてその拡張と修復の必要性

東京の立教学院は、日本の教会ミッションのなかでも最も重要な機関のひとつである。それ〔立教学院〕は着実にその規模と影響力を増している。その学生たちは現在青年 600 名近くを数えており、その大部分が、帝国の裕福な家庭の出身である。彼らのうちの多くは、おそらく将来の日本の発展において大きな位置を占めるはずである。何年か前に当学院は、その建物を上回るほどに成長した。それ以来ずっと、当校は不十分な施設でどうにかやっている。その教室はあまりに少なく、あまりに小さい。寄宿舎の収容力は悲しむべきことに不十分である。土間の付いた地階の食堂はかなり湿っているので、床と壁は頻繁に青かびで覆われている。これが不衛生であることはいうまでもない。こうした諸状況を放置し続けるのは、明らかにまちがっている。その一方で、それらが修復されるまで当校を閉鎖するのは、青年数百名に対するキリスト教の庇護のもとでの教育機会を否定することになる。遅滞なくなされるべき諸修復や諸拡張には 26,750 ドルかかる。日本の文部省は、なによりも丁寧な態度で、その建物において立教は政府が求める水準を明らかに下回っていると、当校の当局に指摘した。立教の素晴らしい実績に対する同省当局者の心からの認定だけが、政府認可の撤回を防いだ。当学院でなされた事業水準に関して、文部省が批難すべき点は何もないのだ。学生たちは、競争試験があるときはいつでも官学の学生たちとともに高位置を占める。

7,000 ドルで何がなされるか

過去 2 年間ヘンリー・セント・ジョージ・タッカー師は立教の総理である。彼の管理のもとで、当学院は大いに繁栄した。それはその種の学校の中で日本でもっとも優れた機関として一般に認識されている。現在この国にいるタッカー総理は、ここ 3 ヶ月間にわたって頻繁に、かつ効果的に発言している。しかしながら、日本での教会の活動全般について耳にしたいという要望は相当に多いのに、立教学院の特別な諸要求を存分に示す機会はほとんどない。タッカー氏は、3 月の学院の新学期開始にあわせて東京にいられるように、休暇を早めに切り上げて、2 月に日本へ出航する。7 千ドルあれば、

彼は早急に必要とされている改修を行えるだろう。これらを集められなければ、いつ何どき政府の認可の取り消しという結果を招くかもしれない。比較的小額の資金がいかに用いられうるかを知りたいとする者たちのために、私たちは下記のことを指摘しておく。

1,000 ドルでは、必要とされている新教室 4 室のうちのひとつが提供できる。

1,000 ドルでは、新しい食堂が提供できる。

50 ドルでは、必要とされている新しい生徒の部屋 40 室のうちひとつが提供できる。

スピリット・オブ・ミッションズは、タッカー総理が出航する前に、これらの最もさし迫った必要性に応じる資金が提供されるとの確約を彼が得られればと、期待している。当学院は確信をもってその設備を刷新し、拡張する支援を求めている。なぜなら、それはほぼ自給だからである。維持管理のために、伝道局は総理と彼のアメリカ人補佐ロジャー・A・ウォーク師の俸給として毎年 1,600 ドル、そして運営費として 3,200 ドルだけを割り当てる。数多くの日本人講師たちの給与を含めて、他の全ての諸経費は当機関によって賄われている。



A FEW OF MR. CUTHBERT'S STUDENT FRIENDS. THE PICTURE WAS TAKEN IN FRONT OF THE MISSIONARY RESIDENCE

THE CHURCH AND THE JAPANESE STUDENTS IN THE DISTRICT OF KYOTO

BY THE REVEREND W. J. CUTHBERT

TO the tourist, whether he comes from Europe or America, Japan is a very attractive country. One man thinks everything is so fairy-like that it is a shame for missionaries to come to tell the Japanese of the true God. Another says they need sound business principles driven into them by the sword. Many other similar expressions we hear from the man who "does Japan" in a month and then returns full of knowledge of the people and ready to write a book of his impressions.

How different everything is to the missionary! He comes to win these people to God. He sees many beautiful things —the country, the majestic mountains, which never tire the eye, and the flowers which only Japan can produce. He also sees that these people have a surprisingly large amount of good in them. Some people who dislike the Japanese often say: "Well, after all, they are Orientals, and it is impossible to get behind the Oriental mind." The missionary who is doing his duty does not find this so. To be sure the Japanese are not going to tell their troubles to strangers, any more than do our people at home. We do not reveal the longings of our hearts to people whom we do not know, nor do the Japanese, who are even more reserved by nature than Europeans are. When once, by love and sympathy, you can win the heart of one of these people, he will be as loyal to you and the truth you give him as he is to his emperor. This, in the Japanese mind, is the highest test of a man's faithfulness.

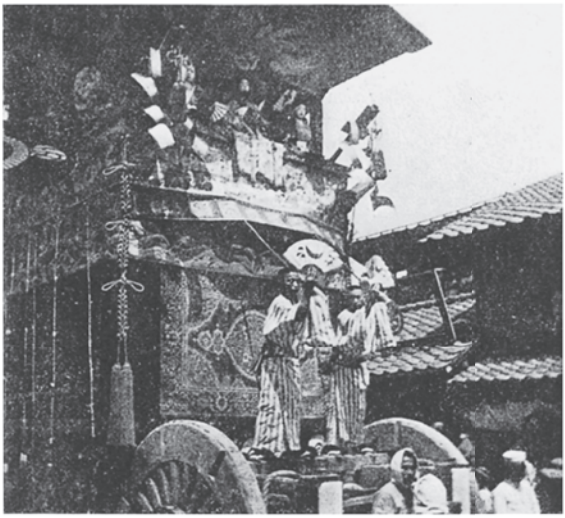
As we read the Church papers from home and learn how the bishops are urging the work among the students attending the different colleges, it is a pleasure to recall that the mission in Japan has been doing this work now for nearly two years. We have a special work among the students attending the Tokyo Imperial University, and also one here in Kyoto for the university and other schools. Sometimes it is said that students move around so much it is hard to build up a congregation. There is some truth in this, but students have souls, and it is their souls that we want. If we get the men when they enter the high schools we are sure to have them at least three years. If they attend the university we have them for three years more. In from three to six years we can give them a sound training in the principles of the faith. As we have special work at the only two university towns in the country, we are sure to have them at either one place or the other. When these men return to their respective homes they carry with them this truth, and in more than one case has it meant the conversion of a father, mother or friend, who, living, perhaps in an out-of-the-way place, has never had the chance to hear the Way of Life.

The special work here among the students was started about two years ago. Last year we were able to present twenty-eight men for confirmation. This year we hope to have the same number prepared, besides another class that will be ready by Easter. Many of the men at first hated Christianity, but by patience and a little kindness we were able to gain them and bring them into the Church. One man was especially bitter against the Church and could see nothing to attract him but a curiosity to know what ideas "foreigners" had of their God. He is to be confirmed this year.

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There was a young man who came from a good family, and though poor, they were well educated. He himself is a good Christian, but his family are very much opposed to the "new religion." This summer he was taken very ill and was brought to the hospital in a critical condition. He had been instructed what to do in case of illness, and so he sent for me at once. When I went to the hospital the first time his father did not receive me very cordially. When we began to pray he left the room. Nothing was said. The young man grew worse. When a second visit was made the following day prayers were said again. The poor old father was distracted. Was this unknown God able to save his son? Day by day we said our prayers to Almighty God, asking nothing but that His will be done. The young man began to improve, and it certainly was a sign of a change of heart in his father when, on the last visit to the hospital, he was down on his knees joining in our supplications, to whom he did not know, but to the God of the Christians. Now he cannot do enough for us, and there is every hope that he will be brought to God through the illness of his son.

The Bible seems so much more real here! When we read of how the early Christians brought their brothers and relatives to Christ we find it an almost daily occurrence. If only we could look into the minds of the men in the schools, we would find that they are pondering over the subject of Christ the Saviour. How often we hear a man, who has recently been brought into the Church, say: "Sir, my brother or cousin or friend and I stayed up until two o'clock this morning wondering if these things you teach us are true. I have argued it out with other men, too, and advised them to come and see."



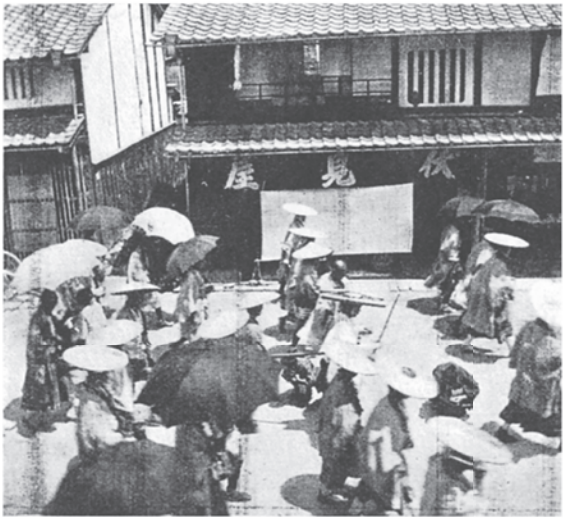
A CAR USED IN ONE OF THE FESTIVAL PROCESSIONS

The men are full of eagerness for their Church and bring many others to hear the Word of God. As we have no women as yet in the congregation the entire mission forms a chapter of the Brotherhood

of St. Andrew, with thirty-five members. When these men, who are in the university and high schools, desire to study in the most simple way and ask to be taught as we would teach our children at home, it is a good sign that they are in earnest.

The question is often asked: "How do you reach these men?" The ways are many and various. Every man cannot be reached in the same way. First we meet one or two and ask them to come to the house. With just a few, a class in English can be started. This will bring others. We become good friends. They come to the house and eat a "foreign meal." Then we go to their house and eat a Japanese dinner. In this way we come to know each other pretty well. Then we find out who are their friends and invite them to come and hear "foreign music." If they can play any musical instrument all the better, for then we have something in common. Other men love to climb the mountains; we ask a number of students to join us, and when the next national holiday comes around we take a day's climb up the beautiful mountains and while resting a chance is given to teach them the greatness of God in nature. It is impossible to tell all the different ways to reach these men, but St. Paul told us that he was "all things to all men," and so must the missionary be to-day if he is to reach the souls of these people.

The men who are baptized learn to love the Church. They love a liturgical service. Every Sunday we have three services and the attendance is very good. The men take part, respond heartily and sing well. It requires moral courage in a student to be a Christian; for, notwithstanding the forward strides Japan has made, there is yet a great clinging to the old superstitions and hatred of any so-called "foreign religion." A young Christian soldier has to stand many taunts from his fellow-students such as are not known to the men at home. Kyoto is a strong centre of Buddhism. In this vicinity there are very many



THE BUDDHIST PRIEST WHO COMES DOWN FROM THE MOUNTAIN, AND HIS ATTENDANTS

temples and schools belonging to that faith. The priests are striving very hard to hold the students. They have opened young men's associations and clubs, but it is not difficult for the men to see the difference between these and the Church in which the Holy Spirit dwells.

It is much easier for the men who come from a distance to break off from the old traditions than it is for those who live here. Those who have been born and reared in Kyoto have been brought to these temples when children and taught to worship the idols. The festivals in this neighborhood are many, and I have known more than one man who has had to go away during these celebrations in order not to fall into temptation. We give them due credit for their courage, for it requires more than a little to stand boldly for their faith in the midst of such influences. Every day during June and July a Buddhist priest comes down from the mountain where he has spent the night in fasting. As he goes along the street, pushed by a long pole on account of his weakness, the people come out and kneel before him. The priest puts his hands on their heads, and the promise is that they will recover from any ailment they may have.

As time goes by and we become stronger in faith and in numbers, the way will become easier. Although we have been but two years in this neighborhood, we have had to move our quarters twice. Our congregation now demands a larger place and one more convenient for a Church service. We have a Japanese house, but it is not suitable to carry on the work. It is too small and a private dwelling cannot be fitted up without considerable expense. The property for a new building is now in sight. Will not our friends help us to get a chapel? It need not be an expensive one. We cannot teach these people to honor the house of God, if we use the same room for services, social meetings and for secular teaching.

A SUMMER EXPERIENCE WITH THE MOUNTAINEERS IN THE DISTRICT OF ASHEVILLE

BY MALCOLM S. TAYLOR

UNDER the broad branches of a great oak, in the delicious shade of a North Carolina summer day, with the pine-topped mountains for boundary walls—no one could ask for a better setting for a missionary service!

Our trip was one of exploration. We had left the town of Morganton, the centre of an important associate mission in the District of Asheville, intending to make a new "Farthest South" record. After a fifteen-mile drive over North Carolina mountain roads, we found ourselves in a mountain "pocket," entered by the South Fork River. We had brought our tent with us and "rashuns" sufficient for four days, and here, in the heart of the mountains, near a large spring which bubbled from the roots of the oak, we made camp and hastened to spread the news that we were "holdin' a preachin'." Boards were placed on boulders for pews; the altar was made at the foot of the tree by placing our carriage seat, covered with a sheet, on a stone-pile; a cross was whittled out and tacked upon the tree above the altar; some saplings were cut and driven into the ground to hold our few lanterns, and we were ready.

Fifty people came to the first service,

10　1906 年 1 月号　京都地方部の教会と日本人学生たち。W・J・カスバート師。15-18 頁。

訳出　15 頁左下から 4 行目～右下から 6 行目。18 頁右 7 行目～右 25 行目。

私たちは本国からの教会誌を読み、どうやって主教たちがさまざまな大学に通う学生たちへの活動を推し進めているかを学んだので、日本のミッションがもう 2 年近くのあいだこの活動を行ってきたことを思い出して嬉しく思っています。私たちは東京帝国大学に通う学生たちのための特別な活動と、そしてここ京都でも大学や他の学校のために、活動をしています。学生たちはかなりあちこちに動き回るので、会衆を築きあげるのは難しいといわれることがあります。このなかにはいくらかの真理があります。しかし学生たちは魂をもっています。そして私たちが欲しいのは彼らの魂です。もし高校に入学するときに男性たちをつかまえれば、私たちは少なくとも 3 年間は確実に彼らを手元に置けるのです。もし彼らが大学に通うのであれば、私たちはさらに 3 年間彼らを手元に置けます。3 年から 6 年のあいだ、私たちはキリスト教信仰の諸原則による健全な訓練を彼らに与えることができます。私たちはその国のたったふたつの大学街で特別な活動を行っているので、どちらかの街で必ず彼らを抱えられるのです。これらの男性たちが各自の家に戻るときに、彼らは真理をたずさえていきます。そしてそれは、1 件以上において、おそらく辺ぴな場所で暮らしている、“生きざま”を耳にする機会をもったことがなかった父親、母親、あるいは友人の改宗を意味しました。

ここでの学生たちに向けた特別な活動は、2 年ほど前に始められました。昨年、私たちは堅信礼を求める 28 名の男性を紹介できました。復活日までに用意ができるであろうもうひとつのクラスに加えて、今年、私たちは同じ数だけ準備させたいと思っています。男性たちのうち多くは、最初はキリスト教信仰をひどく嫌っていました。しかし忍耐とちょっとした思いやりによって、私たちは彼らを得て、そして彼らを教会に連れてくることができたのです。

―略―

時が経ち、そして信仰と数において私たちがさらに強靭になるにつれて、道のりはもっと楽になるでしょう。私たちはこの近辺にほんの 2 年しかいませんが、住居を 2 度移さなければなりませんでした。私たちの会衆はいま

もっと広い場所と教会礼拝のためのもうひとつ手ごろな場所を必要としています。私たちは日本家屋を持っています。しかし活動を続けるには、それはふさわしくありません。あまりに小さすぎて、しかも個人住居はかなりの出費なくして設備を整えられるはずがないのです。新しい建物のための土地が現在、視野にはいっています。母国の友人たちは、私たちがチャペルを得るために手を貸してくれないでしょうか。それは高価なものになる必要はありません。もし私たちが礼拝、社交の会、そして普通教育のために同じ部屋を使うようであれば、私たちは教会〔神の家〕を称えるよう、人々に教えることはできません。

注記：1905 年 11 月 5 日にマキムは、東京三一大聖堂で 10 年以上伝道師をしていた北川千代吉を執事に按手した。日本聖公会伝道局は彼をすぐに台湾伝道代表者として派遣する（SM 誌 1906 年 1 月号、56 頁）。

I think, is not an exceptional case. Again I call to mind where my mission woman has said to me, "I wish you would teach that woman; I have done all I can, and if you would take one of the Gospels to her, it would help her greatly." So we and our mission woman can work hand in hand, mutually advising, helping and strengthening one another. There are cases where we advise and they follow, but there are many, many cases where they advise and we follow, at least we do so if we are wise.

Then there are the women's meetings where the foreigner does or tries to do the attractive part by cooking lessons or magic-lantern talks or something else to bring the women together, and the mission woman either gives the address or explains the difficult or important points in the foreigner's address, or, if she understands English, will translate it into Japanese. For how often do we, especially in our early days on the field, write for our talk what is quite impossible for the Japanese woman's brain to grasp. Our ideas may be splendid, but when delivered as we would deliver them, they may be understood only so far as to leave the impression that our intention in speaking was good and kind and to help them, and at the end we may hear such a remark as this, after careful scrutiny of our sleeves, "Is that the shape of the arm, or only the shape of the sleeve?" It is not the words that are difficult or wrong, but the thoughts and the way in which they are expressed, and all these things we have to learn through our mission woman. I remember once giving a series of talks at a woman's meeting on the Old Testament history, and soon one woman left off coming. She could not understand what I was talking about. I had no mission woman there, and was in difficulties what to do until I thought of a plan, insufficient indeed, but all I could do under the circumstances, I went to a friend of hers, who had herself not heard about Christianity very long, but who was very earnest. I asked her to take her in hand and explain the meaning of some of the new simplest words and thoughts that Christianity brought with it. This she did with valuable results, for the woman returned, and is now a faithful Christian. But a trained mission woman would have done for many what this good ignorant Christian woman did for one.

THE DECEMBER CONFERENCE

NOTWITHSTANDING that the December Conference occurred a few days only before Christmas, eighteen officers were present, representing six dioceses, as follows: Long Island, four (one Junior); Louisiana, one; Minnesota, one; Newark, three (one Junior); New York, seven (two Juniors); Pennsylvania, two. Mrs. McConnell, of the Louisiana branch, presided. The Secretary called attention to the small amounts received so far from the branches there represented, toward the appropriations of the Board of Missions, and reported the gift of one diocesan officer of $100 for that purpose. Should each one of the diocesan officers give, herself, $100, or obtain from individuals by personal effort this amount, $90,000 of the $100,000 asked of the branch would be the result of such concerted effort.

The Secretary reported many interesting letters received from branches of the Auxiliary in answer to the inquiry how interest might be aroused and sustained through the efforts of the officers of the Auxiliary. Personal contact in meetings and with individuals, house to house visitations, visits to parishes, correspondence, the use of the diocesan Church papers, the supply of missionary leaflets, the introduction of readings from THE SPIRIT OF MISSIONS, the study class, missionary reading in Lent, after Friday services, an earnest and definite effort to establish the habit of daily prayer, are among the methods employed. Officers wishing to see these letters for their own help in pursuing their work, can ask for

them from the Secretary, who will gladly furnish copies.

A letter addressed to new diocesan officers was read, and it was requested that it be sent, not only to newly appointed officers, but to all diocesan officers of the Auxiliary.

Notice was given that the Junior department is to be asked to unite in raising $2,000 in the course of the year for two class-rooms in St. Paul's College, Tokyo. Dr. Lloyd, coming in, emphasized the importance of this work, and expressed the hope that the women as well as the Juniors might help in enlarging this school which means so much to the Christian youth of Japan.

A vote was taken with regard to the hour of the conferences for the rest of the season, and it was decided to return to the morning hour, except that the meeting should open at 11:15 instead of 11:30, closing at 1 P.M. For the four remaining months of the season, therefore, the conference will be held on the third Thursday of each month, opening at 11:15 A.M., and closing promptly at 1 P.M., with intermission at noon for prayers in the chapel.

During the year, Miss Hayashi, vice-president of the Kyoto branch of the Woman's Auxiliary and associated with Mr. Kobayashi in the Widely Loving Society near Osaka, expects to be in this country. She wishes to study the Church's work, and will be glad to meet branches of the Woman's Auxiliary.

Dr. Lloyd closed the conference with prayers.

THE JANUARY CONFERENCE

The Officers' Conference for January will be held on Thursday, the 18th, at 11:15 A.M., in the Board Room at the Church Missions House.

January Question: from Newark:

How best can the Junior Auxiliary be introduced into girls' schools?

Answer: From Georgia.

The permission of the principal must first be obtained, and this is often given with cordial co-operation. The call is then posted on the college bulletin board, which should be signed by one of the Church students or teachers, or by an officer of the local Woman's Auxiliary. The twilight hour is usually a convenient time for the meetings, which should be held regularly, and always opened with the Junior Auxiliary prayers. At all business meetings the secretary should make a very careful report of the last meeting, and the president should have something definite to suggest. A committee of the girls should arrange a programme for the missionary meetings, which might be in the nature of a current topics programme. Occasionally there might be a formal meeting, with a talk from the rector, or from one of the teachers, on a missionary topic. Other students could be invited to these meetings.

A box might be placed on the table at every meeting, to receive thank-offerings or special gifts. School-girls love to devise plans for getting money, and a Bible-woman or hospital bed could easily be supported by one school. The girls also take great pleasure in filling boxes, especially for other school-girls in our mountain mission stations.

For February: *Question,* from Minnesota:

How are systematic visitations made? Where are the women found, with strength, time and ability to do the visiting? And where do the means come from, without trenching on the regular offerings?

A SUGGESTION

GET from your public library a printed slip which calls for the author, title, edition and publisher of a book which a frequenter of the library would like to recommend, and suggest upon it the best missionary book you know. By so doing you may get missionary information before the people of your town, and so extend missionary knowledge and increase missionary interest.

11　1906 年 1 月号　米国聖公会女性伝道補助会。12 月会議。64-65 頁。
訳出　65 頁左 8 行目～左 17 行目。

〔米国聖公会女性伝道補助会〕年少女性部門が、東京の立教学院の 2 教室のためにその年のうちに 2,000 ドルを調達するために結束するよう呼びかけられることになる、との通知がなされた。ロイド博士（注 1）がやってきて、この活動の重要性を強調し、そして年少女性だけでなく女性たちも日本のキリスト教徒の若者にとって大きな意味を持つこの学校の拡張を手助けすることへの期待を表明した。

（注 1）米国聖公会内外伝道協会伝道局総幹事 Arthur Selden Lloyd。立教学院初代総理アーサー・ロイドとは別人。

nity for itinerating work. On a recent journey to an out-station, sixty miles away, Dr. MacWillie was kept busy all night at the native inns. The patients literally came in crowds asking for relief.

The Telegram Was Sent

THE response to the request for special gifts to enable Bishop Rowe to retain Mr. Edward J. Knapp upon his staff has been inspiring. The amount asked for was $1,000; the amount offered is over $4,000. Two individuals each offered to provide the entire amount. Other gifts ranged from $1 to $500. It has been agreed that the privilege of maintaining Mr. Knapp in the field for the current year shall be awarded to a group of people in Calvary church, New York. This is Mr. Knapp's home parish. None better than its members know the quality of the representative they have sent to the field. Other donors have been asked to give the Treasurer further instructions with regard to the disposition of their gifts. Although Bishop Rowe has not yet replied to the telegram relieving him of anxiety in this matter, it is needless to say that he is grateful for the fine recognition, implied by these gifts, of the worth of the Alaska work in general, and of this one member of his staff in particular.

The first pledge for Mr. Knapp's support came from the mountains of North Carolina. Archdeacon Hughson wrote: "I have known Mr. Knapp for many years and his missionary life has made him one of my ideals. Five of our mountain missions will promise $10 each —$50 in all—if you need it. It will be a blessed privilege for my mountaineers to give this mite."

St. Paul's College, Tokyo

PRESIDENT Tucker starts early this month on his return to Tokyo. About $2,500 are still needed to provide for the immediate necessities of repair and enlargement at St. Paul's College. The largest addition to the fund last month was a single gift of $1,000. This amount was sent as a thank-offering for Dr. Lloyd's decision to remain at his post in the Church Missions House, and he was asked to name the purpose to which it should be applied. Recognizing, as he does, the vital importance of the Church's work in Japan, not only to the empire itself, but throughout the Far East, and knowing something of the contribution which St. Paul's is making to the Church in training many of her future clerical and lay leaders, he speedily decided that the proper equipment of St. Paul's is the most pressing present need within his knowledge.

A Chair of Missions at Yale.

YALE University has established a new chair upon "The Theory and Practice of Missions," and has elected the Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, for Foreign Missions, as the first professor. While the chair is connected with the Yale Divinity-school, its scope is such that the new professor will be associated with the post-graduate and academic departments of the university. In order to guard against any merely theoretical discussion of the missionary enterprise, the terms of the foundation provide that the occupant of the chair shall be permitted to spend one-third of his time in mission lands. Thus the professor of missions will have his laboratory no less truly than the professor of chemistry, and his observatory no less truly than the professor of astronomy, but he will journey round the world to make his experiments and take his observations. The rare wisdom of this provision should do much to aid in developing a thorough science of missions. Mr. Beach, who was formerly a missionary in China, will, in addition to other duties, lecture upon the Chinese religions and give instruction in the Chinese language. It is evident that such a department cannot exist in a great university without broadening the undergraduate conception of missions and having a wholesome influence in collegiate circles generally.

12　1906 年 2 月号　神の国の進展。東京の立教学院。88 頁。
訳出　88 頁左下 9 行目〜右 15 行目。

タッカー総理は今月上旬、東京への帰途についた。立教学院での修復と拡張という早急な必要性に対応するために約 2,500 ドルがさらに必要とされている。先月の資金への最大の追加〔出資額〕は 1,000 ドルの単独贈与であった。この贈与額は伝道局の役職に留まるというロイド博士の決断（注 1）に対する感謝献金として送金された。そして彼は、寄付金の用途を明示するように求められた。彼は当然、帝国そのものに対してだけでなく極東全域における日本の教会活動の非常な重要性を認識しており、そして将来の聖職者や一般信徒のリーダーの多くを育成するという、教会に対して立教が行っている貢献の幾分かを知っていたので、彼の知識の範囲内で、立教の適切な設備が現在もっとも差し迫った要求であると即座に判断した。

（注 1）1905 年に南ヴァージニア教区補佐主教に選出されたが、これを辞退して米国聖公会伝道局総幹事に留まったことを意味している。



THE REVEREND J. ARMISTEAD WELBOURN

A YOUNG MAN'S WORK ON BEHALF OF THE FUTURE LEADERS OF JAPAN

AN INTERVIEW WITH THE REVEREND J. ARMISTEAD WELBOURN

"WHEN you go to America you must ask for a church for the students in Hongo." This was the farewell message from the Rev. J. S. Motoda to the Rev. J. Armistead Welbourn when the latter left Tokyo for his furlough in this country. Dr. Motoda is known to many as the headmaster of St. Paul's College, Tokyo. He speaks on behalf of his own countrymen as one who has an intimate knowledge of their needs.

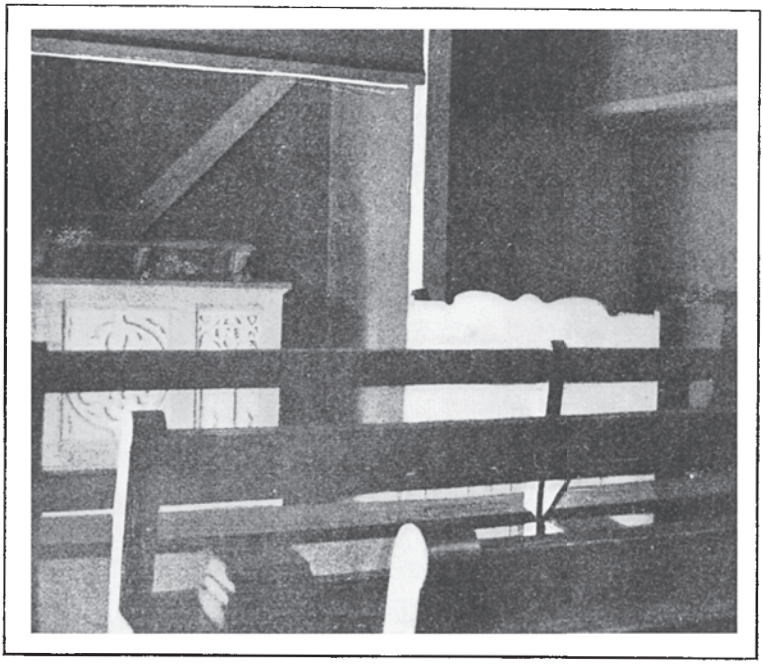
"Hongo," Mr. Welbourn explained to the editor, "is one of the numerous districts or wards into which Tokyo is divided. Within its limits the great Imperial University and a number of other government institutions of higher learning are located. Of its population of 75,000 fully 7,000 are students. Most of them come from homes outside of Tokyo where everything is much simpler than the complex life of the great metropolis. In most Japanese institutions there is no dormitory system and students must live in boarding houses where they are subjected to many temptations."

"The young students of Japan," Mr. Welbourn continued, "form one of the most important elements of present-day

social life. Many of them are to be the future leaders of the empire, and Tokyo is the place to which the vast majority of the students go. But they find that the forces that make for righteousness and manhood in America—strong churches, well-equipped parish houses, clubs, clean amusements and sports, free libraries and the open homes of good people—are chiefly conspicuous by their absence. The Young Men's Christian Association is doing excellent work, but it cannot begin to meet the need."

These facts led the Rev. Barnabas T. Sakai, one of our Japanese clergy, to establish, with the approval of Bishop McKim, a students' house or "hostel" called the *Doshikwai,* an account of which, written by Mr. Welbourn, appeared in the September, 1905, number of THE SPIRIT OF MISSIONS. That house has been the means of bringing a considerable number of young Japanese under Christian influence and teaching, and has helped many of them to get the better of forces that constantly imperil their manhood.

During Mr. Sakai's absence from Japan with Baron Kaneko, Mr. Welbourn had charge of this student work and gathered about him an increasing number of young men. The only place the Church has for worship in the Hongo district is a small room in Mr. Welbourn's home. "No beginning could have been simpler," said Mr. Welbourn.



THE ROOM USED FOR THE STUDENT SERVICES. THE ALTAR IS ERECTED IN THE CLOSET CONNECTED WITH THE ROOM

All this suggests the practice of apostolic times when St. Paul sent his greetings, as for instance, to the Church in the house of Nymphas

"Nevertheless, we made a beginning and we called ourselves, in English, St. Timothy's Mission, because the work was to be largely among young men. Bishop McKim gave us an altar, Mr. Sakai got an organ from somewhere, and some of my friends gave the benches and books. Gradually the number of men coming to services and Bible-classes increased, so that just before I left we were reaching with direct Christian instruction about fifty young men a week. Although we are fairly successful in getting men to the classes, very few men aside from these are willing to come to the services. They shrink from going to a private house to church for fear of compromising themselves in some way."

And it is plain to the editor, as it is to Mr. Welbourn and Dr. Motoda, that if this excellent beginning among the students is to be developed a simple church is an absolute necessity. "Of course," said Mr. Welbourn, "we could go on as we are at present having Bible-classes, but we cannot grow to any extent, so we miss a great opportunity of reaching the thousands of young men to be found on the streets by day and night. A church would not only be our working place but at the same time our capital and our advertisement. Connected with it there should be a building for recreation purposes and for the meetings of such classes and clubs as are valuable in student work. This would be a simple affair, of course. I would have my Bible-class in such a building. When I have had from ten to fourteen boys in my dining-room it has been uncomfortably crowded."

In answer to the editor's question, Mr. Welbourn said that Dr. Motoda and other Japanese friends had estimated that $10,000 would be sufficient to provide the new equipment. Of this amount about $3,000 would be needed for land; about $5,000 for the church, and about $2,000 for the parish house.

The Board of Missions, recognizing the strategic importance of Japanese young men in the campaign of Christian evangelization, has approved of Mr. Welbourn's project, commending it to the consideration of Church people as a worthy object for special gifts.

Asked whether he had seen much change in the attitude of the Japanese toward Christianity in his six years in Japan, Mr. Welbourn said: "When I went to Japan in 1899 there was a strong prejudice against Christianity in normal schools and the influence of the teachers was always cast against it. This prejudice has been greatly modified and in the high school, where I taught English for a year, I had a Bible-class for teachers and another for students. After giving up my work in this school I continued the Bible-classes, and the Rev. Roger A. Walke is carrying them on while I am away. This is an instance of the recognition shown by many in Japan of the value of Christian moral teaching for the young men of the present generation, when old restraints and influences are waning."

As the editor talked with Mr. Welbourn the conviction deepened that here is an opportunity to make possible an evangelistic effort whose influence will be felt all over Japan, for these students when they leave Tokyo scatter to every part of the empire. Surely Christian America has the will and the ability to place a church in this centre where it will do so much for thousands of young men. These students are no longer Buddhists. Their modern education makes adherence to the old belief practically impossible. Religiously they are adrift; here is a chance to anchor them in the Christian faith.

Mr. Welbourn is now in this country on furlough. Requests for appointments should be sent to the Corresponding Secretary, 281 Fourth Avenue, New York, who is making engagements for Mr. Welbourn to tell of this student work. Those who have been privileged to hear Mr. Welbourn speak have been greatly interested in this new phase of our Japan mission.

13　1906 年 2 月号　日本の将来の指導者たちのためのある若者の活動。J・アーミステッド・ウェルボーン師との会談。115-117 頁。
訳出　115 頁左 1 行目～117 頁最後の行まで〔全文〕。

“あなたがアメリカに行くときは、本郷の学生たちのために教会を要求しなければなりません。”これは、J・元田〔作之進〕師から J・アーミステッド・ウェルボーン師への、後者がこの国での休暇のために東京を離れたときの別れの言葉であった。元田博士は東京の立教学院の校長として多くの人々に知られている。彼は、自身の国の人々になり代わって、彼らの諸要求をよく知る者として話しているのだ。

ウェルボーン氏は、スピリット・オブ・ミッションズの編集者に説明した。“本郷は、東京が分割されている数多くの区域あるいは〔行政〕区画のなかのひとつです。その諸区域のなかに、偉大な帝国大学や他の数多くの官立高等教育機関が置かれています。75,000 の人口のうち丸々 7,000 名が学生です。彼らの大半が、大都市の複雑な生活よりもあらゆることがもっとずっと単純な、東京郊外の実家からきています。大半の日本の学校には寄宿舎制度がなく、学生たちは多くの誘惑にさらされる下宿で生活しなければなりません。”

ウェルボーン氏は続けた。“日本の若い学生たちは、今日の社会生活の最も重要な要素のひとつをかたちづくっています。彼らの多くは、帝国の将来の指導者になります。そして、東京は学生の相当数が向かう場所です。しかし、有力な教会、設備がしっかりと整った教区会館〔パリッシュ・ハウス〕(注 1)、クラブ、清潔な娯楽施設やスポーツ、無料図書館や善良な人々のために開放された家屋といった、アメリカにおいて正しさや人間らしさを育む力は、それらが欠落していることで際立っています。YMCA は素晴らしい仕事をしています。しかし、それはその要求にとうてい応えられません。”

これらの事実を受けて、私たちの日本人聖職者のうちのひとりであるバルナバ・阪井〔徳太郎〕師は、マキム主教の承認を得て「同志会」と称される学生ハウス、いわば“ホステル”を設置した。その解説は、ウェルボーン氏の執筆でスピリット・オブ・ミッションズ 1905 年 9 月号に掲載された。そのハウスは相当数の若い日本人たちをキリスト教の影響と教えのもとに置く手段であり、そして、彼らの人格を絶えず危険にさらす力にうち勝つために、彼らの助けとなった。

金子〔堅太郎〕男爵とともに阪井〔徳太郎〕氏が日本を不在にしていたあいだ（注2）に、ウェルボーン氏がこの学生活動を引き受け、そして彼の周囲にはますます数多くの若者たちが集まった。教会が本郷区に持つ礼拝のための唯一の場所は、ウェルボーン氏の家屋にある小部屋である。“始まりはこれよりも単純にはなりえなかったでしょう。”とウェルボーン氏は述べた。“それにもかかわらず、私たちは始めました。そして、私たちは私たち自身のことを英語で、セント・ティモシーズ・ミッションと称しました。なぜなら、その活動は主として若者たちに向けられることになっていたからでした。マキム主教は私たちに聖餐台を与えてくれました。阪井氏はどこかからオルガン1台を手に入れました。そして、私たちの友人の何名かは、長椅子と書籍を与えてくれました。礼拝とバイブル・クラスに足を運ぶ人々の数は次第に増加し、私が去るほんの少し前に、私たちは実地のキリスト教教育を通じて、1週間に約50名の若者に手を伸ばしていました。私たちは授業に人々を集めることには大いに成功しましたが、これらを除いて進んで礼拝に足を運ぶ人はほとんどいませんでした。彼らは、なんらかの信用を落とすことを懸念して、教会につながる個人宅を訪れることをしり込みしています。”

学生たちへの、この素晴らしいきっかけが発展していくためには簡素な教会が必ず必要であることは、ウェルボーン氏や元田博士にとって明らかなように、編集者にとっても明らかである。ウェルボーン氏は述べた。“もちろん、私たちは現在もっているバイブル・クラスを続けることはできたでしょう。しかし、私たちはこれ以上成長できません。そのために私たちは昼夜路上で見かける数千の若者たちに手を差し伸べる素晴らしい機会を逃しているのです。教会は私たちの作業場であるだけでなく、同時に私たちの拠点や広告にもなるでしょう。それと関連して、娯楽目的用や、学生活動において価値をもつクラスやクラブの会議用の建物も存在すべきです。これは、もちろん単純なことでしょう。私はこうした建物でバイブル・クラスを受け持つことになります。我が家の食堂で少年10名から14名を集めた際には、不快なほどの混雑となります。”

編集者の質問に答えてウェルボーン氏は、元田博士と日本人の友人たちが10,000ドルあれば新しい設備を供給するに十分だろうと見積もったと述べた。この金額のうち、約3,000ドルは土地に必要とされ、約5,000ドルは教会に、そして約2,000ドルは教区会館に必要とされるだろう。

伝道局は、キリスト教福音伝道運動における日本の若者たちの戦略的な重

要性を認識していたので、ウェルボーン氏の計画を承認し、それを特別贈与にふさわしい目的として聖公会の人々の判断に任せた。

日本での6年間のうちに、キリスト教信仰に対する日本人の態度に大きな変化が見られたか否かを質問されて、ウェルボーン氏は述べた。“1899年に私が日本を訪れたとき、師範学校にはキリスト教信仰に対する根強い偏見がありました。教師たちの影響力は常にそれに対する投影でした。この偏見は大いに修正されて、1年間私が英語を教えた高校では、私は教師たちにバイブル・クラスを1クラス、そして学生たちにもう1クラス教えました。この学校での仕事をやめた後も私はバイブル・クラスを続け、私が離れているあいだは、ロジャー・A・ウォーク師がそれらを続けています。これは、旧来の制約や影響力がかげりを見せ始めているなかで、今の世代の若者たちに対するキリスト教に基づく道徳的教えの価値について、日本にいる多くの者たちによって示された容認の一例です。”

編集者はウェルボーン氏と話すにつれて、日本全国に福音伝道活動の影響力を及ぼし得る機会がここにあるという確信を深めた。というのも、これらの学生たちは東京をあとにすれば、帝国のあらゆる所に散るからである。まちがいなくキリスト教国のアメリカは、この拠点に教会1棟を据える意思と能力をもっている。そこで教会は、数千名の若者たちのために多大なことをなすであろう。これらの学生たちはもはや仏教徒ではない。彼らの現代の教育は、旧い考え方への固執を実質的に不可能にしている。宗教上、彼らはさまよっている。すなわち、ここに彼らをキリスト教信仰につなぎとめる機会があるのだ。

ウェルボーン氏はいま休暇でこの国にいる。予約の申し込みは、ニューヨーク4番街281の交信主事に送付されたい。そこで、学生への活動についてのウェルボーン氏の講話の予約を受け付ける。ウェルボーン氏の話を耳にする幸運に浴した者たちは、私たちの日本ミッションのこの新局面に大いに関心を抱いている。

注記：タッカーは1906年2月4日に故郷ヴァージニア州ノーフォークを発ち、蒸気船カイザー・ヴィルヘルム・デア・グロッセ号（”Kaiser Wilhelm der Grosse“）でヨーロッパを経由して、2月6日に日本に向けて出航。3月1日にナポリからプリンツ・イテル・フリードリッヒ号（”Prinz Itel Friedrich”）で出航予定、4月8日に横浜に到着予定（SM誌1906年3月号、231頁）。

フィラデルフィア神学校で学んだペテロ大藤鋳三郎は 1905 年 12 月 5 日にマキムから執事に按手された（SM 誌 1906 年 4 月号、292 頁）。『日本聖公会教役者名簿』（日本聖公会歴史編集委員会編、1981 年）の執事按手日 12 月 24 日は誤記。

（注 1）教区を管轄する教会（主教座聖堂・大聖堂など）が社会的目的のために使う会館。
（注 2）1904 年 2 月、阪井徳太郎は、元法務大臣金子堅太郎の渡米に随行し、日露戦争の和議を米国大統領に斡旋して、日本側に有利なかたちで休戦協定に調印することに貢献したが、その 2 人の渡米期間のこと。

RANDOM NOTES FROM ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND ROGER A. WALKE

DURING the last nine months ten boys have been baptized. I think all of these come from non-Christian families, so the influence at St. Paul's is entirely responsible. All of these boys seem to be really in earnest. Nearly all of them stand very near the top of their classes. And one is head and shoulders above any other boy in school. This boy told me once that he at first intended to wait until after he graduated before being baptized, as he feared people might think he was seeking favor with the school authorities, but later he decided that he could have more influence on the other boys if he came forward at once. So he did, and I feel sure he has been the means of bringing at least one other boy.

¶

I ARRANGED a meeting some time ago at which the claims of the ministry were presented to about fifteen of the best boys. My private opinion is that the lack of candidates is greatly the fault of the clergy themselves for not presenting the needs to the young men. So while at the seminary I determined that no man would ever stay out of the ministry because I neglected to speak about it. We had three speeches. I spoke first, very generally. Then followed two of the clergy, both old St. Paul's boys, as are many of our best workers. First, Mr. Daito, lately of the Philadelphia Divinity-school, spoke from the point of view of a young man just entering the work—the ideals. Then Mr. Kobayashi, one of the older men, followed, speaking as a man who had been long in the ministry—the blessedness of the work. It was a fine meeting and set those boys to thinking.

¶

LAST fall the Japanese head of the cathedral asked me to teach the St. Paul's boys and St. Margaret's girls how to sing hymns by note. About sixty generally come. Before we touch the words everybody learns every part—it's a pleasure to hear Japanese girls singing bass—and they learn to read very quickly. We know lots of hymns now, and they do so enjoy singing the parts. Every morning there is service in the cathedral, to which all the boarders in the schools go, and the singing is about the heartiest I ever heard anywhere. I have three of these services a week and they are a great pleasure. I am sure they must do a great deal of good. Many of the children, not Christians, bring their prayer-books and Bibles and follow closely throughout. Tuesday evenings all the boys attend Bible-classes; this they must do. There are other well-attended Bible-classes on other nights. Some twenty or so go to Sunday-school.

¶

EVERY night at nine o'clock, immediately after study hour, the boys have a little prayer-meeting up in the prayer-room. They do it all themselves, and I can hear their hymns from my room. They have generally about twelve present—which beats any daily prayer I know of at home. New Year's Eve, at 11:30, I noticed an unusual bell, so I wandered out to find the cause. I found seventeen boys assembled in the prayer-room, and as they seemed glad to see me I joined them. It seemed a service when the new Christians of the year were the speakers. Each new Christian present talked. It was after one when we parted with the benediction. By the way, that prayer-room is a fearful place. Clean, of course, but that is all that can be said in its favor. If I just had $20, I could make it most attractive, and it does seem to me the place of worship should not be the most mournful on the premises.

¶

YOU ask what the outlook for the growth of the school's influence on

the young men of Japan is? Let me say in reply that when Mr. Tucker said that unless a school in Japan is the *best* it had better not be, he surely told the truth. St. Paul's prospects, if it has money to make it equal to the best, are of the brightest. The best schools get the young men who are going to be of most value to the country. These are the men we want in the Church. When the backbone of the country leads the way the rest of the country follows. When the best of the student class learn to know and obey the Master, it will be time for us missionaries to seek other fields; the fight will be won.



SOME OF THE INDIAN WOMEN OF THE TANANA MISSION AT A SUMMER CAMP

HOW THE TANANA INDIANS MAKE THEIR MISSIONARY OFFERING

BY THE REVEREND JULES L. PREVOST

I HAVE just received the October number of THE SPIRIT OF MISSIONS. Among the many articles of interest those under the caption of "How to Prepare for a Missionary Offering" especially attracted my attention. For one who has been fifteen years in what the miners are too prone to speak of as a "God-forsaken country," he is very apt to have conceptions of a rather back-woods' calibre about what is going on in the outside world. I was agreeably surprised, therefore, to find that there were churches fully up to date in this age of system.

This attempt to present an account of one of our offerings is not intended to suggest, although it may show how one adapts methods according to the peculiarities of the people, just as a physician studies the idiosyncrasies of his patients before prescribing.

We have one missionary collection among the natives each year. For the

14　1906 年 5 月　東京の立教学院からの雑録。ロジャー・A・ウォーク師。358-359 頁。

訳出　358 頁左 1 行目～359 頁右 8 行目〔全文〕。

過去 9 ヶ月のあいだに、少年 10 名が洗礼をほどこされています。私が思うに、彼ら全員は非キリスト教徒の家族出身であり、したがって立教での影響が完全に責任のあるものです。これらの少年たちはみな本当に熱心に思えます。彼らのほとんどが、クラスの頂点近くに立っています。そしてある者は、学校の他の学生と比べて、ことのほか優秀です。この少年がかつて私に伝えたのは次のようなことでした。彼は当初、洗礼は卒業後まで待つつもりでした。というのも、彼が学校当局に恩恵を求めていると人々に思われるのを懸念したからでした。しかし後になって彼は、すぐに受洗を申し出れば他の少年たちにさらなる影響及ぼせるだろうと判断しました。そのようにして彼は受洗しました。そして私は、彼が少なくとも他の少年 1 名を連れてくると確信しています。

少し前に私はある会合を開き、そこで最も優秀な約 15 名の少年たちに対して聖務の主張が示されました。候補生不足は大いに、若者たちに必要を示さなかった聖職者自身の落ち度であるというのが私の個人的な意見です。そこで、私が神学校にいたときはずっと、それについて話さなかったために聖職と無関係となってしまう者が誰ひとり出ないように、私は決心したのです。私たちは講演を 3 つもちました。最初に私が、かなり大まかに話しました。その次に、私たちの最も優れた従事者の多くと同じ立教の同窓生である 2 名の聖職者が続きました。まず、最近フィラデルフィア神学校を出た大藤氏が（注 1）活動に従事し始めたばかりの青年としての観点から、理念について語りました。その次に、比較的年輩の男性のひとりであった小林〔彦五郎〕氏が続いて、聖職に長らくいた者としてその活動の恩恵を語りました。それは素晴らしい会合であって、少年たちを思索にひたらせました。

昨秋〔築地三一〕大聖堂の日本人の責任者は、立教の少年たちと立教女学校の少女たちに楽譜に従って聖歌の歌い方を教えるように、私に頼んできました。約 60 名が通常来ています。私たちが歌詞にふれる前に、みながそれぞれのパートを学んでいます。日本人の少女たちがバスを歌うのを聴くのは

楽しいことです。そして彼らはとても早く読みかたを学んでいます。私たちはいまやたくさんの聖歌を知っています。そして彼らは各パートを歌うのを本当に楽しんでいます。毎朝大聖堂で礼拝があり、各校の寄宿生はみなそこへ足を運びますが、歌は、私がこれまでにどこで耳にしたものよりも心をうつものです。私は1週間にこれらの礼拝のうちの3つを受け持ちますが、それは大いなる喜びです。それらは相当役に立つにちがいないと私は確信しています。キリスト教徒ではありませんが、多くの児童たちは祈祷書と聖書を携えており、そして徹底して努力を続けます。火曜日の夕方には、少年は全員がバイブル・クラスに出席します。これは彼らの義務です。この他の晩にも、多くの人々が出席するバイブル・クラスが開講されています。だいたい20名前後が日曜学校に通っています。

毎晩9時、学習時間の直後に、少年たちは礼拝堂でささやかな祈祷会を催します。彼らはそれを全て自ら行っており、私は自室から彼らの聖歌を耳にすることができます。たいてい約12名の出席者がおり、私が知る本国でのいかなる日常礼拝をもしのぎます。大晦日の11時30分に、私は耳慣れない鐘の音に気づきました。そこで私はその元を探しに外を歩き回りました。私は礼拝堂に集まった17名の少年を見つけました。彼らはどうやら私に会えて嬉しかったようだったので、私は彼らに加わりました。どうやらそれは、その年に新しくキリスト教徒になった者たちが講演者となる礼拝のようでした。出席した新たなキリスト教徒それぞれが話しました。私たちが祝福と共に別れを告げたのは〔午前〕1時過ぎでした。話は変わりますが、その礼拝堂はおそろしいところです。もちろん、清潔ですが、しかし良い点といえばそれがすべてです。もし私がほんの20ドルを持っていたら、それをとても魅力的にできたでしょうに。礼拝所は、敷地において最も陰鬱な場所となるべきではないと私には思えます。

あなたが尋ねているのは、日本の青年たちに対する学校の影響力増大のための見通しがどうであるかです。回答として言わせてほしいのは、もしある日本の学校が「最良」でないならば、ない方が良いとタッカー氏が述べたときに、彼はまちがいなく真理を伝えていたということです。最良に値いさせるための資金があれば、立教の見通しはなによりも明るいものです。最も優れた学校が、その国にとって最も価値をもつようになる青年たちを獲得しま

す。これらの青年たちは私たちが教会で必要とする人材です。その国の背骨〔主力〕が進むべき道を指し示すとき、その国の残りが従います。学生階級の最優秀者が主を知り従うようになるときは、われわれ宣教師が他の任地を探す時となるでしょう。戦いに勝利するということです。

（注 1）大藤鋳三郎。

A meeting for men under the auspices of the chapters of the Brotherhood of St. Andrew of Seattle and Tacoma was held in Trinity Church on Saturday evening with addresses by Bishops Rowe and Spalding and Mr. Wood.

At the business sessions of the conference important action was taken on two matters:

1. A message was sent to Bishop Nichols and Bishop Moreland assuring them of the sympathy of the conference and the desire of its members to do everything in their power to aid in relieving the necessities of the clergy and Church people of California and Sacramento.

2. A committee was appointed to present to the House of Bishops in 1907 a petition for the redistribution of some of the territory now included within the Missionary Districts of the Department in order that more effective episcopal supervision might be given.

The next conference meets in Boise early in May, 1907. At that time Bishop Funsten hopes to be able to open and dedicate the new building which is to commemorate the work of Bishop Tuttle in southern Idaho.

THE OUTLOOK AT ST. PAUL'S, TOKYO

THE Rev. H. St. George Tucker, writing from Tokyo, immediately after his return from his furlough in the United States, says that he goes back to the work at St. Paul's College with renewed confidence and enthusiasm. "I feel now," he says, "that we have the backing and good wishes of so many people at home. St. Paul's seems to have been prospering during my absence. Mr. Kukota tells me that we have the best set of applicants for admission that we have ever had, some of them coming from the far southern provinces. This speaks well for the reputation of the school. We wish to begin right away on the new buildings." Mr. Tucker recently visited St. John's College, Shanghai, and admits that he envied its fine buildings. His wish that St. Paul's College might be equally well equipped must have been deepened by a call made upon him, immediately after his arrival in Tokyo, by representatives of the Japanese Education Department, who politely but pointedly inquired whether the needed repairs and enlargements at St. Paul's were to be made, in order that the buildings might come measurably within the requirements of the department with regard to light, air and sanitation? Of the $25,000 Mr. Tucker asked for in this country about $8,000 have been given.

PENNSYLVANIA AND CALIFORNIA

THE Sunday-schools of the Diocese of Pennsylvania give an Advent offering for some missionary or allied purpose, in addition to their Easter Offering. At a meeting of the executive board of the Sunday-school Association held on May 22d it was decided that the Advent offerings for 1906 should be given to assist in meeting the needs of the Church in the Diocese of California and the District of Sacramento. Knowing that in cases of this kind present help is much better than future promises, the Board having received a guarantee that the offerings would amount to at least $2,000 and would in all probability be in excess of that sum, determined to send that amount at once to Bishop Nichols and Bishop Moreland. Whatever excess there may be will be forwarded to the same bishops as soon as the returns are complete, early in 1907. This action of the executive board is the same as the action taken in 1901, when the city of Jacksonville, Fla., was destroyed by fire.

PRINCE MAHARAJAH, Gaekwar of Baroda, who has recently been visiting New York, is reported as saying that American missionaries have done much good in India by their work in hospitals and schools.

15　1906 年 6 月号　東京の立教の展望。479 頁。
訳出　479 頁左下から 18 行目～右 16 行目。

米国での休暇から復帰してすぐに東京から H・セント・ジョージ・タッカー師が書いているのは、彼は新たな自信と情熱をもって立教学院での活動に再びとりかかっているということである。彼は伝えている。“私が感じているのは、私たちが本国の相当に多くの人々の支援と好意をえているということです。私がいないあいだに、立教は発展してきたように思えます。私たちはこれまでになく優秀な学生を受け入れており、そのうちの何名かは南部遠隔地の出身者であると、クコタ氏（注 1）から伝え聞いています。これは当校の評判を良く示すものです。私たちは新しい諸建築に直ちにとりかかりたいと思っています。”タッカー氏は最近、上海の聖約翰書院〔セント・ジョンズ・カレッジ〕（注 2）を訪問した。そして、その立派な諸建築をうらやましく思ったことを認めている。立教学院の設備を同じように整備したいとする彼の望みは、彼のもとに寄せられた要請により、まちがいなく深められている。東京到着後すぐに、彼は文部省の代表者たちから丁重だが明確に、照明、空調、衛生につき文部省の基準を十分に満たすよう、立教が施設の修理および拡張を実施する予定があるのか否かを尋ねられたのだった。タッカー氏がこの国で要請した 25,000 ドルのうち約 8,000 ドルが提供されている。

（注 1）久保田富次郎の誤記。
（注 2）米国聖公会中国ミッション経営のミッション・スクール。立教創立 3 年後の 1877 年に中国伝道第 3 代主教 S・I・J・シェレシェフスキー（立教創立者ウィリアムズの後任主教）によって創立された。

dress printed on the little hymn slips, with a triple *"Banzai."* Indeed, it was a wonder that she could afford to get even these slips by the ten thousand, with her small salary of $9 a month, and support herself, although she lives very simply in her little rented upstairs room, all alone. We tried to help her when we could, but we were all in a chronic state of impecuniosity, trying to meet this unique demand for the Scriptures and Scripture teaching in field and hospital.

Miss Kashiuchi, a Christian Soldier

Descriptions of Miss Kashiuchi's work might be multiplied, for there is no effort of Christian women to save and help and uplift bodies and souls, in this part of the Empire, in which she is not one of the principal and most devoted workers. Her brains and hands are at the service of the Woman's Auxiliary to the Board of Missions, in the office of secretary of the Kyoto branch; her feet travelled many a mile in seeking out and offering comfort to the families of the soldiers at the front; for eighteen years this devoted servant has been giving herself to the Master's work. Before she began the work of a mission woman at the hospital she was a successful teacher in a mission girls' school, the authorities of which tried hard to persuade her to give up the difficult hospital work and return to her former position. Her widowed mother was her strongest tempter, pointing out that her younger sister, with less ability, was earning by teaching three times as much as she did, and that the family needed all she could earn; but she had put her hand to the plough and would not turn back, reasoning that teachers are plentiful, but there seemed to be no one else willing to work among sick people. When even the consumptive patients began to look glad at her coming and to listen to her teaching, she felt as if she "had passed her examination successfully" and that this was her life work. Now she is getting past her youth, and, as she is not naturally robust and is so unsparing of her strength, sometimes she suffers physical pain; but the spirit of our "valiant woman" never flags. The joy and peace in her face tell of the unfaltering trust in Him to whom she is giving all.

MISS WOODRUFF DESCRIBES CUTTINGTON

I HAD a visit this morning from Mr. Ellegu, of the Cuttington school. He is an enthusiastic agriculturist, and has made many improvements on the grounds and farm at Cuttington. It is really a beautiful place. I wish you could see it. Mrs. Neal and I made a little visit there lately. She rode in an ox-cart and I in a hammock. We enjoyed the trip very much. The country is interesting all the way, and beautiful with the luxuriant vegetation of the tropics. A heavy rain came up after our arrival in the afternoon, and we were kept indoors. We were entertained in the evening by the closing exercises of the school, for which we had been invited. We remained over night, and in the morning enjoyed a stroll over the grounds until driven in by a misty rain. Before noon the sky cleared, and we came home in the sunshine, both in hammocks decorated with palm branches, which made a pleasant shade from the sun. We returned with a feeling of satisfaction that we had been able to make this little excursion and to see something of the school at Cuttington, without having been overtaken by heavy rain, which might have been expected at that time of the year.

THE APRIL CONFERENCE

THE last conference for the present year was held on Thursday, April 19th, at 11:15 A.M., Mrs. Mason, president of the Michigan branch, presiding. The attendance

was full, and the meeting an interesting one. Central New York was represented by one officer; Connecticut, three; Duluth, one; Long Island, six; Massachusetts, one (Junior); Michigan, one; Newark, five; New Jersey, two (one Junior); New York, twelve (two Junior); Pennsylvania, seven; Rhode Island, one; Virginia, one. Mrs. Littell, of Hankow District, and Mrs. Clark, of South Dakota, were also present, and it was a special pleasure to hear from the former of the work among the women of China, and from the latter of what the Auxiliary does among both whites and Indians in South Dakota.

On motion of Mrs. Browning, of Newark, the heartfelt sympathy of the officers was extended to the California branch of the Auxiliary, which resolution was adopted by a rising vote. At the close of the meeting Dr. Lloyd came in to give a parting message to the conference, and on motion of Mrs. Knorr, of Pennsylvania, the good wishes of the Auxiliary were extended to him in his contemplated journey to the foreign mission field, and greetings sent from the officers to their friends in the different mission stations which he may visit.

The attention of the officers was called to the notice sent to the Junior branches with regard to the joint work for Juniors, suggested to them this year, the collecting of $2,000 for two class-rooms at St. Paul's College, Tokyo, which it is hoped may be gathered before the first of next September. Attention was also called to the leaflet stating the need of the training-house in Sendai, and the hope expressed that the $3,000 needed for that as well as the $5,000 for the training-school at Hankow might come in during the summer months. Extracts from a recent letter from Bishop McKim were read, in which the bishop says: "We need a missionary lady now, who can train graduates of our St. Margaret's School for work as kindergarten teachers. If we could have, in addition, a lady who could give her whole time to teaching music, vocal and instrumental, not only in our schools, by visiting our churches in the country, the beauty and attractiveness of our services would be greatly enhanced. We could use a dozen women if we could have them. We need men also, but the present special demand of the district is for *women*."

A large part of the meeting was occupied in the discussion of representation at the officers' conferences held at the time of the Triennial Meeting. The following points were emphasized; that these meetings are distinctly business meetings of diocesan officers; that they are not intended for the arousing of interest in persons previously ignorant and uninterested, but are meetings in which those who have been chosen from their different branches as diocesan officers should act in that capacity on matters of importance to the whole Auxiliary. The method has been, heretofore, to call all diocesan officers together on these occasions, but the number of these is so increased as to make such an attendance embarrassing for the conduct of business. It has, therefore, become advisable to consider a selected representation of the whole number, and the question before the Auxiliary is, what this representation shall be and how to provide for it. The resolution adopted in Boston applies to the meeting in Richmond only, and at that time it is hoped that a wise and judicious action may be taken.

QUESTIONS AND ANSWERS

FOR June: *Question,* "How can greater and heartier co-operation between diocesan and parochial officers be brought about?"

Answer: By frequent and friendly correspondence. If the secretary, or some other officer of the diocesan branch, write to the parish officers, first, at the beginning of each new year of work, setting before them what is hoped for from the branch during that new year; if she write each time anything of special interest to the whole branch occurs; if she send forward every message received

16　1906 年 6 月号　米国聖公会女性伝道補助会。4 月会議。490-491 頁。
訳出　490 頁右下から 5 行目～右最後の行まで。491 頁左下から 23 行目～左下から 16 行目。

本年最後の会議は〔1906 年〕4 月 19 日木曜日の午前 11 時 15 分に、ミシガン支部の総理メイスン夫人が議長を務め、開催された。

―略―

役員たちの関心は、年少女性たちのための共同作業に関して年少女性支部へ送られた通知に向けられた。通知は今年、年少女性たちに対して提案されたもので、東京の立教学院の 2 教室に充てられる 2,000 ドルを集めることであった。それは、次の 9 月 1 日より前に集められるよう期待されている。

straightforward protest will bring about some measure of reform. The *North China Herald* went to the root of the matter when, in a comment last spring about the Nanchang affair, it said: "Of late years, the Protestant missionaries have been carrying on work there [Nanchang] with much success, but there have been constant troubles in Kiangsi between the Roman Catholics and the Chinese, as there must continue to be until the Roman Catholic missionaries abandon their assumption of official rank, which the Protestant missions had the good sense to decline from the first."

The Universities and Missions

ONE of the most interesting signs of the times is the extent to which the students and alumni of leading American universities are establishing special university missions. A Harvard committee, with President Roosevelt at its head, is maintaining important work among the students of India. Yale has established an educational mission in the centre of China. The University of California has on foot a movement to reach some of the students of Kyoto, one of the great educational centres of Japan. The University of Pennsylvania has sent one of the graduates of its medical school to China to establish a Christian medical school at Canton. Princeton has just announced its plans for a special mission in Pekin, under the leadership of Mr. Robert R. Gailey, who for the past ten years has been a missionary of the Presbyterian Board. A Presbyterian layman has given $30,000 for the erection of a building to be a centre of educational, social and religious work on behalf of young Chinese of the educated class. There could scarcely be a greater contrast than that existing between the spirit which prompts such enterprises and the general indifference to things religious marking most American universities two or three generations ago. In undertaking these efforts on behalf of distant people, American students are following the way so admirably pointed out by students of England, through the establishment of such enterprises as the Cambridge Mission to Delhi, the Oxford Mission to Calcutta and the Universities' Mission to Central Africa.

Chinese Students in Japan and What May Be Done for Them

NO more convincing evidence of China's dissatisfaction with her present condition could be found than the remarkable exodus of students to Japan. It is estimated that there are at present fully 9,000 Chinese scholars in Tokyo. They have been drawn thither from seventeen of the eighteen provinces of China by the desire for something more than the dry husks of learning with which their countrymen have for centuries been content. It is apparent that China is on the point of abandoning, if she has not already abandoned, her belief that she embodies in herself all wisdom. The movement is the more remarkable because the students of China have always been the most conservative as well as the most influential class in the empire. This exodus to Japan is not confined to young men alone. It includes many men who already have the Chinese degrees which qualify them to hold government offices. On their return they are bound to exert a mighty influence upon the nation. Whether it shall be for good or evil will depend largely upon their experience away from home. In Tokyo they live amidst dangerous conditions, tending toward great immorality, on the one hand, and extreme radicalism of thought and action, on the other. They are largely shut out from whatever good influence might come from Japanese life, because they have little knowledge of Japanese or English and the Japanese do not speak Chinese. Moreover, the accommodations in Tokyo are insufficient even for the Japanese students who flock to the capi-

tal. These visiting students are therefore subjected to fierce temptations. They come under the influence of revolutionary Chinese politicians who are now refugees from their home land, and are likely to absorb from them fanatical, anti-Christian and anti-foreign ideas. There is therefore great danger of their becoming a decided menace to their own country, to say nothing of a serious hindrance to the missionary enterprise in China. In spite of these many disadvantages, the students are accessible to friendly effort. Bishop McKim and Mr. Tucker, of St. Paul's College, have been keenly alive to the situation, and have asked the Board of Missions for permission to open a school for some of these Chinese. The Board has recognized the strategic importance of such a step, has given the necessary consent, and has made an appropriation of $1,200 toward the support of the school for the first year. Those who wish to have a hand in establishing and maintaining this important enterprise may send their gifts, designated "For the School for Chinese in Tokyo."

The Forward Movement in Honolulu

AT last Bishop Restarick has been able to undertake effective mission work among the many thousand Japanese in the Hawaiian Islands. Mr. F. Fukao, who has had several years' experience in connection with the Hawaiian Board of Missions, has asked Bishop Restarick to receive him as a candidate for Orders and is opening up many new enterprises. As soon as the daily session of the Chinese school at St. Elizabeth's House is over, the Japanese take possession for two hours. In the Iolani school buildings, a night-school is carried on and a Sunday service for Japanese is held. At Moiliili a second school meets five nights in the week with a preaching service on Sunday evenings, and on Sunday mornings Mr. Fukao is bringing a group of educated Japanese to the services at St. Andrew's Cathedral. Three night-schools for Chinese are also carried on in Honolulu, and every month makes more evident the influence of the Church upon the life of this large element in the population of the islands. The Chinese congregations of the Church were no whit behind the American and Hawaiian congregations in sending relief to the impoverished Church people of San Francisco. The Sunday-schools, too, have sent an Easter offering of nearly $200, fully one-third more than in any previous year. Through offerings of several thousand dollars, given almost entirely by the local people, it has been possible to begin work for the much-needed enlargement of the cathedral.

American Newspapers Send a Correspondent to Inspect World-wide Missions

THE endeavor to establish the Kingdom of God in the world is evoking various forms of present-day Christian activity. The latest of these is the first-hand study of foreign mission work all around the world in behalf of a syndicate of daily newspapers in the United States and Canada by Mr. William T. Ellis, one of the editors of the *Philadelphia Press*. Mr. Ellis goes as a trained investigator. Whatever of a religious nature is likely to interest the American public comes properly within the field of his survey. His tour, which will occupy nine months, will begin at San Francisco June 13th, and will include Hawaii, Japan, Korea, China, the Philippines, Ceylon, Burmah, India, Egypt, Persia, Syria and the Holy Land, Turkey and Egypt.

The Blight of Islam

DURING April there was held in Cairo, Egypt, a conference of missionaries working among more than

17　1906 年 7 月号　神の国の進展。日本の中国人学生と彼らのためになしうること。541-542 頁。

訳出　541 頁右 8 行目～542 頁左 28 行目。

〔中国人〕学生たちの日本への大量移動以上に、現状に対する中国の不満を示す確かな証拠はみつけられないだろう。現在、東京には優に 9,000 名の中国人学生がいると推計されている。彼らは、自国の人々が何世紀にもわたって満足を覚えていた乾ききった学問の殻の外にある何かを求めて、中国にある 18 省のうち 17 省から来ている。まだ捨て去ってはいないものの、中国は自らが叡智のすべてを体現しているという確信を、まさに捨て去ろうとしているのは明らかである。その動向はさらに注目に値する。なぜなら、中国人学生たちは常に帝国で最も影響力のある集団であるだけでなく、最も保守的だからである。この日本への流出は若者たちだけに限らない。そこには、官職に就く資格となる中国の学位をすでに取得している数多くの男性たちが含まれている。彼らが戻る際には、きっと国家にとてつもなく大きな影響力をおよぼすことになる。それが吉とでるか凶とでるかは、概して本国から遠くはなれた地での彼らの経験によるだろう。東京では、彼らは危うい諸状況のなかで生活しており、一方で不道徳へ、他方で極端に急進主義的な思想や行動へ偏りがちである。彼らは、日本での生活を通じて得られるあらゆる良い影響から、大きく遠ざけられている。なぜなら彼らは日本語あるいは英語の知識をほとんどもたず、そして日本人は中国語を話さないからである。さらに、東京の宿泊施設は首都に押し寄せる日本人学生たちにとってさえも不十分である。それゆえに、これらの〔中国人〕留学生たちは激しい誘惑にさらされる。彼らは、本土からの亡命者である革命家の中国人政治家の影響下に入っており、そして彼らから、狂信的で反キリスト教的で排外的な思想を取り込みがちである。そのために、中国での伝道事業にとって深刻な障壁となることは言うまでもなく、彼らが彼ら自身の国にとっての明確な脅威となる大きな危険がある。これら数多くの不利益にもかかわらず、学生たちは友好的な取り組みに触れることができる。立教学院のマキム主教とタッカー氏は、その状況に極めて敏感であり、伝道局にこれらの中国人たちのために学校を開く許可を求めた（注 1）。伝道局は、こうした方策の戦略的な重要性を認識し、必要な同意を与え、そして初年次の学校支援として 1,200 ドルの予算を割り当てた。この重要な事業を設け、維持するうえで手を差し

伸べたいとする方たちは、“東京の中国人のための学校として”と指定して、贈与を送っていただきたい。

注記：1906 年 6 月 12 日の伝道局会議では、この志成学校（中国人学校）への計上がなされた（SM 誌 1906 年 7 月号、591 頁）。

（注 1）1907（明治 40）年 2 月 14 日にタッカー名で「私立志成学校設立認可願」を東京府知事に提出した中国人学校で（「私立志成学校設立認可願」「私立志成学校設立ノ件」東京都公文書館所蔵；『立教学院百二十五年史資料編第一巻』立教学院、1996 年、144~147 頁）、同年 3 月 15 日に認可されている（『警視庁東京府公報』1112 号、1907 年 4 月 2 日、東京都公文書館所蔵；同上 147 頁）。



AT THE TOP OF KUDAN HILL NEAR ALL SAINTS' CHURCH

A QUESTION FOR HOME DECISION

BY THE REVEREND ROGER A. WALKE

WHILE Mr. Tucker was in America, I had charge of his church in Tokyo, All Saints', Kudan. My interest in the church and affection for the people have not ceased with his return and resumption of the work. It seems to me that the people at home ought to know something about All Saints', for its future lies in great measure with them. At the farewell meeting with the congregation Mr. Tucker said he hoped to come back with some money to rebuild the church. As a matter of fact, his whole time was taken in the endeavor to get barely enough money to make the absolute repairs upon St. Paul's College. But there must be people who would be glad to invest money in a new All Saints'.

The district in which the building is situated is called Kudan. It is near the foot of a steep hill at the top of which is one of the most famous Shinto shrines in Tokyo. There for the past week they have been worshipping the souls of the soldiers killed in the war. Hundreds of thousands of persons have, this week, ascended that hill to the magnificent temple, which nestles back in a lovely grove of cherry trees, great stone lanterns lining the approach and a huge *torii* marking the entrance to the sacred precincts.

Within a stone's throw of these people as they climbed the hill, is an Episcopal church, the only one for at least a mile in any direction. It is very small, exceedingly hideous, dilapidated and altogether awful. There is a lumber-yard on each side and great piles of lumber quite hide it from view except when you are just in front, where you get a fine view of the crazy little entrance which looks as though it were about to stagger out into the street to greet you. This week, too, if you had stood right in front you would have observed that the ancient cross on top had had one of its arms blown off. The building has reached to the point where you constantly discover some sign of the ravages of time or storm. The old lady—I wish you knew about her—who attends to things out there, greets you each week with a new tale of woe. One week an earthquake made two great cracks in the walls. Another time a similar shock so deranged the front door that it took two men to

open it and three to shut it again. The rain came through in torrents and ruined the chancel carpet, so the old lady said, but I could not see much change for the worse in that carpet. Then the paper came off from the rafters in great sheets, exposing the hollowness of our pretence at a ceiling. It generally leaks in a different place with each hard rain, which naturally weakens the paper ceiling. Just over my chair was a weak place where the rats elected to have athletic games each Sunday evening. The only thing to stop them was music. Let the Kudan congregation sing one chant and the breasts of the rats were soothed to silence.

Come with me and let us peep in. While you take off your shoes keep your eye on that entrance shed, as it has slipped away from the main building more than an inch this week and at any moment the heavy tiles of its roof may drop on your head. Don't let me forget to tell the old lady to get some one to fix it to-morrow. Yes, we have benches, but some of the congregation wisely sit on the floor, preferring a hard seat to a broken back. Really, the wall-paper was not so bad until that last big rain. The font always excites my risibles. Think of the incongruity of it. This tiny, ugly, dilapidated, aged church and in the middle a beautiful white marble font! It was lately given to us, so we have it as a centre around which to build the new church. The chancel furniture is not so bad either, except that a former catechist drove nails into everything to hang Christmas greens on, and, of course, left ugly scars.

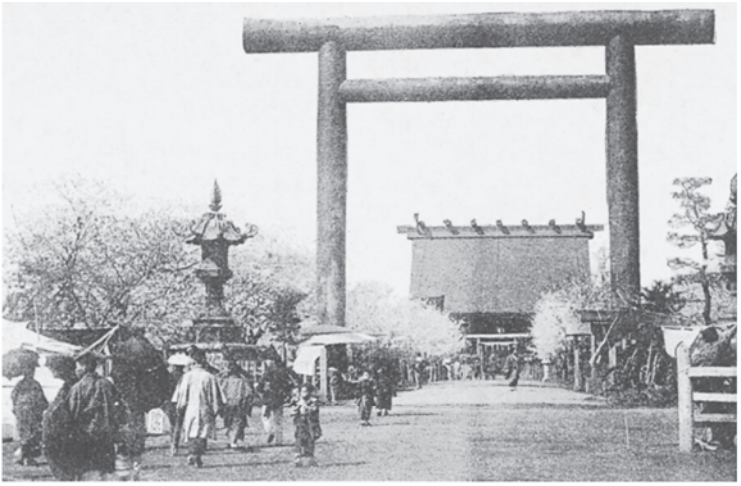
Such is the building near which the thousands passed utterly unconscious of its existence or the message of peace and comfort it has for the weary and heavy-laden. Decrepit old age and tender youth dragged heavily up to that steep hill, to clap hopeless hands before unknown and unknowing gods, while the House of the God Who alone can give rest to the weary-hearted, stands hidden and unheeded amid its squalid surroundings.

All Saints' has had a checkered career. Its ministers have changed with kaleidoscopic rapidity. It has had ups and downs of prosperity. Situated in the midst of a moving population its membership is constantly changing. Students come and go, families move away over night into some other of the one hundred square miles of Tokyo, new people become interested, and so it goes. When we take all things into consideration it is remarkable how much good the little church has done.

I think the two greatest things it has had to contend with have been the constant change of workers, and the inadequacy of its buildings. In regard to the former difficulty its prospects are now very bright. Mr. Tucker will certainly be in Tokyo for some years. Every member of the congregation is devoted to him,



A TOWER NEAR THE KUDAN CHURCH ENTIRELY COVERED WITH SWORDS CAPTURED FROM THE RUSSIAN ARMIES



THE KUDAN SHRINE

Erected in 1869 for the worship of the souls of those who had fallen fighting for the cause of the Emperor in the Revolution of 1868. It has been used for the same purpose after each war since

with the possible exception of a baby whom he inadvertently held around the neck at a baptismal service. So, now, the great thing is a new church, and in a new place. Every cent spent now to prop up the old building seems to me simply a waste of funds. You patch up one only to find that the other side needs propping by the next week.

To build a new church will take much money. Is it worth it? Have we, out here, any right to ask people to give us thousands of dollars when there are so many ways at home to spend money where it will count? I believe the money at Kudan will be a good, paying investment—in other words, for every five talents of the Master's money invested in the new All Saints', there will be five others gained for Him against His coming.

Why do I believe that? In the first place, with a really nice church and reception-room, and efficient workers, such as will be in charge, there is a great opportunity. Mr. Welbourn has recently told us of the importance and present opportunity for student work in Tokyo, so I will not repeat what was there so well said. But think of this—in the immediate neighborhood of All Saints', where we have no other church, there are at least 20,000 Japanese students, most of them away from home and living in boarding-houses. Many, probably most of them, are indifferent to religion of any kind, but practically none is actively opposed to Christianity. In fact, nearly every one of them who knows any English has a New Testament. These men are open to conviction. There are in this district, also, over 6,000 Chinese students. Could any opportunity be more attractive and worth while than this?

Do these men need us? While in charge of All Saints' I instructed a man for confirmation. He was a student in one of the highest schools in Tokyo. Each year this school's incoming class numbers about 250. There were over 1,500 who took the entrance examination last year, so it is rather difficult to get in. Throughout the course my friend hovered around the top of his class, sometimes being first. Immediately after graduation he got a good position with

the Yokohama Specie Bank, and has since been sent abroad by them. I asked him one day why he became a Christian. He told me this: When he left his country home, his mother—an earnest Buddhist—begged him, with tears in her eyes, to try to resist the temptations which, in great cities, so beset young men, and had meant the ruin of so many. He came determined to follow his mother's advice. He observed closely other young men in order to pick his friends from among those who led the kind of life he wished to lead. He gradually came to realize that the men whose mode of life he wished to imitate were Christians. And so he, too, came to the Source which had supplied to others strength in time of need. Is the work worth while, and do these men need us?

It is for you to decide whether we let All Saints' fall down and stay down, or whether we build a worthy House, where those who are seeking higher things may learn and know Him Whom they need so much.

It is estimated that $5,000 will be sufficient to replace the present tumble-down building in Kudan by a simple church.



ON THE HOUSE-BOAT BOUND FOR ZANGZOK

EASTER DAY IN A CHINESE CITY

BY SARAH RHETT WILSON

JUST because it is the first Easter I have spent in a Chinese city without a foreign resident, in a Chinese house among the Chinese, I write this little sketch, hoping that the people at home may get a peep at it all. And yet I hesitate, because this eastern world is so different from our western, and what I leave unsaid, what I am conscious of but am unable to express, may be just the bit of local color needed for you to see and feel it as I did.

After a beautiful boat trip from Soochow of four hours and more, along wandering green banks under fascinating bridges, with people on the bank and in their boats, making pictures for us all the way (perhaps a Chinaman sending a cormorant out to catch fish, or a woman washing her rice in the creek, or a crowd of little children, with their queues waving in the air, running along to get a good look at us)—after just such a trip, we arrived at Zangzok Saturday afternoon.

There were four foreigners on the

18　1906 年 7 月号　本国の決定をめぐる問題。ロジャー・A・ウォーク師。555-558 頁。

訳出　555 頁左 1 行目～左 20 行目。557 頁左 10 行目～558 頁右 13 行目。558 頁 13 行目下の枠内 2 行。

タッカー氏がアメリカにいたあいだ、私は東京にある彼の教会、九段の諸聖徒〔教会〕を引き受けました。私の教会への関心と人々への愛情は、彼が戻り活動を再開しても、やむことはありませんでした。本国の人々は諸聖徒〔教会〕についてわずかでも知っておくべきだと私には思えます。というのも、その将来は大半が彼らにかかっているからです。会衆との送別会でタッカー氏は、教会再建のためにいくらかの資金をもって戻ってきたいと述べました。実際のところ、彼は時間のすべてを立教学院の完全な修理のための資金を得るための取り組みに費やしました。しかし、新しい諸聖徒〔教会〕に資金を進んで投じたいとする人々がいるに違いありません。

―略―

教会を新たに建てるには相当な資金がかかることでしょう。相当な資金をかけてでも新しい教会を建てる価値があるでしょうか。これから重要となる、資金の使い道が本国に数多くあるなかで、国外のこの地にいる私たちが、数千ドルを提供するように人々に求める権利をもっているでしょうか。九段の資金は投資に値するほどに素晴らしいものだろうと私は信じています。換言すれば、新しい諸聖徒〔教会〕に投じられた主の資金 5 タラントの一つ一つに対して、それぞれ主の到来に資するものが得られるでしょう。

なぜ私はそれを信じるのでしょうか。第一に、本当にすてきな教会と客間、そしてこれから担当する有能な働き手を伴った、素晴らしい機会があるからです。ウェルボーン氏は最近になって、東京での学生活動の重要性と現状における好機について私たちに語りました（注 1）。ですから、私はそこで十分に語られたことを繰り返しません。しかし、このことについて考えてみてください。私たちが他にまったく教会をもっていない諸聖徒〔教会〕のすぐ近くに、少なくとも日本人学生 20,000 名がいるのです。彼らの大半は実家から離れて下宿で暮らしています。おそらく彼らの大半は、いかなる種類の宗教にも無関心ですが、実際にキリスト教信仰に積極的に反対する者は一人もいません。現に、彼らの中でいくらかでも英語を知っているほぼ全員が新約聖書をもっています。これらの者たちは、説得を拒みません。また、

この地区には6,000名を超える中国人学生がいます。これよりも魅力的で価値ある機会が、ほかにあるでしょうか。

これらの者たちは、私たちを必要としているのでしょうか。諸聖徒〔教会〕を任されていたあいだに、私は堅信礼のためにある男性を指導しました。彼は、東京で最上と位置づけられる学校のうちの1校の生徒でした。毎年この学校の入学者数は約250を数えます。昨年、入学試験の受験者は1,500名を越えました。ですからそこに入るのはかなり困難です。その課程のあいだ中、私の友人はクラスの上位を推移し、ときには1位になりました。卒業後すぐに、彼は横浜正金銀行で好条件の地位を得て、海外に派遣されています。ある日、私は彼になぜキリスト教徒になったのかとたずねました。彼は私にこう伝えました。彼が郷里の家を離れたとき、熱心な仏教徒である彼の母親は目に涙を浮かべながら、大都市で青年たちを取り巻き、多くの者たちを堕落させた誘惑に負けないように彼に懇願しました。彼は母親の助言に従う決意をしました。彼は、彼が送りたいと思う生活を送っている者たちのなかから自身の友人を選ぶために、他の若者たちをつぶさに観察しました。彼は次第に、自分が見習いたいと思った生活様式の男性たちがキリスト教徒であると理解するようになりました。そこで、彼もまた、危急の場合に他者に力を与えた源に足を運びました。その活動は価値に値するのでしょうか、そしてこれらの男性たちは、私たちを必要としているのでしょうか。

私たちが諸聖徒〔教会〕を凋落させ、低迷させたままにするのか、あるいは、もっと高尚なことを求めている者たちが、彼らが大いに必要としている主を学びそして主を知る場所である、価値ある教会を建てるのか、それはあなたが決めるべきことです。

九段にある現在の朽ちかけた建物を簡素な教会に置き換えるには5,000ドルで十分だろうと推計されている。

（注1）記事№13参照。

A CHICAGO PARISH AND A JAPANESE CLERGYMAN

FOR the last three years St. Peter's parish, Chicago, as its contribution for foreign missions, has been supporting the Rev. J. T. Kan, one of the clergy of the Missionary District of Kyoto. Just before the Lent of 1906 the superintendent of the Sunday-school said that he hoped that the young people of St. Peter's would give at least $300 as their Easter Offering. In 1905 they had given $182. He asked that two clergymen be assigned to the Sunday-school, one in China, one in Japan. This was done. Information about the two men and their work was supplied to the superintendent, circulated in the school, and the young people went ahead. Their Easter Offering amounted to $450, more than double the best previous record.



MR. KOBAYASHI AND HIS FAMILY

The Japanese clergyman assigned to the school is the Rev. J. H. Kobayashi. Mr. Kobayashi is not only principal of St. Margaret's School, but is also the chaplain of St. Luke's Hospital in Tokyo. One of the American clergymen in Japan has written this interesting information about Mr. Kobayashi:

"I know Mr. Kobayashi very well indeed. About 1884, he entered St. Timothy's School in Osaka. This, I believe, was his first introduction to Christianity. There he became a catechumen and was nearly ready for baptism when he left the school. He was among the ablest and best students we ever had there. Somewhat later than this he went to Gojo in the prefecture of Nara, to become a teacher of English in a school then carried on in connection with the local church. While in Gojo he was baptized. From there he went to St. Paul's College in Tokyo, where he did excellent work both as a student and as a leader in Christian work. When within a year of graduation from St. Paul's he came to Kyoto and helped in the starting of our mission in that city, at the same time carrying on studies at the Doshisha College.

"After two years in Kyoto he came to America and studied for two years in the theological seminary at Alexandria and then two years more at the Episcopal Theological School in Cambridge, where he graduated and took a year of

post-graduate work, making a specialty of Hebrew and Aramaic. Returning to Japan, he assisted for a time in the work of the cathedral congregation in Tokyo, was ordained deacon and sent to take charge of the church in Aomori, where he was ordained priest. Several years ago he came back to Tokyo to be principal of St. Margaret's School, a position which he still holds. There he assists in carrying on the services at the cathedral, and after the death of the Rev. Mr. Seita took charge for some time of St. John's Church, Tokyo.

"Before going to America, and while he was there, Mr. Kobayashi did some important literary work, translating Hopkins's *Evidences of Christianity,* Harris's *Self Revelation of God,* and about half of Bishop Lightfoot's *Essays on Supernatural Religion.* About the time he went to Aomori, he married a daughter of the Rev. Mr. Yamagata, one of the oldest of the clergy of the Japanese Church, whose son is instructor in the Holy Trinity Divinity-school in Tokyo.

"Mr. Kobayashi is a man of much more than ordinary ability, and one of the best men and most devoted workers that I know. Any parish might be thankful to have the privilege of supporting him in his great work."

Recently, at the request of Bishop Roots, and with the approval of Bishop McKim, Mr. Kobayashi went to China, where he visited a number of the student centres to tell the young men of the empire something about Christianity in Japan, and try to convince some of them that it is not wise for Chinese young men to flock to Japan as they are now doing in large numbers.

A JAPANESE PRIEST ON A CHINESE MISSION

HOW THE CHURCH IN JAPAN IS ALREADY HELPING THE CHURCH IN CHINA

BY THE REVEREND LAURENCE B. RIDGELY

THREE hundred people and more were gathered in the courtyard of St. Saviour's Church and schools at Wuchang on Sunday afternoon, May 6th. For the most part they were men—men in the prime of youth—a few boys. Some women, even, sheltered in some of the schoolrooms, dared to look out through doors and windows. For the most part they were heathen, not Christians, though there were many Christians among them, chiefly members of St. Saviour's congregation. And among those heathen, the larger part were either students in the government colleges or officers and soldiers in the vice-regal camps scattered over this city. These men have been attracted to St. Saviour's by the "Daily Progress Society," a society of Christian Churchmen which, like the Y. M. C. A., opens reading-rooms, with certain club privileges, lectures, and the like, and admits associate members who are not Christians.

These men, from colleges and camps, are one of the most important elements of the present era in China. They are students of the new learning, eager to know anything from the outside. They are, for the most part, very progressive, and in large part even radical. They are the men who want a new China.

19　1906 年 8 月号　シカゴ教会区と日本人聖職者。692-693 頁。
訳出　692 頁左 1 行目～693 頁右 21 行目〔全文〕。

過去 3 年間、シカゴの聖ペテロ教会〔パリッシュ〕は、海外ミッションへの貢献として、京都伝道地方部の聖職者のうちのひとりである J・T・菅師（注 1）を支援している。1906 年の大斎節の直前に、日曜学校の監督は、聖ペテロの若者たちが少なくとも 300 ドルを復活日の献金として提供してくれるだろうと期待していると述べた。1905 年に彼らは 182 ドルを寄付した。彼は、ひとりは中国に、ひとりは日本にと、聖職者 2 名が日曜学校に配属されるのを求めた。これは実現した。男性 2 名と彼らの活動についての情報は監督に提供され、日曜学校内で回覧され、そして若者たちが前進した。彼らの復活日の献金は、合計 450 ドルになり、過去最高記録の 2 倍を上回った。

日曜学校に選任された日本人聖職者は J・小林〔彦五郎〕師である。小林氏は立教女学校の校長だけでなく、東京の聖路加病院のチャプレンでもある。日本にいるアメリカ人聖職者のうちのひとりは、小林氏について興味深い情報を、こう書き記した。

“私は小林氏を大変良く存じています。1884 年ごろに、彼は大阪の英和学舎に入学しました。これが彼のキリスト教信仰への最初の入口だったと私は考えます。そこで彼は伝道師になり、その学校を去るときには洗礼の準備がほとんど整っていました。彼は、私たちがそこで受け持ったなかでも最も有能で、かつ最高の学生でした。これより少し後に彼は、当時地元の教会とともに運営されていたある学校で英語の教師になるため、奈良県の五條に向かいました。五條にいるあいだに、彼は受洗しました。そこから、彼は東京の立教学校に向かい、そこで彼は学生として、そしてキリスト教活動の主導者としての両方で素晴らしい活動をしました。立教を卒業して 1 年以内のころ、彼は京都に来て私たちのミッションの開始を手伝い、同時に同志社中学校で勉学を続けました。”

“京都での 2 年間の後に、彼はアメリカに来て、アレキサンドリアの神学校（注 2）で 2 年間、そして次に〔マサチューセッツ州〕ケンブリッジのエピスコパル〔聖公会〕神学校でさらに 2 年間勉強しました。彼はそこを卒業し、ヘブライ語とアラム語を専攻としながら 1 年間の大学院研究に取り組みました。日本に戻って、彼はしばらく東京の〔三一〕大聖堂の会衆の活動を手助けし、執事に按手され、そして青森の教会を受け持つために派遣され、

そこで司祭に按手されました。数年前に、小林師は、彼が今も保持している地位である立教女学校の校長となるために東京に戻ってきました。そこで、彼は大聖堂での礼拝を行うのを手伝っており、清田師（注 3）の逝去後、東京の〔浅草〕聖約翰教会をしばらく受け持ちました。”

“アメリカへ向かう前、小林氏はそこにいた間にいくつかの重要な文学活動をしました。ホプキンスの「キリスト教証拠論」、ハリスの「神の啓示」の著作と、ライトフット主教の「超自然宗教についてのエッセイ」の約半分を翻訳したのです。青森に向かった頃、山縣師（注 4）の娘（注 5）と結婚しました。山縣師は日本の教会のなかで最も老齢な聖職者のひとりで、息子（注 6）が東京の聖三一神学校の講師を務めています。”

“小林氏は、並外れた能力をもった人物であり、私が知る最も優秀な人材で、かつ献身的な従事者のうちのひとりです。彼の偉業を支援する特権をもつことに対しては、いかなる教会も感謝の念をおぼえることでしょう。”

最近、ルーツ主教の要請とマキム主教の承認を受けて、小林氏は中国へ向かった。そこで彼は学生の拠点を多数訪問し、その帝国の若者たちに対して日本のキリスト教信仰についてなんらかのことを語り、そして何名かには、いまや相当数〔の中国人〕が群がっているので、中国人の若者が日本へ押し寄せることは賢明でないと納得してもらおうとした（注 7）。

注記：1906 年 6 月 10 日にマキムは東京三一大聖堂で、長年幸手で伝道師をしていた小川治三郎と、弘前の伝道師である大野要蔵（英文表記は ”Ryozo”）の両名を執事に按手した（SM 誌 1906 年 8 月号、695 頁）。
ミス・リサ・ラヴェル（Lisa Lovell）は 1906 年 6 月 6 日に横浜を出港し、スエズ運河経由で英国に 7 月 3 日に到着（SM 誌 1906 年 8 月号、695 頁）。

（注 1）菅寅吉。
（注 2）米国聖公会ヴァージニア教区の神学校。
（注 3）清田海一郎。
（注 4）山縣與根二。
（注 5）山縣みよ子。
（注 6）山縣雄杜三。
（注 7）1906 年 8 月号の SM 誌には、小林彦五郎の中国での講演について記されている（SM 誌 1906 年 8 月号、693-694 頁）。

Japanese Christians on a Mission to India

ONE of the most interesting recent evidences of the vitality of the Christian Church as a whole in Japan is the effort now being made to correct the impression apparently gaining ground in India that Christianity has had little influence in the Japanese Empire. Under the auspices of the National Committee of the Young Men's Christian Association, two leading Japanese Christians have been sent to India to lecture in the larger cities, particularly in the great educational centres. They are endeavoring to show to the educated Hindus that the moral and political problems now confronting Japan can only be solved by Christianity, and that the Christian Church in Japan, so far from losing its influence, is steadily exercising greater effect in moral and social questions. Of the two men chosen for this work, one is the Rev. Dr. Joseph S. Motoda, of our own Church, and the headmaster of St. Paul's College, Tokyo. The other is Dr. Harada, editor of *The Christian World*. These gentlemen have already visited Calcutta, Madras, Colombo and Rangoon, and have everywhere made a deep impression by their thoughtful addresses upon the influence of Christianity on Japan's religious and social life.

A Chinese Memorial to Dean Hoffman

LAST month the fund for the better equipment of our mission at Wuhu, China, received a substantial addition, through the gift of $1,000 from Mrs. Eugene A. Hoffman. It is understood that the money is to be used to erect a school as a memorial of the late Dean Hoffman, of the General Theological Seminary, who was for many years a member of the Board of Missions. It seems particularly appropriate that this memorial should be erected in China, since the dean was, at the time of his death, and had been for a number of years previously, a member of the Board's committee on missions in China and Japan. His interests, however, were by no means confined to those two fields. Missionaries in various parts of the United States, as well as in other missions abroad, recall the numerous instances of timely aid which Dean Hoffman's intimate acquaintance with the missionary administration led him to extend. Mrs. Hoffman's desire to further the work to which the dean was so devotedly attached means great encouragement for the Wuhu mission. Many as were the gifts of Dean Hoffman for missionary work during his life, he bequeathed to the Board as a trust fund $50,000, the income of which is annually available for its general work.

Too Busy to Speculate about San Francisco's Future

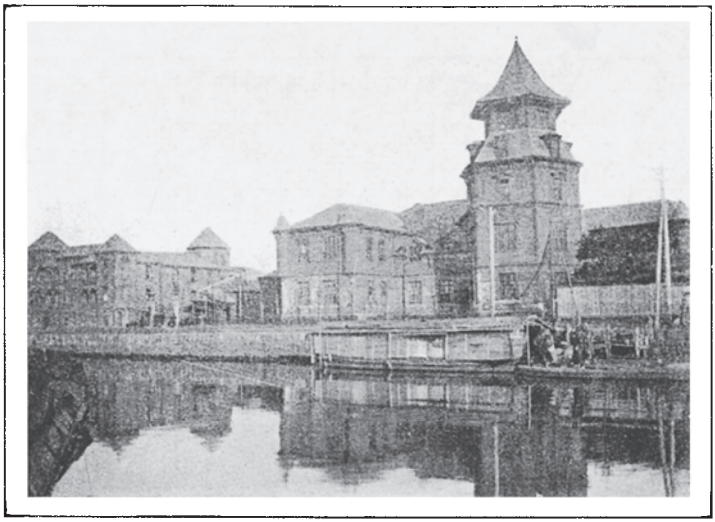
HOWEVER much the rest of the country may be interested in discussing the academic question: "Can and will San Francisco be rebuilt?" the San Franciscans themselves are too busy to give more than a passing thought to the subject. They see buildings rising again on the familiar hills and along the old thoroughfares of trade. They accept facts at their face value and waste no time in needless speculation. Last month a million and a half worth of customs duties were collected by the United States officials, a record never equalled in San Francisco's most prosperous days before the fire. There need be no doubt that San Francisco still outranks all other Pacific ports as a shipping and distributing point. On August 28th, fifty-one permits were issued for the erection of new buildings to be begun immediately and representing an expenditure of $703,000. No less than two hundred steel buildings are now in process of construction or repair, representing an outlay of over $50,000,000.

20　1906 年 9 月号　神の国の進展。日本人キリスト教徒たちのインドへのミッション。741 頁。
訳出　741 頁左 1 行目～左 35 行目。

日本におけるキリスト教教会全体の活力のもっとも興味深い最近の証拠のひとつとして、キリスト教信仰は日本帝国ではほとんど影響力をもたなかったという、インドで明らかな地歩を築いている印象を正すための取り組みが行われている。YMCA 国際委員会の後援で屈指の日本人キリスト教徒 2 名が、比較的大都市、特に大規模教育拠点で講義を行うためにインドへ派遣されているのだ。彼らは、教養あるヒンズー教徒に、現在日本が直面している道徳的な課題や政治的な課題はキリスト教信仰によってのみ解決されうること、そして日本におけるキリスト教教会は、その影響力を失うどころか、道徳的な課題や社会的な課題に対してより大きな影響力を徐々に及ぼしていることを示すために取り組んでいる。この活動のために選ばれた男性 2 名のうちひとりは、私たち自身の教会の、そして東京の立教学院立教大学校長の博士ヨセフ元田〔作之進〕師である。もうひとりは、『基督教世界』の編集者の原田博士（注 1）である。これらの紳士たちは、カルカッタ、マドラス〔チェンナイ〕、コロンボ、ラングーンをすでに訪問し、日本の宗教や社会生活に対するキリスト教信仰の影響力についての思慮に富んだ講演を通じてあらゆる地で深い感銘を与えた。

注記：1906 年 9 月号 SM 誌の巻頭に米国聖公会伝道局総幹事アーサー・セルデン・ロイドの写真がある。口絵№ 9 を参照。

（注 1）原田助。1907 年 1 月に同志社第七代社長就任。



ST. PAUL'S COLLEGE, TOKYO

Mr. Tucker says, "After my year spent in America the inadequacy of our equipment is more evident to me than ever"

SOME NOTES OF A YEAR'S WORK AT ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND H. ST. GEORGE TUCKER PRESIDENT

THE total enrolment at St. Paul's College for the school year 1905-'06 was 583. As an evidence of the esteem in which St. Paul's is held, the Engineering College of Tokyo has just assured us that they will allow ten per cent. of the graduating class next year to enter without examination. This is decidedly a compliment, as very few private schools are allowed such a privilege. It is due to the fact that last year one of the St. Paul's boys took the highest mark in the entrance examinations, surpassing all the other candidates.

At the beginning of the new session the Hoshukwa or graduate class, which had been temporarily discontinued during the absence of the president in the United States, was re-established, with a large number of applicants for admission, and the result is a fine first-year class.

Early in the school year it seemed as though the evangelistic work would suffer severely through the loss of Mr. Suki, whose health broke down soon after he was appointed catechist. Efforts were immediately concentrated on the dormitory work. Additional Bible-classes were established for the boarding pupils under the direction of Mr. Tagawa and Mr. Walke. They have been well attended and give opportunity to develop the spiritual life of each boy. During the year sixty per cent. of the boys belonging to the fifth-year form were baptized. We hope next year to apply the same system to the day-school.

Mr. Walke has accomplished a most important advance step in the dormitory life through bringing home to the Christian boys the responsibility for the others, and much of the good of the year has come from the efforts of these older

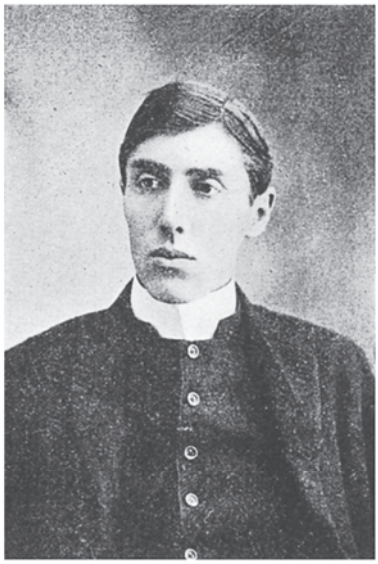
students. For instance, one of the boys in the present fourth year became a Christian through the efforts of his roommate. While never a bad boy himself, he had never been very well thought of during his first two years because he went a good deal with boys who were bad. During the last session, however, things were different. He was most diligent and in every way improved. Finally he was baptized and confirmed. Now the non-Christians who seem to be most interested in things Christian are his classmates and friends. Speaking of him the other day, one of the instructors said he was a real *Dendoshi*-Christian worker, with a real influence for good. All this to a large extent results from the influence of a boy who at this time last year had not become a Christian.

The Need of Foreign Teachers

We are very much handicapped by a lack of foreign teachers. Mr. Walke is going into the interior for a year to study the language. This absence we hope is only temporary, as the bishop has promised to let him come back to the school ultimately. Miss Macadam, who has done the bulk of the English teaching, has returned to the United States, and we have no one to put in her place. Through her efforts the English department was made very efficient and her English Bible-classes were most successful. Miss McKim is doing very good work in the first and second year classes, but the rest of the English teaching devolves upon the president, which means that the hours for these subjects are cut down to almost one-half. It will be a great step forward when we can have foreign teachers permanently attached to the school, as an influence which is constantly changing counts for but little.

The Difficulty of Retaining Efficient Japanese Instructors

The Japanese teaching staff is also somewhat of a problem just now. Since the Russo-Japanese war salaries have risen and we find it hard to keep good teachers. We do better in this connection than most private schools, but the public schools have a great advantage over us because they can afford to spend more for instructors. The Fourth Middle School, which has very nearly the same number of students as St. Paul's, spends 24,000 *yen* a year for salaries and running expenses, while St. Paul's spends only 15,000. The consequence is that they can not only pay higher salaries, but can employ more teachers. They have twenty-seven instructors who give their entire time to the school work, while St. Paul's has only sixteen. With the beginning of the next school year we plan a reorganization of the faculty, which will put us on a better footing.



REV. H. ST. GEORGE TUCKER, PRESIDENT OF ST. PAUL'S COLLEGE, TOKYO

Progress the Order of the Day

I do not mean to convey the impression that the school is going backward. On the contrary, we are gaining ground every year, and if I speak of our weak points it only means that we have reached the position where we will be

satisfied with nothing short of the best. St. Paul's has done good work for the Church in the past, but we want to increase its usefulness greatly. The Japanese are backing us up in this effort, and are especially interested in our plans to do still more evangelistic work in the school.

There is one weak point in our educational work to which we should, I think, give increased attention. At present we have no means of keeping our hold upon the boys after their graduation. We have Mr. Sakai's boarding-house for university students, but there is nothing provided for the *koto-gakku* (higher school) stage. In other words, we lose the boys just when it is most important to keep in touch with them. Two plans suggest themselves: One is to develop the college department of St. Paul's. The other is to establish in Kanda an institution, dormitory or Church club, by means of which we could keep in touch with our graduates in the higher and technical schools. This would be in line with what, I think, is the most important need of the Japanese Church at present, viz., some means of building up the faith of the new converts until they become spiritually self-supporting. We mean to make the new All Saints' church do something to fill this gap.

The Urgent Need of Better Equipment

After my year spent in America the inadequacy of our equipment is more evident to me than ever. The present building is very much out of repair, and is dirty, dark, dingy. The class-rooms are to be painted during the holidays and we are at work on plans for the new building, but prices have gone up to such an extent that it will be difficult to do much with $8,000, which is the amount contributed by Church people for this purpose. The chief difficulty is lack of room for a proper building and we have not sufficient money to buy a suitable lot. The Tokyo public schools far surpass St. Paul's in this respect. However, it will be a great gain to have even a small addition to the plant.



REV. ROGER A. WALKE, ONE OF PRESIDENT TUCKER'S ASSISTANTS

What a Little Money Will Do

St. Paul's does not like to ask for more help, but we are rather puzzled to know where the furnishing for this new building is to be obtained. We shall need desks for the class-rooms and benches for the assembly hall. We estimate forty desks to a class-room at a cost of about $2 each. The benches for the hall will cost about $2.50 each. And then we want to make the hall look attractive. I was once asked whether there were any little things needed; so I might suggest benches and desks and general articles of furniture suitable for a class-room, to any one who might like to give something. One felt sorry for the boys on graduation day. The exercises were very simple, with an address by Mr. Oka, the Vice-Chairman of the City Council, a sermon by the Rev. Mr. Daito, and a brief address by the president. The assembly hall is so small that only the graduating class and the boys who were to receive prizes were allowed to attend, and they stood up for over two hours because there were no seats. Under the circumstances, it is to be feared an ordinary boy would not profit much by what he heard.

21　1906 年 9 月号　東京の立教学院における年度事業についての若干の記録。総理 H・セント・ジョージ・タッカー師。748-750 頁。
訳出　748 頁左 1 行目～750 頁右最後の行まで〔全文〕。

学年次 1905～06 年度の立教学院の総在籍者数は 583 名でした。立教が尊敬されている証拠として、東京のエンジニアリング・カレッジが、来年卒業生クラスの 10 パーセントの無試験入学を認めると確約したばかりです。これは明らかに賛辞です。というのも、こうした特典を認められる私立学校はほとんどないからです。それは立教の少年たちのなかのひとりが昨年、他の志願者すべてを圧倒して、入学試験で最高得点を記録したという事実によるものです。

新学期の開始にあたり、総理が米国にいたあいだ一時的に中断されていた補修科すなわちグラジュエート・クラスが、相当数の入学志願者をともなって再設立されました。そしてその結果は、素晴らしい初年次クラスとなりました。

学年度の初期のころ、スキ氏（注 1）の不在によってあたかも伝道活動がひどく苦しんでいるかのように見えました。彼は伝道師に任ぜられた直後に健康を損ないました。すぐさま、寄宿舎での活動に労力が集中的に投じられることになりました。多川氏（注 2）とウォーク氏の指導のもとで、寄宿生たちのためにバイブル・クラスが追加で設けられました。それらは出席者が多く、それぞれの少年の精神生活を育む機会を与えています。その年のあいだに、5 年級に在籍する少年たちの 60 パーセントが洗礼をほどこされました。私たちは来年、同じ制度を通学校に適用したいと思っています。

ウォーク氏は、キリスト教徒の少年たちに他者に対する責任を痛感させることを通じて、寄宿舎生活において、なによりも重要な向上の段階を達成しました。その年の善行の大半は、これらの比較的年上の学生たちの努力に由来したものです。たとえば、現在 4 年級の少年のひとりは、彼のルームメイトの尽力によりキリスト教徒になりました。彼自身は決して悪童ではありませんでしたが、行儀が悪い少年たちと行動することがかなり多かったために、最初の 2 年はそれほどよくは思われていませんでした。しかしながら最終学期中の諸事情は異なりました。彼は誰よりも勤勉で、かつあらゆる面で改善されました。最終的に、彼は洗礼を受け、堅信礼をほどこされました。いまキリスト教に関する諸事に最も関心を抱いているように思われるノン・

クリスチャンは、彼のクラスメートと友人たちです。先日彼について話していると、教師の一人が彼は人を善に強く導く力をそなえている、真の「伝道師」キリスト教活動家であると述べました。これはすべて、相当程度、昨年のこのときにキリスト教徒にならなかった一人の少年の影響に由来します。

「外国人教師の必要性」

私たちは外国人教師不足という、かなり大きなハンディキャップを負っています。ウォーク氏は言語を学びに1年間、内地に赴いています。この不在がほんの一時的なものであると私たちは望んでいます。というのも、〔マキム〕主教は彼を最終的には当校に復帰させると約束したからです。英語教育の大部分を行っていたミス・マケイダムは米国に戻りました。そして私たちには、彼女の後釜に据える者がひとりもいません。彼女の取り組みを通じて、英語部門は相当に効率化されました。そして彼女のバイブル・クラスはもっとも順調でした。ミス・マキムは初年次と2年次の諸クラスで素晴らしい活動を行っています。しかし残りの英語教育の授業は〔タッカー〕総理に委ねられています。それはこれらの科目のための時間がほぼ半分に切り詰められることを意味します。私たちが当校に専任の外国人教師たちを抱えられれば、前進へむけた大きな一歩になるでしょう。というのも絶えず変化している影響が、まさに大したことではなくなるからです。

「有能な日本人教師の確保の難しさ」

日本人教師陣もまた、まさに今すこしばかり問題になっています。日露戦争以来給与が上がり、優秀な教師たちを引き留め続けるのが困難とわかりました。私たちはこれに関しては、たいていの私立学校よりもましなほうですが、しかし公立学校は私たちよりも大きな利点をもっています。なぜなら、公立学校は教師たちにもっと多くの資金を費やす余裕があるからです。立教とほぼ同じ在学者数の第四中学校は給与と運営費に1年間で24,000「円」を費やしているのに対して、立教はわずかに15,000〔円〕です。その結果、公立学校はより高額の給与を支払えるだけでなく、より多くの教師たちを雇えます。公立学校は時間のすべてを学業に充てる教師27名を揃えているのに対して、立教はわずかに16名です。私たちは次の学年度の開始をもって教師陣の再編を計画しており、それによってより良い立場に立てるでしょう。

「日程を進める」

私は、その学校が退歩しているとの印象を与えるつもりはありません。それどころか、私たちは毎年確実な地歩を得つつあり、そしてもし私が私たちの弱点について口にするのであれば、それはまさに、最高にほかならないと満足できる地点に私たちが到達したことを意味するに過ぎません。立教はこれまでに教会のために素晴らしい働きをしてきましたが、私たちはその有用性を大いに高めたいと望んでいます。日本人はこの取り組みにおいて私たちを後押ししており、当校でさらに伝道活動を行なうための私たちの諸計画に、特に興味をもっています。

私が思うに、私たちの教育活動には、さらなる関心を払うべきある弱点があります。現在のところ、私たちは卒業後に少年たちをしっかりとつかまえておく手段をひとつも持っていません。私たちには、大学生のための阪井〔徳太郎〕氏の寄宿舎（注 3）がありますが、しかし「高等学校」段階用に提供されるものはなにもありません。換言すれば、私たちは、少年たちと連絡を取り合うのが最も重要なまさにそのときに、彼らを失うのです。ふたつの案が思い浮かびます。ひとつは、立教の大学部を発展させることです。もう一つは、神田に教育機関、寄宿舎、あるいはチャーチ・クラブを設置することです。そうした機関の設置によって、私たちはさらに上級の、かつ専門的な諸学校の卒業生と連絡を取り続けることができるでしょう。これは日本の教会が現在最も重視する要望に沿うと、私は思います。つまり、精神的に自律するようになるまで新たな改宗者の信仰心をしっかりとつくりあげる、なんらかの手段です。私たちは新しい諸聖徒教会に、この溝を埋めるための何かをさせるつもりです。

「より良い施設の切迫した必要性」

アメリカで過ごした後で、私たちの設備の不十分さは、私にとってこれまでよりもより鮮明に映るようになりました。現在の建物はかなり手入れが行き届いていない状態で、汚れており、黒くくすんでいます。休暇中に諸教室は塗装されることになっています。私たちは新しい建物のための諸計画を練っています。しかし物価は、この目的のために教会の人々によって寄付された額である 8,000 ドルをもってしても、多くをなすには難しいほどにまで上がりました。主要な困難は相応しい建物のための場所の不足であり、私たちは適当な敷地を買うための十分な資金をもっていません。東京の公立学校

はこの点で立教をはるかに上回っています。しかしながら、ほんのささいな敷地の追加でも、多大な利得になるでしょう。

「わずかな資金でできること」

立教はさらに支援を求めたくありません。しかし、この新しい建物のための備品がどこで得られるか分からずに、かなり困惑しています。私たちは教室のための机や講堂用の長椅子を必要とします。それぞれにつき約2ドルの費用で、1教室に机40台と試算しています。講堂用の長椅子は、それぞれにつき約2ドル50セントかかるでしょう。それから、私たちは講堂を魅力的にみえるようにしたいと思っています。私はかつて、どんなにささいなことでもかまわないのでなにか必要なものがあるかどうかと尋ねられました。ですから、私は教室にふさわしい長椅子や机、そして教室にぴったり合う家具一式を申し出たように思います。ある人は、卒業式の日に少年たちに対して申し訳なく思いました。式は、市議会の副議長オカ氏による講演、大藤〔鋳三郎〕師による説教、そして〔タッカー〕総理による手短な講演をもってしての、とても簡素なものでした。講堂はとても狭く、卒業生クラスと賞を受ける少年たちのみが出席を認められました。席がひとつもなかったので彼らは2時間以上にわたって起立していました。その状況では、普通の少年にとっては、聞いた話がためになることなど、ないのではないでしょうか。

注記：口絵№10、11を参照。

（注1）貫民之助の誤記。
（注2）多川幾造。
（注3）同志会。

Annual Conference of the Young People's Missionary Movement 765

ever source. With this in mind, the literature, irrespective of its publisher, had been arranged under such topics as Promotion of Prayer, Giving, The Missionary Candidate, with special attention to mission study and the work of the Sunday-schools.

In addition to all this were the addresses on home, foreign and city missions. These subjects, while presenting the definite needs of each field, emphasized even more strongly the need for each delegate, not primarily to volunteer for service in the foreign field or the home field, but to live a consecrated life.

The spirit and power of prayer was perhaps the underlying feature of the conference. "Prayer the most effective method of missionary service" was the title of one of the strongest speeches of the conference.

Some may wonder just what part this Church of ours has in such a conference and the answer is, as much as it pleases and along its own lines. The plan of the Young People's Missionary Movement is to help each board to do its work in its own way. All boards are asked to send their secretaries to every conference to take care of their own people, and delegates are expected and required to meet with their board secretaries, to hold special services for themselves in their own way, if they so desire, and in any case to plan definitely for the work of the coming year within their own organizations and according to their own methods. In this way our people plan at this conference how to bring the idea of responsibility for the spread of the Kingdom of God into more vital touch with our Church through the Brotherhood of St. Andrew, the Daughters of the King, the Girls' Friendly Society and the Woman's and Junior Auxiliaries. And all of this is only carrying out the fundamental object for which the Young People's Missionary Movement was founded.

One of our own missionaries, whose presence and words had been recognized as an inspiration to the conference, has gone back to his field with a new vision of the reinforcement of prayer and gifts and lives that will more and more follow the returning missionary. The secretaries of the mission boards return to their offices with a new grasp of the power of consecrated young lives, and look forward with joy to the growing ability to supply the needs at the front. The delegates return to their work in the study classes, with many warnings to be patient and to be faithful as well as enthusiastic; they go with a new knowledge how to work, with the examples before them of all those who have most successfully used the training of the previous conferences. One of our Church workers learned a year ago, at Silver Bay, how to teach study classes, and in less than twelve months, as a result of her teaching and the teaching of the class taught by her pupils, twenty-six study classes were established, representing four generations. New Woman's Auxiliaries and Junior Auxiliaries were formed. Several lecture courses on missions were given, and greater things are in preparation for next year. But more important than all this, the delegates return to their work with the vision of the world's needs and God's power, and their own relation through prayer and faithfulness to both.

Do you want a share in this training and inspiration? Will you go next year? Who will you take with you?

PRESIDENT TUCKER REMAINS IN TOKYO

SHORTLY after the election of Rev. Beverly D. Tucker, D.D. as Bishop-coadjutor of Southern Virginia, the vestry of St. Paul's Parish, Norfolk, where he has served for a quarter of a century, sent an urgent message to Dr. Tucker's son, Rev. Henry St. George Tucker, President of St. Paul's College, Tokyo, asking him to succeed his father. Mr. Tucker cabled his declination of the offered honor, and retains his place at the head of the leading Christian college in Japan.

22　1906 年 9 月号　タッカー総理は東京に留任。765 頁。
訳出　765 頁右下 13 行目～最後の行まで。

四半世紀もの間、〔ヴァージニア州〕ノーフォークの聖パウロ教会〔教区教会〕の牧師を務めてきた神学博士ベバリー・D・タッカー師は、南ヴァージニアの補佐主教に選出された直後、立教学院総理である息子のヘンリー・セント・ジョージ・タッカー師に緊急の書信を送り、父親〔ベバリー・D・タッカー〕の後を継ぐよう要請した。タッカー氏は、電信で差し出された栄誉を丁重に断り、日本で屈指のキリスト教学院の長〔立教学院総理〕の立場を保持している。

注記：1906 年 9 月 18 日の伝道局会議は、タッカーがヴァージニア州ノーフォークの聖パウロ教会牧師として父を後継することを辞退したことに、伝道局は感謝の念を表明する決議を採択している（SM 誌 1906 年 10 月号、864-865 頁）。

SOME PLAIN FACTS ABOUT AMERICAN CHURCH BUILDINGS IN JAPAN

BY THE RIGHT REVEREND JOHN McKIM, D.D.
BISHOP OF TOKYO

SINCE my consecration in 1893 I have consecrated more than twenty churches in Japan. The majority of these churches are built of wood and are in small towns where land is comparatively cheap. Our pressing need now is for churches in Tokyo and some of the larger cities where the Church has acquired such permanence, growth and prominence as to make necessary due provision for the worthy housing of the congregations and the decent and orderly worship of Almighty God.

The Japanese have a world-wide reputation as an æsthetic, artistic, beauty-loving people. What must be the impression made upon them by the sight of some of our churches—so-called? Is it such as to commend our religion to them?

May I mention a few of them?

The *Church of the True Light,* Tokyo, was built more than thirty years ago by Bishop Williams, on indefinitely leased ground. It is so dilapidated that it is shored up on either side by long poles. The bishop intended it for temporary use only and spent less than $500 on it. It is never without a leak, is in constant need of repair, and dangerous to life in a high wind or an earthquake.

The people are faithful, the congregation is growing, they pay one-half the salary of their devoted pastor, the Rev. Y. Sugiura, and they have a building fund of about $600. Land cannot be bought and the church built, without debt, for less than $7,000.

Two years ago we asked but $5,000, but land values have risen and the cost of building has increased 25 per cent. Land values are rapidly advancing and our ground rents are proportionately increasing. The longer we delay building the more it will cost us. The money spent on repairs to this church would almost suffice to build a new one. It is well located in a district containing more than 100,000 souls, among whom it is the only Christian church of any name.

St. John's Church, Tokyo, was made known to the Church at home by being wrecked in the "peace riots" in September, 1905. The response to our appeal for repairs and refurnishing was prompt and generous, the result being that St. John's is now in better condition than before the riots.

The church, however, is very small and stands on leased ground, which it covers entirely. There is not a foot of land for extension. The congregation cannot begin to get into it, and under its energetic and successful pastor, the Rev. P. C. Daito, it is bound to increase rapidly. It pays one-half the pastor's salary, and the bishop has about $1,000 toward the building fund. We need $5,000 more before we can venture to buy land and build. The lot alone will cost between $2,000 and $3,000.

All Saints' Church, Tokyo, and its needs are graphically described by the Rev. R. A. Walke in the July number of THE SPIRIT OF MISSIONS. There is not a word of exaggeration.

Its style of architecture is unique. I can liken it to nothing more descriptive than a large drygoods box. It is an eyesore to the Japanese and a mighty poor advertisement for the Church. The congregation cannot squeeze into it and they are all in danger of heat apoplexy these sweltering summer days.

The Rev. H. St. George Tucker, missionary-in-charge, has just declined a call to succeed his father, the Bishop Coadjutor of Southern Virginia, as rector of St. Paul's, Norfolk, one of the oldest and most influential churches in the diocese.

(817)

Must we continue to plead for years in behalf of this church? The passage of time does not add to the beauty of the building, neither does it lessen the cost of repairs. We cannot buy land and build for less than $7,000, of which we can pledge in the field $1,500.

There is now for sale in almost the very centre of the student quarter, where there are said to be 60,000 students, a temple of the *Teuri Kyo*, a Shinto sect. The property is heavily mortgaged and must be sold to satisfy the mortgage. This temple is handsomely and substantially built after the best style of Japanese architecture. It has numerous outbuildings for residence of priests and office purposes. The lot, on the corner of two thoroughfares, is 150 feet square, and is one of the most eligible for our purposes to be found in the city of Tokyo.

It is distant about a mile from our church of All Saints' and better located for the majority of the congregation than is the present situation. The property can be bought for $25,000. If this were bought for All Saints' Church it would meet many needs other than those of that congregation. The out-buildings would provide lecture-rooms for students, rooms for social purposes and recreation, and residences for the Japanese workers. We could begin a much-needed and long wished-for work in reaching the great student population living in wretched boarding-houses and exposed to the many temptations which are made so attractive in this great city. The Y. M. C. A., with its staff of trained, energetic and well-equipped workers, is making splendid efforts among the students, but the field is so large that they are able to touch but the fringe of it. There is no class of Japanese so accessible, so appreciative, and so responsive to interest in their behalf as the student class. The Rev. H. St. George Tucker and his assistant, the Rev. R. A. Walke, are peculiarly fitted by long and successful experience in schools and with students and by their acquaintance with leading Japanese educators to carry on this work intelligently and profitably.

The word strategic is so often and extravagantly used that it does not mean much to many, but if it be applied to a location which is the heart of the student quarter and from which draw-nets may be cast out into seething populations of young men easily attracted—then this point may without exaggeration be called strategic.

This much-needed effort should not be confused with that being made by Mr. Welbourn and Mr. Sakai for the university students. They are in Hongo, quite another section of the city, and constitute a class separate from all others. Our Japanese workers are enthusiastic in their request that we buy this property and make it the centre of our work among students in Tokyo. They all promise their active assistance in making it a success. Twenty-five thousand dollars is a large sum of money to give to this purpose, but is it not worth it?

Christ Church, Kawagoe, is another of the "packing-box" style. It is in a state of dilapidation and is a disgrace to the mission.

A stranger seeing some of our church buildings for the first time would draw the natural inference that our work is a failure and that it is time for us to retire. This might have been said a few years ago with some truth, as regards Kawagoe, but owing to the patience and zeal of the Rev. Mr. Tai (our oldest Japanese presbyter) and the energy and life given it by the coming of Deaconess Ransom and Miss Heywood, Kawagoe has become one of the most hopeful of our stations.

These two ladies live in a Japanese house and although, in my opinion, they would be safer in a foreign-built house, they say the need for a new church is greater and they are willing to live as they do until the church is built.

Kawagoe is a town of more than 20,000 people and is the largest in the Saitama Prefecture. We have not a penny for building and need $5,000 for the purpose.

Takasaki is another of our stations which should have a church. It is the largest city in Gumma Prefecture, is a

garrison town, a railroad centre and a place of growing importance. We have a good building lot there, but need $3,000 for the church.

Hirosaki, the largest garrison town in the northeast, with a population of 45,000, should receive much more assistance than we have been able to give it. We should have a missionary priest and an adequate staff of assistants.

The congregation worships in a small shanty that was built for a billiard hall. In the winter the snow is so deep that the "church" is quite covered and almost invisible. We have a good site for a new church—the finest in the city—but need $5,000 for building.

There are many more building needs, but for the time being I mention those of most importance. The longer we delay these buildings the more they will cost us eventually. Land values, the cost of materials, and price of labor are increasing yearly, and the estimates we make now will not suffice two years hence. Decent buildings do much to commend us and aid us in building up the spiritual temple for which we have given our lives to Japan.

These, then, are the amounts we urgently need now:

Central Church in Students' quarters, Tokyo	$25,000
Church of the True Light, Tokyo	7,000
All Saints' Church, Tokyo	7,000
St. John's Church, Tokyo	5,000
St. Timothy's Church, Hongo, Tokyo	10,000
Christ Church, Kawagoe	5,000
Ascension Church, Hirosaki	5,000
Church at Takasaki	3,000

HOW A CHINESE SCHOLAR BECAME A CHRISTIAN

BY BISHOP ROOTS

HERE is an instance of the way in which the truth makes progress against heavy odds. Three years ago Mr. Fu, our native clergyman at Hsinti, spoke to me about a Chinese gentleman named Lieo Tsz-min, whom he considered the most "conspicuously" worthy person in Hsinti, outside the Christian Church. Mr. Lieo is a scholar (holding the first literary degree), and was for many years one of the most influential of the gentry of Hsinti. But he is essentially a man of peace, and his position as one of the gentry, involving as it did frequent peace-making between contentious citizens, became so distasteful to him that he resigned that position, and for many years he has lived quietly and simply on the small income from his private school. He has the reputation of being the most just and least avaricious of all the gentry Hsinti has had for years. He has long been friendly to us, but did not see his way clear to become a Christian. About a year and a half ago we had to dismiss our day-school teacher at Hsinti for some irregularities. Mr. Fu proposed that we employ Mr. Lieo, though he was not a Christian. He took the position with the direct understanding that it did not involve any personal acceptance of Christianity on his part; but he had not been with us a year before he told Mr. Fu that, having seen us most intimately, and having heard more of the teaching in the services of the Church and in the school, he had made up his mind to become a Christian himself. Accordingly, he was admitted catechumen last Christmas, and is now preparing for baptism. A more satisfactory tribute to Mr. Fu's efficiency, or a more convincing proof to the whole community of the worthy character of Christianity, could hardly be furnished, for every one in Hsinti knows and respects this just, able, and high-minded scholar. His conversion seems to me the most notable single event in the Hsinti Church during the past year.

23　1906 年 10 月号　日本におけるアメリカの教会建築についての若干の明白な事実。
東京主教　神学博士ジョン・マキム主教（注 1）。817-819 頁。
訳出　818 頁左 8 行目～右 23 行目。

学生 60,000 名がいると伝えられている学生街のまさにほぼ中心部に、現在売り出し中の、神道の分派である「天理教」の寺院が 1 棟あります。その資産はしっかりと抵当に入っており、その抵当を満たすために売却されるにちがいありません。この寺院は日本建築の最良の様式に倣って見事に、そして頑丈に建てられています。それは、神主たちの住宅や事務所用のための数多くの外延建築を有しています。2 本の大通りの角にある敷地は 150 平方フィートで、東京市で見つけられる、私たちの諸目的に最適のもののひとつです。

それは私たちの諸聖徒教会から 1 マイルほどのところで、大半の会衆にとっては現状よりもさらに良いところに位置しています。その土地は 25,000 ドルで購入できます。もしこれが諸聖徒教会のために購入されたならば、その会衆の諸要望以外にも数多くの要望に応えられるでしょう。外延建築は、学生たちのための講義室、社交や娯楽のための部屋、そして日本人従事者たちのための住居を提供するでしょう。私たちは、惨めな寄宿舎で生活し、この大都市で相当な魅力を放つ数多くの誘惑にさらされているかなりの学生人口に手を差し伸べるうえで、大いに必要とされ、そしてながらく待ち望まれていた活動を行うことができるでしょう。訓練され、精力的で、かつ知識を身につけた従事者たちからなる職員とともに、YMCA は学生たちに向けた素晴らしい取り組みを行っていますが、活動の場は相当に広いので、彼らはしかしほんの一部にしか接触できません。学生階層ほど、とてもつきあいやすく、とても鑑識眼があり、そして彼らにとっての利益に対してとても敏感な日本人の階層はひとつもありません。H・セント・ジョージ・タッカー師と彼の助手 R・A・ウォーク師は、諸学校において、また長年にわたる、学生たちとの豊富な経験があることや、有数の日本人教育者たちと旧知であることから、この活動を賢明かつ有益に行うのに特に適しています。

戦略的という言葉は、かなり頻繁に、そしてやみくもに用いられているので、それは多くの人々にとってはそれほど大したことを意味しません。しかしもしそれが、学生街の中心にあり、そこから好奇心旺盛なあふれるほど数

多くの若者たちのなかに投網が放たれるような立地に適用されるのならば、— そうすれば、この点は誇張なしに戦略的と呼ばれうるでしょう。

この大いに必要とされる取り組みは、大学生たちのためにウェルボーン氏や阪井〔徳太郎〕氏によってなされているものと混同されるべきではありません。彼らは都市の全く別の地区である本郷におり、ほかのすべてから切り離された階層を構成しています。私たちの日本人従事者たちは、私たちがこの土地を購入し、それを東京の学生たちに対する私たちの活動の中心地にするということを熱心に要望しています。彼らは皆それを成功させるために、積極的な支援を約束しています。この目的に投じるには 25,000 ドルは相当な額ですが、しかし 25,000 ドルはこの目的に値するのではないでしょうか。

（注 1）口絵№ 12 を参照

THE OFFICERS' CONFERENCE

THE first conference of the season was held on Thursday, September 20th, Miss Houghton, of the Massachusetts branch, presiding: representation, Delaware, one officer; Long Island, two; Massachusetts, one; Michigan, one; Missouri, one; Newark, four (one Junior); New Jersey, two (one Junior); New York, four; Virginia, one; with visitors from Minnesota and Pennsylvania, Mrs. Staunton, from the Philippines, Mrs. Hargreaves, appointed at the last Board meeting to that mission, and Deaconess Massey, our United Offering Missionary from West Texas.

After Noon-day Prayers the conference was visited by the Associate, Corresponding and Educational Secretaries, and the Rev. H. L. Burleson was introduced. Mrs. Staunton told of the work at Sagada; and Miss Stuart, of Virginia, of her recent visit to Alaska and Boisé Districts; and Mr. Richards, of Hankow, spoke of his mission from our colleges in China to young men at home.

The Secretary announced the deaths of four diocesan officers since the last conference, in April; Mrs. Brownrigg, Treasurer of the Southern Florida branch; Mrs. Terry, Manager in Hartford Archdeaconry, Connecticut; Miss Lay, Treasurer of the Junior Department in Maryland; Mrs. Perkins, Chairman of the Domestic Committee in New York. On motion of Mrs. Watson, of New York, the sympathy of the conference was extended to the branches thus bereaved, and to the families of these officers.

The Secretary reported the news received in June, of the destruction of the house for the woman missionary and the Gaylord Hart Mitchell Memorial Kindergarten, in Akita, and upon the work of the Babies' Branch officers through a small committee, consisting of Miss Hart, of Western New York, Mrs. Tilghman, of Easton, and Miss Jackson, of West Texas, for the erection of a mission house. The conference sent its warm congratulations and hearty appreciation to the officers in the Babies' Branch, who have worked so earnestly towards this end.

The two objects suggested to the Auxiliary for their united help during the last year—the building of the Training-school in Sendai ($3,000), and the Junior Class Rooms, St. Paul's College, Tokyo ($2,000), are yet far from completion, and it is hoped that soon these two sums may be made good.

The Secretary further reported upon the admirable study classes conducted, under the Educational Secretary, by Junior officers during the Northampton Conference, and the suggestion was repeated that some officer in each branch be made responsible for the increased subscription of THE SPIRIT OF MISSIONS; the offer still holding good, that, for a new subscription, fifty cents will be received, provided the other fifty cents be devoted to the United Offering.

Miss Triplett reported the twenty-fifth anniversary of the Missouri branch; Miss Hunter told of preparations made in Delaware for Mr. Littell's coming, suggestive of what may be done in every branch to introduce the approaching visit of a missionary, and Mrs. Minor told of the committee formed in Michigan to raise money within that diocese for the building of the Training-school for Bible-women, Hankow, whose efforts, so far, have resulted in gifts amounting to $782.

On account of the Secretary's absence to attend the Auxiliary meetings in connection with the Sixth Missionary Department the conference for October was adjourned to the fourth Thursday, the 25th. It is suggested that for the remainder of the season the plan be tried of having a special subject for each conference, to which a certain amount of time shall be given, and a notice of the conferences and proposed subjects will be sent out later to the officers.

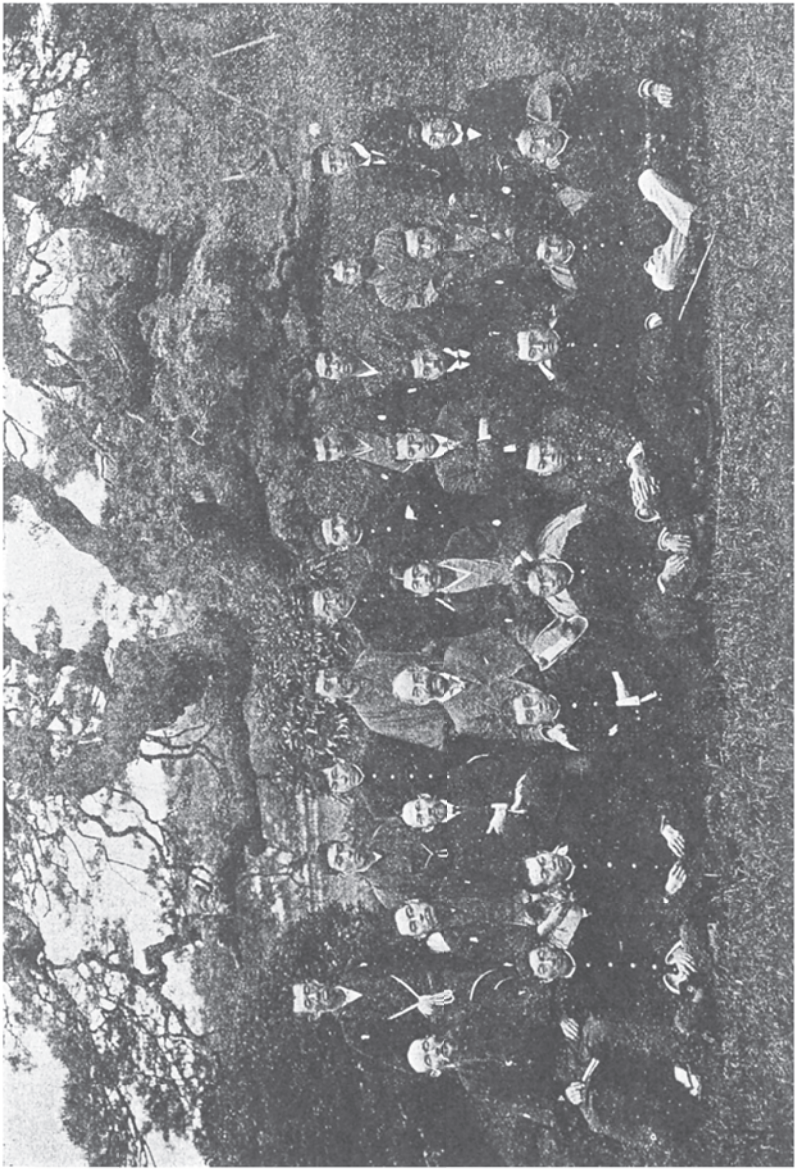
(877)

24　1906 年 10 月号　役員会議。877 頁。
訳出　877 頁左 1 行目～左 5 行目。877 頁右 7 行目～右 14 行目。

マサチューセッツ支部のミス・ホートンが議長を務め、その時期の第 1 回会議が 9 月 20 日の木曜日に催された。

―略―

昨年のあいだに共同支援として米国聖公会女性伝道補助会に提案された 2 つの目的、すなわち、仙台の訓練学校の建物（3,000 ドル）と東京の立教学院のジュニア教室（2,000 ドル）は、依然として完遂には程遠く、これら 2 つの総額が早々に達成されることが期待されている。



JAPANESE STUDENTS OF TOKYO UNIVERSITY LIVING AT THE DOSHIKWAI
Foreigner in centre Mr. F. H. Beebe, of Boston; at his left, Rev. B. T. Sakai

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JAPANESE STUDENTS AND THE FUTURE OF JAPAN

BY THE REVEREND J. ARMISTEAD WELBOURN

A JAPANESE poem quoted in a recent book about the war with Russia says: "As a slender boat alone in a great storm, so does Japan sail the sea of modern civilization. Does she not then need great leaders for her forty million souls?"

The present has been called the pivotal moment in the history of Japan. The old order is so rapidly giving place to the new. The process of social and industrial evolution that has taken hundreds of years in Europe is being accomplished here in a single generation. The future is therefore fraught with grave moral danger and what that future will be depends upon the young men who are now the students.

Despite the religious indifference of the present, the tide is beginning to turn, and many of the best of the youth of today are attracted by the moral precepts and the ideals of life that Christianity holds out to them. Among these open-minded, progressive young men lies our opportunity.

What is the Church in Japan doing to influence and guide this student life?

St. Paul's College of course stands easily at the head of the Christian schools of the country. Every year its work touches a wider circle of young men. At present nearly 600 students are being trained toward the Christian ideals for which the college stands. In addition to the regular curriculum there are daily services, frequent Bible-classes, and the meetings of the college Young Men's Christian Association. Through All Saints' Church, Kanda, one of the student districts of Tokyo, President Tucker endeavors to reach the young men not connected with St. Paul's.

In 1903, largely through the effort of the Rev. B. T. Sakai, aided by friends in this country, a forward step was planned by the erection near the grounds of the University of Tokyo of a church hostel known as the *Doshikwai*. In its three small buildings it has accommodations for about twenty men. Any man of good character willing to make some study of the Christian religion in order to understand its teaching and its purpose may be received whenever there is a vacancy. Thus the *Doshikwai* is not established merely as a fraternity house for Japanese students; its purpose is to bring those who are not Christians into daily contact with those who are, and to put them into the way of knowing something about Christianity. The *Doshikwai* has done admirable work. Many more men want to enjoy its privileges than can possibly be accommodated.

The work centering about the *Doshikwai* is seriously hampered because there is no suitable church for the students. A small chapel has been fitted up in one of the hostel rooms, but at best it is a makeshift. Over 7,000 students are crowding in upon the Hondo section of Tokyo. We must have a student church.

During my furlough at home in the spring of 1906 I laid this matter before a number of college men, graduates and undergraduates. When the question was raised—"Where is the $10,000 necessary for the erection of this church to come from?" an alumnus of the University of Pennsylvania made reply: "The college men of the United States should gladly give a considerable sum toward such an enterprise." Others who were consulted agreed with this view. Committees have been formed at two or three American colleges and there is good reason to believe that American students will help

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largely in making St. Timothy's Church for the students of Tokyo a reality.

The efforts of the students must be supplemented by gifts from others. The Board of Missions having heartily approved of the plans for this student church, the Treasurer of the Board, Mr. George C. Thomas, is acting as treasurer of the building fund.

But we are not looking to the United States exclusively for help Yasushi Togo is one of the university students who has been living at the *Doshikwai* for two years. He is the son of an admiral who commanded a division of the fleet in the battle of the Sea of Japan. Though bearing the same name as the famous commander-in-chief, this Admiral Togo was of a different family. He died recently and the son inherited some property. Though not yet baptized this young man has placed in Mr. Sakai's hands a sum of money to be used in work among the students. Mr. Sakai calls this gift "a nest egg." From friends in the United States about $1,500 have come so far. We shall need at least $8,000 more.

AMERICAN CHURCH BUILDING FUND

THE twenty-sixth annual report of the American Church Building Fund Commission makes a very creditable showing. The Permanent Fund is now $424,450.42, having been increased the past year (by legacies and contributions) to the amount of $34,099.60. Thirty-six churches in twenty dioceses and ten districts have received gifts to build, amounting to $8,625. Loans have been made to complete nine churches and six rectories, amounting to $29,700. There are $90,222.64 outstanding on loans to churches.

During the year twelve loans have been paid off; of these several had been running far beyond the five-year limit, and of some there seemed at one time very little prospect of an early settlement. The amount of loans cancelled is $21,000. Churches in Japan, China and Porto Rico (also in Alaska and Honolulu) have been aided by gifts.

The small item of church collections (only $2,851.75) is discouraging. It seems to indicate a lack of appreciation of the good work the Commission is doing by those who should naturally be foremost in supporting it.

A WASTED LIFE?

"HIS friends here will consider his life wasted." These are the words in which a physician answers a question of the Board concerning one who is to go out into the missionary field—a young doctor of rare promise. This is the feeling with which the average man views a volunteer for the mission field. But why "wasted," we wonder? Of course it is not a career that promises great revenue or great fame; the name of the young man will not be found among the prominent and wealthy physicians of some great city; but if medical service means service to humanity and not to self—and we are glad to believe that it *does* mean this to the majority of earnest and manly physicians—then this young doctor's life instead of being "wasted" has been filled with most abundant and glorious opportunity. His friends, who will never see his work and cannot be made to understand its importance, will pity him, no doubt, and regret his decision, but he at the same time may be honestly rejoicing that he has been set face to face with the needs and responsibilities and opportunities which a suffering heathen people present to the true-hearted Christian man. And if he somehow misses, in following his chosen path, the pleasant words of applause and a little niche in some transient Hall of Fame, he will have found in the fullest sense the satisfaction of those concerning whom it is written, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

25　1906 年 11 月号　日本人学生と日本の将来。J・アーミステッド・ウェルボーン師。941-942 頁。
訳出　941 頁左 1 行目～942 頁左 28 行目。

ロシアとの戦争についての最近の書籍で引用された日本語の詩は伝えています。“大嵐のなかのたった一艘のか細い船のように、まさに日本は現代文明の海を航海している。日本には自らの 400 万の魂を導く偉大な主導者が必要ではないのか。”

現在は日本の歴史のなかで重要な時期と称されています。旧来の秩序はかなり急速に新しいものにとって代わられています。欧州で数百年かかった社会・産業革命の経過は、ここでは一世代でなしとげられています。したがって、その将来は深刻な道徳的危険をはらんでおり、その将来がどうなるかは、現在学生である若者たちにかかっています。

現在の宗教的な無関心にもかかわらず、潮流は変わりはじめており、今日の若者のうち最も優秀な者たちの多くは、キリスト教信仰が彼らに伝える道徳的な教えや人生の理想に魅せられています。私たちの好機は、これらの開放的で進歩的な若者たちのなかにあります。

この学生生活を感化し導くために、日本の教会は何をしているのでしょうか。

立教学院は当然ながら、確かに日本のキリスト教学校の筆頭にたっています。毎年、その活動はより広範な若者たちの輪に接触するようになっています。現在、学生 600 名近くが、立教学院の表わすキリスト教の理念にむかって訓練を受けています。通常の学科課程に加えて、日常礼拝、頻繁なバイブル・クラス、カレッジ YMCA の諸集会があります。東京の学生街のひとつである神田の諸聖徒教会を通じて、タッカー総理は立教と関係のない若者たちに手を伸ばそうと試みています。

1903 年に、この国の友人たちの後援を受けたバルナバ阪井〔徳太郎〕師の取り組みを通じて、東京大学の敷地近くに「同志会」として知られる教会ホステルを建設することで、前進に向けた方策が計画されました。3 つの小さな建物のなかに、「同志会」は約 20 名の男性たちのための宿泊施設をもっています。その教えとその目的を理解するためにキリスト教を少しでも学んでみたいと望む素晴らしい人格の持ち主は誰でも、空きがあるときはいつでも受け入れられます。それゆえに「同志会」は、たんに日本人学生たちのた

めのフラタニティ〔社交クラブ〕・ハウスとして設立されたものではありません。その目的は、キリスト教徒でない者たちが、キリスト教徒たちと日頃触れ合うようにさせることであり、そしてキリスト教信仰について彼らがなんらかのことを学ぶようにさせることです。「同志会」は称賛に値する活動を行いました。入居しうるよりもずっと数多くの男性たちが、その恩恵を享受したいと思っています。

「同志会」に集中している活動は深刻なほどに阻害されています。なぜなら、学生たちのための相応しい教会がまったくないからです。小さなチャペルがホステル・ルームの一室に備えつけられていますが、それはせいぜいその場しのぎのものです。7,000 名を超える学生たちが東京の本郷区に押し寄せています。私たちは学生教会をもたなければなりません。

1906 年春の本国での休暇中に、私は多数の大学卒業生、大学院生、学部生にこの問題を投げかけました。“この教会の建設に必要な 10,000 ドルはどこから拠出されるのですか。”という質問が提起されたときに、ペンシルヴェニア大学の卒業生のひとりが答えました。“米国のカレッジ・マンは喜んで、こうした事業に大金を投じるはずです。”意見を求められた他の者たちはこの見解に同意しました。アメリカのカレッジ 2 校か 3 校で委員会が組織されていますので、東京の学生たちのための聖テモテ教会を現実のものとするために、アメリカ人学生たちが大いに尽力してくれると信じるのは、十分に根拠のあることです。

学生たちの取り組みは、他の人々からの贈与によって補われなければなりません。この学生教会のための諸計画に心から賛成した伝道局の財務委員、ジョージ・C・トーマス氏は、建設基金の財務委員を務めています。

しかし私たちは米国だけに支援を求めてはいません。東郷ヤスシは 2 年間にわたって「同志会」で生活している大学生のひとりです。彼は日本海海戦で分艦隊を指揮した提督の子息です。有名な最高司令官と同じ名前がついていますが、この東郷提督は異なる家系です。最近になって彼が逝去し、その子息がいくらかの財産を相続しました。まだ受洗していませんが、この青年は学生たちの活動に用いられるようにと阪井氏に資金を託しました。阪井氏はこの贈与を“貯蓄”と呼んでいます。米国の友人たちから、約 1,500 ドルがこれまでに届きました。私たちは、少なくともさらに 8,000 ドルを必要とするはずです。

注記：ウェルボーンは休暇後、任務に戻るため、1906年9月6日に故郷ボルティモアを発ち、同年9月14日に蒸気船アメリカ丸でサンフランシスコから出航（SM誌1906年10月号、868頁）。東京には9月30日に到着した（1906年10月9日伝道局報告：SM誌1906年11月号、959頁）。

1906年11月号のSM誌には、「日本人執事」と題してパウロ大橋隣太郎の記事（J. J. Chapman, “A Japanese Deacon”, SM誌1906年11月号、913頁）と、タッカーの弟にあたるオーガスティン・W・タッカー（Dr. Augustine W. Tucker）の上海聖ルカ病院赴任の記事（SM誌1906年11月号、939頁）が掲載されている。

1906年10月21日に京都地方部の大和地方の桜井で、中村元が執事に按手された（SM誌1907年1月号、49頁）。

portunity for conference among the members upon matters within the department, but also to bring before the General Convention of the Church certain matters local and general upon which they believe action should be had. It has, of course, always been competent for diocesan conventions and councils to take such action, but it would seem that there must be a special value in the suggestions and memorials coming from such a gathering of bishops and clergy as are present at a department conference. We may fairly look for useful results along this line as well as in the matter of stimulating missionary interest in the special localities where they gather.

The Best Christian School in Japan

ST. PAUL'S College, Tokyo, is the best Christian school in Japan. In its various departments nearly 600 young men and lads are being trained, amidst Christian associations and ideals, for their life work. St. Paul's has gained its present pre-eminence and usefulness by standing squarely on its own merits. It claims no special consideration from the government simply because it is a Christian school. To gain the confidence of the Japanese by the quality of its work and the high character of its graduates has been the ambition of President Tucker and his associates. And they have succeeded admirably in spite of the totally insufficient equipment. Erected several years ago, the school buildings are now badly overcrowded and, more serious still, no longer conform in full to the sanitary standard of the Japanese Education Department. Several times during the last two or three years the Japanese officials have politely but pointedly reminded Mr. Tucker of this fact. He has done his best to meet the requirements and has gone on with his work courageously and hopefully in the belief that the American Church would soon put an end to a condition which is so out of keeping with its spirit and practice. While in this country on furlough a year ago, Mr. Tucker, with the hearty endorsement of the Board of Missions, appealed for $28,000 to enlarge and improve the college buildings. Nearly $12,000 came in answer to that appeal, but Mr. Tucker was obliged to go back to his work without the means to do it properly. It was a bitter disappointment. Now the assurance has come to the Board of Missions that two friends will give a total of $3,500 if the remaining $12,500 can be speedily made up by all the other people of the Church. Here is an opportunity to take a great forward step. Who will help? Gifts in any amount may be sent to Mr. George C. Thomas, Treasurer, at the Church Missions House, marked "For St. Paul's College, Tokyo, Building Fund." The money will be used for the purchase of land and the erection of new dormitories and class rooms, an administration building and a dining-room, and to provide new furnishings and equipment.

The Problem of the Colored Race

JUST at this time the "Negro question" is taking a large place among the problems which confront the American people. Mankind has in every age disposed of some of its problems by leaving them to posterity, and in this instance we are posterity. Without our wish or that of the Negro, and by the fault of neither, we are face to face with the race question in all its intricate variety of difficulty. Through the greed of a past age, no less that of the thrifty New England ship-owner who bought and brought them here, than of the easy-going southern planter who used their labor, we have become responsible for an alien and an unfortunate race, and the problem which they present must be met wisely, patiently and Christianly; for if not thus met it inevitably means danger, perhaps disaster.

It must be admitted that the Church has dealt somewhat inadequately with her responsibility for this race. Nine millions of people to be helped, educated, Christianized, and for them the Church this year, through the Board of Missions,

26　1906 年 12 月　神の国の進展。日本で最も優れたキリスト教学校。
983 頁。
訳出　983 頁左 18 行目～右 23 行目。

東京の立教学院は、日本で最も優れたキリスト教学校である。当校の様々な部門で、600 名近くの青年や若者たちが、キリスト教の諸連盟や諸理念のなかで、一生の仕事のために教育を受けている。立教は、まっこうから自らの長所を主張することによって、現在の卓越性と有用性を得た。立教は単にキリスト教学校であるという理由から、政府になんら特別な配慮を要求しないでいる。その事業の質とその卒業生たちの高潔な人格によって日本人の信頼を得ることが、タッカー総理と彼の仲間たちの大きな望みとなっている。そしてまったく不十分な設備にもかかわらず、彼らは立派に成功した。何年も前に建設されたので校舎は現在ひどく込み合っていて、さらに深刻なことに、もはや文部省の衛生水準にのっとることが完全にはできていない。過去 2、3 年の間に何度も、日本の役人たちは丁重だが明確にタッカー氏にこの事実を指摘した。彼は、諸条件を満たすために最善を尽くした。そして彼はアメリカの教会がまもなく、その精神や実践を維持しがたいような現状に終止符を打つだろうと信じて、勇敢かつ希望をもって事業を進めた。1 年前に休暇でこの国に滞在しているあいだ、タッカー氏は伝道局のあたたかい支持を受けて、校舎を拡張し改良するための 28,000 ドルを求めて訴えた。その訴えに答えて 12,000 ドル近くが届いたが、タッカー氏は十分な資金なくして、仕事への復帰を余儀なくされたのだった。それは苦々しいほどの失望だった。もしも教会の他の人々によって残りの 12,500 ドルが迅速に補填されるならば、友人 2 名が総額 3,500 ドルを提供するとの確約が伝道局に届いた。ここに大いなる前進に向けた方策を取る好機がある。誰が助けてくれるだろうか。いかなる額の贈与でも“東京の立教学院建設資金として”と明記し、チャーチ・ミッションズ・ハウスの財務委員ジョージ・C・トーマス氏へ送付を願いたい。その資金は、土地購入、そして新しい寄宿舎と教室、事務棟と食堂の建設のために、そして新しい備品や設備を用意するために用いられるだろう。



MAKING A SALUTE BEFORE FENCING

A SCHOOL-BOY'S LIFE AT ST. PAUL'S, TOKYO

BY THE REVEREND ROGER A WALKE

ONE of the things about Japanese school-boys that impress you is the fact that they are so very much like the boys at home. America and Japan appear so upside down to each other in many ways that you rather expect to find human nature somewhat twisted, but are mistaken. Trees a century old may be a foot high, cats may have no tails, books may begin on the last page, but when it comes to boys things are different—a boy is a boy in spite of ancient twigs, tailless cats and back-handed books.

But a St. Paul boy's life has about it many things very different from the life of a school-boy in America, and some of these differences I shall try and point out.

HIS STUDIES

The things he studies are, of course, somewhat different. Chinese more than takes the place of Greek and Latin. English is his modern language, and it is many times harder than French or German is to an American. It seems to me that the Japanese system, while broader and more comprehensive than the American in regard to high school work, is inferior in the most important point of thoroughness. Observe the following list of studies required: Morals, language, literature and grammar (Japanese), English language, literature, conversation and grammar (Chinese), Japanese geography, general geography, Japanese history, general history, arithmetic, algebra, geometry, trigonometry, physical geography, physics, chemistry, botany, zoology, mineralogy, physiology, and hygiene, drawing, music, military drill, physical culture. Our school begins at eight, and lets out for all except the lowest classes, at two-thirty, with forty minutes for lunch. The classes are of fifty minutes' duration, and between each class there is a ten-minute recess, during which the whole five hundred and sixty odd go out into the playground and make the immediate neighborhood unpleasant for the nervously inclined. One thing I do not care for—that the boys have to go to school every day in the week, except Sunday, although they finish at twelve o'clock on Saturday. However, it must be

said that Japan has an extraordinary number of national holidays. But even counting them and the many holidays that are given for other reasons, the number nowhere nearly equals all the Saturdays of a session. There is also the disadvantage of having the holidays at irregular intervals.

HIS RECREATIONS

The amusements for boys in Old Japan must have been rather limited. Especially must this have been so along the line of books for young people. Until very lately there were absolutely none, and even now they are exceedingly scarce. The books seem to be generally either such as boys should not read, or else the kind that for amusement no boy would read. And a Japanese friend tells me that all the best ones are translations. So the boys here are denied what is one of your greatest sources of pleasure.

Baseball and football (English) are popular in Japan, but our grounds are too small for us to do much at them. Tennis is our great game. I do not know how the boys would compare with foreigners, because a different ball is in universal use among the Japanese. It is cheaper, larger, much softer, and consequently much slower than the regular one. But the strokes you can get off, and the curves you can produce with it, are really extraordinary. However, the bounce is so slow that the fiercest stroke can generally be returned.

Fencing is also one of the things they go in for. The pictures will give you a better idea of the costumes than I can. The foil, if it can be called that, is made up of a number of bamboo sticks fastened together, and while not a dangerous weapon, when it comes down on a person's head sounds as though every part of the skull had been irretrievably shattered. The fencers, while at it, emit the most blood curdling yells—to keep their courage up, they say—so that a fencing match between the best friends sounds like a life-and-death struggle between bulls of Basan. The grace and agility developed by and displayed in good fencing makes it a delightful thing to watch.



HARD AT IT

Jiujitsu, about which so much has been written, is also very popular among the boys. There may be indoor gymnasiums in Japan, but I have never seen nor heard of one. The bars and horses and things are out-doors where shoes are allowed and the weather can get at them. So the apparatus are not very lovely to gaze on, but they do all right. There is one thing the like of which I have never seen elsewhere, although, of course, there may be many in other countries: They take a log about thirty feet long and a foot in diameter in the biggest part; this is suspended by chains from cross-pieces, so that it swings freely. You get it to swinging well and then jump on and walk. It sounds simple and doesn't look difficult—try it! but get your face insured first. Of course, when a person falls off it gives a sidewise motion along with the lengthwise one, adding much to the probability that the other people then on will get their insurance money. It's great training for the sailors.

SOCIAL GATHERINGS

The Japanese are strong on meetings. Whenever the boys can get an evening off they have one. They are not particular as to length, so long as it lasts at least three hours. I wish I had space to describe one of these meetings, with all sitting around on the floor and every foreign leg present going more fast asleep each minute. The boys do all the entertaining and they are very clever actors. I enjoy these social gatherings as much as any one present, I think. Our favorite performance is the sword dance. One boy sings a lugubrious song, and another acts it, flourishing his sword. The audience is free to give vent to its sentiments. And when they sing of some noble act of a knight of old the air is full of cries of hate, scorn, joy, sorrow, etc., it's most impressive. The way some of them handle a sword is really beautiful.

Not long ago I had a shock.



Our head dancer illustrating a passage in a song

Just in the middle of a most secular entertainment, when sword dances, sweet potatoes, cakes, theatricals, etc., had been reigning supreme, a boy arose, and with a voice of thunder rendered in English, "In the Sweet Bye and Bye." It was received with marked approval. I had visions of somebody—Lovey Mary, wasn't it?

These are a few of the things that are occupying the boys at St. Paul's. I haven't told you anything about their temptations and dangers, or of how earnestly many of them are trying to do their duty. I want the young people of the Church in America to take a really friendly interest in the young people of the Church in Japan, and so I have tried to tell you of some of the every-day things that interest them. Some day I hope to tell you how well some of them are serving the Master, and I feel sure you will then be very glad you helped the school so much by your generous contributions toward the new building.



OFFICERS OF THE SCHOOL YOUNG MEN'S CHRISTIAN ASSOCIATION

27　1907 年 2 月号　東京の立教学院における男子学生の生活。
ロジャー・A・ウォーク師。107-109 頁。
訳出　107 頁 1 行目～109 頁最後の行まで〔全文〕。

あなたが感銘を受ける日本人男子学生に関する事がらのひとつに、彼らが本国の少年たちとかなりよく似ているという事実があります。アメリカと日本は互いにいろいろな面でかなりあべこべに思えるので、人間性にもいくぶんかねじれがあるとあなたは思うかもしれませんが、しかし誤解です。樹齢 1 世紀の木が 1 フィートほどの高さで、猫には尻尾がなく、本は後ろの頁から始まるかもしれませんが、少年たちに関しては、事情は異なります。すなわち盆栽、尾のない猫、裏から読む本の存在にもかかわらず、少年は少年なのです。

しかし、立教の少年の生活は、アメリカの学生の生活とはかなり異なる数多くの事情を抱えています。そこで、これらの違いのいくつかを、私はつとめて指摘することにします。

彼の学習

彼が学んでいる事がらは、当然ながらいくらか異なります。漢文は、ギリシア語やラテン語にとって代わるに余りあるほどです。英語は彼の現代語で、アメリカ人にとってのフランス語あるいはドイツ語よりも何倍も難しいものです。私が思うに日本の制度は、高校教育に関してアメリカのものよりも広く包括的である一方で、徹底さという最も重要な点で劣ります。次の必須諸科目の一覧をよくみてください。道徳、語学、文学研究と文法（日本語）、英語、文学、会話と文法（漢文）、日本地理、世界地理、日本史、世界史、算数、代数学、幾何学、三角法、自然地理学、物理学、化学、植物学、動物学、鉱物学、生理学、そして衛生学、図画、音楽、軍事教練、体育。私たちの学校は 8 時に始まり、最下級のクラスを除いて全員を 2 時 30 分に下校させます。昼食は 40 分です。授業は 50 分間で、各授業の合間に 10 分間の休憩が挟まれます。その間に、全校 560 名あまりが校庭にでて、神経質になりがちな近隣住民を不快にさせています。私は特に気にかけてないことですが、少年たちは日曜日以外の平日は毎日登校が義務づけられています。ただし、土曜日は 12 時下校です。しかしながら、日本は異常なほど多く祝日を設けているといわなければなりません。しかしそれらと、他の理由で与

えられる数多くの祝日を数え上げたとしても、その数はある学期の土曜日すべてに匹敵するには程遠いのです。不定期で祝日を設けているという欠点もあります。

彼の娯楽

旧来の日本における少年の娯楽はかなり限られていたにちがいありません。特にこれは、青年向けの書籍について、相当あてはまっていたにちがいありません。ごく最近まで、こうした青年向けの書籍は皆無でした、そして現在でさえも、それらはことのほか希少です。書籍は、どうやらたいていは少年たちが読むべきではないようなものか、あるいは娯楽としては誰一人読まないもののようです。そこで日本人の友人が言うには、最も相応しいのは翻訳書だというのです。ですからここの少年たちは、あなたがたの最大の楽しみとなるもののひとつを与えられていないのです。

野球やフット・ボール（英国式）は日本で人気がありますが、私たちの校庭はあまりに小さすぎて、野球やフット・ボールをするには不十分です。テニスは私たちの一大競技です。規格の異なるボールが日本人のあいだで一般に用いられているので、少年たちがどうやって外国人たちと対戦するのかは分かりません。そのボールはより安価で、より大きくて、ずっと柔らかく、そのために通常のものよりもかなりゆっくりです。しかしあなたが繰り出せるストロークやそのボールをもって生み出せるカーブは、本当に並外れています。とは言え跳ね返りはかなり緩やかなために、強烈なストロークであってもたいていは打ち返されます。

フェンシング〔剣道〕も学生が熱中することのひとつです。私が説明するよりも写真を見れば、その服装がいかなるものか良く分かるでしょう。フルーレ（剣）は、仮にそれがそう呼ばれうるのであるとして、ひとつに束ねられた何本もの竹棒からできていて、危険な武器ではないのですが、それが人の頭に振り下ろされれば、あたかも頭蓋骨のあらゆる部分が元に戻せないくらいに粉々にされたかのような音を発します。剣士たちは対峙する間、彼らがいうには自らを鼓舞し続けるために、まさに血も凍るような叫び声を発します。そのために、親友同士の剣道の試合はあたかもブルズ・オブ・バサン（注1）同士の生死をかけた戦いのように聞こえます。優れた剣術によって磨かれ、示された優美さや明敏さは、それを観るに魅力的なものにします。

柔術、それについてはかなりたくさん書き記されていますが、これもまた少年たちのあいだでかなり人気です。日本に屋内体育館はあるのかもしれませんが、私はまだそれを一度も見たことも聞いたこともありません。鉄棒、木馬や遊具は屋外で、そこでは靴を履くことが許されますが、器具は風雨にさらされます。ですから器具は、眺めるかぎりさほどきれいではないのですが、しかし申し分なく動きます。他国にはもちろんたくさんあるのかもしれませんが、どこへいっても見たことがないようなものがひとつあります。それらは長さ 30 フィートで、最大直径が 1 フィートの丸太 1 本を用いるものです。これは横木から鎖で吊り下げられており、自由に揺れます。大きく揺らして、そこに飛び乗り、歩くのです。単純でしかも難しくなさそうにみえます。是非、試してみなさい！　しかし、まず顔面に保険をかける必要があります。もちろん、一人が落ちれば縦の動きに合わせて横の動きが加わるため、そのときにいた他の者が保険金を受け取る可能性があります。それは航海士にとって格好の訓練です。

親睦会

日本人は会合を大切にします。少年たちは晩に時間をとれれば、いつでも会合を設けます。少なくとも会合が続くのが 3 時間程度ならば、彼らは長さについては特にこだわりません。私はこれらの会合のなかのひとつを描写する紙面があればと思っています。そこでは皆が床に車座に座っていて、出席の外国人の足は 1 分ごとに痺れていきます。その少年たちは、あらゆる余興を行います。彼らはとても巧みな演者です。私はこれらの親睦会を、出席者のだれよりも楽しんでいると思います。私たちのお気に入りの演技は剣舞です。ある少年が悲しげな歌を歌い、そしてもうひとりが刀を振り回しながら、それを演じます。聴衆はその感情を自由に発散させます。それで彼らがある古い剣士の崇高な振る舞いについて歌うと、その空気が嫌悪、侮蔑、喜び、悲しみなどの叫びに包まれます。それはなによりも印象的です。彼らのうちの何名かが刀を扱うさまは本当に美しいものです。

少し前に、私は衝撃を受けました。まさに世俗の余興の真っ只中、剣舞、サツマイモ、ケーキ、演劇などが最高のかたちで披露されていたときに、ある少年が立ちあがって、雷のような声で、英語で “すくいぬしの愛と〔イン・ザ・スウィート・バイ・アンド・バイ〕” を歌いました。それは著しい賛同をもってして受け入れられました。私はそこに、ある人物の幻想を見た

のです　―、ラビ・メアリーではありませんか！

これらは立教の少年たちをとりこにしているものの、ほんのいくつかです。私は、彼らの衝動や危うさ、あるいは彼らの多くがいかに熱心に自らの義務を果たそうとしているかを伝えていません。私は、アメリカの教会の若者たちが日本の教会の若者たちに心からの好意的な関心をもってくれればと思います。それで私は、彼らが興味をもつ日常の事柄をあなたに伝えようと試みました。いつか私は、彼らのうちの何人かがいかに立派に主に仕えているかを伝えられればと思います。新しい建物への寛大な寄付によってあなたが当校を大いに支援してくださったことに、いずれ大変な喜びを感じるだろうと私は確信しています。

注記：口絵№13、14、15、16を参照。

（注1）これに近い表現としてバシャンの猛牛〔bulls of Bashan〕がある。

on paper chains, balls, boxes, etc., for Christmas-tree ornaments; other classes make scrapbooks, weave bright papers for candy bags, sew dolls' clothes and all sorts of other sewing, including the furnishings for from seventy-five to one hundred bedsteads made by the carpenter class; make sleds from grape basket tops, workbaskets of covered cardboard, carve dolls' furniture, and make rattan baskets, raffia hats, etc., etc. All the articles made are sent to mission stations at Christmas time, and it is surprising how quickly these things accumulate when willing, loving hearts and ready hands work with all the vim which interested children can put forth when aroused and guided.

On December 8th friends were invited to see the result of the hour spent every week in the workroom the past year. Eleven boxes were sent, distributed from Brooklyn to Porto Rico, and containing 973 gifts—1,705 articles—not counting in these figures 235 pounds of candy or the candy bags and tree ornaments, a supply of which was sent with each box. The weekly voluntary offering of self-denial pennies goes toward furnishing the boxes with the things we are obliged to buy. The value of the boxes was $387.18.

These are some of the ways in which these Juniors are trying to be true to their responsibility.

THE JUNIOR DEPARTMENT AND GENERAL MISSIONS

THE children's ward in St. James's Hospital, Gankin, and the Junior class rooms of St. Paul's College, Tokyo, stand for the special interests of the Juniors in the last three years, as does the new building for Miss Mead and the kindergarten for that of the Little Helpers of the Babies' Branch. But while the members of the Junior Department unite in making these special gifts, they and their leaders are understanding better and better their duty toward the help which the Board of Missions promises to the mission field.

Last year the Juniors gave $8,473.09 toward the $100,000 asked of the Woman's Auxiliary, and of that $8,000 the Little Helpers gave $2,383.62. In this new year the different branches of the Woman's Auxiliary have been asked to contribute special sums toward the $100,000 to be given to General Missions, before September, and of this amount our Juniors are called upon for $8,739; of which we look from the Little Helpers for $2,561.50. We hope, by beginning with our smallest Juniors and showing them that they can share in the Board's work, that when they come to be the men and women of the Church they will feel this to be their first missionary obligation, and be glad to give as largely as their means shall allow for the work for which the whole Church is responsible, before adopting any one special work or worker as their peculiar interest.

HOW THE JUNIORS ARE HELPING ST. PAUL'S COLLEGE

Three Junior Class Rooms

AS the kindergarten in Akita is to be largely indebted to the enthusiasm of the Little Helpers for its new housing, so St. Paul's College, Tokyo, is to be linked with the older workers in the Junior Department through its Junior class rooms. A committee of the Juniors are at work to gather some $1,500 during the present year, in order that three such class rooms may find a place in the renovated and enlarged St. Paul's. The chairman of this committee, Miss Frances Gibson, of Virginia, has sent out a letter which, presented by the other members of the committee, brings the matter before the Juniors of all their branches.

Last year the Juniors in fifty branches gave $1,552.52 for this object.

28　1907 年 2 月号　米国聖公会女性伝道補助会。年少女性〔ジュニア〕がいかにして立教学院を支援しているか。152 頁。
訳出　152 頁右下 19 行目～最後の行まで。

3 つのジュニア教室

秋田の幼稚園が、その新しい住居について年少の援助者の熱意に大きく恩義を受けることになるように、東京の立教学院も、ジュニア教室を通じて年少女性部門の比較的年長の従事者たちと結びつけられることになる。年少女性たちのある委員会は、今年のあいだに約 1,500 ドルを集めるために活動している。それは、3 つのこうした教室が改装されて、拡張された立教に場所を得るためである。この委員会の委員長、ヴァージニアのミス・フランシス・ギブソンは、そのすべての支部の年少女性にその問題を提起する 1 通の書簡（他の会員が提示したものだが）を発送した。

昨年 50 の年少女性の支部が、この目的のために 1,552 ドル 52 セントを提供した。

press upon the officers of the women's guild what the Woman's Auxiliary stands for; for sometimes I think many of them consider it simply an opportunity to visit and feast. It has been the custom for the person at whose house the society meets to give the food, or, to use their own expression, 'to eat them,' so lately I invited the women of St. John the Baptist station to meet at my house, and asked them to bring their luncheon with them, saying I would furnish hot coffee. Some carried out my suggestion, and some did not; others thought I meant to bring enough for all.

"It is not always easy for our people to get out. One Sunday, when a blizzard came up on Thursday evening and kept up in all its fury until Saturday at midnight, there were immense snowdrifts, some of them ten feet high, about the mission buildings, but Mrs. Red Earth trudged alone over the two miles through the deep snow, breaking the path as she came, her Prayer Book and Hymnal wrapped up in a handkerchief."

THE JUNIORS AND ST. PAUL'S COLLEGE, TOKYO

LAST month we printed a notice of a committee of Juniors formed to gather $1,500 during the present year, in order to complete two class-rooms in St. Paul's College, Tokyo, and to provide a third. We give here the letter sent out by this committee. Mr. Tucker, president of the college, realizes what the Juniors are doing in its behalf, and has written of it, on January 10th:

"I certainly appreciate all that has been done for St. Paul's and the splendid response that the Juniors have made. I have been waiting until the new building is completed, before I write something about the progress of the school. Then I am going to send an account, with a picture of the building which the Juniors have helped us to put up. It is nearly finished now. The windows are in, and we shall begin using it before February 1st. We are planning to start work on the *jimusbo* (offices downstairs and class-rooms above) at once, and on the dormitory in June, if the money holds out. We must have the *jimusbo* to accommodate our new college classes, but I will tell more about it when I write later. Two of the new class-rooms are to be set apart as Junior Auxiliary rooms, and it will be an inspiration to me, and also, I am sure, to the young students who study in them, to know that they were built through the love and sacrifice of thousands of Juniors in America."

The Committee's Letter

Once upon a time, not so long ago either, a few Junior officers met together in Boston and were asked to help in a plan to join hands all over the country and invite every Junior Branch to take a share in an offering to build a bright, beautiful room where some poor little sick children in China could be made well and strong again.

The scheme was a great success, and the Juniors were pleased in two ways: first, that they were allowed to show their loving sympathy for the children on the other side of the world, and then they all felt the current of warm interest and affection for each other, which comes to people who work side by side—and so were more closely drawn together.

Last year they were asked to join hands again; this time for a college in Japan; for though it is harder for small Juniors to understand, men must be taught, as well as children cured of their diseases.

The response to this appeal was good, though there was not enough for the two class rooms asked for. Does not a vision rise before your eyes of Junior Class Room No. 1 and Junior Class Room No. 2, which were planned for this year?

One has four finished walls and everything is beautiful and complete—the other has only two walls and the winter wind is blowing in on the poor students until the extra $500 can be sent to President Tucker! Of course, this is only a fancy; but the fact remains, the money for the room is still needed.

The Juniors could not set a lower standard this year than they have had before; so it has been suggested that they take another class room in addition to the two already promised, and so contribute the same amount, $1,500, which was given last year.

Given last year by Juniors in fifty branches, $1,552.52.

HOW THE JUNIORS HELPED THE SUNDAY-SCHOOL AUXILIARY IN MILWAUKEE

BY MARY KNIGHT

IN our diocese the Junior officers have always had charge of the Sunday-school missionary rallies on the Second Sunday after the Epiphany. We arrange for the service, different years in the different large churches of the city, having all the city Sunday-schools and those of the outlying missions attend.

Two weeks or so before time for the rally we send notices to all the clergy of the diocese, inviting their Sunday-schools to come to it, or, if too far off, asking if they will not hold similar services at the same time in their own churches. We also send notice to every Junior and Babies' Branch, urging them to be present. It is part of the work of the members of the Junior Auxiliary to excite interest in these missionary gatherings by talking about the rally beforehand, and trying to make other children feel that they want to be there.

The Sunday-schools meet in the parish house, and there are formed in procession, with the choirs of the various parishes, vested, to lead them. The children then march into the church, usually nearly 1,000 strong, carrying their Sunday-school banners, and singing. We think they enjoy this plan much better than dropping into church singly or in groups, and having the choir sing the processional alone. The seating of such a great army would be confusing but that the Brotherhood men or some other young men always undertake that part of it. We use the service sent out from the Missions House, and let the children do a lot of singing themselves. The offerings from all over the diocese, made at these services, are sent to the diocesan Junior treasurer, and by her sent to the Missions House for General Missions.

THE JANUARY CONFERENCE

THE January conference of diocesan officers was held on Thursday, the 17th, when Mrs. Willard, of the Long Island branch, presided; and the representation was: Colorado, one; Connecticut, one; Long Island, four (one Junior); Massachusetts, one; Newark, four; North Dakota, one (Junior); New York, eight (two Juniors); Pennsylvania, three; Rhode Island, one; with visitors from Arizona and Asheville.

The special subject for the day was "Gifts," to be considered as under appropriation, specials, and the United Offering. Miss Jeffries, of Massachusetts, spoke of the gifts under appropriation, and there were several questions and answers with regard to designated contributions—that is, those gifts for particular purposes which are included in the appropriations of the Board of Missions to the mission field. Should any branch of the Auxiliary wish further information about such gifts as these, it can be had on inquiry of the secretary.

Mrs. Markoe, of Pennsylvania, presented a paper on "The Place of Specials in the Woman's Auxiliary," and Mrs. Wetmore, of Asheville, spoke upon "What Specials may accomplish in the Mission Field." Mrs. Peterman, of Long Island, Mrs. Truslow, of New York, and

29　1907 年 3 月号　米国聖公会女性伝道補助会。年少女性と東京の立教学院。242-243 頁。
訳出　242 頁左 16 行目～243 頁左 17 行目。

私たちは先月、今年度中に 1,500 ドルを集めるために組織された年少女性たちのある委員会の通知を印刷した。それは、東京の立教学院に 2 教室を完成させ、3 つ目を提供するためであった。私たちがここで提示するのは、この委員会から送られた書簡である。立教学院総理タッカー氏は、当学院の利益のために年少女性が行っていることを理解し、そして 1 月 10 日に次のように書き記した。

“立教に対してなされているあらゆる活動と年少女性によるすばらしい対応に対して、私は心から感謝しています。私は新しい建物が完成されるのを待ち望んでいました。そして今、私は当校の発展について若干、書き記します。それから私は年少女性の後押しを受けて私たちが建てた建物の写真と共に解説文を送るつもりです。その建物はほぼ完成しています。窓がはめ込まれています。そして私たちは 2 月 1 日前にはそれを利用し始めるはずです。資金が確保できれば、私たちはすぐに「事務所」（下階は事務室、上は諸教室）で、そして 6 月には寄宿舎で、仕事に取りかかることを計画しています。私たちは、当校の新大学の教室を賄えるだけの「事務所」を持たなければなりませんが、それについての詳細は後述します。新教室のうち 2 つは、〔女性〕伝道補助会年少女性〔ジュニア〕教室として別扱いにされることになっています。アメリカの数千の年少女性の慈愛と犠牲を通じてそれらが建てられたと知ることは、私や、そしてまたそれらのなかで学ぶ若い学生たちにとって刺激になるだろうと私は確信しています。”

「委員会の書簡」

昔々、といってもそれほど前ではないが、数名の年少女性役員がボストンで一堂に会し、ある計画において全国的な協力関係を築くように要請された。彼女らは年少女性支部すべてに向けて、鮮やかで美しい部屋の建設計画用の献金として、分担金を拠出するように求められた。これは中国の、病んで貧しい児童たちが健康を快復し、元気を取り戻すための部屋であった。

その計画は大成功であった。年少女性たちは二重の意味で喜びを感じた。第一は、地球の裏側にいる児童たちに慈愛の念を示すことができたというこ

とである。そして第二は、彼女らが皆、互いに思いやりと親愛の情を感じるようになったということである。こうした感情は共に活動する人々が抱くものであり、これにより人々はいっそう結束力を強めた。

昨年、彼女らは再び互いに手を携えるよう求められた。今回は、日本のあるカレッジのためにであった。小さな年少女性には理解が難しいが、児童たちの病状快復だけでなく、成人男性たちの教育もなされなければならない。

求められた2教室には十分ではなかったが、この訴えに対する反応は良かった。今年計画されたジュニア教室1番とジュニア教室2番の様子があなたの脳裏に浮かばないであろうか。ひとつは壁が4面仕上がり、すべてが美しく、完成されている。他の一方は、壁が2面しかなく、タッカー総理に対して追加の500ドルが送られるまでは、気の毒な学生たちのところに冬の冷たい風が吹き込んでいる。もちろん、これはたんなる想像である。しかし教室用の資金が依然として必要とされているという事実は残っている。

年少女性たちは以前よりも低い水準を今年は設定できないだろう。それで、すでに約束された2教室に加えて、もう1教室設けることが提案されており、そのために昨年拠出された額と同額の1,500ドルを寄付する。

50の支部の年少女性たちによって昨年提供されたのは、1,552ドル52セントであった。



THE REV. ANDREW T. SHARPE

turns to take up the important and growing work at Jesus del Monte, a suburb of Havana. Mr. Sharpe was ordained in 1877, and in addition to his missionary experience in Cuba has also served in the Dioceses of Missouri and Florida.

OUT OF THE DEEP

THE following striking incident which attended the search for the body of Bishop Hoare, of Hong Kong, whose mission boat was sunk last fall in the great typhoon off the China coast, is recounted by a friend: "The search for his body has proved fruitless, but Mrs. Hoare was permitted to find her husband's Service Book, a gift from herself, on the seashore of one of the islands. It was lying open, sodden with water, and the first words she saw were, 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'"

A JAPANESE LAD'S CHANGE OF VIEW

THE Rev. Roger A. Walke, writing from St. Paul's College, Tokyo, relates the following incident of missionary work among the boys of Japan:

"More than two years ago, soon after my arrival at St. Paul's, I asked about a certain boy who seemed to be very popular, and evidently had much influence with the students. I was told that he was earnest and straightforward, but much opposed to Christianity. He comes from a community strongly anti-Christian. Last night I went into a little meeting the boys were having. After several had offered their petitions, to my astonishment this boy spoke. He mentioned that in his family all teaching and tradition were against the religion of Christ, and that his grandparents had taught him to hate it. But he had become interested and had spent most of his vacation studying the Bible. He ended with a prayer for the guidance of the Holy Spirit. He will be baptized soon. Several other boys are looking forward to baptism."

A NEWSPAPER MAN'S CONVICTION

MR. F. A. McKENZIE, an English newspaper correspondent during the Russo-Japanese War, begins an article in the *Sunday Strand* by avowing that he is a believer in Foreign Missions:

"I believe in them as an essential part of living Christianity, because life involves growth, and the Church which is not a missionary Church is dead. I believe in them, too, because of what I have seen of the lives and the records of the representatives of the churches in distant lands. I believe, further in foreign missions because I have witnessed something of the lower levels of life from which Christianity seeks to raise men."

30　1907 年 6 月号　ある日本人青年の見識の変化。467 頁。
　　訳出　467 頁右 1 行目～右 26 行目。

東京の立教学院から、ロジャー・A・ウォーク師は、日本の少年たちへの伝道活動として次のような出来事を書いている。

“2 年以上前、立教に到着直後に、私は学生たちに大変人気があるようにみえ、明らかに相当な影響力をもつ、あるひとりの少年について尋ねました。私は、彼は熱意があり、そして実直であるものの、キリスト教信仰に大いに反発していると伝えられました。彼は、根強い反キリスト教地域の出身です。昨晩、私は少年たちが主催していたささやかな会合に出向きました。何名かが祈願を申し出たあとで、驚いたことにこの少年が話をしました。彼は、家族のなかでのあらゆる教えとしきたりがキリスト教に反発するものであり、そして彼の祖父母がそれを忌み嫌うよう彼に教えたと述べました。しかし、彼は興味を抱くようになり、休みのほとんどを聖書の学習に費やしました。彼は聖霊の導きを求める祈りで終えました。彼はまもなく受洗するでしょう。他にも何名かの少年たちが洗礼を待ち望んでいます。”

This, with the $5,000 referred to above, and a third gift of $1,000, makes a good beginning.

¶

MAY 9th was the fortieth anniversary of the founding of St. Andrew's Priory, Honolulu. The day was commemorated by the laying of the cornerstone, by Queen Liliuokalani, of the Theophilus Harris Davis Memorial Hall and Parish House.

HONOLULU, though a mission field, is giving a missionary to the Church in the United States. Bishop Restarick says: "I am sending one of our best men, who was formerly a leader of the Confucian Club here, to Bishop Nichols, who is in great need of some Chinese worker. I could ill spare him, but we can try to raise up another to take his place."

COMMENCEMENT DAY AT ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND J. ARMISTEAD WELBOURN

APRIL 1st, when the commencement of St. Paul's College was to take place, seemed to be trying to fool us into believing that spring had not really come, for instead of the cherry-blossoms which ought to be in bloom about then, we had a dismal, cold day with a drenching rain mingled with snow.

However, rain in Japan does not here stop people from going places; it simply delays the proceedings. So when I arrived at a quarter to ten at a meeting that was to begin "from nine of clock," as the Japanese say, I found that the bugle for the assembling of the boys had just sounded.

At such a time as this one appreciates the new hall in the recently completed building, where there is room and to spare for all the 600 boys. Though the decorations are exceedingly simple, the effect is very pleasing indeed; the hall is light and admirably adapted to its purpose.

If one has never been to a Japanese school commencement one cannot appreciate what "a very solemn occasion" it is. The Japanese dearly love functions and they like to take them seriously, so they could not understand the amusement of an Anglo-Saxon at what is to us the great solemnity of it all.

After the singing of *Kimigayo,* the poetic national anthem, with its weird and beautiful music, came the conferring of the diplomas. This took a solid hour by the watch, until it seemed as if some sort of certificate for punctuality or good lessons or something must have been given to every boy in the school. Dr. Motoda, in his doctor's gown, as principal of the school, handed them to the boys as they came up. He bowed and the boy bowed, taking two steps forward and back very stiffly, and not a soul smiled during the entire performance.

Following this came the address of the day by Dr. Nitobe, president of the First National College in Tokyo, and author of the famous *Bushido.* He not only entertained the boys by some account of his experiences in the northern island of Hokkaido, but also spoke most excellently to them on the necessity of having a Christian character, for this rather than his position or profession in life would determine the man.

There were then the usual speech of one of the graduates to the school and the reply from one of the boys. They spoke with the ease and fluency which so many Japanese have, even when boys, of talking on their feet, and their speeches were filled as full as possible of the most difficult Chinese words at the user's command.

31　1907年7月号　東京の立教学院の卒業式。J・アーミステッド・ウェルボーン師。587頁。
訳出　587頁左下から33行目～右最後の行まで〔全文〕。

立教学院の卒業式が行われることになっていた4月1日は、私たちを騙して、実は春が来ていないと信じさせようとしているように思われました。というのも、そのころに咲くはずだった桜の花にかわって、私たちは雪の交じったどしゃぶりの雨をともなった、陰鬱な冷たい1日を送ったからです。

しかしながら日本での雨は、人々がどこかへ出向くのを妨げるものではありません。それは単に進行を遅らせるだけです。ですから、日本人が“9時から”開始予定だといったある会議に私が10時15分前に到着したとき、少年たちを集めるラッパが、ちょうど鳴り響いていたのでした。

こうしたときには、最近完成された建物の新講堂は感謝すべきものです。そこには600名の少年全員のための、ありあまるほどの空間があります。装飾は極めて簡素ですが、趣は十分に満足のいくものです。講堂は明るくて、用途に見事に適うものです。

日本の学校の卒業式に一度もいったことがなければ、それがいかに“極めて荘厳な行事”であるかを理解することはできないでしょう。日本人は本当に式典を好み、厳粛に式を挙行するのが好きです。ですから彼らは、私たちにとって大いに荘厳といえるアングロ・サクソンの楽しみ方をまったく理解できないでしょう。

神秘的で優美な曲調をもつ詩的表現に富む国歌、「君が代」斉唱後、卒業証書が授与されました。これは時間にしてまる1時間かかり、しまいにはそれは、あたかも無遅刻あるいは学業優秀かなにかの証明が当校のあらゆる少年に与えらなければならなかったかのように思われました。ドクターズ・ガウンを着た元田〔作之進〕博士が、当校の校長として卒業証書を、壇上に来た少年たちに手渡しました。彼が一礼すると少年は一礼し、前へ2歩進んで、卒業証書を受け取るととてもかたくるしく後ろに下がります。式の最中はずっと誰一人として笑顔をみせませんでした。

これに続いて、東京の第一高等学校の校長であり、有名な「武士道」の著者である新渡戸博士（注1）がその日の式辞を述べました。彼は北海道の北部の島での自身の体験を語り、少年たちを楽しませただけでなく、キリスト教的な人格を備えることの必要性についても少年たちに存分に語りました。

人生における自身の立場あるいは職業よりは、むしろこれが人格を決定するのでしょう。

それから当校に対して、卒業生のひとりから通例のスピーチ、そして少年のひとりからの答辞がありました。彼らは、相当数多くの日本人が話すように、少年といえどもしっかりとした口調で楽々と、かつ流暢に語りました。彼らのスピーチには、非常に難しい漢語が、可能な限り豊富に盛り込まれていました。

注記：米国聖公会総会に出席するため、マキムはこの 1907 年 7 月号の SM 誌が読者に届くまでには米国に向けて日本を出航しているだろうと報告されていたが（SM 誌 1907 年 7 月号、558 頁）、1907 年 6 月 29 日に横浜を出港し、サンフランシスコに 7 月 15 日に到着、ウィスコンシン州ナショタに向かった（SM 誌 1907 年 9 月号、783 頁）。
A・R・モリスは休暇のため、1907 年 4 月 23 日に蒸気船サナトラ号（”Sunatra”）で横浜を出港し、スエズ運河経由で同年秋にニューヨークに到着予定（SM 誌 1907 年 7 月号、604 頁）。

（注 1）新渡戸稲造。

THE CONFERENCE OF THE WORLD'S CHRISTIAN STUDENTS IN TOKYO

One of the members of our Tokyo staff, who attended the conference of the World's Christian Student Federation in April, writes in a personal letter of some interesting phases of the occasion :

IT was to me a most striking affair, not on account of the addresses, though they were almost uniformly excellent, but because of the gathering together of these men and women of many nations and languages, of most diverse customs, and of ways of thinking antagonistic to each other, united here not for the furthering of any selfish ends, but for the advancement of their highest ideals. As Mr. Mott said in reply to Baron Goto, "This unity and harmony came only through Jesus Christ, in whom we of many nations are joined together."

¶

THIS student conference was a striking contrast to a conference of Buddhist priests held in Tokyo at the same time. There was a decided squabble at the first meeting. The newspapers were quick to note and call attention publicly to the different tone of the two gatherings. This Buddhist conference was itself an imitation of the Christion one, and the Japanese *Punch* has a cartoon of a Buddhist priest being awakened from his sleep by the bell of our Students' Conference.

¶

THE hymnal was in six languages—English, French, German, Japanese, Chinese and Korean. Probably never in the world before have people sung in all these at the same time, and it was really wonderful to think of. I used both Japanese and English, but couldn't resist singing *Ein Feste Burg* in the German.

¶

ONE of the most striking addresses was that by Mr. Yun Che Ho, a former Korean Minister of Foreign Affairs, who spoke in most excellent English and afterwards translated it himself into Japanese.

ARCHBISHOP NICOLAI, of the Russian Church, not only attended every afternoon session, but made a short address in Japanese, speaking of his experiences during forty-five years here. He was more heartily welcomed than anyone by the Japanese, who were none of them of his Church, for they reverence him for his goodness and his loyalty to them.

¶

THE Rev. Dr. Motoda, headmaster of St. Paul's College, and the Rev. Mr. Kobayashi, chaplain of St. Luke's Hospital, both took part in the conference and interpreted some of the addresses in Japanese. Several of our own Japanese clergymen were delegates and could not help being greatly broadened and strengthened by what they saw and heard.

¶

DURING the conference some of the distinguished men spoke throughout the city to students, and such scientific men as Professor Macalister and Sir Alexander Simpson, especially, must have made an impression on them, as they have such great respect both for authority and for science.

¶

IN one of its comments upon the conference, the *Kobe Herald* says that Christianity is regarded as having a beneficent effect upon the development of the nation, and continues: "The fact is, we believe, that both the authorities of Tokyo and the nation at large are coming more and more to recognize the need of encouraging the spread of spiritual and ethical influences to act as steadying and inspiring forces in the transition from the old ideas to the new

32　1907 年 8 月号　東京での世界キリスト教学生会議。681-682 頁。
　　訳出　681 頁右 15 行目～右 24 行目。

立教学院学長の博士元田〔作之進〕師と聖路加病院チャプレン小林〔彦五郎〕師両名はこの会議に参加し、日本語の講演のいくつかを通訳した。私たち自身の日本人聖職者の何名かは代表者であって、彼らは見聞きしたことで大いに視野を広げ、はげまされずにはいられなかった。

WHAT THE CHURCH IS DOING FOR THE YOUNG MEN OF JAPAN THROUGH ST. PAUL'S COLLEGE, TOKYO

While home on furlough in 1906 the Rev. H. St. George Tucker, president of St. Paul's College, Tokyo, began, with the hearty approval of the Board of Missions, to gather a special fund of $26,750 for the enlargement and better equipment of St. Paul's. Some of its buildings were old, its class-rooms were overcrowded, its dining-room was simply a hall in the basement, so damp that green mould formed on the walls. Altogether, the college buildings failed in many respects to meet the reasonable standard of the Japanese Education Department. In response to Mr. Tucker's call for help, $16,865.33 have been given. The following article tells how Mr. Tucker, in consultation with Bishop McKim and other advisers in Tokyo, has been spending part of the money:

ONE feels that the responsibility for spending money wisely is quite as heavy as the responsibility for securing it. Scores of people have an interest in the enterprise; some of them have made real sacrifices in order to help it forward. It is no wonder, therefore, that one thinks of the spending of such money as serious business.

After many delays and differences with workmen — inevitable, apparently, in these eastern lands—work is at last proceeding satisfactorily. At the time of writing (May 12th), we have used about $12,000 of the fund. With this we have erected:

1. A hall with four class-rooms, an office and an assembly room.
2. An office building with two class-rooms on the upper floor.

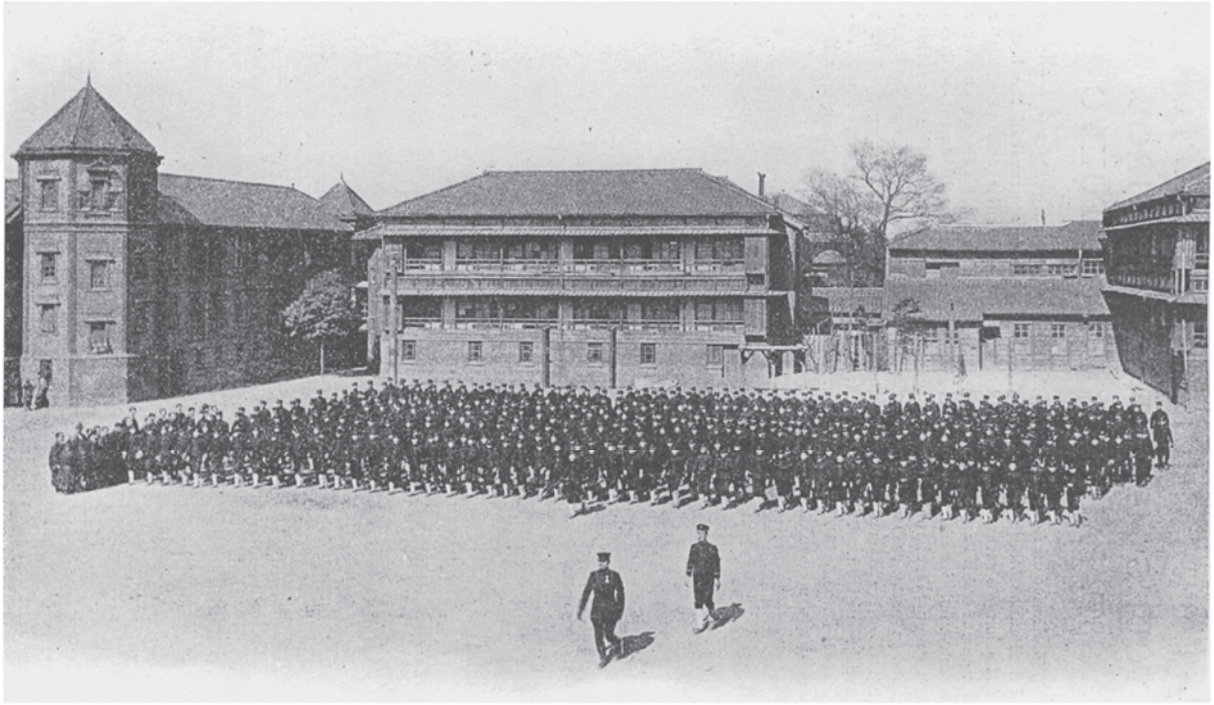
We need still more land and a new dormitory building, including a large physical culture hall and a dining-room.

While the improvement of the plant has been going on, arrangements have been made to improve the work of the faculty. The evangelistic work among the day-students has been greatly extended. Mr. Walke's influence has been much missed in the dormitory, now that he has been sent temporarily into the country to get a better grip on the language. As soon as that is done we count upon having him back with us. In the meantime Dr. Motoda gives two evenings a week to the religious work formerly under Mr. Walke's direction.

Among the boys recently baptized are some of the best students in the school. Here is an account of one particularly interesting young fellow who came to us last year from the Province of Echigo. Echigo is one of the strongholds of Buddhism, and in some parts there is a very decided anti-Christian sentiment. Koichi (the young student) came from such a neighborhood, and when he first entered the school he would have nothing to do with anything Christian. But gradually, under the influence of Mr. Abe, the superintendent, he was led to read the Bible and listen to Christian instruction. He became interested and last summer asked to be prepared for baptism.

He is a young man of strong personality, and no sooner had he determined to become a Christian himself than he began to try and persuade his school friends to study the Bible. I think that the present class of catechumens is largely due to his work and influence. He was not satisfied with this, however, but determined that he must give his whole life to the work of making Christ known to his fellow-countrymen. Even before his baptism he resolved to enter the divinity-school as soon as he should be permitted to do so.

After being baptized he went home to



ST. PAUL'S COLLEGE STUDENTS AT PHYSICAL DRILL

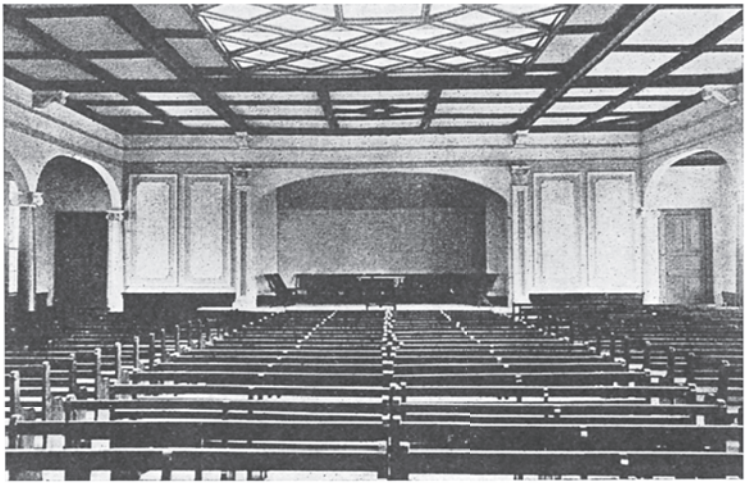


IN FRONT OF THE NEW BUILDING

tell his parents of his decision. His father was extremely angry, a conclave of his relations was called and Koichi was told that he must give up all idea of becoming a Christian worker or else be disowned by his family. He stuck to what he conceived to be his duty, and despite threats and entreaties came back to prepare himself for entering the divinity-school. His family carried out their threat of disowning him. A few days later his father came down to Tokyo. We tried to persuade the boy to put off his decision (I may say that the whole dispute with his family had arisen without our knowledge), but he was not to be moved.

This will give some idea of the difficulties that some of our Christians have to meet with. A young fellow like Koichi, who was devoted to his family and who was by right the heir of his father's property, must be possessed of a pretty strong faith when he is willing to sacrifice everything for it. One cannot help sympathizing too with the father, for from his point of view there is nothing but disgrace in the course his son has decided to pursue. In the meantime Koichi is cast adrift, but is bravely trying to prepare himself to be a fit worker for the cause of the Kingdom.

As far as direct evangelistic work is concerned I feel sure that dormitories afford by far the most promising opportunity just now. For that reason I am particularly anxious to complete the equipment of our school dormitory. I am as eager as ever to push through the plan of rebuilding dormitory number two, so as to get a gymnasium, dining-room and additional student rooms, but I fear that we shall have to wait for some more money. I have about $1,000 on hand that was given especially for the dormitory, but we need $5,000 to do anything worth while. I had intended to use the money left over from our first building, but the expansion of our college department makes the immediate construction of more class-rooms necessary. The boys are entering the middle school so much younger than formerly that it is impossible to prepare them for baptism until their fourth or fifth year. Consequently we lose them just when they need our influence most. Sending a young man just baptized out to struggle alone with the temptations that beset a college student in the pri-



THE ASSEMBLY HALL IN THE NEW BUILDING
For the first time in its history St. Paul's College is equipped with an adequate assembly hall, so that at commencements it will not be necessary, as in the past, for most of the boys and visitors to stand throughout the exercises

vate boarding-houses of Kanda is like turning a three-year-old child out into the street to earn its living. We simply must provide for the further spiritual nourishment of these young students. This we have determined to do, but it means using every cent of money not designated for the dormitory for putting up the new administration building with class-rooms on the second floor. As we did not have any money to buy land we had to use a long, thin space between the main school and the dormitory. This makes a badly shaped building and interferes with the light, but it was the only thing we could do.

Since coming back I have studied the student question thoroughly, and am convinced of the urgent need of some work for students during their college course. There have been one or two pathetic instances of young fellows from St. Paul's who have gone wrong simply because there was no one to help and guide them.

The crying need here in Japan now is not only for wider sowing of the seed, but also and chiefly for some method of nourishing and developing the young plant. It is simply criminal to leave it to wither and die for lack of attention. To build up a strong, independent Church, we must think of something more than the making of converts; the bringing up of the newly-born Christian to full manhood must also have our attention.

We hope to use our college department for this purpose, but to do efficient work we must have not only class-rooms but a dormitory. The class-rooms have to be erected first, because without them the dormitory is useless. We have a good dormitory for the middle-school students, *i.e.*, so far as the student rooms are concerned, but I feel ashamed every time I look at the dining-room. Then we must have new rooms for the college students. I am therefore planning to put up a three-story building with a gymnasium on the ground floor. This is an urgent need of the school. We have now no place where the physical culture classes can be conducted in rainy weather, in fact, there is nothing for the boys to do in rainy weather except sit in their rooms. It

is hardly necessary to say that every school of over five hundred students ought to have a gymnasium. The second floor will consist of a dining-room and reading-room, and the third of students' rooms for the college department. Dare I hope to get $4,000 or $5,000 more? We really need more than this to complete the equipment of St. Paul's, but we can do what must be done immediately with that sum.

Our middle school is still far ahead of any other except in equipment, but we shall lose our place in the lead unless we can develop a higher course. To do this we must have more ground. Our space is already too small for the middle school.

WOULD HAVE BURNED HIM ALIVE

BY THE REVEREND D. T. HUNTINGTON

ONE Sunday afternoon, a few weeks ago, one of our colporteurs happened to pass near the execution ground in Ichang and saw a great crowd. He had heard of no execution and went to see what interested them. In the centre of the crowd he found some wood, a tin of kerosene oil and something under a mat. He lifted the mat and under it was a boy about two years old, evidently quite sick. He enquired what the reason was and was told that the family to whom he belonged had had two sons who had died at about the same age, and this one was now sick, so they had come to the conclusion that he was the same child who had transmigrated and was coming back to harm them by being born and dying! They were therefore going to burn him alive. He would then not dare to come back again and they would be able to bring up their next son.

Mr. Pen, the colporteur, then took up the child, examined him, and said to the crowd: "There is nothing the matter with this child except that he has been wrongly treated. He had a sore on the outside of his neck. This was stopped up on the outside and the noxious gases naturally went inward; and now his throat is so stopped up that he cannot swallow. There is nothing supernatural about this."

He then appealed to the crowd on the ground that they were fathers and that it was inhuman to act in this way. The crowd agreed, and he went on to say that he had several children and could not take the child, but perhaps some of them would take him. Finally, one man came forward and said that he would do so if Mr. Pen would guarantee that the child would live. He did not feel quite equal to that, but agreed to go to the hospital, and if the doctor said the child would probably live he would let the man take him.

Another difficulty arose lest the family should afterward make trouble, but that was disposed of by Mr. Pen's saying that all the people there would act as middle men in the transaction and there could be no trouble.

The doctor's verdict was that the child would probably live. The man who agreed to care for him lives at a town about twenty miles off and I have not heard of him since he left.

This custom does not seem to be common in most parts of China, but they tell me there are usually two or three such cases a year in Ichang.

I have two slightly different explanations of the transmigratory idea. One is that the person is a sprite who comes maliciously to harm people, and the other that he is a Buddhist monk who, when he comes before the king of the nether regions, is able to repeat Buddhist books in such a way that the king is quite unable to deal with him. His proper time for returning to earth not having come, he cannot live long.

33　1907 年 8 月号　東京の立教学院を通じて日本の若者たちのために米国聖公会が行っていること。683-687 頁。
訳出　683 頁 1 行目～687 頁右 9 行目〔全文〕。

1906 年に休暇で本国にいたおりに、東京の立教学院総理 H・セント・ジョージ・タッカー師は、伝道局の心からの承認を受けて、立教の拡張とより良い設備のための 26,750 ドルの特別基金を集め始めた。立教の建物のいくつかは古く、教室は超満員だった。その食堂はたんなる地階にある講堂であって、かなり湿っていたので壁に青かびが生えていた。概していえば、校舎は多くの点で、文部省の合理的な水準に見合わなかった。タッカー氏の救援要請に応じて、16,865 ドル 33 セントが寄付された。下記の記事は、タッカー氏が、マキム主教や東京にいる他の助言者たちと協議したうえで、いかにして資金の一部を使っているかを伝えている。

ある者は、資金を賢く使う責任はそれを手に入れる責任と同じくらい極めて重いと感じています。たくさんの人々がその事業に興味を抱いています。彼らのなかには、その事業の進展を助けるために真の犠牲を払った者もいました。それゆえに、かかる資金を使うことを重大な事業と人が考えても、なんら不思議ではありません。

作業者たちとの数多くの齟齬や遅延を経て―これら東洋の地ではどうやら避けられないようですが、仕事はどうにか順調に進んでいます。本稿執筆時（5 月 12 日）に、私たちはその資金のうち約 12,000 ドルを使いました。これをもってして、私たちは次のものを建てました。

1. 教室 4 室、事務室 1 室、講堂を備えた会館。
2. 上の階に教室 2 室を備えた事務棟。

私たちはもっと多くの土地や、大きな体育施設と食堂を含む新しい寄宿舎棟 1 棟を、いまでもなお必要としています。

設備の改良が進んでいるなかで、教師陣の仕事を改善するための手配がなされています。通学生向けの伝道活動は大いに拡大されています。寄宿舎においてウォーク氏の影響が無くなったことは、かなり惜しまれています。というのも、彼は、日本語をより一層理解するために一時的に地方に派遣されているからです。それがなされればすぐにでも、彼が私たちのところに戻ってくることを私たちはあてにしています。当面のあいだは元田〔作之進〕博

士が１週間のうち２晩、かつてウォーク氏の指導のもとにあった宗教活動に当たっています。

最近になって受洗した少年たちのなかには、当校で最も優秀な生徒のうちの何名かがいます。昨年、越後地方から私たちのもとに来た、特に興味深い若い同胞についての報告をしましょう。越後は仏教の本拠地のうちのひとつで、そして一部には非常に断固とした反キリスト教の感情があります。コウイチ（若い生徒）はこうした地域の出身で、当校に初めてきたとき、おそらく彼はキリスト教とは何ら関わりを持っていませんでした。しかし、舎監の安部〔太一郎〕氏の影響のもとで、彼は次第に聖書を読み、キリスト教の教えに耳を傾けるようになりました。彼は関心をもつようになり、昨夏に洗礼の準備を求めました。

彼は芯の強い青年で、キリスト教徒になろうと決意するや、学友たちに聖書を学ぶよう働きかけ説得するようになりました。思うに、現在の洗礼志願者のクラスは、彼の取り組みや影響に拠るところが大きいものです。しかしながら、彼はこれに満足せず、同郷の同胞たちにキリストを周知させる仕事に自身の生涯を捧げなければならないと決意しました。受洗前にもかかわらず、許されるとすぐに、彼は神学校への入学を固く決心しました。

受洗した後で彼は故郷に赴き、両親に自身の決意を伝えました。彼の父親は激怒し、親族会議が招集され、コウイチはキリスト教徒になる考えをきっぱり捨てるか、さもなければ家族の縁を切ると告げられました。彼は自身の義務であると考えたことにこだわり、脅しや嘆願にもかかわらず、神学校に入学する準備をするために戻りました。彼の親族は彼を勘当するという脅しを、実行に移しました。数日後に彼の父親が東京にやってきました。私たちは少年〔コウイチ〕に、自らの決意を思いとどまるよう説得しようとしました（親族との言い争いのすべては私たちの知らないところで引き起こされたと、私は言わせてもらいたいです）。しかし、彼が心動かされることはありませんでした。

これは当校のキリスト教徒の何名かが直面しなければならない困難について、幾分か物語るものでしょう。家族に一身に尽くし、本来なら父親の財産の相続人であったコウイチのような若者は、それにすべてをささげようとするときに、きわめて強い信念にとりつかれるに違いありません。父親にもまた共感せざるを得ません。というのも彼の観点からは、自分の子息が追及しようと決心した道は不名誉にほかならないからです。しばらくのあいだ、コ

ウイチはなりゆきに身をまかせていますが、しかし神の国の大義に相応しい働き手となるよう、果敢に準備に取り組もうとしています。

直接的な伝道活動に関する限り、寄宿舎がまさにいま最も有望な機会を提供するものと私は確信しています。その理由から、私は特に当校の寄宿舎の設備を完成させることを切望しています。体育館、食堂、そして学生の部屋をもっと得るために、私はこれまでと同じくらい熱心に第二寄宿舎の再建計画をやり遂げようとしています。しかし、私たちはもう少し資金を待たなければならないのではないかと思います。私は手元に約 1,000 ドルを持っています。それはとくに、寄宿舎のために提供されたものでした。しかし、私たちは、なにか価値のあることをするには 5,000 ドルを必要とします。私は当校の最初の建物の残余資金を利用するつもりでいました。しかし私たちの大学部の拡張により、さらに多くの教室の早急な建設が必要になります。少年たちは以前よりもかなり若いうちに中学校に入学しています。そのために彼らが 4 年か 5 年になるまで、洗礼の準備をほどこすのは不可能です。結果として、私たちは、彼らが私たちの影響を最も必要とするちょうどそのときに彼らを手放すのです。神田の私営寄宿舎で大学生を悩ます誘惑に一人立ち向かわせるために、受洗したばかりの青年を送り出すというのは、自ら生活費を稼ぐように 3 歳児を路上に立たせるようなものです。私たちはとにかくこれらの若い生徒たちのさらなる精神的な涵養にそなえなければなりません。私たちはこれをしようと決意しました。しかしそれは 2 階に諸教室を備えた新しい事務棟を建てるために、寄宿舎には割り当てられていない資金を 1 セント残らず利用することを意味します。私たちは土地を購入するための資金をまったく持ち合わせていなかったので、私たちは本校舎と寄宿舎の間にできた長く、狭い空間を利用しなければなりませんでした。これによりひどく不恰好な建物になり、日光が遮られましたが、私たちにできたのはそれだけでした。

復帰して以来私は生徒の質問を精査し、大学課程にいる生徒たちのためになんらかの仕事が差し迫って必要であることを確信しました。彼らを助け、導く者がだれひとりいなかったというだけの理由で、進む道を誤ってしまった立教出身の若者の痛ましい事例が 1 つ 2 つあります。

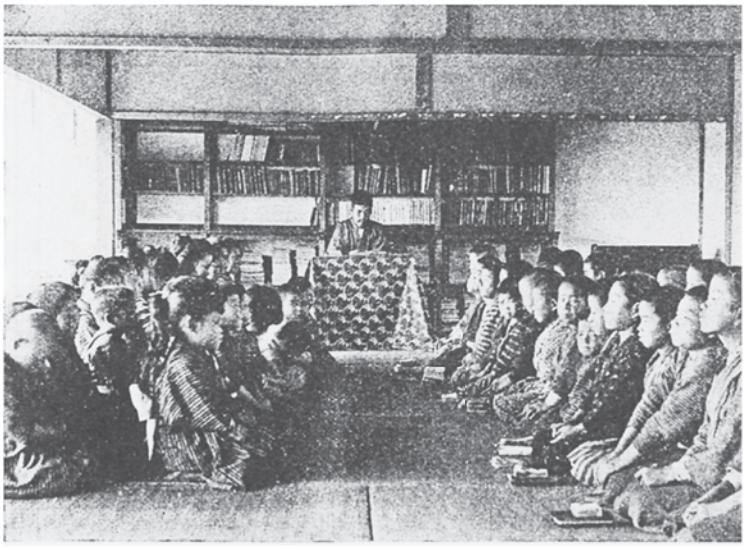
ここ日本で今緊急に求められているのは、種をより広い地域に蒔くことだけではなくて、主にこちらが中心となりますが、若木を育みそして伸ばすためのなんらかの方法です。目が行き届かず、放置したばかりに、若木を萎れ

させ枯れさせるのは、じっさい罪悪にあたります。強靭で独立した教会を建設するためには、私たちは改宗者を増やす以上の何かを考えなければなりません。新たに生まれたキリスト教徒を一人前に育てあげることにも目を向けていかなければなりません。

当校の大学部をこの目的に利用できればと私たちは考えています。しかし効果的な活動を行うために、私たちは教室だけでなく寄宿舎も手に入れなければなりません。教室がまず建設されなければなりません。なぜなら、それらがなければ寄宿舎は役に立たないからです。学生の部屋に関していえば、私たちは中学生用の立派な寄宿舎を持ってはいますが、私は食堂をみるといつも肩身の狭い思いにかられます。その次に、私たちは大学生たちのための新しい部屋を手に入れなければなりません。したがって、私は地上階に体育館をそなえた3階建ての建物を建設しようと計画しています。これは当校の急務です。私たちは雨の日に体育の授業を行う場所をひとつも持ち合わせていません。実際に、少年たちは雨の日に部屋で座っている以外にはなにもありません。ほとんどいう必要もないでしょうが、在校生500名を超える学校はすべて体育館をもつべきです。その2階は食堂と読書室からなり、3階は大学部の学生居室から構成されるでしょう。はたして、さらに4,000ドルあるいは5,000ドルの獲得を望みうるでしょうか。本当であれば、立教の施設を完備するにはこれ以上の金額が必要となりますが、その額があれば、緊急になすべきことはこなせます。

私たちの中学校は、設備をのぞいてはほかのどれよりもはるかに進んでいますが、もし私たちがもっと高等の課程を展開できなければ、私たちは優位な立場を失うことになるはずです。これを行うために、私たちはさらに土地を手に入れなければなりません。私たちの敷地は、その中学校にとっては既にあまりに小さすぎるのです。

注記：口絵№17、18、19を参照。



MORNING PRAYERS AT THE WIDELY LOVING SOCIETY ORPHANAGE

CHURCH PROGRESS AND POSSIBILITIES IN JAPAN

BY THE REVEREND ARTHUR SELDEN LLOYD, D.D.

I SHOULD have written before of our seeing and doing in Japan, but we were moving so fast from place to place that it had to wait till now. So much has been seen and heard that it will be impossible to tell all, and any omission must be a serious loss, since each day brought new light on the problem that it will be the Church's high privilege to solve.

We had our usual good fortune on the trip from Shanghai—beautiful weather, a good ship and smooth seas, so that we landed at Kobe on April 27th well refreshed. Unfortunately, the Bishop of Kyoto had been obliged to leave Japan before our arrival on account of his own and his wife's health, but we found Dr. Correll waiting for us, and we owe him a great debt for his self-forgetting carefulness in helping us to see everything in the diocese in such a way as only one could who was himself informed to the last detail concerning everything going on there. I appreciated this all the more because Dr. Correll himself had only a few days before left the hospital and was not fit for the hard journeys he made to show us every part of the diocese in the time we could give it.

Sunday, the 28th, we were in Osaka and met the three congregations there. All seemed to be in good condition, the people composing them being solid-looking citizens and their manner and the order of the services were such as would have marked any well-ordered congregation at home. One meets all its expenses; the other two are fast approaching the same enviable status. Their Sunday-schools and other parish organizations seemed very real and wisely administered. St. John's Church, besides giving largely for its support, has established



CHRIST CHURCH CONGREGATION, OSAKA, HAS BECOME SELF-SUPPORTING

The Rector, the Rev. Y. Naide, who presided at the Diocesan Convention, held during Dr. Lloyd's visit, sits in the centre The parish has on its rolls about 500 baptized persons, of whom 128 are communicants.



SOME OF "THE MULTITUDE WHO HAVE NOT YET UNDERSTOOD"
An idol car of the Tenjin Temple drawn in religious processions

and practically provides for St. John's Orphanage, where quite a number of children are being trained as good citizens who would otherwise have become a burden on society. Later I visited the "Widely Loving Society," where I was much impressed, not only by the wise administration of Mr. Kobashi and his wife, but also by the beautiful illustration it presented of the spirit of Christianity. Those who helped this work by providing Miss Hayashi with the money needed for its building may be assured that they have helped to provide Japan with an object lesson which those who run may read.

You Can See the Difference in Their Faces

April 29th we started to the east side of the diocese, our first stop being Sakai, where all the Church's people met us in a body to express their appreciation of the help that had come to them from America through those who had taught them, and their gratitude to the Church in America for sending us to learn how they fared. Indeed, this was the story everywhere we came and it required no insight to be able to note the genuineness of such expressions. The most interesting study, however, was to observe the difference in the expression of countenance among the Christians and the multitude who have not yet understood. This alone would suffice to make one realize all that the missionaries have meant to those who have been able to hear them.

At Hamadura Mr. Osuka gave us a charming luncheon at his summer home, where he had invited many of those who are doing the work to meet us. I was struck by the same note in all the addresses—their generous recognition of all they owed to the Americans who have



AN ANNUAL MEETING OF THE WOMAN'S AUXILIARY IN THE DISTRICT OF KYOTO

"One might have thought they had been in constant intercourse with Miss Emery, so carefully did they consider all the claims on their sympathy and so wide was their outlook"

lived among them. Nor did this obscure their set determination to do for themselves and their own people and so prove their high appreciation of all that has been done for them by the Church in America.

Their Desire to Learn is Pathetic

It may be well to note here one matter that was emphasized everywhere, and especially at the meetings of the *Chi Kokwai* (diocesan convention), which I had the privilege of attending in both dioceses. In unqualified terms and with most serious emphasis, the need for American helpers, men and women, was declared. And every possible way of declaring the urgency of the need was resorted to. Nor does it require long residence in Japan to make plain why this is true, or why this is the time when the help is needed. The whole empire is astir. The people everywhere are looking away from their old traditions. Their desire to learn the meaning of Christianity is pathetic, and the Japanese Christians, while they are just as sincere and self-forgetting as Americans, yet lack that initiative that comes of knowing what the end will be.

Again and again I was struck by the difference between the man whose whole tradition makes him certain that faithful ministration will bring blessing and added strength to the Church, and the man who knows this only theoretically, so that while I was convinced that the bishops are right when they declare that our best service will be in teaching a few thoroughly so that they may be able to interpret the Revelation for their people, I was equally convinced that, for a generation at least, it will be cruel to leave the Japanese clergy without the stay of an American helper—not because the one is not as capable or devoted as the other, but because, in the nature of things, the Japanese cannot know, until he has seen it applied, the practical side of Christian service in the community.

And if this is true of men, it is much more so of women. Japan needs, and it knows that it needs, a host of American women to help its women to know themselves, the sort of women who in their own community at home are the centre of life and culture and refinement and devotion to the best things. Indeed, if we are going to render Japan the high service for which the present moment has brought to us the opportunity, we must not send to Japan men or women whom the Church at home can spare, but those who are our best and whose place may scarcely be filled. But a company of such as these given now would do for Japan all she needs anyone to do for her, and another generation would find the Church in Japan as really established and as intelligent and vigorous as it is with us.

What the Woman's Auxiliary is Doing in Japan

But I forgot. I was on my way to Wakayama with Dr. Correll and my wife and his. We stayed the night there after meeting the people and looking over the Church's property. Nor will that night be soon forgotten. It was our first experience in a Japanese hotel. All that has been said of the fascinating attractiveness of these places is true. Indeed, I was ready to spend the summer in Japan for the sake of enjoying again and again the pleasantness of them.

At Gojo we spent the day in attendance on the annual meeting of the Woman's Auxiliary, and I wished that many might have been with me then to see with their own eyes the blessed results that have followed their endeavors to pass on to the women in Japan the blessings that have been brought into their own lives through the Revelation of God in Christ Jesus. Here specially was manifest that interesting difference in the countenance I spoke of just now, for it is more marked in women than in men. Here were perhaps a hundred women from all over the diocese, in no way different in their zeal or views of things from a like selected company at home. One might have thought they had been in constant intercourse with Miss Emery, so carefully did they consider all the claims on their sympathy, and so wide was their outlook.



"ALL THAT HAS BEEN SAID OF THE FASCINATING ATTRACTIVENESS OF JAPANESE HOTELS IS TRUE"

I was specially struck by the clearness with which they urged the need for everyone's offerings, without for a moment leaving the impression that the collection of money was the object of the Auxiliary. And their treasurer's report showed that such real discrimination had not been without result. I saw nothing in Japan that gave me so sure a feeling, as did this gathering, that the spirit of Christianity had taken strong hold on the Japanese people except the like gathering at Tokyo, which was of the same sort, though having larger numbers.

While on this trip I had the opportunity to see the temples of Ise at Yamada. I was specially grateful for this, as to visit that spot is to make finally certain that the Japanese will have no difficulty in realizing spiritual verities as these are truly interpreted for them.

We spent May 5th at Kyoto, where St. Agnes's School and the work Mr. Cuthbert is doing for the students show what might be done if we in America would really help, and then on to the west coast where the opportunities that wait for us made me wish I had millions. The only thing that delays Japan from becoming a Christian nation is the lack of people to show her what Christianity really is.

The Chi Kokwai and Its Discussions

On May 12th the *Chi Kokwai* met at Kyoto. In the absence of Bishop Partridge, it was presided over by the Rev. Mr. Naide, president of the Standing Committee. It is the first time, I believe, that such a body has had a Japanese priest as chairman, and I was interested by the dignity and ability with which he directed the work of the conference. There were present eighteen priests and deacons, with twenty laymen, most of them catechists, together with eighteen catechists not members of the body.

Both here and at the conference held later at Tokyo I was struck by the personnel of the gathering. Man for man, they would compare favorably with a like body in America, while all their discussions showed they knew what they were talking about and were tremendously interested in the development of the Church. I was specially interested in what was said about their need for helpers from America. This discussion ended in a resolution passed unanimously asking for twelve men and twenty-five women and the name of each city where they are needed, with the reason for it, was given.

A discussion as to a Japanese bishop ended with a vote (Japanese only voting) twenty-nine for and eighteen against the desirability of a Japanese as bishop in case of a vacancy or a coadjutor being elected, provided the Japanese were equally competent with the foreigner who might be suggested.

out and good humor and self restraint were markedly characteristic of the discussions here and in Tokyo, though in both conferences it was manifest that men were in dead earnest and often spoke to questions which to them seemed of vital importance. It was very grateful to me personally to observe the



THE NEW ST. JOHN'S CHURCH, KYOTO

Lest any think this discussion was born of restlessness under the hand of a foreign bishop, it may be well to add that it was nothing of the sort, but rather an effort to find out the mind of the Church in Japan as to what is the wisest policy for the future, that we might unite to bring it to pass. I never saw better feeling or more clear spirit of unity in an ecclesiastical assembly. Not a jarring word was spoken through-

confidence of everybody in Dr. Correll's judgment. In all sorts of questions his opinion was sought for. His advice was followed as that of a man whom everybody loved.

One Cause for Entire Satisfaction

It was a real satisfaction to me to find that the time for the consecration of St. John's Church in Kyoto had been fixed for the day after the adjournment of the

MISS MEAD'S KINDERGARTEN IN SESSION AT ARTA

(696)



SOME OF THE KAWAGOE WOMEN WHO ARE LEARNING FROM DEACONESS RANSOME AND MISS HEYWOOD OF THE LIBERTY THAT CHRISTIAN FAITH BRINGS TO WOMANHOOD

Chi Kokwai. The building is good, and will seat perhaps four hundred people, while the ground floor is conveniently arranged for the work of the parish. A large congregation was present to share the joy of Bishop Williams in having realized his dreams of a fit parish church, but, characteristically, the bishop was not present. He disappeared early in the morning, leaving a note to Bishop McKim asking him to see to it that no reference was made to Bishop Williams during the day. The sermon was preached by the Rev. Mr. Tagawa, now rector of Trinity, Tokyo, who was Bishop Williams's first Japanese assistant in St. John's. As far as possible he respected the bishop's wish, but the reference made to him most happily pictured the mind of the Japanese Church toward its first bishop.

I fancy it has rarely fallen to the lot of a man to have impressed himself so evidently on the people among whom he worked; and it is fortunate for them and for us that the impression has been so definitely that of single-minded devotion in living and working. Whatever else America may do for Japan (and it is giving Japan some very ugly things along with the benefits of its civilization), it will never have cause for other feeling than satisfaction for having given to those people Bishop Williams.

To the North Coast and Back Again

May 17th we went to Tokyo, and having spent Sunday there I started with Bishop McKim for a trip through the diocese — to Mito and Sendai and Aomori, with stations between. Then back through Hirosaki and Akita and Wakamatsu, with many stations between. In every place I found the Church sometimes small but always strong and real, and the people of the sort who make one sure they will never give up, but will accomplish what is undertaken.

The children especially captured me, and I found it hard to leave Miss Mead's kindergarten at Akita. It is the only one having any sort of equipment, but its duplicate might be established in every city and town in the diocese, given the women and the money. If those who provided Miss Mead with means for carrying on her work could have a glimpse of the little folk in their school, there would never be any question as to the



THE KOGISHO, OR PREACHING PLACE, AT MAYEBASHI

value of the investment they have made, nor as to the fitness of the memorial they have provided.

We stopped two days to see Nikko (called the most beautiful spot in Japan though this is open to question), and then on to spend Sunday at Kawagoe, where we saw strikingly illustrated what the best we produce in America can do for Japan. The Mayor and all the notables were there to bid us welcome as representatives of the American Church, and their patience in hearing speeches proved the lengths they were prepared to go if it was a question of courtesy. But I shall remember most definitely the work that is going on among the women and children, under our two young women missionaries, in spite of their having no house to work in or to *live* in, and the strong hold the rector, the Rev. Mr. Tai, has on the community, in spite of the poor little place they affectionately call their church.

Some Last Experiences

Back to Tokyo and the *Chi Kokwai* and the annual meeting of the Woman's Auxiliary, where I was impressed as at Kyoto by the fine material and high intelligence of those assembled, as well as the perfect harmony that seemed to prevail and the good will and affection between foreign and Japanese workers.

St. Paul's College deserves an article of its own, and so do St. Margaret's School and St. Luke's Hospital. I had the pleasure of being present at the closing exercises of the school, and at a meeting of the societies of the college. If any think these were dull because they were school exhibitions, let him go to Tokyo and be present at like celebrations. I promise him that the speeches of the boys and the doings of the girls will make them sit up straight, and they will wonder how it can be possible that Japan has so speedily acquired a corrected perspective.

The last sight I had in Tokyo was of the 600 boys and young men of St. Paul's College in their spanking clean white uniforms drawn up in parade before the railroad station to bid us adieu. At the word from their commandant, a Japanese officer, literally covered as to his breast with medals given for singular acts of courage in the war with Russia, the whole throng at the station stopped to hear their *Banzai*, and I

turned away with queer feelings in my throat!

A Japanese Layman's Work for Children

No notice of the work in Japan would be complete if Mr. Ishii's work for feeble-minded children were not noted. It would be notable anywhere, but standing as it does in Japan, as a perfectly unique expression of the spirit of Christianity, it leaves an impression that one will hardly forget. His wife is of noble family and is not only cultured but brings to the work, to which she has given herself without reserve, a devotion and gentleness that show she is one of a very small class.

For the sake of keeping his work in an atmosphere that is purely Christian, Mr. Ishii has twice declined large grants from the government offered to him in recognition of the service he has rendered to Japan. The record of his work reads almost like a story of wonders wrought, and the happy children one sees in his home it is hard to realize were once as pathetic as some who have lately been brought to him. One of the most pleasant details of the story of this work is that the fourteen young women who are his helpers and nurses (all trained by Mr. and Mrs. Ishii) are of the number of orphans for whom he first made a home years ago when the calamity resulting from earthquake tempted him to leave St. Margaret's School and care for some of the children left destitute. These young women definitely elected to remain and help Mr. Ishii and seem as happy as himself and the children he has saved.

Sunlight and Shadow in the Life of the Church and the People

I have said nothing about the equipment anywhere. Indeed it were better to make no reference to it. When I first came to Japan I was depressed by finding that nobody had anything that could truthfully be called equipment, and this depression grew as I proceeded. Here and there is a good dwelling, in a few places a reasonably good church building, but for the rest I am sure the American Church would be mortified indeed by the structures that must be used, and which inevitably must give to the non-Christian Japanese the impression that we are either very poor or very stingy or else must think very poorly of the Revelation we stand for.

When one speaks of the dreadful equipment of the mission he ought to except St. Luke's Hospital at Tokyo. It would be attractive anywhere, and its whole equipment is thoroughly up to date. So far as it goes, it is a thing to take delight in and justly deserves the added room that would make it altogether efficient. Somebody remarked that St. Luke's was like Becky Sharp, in that no one could explain how it prospers, and the simile seemed apt, since it would be hard for anyone but Dr. Teusler to explain how so admirable a hospital could be had for the very small resources the Church makes available for him. The truth is, I suspect, that Dr. Teusler is enabled to turn into the treasury of St. Luke's many hundreds of dollars that come through those who have benefited by his skill and consideration. Probably his contributions from such fees and gifts exceed the amount of his salary as a missionary physician.

However, all this only brings out in clearer relief the splendid heroism of the men and women who have worked so patiently and joyfully, making no complaint of the unnecessary obstacles such things put in their way. And the strength of the Church in Japan, in spite of such efficient means for keeping the people from receiving what our Master bade us bring to them, is but added proof that He is with His workers and will see that they prosper in spite (if need be) of His Church. I came away with regret. Not half has been told of the fascination of Japan and things Japanese. Would that we might give them all we have that is beautiful, so promptly and in such abundant measure as that they might be saved from marring their beautiful civilization by ignorantly absorbing the poison of ours.

34　1907 年 8 月号　日本での教会の進展と可能性。アーサー・セルデン・ロイド師（注 1）。689-699 頁。
訳出　689 頁左 1 行目～左 10 行目。698 頁右 5 行目～699 頁左 2 行目。

私は、日本で私たちが見たことや行ってきたことを既に書き記していたはずでしたが、私たちは各地をかなりの速さで移動していたので、現在まで待たなくてはなりませんでした。相当たくさんのことを見聞きしたので、すべてを伝えるのは不可能でしょう。そして省略はいかなるものでも多大な損失になるに違いありません。というのも、毎日が、解決すべき教会の専権となる課題に対して新たな光をもたらしたからでした。

―略―

すばらしい最後の体験

―略―

立教学院は、それ自身でひとつの記事に値します。立教女学校や聖路加病院もそうです。私は当校の終業式と当学院の諸団体の会合に出席するという光栄に浴しました。もし誰かが、学校行事だったという理由でこれらが退屈だと思うようなら、彼を東京に連れて行き、類似の式典に出席させてください。少年たちのスピーチや少女たちの振る舞いは彼らの背筋をただし、そしていかにして日本がこれほど早く修正された視点を身につけられたか、彼らは不思議に思うだろうと私は約束します。

東京で私が目にした最後の光景は、私たちに別れを告げるために駅舎の前に一列に並んだ、まぶしいほど真っ白な制服を着た 600 名の立教学院の青少年たちでした。ロシアとの戦いにおける異例の勇敢な振る舞いにより授けられた勲章で胸のあたりを文字通り覆った日本人将校である指揮官の言葉で、駅舎にいた群衆すべてが彼らの「万歳」に耳を傾けるために立ち止まりました。そして私は喉のあたりに奇妙な感情を抱きながら顔を背けました。

注記：口絵№ 20 を参照。この京都聖約翰教会はウィリアムズが建築費を寄贈して（土地は伝道局負担）建てられた。現在、愛知県犬山市明治村に重要文化財として保存されている。
（注 1）訪日中の米国聖公会内外伝道協会伝道局総幹事。1906 年 8 月 28 日に東洋へ出発後の 1 年間の極東視察の一環。関連記事№ 37。

A MISSTATEMENT CORRECTED

To the Editor of THE SPIRIT OF MISSIONS:

I HAD the honor, though quite unworthy of it, to be the first Christian missionary in modern times in Japan, as has been several times stated in THE SPIRIT OF MISSIONS and repeated in an article published not long since, and yet some writer, who evidently is not a careful reader of that publication, says in an article on Bishop Williams on page 579 of the July number, that he was "the first missionary of any Christian body to enter that country."

Historical accuracy requires that this mistake should be pointed out in the same publication in which it was made.

I had been about two months at work in Japan when I had the pleasure of welcoming the Rev. C. M. Williams, afterward the Bishop of Japan.

JOHN LIGGINS,
Ocean City, N. J.

[The Editor greatly regrets the careless oversight which permitted the publication of the inaccurate statement referred to.—*Editor* SPIRIT OF MISSIONS.]

ON THE TRAIL IN SOUTHERN OREGON

"THIS is a wonderful country," says Bishop Scadding, "and I am getting some good missionary experiences. Oh, for more clergy, and means to pay them! We have the property; we can get the people. But *one* missionary—a dear saint, the Rev. Wm. Horsfall, 65 years old, has to cover a field into which the Presbyterian General Board puts four strong clergymen, giving each $600 per year. Selah!

"I am having fine congregations everywhere; it is five years since the bishop was here. The churches are filled at morning services, and at night crowded, with many looking in the windows, standing in aisles and vestibule, and sitting on neighboring roofs. I gave the Fourth of July oration in the open air in a grove on the beach. The lion's tail was not twisted, neither did the eagle scream, but I did my best on 'Good Citizenship!' It was a fine opportunity, which I was quick to seize and make the most of."

A MISSION HOSPITAL AND A CHINESE MANDARIN

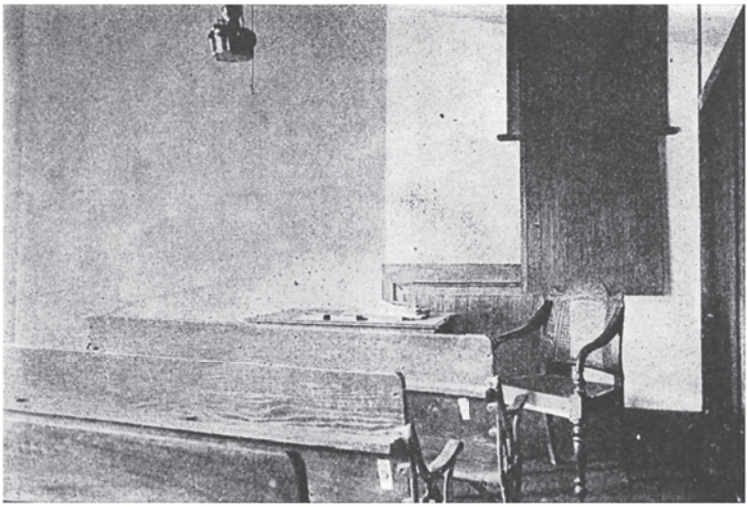
THE American Baptist Missionary Union has just opened a new and admirably equipped hospital at Han Yang, which, with Hankow and Wuchang, is one of the three cities grouped about the junction of the Yang-tse and Han Rivers. One of the notable features of the opening of the hospital was the presence of all the leading mandarins of the city and vicinity. Many of these had already contributed to the building fund.

A GLIMPSE OF THE INNER LIFE OF ST. PAUL'S COLLEGE, TOKYO

EVERY night at nine o'clock, immediately after the general study hour at St. Paul's College, Tokyo, some of the Christian students have a prayer meeting, conducted entirely by themselves. For a long time this was held in what was known as the prayer-room. It was a barren, unattractive place, yet the fervor of these young Christian disciples made it indeed a place where they received real spiritual blessing.

Some time ago the Rev. Roger A. Walke, in a brief article in THE SPIRIT OF MISSIONS, told of this prayer meeting, and asked whether there were not friends at home who would help to make the room more attractive by small gifts for furnishings and pictures. The gifts were promptly made. The transformation brought about by an expenditure of something less than $50 is shown in the accompanying illustrations.

The remodelled room can be divided by a sliding screen, so that the front half



ST. PAUL'S COLLEGE PRAYER ROOM AS IT WAS

can be used for meetings of a general character. When the prayer meeting is largely attended the entire room is thrown open for the purpose. When only a small number of young men and boys is present, as shown in the picture, the prayer-room is made smaller by sliding the screen across.



ST. PAUL'S COLLEGE PRAYER ROOM AS IT IS

(755)

35　1907 年 9 月号　東京の立教学院の内側の生活の一場面。754-755 頁。
訳出　754 頁右下から 25 行目～755 頁最後の行まで。

東京の立教学院での通例の就学時間直後の毎晩 9 時に、キリスト教徒の生徒のいくらかは、完全に彼ら自身で運営する祈祷会を開く。長らく、これは祈祷部屋として知られたもののなかで挙行された。それは味気なく、さえない場所であったが、これら若いキリスト教信奉者たちの熱意により、それ〔祈祷部屋〕は彼らが真の精神的な恩恵を授かる場所となった。

しばらく前に、ロジャー・A・ウォーク師が、スピリット・オブ・ミッションズの短めの記事で、この祈祷会について説明し、家具や絵画のためのささやかな寄付を通じてその部屋をもっと魅力的するよう助力してくれる本国の友人がいないかと尋ねた。その寄付は即座になされた。50 ドル未満の出資によってもたらされた変化は、付された挿絵に示されている。

改装された部屋はスライド式のつい立てによって分割できる。そのために、前半分は一般的な性格の諸会議に利用できる。祈祷会が出席者で混雑するときは、その用途に合わせて部屋全体が開放される。出席する若者や少年がごくわずかのときは、挿絵に示されているように、そのつい立てを横にずらすことによって祈祷部屋はもっと小さくすることができる。

注記：口絵№ 21、22 を参照。

The Meeting of the Board of Missions

September 17th, 1907

THE Board of Missions met at the Church Missions House on September 17th. The following members were present: The Bishops of Pennsylvania, New Jersey, Pittsburgh, Nebraska, Indianapolis, Long Island and Newark; the Rev. Drs. Eccleston, Anstice, Alsop, Perry, Parks and Smith; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, Mansfield, Butler, King, Morris and Pruyn. The Bishops of Cape Palmas, Tokyo, Shanghai, Kyoto, Brazil and Hankow, honorary members, were also present. The Secretary of the Sixth Missionary Department was also in attendance.

The Financial Record of the Year 1906–1907

The Treasurer reported upon the closing of the books for the fiscal year as follows:

The contributions for the year, applying upon the appropriations, classified in the usual manner, have been as follows:

From parish offerings	$369,417 68
From gifts of individuals	97,559 07
From Sunday-schools	136,266 70
From branches of the Woman's Auxiliary	119,318 06
From individual members of the Woman's Auxiliary	9,691 35
From the Junior Auxiliary	8,895 32
From interest	63,078 97
Miscellaneous items	4,338 45
	$808,565 60

Comparing the foregoing with last year I would report an increase in

Parish offerings of	$ 940 32
Sunday-school offerings of	974 16
Woman's Auxiliary offerings of	16,538 07
Interest receipts of	7,075 70
	$25,528 25

And a decrease in

Individual gifts of	$21,218 59	
Miscellaneous items of	7,090 71	
		$ 28,309 30
Or a net decrease of		$ 2,781 05

It will be noticed also that the offerings of the Woman's Auxiliary and its Junior Branch, including the $60,350.58 withdrawn from the United Offering of 1904 for the appropriations, have been $137,904.73.

The total of contributions from parishes and individuals under the Apportionment Plan, during the six years in which it has been in use, has been very largely increased and the figures are about double those of six years ago. In 1901 they were $235,993.81. Last year they were $487,255.02. This year they were $466,976.75; or a loss the past year of $20,278.27; or a gain as compared with six years ago of $230,982.94. In the six years also the number of contributing parishes has more than doubled.

In 1902, the first year of the Apportionment Plan, eight dioceses and ten missionary districts completed their apportionments; a total of eighteen. This year eighteen dioceses and twenty-six missionary districts have completed their apportionments; a total of forty-four. This year's list is as follows:

Dioceses

Arkansas	New Hampshire
Delaware	North Carolina
East Carolina	Oregon
Florida	Pennsylvania
Kansas	Springfield
Kentucky	Vermont
Lexington	Virginia
Maine	West Texas
Montana	West Virginia

Missionary Districts

Alaska	Salt Lake
Arizona	South Dakota
Asheville	Southern Florida
Boisé	Spokane
Duluth	The Philippines
Honolulu	Africa
Laramie	Brazil
New Mexico	Cuba
North Dakota	Hankow
Oklahoma and the	Kyoto
Indian Territory	Mexico
Porto Rico	Shanghai
Sacramento	Tokyo
Salina	

I think we have every reason to feel encouraged over the success which has attended this method and the spirit in which the Apportionment Plan has been accepted by the whole Church. We have tried to keep the Church constantly posted as to the progress that has been made in this connection by monthly detailed reports sent throughout each diocese, and also to members of the General Convention, to our Department Secretaries, and to general Church and diocesan papers. We have received many letters of appreciation and a great deal of valuable information as to what has been done to carry out this plan in the various dioceses and parishes.

The Lenten Offerings from the Sunday-schools continue to be most gratifying. While last year there was a very large increase, the total of that year has been equalled, and slightly exceeded, the past year. A year ago the total was $137,859.38 from 3,808 Sunday-schools. This year there has been received $137,914.43 from 3,807 Sunday-schools.

The appropriations of the Board (with the deficiency to September 1st, 1906) have been larger than ever before, say $1,025,101.71.

Increased and more widespread efforts have been put forth this year to secure the needed funds to meet these increased obligations. These efforts have cost more money; the net total of central expenses and making the work known to the Church having been, for administration and collection (toward which we received $5,000 as a designated offering), $64,476.64; for printing reports of the Board, THE SPIRIT OF MISSIONS for the clergy, extra pages in THE SPIRIT OF MISSIONS, pamphlets and leaflets for gratuitous distribution, $37,537.41; Department Secretaries, $8,120.61; or a total of $110,134.66. The gross receipts of the Society have amounted to $1,301,228.88. The percentage of central expenses upon the gross receipts has been a little less than eight and one-half per cent.

The contributions for the year, $808,565.60, together with the legacies which can be applied toward the appropriations (including $960 from the Martin bequest of some years ago), say $78,105.54, do not cover the appropriations of the year, which are $950,732, by $64,060.86, which, added to the deficiency of September 1st a year ago, places the deficiency at $138,460.57 for September 1st, 1907.

This deficiency has been temporarily covered by the Reserve Deposits. These are sums set aside a number of years ago from legacies and other sources, amounting to $109,120.81, to meet the payments during the early months of the year when the contributions are few. The Board also holds in the same way an additional fund of $12,189.48 for China, and received during the last three years new Reserve Deposits, to protect the credit of the Society, of $100,000, known as the "W. M. B. Fund"; a fund of $100,000, to be known as the "Bessie Moorhead Thomas Memorial Fund," one-half of which is to be used for this same purpose as an additional Reserve Deposit; and the gift of Mrs. Eleanor A. Goldsborough, deceased, late of All Saints' Parish, Talbot County (in the Diocese of Easton), Maryland, $100,000. These deposits together, therefore, now make $371,310.29; and, as stated above, the deficiency to September 1st, 1907, is temporarily covered thereby.

The main purpose of the above Reserve Deposits, as has been said, was to

meet payments in the early months of the fiscal year when the contributions are light and when the appropriations must be paid in regular amounts every month in order that the Board might thus be spared the necessity of borrowing money, which had been found unavoidable until this reserve was established. As an illustration, in the first six months of this past year, the appropriations were $475,000, while the contributions were only $275,000, and the Reserve Deposits were provided to help tide over such a period. The order was, in establishing these deposits, that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year, if possible; but in my judgment it is a matter of the most vital importance that the Reserve Deposits should be fully restored at the earliest practicable moment.

Some Items of General Business

The General Secretary reported with regard to the tour of observation of the missionary work of the Church in the far East, made by himself and the Rev. Dr. Alsop.

A resolution was submitted from the Triennial Convocation of the Missionary District of South Dakota, together with the Woman's Auxiliary gathered at the same time, conveying their continued and increasing gratitude for the fostering care of the Church.

On application of the Bishop of California the Board granted permission to Deaconess Drant to visit the East for the purpose of raising money for the Chinese work in San Francisco. On the application of the Bishop of Olympia, the Board granted permission to the Rev. G. Clement King, priest-in-charge of All Saints' Mission, University Place, Seattle, to raise money among his friends for the enlargement of the edifice which, although built by the congregation within two years, has already become too small, and by request of the Bishop of Southern Florida like permission was granted to the Rev. J. F. Porter.

From the accumulated income of the Elizabeth S. Fowler Fund aid was extended to the daughters of several deceased missionaries, upon the request of their bishops, in the amount of $2,900; in some cases the assistance extending over two or three years.

The work among the Swedes was reported upon by the Rev. J. G. Hammarskold and the Rev. J. V. Alfvegren, respectively general missionaries of that work in the East and in the West. This will appear in the printed annual reports.

A large number of letters have been received from Bishop Rowe and others in Alaska. The bishop was not able to make connections for his visit to Point Hope this year. He is sorely distressed because of the lack of a sufficient number of clergymen to cover the existing work. He says that unless he can get some very soon it will be in jeopardy. Nome, Seward, Valdez, Juneau and Rampart must be closed for want of men. Laymen will keep the work going at Ketchikan, Eagle and Skagway and Deaconess Carter, Miss Woods and Miss Farthing will be in charge at three other stations.

In rebuilding the mission house at Tanana the Rev. A. R. Hoare is greatly inconvenienced by finding that materials ordered from the states cost twenty-five per cent. more than during the previous year, on which prices he based his estimate, namely fifteen per cent. in first cost and ten per cent. in freightage; adding at least $500 to his estimate and requiring $4,000. There has been received for the rebuilding of the mission house at Tanana but $3,010, and it is hoped that the additional $1,000 will be speedily contributed. They have 450 Indians at Tanana, and the beautiful memorial church there is not large enough to accommodate the numbers which crowd the vestibule and stand outside during services. Seventy-two were confirmed there on the visit of the bishop.

A large number of bishops, having domestic missionary work under their jurisdiction, communicated with the Board and suitable action was taken where required.

A resolution of hearty thanks and appreciation was adopted, addressed to the Rev. Herbert H. Gowen, of Seattle, because of the many acts of kindness and the service he has rendered to missionaries of the Board *in transitu*.

The Secretaries were instructed to warn contributors of gifts going to a long distance, as to Alaska or other distant possessions in the United States, against shipping packages of goods not prepaid to destination; instances having occurred upon which the freight demanded from the missionaries was simply bankrupting.

Under the Woman's Auxiliary United Offering the following women were employed at the request of the respective bishops for work in the United States: Miss Caroline Prentiss Sheffield, as House Mother of the Church Home, Eugene, Ore.; Mrs. Kate Ryan, as kindergartner in St. Andrew's Colored Mission, Lexington, and Mrs. Kate Arundel Wild, as Matron of St. Mary's School, Nashville.

Letters were submitted from the Bishops of Porto Rico, Honolulu and the Philippines. The Board passed a resolution of appreciation of the action of the Convocation of Porto Rico requesting that the apportionment to the district might be raised from $100 to $150.

All the Bishops in China and Japan and the Bishop of Cape Palmas were present at the meeting and their correspondence during the summer, so far as necessary, was brought to the attention of the Board. Bishop Graves wrote that in the province in which Shanghai is located, as in the most of China, the time is ripe for far more extensive work of evangelization than has ever been attempted. They need four or five very able men—intellectually and spiritually—to take the lead in the training of catechists and clergymen. In May, 1902, the number of baptized Christians in the Shanghai District was 710. In the corresponding month this year they counted up 1,438; doubling the number in five years.

Applications have come to the Rev. D. T. Huntington from several places from two to four days' journey from Ichang, asking that Christian work may be undertaken in the localities. It is to be remembered that this is in the heart of China, 1,000 miles up the Yang-tse-kiang. The work at St. James's Hospital, Anking, was progressing and the new building is about to be occupied. Dr. Woodward has sent an appeal for instruments, bedding, etc., which he hopes will be given in kind. They have no medical library and it is also desirable to equip the Chinese internes, each as he graduates, with a serviceable medical library of his own; to provide which is quite beyond his own means. They need sorely two more workers at Anking, a clergyman and a school teacher. Permission was given to the Bishop of Hankow to make an appeal for $15,000 for the purpose of paying for newly acquired property.

Letters were received from the Rev. H. St. George Tucker with regard to the needs of St. Paul's College, Tokyo, in the way of bedding and equipment to enable them keep up with the times in Japan, where everything, educationally and otherwise, is moving so rapidly. Accounts for the expenditure of the money he has received from the Church for building purposes.

At the instance of the Bishop of Kyoto an appropriation of $265 was made from the Jane Bohlen Fund to purchase for the district a valuable theological library, formerly the property of an S. P. G. missionary and of a former missionary of this Society upon very favorable terms; such a library being exceedingly necessary for the instruction of young Japanese and as reference books for missionaries. The Rev. Dr. Correll alludes to a memorial given to the Gen-

eral Secretary by the Japanese Christians in which they asked for twenty-five more missionaries, "the best that can be found," which completely refutes the idea that the Japanese do not wish any additions to the foreign missionary force.

Bishop Ferguson addressed the Board. His several letters recently received and a number from his missionaries were submitted.

An appeal was received from Dr. Arthur C. Holly for additional funds to complete the building of the Clinique St. Jacques in Port-au-Prince, which has cost much more than the estimates. It was resolved that the Board endorse a public appeal in behalf of the unfinished hospital.

The Bishop of Mexico is in need of men at once for Guadalajara, Aguas, Calientes, Durango, San Luis Potosi and Torreon.

Permission was given to the Rev. L. M. A. Haughwout, while in this country as a deputy to the General Convention, to appeal for specials up to the amount of $15,000 for the erection of a new building for the Dean Gray School, the most important institution in the missionary district, as there are being educated the future native clergymen.

The Bishop of Brazil was present at the meeting, but there was no action taken with regard to his jurisdiction.

The Board made the same apportionment for the present fiscal year, after careful consideration of the subject, as for the year now expired to each of the dioceses and missionary districts, save in two instances where enlargement was requested from the districts themselves.

The Rev. Dr. Clark, Secretary of the Sixth Missionary Department, made a very encouraging report.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

THE REV. FREDERICK C. TAYLOR, on regular leave of absence, left his station at Valdez on August 10th and joined his family at Neligh, Neb., on August 31st.

ON September 17th the Board of Missions, at the request of Bishop Rowe, appointed under the Woman's Auxiliary United Offering, Mrs. Lottie A. Brown and Miss Clara May Heintz; the former as matron of the Good Samaritan Hospital, Valdez, and the latter as an associate to Deaconess Carter at St. John's-in-the-Wilderness.

DEACONESS CARTER, returning to the field after vacation, with Miss Heintz sailed from Seattle May 10th and reached her destination at Allachaket on July 8th.

DEACONESS BERTHA W. SABINE, on regular furlough, left Anvik in July and arrived at her sister's home in Germantown, Philadelphia, on September 13th.

MISS FLORENCE G. LANGDON, on leave, left Fairbanks July 26th, and reached New York September 1st.

MR. FRED LOOMIS, of Ketchikan, has been employed as a lay-reader and missionary at that place during the absence of the Rev. Thomas Jenkins on vacation.

Porto Rico

COMING to attend the General Convention, Bishop Van Buren sailed from Porto Rico by the steamer *Coamo* September 10th and arrived at New York on the 14th.

AT its meeting on September 17th the Board consented to the employment by the bishop of Miss Ethel Comstock, already in the field, as a missionary teacher at San Juan.

THE REV. JOSEPH N. BEAN, a retired clergyman, who had served the Church at Vieques for a long time, died there on July 15th.

THE resignation of Deaconess Weidensee has been accepted to date, August 31st.

36　1907 年 10 月号　伝道局会議。1907 年 9 月 17 日。一般事業の諸項目。
851-855 頁。
訳出　854 頁右下から 22 行目～右下から 13 行目。

教育やその他の面でもすべてが急速に動いている日本で、時勢に遅れないための寝具や設備に関する、東京の立教学院の諸要求についての書簡が H・セント・ジョージ・タッカー師から届いた。建設目的のために、彼は資金支出のための勘定を教会から受け取った。

37 1907/11 Missions in the General Convention.: An Account of the Joint Sessions of the House of Bishops and the House of Clerical and Lay Deputies.; The First Day, Friday, October 4th.

MISSIONS IN THE GENERAL CONVENTION

AN ACCOUNT OF THE JOINT SESSIONS OF THE HOUSE OF BISHOPS AND THE HOUSE OF CLERICAL AND LAY DEPUTIES

THE FIRST DAY, FRIDAY, OCTOBER 4TH

AT eleven o'clock on the morning of the third day of the Convention, October 4th, the long line of one hundred bishops entered St. Paul's Church, where the clerical and lay deputies were meeting for the first joint session of the two Houses as provided for by the present missionary canon. The church was already full. It had been impracticable to reserve any seats for the bishops, so the Rev. Dr. McKim, as president of the House of Deputies, simply begged that "the Right Reverend fathers would take seats wherever they could find them." This generally meant with the delegation from the diocese, to the great satisfaction of its members.

The preliminaries were speedily dispatched. Bishop Tuttle explained how the session differed from a meeting of what was formerly known as the Board of Missions. In parliamentary phrase it might be called a committee of the whole. The Rev. Dr. Henry Anstice was elected secretary. The report presented by Bishop Doane for the committee of arrangements, providing for afternoon sessions of the two Houses, on October 8th, 10th, 14th and 16th, to hear statements on conditions in the mission field, was unanimously adopted.

The Board's Report

Coming to the main business of the session, Bishop Doane next presented the Triennial Report of the Board of Missions,* with the reports of certain auxiliaries. After making acknowledgment of the guidance and goodness of God in the work for which the Board has been made responsible, the report declared that "the men and women who have represented the Church in its missionary districts, whether at home or abroad, have, by their fidelity and devotion, set a worthy example to the whole Church, and have given the Church just cause for congratulation that it has such representatives at the front."

Among other signs of progress the report noted these:

1. A distinct advance in the development of such public sentiment as will finally make it impossible for a man or a parish or a diocese to enjoy God's gifts without a sense of obligation to hold them in trust for the blessing of others."

2. The income for the three years, applicable on the appropriations, amounted to $2,386,877.43, a larger sum than ever before. This does not include the amount given for specials, or the considerable amount given in every diocese and district for local or diocesan missionary work.

3. The appropriations in the home field for the three years amounted to $1,277,329.23. This provided for the entire or partial support of 19 bishops and 1,160 other helpers, clerical and lay, working in 40 dioceses and 19 missionary districts, besides placing in the hands of the workers some small amounts for the equipment and extension of the enterprise.

4. In countries outside of the United States the appropriations amounted to $1,314,023.10, which, in addition to the maintenance of churches, schools and hospitals, included the entire support of 9 bishops, a foreign staff of about 200 and more than 500 native helpers.

5. During three years 97 new missionaries have been added to the staff in

* A copy may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.



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Courtesy, The Churchman

THE HOUSE OF BISHOPS ON THE STEPS OF THE STATE CAPITOL

foreign lands and in our distant possessions as follows: Africa, one; China, thirty-one; Japan, six; Haiti, four; Cuba, six; Mexico, six; Porto Rico, seven; Honolulu, ten; the Philippine Islands, six; Alaska, nineteen; Panama, one.

No definite statement can be made with regard to the missionaries within the United States for obvious reasons.

A Review of the Field

Dr. Lloyd began his address upon "The Progress of the Church's Mission at Home and Abroad" by speaking a word on behalf of those who could not speak for themselves, the deaf-mute clergy who are working with such devotion among their own people in the Middle West and South. Then, turning to what he had seen of the Church's work abroad, Dr. Lloyd took the deputies first to the Philippines, indicating how Bishop Brent has laid foundations good and strong, and by his wise policy has won the good will of all sorts of people. He was appalled when he thought of the bishop trying to meet the calls that come upon him from every direction with a staff of only four clergy.

What he had seen of China convinced him that not half had been told of all the good that has been done there. The Church has been established on broad and solid lines. From Shanghai to Changsha and Ichang the enterprise is being pushed with wisdom and vigor. After careful study and after visiting not only the ports, but small stations in the interior, Dr. Lloyd could feel only pity for those who ignorantly or wilfully allow themselves to be misled by the unverified, anti-missionary gossip and criticism of some of the port cities. He would have the Church at home give quickly at least a million dollars for the proper equipment of the enterprise. That done, the Church in China would soon take care of itself.

In Japan Dr. Lloyd found the most interesting because the most complex conditions. No other bishops of the American Church have so delicate and difficult a task to perform as the Bishops of Tokyo and Kyoto. They minister to a people singularly alert and open-minded, and withal having a very definite knowledge of what they want. The Church in Japan seems to have a future full of hope. The cordial relations existing between the Japanese and the foreign clergy, and the evident appreciation of the value the latter are to the Church and the empire are most hopeful signs. The convocations in both districts, by unanimous vote, asked that the American Church send them more foreigners. The District of Kyoto named twelve men as the number immediately needed; Tokyo named twenty-two; these beside women, who are needed in large numbers. But, whether men or women, Japan must have our best.

Ten years from now the foreigner who goes to Japan, either to serve in the Church or as a teacher in the schools, will go in response to personal invitation, as an Englishman would come to America or an American go to England. Now they ask for men to help them. This is the day of the Church's opportunity. In Kyoto, after a long discussion as to the need of a Japanese bishop, a resolution was unanimously adopted that, other things being equal, when another bishop was chosen for the Church in Japan it was hoped that he might be a Japanese, but that the best man obtainable was the man they needed most, whether Japanese or foreigner.

As in China, there is urgent need for money to equip our institutions properly. Especially is this true of St. Paul's College, Tokyo, whose opportunity for service and influence was never so great. St. Luke's Hospital, Tokyo, admirable as it is so far as it goes, also deserves generous aid that it may serve as a model hospital under Church auspices.

In Honolulu he had spent but a day,

yet even that was sufficient to convince him that Bishop Restarick and his staff are doing exceptionally well-planned and executed work.

Turning for a moment to the home field, Dr. Lloyd spoke warmly of the devoted men and women who, without the stimulus of strange scenes or the romantic interest of foreign lands, are working to extend the Church's influence in the West and South. They, no less than the staff abroad, deserve our loyal backing. If those at the front are to be supported as they should be, we stay-at-homes must get together as never before. Let no one be content with building up a parish merely. Let all join in building up the Master's Kingdom.

The Workers and the Work

Then the Rev. Reese F. Alsop, D.D., who accompanied Dr. Lloyd on his world tour, was asked to tell something about his observations. The workers he described as cheerful, hopeful, calm, in the midst of duties and scenes that try men's souls. The work he found honest and intelligent—singularly like that at home. Congregations, schools, colleges, seminaries all present tasks and difficulties with which the home people are familiar. Particularly had he been impressed by the excellence of the hospital work. Like Dr. Lloyd, he would stress the duty of giving St. Luke's, Tokyo, money for enlargement. He had been deeply impressed by the hopefulness of the whole enterprise. Let no one lose heart because at times progress seems slow. The native Christian forces are gathering strength and momentum. Some day they will carry everything before them. The kindly feeling of native officials for the missionaries is most striking. But the missionaries are all too few. Whatever else is done, we must give men.

The Financial Condition

In his characteristically earnest and lucid fashion Mr. Thomas took up the task of explaining the treasurer's report. The financial condition of the Society he pronounced "admirable." Reserve deposits of $371,000 make the necessity for borrowing money more remote than formerly. But this reserve has been drawn on to the extent of $138,000 to meet accumulated deficits. Last year the income was $64,000 less than the expenditure. We must cease running behind and replace the amount drawn from the reserve. Trust funds, many of them special in character, now total just over $2,000,000. The interest income applicable to the general purposes of the Board is well over $50,000 a year. Of real estate the Board holds about $500,000 in this country and $1,000,000 abroad. Then, with an earnestness that thrilled the great gathering, Mr. Thomas pledged himself to service in the cause so long as God gave him strength, and called upon his fellow-laymen to devote time, thought and constructive talents to the extension work of the Church. "God doesn't need our money, merely," he said. "He does need our manhood. Let us give it to Him."

THE CHURCH'S DUTY TO THE AMERICAN PEOPLE

In the Northwest

THE afternoon session was devoted to considering "The Duty of the Church to the American People" in various parts of the land. Bishop Funsten voiced the needs of "The Northwest." It is a region of which few people who have not travelled can have any conception. Its needs must be met by a progressive and not a reminiscent Church. At present its population, growing fast in every dis-

37　1907 年 11 月号　米国聖公会総会における諸ミッション。主教会と聖職・信徒代議員会の合同会議の記事。10 月 4 日金曜日、第 1 日。891-894 頁。

訳出　891 頁左 1 行目～左 9 行目。893 頁左 12 行目～左 25 行目。893 頁右下から 10 行目～右下から 6 行目。

〔1907 年〕10 月 4 日の会議 3 日目の午朝 11 時に、主教 100 名からなる長い列が聖パウロ教会に入場した。そこでは、聖職者と信徒代議員が、現在の伝道法規により設けられた 2 つの代議員会の 1 回目の合同会議に向けて会合を行っていた。

―略―

任地の概説

ロイド博士は、中西部と南部の人々にまじって大変献身的に働く、自らのためには発言できない聾唖の聖職者たちに代わって、“本国と外国における教会ミッションの前進”についての講演を始めた。それから、教会の海外での活動について彼が目にしたことに話題を向け、ロイド博士は代議員会でまずフィリピンを取り上げ、ブレント主教がいかに良質で強固な基盤を築き、賢明な政策により、あらゆる類の人々から好意を勝ち得たかを示した。

―略―

中国におけるように、私たちの機関を適切に整備するための資金に対する差し迫った必要がある。とくにこれは東京の立教学院にあてはまる。〔立教が〕奉仕や影響をもとめる機会は、これまでそれほど大きくはなかった。

that they included about 400,000 square miles and a population of 6,000,000 people. The Church's duty to this region will depend upon what we think of the Church. If it is simply a company of people seeking personal safety, if it is only one method of representing Christian truth, then possibly its duty may be comparatively slight. For in this region one hears creeds occasionally, prayers constantly, and sermons endlessly. The prairie states have no large cities, no mines, no manufacturing enterprises. Ranches and farms and their products make up their wealth. Most of them are like North Dakota, without a millionaire and without a pauper. The towns are small, the distances are great. What is to be done? Our own people at least must be shepherded and fed. Unattached people must be sought out and ministered to. Thousands of foreigners are spreading over the farms. The Church must share in converting them into real Americans. To this region the Church in the East should send more of her sons as well as more of her money. The influences that moulded the life of New York and Pennsylvania two or three generations ago must be set to work in the West. The American parent must recognize the claim on his family as well as on his purse.

In the Southern Mountains

Bishop Burton, of Lexington, spoke next on behalf of nearly 3,000,000 isolated white people in the mountains of the Virginias, Kentucky, Tennessee and North Carolina. They have been practically buried for 125 years. They have had no part in the advancing life of the country. Now capital is discovering some of the natural resources of the mountains; material development is under way and with it come unfamiliar temptations. In this region, on a pitifully small scale for the most part, the Church is trying to discharge the duty she owes by giving education, industrial and social. The public schools are poor and the Church schools do not compete with them. In fact, the Church has largely created the thirst for education and is so helping to improve the local schools. This awakening life is fairly typified by a man of thirty-five who nailed his primer to a stake while working in the fields and thus learned his letters. Such religion as the mountains have had, has, for the most part, not been helpful. Only here and there is a paid ministry. Religious vagaries easily capture the people. On the other hand, it has been shown, time and again, that the Church with her more sober ways can attract, hold, and uplift them.

THE SECOND DAY, TUESDAY, OCTOBER 8TH

THE AMERICAN CHURCH IN THE FAR EAST

ON the afternoon of Tuesday, October 8th, St. Paul's Church was again crowded with deputies on the floor and visitors in the galleries when the Bishops of Shanghai, Tokyo and the Philippines were asked to give their answers to the question, "What is the Definite Responsibility of the American Church in the Far East?" The opening hymn, with Mr. George C. Thomas as organist, was splendidly sung. In fact, the singing at all of the joint sessions was an interesting feature, the considerable volume of men's voices giving to it a quality too often missed in the average congregation. The presence at the organ, on this and each succeeding afternoon, of Mr. Thomas, lent additional interest to this feature of the joint sessions.

In China

Bishop Graves prefaced his stirring speech on "The Church's Responsibility in China" by presenting an address

beautifully written on red paper, from the Chinese clergy of the District of Shanghai to the General Convention. As translated it reads:

Honorable Greeting:

The True Religion has one source. It comes from the West and its influence is spreading to the four corners of the Earth and has now reached us—the Peoples of the East.

For this Grace and Favor—as wide as the World—we offer our gratitude, remembering that God in these three hundred years had already done marvellous things through the Mother Church. For this reason we look forward to greater deeds and greater prosperity in the future, until this beneficent Grace and Favor shall flow to all nations.

We take the pen to present our congratulations to the Protestant Episcopal Church of America in General Convention assembled, and humbly offer our good wishes.

May the favors of the Mother Church still be showered upon us.

The Native Clergy of the
Missionary District of Shanghai.

In reply a resolution was adopted making grateful acknowledgment of the letter of the Chinese clergy and sending fraternal greetings from the General Convention.

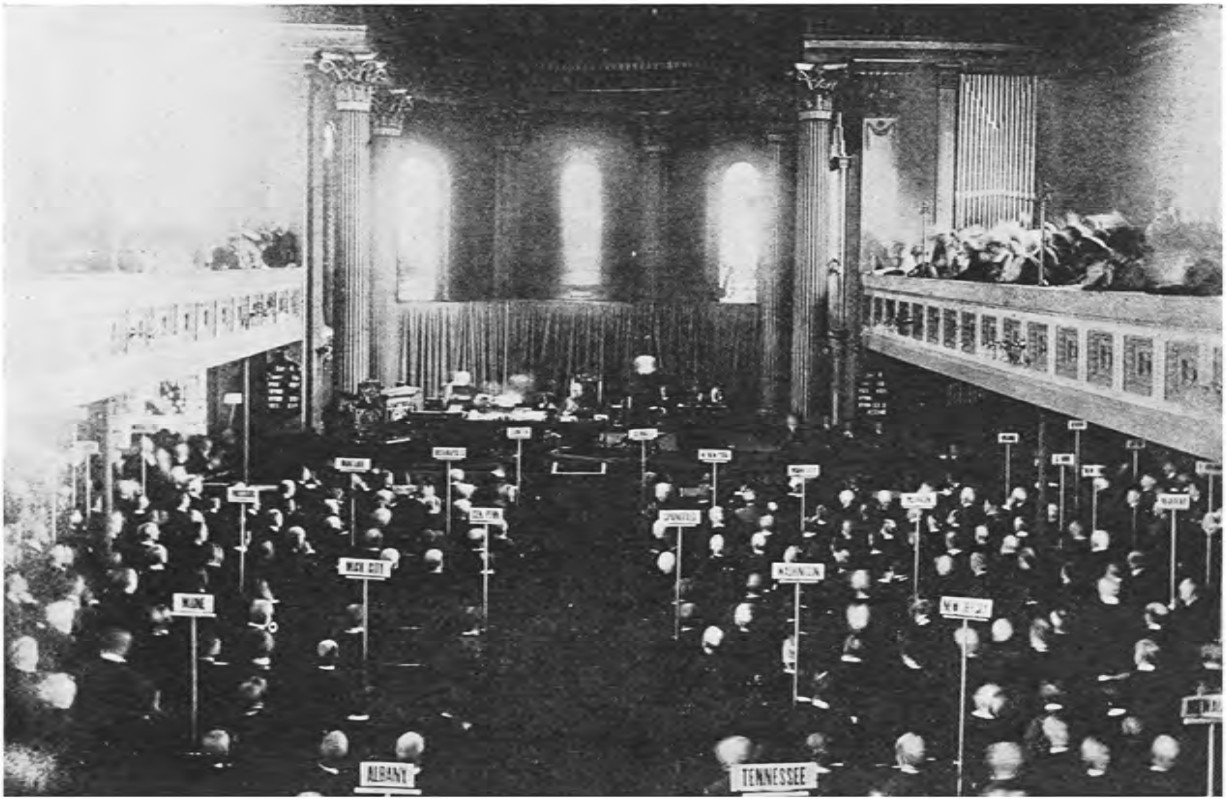
Then Bishop Graves took up the assigned subject. Great changes are coming over China. Whether the new era is to be one of revolution or reform will depend in no small measure upon the work done in the empire within the next few years by American Christianity. Our own Church in the districts of Shanghai and Hankow—the city of Shanghai being the New York and the city of Hankow the Chicago of China—has a definite responsibility for at least 90,000,000 of people. Overwhelming as this responsibility is, and many as are the difficulties in its discharge, Bishop Graves came with no feelings of discouragement. The present progress is typified by the movement toward self-support and self-government. There are no more patriotic men in China than the graduates of mission schools. From them in large measure comes the desire for self-government. In the two districts we have at present enrolled about 5,500 Christians. Our schools and hospitals are doing splendid work and every year has seen a larger measure of local support. The Chinese, both clerical and lay, are being called into the councils of the Church. In 1909 it is proposed to hold a general synod of the Anglican Communion in China with Chinese members.

Turning to the attitude of the Church in China toward other Christians, Bishop Graves referred to the Morrison Conference, and said that all the American and English bishops had entered it with some trepidation, for they knew the difficulties of harmonizing the convictions of the sixty or seventy different bodies represented. Nevertheless, all felt that without sacrifice of principle they should, through courtesy and conciliation, show their co-operation and wherever possible work on a basis of good fellowship with all Christians who are trying to give to China the truth as it is in Christ. When that motive prevails, mere prejudices begin to disappear and good must come.

The policy of the Church is not only to gather in converts, but to influence the life of the nation. A free press, the anti-opium agitation, the anti-foot-binding movement, the native desire for constitutional government, had in the beginning no one to raise a voice in their behalf save missionaries. Now they are the popular causes of the empire.

In Japan

Bishop McKim declared that Japan had demonstrated the fact that a nation could be born in a day. The first Christian service in English in the empire was that of the Book of Common Prayer read by the chaplain of the United States ship *Mississippi*. After paying a tribute to America's first minister,



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Courtesy, The Churchman

ST. PAUL'S CHURCH AS IT LOOKED DURING THE JOINT SESSIONS OF THE BISHOPS AND DEPUTIES

Townsend Harris, diplomat and Churchman, and reminding the audience that the first modern missionaries to Japan were both Churchmen—one, the venerable Bishop Williams, still living in Kyoto, the other, the Rev. John Liggins, whom ill health sent back to this country soon after that May day in 1859 when, as a young man, he landed in Nagasaki as the Church's pioneer—Bishop McKim passed on to tell of the organization of the *Nippon Sei Ko Kwai*, or the Church in Japan, comprising the congregations of both American and English dioceses and having now more than 13,000 members. However unwilling the Japanese of other Christian bodies may be to receive further foreign missionaries, those of the Church are eager for help. In Tokyo alone, at least fourteen men and twenty-nine women have been asked for by the Japanese diocesan convention in order that work already under way may be properly cared for. Nowhere in the mission field does quality count for so much as in Japan. She demands America's best. The Japanese Church has some strong men of her own—Tai, the old man eloquent, who can command the attention of any audience; Motoda, trained in America's best universities, and now, as headmaster of St. Paul's, Tokyo, teaching the young men of his own country; Sakai, the trusted servant of the government; Ochai and Yamagata, who are training some of the future clergy of Japan. The time is coming speedily when the Japanese Church will want its own bishop; and it ought to have one. The present, therefore, is the time to raise up strong leaders among the native clergy.

In national and social life the present is a critical time. Count Okuma has pointed out that while Japan has benefited by the adoption of western institutions it has also lost moral fibre. Therefore he has not hesitated to say that the effort of Christian people to propagate Christianity ought to have the support of all patriotic Japanese. To the young men of Japan he has sent this message: "Young men, read your Bibles. Follow the life of Christ. His teachings are not out of date." Never before has there been so much discussion about religious matters. If the Church in America will send the men and women needed, the Church in Japan will, with God's help, be a light for the whole East. Only recently the Young Men's Christian Association of India sent to Japan for two men to tell the young men of India that it was not the power of a heathen civilization that enabled Japan to defeat Russia.

Recalling an experience at a meeting of the Board of Missions when last in this country, Bishop McKim spoke of having asked the Board for $10,000 for building purposes. One of the clerical members remarked in an undertone, "The Bishop of Tokyo wants the earth!" He did not get his $10,000. Since then needs have multiplied. He was not asking for "the earth," but only for a little of "the dust," when he said that for immediate building equipment the Church in Japan ought to have $500,000.

In the Philippines

Bishop Brent came next to tell about the Church in the Philippines. After speaking with unwonted confidence of the correctness of the policy he was pursuing, Bishop Brent stressed the need for moral reinforcement in the American community. People at home do not know what temptation means until they get out of the civilization that supports them. In Manila the cathedral stands as a witness to spiritual things. We ought to have an educated, wise, intelligent and whole-souled priest in every centre where Americans live. In Manila, too, the Columbia Club is doing a vast work on behalf of young manhood. Its own members have adopted this platform: "Character determines membership; there shall be no gambling, no drinking." There is no effort to make the Columbia Club a sugar-coated pill. It is just a club, but a club in which moral and religious sentiment is strong.

After ministering to our own people in the islands, the next duty is to the weak, and they are to be found in large numbers among the primitive tribes of the back country. With its present staff the Church can only touch this work here and there. The achievements of Mr. Clapp and his helpers at Bontoc, and of Mr. Staunton at Sagada, show what can be done. To those who had cut loose or were drifting away from the Roman communion, the American Church has an obvious duty. As for proselyting among attached and faithful Romanists, he would have none of it. On the one hand he was glad to meet and counsel with the clergy of the Roman Church, on the other hand with the many devoted representatives of American Protestantism, but was less disposed than ever to ask men to what Christian body they belonged. The test he would apply is, "Are you trying to make Christ known?" Only so can the American Church declare in the largest way her belief in her own catholicity.

The bishop had just begun to touch upon the political relations between the United States and the Philippines when his time expired. From every part of the hall came calls of "Go on!" Crowding into five minutes the message he wanted to bring, Bishop Brent declared his indignation at what he called the injustice of the United States in refusing a market in this country to Filipino products, and at the greed of American corporations that have, by tariff regulations, driven out from the Philippines the cheap European products, especially the manufactures of cotton, and put in their place American goods at prices that the Filipinos cannot afford to pay. Last of all, the bishop—like those before him—begged, "Give us men."

Some misunderstanding having arisen as to what was meant by the treasurer's statement on October 4th that the cost of administering the affairs of the Missionary Society was eight and two-tenths per cent., Mr. Thomas, in answer to a question, explained that "cost of administration" means vastly more than merely caring for and paying out money. It includes the expense of making the work known through reports, publications, leaflets, addresses by visiting missionaries, secretaries, travelling expenses, the expenses of the Woman's Auxiliary and the Sunday-school Auxiliary, and many other items.

Then, after adopting unanimously this resolution presented by Bishop Doane and seconded from various parts of the house, the session adjourned:

> *Resolved:* That the joint session of the two Houses of the General Convention recognizes, with gratitude to God and with cordial acknowledgment of its truly catholic spirit, the declaration by the Morrison Centenary Conference of the countless points of unity and accord among the Christian bodies of every name working in China and other foreign lands and drawn together by the power of their common efforts to banish and drive away darkness and error.

THE THIRD DAY, THURSDAY, OCTOBER 10TH

THE CHURCH IN OTHER AMERICAN REPUBLICS

THERE were many vacancies in the seats reserved for the deputies when Bishop Tuttle called the third general session to order. Gratifying as has been the change in the attitude of the members of the General Convention toward missions, and great as has been the improvement in attendance brought about by afternoon as against evening sessions, there are still many of the deputies who seem to feel that the holding of a mis-

38　1907 年 11 月号　米国聖公会総会における諸ミッション。主教会と聖職・信徒代議員会の合同会議の記事。10 月 8 日火曜日、2 日目。極東の米国聖公会。896-900 頁。

訳出　896 頁左下から 13 行目～左下から 4 行目。897 頁右下から 8 行目～右下から 6 行目。899 頁左下から 26 行目～左下から 11 行目。

〔1907 年〕10 月 8 日の火曜日の午後に、上海、東京、フィリピンの主教たちが“極東の米国聖公会の明白な責任は何か”という質問に対する答えをだすように求められた際に、聖パウロ教会は議場の代表者たちと参会者席の訪問者たちで再び込み合った。

―略―

日本

マキム主教は、一国は一日にして生まれうるという事実を日本が実証したと宣言した。

―略―

日本の教会はそれ自身、優秀な男性を数名擁している。すなわち、いかなる聴衆の注意も集められる雄弁な老人の田井（注 1）、アメリカの最も優れた大学で教育を受けて、現在は東京の立教の校長として彼自身の国の若者たちを教えている元田〔作之進〕、〔日本〕政府の忠実な奉仕者である阪井〔徳太郎〕、日本の将来の聖職者の何名かを教えている落合〔吉之助〕と山縣〔雄杜三〕。日本の教会が自身の主教を欲する時期が急速に迫ってきている。ひとり〔日本人主教を〕持つべきである。したがって現在は、日本人聖職者のなかから優秀な主導者たちを育てる時期である。

（注 1）田井正一。

Miss Sara Woodward, of our Shanghai mission. Her early education was received at the Dana School at Morristown, N. J. In 1904 she entered St. Luke's Training School for Nurses, New York, graduating in 1907. She also studied at the Sloan Maternity Hospital from May to August, 1905. Miss Woodward has much professional ability and is admirably equipped for serious medical and surgical work. It was her original purpose to prepare herself better for her work in the mission field by a year's training at the New York Deaconess School. The imperative need for nurses in the Philippines, however, put an end to this plan. Referring to this subject, Dean Knapp, of the Training School, says: "I have such a high regard for Miss Woodward that I am very ready to recommend her without the training we should have been glad to give her here." "Miss Woodward," says some one else with whom she has come in contact in her professional work, "is a person of whom the Church should be proud—a beautiful, consecrated Christian character."

A STEP FORWARD IN TOKYO

BY THE REVEREND H. ST. GEORGE TUCKER, M.A.

ST. PAUL'S COLLEGE GROWING UP TO ITS NAME — A FRESHMAN CLASS OF THIRTY-EIGHT — EIGHT CANDIDATES FOR THE NATIVE MINISTRY — SHALL WE ADD OR MULTIPLY CONVERTS?

ST. PAUL'S COLLEGE has at last grown up to its name. We opened the new collegiate department on September 16th with thirty-eight students, eight of whom are candidates for the Divinity-school. A short account of the college may be of some interest to those who, by their contributions to the building fund, made its opening possible.

Conditions in Japan have changed to such an extent that the purpose for which a mission undertakes educational work can no longer be accomplished by means of a middle school alone. Therefore, for the last three years we have been considering the question of reopening the college department. The new buildings were intended primarily for the middle school, but the demand for college work became so strong that last spring we decided to use the lower story of one of them for this purpose, even at the risk of cramping the school. During the spring months we planned out a curriculum and gathered together a competent faculty, and by June 1st were ready to send in our application for a license to the Department of Education. This was not granted until August 28th, so that we were left only a short time in which to advertise the opening of the new department. Notwithstanding this a large number of applications for admission were received, and we opened with a freshman class of thirty-eight.

The curriculum corresponds roughly to that of the American Bachelor of Arts course, except that instead of Latin, Greek, French and German, we have English. There are two departments, the literary and the commercial. Besides the regular curriculum, certain courses are offered as electives. The curriculum extends over four and a half years, the first year and a half of which is called preparatory. To one accustomed to American methods of instruction, the number of hours per week will perhaps seem excessive, but for a good many Japanese classes no preparation is required, and all schools and colleges require each student to take about thirty hours.

The requirements for admission are about the same as those of an American college. To enter the preparatory class a student must either be a graduate of a licensed middle school or must pass a special examination given by the Department of Education. This means that he has finished algebra and geometry and has had one year in trigonometry, seven hours a week for five years in English, a good course in science, history, Japanese, Chinese and other high-school subjects.

A knowledge of English is so necessary in almost every line of work here, that nearly all students wish to devote a large proportion of their time to it. A large number of the best men in Japan are going into business, and for that reason we added a commercial course. The electives give the opportunity for special training for the theological school. We hope to add new courses as soon as our equipment permits, and in time to be able to offer a well-rounded academic course. At present we are laying special stress on English, for while lack of equipment prevents our competing with government colleges in many lines, yet in English we have many unique advantages and facilities for instruction.

The opening of the college means the beginning of a new era in our educational work, and, I believe, in our mission work in general. One immediate result is that it enables us to raise greatly the standard of the theological school. Hitherto the students have entered it immediately from the middle school, but now they are required to go through the college first. The graduates of the college ought to be prepared to take as full a theological course as we give our students in America.

But although we are rejoiced at having made a beginning, we are not at all satisfied as yet. The present course is a sort of compromise between what we wanted and what the Department of Education and our funds permitted us to have. If the Church is to take up higher education in earnest, we must have far better equipment, better buildings and more men from home as teachers. Our college must take its stand as a first-class institution and win its way by good honest work to public recognition, just as the middle school has done, or we had better not have it.

But when we think of the immense contribution that a good Christian college would make to the task of building up a strong, compact Japanese Church and providing it with competent leaders, we feel convinced that it is the part of good policy to undertake it. If the simple making of converts is our purpose, and if our success is to be measured by the number of baptisms each year, then a college is not a particularly good investment. But if our task is not only to make converts, but to make converts capable of reproducing themselves, not only to build churches and fill them with hearers, but rather to bring to birth and equip a Church that can take upon its own shoulders the burden of converting the nation, then a mission college is practically indispensable.

We can go along in the old way, adding a few hundreds each year to our communicant list, and in fifty or one hundred years have a fairly large Church, but let us not think that we are going to bring the power of Christianity to bear upon the soul of the nation in that way. Some Japanese are already becoming a little impatient of Christianity as represented by our present Churches. If it is the religion for the Japanese, they ask that it shall produce a Church capable of standing by itself, of fighting its own battles, of facing, without apology, the best and the wisest that there is in Japan. By giving the Church in Japan a Christian college, we can furnish it with one of the most potent means of fitting itself to answer this challenge.

39　1907 年 11 月号　東京における前進の一歩。修士 H・セント・ジョージ・タッカー師。907-908 頁。
訳出　907 頁左下から 30 行目～908 頁最後の行まで〔全文〕。

その名にふさわしい成長を遂げている立教学院―38 名の新入生クラス―日本人聖職候補生 8 名―私たちは改宗者を加え、増やすべきでしょうか。

立教学院はついにその名に〔ふさわしい〕までに成長しました。私たちは〔1907 年〕9 月 16 日に、38 名の生徒からなる新たな大学部（注 1）を開設しました。そのうち 8 名は神学校への志願者です。当校についての簡単な説明は、建設資金への寄付を通じてその開設を可能にした人たちにとっては、いくらか興味深いものかもしれません。

日本における状況は、ミッションが教育活動を行う目的が、もはや中学校だけでは達成されえないほどに変わりました。それゆえに、過去 3 年間にわたって、私たちは大学部の再開という課題について検討しています。新しい建物は主に中学校用のものとして企図されていましたが、大学の事業に対する要望が急速に高まった結果、昨春、当校に痙攣をひきおこさせるという危険を犯してでも、この目的のためにそれら新しい建物の下階のひとつを利用すると決めました。春の何ヶ月間かのあいだに、私たちはカリキュラムを立案し、優秀な教師陣を集め、6 月 1 日までには、文部省に認可を求める申請書を送付する準備ができました。認可は 8 月 28 日まで与えられませんでした。そのために、新部門の設置を宣伝するにはごく短い期間しか残されていませんでした。それにもかかわらず、相当数の入学願書が届きました。そして私たちは 38 名の新入生クラスをもってして開学しました。

ラテン語、ギリシア語、フランス語、ドイツ語の代わりに英語があることを別にすれば、学科課程は大雑把にいってアメリカの文学士課程のそれに相当します。2 部門あり、文科と商科です。通常の学科課程のほかに、選択としていくつかの課程が提供されています。学科課程は 4 年半以上に及びます。そのなかの初年度とその後の 6 ヶ月は予科と称されます。アメリカ式の指導方法に慣れている者にとっては、1 週間あたりの時間数はおそらく過剰と思えるでしょうが、しかしかなり多くの日本の授業は、まったく予習が必要とされないのです。そしてあらゆる学校やカレッジは各生徒に〔週に〕約 30 時間とるよう求めています。

入学のための諸条件はアメリカのカレッジのものとほぼ同じです。予科クラスに入学するには、生徒は認可を受けた中学校を卒業するか、あるいは文部省の実施する特別な試験に合格しなければなりません。これは、彼が代数学や幾何学を終えたこと、そして、三角法を１年間、週に７時間の英語を５年間、科学、歴史、国語、漢文、そして他の高等学校の諸科目における十分な課程を受講したことを意味します。

ここではほぼすべての学科で英語の知識が求められるので、ほとんどすべての生徒がそれ〔英語〕に相当の時間を投じようとしています。日本で最も優秀な男性たちの大半は、実業界に入ろうとしています。そこで、そうした理由から私たちは商業課程を加えました。選択科目は神学校むけの特別教育の機会を提供します。設備が許せばすぐにでも､私たちは新たな課程を加え、そしてやがては幅広い教養課程を提供できればと思っています。現在、私たちは英語に特に力を入れています。というのも、設備不足により多くの点で私たちは官立大学に引けをとっていますが、英語においては、指導のための数多くの独自の利点と施設を有しているからです。

大学の開学は私たちの教育活動における新時代の、そして、私たちのミッション事業全体の幕開けを意味すると信じます。直接の効果の一つは、それによって私たちが神学校の水準を相当に高められることです。これまで生徒たちは中学校からそのままそこ〔神学校〕に入学していましたが、いまや彼らは先に大学を修了することが求められます。大学の卒業生たちは私たちがアメリカで学生に提供するのと同じくらいしっかりとした神学課程を受けるよう準備されているはずです。

私たちは着手したことに喜びを感じていますが、しかしまだ決して満足していません。現在の課程は、私たちが望んだことと、文部省と私たちの資金が設置を許したこととの間の、ある種の妥協です。もし教会が熱意をもって高等教育を始めようとするのであれば、私たちはさらに優れた設備や優れた建物、そして本国から教師としてより多くの男性たちを得なければなりません。私たちの大学は、第一級の機関として地歩を占めなければならず、ちょうど中学校がしたように、誠実な活動を通じて一般に認められるように成功しなければなりません。さもなければ、私たちはそれを持たないほうが良いのです。

しかし、強靭で緊密な日本の教会を建設し、そこに有能な主導者たちをそろえるという仕事に対して、１校の優れたキリスト教大学がなすであろう多

大な貢献について考える際に、私たちはそれ〔高等教育〕に着手することが優れた方針の一つであると確信しています。もし単に改宗者を出すことが私たちの目的であれば、そしてもし私たちの成功が毎年の洗礼者数によって測られるのであれば、カレッジはそれほど割の良い投資ではありません。しかし、もし私たちの職務が改宗者を作るだけでなく、自己増殖力を有する改宗者たちをも輩出することであれば、また教会を建て、聴衆でそれらを埋め尽くすだけでなく、国家を改宗させるという義務をその双肩に担える教会を育み、整備することならば、ミッション大学は実際に必要不可欠です。

私たちは、毎年数百名を受聖餐者名簿に加えるという、旧来の方法に沿うことができます。そうすれば、50 年あるいは 100 年以内に、かなり大きな教会を手に入れることができます。しかし私たちがキリスト教信仰の力をもってして、そのように国家の魂を感化させようなどとは考えないようにしましょう。いくらかの日本人は、私たちのいまの教会によって代表されるキリスト教信仰に対してすでに若干､苛立ちを覚え始めています。もしそれ〔キリスト教〕が日本人のための宗教ならば、それが自活し、自らの戦いに臨み、弁解なく、日本にいる最も優秀な者たちや賢い者たちに対峙する能力を有する教会を生みだすはずだと尋ねます。日本の教会にキリスト教大学を提供することによって、私たちは、それに対して、この取り組みに応じるにふさわしい最も有効な手段のひとつを提供できるのです。

（注 1）専門学校令による私立立教学院立教大学。1907（明治 40）年 5 月 11 日に設立認可を文部省に申請し（「私立専門学校設立願書進達」「私立立教学院立教大学設立認可願」東京都公文書館所蔵；『立教学院百二十五年史資料編第一巻』立教学院、1996 年、86-89 頁）、同年 8 月 28 日に認可された（「私立専門学校設立認可指令送付之件」東京都公文書館所蔵；同上 86 頁）。立教学院ミッション機関誌『築地の園』によると、立教学院内では「大学部」と呼称されている。



A KUDAN SHRINE IN TOKYO

The shrine was erected in 1869 for the worship of the souls of those who had fallen fighting for the cause of the Emperor in the revolution of 1868. It has been used for the same purpose after each war since.

THE OUTLOOK IN JAPAN

BY THE REVEREND H. ST. GEORGE TUCKER, M.A.,

PRESIDENT OF ST. PAUL'S COLLEGE, TOKYO

THE *Sei ko kwai* is to-day in a better position for a vigorous advance than ever before. Our older missionaries, Evans, Madeley and Chappell, are settled in important stations, and now, practically for the first time, have an opportunity to show what can be done by a man *permanently* established in a place. Four younger men, Andrews, Cooke, Welbourn and myself, have just returned from the first furlough, and with seven years of experience behind them ought to be able to strike some telling blows during the coming seven. They, too, are permanently established in important stations.

Five strong churches in Tokyo city are supplied with capable and hard-working Japanese pastors. Two more, All Saints' in Kanda and the university mission in Hongo, have just acquired fine sites for church buildings. This means that for the first time the Church is preparing herself to do her duty to the 50,000 students of Tokyo. A Christian hostel for girls has been opened in Kanda by Miss Boyd, and already four-fifths of its residents are catechumens.

Recent additions have increased the efficiency of our force of women workers 200 per cent. A gift of $10,000 (is it not?) from the United Offering makes possible the establishment of a suitable training-school for native women workers.

We have six splendid young men in the graduating class of our divinity-school. The standard of the school has been greatly raised by requiring college training as a condition for admission. The catechetical school has been reorganized. It has new teachers and a large body of students.

St. Paul's School has been partly

equipped with new buildings. The university department, long closed, has been reopened with a freshmen class of forty-two. Among these are eight candidates for the ministry. The school dormitories are crowded, and there is a long waiting list. Mr. Walke, after six months' absence in the country for language study, is back in St. Paul's dormitory, exerting a fine influence among the students.

St. Luke's Hospital has a daily clinic of nearly 100. Its wards are crowded, and it has established a wide reputation for good work.

Dr. Lloyd's visit inspired the Church's workers with a new vigor and courage. In consequence, in Tokyo, evangelistic work is being pushed as never before.

St. John's Church, Asakusa, is just about to become self-supporting.

In short, the *Sei ko kwai* is in a position to go forward. We are drawn up in line of battle. We see exactly what we have got to do, we have formulated our plans for doing it, and we are ready to begin action. All that we ask is to be supplied with arms and ammunition. I do not believe for an instant that the American Church, to whose help and encouragement we owe our present position, will, when it realizes the situation, fail us.

All this is not mere optimism, but an accurate statement of the present condition of our work. It must be remembered that missionary work is experimental. Almost anyone can work up an ideal plan, but it is no easy task to carry it out practically in a country like Japan. We, who are out here, realize that we have made mistakes, and we are going to make a great many more. Perhaps the only good thing about us is that we have learned to profit by our errors.

One thing, though, I am sure of; our bishop has led his forces over a difficult path in a way that no one else in Japan could have done. What an English missionary said to me a few days ago is true: "Your bishop is the strongest man in the Japanese episcopate, and the wisest." We are prepared to a man to support his policy, and when you have said that a mission is united in this way, you have said a good deal. We who are out here have confidence in our work. I can say this for myself, although in regard to particulars, I find an abundance of things to criticise.

Just because we are in a better position than ever before, we have more urgent needs than ever before. We need men badly. We have had only one new man in the past seven years. No progressive work can stand such a record as that. We must have men to utilize our ever-increasing opportunities, *e.g.*, a teacher for our college department next year.

We need, of course, material equipment. I suppose that there is not a station that is not handicapped for lack of it. To mention, merely as an illustration, one or two pressing needs in the city of Tokyo: Mr. Sugiura, who is doing such a splendid work among the laboring men in Hongo, needs a new church. His present one is worse than a disgrace. I need a church building to put on my fine lot in Kanda. A splendid opportunity for students' work awaits us there. Then there is Mr. Welbourn's church for students in Hongo.

But the need that touches me most closely just at present is $4,000 to finish the new dormitory building for St. Paul's. It is two-thirds finished, with a gymnasium on the ground floor, dining-room and prayer-room on the second floor, and student rooms on the third. The school is waiting impatiently for all these, badly handicapped in its work by the lack of them. So that I do earnestly hope that we can get the $4,000 to finish and equip the building.

One small special need occurs to me, that is, two second-hand typewriters for the commercial department of our college. If any one wishes to give something special to the work, he can help us a great deal by giving these.*

* If anyone has a typewriter—or $4,000—for St. Paul's College, the Corresponding Secretary, 281 Fourth Avenue, New York, will explain how it can be sent out.

40　1907 年 12 月号　日本の概観。東京の立教学院総理・修士 H・セント・ジョージ・タッカー師。970-971 頁。
訳出　970 頁左 1 行目～971 頁最後の行まで〔全文〕。

「聖公会」は、いまやかつてないほどに活発な成長にむけた、より良い位置にあります。私たちの年長の宣教師であるエヴァンズ（注 1）、メイドリー（注 2）、チャッペル（注 3）は重要なステーションに定住しおり、そしていまや実質的には初めて、ひとつの場所に「永続的に」落ち着いた男性によってなされうることを示す機会を手にしています。アンドリューズ（注 4）、クック（注 5）、ウェルボーンと私自身という若い男性 4 名は初めての休暇から戻ってきたばかりで、彼らの後ろに控える 7 年間の経験をもってすると、これから 7 年の間になんらかの有効打を打てるはずです。彼らもまた重要なステーションに永続的に落ち着いています。

東京市の有力な 5 つの教会には、有能でよく働く日本人牧師が配置されています。さらに 2 つ、神田の諸聖徒〔教会〕と本郷の大学ミッション〔同志会〕が、教会諸建築のための素晴らしい立地を手に入れたばかりです。これは、教会がはじめて東京の 50,000 名の学生たちに対して義務を果たす準備をしていることを意味します。少女たちのためのキリスト教のホステルがミス・ボイド（注 6）によって神田に開設されており、既にその住人の 5 分の 4 が洗礼志願者です。

最近の補強は、私たちの女性従事者の労働の能率性を 200 パーセント高めました。一致献金からの 10,000 ドル（ではないのでしょうか）の贈与により、日本人の女性教役者たちにふさわしい訓練校の設立が可能になっています。

神学校の卒業〔年度の〕クラスには、6 名の優れた若者がいます。入学条件に大学での学習を要求していることで、その学校の水準は大いに上昇しました。伝道学校は認可されました。新しい教師と多数の学生がおります。

〔立教学院〕立教中学校は新しい建物で一部の設備が整えられています。〔立教学院〕大学部は、長らく閉鎖されていました（注 7）が、42 名の新入生クラスをもって再開されています。これらのなかには、聖職候補生 8 名がいます。当校の寄宿舎は込み合っており、長い順番待ち名簿ができています。ウォーク氏が、国内での日本語学習で 6 ヶ月間の不在にしたあと、立教の寄宿舎に戻っており、生徒たちに良い影響力を与えています。

聖路加病院は１日に 100 件近くの診療を行います。その病棟は込み合っており、優れた活動で広範な名声を確立しました。

〔米国聖公会内外伝道協会伝道局総幹事〕ロイド博士の訪問は、新たな意欲と勇気をもって教会の従事者たちを鼓舞しました。その結果、東京での伝道活動はこれまでにないほど推し進められています。

浅草の聖約翰教会は、まさに自給になろうとしているところです。

端的に言えば、「聖公会」は前に進む場所にいます。私たちは戦線に並べられています。私たちは、自らが行うべきことをまさに目にしており、私たちはそれを行うための諸計画を練っており、そして行動を起こす用意があるのです。私たちが求めているのは、武器弾薬を供給されることです。私は、米国聖公会がその状況を理解すれば、私たちを見捨てるとは少しも思いません。私たちの現在の立場はその支援と励ましのおかげです。

これはすべて単なる楽観主義ではなくて、私たちの活動の現状を正確に伝えるものです。伝道活動は実験的なものであると想起されなければなりません。ほぼ誰もが理想的な計画を練りあげることはできますが、日本のような国でそれを実際に実行するのは容易な作業ではありません。ここにいる私たちは、いくつかの過ちを犯したと理解しています。そして私たちはもっとずっと数多く〔の過ち〕をおかそうとしています。おそらく私たちについての唯一良い点といえば、私たちが誤りから学ぶようになったことです。

もっとも、ひとつ私が確信をもっていることがあります。すなわち、私たちの〔マキム〕主教が、日本ではほかに誰もできなかったような方法で、集団を率いて困難な道を乗り越えたのです。ある英国人宣教師が数日前に私にいったことは本当です。“あなたがたの主教は日本の主教団において誰よりも強靭で聡明な人です。”私たちは、ある男性に対して彼の方針を支援する準備ができています。そして、このような方法でミッションがひとつにまとめられるとあなたが述べた際に、あなたは相当にたくさんのことを述べたのです。ここにいる私たちは、自分たちの活動に自信をもっています。詳細に関しては批判すべきこともたくさんありますが、私は自らそう主張することができます。

単に私たちがかつてないほど良い立場にいるために、私たちにはかつてない差し迫った必要があります。私たちは人材を大いに求めています。私たちは過去７年間でほんの１名しか新たな人材を獲得していません。進んでいる作業で、これほどの記録に耐えられるものはありません。私たちは増え続け

る好機を活用するための男性を得なければなりません。「例えば、」来年の〔立教学院〕大学部のための１名の教師です。

私たちは、もちろん物理的な設備を必要としています。それを欠くためにハンディキャップを背負わないステーションはひとつとしてないと私は思います。たんなる実例として、東京市における１あるいは２の差し迫った要求に言及してみましょう。本郷の労働者たちの中でかなり素晴らしい活動をしている杉浦〔義道〕氏は、新しい教会を必要としています。彼の現在の教会は不名誉というよりも悪くなっています。私は、神田の私のすばらしい敷地に建てる〔諸聖徒〕教会の建物を必要としています。学生たちの活動のためのすばらしい機会が、そこで私たちを待ち受けています。さらにまた、本郷の学生たちのためのウェルボーン氏の〔聖テモテ〕教会があります。

しかしちょうど今、私にもっとも密接な要求は、立教のための新しい寄宿舎の建物を仕上げるための 4,000 ドルです。寄宿舎は３分の２仕上げられており、１階に体育館、２階に食堂と祈祷部屋、そして３階に学生の部屋を備えています。それらの不足によって、その活動においてひどいハンディキャップを背負いながらも、当校はこれらすべてをいらいらして待っています。そのために、建物を完成させ整備するのに必要な 4,000 ドルを得ることを本当に望んでいるのです。

あるささやかで特別な要求として私の頭をよぎっているのは、私たちの大学の商科用に用いられる中古のタイプライター２台です。もし誰かがこの活動に対して特定の何かを提供しようと望むならば、彼はこれら〔中古のタイプライター２台〕を提供することで私たちを大いに助けることができます。（原注）

（原注）もし誰かが立教学院のためのタイプライター１台―あるいは 4,000 ドル―をもっているのであれば、ニューヨーク４番街 281 の連絡窓口が、送付方法を説明するであろう。

（注１）Charles H. Evans.
（注２）William F. Madeley.
（注３）James Chappell.
（注４）Robert W. Andrews.
（注５）Allan Worthington Andrews.
（注６）Luisa H. Boyd.

（注 7）立教学校の 1892－93 年度報告（SM 誌 1893 年 9 月号）において、立教がカレッジ事業を展開する必要性から、校名をセント・ポールズ・スクールからセント・ポール・カレッジに変更した（日本語名称は「立教学校」のまま）ことが報告された後、1894 年 9 月に立教学校は築地に専修科を設置した（立教専修学校とも呼称）。それが 1900 年頃に廃止されたことを指している。

41 1908/1 News and Notes from Far and Near.
42 1908/1 News and Notes From Far and Near.

NEWS AND NOTES

FROM FAR AND NEAR

Here is a glimpse of the religious life at St. Paul's College, Tokyo, from the Rev. Roger A. Walke:

PRESIDENT TUCKER is working at the problem of how to get at the day scholars. It is not altogether easy, but steady progress is being made. Each class in the college has its Bible class, taught by some of the Japanese teachers. These are well attended. There are in addition, English Bible-classes. The Young Men's Christian Association has been working more vigorously of late. The second and third year classes had a joint meeting the other day. It began about 1:45. First there was a religious meeting—a hymn, several short talks, prayers and a closing hymn. Then the inevitable cakes and tea appeared and were followed by games until about 4:30. The meeting is managed entirely by the boys.

¶

From the Rev. Charles E. Suavely, of San Juan, come these terse sentences:

OUR school is overcrowded. Three on a seat, some sitting on planks, nearly ninety enrolled, and we have to turn children away every day. Work at Santurce is booming. The only trouble is that we cannot get half the people or children into the Sunday-school or services; the room is far too small.

¶

Travel in the Philippines, especially in the hill country, is not always either easy or certain. Mrs. Staunton, writing of her return to Sagada, says:

WE were forced to spend nearly a month in Manila on account of heavy rains, bad typhoons leaving the rivers so swollen as to be impassable. We reached Sagada September 28th. I am very glad to be here again, although I am still in the old grass shack along with the seventeen native boys and girls. In teaching them the other day I asked one boy what "full" meant. He said: "The house is full of boys." I quite agreed with him. It certainly has been a great pleasure to me to see how glad my old Igorot friends seem to see me back.

¶

Not a very inviting reception this for a missionary beginning work at a new point. Miss Farthing, of our Alaska staff, writes thus on going to Neenana:

MY first impression of the Indian village was a group of tents, a number of children and grown people, nearly all with sore eyes and some of them so dirty you hated to look at them, and half-starved dogs. There is a nice little cabin, warm, cosy and comfortable. It makes quite a lovable little home. A store-room had to be built, for there was no place for supplies. But the Indians proved very nice—kind and helpful.

For a month school was kept in the missionary's cabin, but by the first of September, the new schoolhouse was finished, and the Indians at different places have been invited, to bring their children home to school.

Most of these poor people live in tents all winter.

There is no post-office, and the mission is dependent on the kindness of passing travellers for bringing the mail. The telegraph office is sixteen miles away.

¶

Many friends of the work among the Asheville mountains will be grateful for this message from the Rev. McNeely Du Bose, of Morganton:

A RUMOR has gone abroad that there has been some abandonment of the work at Morganton since the Rev. Mr. Hughson has moved to Waynesville. The truth is that there is no change or diminution of the work in any way.

The seven missions, each with its resident teacher, are faithfully at work. With the assistance of the Rev. Geo. Griffiths, we give each mission from three to five clerical Sunday services each month, besides such week-day and lay services as we can supply. Our workers are experienced and faithful. We still need the help of our friends in sending

such boxes and gifts as will enable us to sell, at a reasonable price, the clothing our mission children and people so sorely need. A saddle for the use of the missionary on his trips to the mountains would be useful. During the winter our roads are too bad for driving.



A NEVADA MISSIONARY'S PULLMAN

¶

A postal-card message from a missionary in Nevada reads:

FIFTY-TWO miles in a blinding snow-storm in the above Pullman from Elko to Tuscarora, Nevada. Tuscarora—pop. 250—a "dead" gold camp; $35,000,000 have been taken out, more in sight, but no work has been done for the last few years. The stage, a genuine old Concord.

¶

The Rev. J. Armistead Welbourn, writing of his work among the students of Tokyo, says:

I HAVE a new venture just started through the son of one of the prominent professors of the university, a member of my church. He is a university student and asked me to help to run a club for young men of good family in the university. We have had one meeting here at my house and it will, I hope, be a success. It is to meet monthly, have fifteen members, and my chief part is to get various foreign friends to come and speak. The young men who came were mostly sons of well-known men with whom I am glad to get acquainted. One of them came with a friend to my next Saturday Bible-class, so it has already paid in the missionary way. Although we have no church and can do no great things, I am content to work in this small way and think my life by no means wasted if I can but live among these people and help them as occasion serves. And the longer I stay in one place the more people I know, and the better these know and trust me, which is more important.

The *Doshikwai* is doing splendidly and our Church may well be proud to have such an institution under its auspices. There is a good set of men there this year.

¶

Here is a plan worthy of wide application:

THE people of Holy Trinity Parish, Hereford, England, built a new church a year ago. They decided to make a thank-offering at the opening service and to devote it to the building of a church somewhere in the mission field. After carefully going over the matter in consultation with the officers of the Church Missionary Society, they have decided to use the gift, $800, to build a church in India.

41　1908 年 1 月号　ニュースと記録。至る所から。40 頁。
　　訳出　40 頁左 1 行目～左 22 行目。

ロジャー・A・ウォーク師の報告により、東京の立教学院における宗教生活の一端を垣間見る。

タッカー総理は、いかにして通学生を獲得するかという問題と取り組んでいます。それは全く容易ではありませんが、着実に進んでいます。学院の各学年にはバイブルクラスがあり、何人かの日本人教師が教えています。出席率はなかなか良好です。このほかに英語によるバイブルクラスもあります。キリスト教青年会は最近精力的に活動するようになりました。ある日、2 学年と 3 学年の合同集会を持ちました。集会は 1 時 45 分頃始まりました。最初は宗教的な集会で、聖歌で幕を開け、続いて短い講話と祈り、そして再び聖歌で終わりました。そのあとにお決まりのお菓子とお茶が登場し、4 時半ごろまでゲームをしました。集会はすべて学生たちによって運営されます。

42　1908 年 1 月号　ニュースと記録。至る所から。41 頁。
　　訳出　41 頁左下 13 行目～右下 13 行目。

J・アーミステッド・ウェルボーン師は、東京の学生のあいだで行っている仕事について書き、次のように述べている。

私はある新しい冒険に取りかかっています。それはつい先日、私の教会の会員でもある、ある卓越した大学教授の息子によって始められたものです。彼は大学生で、在籍している良家の子息のためのクラブを運営するのを手伝ってもらいたいと私に頼みました。一度私の自宅で会合を持ちましたが、それは成功すると期待しています。毎月会合を持ち、会員は現在 15 人です。私の主な役割はいろいろな外国人の友人が来て話をするように取り図ることです。集まった若者はほとんどが著名人の子息で、彼らと知り合いになれたことを嬉しく思います。そのうちのひとりは私の次の土曜のバイブルクラスに友人を連れてやって来ました。ですから伝道という意味ではすでに成果が出ています。私たちには教会がなく、大きなことはできませんが、私はこのささやかなやり方で満足していますし、これらの人々のあいだで生き、機会があって彼らを助けることができさえすれば、私の人生はけっして無駄ではないと信じています。私がひとところに長く滞在し、多くの人々を知れば知

るほど、彼らも私のことをよく知るようになり信頼してくれますが、それは何よりも重要なことです。

同志会は素晴らしい仕事をしており、聖公会はその傘下にこのような機関を持っていることを誇りにできます。今年はとくに良い人材が豊富です。

注記：マキムは米国聖公会総会出席後、ニューヨークを 1907 年 11 月 14 日に出発し、12 月 10 日に蒸気船コリア号でサンフランシスコから出航（SM 誌 1908 年 1 月号、61 頁）、12 月 29 日に横浜に到着した（SM 誌 1908 年 3 月号、61 頁）。

proud to shake hands with the "preacher" because, as he mutters, he was "baptized by old Bishop Whipple back in York State forty-five years ago."

Then the "preacher" forgets the forgetful Church behind him and remembers only that he is sent to seek and to save that which is lost. The old sinner, not the rich Church back east, has made him feel like a Christian again, so that he tries again to spread himself out with becoming dignity over his magnificent presbyterian (or, perhaps, diaconal) diocese of 2,000 square miles, and to restrain his own impulse to assume papal prerogatives, for, perchance, he is the sole ecclesiastical official of the Church for probably 363 days of the year, and hence might arrogate to himself the honors of the triple tiara without fear of any equally presumptuous rival. He has none even of the long list of "non-parochials" of the metropolitan dioceses to check him in his princely career, travelling afoot or awheel or in a caboose over the western prairies.

ONE WHO IS TRYING TO FIGHT THE BATTLES OF THE PRINCE OF PEACE.

NEWS AND NOTES

MESSAGES FROM THE MEN AT THE FRONT

The Rev. J. Armistead Welbourn, speaking of the important work he and the Rev. B. T. Sakai are carrying on among the 4,000 students of Tokyo University, says:

WE have hoped to get a small house in this neighborhood to serve for Church purposes, but it is hard to find. So we must be content here until we can succeed. The attendance Sunday mornings has been very good, fifteen our smallest, to-day twenty-five. We have had the entire congregation of sixteen or eighteen receive the Holy Communion, and that does not happen often at home at the chief service of the day. Except for men from the *Doshikwai* [the students' club conducted by Mr. Welbourn and Mr. Sakai], every one who comes is practically a Christian. Strangers will not come to this private house to a service.

Our Bible-classes are doing about as usual, and I still feel that this is about the best way for a foreigner to reach young men. I have one at the *Doshikwai* to which come ten or a dozen of the men who seem interested. There is a small class at St. Paul's just started, and any Saturday one has always eight or ten. I have also several smaller classes, one of three boys about fourteen. I have been to see the family of one whom I find to be of noble birth. My call was most interesting and the grandmother, evidently the *man* of the house, a woman of forty-five or fifty, told me the history of the family, how the father was wounded in the war and had a bad head, so she asked me to help "to make the boy into a good man." She wants the boy to come to church too, but he begs off for a year or two. They were exceedingly friendly, gave me a beautiful lacquer box from their family treasures, and have since been here to tea with me. It certainly speaks well for Christianity that people are willing to receive an unknown foreigner in this cordial way simply because he is a missionary. It shows also how people who are conservative and not under any foreign influence now turn to Christianity when they want to form the characters of their children.

¶

From Eastern Oregon comes this picture of a contrast at La Grande. Will the Church allow the prophecy of the writer to be fulfilled?

THE Mormons are rapidly settling up this vicinity and getting control of the various industries. They number now about 2,600 in the town of La Grande and the neighboring valley. Eight years ago there was only one family of them. I have two Mormon bishops for near neighbors. In the last three years St. Peter's Parish, La Grande, has made $3,000 worth of improvements in painting the church, laying sidewalks and building the rectory. This money was mostly raised locally.

43　1908 年 2 月号　ニュースと記録。前線の人々からの通信。127-128 頁。
訳出　127 頁左 17 行目～右 33 行目。

J・アーミステッド・ウェルボーン師は、バルナバ阪井〔徳太郎〕師と共に東京帝国大学の 4,000 人の学生のあいだで行っている重要な仕事について報告し、次のように述べている。

私たちは近所に教会として使うための小さな家を手に入れたいと思いましたが、なかなか見つかりません。そのため私たちが成功するまでは、ここで満足しなければなりません。日曜朝の出席率は非常に良く、最低でも 15 名、今日は 25 名です。私たちは 16 名ないし 18 名の信徒全員に聖餐式を受けさせましたが、このようなことは今日では本国の主要な礼拝でもめったにありません。同志会（ウェルボーン氏と阪井氏によって運営されている学生クラブ）の会員を別とすれば、ここを訪れる人は皆、事実上キリスト教徒です。この個人の家に見知らぬ人が礼拝にやって来ることはありません。

私たちのバイブルクラスはだいたい通常のとおりで、これは外国人が若者を獲得するための最良の方法であろうと感じています。私は同志会でクラスを 1 つ持っていますが、これには関心のありそうな 10 名から 12 名の人々が来ています。立教学院にも始まったばかりの小さいクラスがあります。土曜クラスはいつも 8 名ないし 10 名が出席します。私はこれより小さいクラスも幾つか持っていますが、3 名の少年のうちひとりはおよそ 14 歳です。私は由緒ある家柄の生まれと思われるある少年の家庭を訪ねたことがあります。私の訪問は大変な関心を呼び、見るからに家長である祖母は、45 歳から 50 歳ほどの女性ですが、私に家族の歴史を語りました。どのようにして父親が戦争で負傷し、頭を悪くしたか、そして私に「少年を立派な男にする」のを助けてもらいたいと頼みました。彼女は少年に教会にも行ってもらいたいと思っていますが、少年はあと 1、2 年待ってもらいたいと言います。彼らはきわめて友好的で、私に家宝の美しい漆器をくれました。それ以来、彼らはここに来て私と一緒にお茶を飲むようになりました。このことは確かにキリスト教について、人々は見知らぬ外国人を宣教師だからという理由だけで喜んで受け入れ、心からもてなすということを物語っています。それはまた保守的で外国の影響を全然受けていない人々も、自分の子供の性格を形成したいと望んだ時にはキリスト教に改宗するということも示しています。

注記：1908 年 4 月号の SM 誌掲載の書簡で、ウェルボーンはかつて教えたことのある市内の高校の 54 名の少年にバイブルクラスを開始したことを伝え、校長が定期開催をうながしていると報告している（SM 誌 1908 年 4 月号、285 頁）。

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.]

THE CHURCH AND THE IMMIGRANTS

To the Editor of THE SPIRIT OF MISSIONS:

A COMMISSION has been appointed by the Bishop of Connecticut to inquire in what ways the Church may better serve the immigrant foreigners in the diocese. As part of this inquiry I wish to compile the recorded experience of other dioceses with foreign races, and such unrecorded experience as may be kindly furnished by individuals. References as to diocesan journals, etc., and summaries of facts and of methods, will be received gratefully and used toward giving at least a clearer view of certain problems before us all. If the indications seem sufficiently definite and significant in any direction, they will be published.

CHARLES SEARS BALDWIN.

Yale Station, New Haven, Conn., March 9th, 1908.

WANTED: A LAYMAN FOR JAPAN

To the Editor of THE SPIRIT OF MISSIONS:

ST. PAUL'S COLLEGE, Tokyo, needs a layman for its faculty. He should be unmarried, about twenty-five years old, and have a degree from some American college of good standing. If he has had some experience as a teacher, so much the better. And if he has some acquaintance with business methods he would be of much use in the commercial department. A knowledge of music and a liking for athletic sports are likewise desirable. Good health and communicant membership in the Protestant Episcopal Church or some Church in communion with it are indispensable qualifications. The man is needed in Tokyo by September 10th.

Bishop McKim and President Tucker ask the Board of Missions to nominate a man.

I will be pleased to give any further information desired. If any of the clergy know of young men before whom such an opportunity for usefulness might be placed personally, I will be grateful if names and addresses may be sent to me promptly.

JOHN W. WOOD,
Corresponding Secretary.
281 Fourth Avenue, New York.

AN INVITATION FROM ANOTHER BATTLEFIELD

To the Editor of THE SPIRIT OF MISSIONS:

THE warrior of the Prince of Peace writing in the February number of THE SPIRIT OF MISSIONS has said a good many true things. But he seems a bit doleful. Bid him cheer up; "there are others." The humble soldier who writes this is sole shepherd of the "Historic Church" in a parish of 7,500 square miles, inside measure. One of his counties (he has seven) is as large as the ninth part of Iowa—and there are several larger counties in this district. And isn't it a glorious privilege to be hunting out and polishing up—amid the warped shingles and scaling paint—the gems for that glorious making up of the jewels!

Thank the Lord the people here think more about the parson inside than the poverty of his garments! Get cheerful, and then come to North Dakota to work with

ANOTHER OF THEM.

AN ALASKA READING-ROOM

To the Editor of THE SPIRIT OF MISSIONS:

MANY of your readers have been contributors of magazines, etc., to St. Matthew's Reading-room, and will therefore be interested in this report of the work accomplished during the year 1907.

44　1908 年 4 月号　編集者への書簡。日本で信徒求む。281 頁。
訳出　281 頁左下 14 行目～右 16 行目。

『スピリット・オブ・ミッションズ』編集部宛

東京にある立教学院では教員となる信徒 1 名を求めています。条件は未婚、25 歳位、アメリカの一流大学を卒業していること。教師の経験があればなお可。ビジネスメソッドに通じていれば、商科で大変役立つものと思われます。音楽に造詣があり、スポーツを愛好することも同様に望ましく、健康であることと、米国聖公会または同じ教派に属する教会の受聖餐者であることは不可欠の資格要件です。応募期限は 9 月 10 日です。

マキム主教とタッカー総理は伝道局に候補者 1 名の任命を委託しました。

より詳しい情報が必要であれば喜んでお送りします。聖職者のどなたかが、このような有益な機会を与えるに相応しい若者を個人的に御存知でしたら、名前と住所を至急私に送っていただければ幸甚です。

ジョン・W・ウッド
連絡担当
ニューヨーク 4 番街 281 番地

注記：長年伝道師として仕え、1900 年 3 月 11 日に執事に按手された栗原素行が死去したことをマキムは通知した。栗原は 4 年前に東京諸聖徒教会の副牧師を 74 歳の高齢のために辞任していた（SM 誌 1908 年 4 月号、303 頁）。

And there were whispers among the foreigners at the conference not only of advance into the unoccupied parts of our present four provinces, but of the possible duty of the American Church to do its share toward evangelizing one or more of the provinces of China in which the Anglican Communion has, as yet, no work. How can we do more, since we have not men and women enough for our present needs? We cannot—this year. We cannot at all unless the Church sends us help. But we believe that one day soon the Church will make up her mind to stop attending to everything first except the most pressing problems, and will send help by tens instead of by ones, by gifts of a million dollars instead of one thousand, to the nation which in twenty—or perhaps only ten—years from now will not accept help. And when the Church says the word there will be found men and women here in the Hankow District, please God, who will gladly go on as pioneers to the regions beyond.

NEW YEAR'S EVE AT ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND ROGER A. WALKE

THE New Year as it rushes westward finds a little group of St. Paul's boys hopefully awaiting it and, as is proper, waiting upon their knees. How old the custom is I do not know, but for at least four years these youthful servants of the Master have met to consider the dying year and the things it has brought; have met to declare their intention to strive more loyally during the coming year to do the work given them by Him they have chosen to serve. Most of the boys go away for the holidays, but always a few are left to greet the New Year thus.

I remember well how I stumbled on to the first meeting of the kind that I attended. I had been here but a short time and was sitting alone in my room waiting for the New Year and feeling rather lonely, when through many closed doors intervening stole in the sounds of one of our familiar and never-failing hymns. The very sound of it made me feel much less far away, and I started out to find the source. At last I came upon them—a little group assembled in a poorly lit and utterly unheated room; I crept in and sat among them. At that meeting several were present who had become Christians during the year then drawing to a close, and each in turn rose and spoke. There in that bare, uncomfortable room each had told his fellows what was in his heart. And the stranger felt no longer strange, and the far-away one felt, as never before, that "all are one in Thee, for all are Thine." It was a glorious service, and the Master seemed very near to us.

This year the arrangements were a little different. I invited the boys to meet in my room, and a good many came. We were warm and comfortable, but I am uncertain whether it helped any. I insisted that the boys take entire charge of the service, but consented to be one of the speakers. Several who are not yet Christians came. The prayers were not in very good literary form, the speakers not always fluent, but each one who spoke had something he wanted to say, and a spirit of absolute sincerity breathed through all that was done. It was good to be there. I think all present must have been brought nearer to the Master's feet.

If only the American Christians who do not believe in foreign missions—if any such anomaly still exists—could step unobserved into one of these little meetings, they would no longer ask "Why missions?"

45　1908年5月号　東京の立教学院の大晦日。ロジャー・A・ウォーク師。366頁。

訳出　366頁左下から31行目～右最後の行まで〔全文〕。

新年が西方へと急ぎ足で明けていくとき、立教学院では希望に溢れた数名の学生の一群が、きちんとひざまずいてその訪れを待ちます。この習慣がいつからあるのか私は知りませんが、これら主の若い僕たちは少なくとも過去4年間、行く年とそれがもたらした事物について思いを馳せるべく集いました。彼らは来る年に、自らが仕えるべく選んだ主によって与えられた仕事をより忠実に果たす意志を宣言するために集ったのです。ほとんどの少年は休暇でいなくなりますが、つねに何人かがこのように新年を祝うために残ります。

私は初めてこのような集いに遭遇して、自分も加わったときのことをよく覚えています。私は着任してまだ間がなく、自分の部屋で一人腰かけ、いささか孤独を感じながら新年を待っていました。そのとき幾重にも閉じられたドアを通して、慣れ親しんだ聖歌の尽きることのない響きが聞こえてきました。まさにその聖歌の響きのおかげで自分が遠い異国の地にいるのだという感情が急速に薄れました。私はそれがどこから聞こえてくるのか突き止めるために部屋から出ました。そしてついに彼らと出会ったのです。数名が薄暗く、全く暖房のされていない部屋に集まっていました。私はそっと中に入って彼らのあいだに座りました。その集いには、過ぎゆく年にキリスト教徒になった者も何人かいました。一人ひとりが順番に立ちあがり話をしました。この寂しく居心地のよくない部屋で、各自が心の内を仲間に語りました。そしてよそ者はもはや自分をよそ者と感じることはなく、異国にある者はかつてないほど「すべては汝の中でひとつである。なぜなら汝はすべてだから」という言葉を実感しました。それは輝かしい礼拝であり、主が私たちのすぐそばにおられるように思われました。

今年は少し趣向を変えました。私の部屋に集まるように少年たちを誘ったのです。その結果、かなりの人数が集まりました。部屋は暖かく快適でしたが、それが何かの役に立ったのか私には確信が持てません。私は少年たちが礼拝を取り仕切るように求めましたが、私自身が話し手のひとりになることには同意しました。まだキリスト教徒でない者も何人かやって来ました。祈りはそれほど典礼通りではなく、話は必ずしも流暢ではありませんでした

が、話す者には皆、語りたいことがありました。そこで行われたすべてを通じ、絶対的な誠実の精神が息づいていました。その場にいることは幸せでした。私は出席した者が皆、主の足下にいっそう近づいたにちがいないと思います。

もし外国の伝道を信じないアメリカ人のキリスト教徒が異例にも存在するならば、その者はこうした小さな集いにそっと忍び込むべきです。そうすれば「なぜ伝道か」と問うことはなくなることでしょう。

注記：1908 年 3 月 15 日に東京三一大聖堂で、マキムは片田蔦五郎を司祭に按手した。新任司祭は東京の博愛教会の管理予定（SM 誌 1908 年 5 月号、382 頁）。

the work of the American Church in Brazil speaks of it in the highest terms as reverent, solid, successful and far-reaching. One of the surest evidences of success is the number of young Brazilians offering for the ministry. In a Church having about 1,200 communicants there are eleven candidates for orders. If the American Church could make as proportionately good a showing it would have about 8,000 candidates for orders instead of 398. The enlistment of these young men and the extension of the work to Rio de Janeiro mean that larger co-operation must be given by the Church at home in order that many open doors may be entered. Three hundred dollars will provide for the training and maintenance of a candidate for Orders for a year. Eight hundred dollars will support a Brazilian clergyman. As Brazil is now a regularly constituted mission of the American Church, gifts of any amount for work in that field should be sent to the Treasurer of the Board of Missions.

"The Call of the Wild"

NO one has yet been secured to relieve Mr. Chapman at Anvik in order that he may have needed recuperation through a brief furlough in this country. So many of the Indians along the Yukon are looking to Mr. Chapman for leadership, and so many influences are at work to drag them back into the old ways, that he is unwilling to leave them, however great his own need of a rest may be, unless someone goes to stand among them as friend and helper. Nor is Mr. Chapman's work confined to Anvik. That is a centre around which cluster a number of Indian villages—ten, twenty, thirty miles away. Mr. Chapman has made many visits to these villages to give instruction to the people as well as to perform baptisms and marriages. Much as they desire a teacher to live among them, it has never been possible to supply the man; so Mr. Chapman, with the help of his Indian friend, Isaac Fisher, of Anvik, has given as much time as possible to meet the needs of these Chageluk people. Recently one of the Chageluk young men who has often been in Anvik, and who attends the Church services when he comes, wished to learn more perfectly the Lord's Prayer in the native tongue. He has been an earnest student, but it is difficult for him—as for the Alaska Indians generally—to memorize. He wished to use the prayer in his own family. Unable to go to Anvik himself, he sent a messenger to Mr. Chapman begging him to come and teach the people of his own household and others in the village. This is the way this Indian disciple expressed his desire and his need:

"Please come to my village to tell me the words of 'Our Father.' I do not remember them all, and we want to say them in our house. You will come, Mr. Chapman?"

Many such calls have come at other times. Once a dying chief who wished his people to be led in the right way, told his sons always to listen to and follow Mr. Chapman. Such facts call more loudly than any appeal we could make for someone to go to Mr. Chapman's aid.

The Japanese Church in Council

IN order to estimate properly the advance of Christian work and influence in a non-Christian land, one must be able to view the situation from the inside and to look over a period of years. From his vantage point of eight years' residence in Japan, the Rev. H. St. George Tucker, M.A., president of St. Paul's College, Tokyo, writes: "We seem possibly to the outside to be making very slow progress, but as I look at the work from within it appears to me to be growing stronger and more secure all the time. I believe that Christianity may be said to have taken root. The magazines and papers now write of it as one of the religions of Japan, even when

they laugh at it or oppose it, which is a big advance over the time when it was referred to as a foreign religion. I wish all our friends at home could have attended the *Sokwai* [the synod], and seen representatives from Hokkaido to Kyushu, both lay and clerical, discussing with dignity and intelligence questions of canon law and Church policy. Three of the laymen from our diocese—Mr. Kawaguchi, the well-known Aomori lawyer, Judge Yasuda, of Maebashi, and Dr. Suguira, of Tokyo—were among the leaders in the debates. Simply to be present and hear such questions discussed by Japanese Christians and to see the Church represented by such men was, in itself, an inspiration and a sufficient answer to doubters."

The Kiukiang Prayer League

NO better illustration can be found of the necessity for, and what may be accomplished by, the missionary intercession referred to in our May issue than the experience of the Kiukiang Prayer League. In October, 1905, a few earnest people in Pennsylvania formed themselves into a group for the purpose of definite and regular prayer that God would pour His blessing upon the workers at Kiukiang, China, and thus enable them to bring many of the people of that city to know our Lord. The times and seasons for prayer were left to the individual members. The hope was that each member would pray every day, but the only promise made was to try to remember. The growth of the league was remarkable. In two years its numbers had increased from twenty to nearly five hundred. The work of the Rev. Allen R. Van Meter, the American missionary at Kiukiang, was greatly blessed. Time and again his letters spoke of the consciousness of spiritual power which came to him and his helpers through the intercessions of the many friends at home. In two years the number of baptized Christians in the mission increased from twenty-five to one-hundred-and-fifty-five. On the other hand, members of the league in the United States received a new spiritual impulse. One of them wrote: "I have really wakened up, through this effort, to the value of prayer. It is becoming more real to me than ever before, entirely apart from the missionary side of it." Another said: "I find I begin at Kiukiang but I cannot stop there. My prayers go out to Japan and Hawaii and Alaska, to Africa and the islands of the sea; indeed to every place where a worker is making known the Gospel."

A Suggested Church Prayer League

THE experience of the Kiukiang Prayer League has suggested a concerted and widespread effort to use the power of prayer on behalf of the Church's Mission and all engaged in it. Early in the autumn it is proposed to start on its way "The Church Prayer League." Its object will be to unite people in all parts of the country for definite and regular intercession, either singly or in groups. The plan includes the publication of a quarterly leaflet with suggested topics for thanksgiving and intercession similar to those used in the "Sanctuary of Missions," but with the addition of brief items of information that will help to make intercession more intelligent and definite.

The originators of the Kiukiang Prayer League have kindly agreed that, as it pointed the way to this larger effort, so it shall form the nucleus of the Church Prayer League. The new league will, we hope, secure the allegiance of thousands of others. The first issue of the intercession leaflet will appear in October. It will be similar in general character to the intercession paper published in England under the auspices of the Junior Clergy Missionary Associa-

46　1908 年 6 月号　神の国の進展。日本聖公会の会議。414-415 頁。
訳出　414 頁右下から 19 行目～415 頁左 19 行目。

キリスト教の事業の進展と、非キリスト教国における影響を適切に評価するためには、状況を内側から見るとともに、数年間の幅で観察しなければならない。立教学院総理の修士 H・セント・ジョージ・タッカー師は、日本に 8 年間滞在した視点から、次のように言う。「私たちは外からは非常に進展が遅いようにみえるかもしれませんが、活動を内側からみると、私にはつねにより強く、より確実に成長しているようにみえます。キリスト教は定着したと言っていいと私は思います。今や雑誌や新聞にキリスト教は日本の宗教のひとつであると書かれています。もちろんそれを嘲笑したり、それに反対したりする者もいますが、キリスト教が外国の宗教であると言われていた時代から見れば、それは大きな前進です。私は本国のすべての同胞が〔日本聖公会〕総会に出席して、北海道から九州まで代表者たちが信徒も聖職者も一緒になって、教会法や教会の方針について品位と知性をもって議論するのをみることができたらと思います。こうした論客のなかには、私たちの教区から出ている 3 人の信徒、青森の著名な弁護士であるカワグチ氏、前橋のヤスダ裁判官、そして東京の杉浦〔貞二郎〕博士がいます。会議に出席して日本のキリスト教徒が論じている問題に耳を傾け、これらの人々によって代表されている聖公会を見るならば、それ自体が疑いを持つ者に対する啓示と回答になるでしょう。」

work. The young men in the seminaries will surely see their opportunity and come. Bishop Roots has generously loaned us a Chinese priest, the Rev. Fu Ta-hwan, and Mr. Ancell will also have as a helper one of our men, who expects to be admitted catechist and has already passed through the school under Mr. Nichols. A man in Yangchow, who was confirmed by the second Bishop Boone, has been a consistent Christian all these years, though away from all Church surroundings, and he will do yeoman's service in helping to open up the new work.

¶

A LAND OF HIGH PERCENTAGES

From Eastern Oregon comes this glimpse of life in a part of the country which, because of the character of its people and its natural advantages, invites the Church with no uncertain sound to use her best endeavors now:

I HAVE just returned from a trip to Vale in Malheur County. A layman has been holding services and has a Sunday-school of nearly thirty. It was the first time a clergyman had ever been there, I think, and there was a good attendance at the services. We have seven communicants there. The population is about 1,000, with a stone courthouse and stone school with almost 200 scholars. Ontario, near there, is a much larger town, many brick buildings, and a brick school with several hundred children. The schools equal the one in Washington, D. C., near my last church, in every respect. Bishop Tuttle visited Ontario many years ago. I earnestly hope that with this district under the new bishop the prospects of the Church will be brighter. ——— is to leave, so that I will rise from twenty-five per cent. of the clergy to thirty-three and one-third per cent. When I went to Spokane there was but one canonical clergyman in the field, so I became fifty per cent. We make up in percentage what we lack in numbers here in the West!

BRAVO, HONOLULU

Bishop Restarick writes from his mid-Pacific diocese:

WE had a good Lent and glorious Easter in Honolulu. On Good Friday the cathedral was packed during the Three Hours' Service. On Easter Day the addition to the cathedral was finished. The offering was $6,320. I never saw people give as they do here. At 3:30 the Sunday-schools met as usual. Seven hundred children were in the great procession. The offering of the Honolulu Sunday-schools (not counting St. Clement's) was $331. Last year the same schools (less one of the new ones) gave $189.85. The cathedral school went up from $71.03 to $131. All over the islands reports are good. Best of all, people talk of the spiritual power of the Church—of the spirit of devotion.

¶

WANTED: MISSIONARY TYPEWRITERS

ST. PAUL'S College, Tokyo, Japan, is developing a commercial department where young men can be given some business training. A number of second-hand typewriters in good condition could be used in the department. Has any reader of THE SPIRIT OF MISSIONS a machine not now in use which could be started upon a new career of usefulness in Japan? Frequently a satisfactory second-hand machine can be purchased for about $35.

¶

SOME STUDENT STATISTICS

UNDER the auspices of the Student Volunteer Movement more than 18,000 young men and women in 460 institutions of higher learning are enrolled, this year, in 1,430 mission study classes. During the last college year the students contributed $108,000 to the support of missionary work under the care of the different boards in this country and Canada.

47　1908 年 6 月号　求む：伝道用タイプライター求む。422 頁。
訳出　422 頁右下から 25 行目～右下から 14 行目。

日本の東京の立教学院は、若者にビジネスの訓練を提供する商科を設立しようとしている。同科では多数の状態の良い中古タイプライターが使用されることになると予想される。『スピリット・オブ・ミッションズ』の読者で、現在使用しておらず、日本で新たに有益なキャリアを開始できる機械をお持ちの方はいないだろうか。満足な状態にある中古タイプライターならば約 35 ドルで買い取られる。

48 1908/6 St. Matthias's Catechical School, Tokyo. By the Reverend Toshizumi Chikashige.
49 1908/6 How to Reach St. Mattias's from Tokyo. By the Reverend J. Armistead Welbourn.



JUNKS IN THE RIVER OPPOSITE THE FOREIGN CONCESSION WHERE THE AMERICAN CHURCH MISSION BUILDINGS IN TOKYO STAND

ST. MATTHIAS'S CATECHETICAL SCHOOL, TOKYO

BY THE REVEREND TOSHIZUMI CHIKASHIGE

IN the spring of 1903 the Mission Conference decided that it would be well to have in Tokyo a catechetical school with a standard lower than that of Trinity Divinity-school. After consultation, arrangements were made for its establishment with the bishop as rector, the school to be in charge of the Rev. Toshizumi Chikashige, who was to live with the students and have the general direction of the affairs of the school. Mr. Chikashige, therefore, gave up the rectorship of St. Paul's Church, Osaka, and in September, 1903, came to Tokyo, the opening ceremony of the school being on the 21st, which was its real birthday.

In the beginning, the school was an annex of the Divinity-school, and the course was made two years, with an abbreviated course in theology, as a training for practical evangelistic work, the main object of the school.

As the plan of the Divinity-school was broadened this school was separated from it as St. Matthias's Catechetical (in Japanese, Evangelistic) School. After five years' experience it has been seen that a two years' course is too short to give an adequate preparation for catechist's work, so from the next term the course will be three years and the requirements for admission made higher.

There have been two sets of graduates up to the present. The first class had eight men, of whom two were only in the school one year, and as they were young and clever they then entered Trinity Divinity-school and will be graduating in June, 1908. One man left the school, so five really graduated in June, 1905, became catechists, and are now working faithfully.

The second class had four men, one entering the Divinity-school, one resigning on account of sickness, and two graduating in April, 1906.

At present there are eight men in the second year and four in the first, and we have hope in them all.

Besides Mr. Chikashige, the teaching staff consists of the Rev. Messrs. Yamagata, Ochiai, Tucker and Welbourn.

In addition to their studies the students must take some practical part in evangelistic work. Twice a week they give addresses at the preaching place in connection with the school, and they assist the pastors of the various city churches when requested.

As the Divinity-school has been put on a university basis, within the next few years it can have no graduates and send out no men, and so the places needing men in the Tokyo and Kyoto districts must depend upon this school. It has, therefore, an important position in supplying these necessary workers.

The present plant of the school is not sufficient for its work. This is, of course, due to lack of money; and that this plant is but temporary, those connected with the school regret. The first thing needed is a special building with a dormitory, as the present rented building is not a little inconvenient for the purposes of recitation and living for the students. This building, we know, cannot be gotten immediately, but we do not cease to pray that, if God will, we may have a new building some day.

Another hope for the school is that in addition to the library at the Divinity-school we may have a special library of modern, up-to-date books by both Japanese and foreign writers (translations), suitable for the needs of the students, these books to be freely used by the graduates as well.

If there were money given for this the result would be great, I am sure.

HOW TO REACH ST. MATTHIAS'S FROM TOKYO

BY THE REVEREND J. ARMISTEAD WELBOURN

THE Catechetical School, of which Mr. Chikashige writes, is situated on an island just across the river from Tsukiji, where our main mission buildings are located.

To get there one crosses in a ferry that is still as it was before the days of the Era of Enlightenment. You buy your wooden ticket, which you deposit in a box on the boat and are sculled across by weather-beaten sailor-men in blue tights with a towel tied coquettishly around their heads. The passengers sit on seats at the side, while the middle space is usually occupied by the shallow tubs the fish men swing with ropes from a pole across their shoulder, and there may be a cart or jinrikisha in the stern. On a rainy day you stand, for the obvious reason that the seats are wet; the ferry men bring out their ragged straw coats and big hats, and every one carries a huge paper umbrella of red or black or yellow, so that the foreigner in his mackintosh feels that he has somehow stepped into one of Hokusai's or Hiroshige's prints of the Yeddo of the olden times—only the rain is very real.

The trip across takes only a few minutes, but these are not uninteresting. The river is always full of ships, now of the modern schooner type and not like the junks used when this picture was taken some few years ago. But you meet big cargo boats of the native type coming in on the tide, either borne along by their big square sail or poled by the man running at the side, while the wife with her baby on her back steers the big rudder.

Once on the island everything seems different from the Tokyo we have just left; there are few "modern improvements," some of the streets are only a



A TYPICAL JAPANESE FERRY

few feet wide, and it is a regular fishing village where the little boys come down in troops to the landing to buy their fish from the incoming boats, and everyone apparently knows everybody else. Where St. Matthias's School is, however, on the further side of the island, made land, I think, the streets are wider, the neighborhood is quiet, the house is but a few steps from the sea wall, where one can watch the sails coming in across the Great Bay of Tokyo.

On this island Miss McKim and Miss Kurokawa, of St. Margaret's, have two Sunday-schools for girls, one in the preaching-place and one in the house of a Christian, with seventy children each, and the rooms are full to overflowing, so that the children have to sit in the glass-enclosed verandas. These Sunday-schools are at different hours, of course. One of the men at the school has about fifty boys at another time.

About the Catechetical School, Mr. Chikashige forgot to say that the school being for men who by reason of age or insufficient preparation cannot enter the Divinity-school, no man can enter who is under twenty-five. They are often forty years old, mostly men of the middle class, who have been in various occupations and who on being converted have determined to devote their lives to the work of the Church. One was in a government office in Sendai, and one was converted while a soldier in Formosa by the mission established by the Japanese themselves there. These men, having this practical experience of the world, will know well how to appeal to the people from whom they have sprung.

¶

LEAVING ST. MARY'S, SHANGHAI

THE graduation exercises of St. Mary's Hall, Shanghai, held on the China New Year, would have done credit to a girls' school in this country. As St. Mary's is a Christian institution, the exercises began with a hymn, and a prayer by Bishop Graves. The rest of the programme included songs by the Glee Club, addresses by Chinese and American clergy and essays on such fundamental subjects as "The Importance of Self-Government," by Miss Tai, and "Character," by Miss Ng. The instrumental music was furnished by the school graduates.

48　1908 年 6 月号　東京の聖マッテヤ伝道学校。近重利澄師。452-453 頁。
訳出　452 頁左 1 行目～453 頁右 21 行目〔全文〕。

1903 年春、〔米国聖公会在日〕ミッション会議は東京に三一神学校よりも 1 ランク低い伝道学校を置くのは良いことであろうという判断を下しました。相談の結果、牧師としての主教と設立のための手筈が整えられ、近重利澄師が学校を担当することになり、学生と一緒に住んで学校の運営全般を指導することになりました。そのため近重氏は大阪の聖パウロ教会での牧師職を断念して 1903 年 9 月に上京しました。開校式は 21 日に行われ、この日が正式の学校創立日となりました。

最初、学校は三一神学校に付属しており、2 年の課程からなりました。それは学校の主目的である実践的な伝道活動の訓練を施すための簡略化した神学課程でした。

三一神学校の計画が拡大されると、この学校は切り離されて聖マッテヤ伝道学校（日本語では福音学校）となりました。5 年間の経験から、伝道活動に対する十分な準備を与えるには 2 年の課程では短すぎると考えられ、次期から 3 年課程とし、入学試験のレベルも引き上げられました。

現在まで 2 組の卒業生がいます。最初のクラスは生徒が 8 名で、そのうち 2 名は 1 年しか在校しませんでした。彼らは若く頭が良かったので三一神学校に入学しましたが、1908 年 6 月に卒業するでしょう。1 名退学したので、実際に 1905 年 6 月に卒業したのは 5 名でした。彼らは伝道師となり、現在誠実に仕事しています。

2 年目のクラスは生徒が 4 名で、1 名は三一神学校に入り、1 名は病気のため退学、2 名が 1906 年 4 月に卒業しました。

現在 2 学年には 8 名、1 学年には 4 名おり、私たちは彼ら全員に希望を抱いています。

教員陣は近重氏のほかに、山縣〔雄杜三〕師、落合〔吉之助〕師、タッカー師、ウェルボーン師の各氏からなります。

生徒は勉強のほかに、実践的な伝道活動もしなければなりません。週に 2 度、学校と関係のある説教所で講話をし、要請があればさまざまな都市の教会で牧師の手伝いをします。

三一神学校が大学の土台の上に置かれたため、今後何年かは卒業生を輩出できず、人を派遣することもできないので、〔日本聖公会〕東京地方部と京

都地方部で人を必要とするところはこの学校に頼らざるを得ません。それゆえ学校は必要な働き手を供給するうえで、重要な位置にあります。

しかし学校の現在の施設はその事業には十分ではありません。これはいうまでもなく資金が不足しているためです。しかもこの施設は恒久的なものではなく、学校関係者は残念に思っています。第一に必要とされるのは寄宿舎のある専用の建物です。というのも現在賃借りしている建物は生徒が朗唱したり、住んだりする目的に少なからず適していないからです。そのような建物がすぐに手に入らないことは私たちも知っていますが、神の思し召しがあればいつの日か新しい建物が持てることを祈らないわけにはいきません。

学校に対してもうひとつ希望しているのは、三一神学校の図書館のほかに、日本と外国（翻訳）の著者が書いた現代の新しい本を揃えた専用の図書館を持てることです。それは生徒のニーズに応えたもので、これらの本は卒業生も自由に利用できるようにします。

そのための資金があれば、素晴らしい結果が得られると私は確信しています。

49　1908 年 6 月号　東京から聖マッテヤ伝道学校への行き方。J・アーミステッド・ウェルボーン師。453-454 頁。
訳出　453 頁左下から 23 行目～454 頁右 11 行目〔全文〕。

近重氏が書いている伝道学校は、私たちのミッションの本館が位置している築地から川を渡ってすぐの島に立地しています。

そこに行くには啓蒙時代よりも以前から続いているような渡し船に乗って川を渡ります。まず木製の切符を買って船の上に備えられた箱に入れます。船を漕ぐのは青い股引をはいて、頭に手ぬぐいを粋に巻いた日焼けした水夫です。乗客は両側の座席に座り、真ん中のスペースは通常漁師が肩にかついだ竿から縄で吊り下げられた魚篭に占有されます。船尾には荷車か人力車が置かれているかもしれません。雨の日は立っていなければなりませんが、それは座席が濡れているという明白な理由のためです。水夫はぼろぼろの蓑を着込み、頭に大きな笠を被ります。誰もが赤や黒や黄色をしたばかでかい紙製の雨傘を持っています。レインコートを着た外国人は、まるで北斎か広重が昔の江戸を描いた浮世絵の世界に足を踏み入れたかのような感じを抱きます。ただし雨は本物ですが。

渡しは数分しかかかりませんが、それは非常に興味深い時間です。川はいつも船でいっぱいですが、現在は近代的なスクーナー型の船ばかりで、数年前にこの写真を撮ったときに使用されていたようなジャンクは見られません。しかし潮の流れに乗って入って来る在来型の大きな貨物船は見かけます。それらは大きな横帆によって誘導されるか、あるいは男が岸を走りながら竿をひっかけ、赤ん坊を背負ったその妻が大きな舵を取ります。

島に上がったとたんたった今離れた東京と何もかもが違って見えます。「近代的な改良」はほとんど見られず、幾つかの道路の幅は数フィートしかありません。そこは全くの漁村で小さな男の子たちが群れをなして桟橋にやってきては、入って来る船から魚を買いますが、誰もが互いに誰であるか知っているようです。しかしながら、聖マッテヤ伝道学校がある場所はそこから離れた島の一角にあり、おそらく造成地だと思います。道路は広く、周辺は静かです。校舎は護岸から数歩しか離れておらず、東京湾を横断して入ってくる帆船を見ることができます。

この島で聖マッテヤ伝道学校のミス・マキムとミス・クロカワは、女子を対象とした日曜学校を 2 つ開いています。ひとつは説教所で行われ、もうひとつはあるキリスト教徒の家で行われています。それぞれ子供は 70 名を数え、部屋から溢れた子供たちはガラスで囲まれたベランダに座ることになります。当然のことながらこれらの日曜学校は異なる時間に開かれます。また学校では別の時間に男性の 1 名が男子約 50 名を集めています。

伝道学校について近重氏が言い忘れたことがあります。学校は年齢や準備不足の理由で三一神学校に入学できない男性のためのものであり、25 歳以下は入れません。彼らはしばしば 40 代であり、ほとんどが中流階級に属し、職業もさまざまで、改宗してから教会の仕事に一生を捧げようと決意した人々です。ひとりは仙台の官庁に勤めており、もうひとりは台湾で日本人自身が作り出した任務で兵役についているときに改宗しました。彼らは実際に世間というものを経験しており、かつて自分たちが飛び出してきた民衆層にどのように訴えるべきかよく知っているでしょう。

THE MEETING OF THE BOARD OF MISSIONS
MAY 12TH, 1908

THE Board of Missions met at the Church Missions House on May 12th. The following members were present: The Bishops of Albany (vice-president, in the chair), Pennsylvania, New Jersey, West Virginia, Central Pennsylvania, Rhode Island, Indianapolis, Long Island, Newark and the Bishop Coadjutor of New York; the Rev. Drs. Eccleston, Huntington, Vibbert, Anstice, Alsop, Perry, Parks, Mann and the Rev. Mr. Sedgwick, and the Rev. Drs. Storrs and Page; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield and Admiral Mahan and Messrs. Butler, Pruyn and Lyman. The Bishop of Vermont, an honorary member, was also present.

The Bishop of Ohio accepted his election to membership in the Board.

The Treasurer, reporting on the Lenten Offering of the Sunday-school Auxiliary, said that, comparing the receipts from this source for the same number of days after Easter with last year, there is an increase of $7,583.11. To May 1st 1,402 schools had been heard from. The aggregate contributed was $31,799.96, or $22.68 per school. The average last year was $19.89 per school.

The receipts from other sources showed an increase of $1,037.02, so that the apparent increase in offerings applying on appropriations, from all sources, is $8,620.13, as against the decrease reported last month of $16,342.17.

The Board adopted the recommendations of the several committees concerning appropriations for the next fiscal year. The total so pledged to the bishops at home and abroad is $1,046,131.63. It is estimated that the outfits, travelling expenses of missionaries and other emergency expenses will cost at least $25,000 more.

Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, wrote, acknowledging the receipt of a cable of congratulation on the day of the blessing of the new S. P. G. house in London. The message was read aloud during the service. The bishop says: "It added just a touch which was most delightful, especially as we gazed at the beautiful panelling in our Board Room," the cost of which was defrayed by contributions from American Churchmen. Bishop Montgomery also said that they were greatly at a loss as to how they could possibly accommodate the crowds that are coming from the world over to attend the Pan-Anglican Congress.

Arrangements were made for Miss Grace Lindley, Chairman of the Junior Department of the Woman's Auxiliary of the Diocese of New York, to be associated with Miss M. T. Emery during Miss Julia C. Emery's absence abroad.

Numerous letters came from bishops having domestic missionary work under their jurisdiction with regard to appropriations, appointments and stipends, and suitable action was taken where required. An additional appropriation was made to the Missionary District of Nevada at the rate of $600 per annum in adjustment of the new jurisdiction.

Under the Woman's Auxiliary United Offering the following appointments were made: At the request of the Bishop of Southern Virginia Deaconess Charlotte E. Martin, to work under Archdeacon Lloyd in Southwest Virginia. At the request of the Bishop of Spokane Deaconess F. Harriet Mytton, of Los Angeles, and at the request of the Bishop of West Virginia Mrs. Ida Wood.

From Porto Rico Bishop Van Buren wrote that he has with part of the M. T. O. funds purchased property at Mayaguez, which will give a new impetus to the splendid work that has been done at that place. He spent Easter at Vieques. The church was filled at the services. The offerings at Ponce for the year, for Domestic and Foreign Mis-

sions, the Bishop estimates at $250, which he regards as in a measure some recognition of their duty because of the missionary stipend paid their minister. The bishop has had an anonymous contribution of $5,000 from "a widow, in memory of her husband" to add a second story to St. Luke's Hospital, Ponce, conditioned upon the bishop's raising money enough to furnish it, say about $1,500. By this addition about a dozen private rooms, which are greatly needed, will be added and the institution will be enabled to do more free work. The resignation of the Rev. Charles F. Snavely was accepted.

The Bishop of Honolulu has received the deed for land adjoining the priory, recently purchased, which will afford him room, not only for the new building, but for a deanery or bishop's house. The Easter offering of the cathedral congregation, which it is understood is to be devoted to this purchase, was $6,300, beside which the united Sunday-school offering from 750 children was over $300.

Bishop Knight, in charge of the Canal Zone, expects to sail from New Orleans for the Canal Zone on May 23d, and to be back in Cuba by Trinity Sunday.

Much interesting information was at hand from those bishops having work among the Negroes of the South, and at the request of the Bishop of Nebraska Mr. Walter R. Davis, a candidate for Holy Orders, was appointed lay-reader in St. Simeon's Church, Lincoln; $1,500 was appropriated from the Men's Thank-offering toward the building of two chapels in the Diocese of North Carolina; and, under the Woman's Auxiliary United Offering, at the request of the Bishop of Tennessee, Miss L. L. Rose was employed as a teacher in Hoffman Hall, Nashville, in the place of Miss Koehler, who has been transferred to another diocese.

Letters were received from the foreign bishops. Bishop Graves writes that they are very much in need of help.

Mr. Millidge P. Walker, now in this country, was authorized to make appeals for the erection of a new building, to be known as Mann Hall. This dormitory will be erected as a memorial to the Rev. Arthur S. Mann, who, it will be remembered, lost his life last summer in the attempt to save another from drowning.

At the request of Bishop Roots the Board authorized Mr. Howard Richards, Jr., to make appeal among his friends for the re-establishment of the Boone College Teachers' Fund. The Bishop of Hankow reports progress in the work in the Divinity-school. Six students are to finish their course next January. A new class of seven from Boone College has been admitted. A new class of fourteen, selected from twenty applicants, has just been admitted to the Catechetical School. In the last-mentioned institution they have now twenty-six pupils, and with ten additional, recently admitted, the Training-school for Bible-women is flourishing.

The Rev. H. St. George Tucker wrote that, at the beginning of the new session, there was a large number of applications, more than they could receive, for the middle school of St. Paul's College. He says: "I am proceeding on the assumption that the people at home want an institution that is worth while," which means that having outgrown their present buildings they must eventually have a larger plant. A number of the missionaries in China and Japan wrote of their great joy upon hearing of the appropriations from the Men's Thank-offering for new buildings.

The Bishop of Mexico was authorized to use the money appropriated from the Men's Thank-offering for the purchase of an episcopal residence, and the remainder, if any, it was permitted should be used to assist in the building of churches.

The Bishop of Cuba says that the congregation at Matanzas has entirely outgrown the present chapel, and he is making plans for combining it with the rectory in one building and so also making a Sunday-school room.

The Standing Committee on Audit 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.

By resolution the Corresponding Secretary, going to the Pan-Anglican Congress, was requested to convey a message of brotherly love and friendly greeting to the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society.

Mr. Arthur Ryerson was re-elected to membership in the Board in the room of Mr. Rathbone Gardner, resigned.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

AT the meeting of the Board of Missions on May 12th provision was made for Mr. Leonard E. Todd, a student of Berkeley Divinity-school, to do missionary work at Cordova for the summer months, under the direction of the Rev. E. P. Newton.

MR. CHARLES WALTER WILLIAMS, of Mayfield, Ky., was appointed as missionary at Hot Springs, Alaska. Under the Woman's Auxiliary United Offering, Miss Anne E. Cady, a member of All Saints' Cathedral, Albany, was appointed a missionary worker at Fairbanks.

Porto Rico

MISS ELIZA HERON MCCOLLOUGH, now at Santiago, Cuba, was appointed a missionary teacher at Mayaguez at the request of Bishop Van Buren, to be supported by the Woman's Auxiliary United Offering.

Honolulu

THE REV. LEOPOLD KROLL and family, who sailed from San Francisco April 14th, arrived at Honolulu on the 20th, and reached Lahaina on the 28th.

The Philippines

AT the meeting of May 12th the appointment by Bishop Brent of the Rev. Murray Bartlett, rector of St. Paul's Church, Rochester, N. Y., as minister-in-charge of the cathedral congregation, Manila, *vice* the Rev. Mercer G. Johnston, resigned, was formally approved.

Canal Zone

ARCHDEACON BRYAN, who sailed from New York on April 7th, arrived at Colon on the 13th, in time for the services on Good Friday and Easter.

Shanghai

MRS. BOONE, wife of Dr. Henry W. Boone, coming on vacation after ten years in the field, sailed from Shanghai by the steamer *Siberia* on April 21st.

DR. ELLEN C. FULLERTON, who sailed from San Francisco on February 25th, reached Shanghai March 20th.

Hankow

MISS REBECCA R. HALSEY, who sailed from San Francisco March 10th, arrived at Shanghai April 4th.

MISS PAULINE A. OSGOOD died in Boston on April 22d. Miss Osgood was, for a number of years, at the head of St. Hilda's School, Wuchang.

Tokyo

ON May 12th the Board confirmed the appointment by the Bishop of Tokyo of Mr. James Hubard Lloyd, a son of the Rev. Dr. John J. Lloyd, Archdeacon of southwest Virginia, to take effect upon his ordination to the diaconate in June.

AT the request of the bishop Miss Valborg Dorothea Carlsen was appointed a Woman's Auxiliary United Offering worker in the same district.

Kyoto

MR AND MRS. JOHN D. REIFSNIDER sailed from Kobe by the steamer *Korea* on April 11th, and reached Mrs. Reifsnider's home at Toledo on May 4th.

THE REV. DR. AND MRS. I. H. CORRELL left by the Trans-Siberian Railway on April 25th, expecting to attend the Pan-Anglican Congress. Dr. Henry Laning was travelling with them, hoping to arrive at Ann Arbor, Mich., in June.

Brazil

THE REV. C. H. C. SERGEL and Miss Hedwig Streiff were married March 3d.

50　1908 年 6 月号　伝道局会議。1908 年 5 月 12 日。461-463 頁。
訳出　461 頁左 1 行目～左 3 行目。462 頁右下から 28 行目～右下から 14 行目。

伝道局は〔1908 年〕5 月 12 日にチャーチ・ミッションズ・ハウスで会合をもった。

―略―

H・セント・ジョージ・タッカー師は、新年度の初めに立教学院の中学校に受け入れ可能な人数を超す応募者がいたと書いている。彼は「私は本国の人々は価値のある機関を望んでいるという前提で進めています」と言う。この言葉が意味するのは、成長して現在の建物に入りきらなくなったら、最後には大きな施設を持たなければならないということである。中国と日本にいる数多くの宣教師は、感謝献金が新しい校舎に割り当てられると聞いて大喜びしたと書いている。

THE MEETING OF THE BOARD OF MISSIONS

JUNE 9TH, 1908

THE Board of Missions met at the Church Missions House on June 9th. The following members were present: The Bishops of Pennsylvania, New Jersey, Newark (in the Chair) and the Bishop Coadjutor of New York; the Rev. Drs. Huntington, Anstice, Alsop, Perry, McKim and Parks; and Messrs. Low, Chauncey, Thomas and Admiral Mahan and Messrs. Morris and Pepper.

The acceptance was received from Mr. Arthur Ryerson of his re-election to membership in the Board.

The Chair called attention to the death on June 3d, in China, of the Rev. Edward Harold Fitzgerald, who went to the field to do missionary work under the auspices of the Alumni of the Cambridge Divinity-school, and bade the Board to prayer.

The Treasurer reported that, leaving the Sunday-school Offerings out of the question for the moment, all other sources of receipts toward the appropriations show an increase to June 1st of $5,856.15. Since Easter fell three weeks later this year than last year, the Sunday-school offerings actually received are behind, but June 1st is six weeks and one day after Easter, and comparing the receipts with the same length of time after Easter last year, they had increased $3,956.48, so that on this basis the increase of offerings is $9,811.63, or a slight improvement over a month ago.

As there will be no meeting in July, the Treasurer anticipated the report that would be presented that month by stating that he had received since June 1st from one of the designated contributions through the Missionary Thank-offering $9,000, specified to apply on the appropriations, and $6,000 from a parish which last year contributed in March instead of June. He added: "Both these amounts will appear in next month's statement, and will aid us in the comparison to July 1st."

At the request of the American Church Missionary Society, a special committee of three was appointed to meet a similar committee of that society to confer upon the project of enlisting laymen in parishes for active work in securing support for the missionary work of the Church.

Katherine Hickman Simmerman, of Virginia, and Inez Morrell Hancock, of Arkansas, were made beneficiaries for the next fiscal year of the Elizabeth S. Fowler Fund for the Education of the Daughters of Deceased Missionaries.

Communications were presented from forty of the bishops having domestic missionary work under their jurisdiction, pertaining to the business of this fiscal year and the next, which had proper consideration and action.

At the request of the Bishop of Oklahoma Mr. Henry H. Fay was appointed lay-reader at Sapulpa for the remainder of the present year and for the next fiscal year; and, at the request of the Bishop of Western Michigan, Mr. Harvey S. Bush was employed to do missionary work at Greenville for the same term. The following ladies were appointed under the Woman's Auxiliary United Offering at the request of the respective bishops: Deaconess Alice J. Knight as missionary worker in the District of Eastern Oregon; Miss Mary G. Barney, in the District of South Dakota.

At Ponce, Porto Rico, the Rev. J. F. Droste, Bishop Van Buren says, had begun a Spanish service on Friday evenings, and all the services at St. Luke's Hospital and Chapel are in the same tongue. Mr. Droste also works with Mr. Bland at Mayaguez, going there for each Sunday, and is to remain over for the Wednesday evening service, when Mr. Bland goes on furlough.

The Bishop of Honolulu is very anxious to secure without delay a clergyman for Paauilo for a self-supporting congregation there. The people are most-

ly Scotch Canadians, the bishop says, and it is a point where they need a good man. Says a vigorous man of from forty to fifty years of age would do well.

There is great need, the Bishop of The Philippines represents, to have the missionaries properly housed, at Sagada and Bontoc. They are at last in position to supply the lumber. The Board advised the bishop to make appeal to the Church, assuring him that it would cordially endorse the appeal for this purpose. The following resolution was adopted:

"*Resolved:* That this Board has heard with gratitude and admiration the decision of the Right Reverend, the Bishop of The Philippines, to remain in the charge of his Missionary District."

Information was received from Archdeacon Bryan, of the Canal Zone, under date of May 26th, that he was then expecting the Bishop of Cuba, who, as bishop-in-charge, would remain until June 2d. About fifty persons were awaiting confirmation, and it was likely that one of the catechists would be ordained to the diaconate.

Letters were received from the several foreign missionary bishops. The Bishops of Tokyo, Shanghai and Hankow have gone to England in connection with the Pan-Anglican Congress, etc. The Bishop of Shanghai gives a description of the opening at Wusih of the missionary dispensary, when there was a remarkable gathering. The magistrate of the place, the gentry from the neighborhood and the most prominent business men of the city were present. They all spoke appreciatively.

A letter was received from the Rev. Dr. Pott, of St. John's University, Shanghai, saying that at last the opportunity had come for installing electricity and light in the college and adjacent buildings to replace the kerosene and candles, which are both inadequate and unsafe. The cost, including the lamps, is estimated at $2,000 gold. Dr. Pott considers this as one of the steps necessary to make the work more efficient. The Board was unable at this time to recommend the appropriation, but soon after the adjournment a member of the Board wrote on this subject as follows: "With reference to the matter of the electric plant for St. John's University, Shanghai, if $1,000 is subscribed on or before the first of September next, I shall be very glad to contribute the remaining $1,000."

The staff at Anking, with the Bishop of Hankow's endorsement, send an appeal signed by all of them for $25,000, the sum needed to provide the equipment now imperative at that station. The bishop says he has gone carefully over the ground and that the whole scheme has his hearty approval. The high school there is doing splendid work under Mr. McCarthy. The girls' boarding-school is fully meeting their expectation and the need of a central parish church and additional land to complete the compound now occupied by the hospital and missionary residence is manifest and pressing. By resolution the Board expressed approval of the appeal, with the understanding that it is to be put before the Church by the Rev. E. J. Lee and Dr. Woodward, who are coming home on furlough. The latter of these gentlemen, at his own request, has been granted a leave of absence for two years without salary, for the purpose of completing his theological studies and the scientific study of Chinese classical literature.

The Rev. H. St. George Tucker wrote enthusiastically of the progress of St. Paul's College, Tokyo, Japan. By September one of the classes will be ready to enter upon the regular college course. Says he is hampered by the deficit of $2,000 on the new dormitory. The fine record made by the boys in the entrance examinations of the higher government schools last summer added greatly to the reputation of the Middle School. Mr. Tucker briefly says: "Everyone is expecting big things of the college, and we are determined not to disappoint them. . . . On the whole, this has been a great year for the cause of Christianity in Japan. The work is looking up in every way."

51　1908 年 7 月号　伝道局会議。1908 年 6 月 9 日。516-518 頁。
訳出　517 頁右下から 17 行目～右最後の行まで。

H・セント・ジョージ・タッカー師は、日本の東京の立教学院の進展について熱心に書いた。クラスのひとつは 9 月までに大学の正規の課程に格上げできるだろう。新しい寄宿舎も建設したが、工事代金 2,000 ドルの不足に頭を悩ませているという。昨夏、高等の官立学校の入学試験で生徒たちが好成績をあげたことは中学校の評判を一層高めた。タッカー氏は簡潔にこう語る。「誰もが当学院には大きなことを期待しており、私たちは彼らを失望させない決意です。総じて今年は日本におけるキリスト教の大義にとって偉大な年でした。事業はあらゆる点で上向いています。」

注記：マキムはランベス会議（当時の英語表記は Pan-Anglican Congress）出席のため、1908 年 5 月 15 日に東京を出発し、シベリア鉄道経由で英国に向かった。1909 年 6 月 9 日の伝道局会議は、マキムの要請により、日本にいるジョージ・ラスト・ベディンガー（George Rust Bedinger）を日本人学生のあいだでの働き手として任命した。
ガーディナーは休暇で、1909 年 4 月 29 日に蒸気船シベリア号で横浜を出発し、5 月 14 日にサンフランシスコに到着、5 月 29 日にニューヨークに到着した（以上、SM 誌 1908 年 7 月号、519 頁）。その後、ガーディナーはニューヨークを 1908 年 7 月 23 日に出発、8 月 30 日にシアトルを出港予定にしている（SM 誌 1908 年 8 月号、649 頁）。横浜に 9 月 13 日に到着（SM 誌 1908 年 11 月号、887 頁）。1908 年 7 月号の SM 誌には、真光教会牧師の杉浦義道による記事（Yoshimichi Sugiura," A Japanese Pastor's Plea for His People"; SM 誌 1908 年 7 月号、521-525 頁）が掲載されている。

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIII. August, 1908 No. 8

THE PROGRESS OF THE KINGDOM

A Nation and Its Schools.

NEVER before in the history of China have there been such opportunities for the Christian teacher. Our mission has always laid emphasis upon Christian schools. Other missions are coming to the conviction that this policy is the right one. Bishop Roots recently wrote: "I feel more and more that the educational work is the most fruitful line of effort at the present time. I do not mean to underestimate the other great branches of our work, but the educational work is that which now appeals more than anything else to the Chinese people, and if we develop it in the right way I am convinced that it will give a solidity and effectiveness to all the rest of our work, which cannot be gained in any other way."

There can be no doubt that the Far East offers opportunities unparalleled in the modern world to prove the truth of Bishop Westcott's words: "What you would put into the life of a nation, put into its schools." St. John's University, Shanghai, St. Paul's College, Tokyo, Boone College, Wuchang, all need teachers, at once and urgently. Are there laymen willing to volunteer?

A Farewell Service for Thirty-four Missionaries

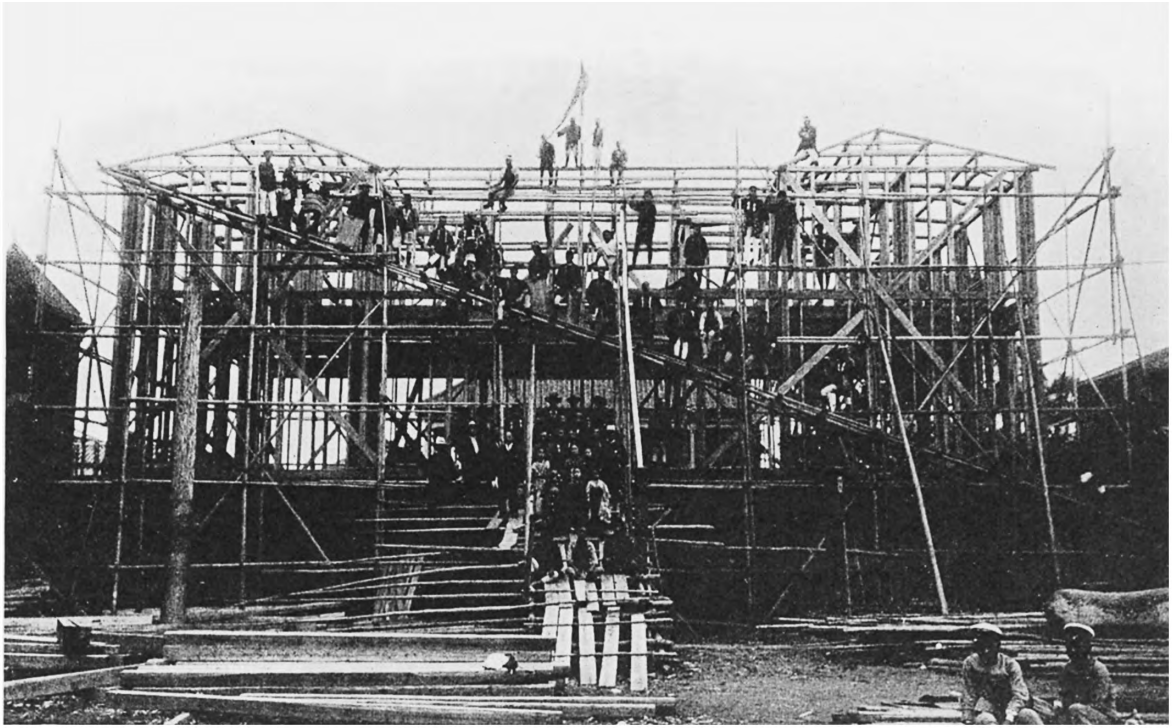
ON July 20th a service was held in the chapel of the Church Missions House, as a God-speed for seven members of the staff of some of the distant missions, returning to their work, and for twenty-nine young men and women going out for the first time. The Holy Communion was celebrated by the General Secretary, assisted by the Associate Secretary. In his address to the missionaries, Dr. Lloyd asked them to think of the Church Missions House as home, as a place to which their thoughts might always turn, and to which their calls for help might be sent, with the assurance of sympathetic consideration. The work to which they were going, he reminded them, was a normal effort to interpret to the people who do not know, the facts which the Christ came to teach about a man's life and his relation to God and his fellows. As they went about this work, day after day, with patience and courage, they would experience something of the solid satisfaction that came to St. Paul until he was able to write: "I have kept the faith"—not simply a creed, but the consciousness

52　1908 年 8 月号　神の国の進展。国家とその諸校。605 頁。
訳出　605 頁左 1 行目～左最後の行まで〔全文〕。

キリスト教徒の教師にとってこれほどの機会は、中国の歴史においてかつてなかった。我々のミッションはつねにキリスト教学校に重点を置いてきた。他のミッションも、それは正しい方針であるという確信に達しつつある。ルーツ主教は最近次のように書いた。「私は現代において教育事業は最も実りある努力の方向であるとますます感じています。私たちの事業の他の重要な部門を過小評価するつもりは毛頭ありませんが、現在教育事業は他の何よりも強く中国人の関心を喚起します。私たちがこれを正しい方向に発展させれば、私たちの事業の残りのすべての部門に、他のやり方では決して得られない堅実性と効率性を与えるものと確信しています。」

疑う余地なく現代の世界で極東ほどウェストコット主教の次の言葉が真実であることを証明する機会を提供するものはない。「あなたがある国家の命に注ごうとするものを、その学校に注ぎなさい。」上海の聖約翰大学、東京の立教学院、武昌の文華書院はいずれも即刻教師を必要としている。進んで志願する信徒はいないだろうか。

注記：1908 年 8 月号巻頭に口絵№ 23 がある。



THE ROOF-RAISING CEREMONY AT THE NEW DORMITORY BUILDING OF ST. PAUL'S COLLEGE, TOKYO

53 1908/8 Progress and Possibilities at St. Paul's College, Tokyo. By the Reverend H. St. George Tucker, M.A., President.

PROGRESS AND POSSIBILITIES AT ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND H. ST. GEORGE TUCKER, M.A.,

PRESIDENT

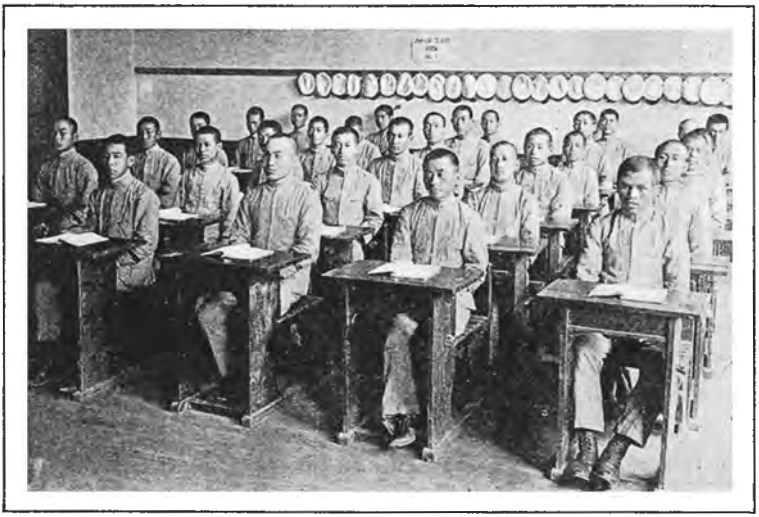
THE academic year 1907-1908 will go down into the history of St. Paul's as an "era of expansion"; or, rather, if our plans for the future can be carried out, as the beginning of an era of expansion. The two most notable events were the erection of the new buildings and the opening of the college department. But that the progress of the school itself more than kept pace with the expansion of its material equipment is shown by the fact that, despite the addition of six new class-rooms, a large proportion of the candidates for admission this year had to be turned away because of lack of accommodation. Evangelistic work among the students was carried on more extensively than in previous sessions. Although religious instruction in the school itself is purely voluntary, a carefully planned system of Bible-classes and lectures gave each student the opportunity at least of learning the meaning of the Gospel. Against these gains there are indeed some losses to report, chief among which are the resignations of two of our Christian teachers, Mr. Tonomura, of the department of history, and Mr. Abe, superintendent of the dormitory. The former left to take a position as head teacher in a large Kyoto school, and the latter was obliged to resign for family reasons.

One gratifying result of the year's work was the decision of three of the best students of the graduating glass to offer themselves as candidates for the ministry. Altogether, there are eleven students in the college department preparing for the theological school. If we can keep up this record, as I believe we can, it will be difficult to overestimate the importance of St. Paul's College for the future development of the Church in Japan.

The graduating class this year numbered seventy-one. Quite a large number of them were Christians; indeed, there were only three unbaptized boys among the graduates who lived in the dormitory. I am more and more impressed with the need for more dormitory accommodation. Nearly one-half of our students come from the country or from the smaller cities. Some of them board with relatives, but the larger number live in *gesbukusha,* or private boarding houses, with practically no supervision. If we could put them into our own dormitory, our opportunities for influencing them would be increased tenfold.

The deep impression that the training in the dormitory makes upon the boys was shown by a case that was brought to my notice quite recently. Last year, when General Booth was in Japan, one of our Christian boys was so moved by the accounts of his character and work that he determined to enlist in the Salvation Army. I tried to dissuade him, as I knew that, apart from other considerations, he was not at all fitted for such work, but in a moment of enthusiasm he left us and joined the army. After a few months trial he became greatly disappointed, and, as he was ashamed to return to the school, he determined to go back to his home in the country. His parents, who had in the first place been terribly opposed to his becoming a Christian, welcomed him back, thinking that he had thrown over his adherence to the foreign religion. He himself was so much discouraged that at first he acquiesced in this state of affairs. But he soon found, as he expressed it to me afterward, that he could not endure life without praying to God. One evening he stole away from his home and went to a prayer-meeting in a little preach-

(617)



ONE OF THE JUNIOR CLASS-ROOMS OF ST. PAUL'S COLLEGE

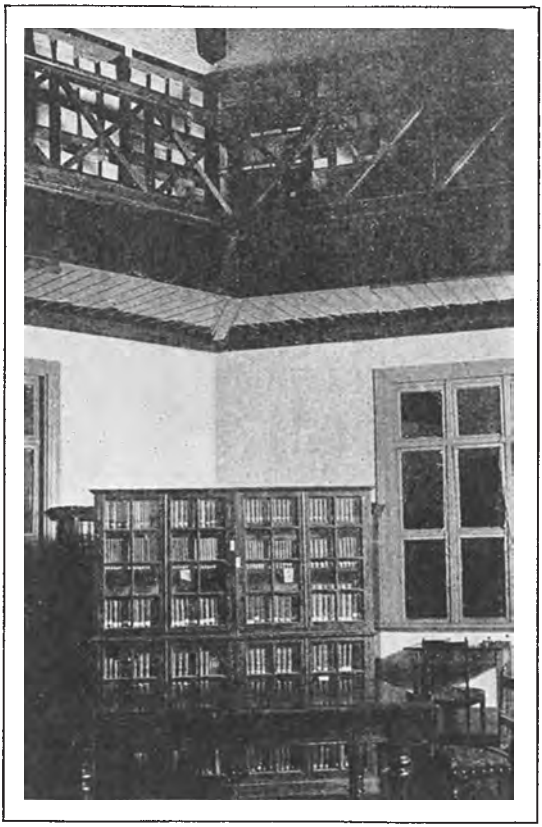
ing place near by. When he returned, his parents asked him where he had been, and on hearing that he had attended a Christian meeting, they were very angry, and ordered him to break off all connection with Christianity. He tried to do this, but he says that the words, "He that loveth father or mother more than Me is not worthy of Me," kept coming into his mind. Finally he could stand it no longer and he told them that he had resolved to return to his faith. They replied that he must choose between them and it, and on his reiterating his determination, his father literally turned him out of the house.

He came back to Tokyo, and coming to my house told me that he had resolved to give himself up to the work of the ministry if he were found worthy of it. He had been so inconstant that we thought it best to put him on probation for a while, before encouraging him to decide definitely as to his future work. I found him something to do, but he still clung to his determination to enter the ministry, spending all his spare time in study, so that at the beginning of the new session I allowed him to enter the school again. One cannot but feel some sympathy with parents in such cases. To them Christianity is a hateful foreign religion, opposed to all their traditions. We therefore try to make young men put off their decision until they are sure of their own mind. But this student was of age, and seemed absolutely sure of his call. Four years ago, when he first came to our dormitory, he was strongly anti-Christian, so that he affords a good illustration of the effect of dormitory life upon young men.

Six dormitory students of the class of 1905 left the school without becoming Christians. Five of the six have since been baptized. This is not an exceptional case. Especially among the day students, we find that a large number come into the Church after leaving us.

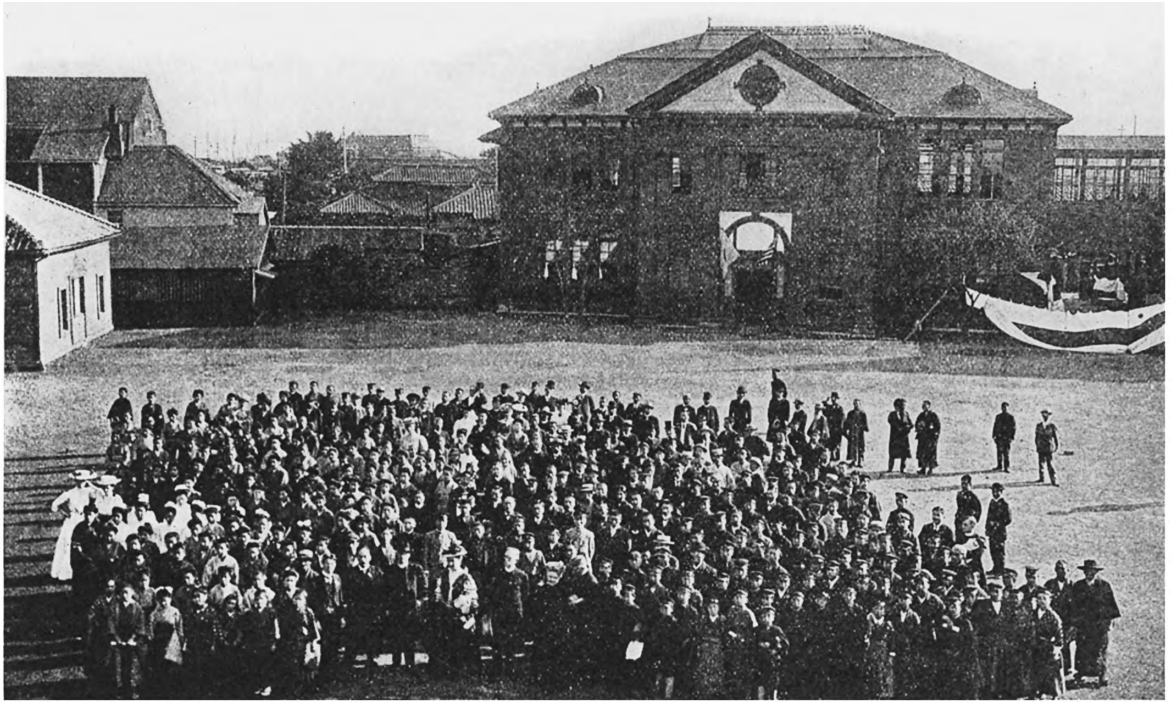
The new session opened on April 10th. We were fairly "swamped" with applications for entrance—almost twice as many as ever before. We admitted 150 new students, which means that every class-room is filled to its utmost capacity,

The rooms in the old building were not intended for large classes, and as they are not of uniform size, it is very difficult to provide for the great number of students that are coming to us now. We have 625, or if we include the Chinese school, over six hundred and fifty. We do not care to have the middle school any larger; in fact, we are planning to reduce it somewhat in size, as we really have too many for the present buildings.



A CORNER OF ST. PAUL'S COLLEGE LIBRARY

The great problem is what to do with the college department. We are already using every available class-room, and for the next two years we shall need two additional lecture-rooms each year. Bishop McKim has given for the use of the college the lot adjoining the cathedral parish house. It is not very large, but there is room for a building that would enable us to house the college for the present at any rate. About $8,000 will be required to put it up. This is our most pressing, though not by any means, our only need.



THE NEW BUILDING AT ST. PAUL'S

The photograph was taken when the Reverend Dr. Lloyd and the Reverend Dr. Alsop visited Tokyo in 1907

The more I consider the matter, the more convinced I feel that we ought to move the college from its present site, if we contemplate anything like permanency in our educational work. If we plan simply to tide over the next ten or twenty years, and then leave the Japanese Church to establish its own permanent college, of course the present plant, with one or two additional buildings, will suffice. But I think that we ought to look further into the future. Even granting that in ten or twenty years the *Sei Kokwai* becomes independent, yet all of its resources will be exhausted in maintaining the purely evangelistic side of the work. It will be absolutely impossible for a young and struggling Church to establish and maintain educational institutions, especially a college that is worthy of the name. But it is agreed on all sides that such a college will be indispensable—and that just at the time when the Church can least afford to maintain it. If therefore the Church at home could see its way clear to provide the *Sei Kokwai* with an institution of high grade, properly equipped and provided with a sufficient income to prevent its being a drag on the Church here during the first years of its independent existence, the day of complete self-support for the *Sei Kokwai* would be materially hastened.

It must always be borne in mind that the winning of the nation to Christianity is a task possible only to a national independent Church. The first requisite for such a Church is a body of thoroughly trained clergy, and earnest well-instructed laymen, who can on the one hand command the respect of the community in which they live, and on the other bear their proper part in the direction and support of the Church. Under present circumstances the Church must look to its own educational institutions for such men. To provide the *Sei Kokwai* with such an institution would be to make a most important contribution to the cause of Christianity in Japan. If we had $200,000 in addition to the present plant, we could put the college on a permanent footing, and equip it sufficiently to do the work that will be required of it. But the present is the time of opportunity; not only can land be secured now at fairly reasonable prices, but the educational authorities are at present very favorably disposed toward such enterprises and will, I believe, welcome any effort to expand the work of the college.

The money given during the last two years for the enlargement of St. Paul's has been spent, approximately, as follows:

	COST AND INCLUDING FENCES, ETC.
A new college building, frame, two stories, containing assembly hall and four class-rooms,	$8,000 00
An administration building with two class-rooms on second floor,	3,25000
A new dormitory building, three stories, containing also a gymnasium, dining-hall, common-room, kitchen and eighteen student rooms. $2,000 are still needed to complete the payment on this building,	8,750 00
	$20,000 00

THE PRESENT NEEDS OF ST. PAUL'S COLLEGE

One college building containing six lecture rooms,	$8,000 00
More dormitories, each room averaging about $150. Forty rooms with halls and common room	8,000 00
Deficit on present buildings,	2,000 00
	$18,000 00
To buy land, move the college and equip it on new site,	$200,000 00

53　1908年8月号　東京の立教学院の進展と可能性。修士・総理H・セント・ジョージ・タッカー師。617-621頁。
訳出　617頁左1行目～621頁最後の行まで〔全文〕。

立教学校の歴史において1907－1908年度は「拡張の時代」に入るでしょう。私たちの将来計画が実施されるとすれば、それはむしろ拡張の時代の始まりと言うべきでしょう。2つの最も注目すべき出来事は、新校舎の建設と大学部の開設でした。しかし学校自体の進展がその物理的施設の拡張と歩調を上回っているということは、今年新たに6教室追加したにもかかわらず宿泊施設の不足のために、入学志願者の相当部分を断らざるを得なかったという事実によって示されています。学生のあいだの伝道活動は以前よりも大規模に行われました。学校自体における宗教教育は純粋に自由意思によるものですが、慎重に計画されたバイブルクラスと講義のシステムは学生に少なくとも福音書の意味を学ぶ機会を与えました。しかしこれらの成果の反面、実際には失われたものがあったことも報告しなければなりません。その筆頭は当校の2人のキリスト教徒の教師、歴史家のトノムラ〔野々村〕氏（注1）と舎監の安部〔太一郎〕氏が退任したことです。野々村氏は京都にある大きな学校の教頭職（注2）に就くために退任し、安部氏は御家庭の事情で退任を余儀なくされました。

今年の事業の喜ばしい成果のひとつは、卒業生の中でも最も優秀な3名の学生が聖職候補生になることを決断したことです。大学部には合計11名の学生が神学校への準備をしています。もし私たちがこの記録を維持することができたら、私はできると信じてやみませんが、日本における聖公会の今後の発展にとって立教学院の重要性は、どれだけ高く評価しても評価し過ぎることはないと信じています。

今年の卒業生の数は71名でした。そのうち大多数がキリスト教徒でした。事実、寄宿舎で生活した卒業生のあいだで洗礼を受けていない学生は3名だけでした。私は寄宿舎生活を増やす必要があるという印象をますます強くしています。当校の学生のほぼ2名に1名は田舎や小都市の出身です。彼らのうち何人かは親戚の家に寄宿しますが、大部分は下宿屋と呼ばれる民間の宿泊施設で、事実上誰からも監督されずに生活します。もしこれらの学生を寄宿舎に入れることができたら、私たちが彼らに影響を与える機会は10倍にも増すことでしょう。

寄宿舎での育成が学生たちにどれほど深い印象を与えるかについては、つい最近私の注意を引いた事例によって示されました。昨年、〔救世軍の〕ブース大将が来日したとき、当校のキリスト教徒の少年の１人がその人柄と仕事に非常に感銘を受け、救世軍に入隊することを決意しました。私は他の理由もさることながら、彼はそのような仕事におよそ向いていないことを知っていたので、なんとか思いとどまらせようとしました。しかしそのときの彼は舞い上がっていて、学校をやめて救世軍に入りました。数ヶ月の試行期間の後で彼は非常に失望しましたが、学校に戻るのが恥ずかしく、田舎にある実家に帰ることにしました。最初から息子がキリスト教徒になることに強固に反対していた両親はその帰郷を歓迎し、息子は外国の宗教に対する執着心を完全に捨てたと考えました。彼自身は非常に落ち込んでいたので、最初はそのような状態に黙従していました。しかし彼は後で私に打ち明けたように、神に祈らない生活に次第に耐えられなくなっていきました。ある晩、彼は密かに家を抜け出して、近所の小さな説教所で行われている祈祷会に参加しました。家に帰ると、両親は息子にどこに行っていたのか問いただしました。キリスト教徒の集まりに行っていたことを聞くと両親は憤り、キリスト教とのあらゆる関係を断ち切るよう息子に命じました。彼はそうしようと努めましたが、心の中では「私よりも父や母を愛する者は私にふさわしい者ではない」という言葉が絶えず聞こえたと言います。彼はついにそれに抵抗できなくなり、自分の信仰に帰る決意をしたことを両親に告げました。すると両親は親を取るか信仰を取るかと迫りました。彼が自分の決意を繰り返し述べると、父親は息子を文字通り家から叩き出しました。

彼は東京に戻ると私の家に来て、もし自分がそれに値すると認められるならば、聖職に身を捧げる決意をしたと言いました。彼はこれまであまりに気まぐれだったので、彼にしばらく猶予を与え、その後で将来の仕事をはっきり決めるように勧めるのが最善だろうと考えました。私は彼のためにちょっとした仕事をみつけてやりましたが、彼は依然として聖職になるという決意に固執して、すべての余暇時間を勉強に費やしました。そして新年度が始まったとき、私は彼に復学を許しました。このような例では両親に対する同情を禁じ得ません。彼らにとってキリスト教は、自分たちのすべての伝統に反する外国の宗教なのです。だから若者に対しては、自分自身の心が明確になるまで決断を延ばすよう説得します。しかしこの学生は成年に達しており、自分の天職を絶対的に確信しているように思えました。４年前に彼が初

めて当校の寄宿舎に来たとき頑固なアンチキリスト教徒だったので、彼は寄宿舎の生活が若者に与える効果を証明する格好の例だといえます。

1905年は6名の寄宿舎学生がキリスト教徒にならずに学校を去りました。その後6名のうち5名が洗礼を受けました。これは例外的なケースではありません。とくに通学生の中には、卒業した後で教会に行くようになる人が大勢います。

新年度は4月10日に始まりました。今年は従来のほぼ2倍の数の入学願書が殺到しました。入学を認めた学生の数は150名ですが、これはすべての教室がぎりぎりいっぱいになることを意味します。古い校舎内の教室は大教室用に考えられておりませんし、教室の寸法も不統一なため、今回入学してくる多数の学生に提供するのは非常に困難です。私たちが擁する学生は625名、中国人学校を含めると650名を超えます。私たちは中学校がどんな大きさだろうと気にかけません。事実、私たちはその規模を少し縮小することを計画しています。現在の校舎には生徒数が本当に多すぎるからです。

深刻なのは大学部をどうするのかということです。私たちはすでに利用できるすべての教室を使っており、今後2年間に講義室を毎年2つずつ増やす必要があります。マキム主教は〔三一〕大聖堂教区会館に隣接する土地を大学用に提供してくれました。広大ではありませんが、当面大学を収容できる建物を建てる広さはとにかくあります。これらの建設費用として8,000ドル必要です。これは決して私たちの唯一の必要事というわけではありませんが、最も差し迫った問題です。

私はこの件について考えれば考えるほど、教育事業の恒久性に鑑みて、大学を現在の敷地から移転すべきだという確信を強めています。もし単に向こう10年か20年を乗り切り、あとは独自の恒久的なカレッジの設立を日本聖公会に委ねるという計画ならば、いうまでもなく現在の施設に建物を1つか2つ追加すれば十分でしょう。しかし私たちはもっと遠く未来を見るべきだと思います。仮に10年か20年後に聖公会が独立したとしても、その資源は私たちの事業の純粋に伝道的な側面を維持するためにすべて使い果たされるでしょう。悪戦苦闘している若い聖公会が教育機関、とりわけ大学の名に値するものを維持することは到底不可能でしょう。が、そのような大学が不可欠であること、しかも聖公会がそれを維持する余裕がほとんどない時代にそうであることは衆目の一致するところです。それゆえ本国の聖公会が日本聖公会のために、適当な設備と十分な収入源を備えたハイレベルの機関を

設ける方針を明確にできたなら、それが独立当初の数年間に日本聖公会の足かせとなることを防ぐことができ、聖公会が完全に自給できる日は著しく早まるでしょう。

国民をキリスト教に迎え入れるのは、その国の独立した聖公会にとってのみ可能な課題であるということをつねに念頭に置いていなければなりません。そのような聖公会にとって第一の必要条件は徹底的に訓練された聖職者の集団と、適切に教育された熱心な信徒です。これらの信徒は自分たちが生活している地域社会の尊敬を勝ち得るとともに、聖公会の運営の一端を担い手助けします。現状において聖公会はそうした人々のための独自の教育機関を目指さなければなりません。聖公会のためにそのような機関を設けることは、日本におけるキリスト教の大義に最も重要な貢献をなすものでありましょう。現在の施設に加えて 200,000 ドルの資金があれば、私たちは大学を恒久的な基礎の上に築き、大学に求められる役割を果たすべく十分な設備を整えることができるでしょう。しかし今がチャンスの時です。土地をかなり廉価で確保できるだけでなく、〔日本の〕文部当局も現在はそのような事業に対しては非常に好意的であり、大学の事業を拡大するどのような努力も歓迎するものと思われます。

過去 2 年間に立教学院の拡張のために与えられた資金は、およそ以下のように支出されました。

	塀等を含む費用
新校舎、フレーム、2 階建て、講堂と 4 教室を含む	$8,000.00
管理棟、2 階に 2 教室	3,250.00
新寄宿舎、3 階建て、体育館、食堂、談話室、台所、18 学生室	
この建物の支払いを完了するためになお $2,000 が必要。	8,750.00
	$20,000.00

立教学院に現在必要な費用

6 講義室を収容する校舎 1 棟	$8,000.00
追加の寄宿舎、各部屋約 $150、40 部屋、ホールと談話室	8,000.00
現在ある建物の不足金	2,000.00
	$18,000.00
土地の購入、大学移転、新しい敷地の設備	
	$20,000.00

注記：口絵№24、25、26、27を参照。
マキムはランベス会議から帰国予定（SM誌1908年8月号、649頁）。その後、1908年8月4日にリヴァプールを出港し、9月20日に東京帰任（SM誌1908年11月号、887頁）。

（注1）野々村戒三の誤記。
（注2）京都第五中学校教頭（『立教学院学報』3号、1908年12月15日、19頁）。

The newly ordained priest is a native of Kanazawa, the son of a retainer of the former lord of the province. Mr. Ohashi graduated from the Tokyo Divinity-school. He has one of the pleasantest homes I know of in Japan. His aged grandmother of eighty-seven is still able to go about. His mother and wife are delightful types of Japanese women. He has three jolly little boys; a little daughter came to the family this spring. During my stay in Kanazawa I found Mr. Ohashi unfailingly kind and helpful. It will be interesting to watch the growth of St. John's Church under his direct leadership.

¶

HOW ACCOUNT FOR THE DIFFERENCE?

HERE is the record of offerings from two congregations in the same eastern diocese and in the same town for the six years, September, 1901, to September, 1907.

PARISH No. 1.

APPORTIONMENT.		AMOUNT GIVEN.
1901–02	$175 00	$33 83
1902–03	175 00	27 66
1903–04	175 00	22 10
1904–05	175 00	30 03
1905–06	325 00	96 64
1906–07	290 00	56 85

PARISH No. 2.

APPORTIONMENT.		AMOUNT GIVEN.
1901–02	$150 00	$35 95
1902–03	150 00	40 12
1903–04	150 00	30 18
1904–05	150 00	21 38
1905–06	300 00	00 00
1906–07	194 00	35 00

Last year there was a change in each rectorship. The record for the year 1908 is:

PARISH No. 1.

APPORTIONMENT.	AMOUNT GIVEN.
$282 00	$283 13

PARISH No. 2.

APPORTIONMENT.	AMOUNT GIVEN.
$186 00	$336 03

What Makes the Difference?

WANTED—TYPEWRITERS

One of the Hankow staff sends the editor this inquiry:

"BY the way, you haven't any extra unused typewriter floating about looking for use, have you? I have to write faster and faster all the time to get through, and am getting tired (and so are my friends) of my chirography!"

If some one will send the editor the typewriter (or the money) he will see that it is duly passed on.

As a matter of fact good use could be made of eight machines in different stations. The editor has at least that many requests on file. Several machines are needed, and needed badly, and at once, for the commercial department of St. Paul's College, Tokyo.

¶

CHURCH STUDENTS AND MISSIONS

THE twenty-second annual convention of the Church Students' Missionary Association meets in Toronto as the guest of Trinity College, November 5th to 8th. In addition to an attendance of about one hundred student delegates from the universities, colleges and seminaries in the United States and Canada, it is expected that a number of American and Canadian bishops and missionaries will be present. Among the subjects to be discussed are: "The Pan-Anglican Congress and Its Message to Students"; "The Mohammedan World and Its Call to Christians"; "The College and Its Responsibility to the Preparatory School and the Problems of After Life." An interesting feature of the convention will be the presence of the Rev. D. T. Huntington, of Ichang, China, who for more than ten years was supported through the Board by the members of the association. He will speak on "The Work of an Inland Mission in China." Further particulars concerning the convention can be obtained from the Rev. H. A. McNulty, 175 Ninth Avenue, New York City.

54　1908年10月号　タイプライター求む。772頁。
訳出　772頁右1行目〜右18行目〔全文〕。

漢口のスタッフから編集部に次の照会が届いた。

「ところで新品のタイプライターで使わずに余っているものはありませんか？私は締め切りに間に合わせるためにいつも大急ぎで書いていますが、自分の筆跡にうんざりしていているのです（私の友人もそうですが）」

どなたか編集部にタイプライター（またはお金）を送っていただけるなら、編集部の方で適切に分配する。

実際問題として、8台のタイプライターがいろいろな場所で有効に使われるであろう。少なくともそれだけのリクエストが編集部に記録されている。立教学院〔立教大学〕の商科のために数台のタイプライターが必要とされている。それも大いに、一刻も早く。

55 1908/11 The Progress of the Kingdom. A Visitor's Report of St. Paul's College, Tokyo.
56 1908/11 The Progress of the Kingdom. A Message from President Tucker.

tier tell of their experiences. St. Andrew's, Richmond, Staten Island, is one of the New York parishes established under the fostering care of the S. P. G. Last month it celebrated its two-hundredth birthday. Here, all through the dark days of the War for Independence, Dr. Samuel Seabury, afterward the first bishop of the American Church, ministered, receiving a grant of £50 a year from the venerable Society. Looking back to the days when what is now the largest and wealthiest diocese of the American Church was a mission field, with some of its clergy supported by gifts from abroad, the New York Churchman will express for his diocese the hope that Bishop Ingram expressed for London—that it may be the most missionary-hearted diocese in the world.

A Visitor's Report of St. Paul's College, Tokyo

IT is not pleasant to read these words about St. Paul's College, Tokyo, from an American visiting Japan: "The college buildings (save one) would be shamefully inadequate for the public school of any town in the Union. Considered as the home of the college of the Church in the capital city of a heathen empire, they are mean and contemptible —they have the shabby, makeshift air of an enforced over-economy. . . . When one thinks of the splendid and inspiring schools and colleges all over America, one wishes that something of the sort might dignify the religion of the Incarnate Son of God in the eyes of a critical people, among whom it is on trial."

Anyone who has visited St. Paul's will recognize the moderation and the justice of this comment. The wonder is that so much has been done with such indifferent equipment. St. Paul's has nearly 600 lads and young men in its preparatory and collegiate departments. The applicants for admission far outnumber the vacancies, though the young men might go free to a government college instead of paying for tuition at a Christian school. St. Paul's should be moved from its present location, where there is no room for growth and where buildings must be inconveniently and oddly planned in order to be squeezed into irregula shaped open spaces on the compound. The Board of Missions has recorded its conviction that this move should be made. President Tucker has found an ideal site in a Tokyo suburb. It will cost $50,000. Another $100,000 will erect the necessary buildings. It is sometimes remarked that the Church's mission is planned on too modest a scale to interest men accustomed to doing the world's work in a large way. If so, here is an undertaking that should commend itself. It is statesman-like and necessary.

A Message from President Tucker

One cannot but admire, while he wonders at, the tone of cheerfulness, the spirit of making-the-best-of-things, expressed in many a message from the field. "The autumn term opened well," writes President Tucker. "An unusually large number applied for admission. Most of them we had to turn away. The college is winning its way to public recognition, but until we get it some buildings of its own, it will be looked upon as a sort of appendix to the school. However, we are trying to make the best use of those we have and to do such good and useful work that somebody will be stirred up to give us a better equipment.

"The mission as a whole is in fine shape. I always believed that we should win out, and now I know it. In Tokyo, at least, there are more inquirers than ever before. We have a fine lot of men in the college preparing for the divinity-school, and I know of several more who are going to enter next April.

"We must have a layman for St. Paul's College faculty by April 1st."

55　1908 年 11 月号　神の国の進展。立教学校訪問記。842 頁。
訳出　842 頁左 22 行目～右 20 行目。

日本を訪れたアメリカ人が東京の立教学院について書いたこれらの言葉を読むのは愉快なことではない。「建物は（1 棟を除き）英国のどんな町のパブリックスクールにも恥ずかしいほど不十分であろう。異教徒の帝国の首都にある聖公会の聖職者集団の本拠地であることを考えると、みすぼらしく情けないものである。それらは過度な倹約を強いられた粗末な間に合わせの感がある。…アメリカ全土にある立派で意欲を掻き立てられるような学校やカレッジのことを思うとき、そうした施設がキリスト教を試している批判的な人々の目にこの宗教を厳かに見せることを願う。」

立教学院を訪れたことのある者ならば、このコメントが控え目で的を射たものであることを認めるだろう。驚くべきはこのそれほど立派ではない設備で実に多くのことがなされてきたことである。立教学院は中学校と大学部にほぼ 600 人の青少年を擁している。入学応募者は定員をはるかに上回っている。若者たちはキリスト教の学校に授業料を払う代わりに、無料で官立大学に行けるというのにである。立教学院は現在の場所から移転すべきである。そこには成長する余地がなく、寄せ集めた土地の不規則な形をした空間に建物を押し込もうとすれば、それらは不便で奇妙なものにならざるを得ない。伝道局はこの移転はなされるべきであると確信していると記録した。タッカー総理は東京の郊外に理想的な土地を見つけた。価格は 50,000 ドルである。このほかに建物の建設費用として 100,000 ドル必要である。聖公会のミッションは世界的な規模の事業を行うことに慣れている人々の関心を引くには、計画が質素にすぎると言われることがある。そうだとすればこの計画は称賛されるべきである。それは政治家らしく、また必要な事業である。

56　1908 年 11 月号　神の国の進展。タッカー総理からのメッセージ。842 頁。
訳出　842 頁右 21 行目～右最後の行まで。

現場から届く多くのメッセージに表現されている快活な調子と、物事に全力で取り組む精神には、賛嘆すると同時に驚嘆しないわけにいかない。タッカー総理は次のように書いている。

「秋学期が無事始まりました。入学応募者は異例な数に達しました。私たちはそのほとんどを拒否しなければなりませんでした。大学は公的認可を得ることには成功しましたが、独自の校舎を手に入れるまでは学校の付属物のようなものと見なされるでしょう。しかしながら私たちは現在あるものを最大限活用して、立派で有用な仕事をするよう努めています。そうすれば誰かが心を打たれ、私たちにもっと良い設備を与えてくださるでしょう。

ミッションは全体として順調に進んでいます。いついかなるときも私たちは勝ち抜くと信じてきましたが、その通りになりました。少なくとも東京ではこれまでにないほど問い合わせが増えています。大学には神学校の準備をしている者が実に大勢いますが、さらに何人かが来春入学すると思います。私たちは立教学院の教員となる信徒1名を〔1909年〕4月1日までに必要としています。」

THE MEETING OF THE BOARD OF MISSIONS

OCTOBER 13th, 1908

THE Board of Missions met at the Church Missions House on October 13th. The following members were present: The Bishops of Albany (Vice-President) in the Chair, Pennsylvania, New Jersey, West Virginia, Pittsburgh, Central Pennsylvania, Massachusetts, Rhode Island, Long Island, Newark and New York; the Rev. Drs. Huntington, Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks, Mann and the Rev. Mr. Sedgwick and the Rev. Drs. Storrs and Morgan; Messrs. Low, Mills, Thomas, Mansfield and Admiral Mahan and Messrs. Butler, King, Morris, Pepper and Pruyn. The Bishops of Idaho, Salina and Cuba, honorary members, were also present.

The Board expressed its gratitude for the decision of the General Secretary to continue his work at the Church Missions House.

The arrearage at the close of the fiscal year was finally reported to be $48,517.50. This arrearage is temporarily chargeable against the Reserve Funds of the Society, and reduces them by that amount.

The Treasurer stated that the contributions during September on account of the appropriations were $10,035.79, or $2,434.93 less than in the corresponding month of last year.

The death of Miss Sybil Carter on August 28th, 1908, having been brought to the Board's attention, it was

> *Resolved:* That, mindful of her singular devotion and of the long and blessed service that was rendered to our Father's helpless children by Miss Sybil Carter, the Board of Missions feels that it is due to the Church that this minute be spread upon its records, not only as a memorial of this devoted woman but in order that the Church may be tempted to emulate her example.

In connection with the report of one of the Standing Committees, the fact having been stated that a gift had been received from Mr. George C. Thomas for the Reserve Funds, it was

> *Resolved:* That this Board expresses its grateful thanks to Mr. Thomas for his generous gift; recognizing in it another of the countless evidences of his interest in and devotion to the missionary work of the Church, to which cause he is constantly giving, not only of his substance, but best of all himself.

The Rev. Henry L. Phillips, the Rev. Hutchins C. Bishop and the Rev. Benjamin W. Paxton were received by the Board as a committee appointed at a recent Conference of Church Workers among the Negroes, to lay before the Board the reasons for the appointment of a Field Secretary for colored work. Mr. Phillips addressed the Board on behalf of the committee. It was thereupon

> *Resolved:* That the report of the Committee from the Conference be received: that the subject will be given consideration by the Board and that the Secretary be and hereby is instructed to inform the Secretary of the Conference of the adoption of this resolution.

Bishop Rowe, *en route* to his field, was heard from at Seattle on October 10th. A message was received from the Rev. Dr. John B. Driggs that he expected to be in New York this autumn. Dr. Driggs wrote that, on the Sunday

previous, he "married twelve people, and a couple of Sundays back thirty-eight more." The Rev. E. P. Newton predicts that Alaska will be the summering ground of the nation before long as well as the source of a vast deal of its wealth. A very encouraging letter was received from Miss Ella Lee Woods with regard to the work at Wrangel. Considers it necessary that they should have a suitable building for a boarding-school, a parish house, social gatherings, etc. The Rev. Mr. Corser has been holding service for tourists as steamers laid at the dock on Sunday and one or more stereopticon lectures have been given by him for the same class of people on week nights.

A number of the bishops in the home field wrote about their appointments, stipends, etc., for the present fiscal year, and in those cases where no actual appropriation was involved, the Board acted favorably upon their requests. Authority was given to the Bishop of New Mexico and Arizona to appeal for specials for the Navajo Indian Mission at Fort Defiance, Arizona. At the request of Bishop Brooke, the Rev. H. B. Smith, archdeacon and general missionary of Oklahoma, was accorded permission to visit the East for the months of October and November in the interests of the work as the bishop's representative. An appropriation not exceeding $1,500 was made to cover the expenses incurred by the Bishop of Idaho in administering the affairs for the time being of the District of Wyoming. The Board also expressed the hope that the House of Bishops would see its way at an early date to elect a bishop for that vacant missionary district.

Letters were received from the Bishop of Hankow, the bishops in Japan and the Bishops of Cape Palmas and Haiti.

Dr. Henry W. Boone, alluding again to the necessity of more buildings for St. Luke's Hospital, Shanghai, says the front row of old buildings on the site they last bought has fallen in, adding: "We hope you can send us the money to build soon." Dr. C. M. Lee is very anxious for another physician at Wusih. The attendance at the clinics there has never been below 500 a week.

In a letter received from the Bishop of Hankow, written August 31st, he stated that the cholera has been very severe in the Yangtse Valley this summer, and at that time they were not yet free from the danger. A request was received from the bishop for the Board to act in the incorporation of Boone University as it did in the case of St. John's at Shanghai. The matter was referred to the Secretaries with power to act for the Board. In accordance with the request of the Bishop of Hankow the Rev. D. T. Huntington was authorized to appeal to the Church for money for the cost of the extension of the plant at Ichang Station.

The following resolution was adopted:

> *Resolved:* That the Rev. H. St. George Tucker be informed that the Board is convinced that the present plant for St. Paul's College, Tokyo, must be sold at some time in the future, and that a larger property must be secured and larger buildings must be erected elsewhere.

By request of the Bishop of Kyoto, the Rev. Dr. Irvin H. Correll was instructed to solicit $12,500 for the necessary buildings for the use of the mission at Tsu.

The appointment by Bishop Aves of Mr. Thomas L. Phillips as treasurer of the Mexican Mission was confirmed by the Board.

The Standing Committee on audit reported that they had caused the books and accounts of the Treasurer for the past fiscal year and those for the first month of the new fiscal year to be examined and had certified the same to be correct.

Under the resolution of the last meeting the chair named the Bishop of Central Pennsylvania and the Rev. Dr. Alsop as the commission to attend the next meeting of the Eighth Missionary Department.

57　1908 年 11 月号　伝道局会議。1908 年 10 月 13 日。885-886 頁。
訳出　885 頁左 1 行目～3 行目。886 頁右 21 行目～30 行目。

伝道局は 10 月 13 日、チャーチ・ミッションズ・ハウスで会合を開いた。
―略―
次の決議が採択された。
決議：H・セント・ジョージ・タッカー師は、伝道局が東京の立教学院の現在の施設を将来のいずれかの時点で売却し、どこかに広い土地を手に入れて、今より大きい建物を建設しなければならないと確信していることを通知されるものである。

58 1909/1 The Progress of the Kingdom: St. Paul's College, Tokyo.
59 1909/1 The Progress of the Kingdom.: How to Signalize 1909.

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIV. January, 1909 No. 1

THE PROGRESS OF THE KINGDOM

St. Paul's College, Tokyo

ST. PAUL'S COLLEGE, Tokyo, is paying the penalty of success. Because it has made such a real place for itself in Japanese life it is now confronted with a serious situation. It is overcrowded; it is inadequately equipped; it has no room for further growth, although the number of prospective students steadily increases. Unless St. Paul's is to be permanently crippled and the educational work of the Church in Japan held back, the college must be transferred from its present site in the Foreign Concession to a part of Tokyo where land is cheaper and where more of it can be secured. For years Bishop McKim and President Tucker have been resorting to all kinds of ingenious expedients to keep St. Paul's abreast of its opportunities. Even their ingenuity has now reached its limit. The truth is St. Paul's must either move and secure proper equipment or give up its claim to be a college. There was never greater need for the work that St. Paul's is doing. True, Japan has a remarkably well-developed and well-supported system of public education. Even if this were sufficient to meet all demands, St. Paul's would be justified because of its unquestioned influence as an evangelistic agency and because of the indispensable work it does in training future clergy and lay leaders of the Japanese Church. Moreover, Japan's relation to the rest of Asia makes it an important field for Christian effort. It has been called the 203-Meter Hill of Asia, as China is said to be Asia's Port Arthur. The "hill" must be taken by the Christian forces before the "port" surrenders.

How to Signalize 1909

Nothing that the Church in the United States is likely to do in 1909 would be more significant or make a greater contribution to the progress of the Kingdom in the world than the equipment of St. Paul's College on an adequate and permanent basis. For this $200,000 are needed—$95,000 for land, the rest for the most important buildings. The Board of Missions has been informed of the possibility of securing about ten acres of land in a Tokyo suburb, where everything points to the kind of development that would help to make the college work most successful. Land values in Tokyo at the present time are low. A purchase now means the saving of thousands of dollars as compared with a purchase two or three years from now. The reasons that make it desirable to buy this year make it

(5)

equally undesirable to sell the present St. Paul's property. Moreover, that property can be used to great advantage for some years for the St. Paul's middle school. When the college is firmly established on the new site, and the time comes to transfer the preparatory department the present property can be sold for an amount which will supply a handsome endowment, either for the college or the general enterprises of the District of Tokyo.

The suggestion is sometimes made that one reason why the Church's work fails to enlist the co-operation of more men of affairs is that it is planned on too small a scale. Here is an enterprise worth the time and thought of men who are accustomed "to think in empires and talk in millions." The Board of Missions is about to put this matter before the Church. Who will give the first $50,000?

Pioneering in Southern Illinois

FOR most of us "Illinois" spells prairies dotted with waving corn fields. But there are parts of Illinois where there is more wealth underground than above ground. To-day Southern Illinois is largely a mining region. It is good to find from Bishop Osborne's article in this issue that the Church in the Diocese of Springfield is endeavoring to minister to people who—however little we may all appreciate the fact—are rendering an important social service to the rest of us. Doubtless it would be well if more of us would ask the question put by Bishop Osborne concerning one of the places visited, "What must it be in the winter, seventeen miles from anywhere, 400 people out on the plains and no amusement, nothing to do except to mine coal and exist!" Much of the good work which the Rev. Mr. Purce is doing as general missionary among these mining towns is made possible by the appropriation of the Board of Missions. But he is only one where three men might well find abundant work in shepherding and instructing the people and trying to help them to understand that the Church at large cares enough for them to send someone to offer them unexpected and perhaps only faintly desired Christian privileges. It is somewhat disconcerting to be told that in Ziegler there is no church of any kind though the moving picture business seems to flourish. Things can hardly be right when a moving picture show can outstrip the Church. No wonder there is "very little interest in religion." But even here two Church people were found. Doubtless they entered the Church elsewhere. They have some right, therefore, to expect that in new and more difficult circumstances the Church shall still endeavor to minister to them, at least occasionally, even though for the time being it may be necessary to celebrate the Holy Communion in a moving picture theatre. Aside from this, however, it is evident that Southern Illinois represents to a considerable extent a foreign mission field at home. As such it needs and deserves the sympathetic co-operation of Churchmen in all parts of the country.

The Anking Mutiny

IN November, a few days after the death of China's emperor and of the empress-dowager had been announced, the cable news from Shanghai told of the outbreak of a mutiny among the Chinese troops at Anking. Here, in the capital of the Province of Anhui, the Church has one of its strong centres of work. As no further word of the trouble came by cable, it was assumed to be an unimportant incident. From one point of view this was true enough, but information now at hand shows that for a time the situation embodied elements of great seriousness. The middle of November had been appointed as the time for a series of army maneuvers to be held near Taihu, a small inland city

58　1909 年 1 月号　神の国の進展。東京の立教学院。5 頁。
訳出　5 頁左 1 行目～右 10 行目。

立教学院は成功の代償を払っている。立教学院は現在ある場所を日本での生活の拠点としたために、今深刻な状況に直面している。学校は過密状態で、設備は不十分、これ以上拡張できる余地はないが、入学を希望する学生の数は着実に増えている。立教学院が永久に不具の状態となり、日本における聖公会の教育事業が妨げられるべきでないならば、外国人居留地にある現在の敷地から東京のどこか、より広い土地がより安く手に入れられる場所に移転しなければならない。マキム主教とタッカー総理は長年、立教学院がつねに好機を生かすことができるようにあらゆる独創的な手段を講じてきた。彼らの独創性さえも今や限界に達した。実情は、立教学院は移転してより適切な施設を確保するか、それとも大学であることを断念するかというところに来ている。立教学院が現在行っている事業はかつてないほど必要とされている。実際、日本には驚くほど高度に発達した公教育制度がある。たとえこの制度があらゆる要求に応えることができたとしても、立教学院の存在はその伝道機関としての疑問の余地のない影響力と、日本聖公会の将来の聖職者および信徒の指導者を育成するという不可欠の事業の故に正当化されよう。さらに日本とその他のアジア諸国との関係が、立教学院をキリスト教の取り組みにとって重要な戦場にしている。それはアジアの 203 高地と呼ばれてきたが、中国はアジアのポート・アーサーであると言われている。「ポート」を降伏させるためには、「高地」はキリスト教軍によって奪取されねばならないのである。

59　1909 年 1 月号　神の国の進展。いかに 1909 年を際立たせるか。5 頁～6 頁。
訳出　5 頁右 11 行目～6 頁左 23 行目。

米国聖公会が 1909 年に行おうとしていることで、立教学院を適切かつ恒久的な土台に据えること以上に重要なことはなく、あるいは世界における神の国の進展に寄与するものはないだろう。このために必要な資金は 200,000 ドルであり、そのうち 95,000 ドルは土地、残りは最も重要な建物に当てられる。伝道局は東京の郊外に約 10 エーカーの土地を確保することが可能で

あるとの知らせを受けている。そこではすべてが大学の事業を最大限成功させるのを助けるような発展を指し示している。現時点では東京の地価は安い。今購入すれば、2～3年先に購入する場合に比べて数千ドルの節約になる。今年購入することが望ましいのと同じ理由から、現在の立教学院の地所を売ることは望ましくない。さらにその地所は何年か立教学院の中学校に利用できるという大きな利点がある。大学が新しい敷地に確立されて予科部を移す時がきたら、現在の地所を売却すればよいが、その代金は大学にとって、あるいは〔日本聖公会北〕東京地方部（注1）の事業全般にとってかなりの寄付金となるだろう。

聖公会の事業がより多くの実業家の協力をえるのに失敗する理由のひとつは、その計画が小規模に過ぎるためであるという指摘がときどきされる。ここにあるのは「世界的な規模で考え百万単位の話をする」ことに慣れた人々が時間と考えを費やすのに値する事業である。伝道局はこの件を聖公会に上げようとしている。誰か最初の50,000ドルを出そうと言う人はいないだろうか。

（注1）米国聖公会東京伝道教区。

150 A Sunday-School Missionary Rally in New York

Shanghai

On January 1st information was received by cable that Mr. Weston O'Brien Harding, of the faculty of St. John's University, had died that day in Shanghai after a brief illness. Mr. Harding was an alumnus of Johns Hopkins University, 1907.

At the meeting of the Board of Missions on January 12th the appointment by Bishop Graves of the Rev. Henry A. McNulty, of the Diocese of Newark, as a missionary in his district was approved, and at the bishop's request Miss Sarah H. Reid, of the same diocese, was appointed a missionary worker.

The Rev. J. M. B. Gill, whose appointment has been heretofore announced, was present at the farewell service in the chapel of the Church Missions House on January 8th and left New York the same day *en route* for Shanghai. He sailed from San Francisco by the steamer *China* on January 16th.

Mr. M. P. Walker, returning after vacation, left New York January 1st and sailed from San Francisco by the steamer *Siberia* on the 9th.

Tokyo

Coming to the United States on special duty, the Rev. H. St. George Tucker, president of St. Paul's College, sailed from Yokohama by the steamer *Empress of India* December 27th and, arriving at Vancouver on January 9th, reached New York on the 15th.

In St. Luke's Church, Montclair, N. J., on December 29th, Miss Harriet A. McGill was married by the Rev. F. B. Carter to Mr. George R. Bedinger, recently appointed to the Tokyo District. Mr. and Mrs. Bedinger left New York January 20th, expecting to sail from San Francisco by the *Chiyo Maru* on the 30th.

Miss Berta R. Babcock, on regular furlough, sailed from Yokohama on October 26th and arrived at her home, O'Fallon, Ill., on November 14th.

A SUNDAY-SCHOOL MISSIONARY RALLY IN NEW YORK

DELEGATES from at least twenty Sunday-schools in the Boroughs of Manhattan and the Bronx, and from Mt. Vernon, attended the Sunday-school missionary rally held at the Church of Zion and St. Timothy, on the afternoon of January 17th.

The rally was arranged by the Missionary Educational Secretary of the diocese, Mr. Samuel Thorne, Jr., in cooperation with the Junior Clergy Missionary Association. In order that there might be room for all each school was limited to not more than two delegates from each class. These delegates were elected by the class, received badges, and in return for the privilege were charged with the responsibility of reporting the rally to their classes. The plan worked admirably. The interest aroused was so great that, in spite of the extremely bad weather, between 800 and 900 children filled the church. The rector, the Rev. Dr. Lubeck, welcomed the delegates, and Dr. Herman L. Duhring, of Philadelphia, Secretary of the Sunday-school Institute, made the address.

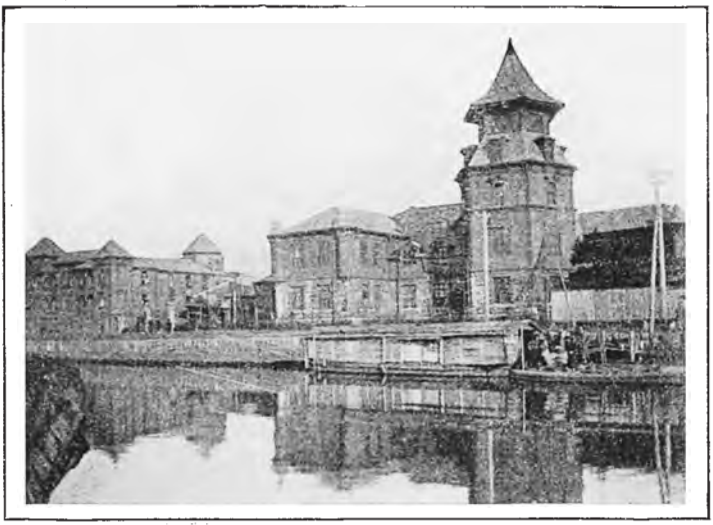
His text was "A good soldier of Jesus Christ." Near the writer was a group of rather restless boys; but upon Dr. Duhring's first question, "How many books are there in the Bible," the answer, sixty-six, came in an instant from these boys. The speaker had caught the interest of the children, and, by his inimitable skill, he never lost it. He made magic use of the number "six," bringing out from the children themselves, through his questions, the six requirements of a good soldier—to enlist, drill, watch, march, fight and win. The singing was inspiring, and the whole service made a deep impression upon all who took part.

60　1909 年 2 月号　宣教師たちに関する告知。東京。149-150 頁。
訳出　150 頁左下から 20 行目～左下から 14 行目。

立教学校総理の H・セント・ジョージ・タッカー師は特別任務で訪米するため、〔1908 年〕12 月 27 日に横浜から蒸気船エンプレス・オブ・インディアで出航し、〔1909 年〕1 月 9 日にバンクーバーに到着後、15 日にニューヨーク入りした。

注記：この特別任務とは立教学院建築基金のためである。その後、ヴァージニア州リンチバーグ（Lynchburg）の家を 1909 年 5 月 15 日に発ち、5 月 21 日に蒸気船コリア号でサンフランシスコから日本に向けて出航した（SM 誌 1909 年 6 月号、499 頁）。

61 1909/3 What the Church in Japan Most Needs. By the Reverend H. St. George Tucker, M. A., President of St. Paul's College, Tokyo.



THE OLDER BUILDINGS OF ST. PAUL'S COLLEGE NOW USED FOR THE MIDDLE SCHOOL

WHAT THE CHURCH IN JAPAN MOST NEEDS

BY THE REVEREND H. ST. GEORGE TUCKER, M.A.,
PRESIDENT OF ST. PAUL'S COLLEGE, TOKYO

SINCE its establishment in 1874 St. Paul's College has been a factor of ever-increasing importance in the growth of the Christian Church in Japan. Its work in training young men has won the respect of the Japanese people, and served to open their eyes to the true meaning and purpose of the Christian religion. Year by year it has sent forth a large body of graduates, all of them well disposed toward Christianity, many of them earnest believers, fitted to become leaders in every branch of Christian activity. It has furnished a large proportion of the native clergy, and has helped to make permanent the results of evangelistic work by affording a place where the children of Christians can be educated under strong religious and moral influences.

The rapid growth of the school is a proof that it has won the confidence of the Japanese people. In 1874 there were 5 students; in 1898, 120; in 1908, 630. Our treasurer, speaking to me recently of the progress of the school, said: "When, ten years ago, we first received government recognition, the fact that St. Paul's was known to be a Christian institution made it impossible to draw any students from Nihonbashi and Kyobashi [the business section of Tokyo in which St. Paul's is situated]. Now nearly one-half of our students come from these two districts, and the Christian character of the school actually serves as an advertisement" In other words, the merchant classes are beginning to appreciate the value of sound moral training for their sons. Every year we have to turn away a large number of those who apply for admission. Our students compare favorably with those of the best Tokyo schools. They are remarkably successful in the competitive examinations for entrance to the government colleges.

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Last year a St. Paul's student stood at the head of the law class of the Imperial University.

The evangelistic work in St. Paul's has also made great progress. The laws of Japan do not allow compulsory religious instruction in licensed schools, but experience has shown us that this limitation is not a disadvantage. Better results are attained where attendance on religious classes is voluntary. We have a well-organized system of Bible-classes and lectures, supplemented, of course, by personal work. The number of day students actually baptized is small, but practically all of them come under the influence of Christianity. The permanent character of this influence is shown by the fact that many who, while in the school, seem to take no special interest in our religious teaching, become earnest Christians in after years.

In the dormitories where the opportunities for personal contact are much greater, the results are very striking. In looking over the statistics for a period of four or five years, I found that over two-thirds of the dormitory students had been baptized before graduation, and the remainder with very few exceptions within a few years after leaving the school. A notable event, as far as the religious work of the college is concerned, was the baptism, last Christmas, of Mr. Howjo, the head teacher and professor of Chinese. He comes of an old Samurai family of scholars, a class of men who are extremely conservative and difficult to win for Christianity. As he is the most influential teacher in the school, we had constantly regretted the fact that he was not a Christian. He told us that for a long time he had been a believer at heart, but that he had waited until his position in the school was thoroughly established in order that no one might misconstrue his motive in asking for baptism.

The chief handicap to our work has always been lack of equipment. For a long time we attempted to carry on both a school and college department, but gradually, as the government schools added to their equipment, we began to lag behind, and it became evident that we would have to contract the scope of our work. So in 1898 the college department was discontinued, and all our efforts were concentrated on the development of the middle school. Our two acres of land and inconveniently arranged buildings were barely sufficient to enable us to secure a government license for this, but it was finally granted on the understanding that as the number of students increased we would build new class rooms. This promise was partially fulfilled in 1906, when, with the fund contributed from America, we put up two new buildings. Since that time the school has grown so rapidly that these are already filled to overflowing. Thus with only half as much land as government schools of a similar grade and greatly inferior buildings, we have been able to build up a middle school that commands the confidence both of the educational authorities and of the community at large.

The time has come, however, when a middle school is no longer sufficient to meet the educational requirements of missionary work in Japan. Formerly an ordinary school training was considered ample academic preparation for business or professional life. Many of our theological seminary students were not even middle school graduates. But to-day a college training is necessary for those who aspire to positions of influence and leadership. The consequence is that every year thousands of graduates from the provincial middle schools come to Tokyo seeking a college education. The government colleges are able to accommodate only a small part of these, so that any private institution that offers a good course of instruction is sure to attract a large number of students. A good Christian college, therefore, would meet a very real need, and be the means of winning for the Church the gratitude and adherence of just that class of men who will be most influential in the future development of Japan.

The aim of educational work, how-



ST. PAUL'S OPEN-AIR GYMNASIUM

ever, is something more than the conversion of a number of individuals. It is the means by which the Church secures and trains its own leaders. Hitherto we have relied upon our middle school and theological seminary for this. But already the criticism is heard that our native evangelists are unfit intellectually to be the religious guides and teachers of thoughtful Japanese. As long as the native worker was only the foreigner's assistant, this deficiency was not so noticeable, but the time has come when, if the Church is to make any real progress in Japan, its direction and work must be put more and more into the hands of Japanese pastors and evangelists.

No Church controlled by foreigners can ever make a deep spiritual impress upon the Japanese nation, or call forth the loyal and enthusiastic support of the masses of the people. But before the *Seikokwai** can pass from under the tutelage of foreign missionaries, it must be supplied with competent leaders, men fully grasping the meaning of the Christian faith and capable of interpreting it in terms that can be understood by the people of the country. Experience has shown that the only practicable way of supplying this demand is a Christian college. It alone affords the necessary environment and training. We have never, in our Church at least, obtained a single candidate for orders from a government college. If, therefore, we are to raise the standard of theological education in Japan, we must first of all provide better facilities for academic preparation in our Christian institutions.

This urgent demand for higher education under Christian influences made it necessary for us some two years ago to re-establish the college department of St. Paul's in 1907. There were, it is true, no buildings for the college and no land on which to erect any, but the time was so opportune for beginning the work, and the need so imperative that it was decided to set apart the first floor of one of the school buildings for college classes. This was, of course, intended to be only a temporary arrangement, for not only was the work of the middle

* The Church in Japan established in 1887 by the union of the Japanese congregations under the auspices of the American Episcopal Church and the Church of England.

school much hampered by the loss of these rooms, but they were utterly inadequate for the purposes of the college. Indeed it was only because the educational authorities recognized the good record of our middle school that they overlooked our lack of equipment and granted us a license as a private university.

We opened the college in September, 1907. The results have really been very gratifying, considering the disadvantages under which we have been laboring. There are forty-five students in the two classes so far organized, ten of whom are candidates for the divinity-school.

We have an excellent faculty. The dormitory space set apart for the college is already crowded. Every one is enthusiastic about the outlook. We have, however, reached the point where, until we can secure the needed material equipment, we can make no further progress. It is absurd to try to carry on a college permanently in one corner of an overcrowded middle school. The time has come when we must ask the Church in America for funds to provide St. Paul's with the land and buildings necessary for future development. No other one thing could do so much for the missionary cause in Japan.

Our plans are based on very careful calculations and investigation of the equipment of other Japanese colleges. They include the purchase of ten acres of land and the erection of buildings costing approximately $100,000. It is extremely difficult to secure a large piece of land in Tokyo at anything like a reasonable price in a situation that would answer our purposes. We have been fortunate enough to find a place that satisfies these conditions. It is situated on the western edge of the city, near a point where several railway and electric car lines converge. It is an ideal site for a college, and the price at which it is offered, $95,000, is, in comparison with the surrounding land values, very reasonable. The city is developing rapidly in this direction and as soon as the electric car lines now under course of construction are completed, it is certain that all land values will advance from fifty to seventy per cent. Apart, therefore, from the fact that we need the land at once, it is necessary for economic reasons to secure it during the present year.

The college buildings, dormitories, chapel and professors' houses will cost



PHYSICAL DRILL AT ST. PAUL'S.

Trinity Divinity-school appears in the background at the left



THE COLLEGE OF LAW OF THE IMPERIAL UNIVERSITY AT TOKYO. A GOVERNMENT INSTITUTION SPLENDIDLY EQUIPPED AND HAVING A STUDENT BODY OF ABOUT 4,000

approximately $100,000. This would allow us to put up buildings that could be used permanently, and that would compare favorably with those of other colleges. It would at the same time leave some room for expansion, when that becomes necessary.

This estimate does not include the removal of the present middle school. It should be left where it is for some years. Were we to move it now we should lose a great majority of the day students, so that just at the time when the college demands our attention, we should be hampered by the necessity for re-developing the middle school besides being financially crippled. Furthermore, St. Paul's is practically the only evangelistic agency that reaches the great commercial districts of Nihonbashi and Kyobashi. Never was its witness for the Truth more needed than at the present time, at the beginning of a new era of commercial development. When it does become necessary to move, the sale of the present property will easily cover all expenses, and give us enough in addition to provide for the future needs of the college.

To sum up, we need, in order to equip St. Paul's to do the work demanded of it, $200,000, divided up as follows:

Land	$ 95,000 00
Buildings	100,000 00
Furniture, fencing, improvements, equipment	5,000 00
	$200,000 00

Viewed purely from a business standpoint, the expenditure of this sum on St. Paul's College will prove an excellent investment for the American Church, for the only way to bring about the financial independence of the Japanese Church is to provide it with competent leaders.

From the point of view of missionary policy also, the development of Christian educational work is urgently demanded. A Christian college will aid greatly in the organic strengthening of the Church and hasten materially the time when the *Nippon Seikokwai* will become a powerful factor in the upbuilding of Christianity in the Far East.

Lastly, the men who have been trained in such institutions as St. Paul's College, who have learned to appreciate our ideals and without losing their own national spirit to understand our point of view, will prove highly useful in helping to solve the problems that arise as the East and the West are brought more and more into intimate contact.

¶

WANTED—RIDERS FOR BICYCLES

CAN any missionary readers of THE SPIRIT OF MISSIONS use a woman's Humber wheel, 24-inch frame—it could be made 23-inch—or a man's Lovell, 24-inch frame?

(229)

61　1909 年 3 月号　日本の聖公会が最も必要としているもの。東京の立教学院総理・修士 H・セント・ジョージ・タッカー師。225-229 頁。
訳出　225 頁 1 行目～229 頁右下から 9 行目〔全文〕。

1874 年に創立されて以来、立教学院は日本におけるキリスト教会の発展においてつねに重要性を増してきました。若者を育成する事業は日本人の敬意を勝ち得て、彼らの目をキリスト教の真の意味と目的に対して開かせる一助となりました。立教学院は毎年多くの卒業生を輩出していますが、彼らはみなキリスト教に好感を抱き、その多くは熱心な信者となり、キリスト教活動のあらゆる分野で指導者となる適性を備えています。立教学院は日本人聖職者の比率が高く、キリスト教徒の子弟を宗教と道徳の強い影響下で教育するための場所を提供することによって、伝道の成果を永続的なものにする助けとなりました。

学校が急速に成長したことは、日本人の信頼を得たことの証拠です。1874 年には学生の数は 5 人でしたが、1898 年は 120 人、1908 年には 630 人になりました。最近会計担当者が学校の進展について私に次のように言いました。「10 年前に初めて政府の認可を得たときは、立教学校がキリスト教の機関であることが知られていたために、日本橋と京橋（立教学院が立地する東京の商業地）から学生を誘致することは不可能でした。ところが今や我が校の学生のほぼ 2 人に 1 人はこの二つの地区から来ており、学校のキリスト教の性格が実際に利点として働いています。」言い換えれば、商人階級は自らの息子に健全な道徳的育成を施すことの価値を評価し始めているのです。私たちは毎年多数の入学志願者を退けなければなりません。私たちの学生は東京の最良の学校の学生と比べて勝るとも劣りません。著しい数の学生が競争の激しい官立高等学校の困難な入学試験に合格しています。昨年は立教学院の学生は帝国大学の法科で首席を取りました。

立教学院における伝道活動も大いに進みました。日本の法律は認可された学校で宗教教育を強制することを禁じていますが、これまでの経験からこの制限は不利ではないことが分かりました。宗教の授業への出席が自発的に行われる方が良い結果が得られるのです。立教学院には良く組織されたバイブルクラスと講義の制度がありますが、これはいうまでもなく個々の教師によって補完されています。洗礼を受けた通学生の数は少ないですが、事実上彼ら全員がキリスト教の影響を受けています。この影響が永続的な性格のも

のであることは、在学中は宗教の教えにそれほど興味があるようには見えなかった多くの学生が数年後に熱心なキリスト教徒になるという事実から示されています。

個人的な接触の機会がはるかに多い寄宿舎では、成果は非常に顕著です。4年ないし5年間の統計を見ると、寄宿生の3分の2以上は卒業前に洗礼を受け、残りの学生もごくわずかな例外を除いて卒業してから数年以内に洗礼を受けています。中学校の宗教的な事業に関して注目すべき出来事は、教頭で中国語の教師でもある本荘氏（注1）が昨年クリスマスに洗礼を受けたことです。彼は古い武士の学者の家柄で、極端に保守的でキリスト教を受け入れるのが極めて難しい階級に属しています。彼は学校で最も影響力の強い教師であるため、私たちは彼がキリスト教徒でないのをつねづね残念に思っていました。その彼が私たちに心の中ではずっと信者だったと語ったのです。しかし彼は洗礼を受ける動機が曲解されないようにするために、学校内における自分の地位が完全に確立するまで待っていたのでした。

私たちの事業の主な障害は、つねに施設が不足していることでした。私たちは長年にわたり中学校と専修科〔カレッジ〕双方の運営に努めてきましたが、官立学校の施設が充実するに連れて次第に後れを取り始め、そして私たちの事業の範囲を縮小しなければならないだろうということが明白になりました。そこで1898年に専修科〔カレッジ〕を中断して、中学校の発展に全力を注ぎました。そのための政府の認可を得るには、私たちの2エーカーの土地と不便な建物は決して十分ではありませんでしたが、最終的に学生数が増えたら新しい教室を造るという条件で認められました。この約束は1906年に一部果たされました。アメリカから寄付された資金で校舎を2棟新築したのです。その時から学校は急成長し、これらの校舎も既に満杯になりました。このように私たちは同等のレベルの官立学校の半分しかない土地と、はるかに劣った施設で、文部当局と社会全体の信頼を勝ち得た中学校を築き上げることができたのです。

しかしながら中学校が日本における伝道活動の教育面での要求に応えるにはもはや十分ではない時が来ました。以前は正規の学校教育は、ビジネスや職業生活のためのアカデミックな準備を積むことと考えられていました。私たちの神学校の学生の多くは、中学校さえ卒業していませんでした。しかし、今日、高等〔カレッジ〕教育（注2）は、影響力と指導力を発揮する地位を志望する人々にとって必要なものです。その結果として、毎年何千人も

の地方の中学校の卒業者が高等教育を受けるために東京にやってきます。官立高等学校はそれらのごく一部しか受け入れられないため、良い教育課程を提供する私立機関が多数の学生を引き付けるのはまちがいありません。それゆえ良質のキリスト教大学はまさしくこの真の必要に応えるものであり、聖公会に対して日本の将来の発展に最も影響力を及ぼす階級の人々の感謝と支持を得るための手段でしょう。

しかしながら教育活動の目標は、多数の個人を改宗させること以上のものです。それは聖公会が自身の指導者を確保して育成するための手段です。この目的のためにこれまでは私たちの中学校と神学校を当てにしてきました。しかし現地伝道者が思慮深い日本人の宗教的な案内人や教師となるには知的に不十分であるという批判が既に聞かれます。現地伝道者が外国人の助手に過ぎなかったうちは、このような欠陥はそれほど目立ちませんでした。しかし、聖公会が日本で本当に前進しようとするのなら、その運営と事業をますます日本人の牧師と伝道者にゆだねなければならない時がきました。

外国人に管理された聖公会は、日本国民に深い精神的印象を刻むことは決してできませんし、大衆の忠実で熱狂的な支持を呼び起こすこともできません。しかし聖公会*が外国人宣教師の庇護を離れることができるためには、有能な指導者、すなわちキリスト教信仰の意味を完全に把握し、それを自国の人々が理解できる言葉で解釈する能力を持った人々を聖公会に供給しなければなりません。この需要を満たす唯一の実際的な道がキリスト教大学であることは経験が示すとおりです。それのみが必要な環境と育成を施すことができます。私たちは、少なくとも聖公会では官立高等学校からひとりの聖職候補者も得たことはありません。それゆえ日本の神学教育の水準を高めようとするならば、何よりもまず私たちのキリスト教機関でアカデミックな準備をするために必要なより良い施設を提供しなければなりません。

*日本聖公会は 1887 年に米国聖公会および英国教会の支援を受けて日本人会衆によって設立された。

このキリスト教の影響下でのより高度な教育に対する緊急の需要にもとづき、2 年ほど前の 1907 年に立教学院の大学部〔カレッジ〕を再興することが必要となりました。実のところ、そのとき大学のための校舎はなく、およそそのようなものを建てるための土地もありませんでした。しかし時機は事

業を始めるにはちょうど良く、しかも急を要していたので、校舎のひとつの1階部分を分離して大学の教室にすることが決定されました。もちろんこれは一時しのぎの対策として考えられたに過ぎません。というのもこれらの教室が失われたことにより中学校の授業が大いに妨げられただけでなく、それらは大学の目的には全く不十分だったからです。文部当局は私たちの中学校の優良な記録を認めたからこそ、施設の不足を大目に見て、私立大学の認可を与えたのでした。

私たちは1907年9月に大学を開設しました。その結果は私たちが苦労した不利な条件を考慮すれば、実に喜ばしいものでした。現在45名の学生が2クラスに編成されており、そのうち10名は神学校への志願者です。

私たちには優秀な教員陣がいます。大学用に分離された寄宿舎のスペースは既にいっぱいです。誰もが前途に夢中になっています。しかしながら私たちは必要とされている物質的な施設を確保できるまでは、これ以上進めない地点にまで達しました。過密な中学校の片隅で大学を永久的に運営するのは論外です。立教学院に将来の発展のために必要な土地と建物を与えるための資金を米国聖公会に頼まなければならない時がきました。日本におけるミッションの大義に、これ以上に貢献できることは他にないでしょう。

私たちの計画は、日本の他の高等学校〔カレッジ〕の施設を調べて非常に綿密に計算した結果にもとづいています。計画には10エーカーの土地の購入と、およそ100,000ドルかかる建物の建設が含まれています。東京で広大な土地を、私たちの目的に適うような立地にそれほど高くない値段で手に入れるのは極めて困難です。私たちは幸運にもこれらの条件を満足させる場所を見つけることができました。それは都市の西端に位置し、複数の鉄道と電車の路線が集まる地点の近くです。大学に理想的な敷地で、提示されている95,000ドルという価格は、周辺の地価と比べると非常に妥当な値段です。都市はこの方角に急速に発展しており、現在建設中の電車路線が完成したら、すぐにすべての地価が50パーセントから70パーセント上昇するのは確かです。それゆえ私たちが土地を一刻も早く必要としていることの他に、経済的な理由からも今年中に確保することが必要なのです。

大学校舎、寄宿舎、礼拝堂および教授館はおよそ100,000ドルです。これにより私たちは恒久的に利用でき、他の大学〔カレッジ〕と比べても遜色ない建物を建てることが可能になります。同時に必要になったときに拡張するための余地も幾らか残るでしょう。

この見積りは現在の中学校の移転を含んでいません。中学校は現在ある場所に数年間とどまるべきです。もし今中学校を移したら、大多数の通学生を失うことになるでしょう。そうすればまさに大学に私たちの注意を傾けなければならないときに、中学校を再興する必要性に妨げられる上、財政的にも逼迫するでしょう。さらに立教学院は事実上日本橋と京橋という大きな商業地区に手が届く唯一の伝道機関です。商業発展の新しい時代が幕を開ける現在ほど、真理のための証言が必要とされたことはありません。移転が必要になったとき、現在の地所の売却代金ですべての費用は容易に賄われ、加えて大学の将来の必要のために十分な資金がもたらされるでしょう。

要約すると、立教学校に求められている事業を行うための施設を整えるために 200,000 ドル必要です。その内訳は次の通りです。

土地	$95,000.00
建物	100,000.00
家具、塀、改善、設備	5,000.00
	$200,000.00

純粋にビジネスの観点からみるならば、立教学院に対するこの支出額は、米国聖公会にとって申し分のない投資であることが分かるでしょう。というのも日本聖公会が財政的に独立できる唯一の道は、有能な指導者を持たせることだからです。

伝道政策の観点からみても、キリスト教の教育事業は緊急に求められています。キリスト教大学は聖公会を有機的に強化するのを大いに助け、日本聖公会が極東でキリスト教を確立するための強力な要素となる時がくるのを物質的に速めるでしょう。

最後に、立教学院のような機関で養成されて、私たちの理想を評価するとともに、自身の民族的精神を失うことなく私たちの観点を理解することを学んだ人々は、東洋と西洋がますます密接な関わりあいを持つにつれて生じる問題の解決を助けるうえで極めて有用でしょう。

注記：口絵№ 28、29 を参照。

（注 1）本荘季彦。

（注 2）本記事で述べられている「高等（カレッジ）教育」とは、日本では官立の高等学校からの機関を指すものと思われる。

THE WOMAN'S AUXILIARY

To the Board of Missions



THE SEWING-SCHOOL AT AOMORI. GRADUATING CLASS OF 1908, TEACHERS AND COMMITTEE

THE TRAVELLING SECRETARY

NO. VII. IN THE DISTRICT OF TOKYO

THAT in twenty-one days the Travelling Secretary visited twenty-one mission stations in the District of Tokyo and in the same length of time but ten in the District of Hankow tells a story, not of greater compactness, but of a larger number of stations, nearer together, and reached by rail rather than by boat. The distance travelled was even greater than in Hankow, for Aomori is 456 miles from Tokyo, while Ichang is 400 miles on the Yangtse above Hankow; but in twenty-four hours Aomori may be reached, while at least sixty must be spent on the river between Hankow and Ichang.

The part of Japan which is under Bishop McKim's episcopal care embraces sixteen provinces, and contains some 12,000,000 of people, 2,000,000 of whom are to be found in the city of Tokyo itself. The size of that city, stretching over ten square miles of territory and gathering, like London, at centres, as Kanda, Hongo, Asakusa, Nihonbashi, the Ginza and Tsukiji, was one of the surprises that came to this visiting Secretary, and she left at the close of her stay, feeling, much as she might after a fortnight spent in that other great metropolis, that she had only begun to see what the city had to show. And yet had she spent her five weeks there and not given three of them to the outside stations she would have failed altogether

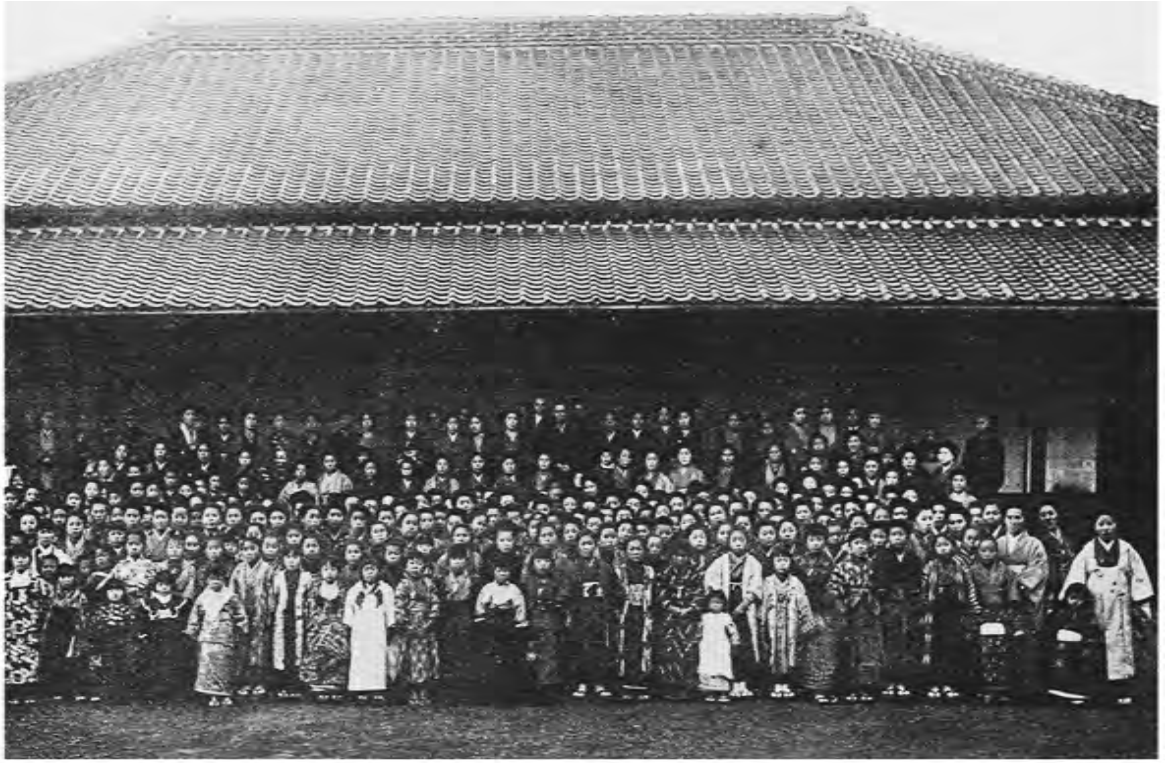
in grasping the idea of what the District of Tokyo really is.

Tokyo like all great cities is a centre, a strategic point, and to the Japanese it is much more than that. The home of their Emperor commands an enthusiastic loyalty and assumes in their eyes an importance which the people of a republic can hardly realize. This explains in great measure what an observant missionary visitor cannot fail to notice, that the Japanese clergy are largely to be found at work in Tokyo, while the outposts are chiefly manned by foreigners. At first sight this is disappointing, until one comprehends the two reasons which tend to bring it about; first, the paramount importance of the city, which the clergy feel in common with their fellow-countrymen, and, second, the peculiar loneliness and trial of their lot, placed alone in a mission in a country province. Whether reared in a Christian home, or having received the Christian faith in later years, they have not the inborn strength which comes from generations of Christian heritage, and the coldness and indifference and active ill-will of neighbors of their own race have naturally a more depressing influence upon them than upon the foreigner who, of his own choice, has made a strange land his home and a strange and perhaps unloving people his brothers. That there is something of self-effacement and nobility of spirit in such a choice the Japanese clergy are beginning to feel, and possibly this is clearest to those who have visited America and seen with their own eyes the home and country which certain of our missionary clergy have exchanged for Japan. For, however, beautiful Japan is to the Japanese and however dear his ancient ways, despite its unpaved streets and low houses, its *kurumas* and its shrines, its moat and imperial gardens, its massive gates and walls, the lettering on shops, the many foreign goods displayed, the frequent foreign dress, the electric systems for trams and lights, the schools and hospitals on every hand, the marvellous postal facilities, all show that something which we are wont to look upon as the spirit of western civilization has found its way to this vigorous city of the East.

Nor is this to be found in Tokyo alone. Journeying in the north, a young man accosts the foreign traveller, asking in halting English if she is going to Hirosaki or Aomori, and bids good-by as he leaves the train; partly, it may be, to show kindly interest in the foreigner, partly that the foreigner may know he has some English at his command. In one carriage we find a grave, bearded gentleman in correct foreign dress, with overcoat, soft hat, and plaided rug across his knees, while his opposite neighbor, in a soft hat too, wears full Japanese dress and a mackintosh with the hood pulled over his head; and beside him sits a lady with fur-trimmed clogs, white *tabi,* long black coat, gray chenille neckerchief, and gray crêpe *zukin* (or head wrap), smoking her cigarette.

And so we ride away from the great city, following one line of railway through the heart of Japan till it skirts the Japan Sea and brings us to Mutsu Bay, looking out fifty-six miles to Hakodate, and thus making a loop come back along the eastern shores where, beyond tree-clad slopes and rocky points and sandy coves, we look across the Pacific seas toward home.

It was not February when the Secretary made this journey, and the plums were not in bloom; nor April, so she missed the cherry blossoms; nor May nor June, so she could see no wistaria, no peonies or iris. There was no August lotus, and the red of the October maples had faded; even the November chrysanthemums were gone; but dainty red and yellow berries of the *nanten* gave frequent welcome, and the China lily bloomed white and sweet for Christmas. And if she missed the brilliant flora and foliage, as she missed Matsushima, Lake Chuzenji, the Shiba temples and the war museum, which other travellers see, she saw the morning sun bright on the white top of Asama, and the streets and trees



A WELCOME MEETING AT KAWAGOE

of Odate snow-laden under the moon; and she walked on the stern old wall in Wakamatsu, which the nineteen gallant youths could not keep and fled to the woods and killed themselves because they could not keep it. And she saw the castle park in Morioka, and the horse's statue in Sendai which commemorates the brave horses slain in the recent war; and she made friends in Shimmachi and Yamagata and Hachinohe and Yumoto and Tsuchiura and Fuchu, places to the usual traveller unknown, but the memories of which this traveller would be loth to miss.

The journey was made at a time when new troops were being mustered in and old troops mustered out. The stations along the way were decked with flags, and whole towns were there to welcome the return or to speed the departure of their men. Across the fields would appear a group of country folk escorting a new recruit on horseback; by the railroad would stand a horse waiting to receive his master after two years' absence, while the waving of hats and cries of *"Banzai! Banzai!"* cheered on those to whom two years in garrison were a new and untried experience. But it was not these men alone who received the welcomes and farewells. Among Japanese customs is that of meeting friends in coming and speeding them as they go, and missionary travellers like the rest shared in this token of good-will. In rain or shine, early or late, through snow or mud, arriving or departing, friends would surely be on hand, and often, when riding in *kurumas* to the station, or, once, in the little box sledge over the snow, we would pass our friends in sandals or on clogs, walking cheerfully long distances to the outskirts of the town, that they might see their visitors once more. The clergyman and his wife, the catechist, the mission woman, the foreign missionary, the pupils of boarding, day, Sunday or training-school, the leading members of the congregation, the two or three Christian people who sometimes make up the entire community of Christians, made the visitor from a foreign land feel that she was among her friends.

Of course there were meetings—when can a Travelling Secretary be without them! Among so many it would be impossible to dwell upon every one, but every one was interesting, from the largest, of 450 women gathered through the zeal of our veteran clergyman, Mr Tai, to the smallest, of four school-girls at Takasaki, where we seemed to realize what the school-girl of Japan may become if along with her knowledge of books shall come a knowledge of the needs of men and how the greatest need of all can be satisfied, and satisfied alone, in the knowledge of and love for and life in Jesus Christ. For unless the men and women who go to Japan as members of the mission actually believe this so absolutely that there be no peradventure in their mind, there is little use for them to go at all.

The actuality of the government of Japan as a paternal government is felt on every hand. In the town of Koriyama where Miss Babcock lived the only foreigner, and of which few readers of THE SPIRIT OF MISSIONS would otherwise have heard, is a school for 1,200 boys, built and sustained by government through the taxes of the people. In the large courtyard is a well, where we saw boys drawing water to wash down the floors, their daily task after school hours have closed. In the same courtyard six spigots give water for the washing of face and hands, reminding us that not so great a number of years ago the three hundred boys of old Winchester washed at one spigot in that venerable close. It is certain that with every quickly coming year Japan will plan more and more in the way of improved conditions for her people. The best earth has to give to man the nation wants for the Japanese. Unless Christian people truly believe that the Japanese, like all other people on the earth, need the best that Heaven has to give, they may as well save themselves the difficulty of

that hard decision and hold back their hands from mission work in Japan. But it is the happy compensation of our missionaries who live in the provinces outside Tokyo to have the sense of the people's need brought to them so intimately that isolation and loneliness, frequent journeying and absence from home, nights at inns and in rented houses, weigh lightly against the constant opportunity for direct evangelistic work, unobstructed by the secondary



A MEETING OF THE CHRISTIAN WOMEN OF UTSUNOMIYA

claims and diverting interests which city life affords.

It is worth many a personal discomfort to find at one weak mission a gnarled and rugged carpenter who has come down from the mountains, sixteen miles away, to the little gathering of women and kindergarten children, and who says he is going to come into the town to live because in his solitary mountain home he cannot keep his heart warm as he would like, and he must come where sometimes there are Christian services. So he will make the third Christian in this tiny mission, and will find himself strengthened and warmed.

Or, in a town where a young deacon ministers in his own house, the screen is drawn before the little altar, Sargent's "Prophets" adorn the wall above, while the portrait of the emperor hangs at the side, and men, women and children stand and kneel about the *hibachi;* and amidst the solemn service the household cat steals in and out, reminding one of some old painting of Rubens or Paul Veronese, where among the sacred scenes in the life of our Blessed Lord, the domestic pets play beneath the table and in the foreground of the picture. And enhancing the interest of the scene is the fact that the young deacon who assists the bishop in the service is the son of a *samurai,* who year by year reported to his *daimyo* that no one of his family belonged to the hated sect of Christians. *Samurai* and *daimyo* both are gone, and now this son finds the purpose of his life in teaching his people Christ.

The Travelling Secretary quite under-

stands that a missionary journey which includes Maebashi and Fukushima, Akita, Sendai and Mito demands a report to persons specially interested; but should she tell everything she saw and learned THE SPIRIT OF MISSIONS could not contain her letter, and what would be left for her to tell in those talks which she is already being asked to make on her return? She feels that she can give little more than a general sketch now, to which many a picture in detail can be added later on. So the officer of the Auxiliary to whose gift the church in Maebashi owes so much must be content to hear that the one infant baptism the Secretary attended was witnessed there; the Society of the Double Temple may like to know that the little church in Fukushima it helped to build is one of the prettiest the district owns; the officers and members of the Babies' Branch may rejoice that the kindergarten at Akita is among the best equipped of any in Japan, and that the station, while losing Miss Mead, is happily supplied in Miss Newbold and Miss Correll. The Mito church shows what the interest of Churchwomen visiting Japan may result in, and the women missionaries, wherever found, through the United Offering link the workers in the field with the workers in the Church at home, while church and workers and the beginning of new buildings in Sendai stand peculiarly as tokens of Auxiliary endeavor.

The emphasis placed on woman's work in the country stations—of women foreign and Japanese—and upon the work of catechists, makes the thought of the priesthood of the laity a prominent factor in the Mission's life, while in both country and city we are made to feel that it is the *Nippon Sei Ko Kwai*—the Holy Church of Japan, not the American Church in Japan—that is being built up in the Empire.

To return to the city and the work that centres at the cathedral there. That dignified and most homelike church, which in its English services carries one back in aspect and atmosphere to the parish churches of thirty years ago, stands on a street of Tsukiji, in old days the home of foreign residents, now rapidly becoming a business community. It is flanked by missionary dwellings, while opposite stand the house where Bishop Schereschewsky lived and worked, the Divinity-school and parish building, and behind it is St. Margaret's. St. Paul's is back of the Divinity-school; St. Luke's just beyond the bishop's house on the north side of the church, and other houses of missionaries and Japanese clergy fill most of the square.

In other parts of the city, far separated from each other, are the little churches long ago built up under Bishop Williams; while Mr. Welbourn and Mr. Tucker are happy in the prospect of new buildings, and Mr. Sweet, Dr. Motoda and Mr. Walke rejoice in new beginnings. On the islands in the river two Sunday-schools for the children of the very poor are held, and in a region near All Saints', Miss Neely conducts in Miss Boyd's absence a hostel for girl students.

Again we cease to debate the question of comparative values. The country kindergarten trains the little child, and when, at eight years of age, the government school claims her, she and her mother at least have heard the Truth. The boy and girl there taught and kept in church and Sunday-school come to the city, and St. Paul's and St. Margaret's and the hostel are their natural homes. From such places and such places only may we expect the supply of men and women who in the future shall return to build up in the country the weak mission from which they sprang, making the vision of the *Nippon Sei Ko Kwai* reality, and carrying the truth which they have gained to peoples whom only the love of Christ can teach the Japanese to love.

The days spent by the Travelling Secretary in Tokyo itself were all too brief and all too full. With the missionaries in their homes she felt carried back to the many Christian homes of our own

great cities, and realized anew that missionaries are people like the people there, so situated that the Christian life must be lived where common things may be sanctified and pleasure be made service, if one will. Our city missionaries, whose days are overcrowded with such tasks as the upbuilding of a university like St. Paul's or of such a hospital as St. Luke's, whose dreams are of great possessions such as Columbia and our own St. Luke's in New York have, while making the constant effort to realize these dreams, give unstintedly an ever growing skill for the benefit of poor Japanese patients, or in the humblest chapel minister the Body and Blood of Christ to a few of His little ones, or devote hardly spared hours to social intercourse with men and women of their own race, who sometimes question why an Anglo-Saxon Christian thinks such work worth while. If only a few of the able in the Church at home could see Tokyo and our mission and that dream of the future as the eyes of even a passing traveller beholds them, what royal enterprises might be undertaken for the King in whose sight Japan, as America, must be dear!

On the last day of this traveller's visit she went to the great temple Asakusa, approached by a broad and long midway with hundreds of booths on either side. Leading from it are narrow streets where fortune-tellers have their stands, and gamblers play, and evil things abound. In the temple court pigeons flock in crowds, and the visitor buys beans to feed the birds that live unharmed by any. On the temple floor the cocks strut to and fro (1909 is the Year of the Cock in Japan); and before the shrine people pass in throngs. They clap their hands to attract the notice of the gods; men raise their hats; the women kneel and bow; men in foreign dress, boys with student caps, do reverence. Outside the sacred spot sits the figure of the great doctor—*Binzuru Sama*—features worn and limbs polished in the course of years. A man goes up to him, and rubs the knee of the wooden image and then his own, and drops a coin and



GRADUATES OF THE AOMORI SEWING SCHOOL AT CEREMONIAL TEA

goes away. So, in the midst of new Japan we find the old.

And yet we saw the school taught by Miss Tsuda, one of our Christian women trained at Bryn Mawr, and the sweet home for orphan and imbecile children whom Mr. Ishii has spent long years in learning how to help. We saw Araki San giving out in St. Luke's Hospital what she gained in Richmond; and in St. Paul's, Dr. Motoda associated with Mr. Tucker in his great enterprise; and in St. Margaret's Mr. Koyabashi and Mrs. Komiya and Miss Kurokawa training girls into a Christian womanhood, and others who, in church or school or hospital or in direct evangelistic work, are showing forth to their people the life and teaching of our Lord. And those who do this service have learned of Christ, or have been trained in homes made Christian, in the space of one man's lifetime. And what the present sees the future may see, and more.

The District of Tokyo has gone its way quietly. It has not often asked large things of the Church at home; and yet some readers of THE SPIRIT OF MISSIONS may remember its patient bishop saying years ago that the time was ripe for action. In China, Japanese are helping in the advance movements of the day; in Japan—and in our own mission—Chinese are learning of the Japanese; if more and more they go to the aid of China, it is a Christian learning and civilization they should carry there.

Again and again in journeying in the north during the second week in Advent, the Epistle for the second Sunday was read in church and mission room, "that we through patience and comfort of the Scriptures might have hope." The missionaries in Tokyo have had long patience; their people, like the mountain carpenter, are learning through them the comfort the Scriptures give; their hope for the Church in Japan, its present and its future, the Church at home may in part fulfil.

There were two words often spoken by the Travelling Secretary as she spent her five weeks in the District of Tokyo, words whose English equivalent the kindness of the bishop and his foreign force found use for, and which every visit and meeting, every friendly gift, and every remembrance of Mrs. Twing in the Auxiliary which she introduced and whose work is so blessed in the district, brought to her lips. With them, addressed once more to many whom it is her great pleasure now to know so well, she will bring this imperfect story to its close:

Arigato: Sayonara: Thank you and good-bye.

THE OFFICERS' CONFERENCES

THE February Conference was devoted to a Quiet Hour conducted by Dr. Lloyd, preceded by the usual business. Mrs. Hutchins, president of the Long Island branch, presiding. There were present officers from: Connecticut, 3; Chicago, 1; Long Island, 5; Massachusetts, 1; Newark, 4; New York, 7 (3 Juniors); Oregon, 1; Pennsylvania, 2 (1 Junior); Maryland, 1 (Junior); Southern Ohio, 1. The March Conference will be held on Thursday, March 18, at 10:30. The subject will be: "The Use of the Bible as a Missionary Text-book."

¶

Writing of St. Andrew's Mission School, Mayaguez, Porto Rico, Bishop Van Buren says of the teacher:

MISS McCULLOUGH is overworked with 120 children and three poorly-qualified native teachers. She begged me to ask for the appointment of another American lady teacher. I do so; the need is evident. Miss McCullough is accomplishing fine results, considering. But it is poor economy to wear her out.

Will any qualified woman volunteer to assist at this important post? Particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York City.

62　1909 年 3 月号　米国聖公会女性伝道補助会の伝道局への報告。巡回する〔女性伝道補助会〕幹事。東京地方部の第 7 番目。245-252 頁。
訳出　245 頁左 1 行目～左 9 行目。250 頁左下から 4 行目～251 頁右 3 行目。252 頁左 3 行目～左 24 行目。

巡回する〔女性伝道補助会〕幹事が 21 日間で〔日本聖公会〕東京地方部にある 21 の伝道ステーションを訪問したが、漢口地方部では同じ日数をかけて 10 の伝道ステーションしか訪問できなかったことは、東京はより小さいというわけではなく、より多くの数の伝道ステーションが互いに接近しており、しかも船ではなく鉄道で行けることを物語っている。

―略―

話を都市〔東京〕とそこにある〔三一〕大聖堂を中心とする仕事に戻そう。この堂々として最も家庭的な教会は、その英語による礼拝が 30 年前の教会を彷彿とさせるが、築地のある通りに立っている。かつては外国人居留地だったが、現在は急速に商業地区となりつつある。大聖堂の両側には宣教師の住居が立ち並び、その向かい側にはシェレシェフスキー主教（注 1）が住み仕事をしていた家、神学校、教区の建物が立ち、その後ろには立教女学校がある。立教学校は神学校の裏手にある。聖路加病院が主教の家のすぐ後ろ、教会の北側にあり、その他の宣教師や日本人聖職者の家がその一帯をほとんど埋め尽くしている。

互いに離れている都市の別の地区には大昔にウィリアムズ主教のもとで建てられた小さな教会がある。ウェルボーン氏とタッカー氏は新しい建物の見通しに満足し、スウィート氏、元田〔作之進〕博士、ウォーク氏は新たな始まりを喜んでいる。川の中の島では貧児のために 2 つの日曜学校〔聖マッテヤ伝道学校〕が開催され、諸聖徒教会近くの地域ではミス・ニーリー（注 2）がミス・〔ルイーザ・H・〕ボイドの不在中、女学生のための寄宿寮を運営している。

再び比較価値の問題を論じることはよそう。田舎の幼稚園は小さい子供を育成し、8 歳になり官立学校に行くことになったときには、彼女と少なくとも彼女の母親は真理を聞いている。そこで教えられて教会や日曜学校に通い続けた少年と少女は都市に出て、立教学院と立教女学校、そして寄宿舎が彼らの本来の家となる。そのような場所から、そしてそのような場所からのみ、将来田舎に戻って自分たちを生み出したささやかな伝道を築き上げる男

女の供給を期待できる。彼らは日本聖公会のビジョンを実現し、自分たちが得た真理を人々に伝えるが、これらの人々を愛することを日本人に教えるのはキリストの愛のみである。

巡回する幹事が東京そのもので過ごした日々はあまりに短く、そしてあまりに充実していた。宣教師の家庭で共に時間を過ごし、巡回幹事は本国の大都市にある多くのキリスト教徒の家庭に連れ戻されたかのように感じ、そして宣教師はそれらの人々と何ら変わらないことを改めて悟り、こうしてキリスト教徒の生活が営まれるのは、共通の物事が聖別され、望むならば喜びが奉仕とされるような場所に違いないと位置づけた。都市の宣教師たちの日々は立教学院のような大学や、聖路加病院のような病院を築き上げる任務で忙殺され、コロンビアやニューヨークの聖ルカ病院が抱いているのと同じ夢に取り憑かれながら、それらの夢を実現するために絶えず努力を払い、ますます磨きのかかったスキルを貧しい日本人の患者のために惜しみなく発揮し、あるいはこのうえなく質素な礼拝堂で哀れな人々にキリストの血と肉を分け与え、あるいはかろうじて見出した時間を仲間の男女との社交に捧げる。こうした人々は時おりなぜアングロ・サクソン人のキリスト教徒はそのような事業を価値があると考えるのかと質問する。せめて本国の聖公会のわずかな有力者だけでも東京と我々のミッションと、そしてあの将来の夢を、たとえ通りすがりの旅行者の目のようにでも見ることができればよいのだが。神のためになんと堂々とした事業が行われていることか。その目には日本はアメリカと同じく愛しいに違いない。

―略―

それでも我々は、学校ではブリン・マウル・カレッジで学んだキリスト教徒の女性の１人であるミス津田〔梅子〕が教え、孤児や知的障害児のための施設ではそうした子供たちを助ける方法を長年学んだ石井〔亮一〕氏が活動しているのを見た。聖ルカ病院ではアラキさんがリッチモンドで身に付けたものを発揮しているのを見た。立教学院では元田〔作之進〕博士がタッカー氏を補佐して大事業に取り組み、立教女学校では小林〔彦五郎〕氏、小宮夫人（注3)、ミス・クロカワが女生徒をキリスト教女性に育成し、その他の教会や学校や病院に従事する人や直接伝道の仕事に携わる人たちが、人々に主の生涯と教えを示しているのを見た。このような奉仕を行う人々はキリストについて学び、あるいは家庭で育成されて、生涯のいずれかの時期にキリスト教徒になった。将来は現在見ているのと同じものを、いやそれ以上のも

のを見るだろう。

（注 1）米国聖公会第三代中国伝道主教。
（注 2）Clara J. Neeley.
（注 3）小宮珠子。

63 1909/4 The Progress of the Kingdom.: The Future Prospect of Christianity in Japan.
64 1909/4 The Progress of the Kingdom.: The Greatest Task Confronting Christianity in Japan.



MANN HALL, ST. JOHN'S UNIVERSITY, SHANGHAI, IS NEARING COMPLETION

on the opium question, the conference undoubtedly has done good in tending to unify in some measure, as Bishop Brent pointed out would be the case, "the nations that are Oriental by nature or through the possession of dependencies in the Orient." "Nothing," he said, "tends to promote peace more than a common aim." In view of Bishop Brent's large share in bringing the conference to pass, it was fitting that he should be, as he was, unanimously elected its president.

Progress on Mann Hall

THE work on Mann Hall is progressing, as shown by the accompanying illustration. It is hoped that the building will be ready for use in September, 1909. A serious situation, however, confronts Bishop Graves and Dr. Pott. Only about one-half of the amount needed to complete the building has thus far been secured. Dr. Pott has made all payments as they have come due, but the available funds are now exhausted and at least $8,000 are required to complete the building. It is difficult to imagine any use to which that amount of money could be put that would result in greater good for a larger number of people.

The Future Prospect of Christianity in Japan

DR. MOTODA, of St. Paul's College, Tokyo, in an article in the *International* on "The Future Prospect of Japanese Christianity" touches upon several questions of great interest. His contention that the Japanese are more profoundly religious than the people of the West is true in the sense that they lay more stress upon the ideal side of life and less upon the material than we do. They have a strong sense of the unseen, mysterious, spiritual, and regard for the ethical, but are somewhat deficient in that side of religion that springs from a sense of direct relation between the individual soul and God, as for example the sense of sin. A large part of our present Christianity is based upon this individual relationship between the man and God. It is, therefore, natural that in its present form it should

not appeal strongly to the Japanese mind. Certainly it is a fact that while the essential truths of Christianity have won wide approval in Japan, even outside the circle of recognized Christians, yet there is a very strong demand for a restatement of these truths. Just what form this restatement will ultimately take it is as yet impossible to say. The various attempts that have been made in this direction up to the present time have been made largely by men with an insufficient grasp of the true meaning and value of Christian theology, and have consisted largely in ignoring or discarding whatever was difficult for the Japanese mind to understand.

The Greatest Task Confronting Christianity in Japan

The demand for an interpretation of Christian truth in terms that will be intelligible and helpful to Japanese is, however, one that cannot be ignored. Indeed it is probably the greatest task that confronts Christianity, and we cannot expect it to make any deep impress upon the masses of the people, until some progress has been made toward satisfying this demand. The great need of the Church in Japan to-day is native Christian thinkers competent to undertake this work. The demand for it is so pressing that it is being begun by men who are not competent. Some of them are seeking relief from theological difficulties by accepting the results of the most radical modern criticism; others by throwing away much that we believe to be vital to true Christianity. These attempts are not without value and should be welcomed as an evidence that the Japanese Church is beginning to think for itself, but if the work of restating Christianity to the Japanese should be entrusted entirely to such men as are now attempting it, the result would be disastrous. A large part of our missionary effort must be concentrated upon the task of training leaders, men with a firm grasp of Christian truth on the one hand and yet capable of expressing it in a form to satisfy the needs of their fellow-countrymen. The Church in Japan occupies a favorable situation for helping in this work, for while there has been perhaps less opportunity for independent thinking than in some other Christian bodies, yet this longer period of contact with western Christianity has enabled its leaders to appreciate more fully than some others the vital worth of truths that at first sight appear merely difficult to Japanese. Then, too, if the plans for St. Paul's College and the Divinity-school are carried through the Church will be provided with an efficient plant for developing strong, capable leaders.

The Practical Application of Christian Teaching in Japan

Dr. Motoda says that the Japanese are a "ceremonious" race and that in the future a large use will be made of the old Japanese rites and customs in Christian worship, and in the home and social life of Christians. One sees this process already beginning in the case of funeral ceremonies and the use which Japanese Christians make of All Saints' Day. In connection with Dr. Motoda's prediction that "in Japan will appear pious and religious men in large numbers, but few theologians, and that Japanese Christianity will meet with large success in all its attempts at ameliorating social conditions," it is interesting to note the great progress which Japanese Christians have already made in the practical application of Christianity to helping the needs of society. The *Japan Year Book*—an annual published by non-Christians—says: "It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their number. As to Shintoists, they are privileged, in popular estimate, to keep aloof from matters of this kind."

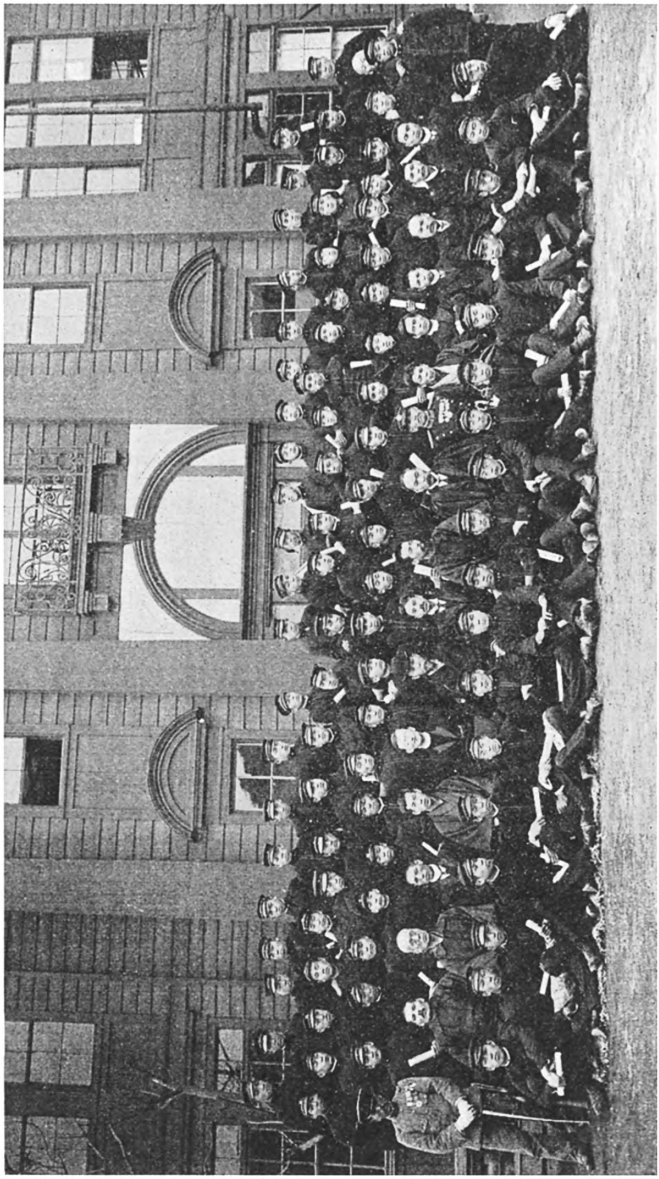
63　1909 年 4 月号　神の国の進展。日本におけるキリスト教の今後の見通し。280-281 頁。
訳出　280 頁右 5 行目～281 頁左 17 行目。

東京の立教学院の元田〔作之進〕博士は『インターナショナル』に掲載された「日本のキリスト教の今後の見通し」に関する記事の中で幾つかの非常に興味深い疑問に触れている。日本人は西洋の人々よりも深く宗教的であるという彼の主張は、日本人が我々と比べて人生の物質的な側面よりも理想的な側面に重きを置くという意味では正しい。彼らは見えざるもの、神秘的なもの、精神的なものについての強い感覚と、倫理的なものに対する敬意の念を持っているが、しかし個人の魂と神との直接的関係という感覚、例えば罪の感覚から生じる宗教の側面がやや不足している。現代のキリスト教の大きな部分はこの人と神との個人的関係にもとづいている。それゆえキリスト教は現在の形では日本人の心に強く訴えかけないのは当然である。確かに日本ではキリスト教の本質的な真理が、公認されたキリスト教徒の集団の外でも広く受け入れられているのは事実であるが、そこではこれらの真理の言い換えに対する非常に強い需要がある。ただこの言い換えが最終的にどのような形態を取るかは、今のところは言えない。この方向で現在まで行われてきた種々の試みは、大部分がキリスト教神学の真の意味と価値を十分理解していない人々によって行われ、日本人の心にとって理解しづらいものは何であろうと無視するかまたは捨て去ることに終始した。

64　1909 年 4 月号　神の国の進展。日本におけるキリスト教に立ちはだかる最大の課題。281 頁。
訳出　281 頁左 18 行目～右 17 行目。

キリスト教の真理を日本人にとって理解しやすく有益な言葉で解釈することに対する需要は、無視できないものである。実際、これはおそらくキリスト教に立ちはだかる最大の課題であり、この需要を満足する方向で幾分かでも前進しない限り、大衆の心に深い印象を刻むことは期待できないのである。今日の日本の聖公会が強く必要としているのは、この仕事を引き受ける能力を持った日本人のキリスト教徒の思想家である。この仕事に対する需要は非常に差し迫っており、それは能力のない者たちによって始められてい

る。彼らのうちある者は神学的な難解さから解放されようと、現代の極めて急進的な本文批判の結果を受け入れ、別の者は我々が真のキリスト教に欠かせないと信ずるものを捨て去る。こうした試みは価値がないわけではなく、日本聖公会が自分自身で考え始めている証左として歓迎すべきである。しかし、もしキリスト教を日本人のために言い換える仕事が、現在試みている者たちに全面的に委ねられたなら、その結果は惨憺たるものとなろう。我々の伝道の努力の大部分は、キリスト教の真理をしっかり把握する一方で、それを同国人の必要を満足する形で表現することのできる指導者を育成する任務に集中されなければならない。日本聖公会はこの仕事を助けるために有利な状況にある。というのもこれまではおそらく他の幾つかのキリスト教の団体と比べて独自に考える機会は少なかったが、西洋のキリスト教と長期間接触してきたためにその指導者たちは、一見すると日本人にはただ難解に見える真理の本当の価値を他の者よりも完全に理解できるようになったからである。そしてまた、立教学院と神学校の計画が完遂されたら、聖公会は強力で有能な指導者を育成するための効率的な施設を持つことになろう。



THE GRADUATING CLASS OF 1909, AT ST. PAUL'S COLLEGE, TOKYO, MIDDLE SCHOOL

THE END OF A YEAR AT ST. PAUL'S, TOKYO

BY THE REVEREND ROGER A. WALKE

ST. PAUL'S COLLEGE, Middle School, recently closed the most successful year in its history.

Its students number 540; and there were eighty-seven graduates. Two of the class, one of them a nephew of Mr. Ishii, of the Oji Orphanage, made rather a record. During the five years they have never missed a day. Indeed during the five years they have neither of them ever been absent from one single recitation or school meeting. During five years they have never been a minute late. And if ever they have given a minute's trouble to any teacher, that teacher has failed to make mention of it. They both graduated well up in the class. When they came forward to receive their prizes, they received, also, justly earned applause.

The baccalaureate sermon was preached in Trinity Cathedral. It was an earnest appeal to the graduates to be to their country the lights which the Christian opportunities they have received make possible. The strict attention and the serious expression on the young faces showed that the eloquent words of the preacher had sunk into their hearts; and after the final hymn, as we crossed the street to the school, I noticed that the boys were unusually quiet —they had been brought face to face with heavenly things, and made to think.

The graduation exercises were this year of exceptional interest. The chief speaker was the American ambassador, Mr. O'Brien. He has won, to a marked degree, the confidence and esteem of the Japanese, and the trust and affection of his nationals. We had looked forward to hearing him and were by no means disappointed. His address was full of sound advice and helpful suggestion. He dwelt on the importance of Christian education, and declared emphatically for missions, which he maintained were rightly carried on in obedience to the "divine command to go and teach." Dr. Motoda has requested Ambassador O'Brien for a copy of his speech, that he may have it translated into Japanese and published in the *Sei Ko Kwai* magazine.



THE REVEREND JOSEPH S. MOTODA, PH.D., HEADMASTER OF ST. PAUL'S COLLEGE, TOKYO

¶

THE Missionary Calendar edited and published by the mission study alumnæ of Philadelphia has had an enthusiastic reception. The sales have been sufficient to meet all expenses and provide a balance of $360. This has been given by the association to aid the Board of Missions in meeting its appropriations.

(479)

65　1909年6月号　東京の立教の1年の終わり。ロジャー・A・ウォーク師。479頁。

訳出　479頁左1行目～右下から11行目。

立教学院〔立教〕中学校は、今般その歴史において最も成功した年を終えました。

その学生数は540名を数え、87名が卒業しました。クラスの2名は、うち1人は王子孤児院（注1）の石井〔亮一〕氏の甥ですが、ある記録を作りました。彼らは5年間1日も休まなかったのです。実際5年間、彼らはどちらも朗読や学校集会をただの一度も欠席しませんでした。彼らは5年間、ただの1分も遅刻することはなかったのです。彼らがいずれかの教師を少々てこずらせることがあったとしても、その教師はそれについて言及しませんでした。2人ともクラスを優秀な成績で卒業しました。彼らが表彰を受けるために進み出たとき、当然にも拍手が起こりました。

卒業の説教は三一大聖堂において授けられました。説教は卒業生に祖国の光たれと強く訴えましたが、それは彼らがキリスト教に触れる機会を持ったことによって可能になるものです。若者たちが身じろぎもせず真剣な表情で聞いている様子から、説教師の雄弁な言葉が若者の心に深く浸透したことが見て取れました。最後の聖歌を歌った後、学校に向かって道路を横断する際、学生たちがことのほか静かなのに気がつきました。彼らは天上の事柄と向き合わされて沈想していたのです。

今年の卒業式は極めて興味深いものでした。主賓は米国大使のオブライアン氏でした。彼は日本人の厚い信頼と評価を勝ち得るとともに、祖国からも信任と愛顧を得ていました。私たちは彼の話を聞くのを楽しみにしていましたが、いささかも裏切られませんでした。その演説は健全な助言と有益な示唆に富んだものでした。大使はキリスト教教育の重要性について語り、力強くミッションを支持しました。ミッションは「行って教えよという神の命令」を遵守して正しく行われたことを彼は強調しました。元田〔作之進〕博士はオブライアン大使にスピーチ原稿の写しを要望しました。彼はそれを日本語に翻訳して日本聖公会の機関誌に載せたことでしょう。

注記：口絵№30、31を参照。

米国聖公会内外伝道協会伝道局総幹事ロイドは、1909年5月26日にヴァージニ

ア教区補佐主教に選出され、受諾意向と伝えられている（SM 誌 1909 年 6 月号、453-454 頁）。

（注 1）王子の聖三一孤女学院。1897 年に滝乃川学園と改称。SM 誌第 2 巻の記事№ 117（注記）を参照。

of Missions: Requesting the bishop to exercise his canonical authority to place the words, "The Mexican Catholic Church" upon the title-page of the Prayer Book, with other permissible changes: Adopting a memorial to the General Convention requesting a revision of the present unsatisfactory Spanish Prayer Book. The Rev. H. C. Mayer was elected secretary and the Rev. F. Orihuela associate secretary. All the district funds showed a balance in the treasury.

¶

A FIRST SUNDAY ON THE ISTHMUS OF TEHUANTEPEC

The Rev. A. H. Mellen, who was recently appointed to the Mexican mission, writes:

I ARRIVED at Rincon Antonio on April 28th. The English and American people living here, employees of the National Tehuantepec Railway, have given me a most cordial reception, and many came to service on Sunday both morning and evening. The first to arrive for the evening service, however, was a Mexican with his wife and three children. They knew no word of English, but had been to a mission of the Methodists in a town far away, and asked very earnestly if there would be worship in Spanish for them and for their neighbors. There is no Roman church in or near this town, and as far as I can discover no priest comes here to instruct the children. The public school is a small room crowded with fifty dark-skinned, bright-eyed boys, but there is no provision for teaching girls to read and write. Until I get the four English-speaking congregations organized I can give no definite promises to the natives. I must cover 190 miles of railway; four towns where there are English and Americans; an extensive oil-well district; and look up families on scattered ranches.

THE CANAL ZONE

ARCHDEACON BRYAN writes of a visit early in April to the Canal Zone by Bishop Bury, the recently consecrated English Bishop of British Honduras and Central America. Bishop Bury is reported as saying that he had heard contradictory reports concerning the work of the American Church in the Canal Zone since the transfer of the jurisdiction from the Church of England in the West Indies to the American Church, and "in a friendly way had come to see for himself." Before his departure he expressed himself to Archdeacon Bryan as more than satisfied that the American Church is caring well for the West Indian people on the Isthmus. During his visit the bishop confirmed a number of people as he informed Archdeacon Bryan that he held a commission from the Presiding Bishop of the American Church to perform any episcopal acts whenever he was on the Isthmus.

¶

BISHOP McKIM has returned to Tokyo from a visitation of the mission stations of the *Nippon-Seikokwei,* in Formosa. The Japanese Church maintains foreign mission work in this island as well as in Korea, for it sends its own representatives to both countries. The Japanese government has manifested its interest in the religious work in Formosa by granting to Bishop McKim and to a Japanese clergyman who accompanied him free transportation in a government vessel.

¶

FROM two Philadelphia Churchwomen comes a gift of twenty dollars as "a thank-offering for the life and example of our great treasurer. He would surely prefer a memorial to him to take the form of helping the Church he loved and toiled for to meet her obligations fully and promptly, to any other."

66　1909 年 6 月号　マキム主教。481 頁。
　　訳出　481 頁右下から 23 行目～右下 11 行目。

　マキム主教は台湾にある日本聖公会の伝道ステーションの来訪を終えて東京に戻った。日本聖公会は台湾と韓国で海外伝道活動を行っており、両国に独自の代表を派遣している。日本政府は台湾における宗教活動に関心を示し、マキム主教と彼に同行した日本人聖職者に政府専用船での無償の渡航を認めた。



MISS CHUNG TRAINING CHILDREN IN ST. MARY'S, MOILIILI, TO BE MISSIONARIES

they should be welded in a common faith and love. Then by and by there may be on those islands a fair District of Honolulu from which its missionaries shall go, even as already some have gone, not only to China, but to Korea and Formosa and to other lands as well, passing on to others those blessings which men and women from New England and old England and from the continent of Europe and from our own dear Church, all within the brief space of ninety years, have given to them.

The Korea, May 6th, 1909.

MRS. ODAKE OF THE WIDELY LOVING SOCIETY

BY LEILA BULL

MRS. ODAKE is the widow of one of our deacons, who for the last ten years has been a worker in the Widely Loving Society at Osaka, Japan.

The six children who appear with her in the accompanying picture have been her especial care, and most of them doubtless owe their lives to her love and skill. The eldest boy is her own younger son, now thirteen years old. His elder brother is at St. Paul's College, resolved to follow in his father's footsteps.

The slender boy in the middle of the line was rescued from some beggars, who had kept him for years wrapped in a quilt, as a tiny baby is wrapped in Japan. All his limbs were perfectly useless when he became an inmate of the Widely Loving Society. Now he is gradually becoming a normal child.

A tenth anniversary is considered very important in Japan, and the last number of the *Widely Loving Monthly,* published by the society, contained the following article regarding Mrs. Odake's work. It has been translated by Miss Aiko Matsunaga:

"Setsuko Odake is the widow of



MRS. ODAKE AND SIX OF THE CHILDREN IN HER CARE

Kikusaburo Odake, and she is the nurse of Widely Loving Society. Her husband, while preaching in Miyatsu, was taken ill, left two children and died. She lost heart over her sadness for husband's death; but she roused her courage, taking two children went to Tokyo to consult about children's future with Mrs. Tamako Komiya, who is the manager of St. Margaret's School, by whom she was comforted and sympathized with.

"Just at that time, Jitsunosuke Kobashi, the head of Widely Loving Society, came to Tokyo to manage the removal of the materials of house which was contributed by Bishop Williams.

"By this time she decided to work in Widely Loving Society. So entrusting her elder child to the care of Tamajo Yuwasa and taking baby came to Osaka with Mr. Kobashi. It was ten years ago.

"At that time the woman workers were very few in Widely Loving Society and there were many things to do by woman's hand. Then Nurse Odake put them in good order and sewed the dresses needed in winter. The next year the new house was built in Kautsu village. Everyone of us moved in there with endless gratitude. Since she came in our Widely Loving Society she helped and worked with full heart and sympathy night and day, like one day for ten years.

"Especially she brought up two forsaken babies, one weak child, and one who was wrapped up with a quilt till six years of age and saved from beggars in Mount Ikoma. Not only bring up child but helped other workers and manage all sorts of affairs and dresses.

"Lately she is often taken sick because she worked too much beyond her weak body for ten years.

"We hope God's blessings and help for her health and that she will work forever for our Widely Loving Society."

A GOOD EXAMPLE

The Kentucky Branch of the Woman's Auxiliary held its twenty-fifth anniversary in May, 1909, and at that time made a silver thank-offering. All the parish branches of the Auxiliary were asked during Lent to say how they wished to have this offering used, and all agreed to send it to be used as the Board of Missions should think best, but that it should be given as a memorial to the late beloved Bishop Dudley. The offering amounted to $1,046. This has been used for *General Missions.*

67　1909 年 7 月号　博愛社の大嶽夫人。レイラ・ブル。613-614 頁。
訳出　613 頁左下から 15 行目～614 頁右 25 行目〔全文〕。

大嶽夫人は私たちの執事の未亡人で、10 年前から日本の大阪にある博愛社で働いています。

掲載した写真の中で一緒に写っている 6 人の少年は彼女が特別世話を見た子供たちで、彼らのほとんどが疑いなく彼女の愛情とスキルのおかげで生きています。最年長の少年は彼女自身の二男で、現在 13 歳です。長男は立教学院に行き、父親の足跡を継ぐ決心をしました。

列の真ん中にいる痩せた少年は、数人の物乞いから救い出されました。彼らは日本で赤ん坊を布切れでくるむように、少年を何年間も布切れにくるんだままにしておいたのです。少年が博愛社の一員となったとき、すべての手足は全く機能しませんでした。現在少年は徐々に普通の子供と同じになりつつあります。

日本では 10 周年は非常に重要視されており、博愛社機関誌『博愛月報』の最新号には、大嶽夫人の仕事について書いた次の記事が載っています。記事はマツナガ・アイコさんによって翻訳されました。

「大嶽セツコは大嶽菊三郎の未亡人で、博愛社の保母をしています。彼女の夫は宮津で説教をしている最中に病に倒れ、2 人の子供を残して他界しました。彼女は夫の死を悲しんで意気阻喪しました。しかし勇気を奮い起して、2 人の子供を連れて東京に行き、立教女学校の管理人の小宮珠子夫人に子供の将来のことを相談しました。小宮夫人は彼女を元気づけ、親身になって相談に乗りました。

ちょうどそのとき博愛社代表の小橋実之助が、ウィリアムズ主教から寄付された家の家財道具を運び出すために東京に来ました。

そのときまでに彼女は博愛社で働くことを決心しました。そして長男をユワサ・タマヨの世話に託し、赤ん坊を連れて小橋氏と一緒に大阪に来ました。それは 10 年前のことでした。

そのとき、博愛社には女性の働き手がおらず、女手でしなければならないことが数多くありました。そこで大嶽保母はそれらをちゃんと片付け、冬に必要となる衣服を縫いました。翌年神津村に新しい家が建てられました。私たちの誰もが尽きない感謝を抱いてそこに移りました。彼女は私たちの博愛社に来てからというもの、つねに全霊を打ち込んで、昼夜を問わず、まるで

1日に10年分も働いて助けました。

とくに彼女は2人の捨て子を育てました。ひとりは虚弱児童、他のひとりは6歳になるまでキルトでくるまれていましたが、生駒山の物乞いたちから救い出されました。彼女は子供を育てるだけでなく、他の職員を助け、ありとあらゆる種類の仕事や衣服を管理しました。

最近彼女は病気がちです。もともと弱い体をおして10年間働き過ぎたためです。

彼女が健康を取り戻して、私たちの博愛社のために永遠に働けますよう、神の御加護を祈ります。」

注記：1909年6月8日の伝道局会議は、日本聖公会が同年秋の特別福音伝道運動によって宣教50周年記念祝会を計画していることを喜び、マキムの要請でこのための会合費に250ドルの支出を認可している（SM誌1909年7月号、603頁）。

there is only an occasional demand for job-work. *The Silver Trumpet* might grow into a most useful publication if news-items or good literature were to occupy the place of some dry theological chaff. It is a curious fact that in this land where authentic news is hard to get the "newspapers" give everything but news. The Liberian editor's weakness is for argument and discussion, whereas Liberia needs news instead of comment.

One of the best evidences of the lasting influence of the Protestant Episcopal Church in Liberia is the list of men now holding Government positions as a result of their training at Cuttington and other schools. Bishop Ferguson kindly took the trouble to prepare for me a list of prominent Liberians trained in the schools of the Episcopal Church. This list contains thirty-five names. Those included within it hold, or have held, such offices as that of president and vice president of Liberia, senator, judge, member of the House of Representatives, mayor, Commissioner of Agriculture, Commander of the Militia, Collector of Customs. Besides it contains the names of a number of lawyers, prominent business men and officials. Bishop Ferguson himself and forty-nine of his workers were educated by these schools. The list includes eleven Americo-Liberian clergymen; ten native African clergymen, and twenty-nine catechists and teachers, of whom twenty-one are native Africans.

A Church with such a record as this has something to be proud of. If the leaders at home could travel over the field as I have done, they would probably return to America and urge the extension of the work.



THE HON. ERNEST LYON, MINISTER OF THE UNITED STATES TO LIBERIA, IS A WARM FRIEND OF CHRISTIAN WORK AMONG THE AFRICAN PEOPLE

ST. PAUL'S COLLEGE, TOKYO

THE Rev. H. St. George Tucker, who was recently in this country to secure funds for new buildings for St. Paul's College in Tokyo, writes on his return to Japan that the Church's educational work is moving forward rapidly. When he left Tokyo in January, St. Paul's had about 600 pupils. On his return in June he finds 723. So great is the demand for admission and so limited the accommodations that two of the college classes are obliged to meet in what is regretfully admitted to be "a Japanese shanty." St. Paul's now has seventeen young men, who are candidates for the ministry and will shortly enter Trinity Divinity-school. One of the interesting departments of St. Paul's is the school for Chinese resident in Tokyo. This, too, is increasing in membership. Three of the students were recently baptized. Official recognition has been given to the school by the entrance of the son of the Secretary of the Chinese Legation. This is evidence of a distinct change of mind—since, when the school was started, the Chinese officials in Tokyo seem disposed to discourage it.

68　1909 年 8 月号　東京の立教学院。681 頁。
訳出　681 頁右下から 28 行目～最後の行まで〔全文〕。

東京の立教学院の新しい校舎を建設するための資金を確保する目的で最近我が国を来訪したH・セント・ジョージ・タッカー師は、日本に帰国してから聖公会の教育事業は急速に進展していると書いた。彼が 1 月に東京を発ったとき立教学院の学生数はおよそ 600 名だった。それが 6 月に帰ってみると 723 名になっていた。入学の需要は非常に高いが設備が不足しているため、大学の 2 クラスは遺憾なことに「日本の掘立小屋」と呼ばれるものに集まることを余儀なくされている。立教学院には現在聖職候補生が 17 名おり、近く神学校に入学する。立教学院の興味深い部門のひとつは東京に在住する中国人居住者のための学校である（注 1）。これは構成員の点でも興味を引く。最近 3 人の学生が洗礼を受けた。中国公使館の秘書官の息子が入学したことにより、学校は正式に認知された。これは考えが顕著に変化した証拠である。なぜなら開講当初、東京にいる中国人高官は入学を妨害する傾向にみえたからである。

（注 1）志成学校。

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
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THE PROGRESS OF THE KINGDOM

ALL over Japan Christian men and women have been celebrating the fiftieth anniversary of the entrance of American Christianity. Some of them, like ourselves, were born into the privileges of the Christian Church and have never known a life which was not blessed by Christian faith and lived in a Christian atmosphere. But others have come from darkness into the presence of the "Light of the World." They can understand, as we cannot, how great a blessing Christianity has for mankind. Doubtless if we, who are the possessors of its blessings by inheritance, could be brought to realize what the lack of them would mean in our lives, we should not only value them more highly but be more eager to make them the possession of all mankind.

A Christian Anniversary

It is a wonderful record upon which the Japanese Church looks back. While everywhere are to be seen signs of the great world-movement which is sweeping hermit nations out into the open spaces where the tide of life ebbs and flows, and compelling them, whether they wish it or not, to take their share in the world's activities and bear responsibility for the common good—while this is to be seen everywhere, it may safely be said that in Japan the movement finds its most conspicuous example and has produced its most abundant results.

The Birth of a Nation

Beyond all else, that which the past fifty years have witnessed in Japan is the birth of the nation, and whether we like to admit it or not, it is a nation to be reckoned with in the events of the future. The most alert, imitative and eager people in the world, after being immured for two and a half centuries, were suddenly brought face to face again with a world which in the meantime had been making gigantic strides and conquering many kingdoms of earth and air and sea. The result was marvellous—so marvellous as to make many people skeptical of its value. Yet those who know best do not regard the achievements of the Japanese as a mere veneer or as a mushroom growth sprung up in a night. Superficial in some respects their civilization may be, but that they have made substantial and astonishing strides no thinking man can well deny.

And this new Japan, it is said, holds the key to the Eastern situation and will be a deciding factor in the future of at least one-third of the earth's population. For beyond Japan lies mysterious

mighty China, stirred from her sleep by the alert little island kingdom and more and more swayed by its influence.

What It Means to Us

The significance of these things must be evident. Japan is a strategic point in all future operations—commercial, political or religious. What Japan now becomes or is made, will largely decide the entire Eastern question. If we can but have the wisdom, the grace and self-sacrifice to plant the religion of Christ strongly and confidently in the island kingdom—especially in these days of opportunity, which will not return—we shall perhaps have done more toward winning the world for Christ than can ever again in any single instance be accomplished. This has been the claim and the appeal of all those who have been missionaries in Japan. They have felt that a national Christianity could be established there, and that its power would be enormous and widespread.

Perhaps these leaders may be mistaken in their judgment. They may be wrong who say, "As goes Japan so goes the continent of Asia." Possibly the influence and the future place of Japan is over-estimated. Certainly it would not be wise to neglect the work in other fields in order to reinforce that in Japan; but it is equally certain that everything which we can do to set forward the Christian work in the island empire must bear large and immediate fruit.

A Venerable Figure

THIS semi-centennial year is not the anniversary of an event only, but of a man as well. About the venerable and patriarchal figure of Bishop Channing Moore Williams the rejoicing of the Japanese Church is centred. Seldom is it granted to any man to stand at the end of fifty years and view the structure which has risen on the foundations laid by him. Bishop Williams has had this gratification, and it must have been a very real one in spite of the extreme self-effacement which he has always practised. His whole life has been given to, and for Japan. As pioneer, facing with unswerving purpose the blank years of seeming failure, as bishop, helping to gather in the harvest when the great opportunity came, and again as the quiet missionary, retired from episcopal dignity and responsibility, he lived only and always for Japan and the Church. The land of his adoption became the home of his heart, and into her Christian fabric he wrought with lavish generosity all that he possessed of character and knowledge, of purpose and power.

Though he shrinks from public notice and seeks to be forgotten, the Church would stultify herself if she did not honor him to-day; for well she knows that whatever of Christian blessing the future holds for the people of Japan must, in its origin, be largely due to this simple, sincere, self-forgetting, patient man of God.

The State of the Treasury

WE have only words of cheer and hopefulness to speak this month concerning the financial outlook. In a letter sent by the Assistant Treasurer to all the clergy, the good news was conveyed to them that on August 1st there was a total increase of $97,700. This is a remarkable gain, and the most remarkable feature is that $90,000 of it has been made since the first of May. This means that in those months which are, as a rule, the lean and hungry ones so far as the treasury is concerned, this welcome change in the financial condition has been wrought. It means that the Church has waked up to an understanding of the situation and has determined to fulfil her duty in the matter. It means that men and women everywhere are determined that the death of Mr. Thomas shall not be followed by a shrinkage in receipts, but, on the con-

69　1909 年 9 月号　神の国の進展。尊敬すべき人物。749-750 頁。
訳出　750 頁左下 12 行目〜右 27 行目。

この 50 周年は出来事の記念日であるのみならず、ある人物の記念日でもある。日本聖公会の歓呼は、尊敬すべき父親のようなチャニング・ムーア・ウィリアムズ主教に向けられている。50 年目の終わりになお健在で、自分が敷いた基礎の上に築かれた成果を目の当たりにするのは誰にでも許されることではない。ウィリアムズ主教はその喜びを経験した。彼は常に自己滅却を実践していたが、それは本当に深い喜びであったにちがいない。彼の人生すべては日本のために捧げられた。先駆者として目的を曲げることなく見た目には失敗と思われた空白の年月に直面し、主教として大きな機会が訪れたときに収穫を手伝い、そして再び寡黙な宣教師として主教の地位と責任から退き、ひたすら日本と聖公会のために生きた。彼が選択した国は彼の心の故郷となり、自分が持っているすべて、すなわち性格と知識、目的と力を惜しみない寛大さでそのキリストの織物に織り込んだ。

彼自身は公の注目を避けて努めて忘れ去られようとしているが、もし聖公会が今日彼の栄誉を称えなかったら、それは自らを愚弄するものであろう。なぜなら聖公会は、日本人の未来にどのようなキリストの祝福が与えられようとも、その起源は多くがこの質素で、誠実で、無私無欲の忍耐強い神の子に負っていることを熟知しているのだから。

注記：1909 年 7 月 22 日に遣日宣教師 E・R・ウッドマン（Edmund Ratcliffe Woodman）が東京で他界した（SM 誌 1909 年 9 月号、751 頁：SM 誌同月号の「告知」では 7 月 21 日に他界とある：805 頁）。1909 年 10 月号の SM 誌には、東京地方部（日本聖公会北東京地方部）からウッドマンの追悼議事録が SM 誌編集部に送られて、その全文が英文で紹介され、この複写がウッドマン夫人と『基督教週報』に送られるものとするとの決議文が掲載されている（880 頁）。
以下は 1909 年 9 月号に掲載されている宣教師動向である（805 頁）。タッカーは 1909 年 5 月 21 日にサンフランシスコを出港し、東京に 6 月 7 日に到着した。
ウォークは定期休暇で 1909 年 7 月 2 日にテンヨー丸（"Tenyo Maru"）で横浜を出港し、7 月 17 日にサンフランシスコに到着、7 月 26 日に故郷ヴァージニア州スタウントン（Staunton）に到着した。

REMINISCENCES OF THE EARLY DAYS

By Leading Japanese Christians

I. FIRST IMPRESSIONS OF CHRISTIANS AND CHRISTIANITY



Rev. Dr. Motoda

TWENTY-seven years ago I saw for the first time in my life an American gentleman, with the striking features characteristic of a *seiyojni* (a Western-Ocean man), to whom I was introduced by a friend of mine as a poor country boy who had come to Osaka to study the English language. This gentleman was no other than the Rev. Theodosius S. Tyng, a missionary of the American Church. He kindly took me and put me in St. Timothy's School as a school servant, giving me the opportunity of taking all the lessons with the regular students. Sweeping, dusting, scrubbing, making fires and ringing the bell were the principal duties that were given me to perform every day. After half a year or so I was offered a scholarship, which I was glad to accept, as it relieved me of the servant's work and enabled me to give all my time for study.

St. Timothy's Church (now Christ Church) was then just finished and the dormitory students were to attend the morning service every day and the Bible-class besides on Sundays. The service had no meaning to me and Japanese sermons with an English accent were just as unintelligible to me as English with a Japanese accent to a foreigner. I went to church simply because I had to go; but this state of antipathy did not last long; it grdaually and unconsciously disappeared as the time went on. I began to be able to catch what the preachers were trying to say, and the Bible-class conducted by a Japanese catechist was now a sort of enjoyment.

In all these days God was working in me quietly and at the end of a year I with another student was baptized by Mr. Tyng. We were the first fruits of St. Timothy's School.

While I was studying in the school, I was asked by a young official of the Osaka government to help him in English. I told him I would do so and went to him every day. My English was very scanty and I could not give him much, but my acquaintance with him enabled me to give him something better than English. I got him interested in Christianity and gradually brought him to church. He is now a most active clergyman—the Rev. I. Tagawa, minister-in-charge of Trinity Cathedral in Tsukiji.

In 1878 I was sent by Mr. Tyng to Wakayama to work as a catechist. Wakayama was then one of Mr. Tyng's mission stations. Here I had a very interesting experience, never to be forgotten. There was no church building then, so we had to hold services in a small house attached to a Japanese hotel. The congregation was very small. To introduce Christianity to the people, one day we held a mass meeting in a theatre, the largest hall we could find in the town. The hall was full; 1,500 people were reported to be present. They listened very quietly to the first two speakers, but when the third appeared on the platform a Buddhist monk got up and began to make a disturbance, then another followed and then the whole crowd got excited. It seemed that every thing was pre-arranged to break up our meeting. The brave Mr. Tyng was the chief object of attack. We sent for a policeman, but it was no use, so we had to close the meeting. The following day we made another trial, but this time was still worse. Lights were put out and stones flew in the dark. It was utterly impossible to continue the meeting, so we retreated to our home again, being escorted by our sympathetic friends.

This meeting, however, proved to be a

sufficient introduction of Christianity to the people of Wakayama. The congregation increased and inquirers multiplied. One of the men who were present at the meeting to hear us, and was struck with a stone on his forehead in the dark, became the first catechumen and later the founder of the Church of the Saviour in Wakayama.

With Wakayama as the head-quarters, I journeyed along the river Kino Kawa once a month, sometimes with Mr. Tyng and sometimes alone, visiting inquirers and preaching in hotels.

Later I moved to Kokawa, up the river, and then to Nate, where I got several school teachers interested in Christianity. The Rev. Y. Naide, the Rev. T. Ogawa, and Mr. T. Hayashi are all Nate men who made their decision to live the Christian life while I was in Nate.

In all these places Mr. Tyng fought like a lion. He was sympathetic, energetic and full of tact. A large portion of the Japanese clergy now at work came through his influence, directly and indirectly.



II. THE BEGINNINGS OF ST. PAUL'S SCHOOL



Rev. Y. Sugiura

THIS simple little picture represents all there was of St. Paul's School thirty years ago. To show what progress our Church in Japan has made through the sympathy and self-sacrificing work of the American Church it is important to consider the advance in educational work, which is such a great evangelistic agency. I wish, therefore, to give you a comparison of the beginning of St. Paul's with its present condition.

To-day, with four hundred and ninety-three day pupils and sixty-six boarding pupils it is a flourishing school and far different from what it was when I entered in 1880.

This small building was twenty-four by twenty-seven feet, and consisted of

two class rooms and a reception room, so-called. It was a wretched, one-story wooden affair, the wall around it was falling down, the gate was gone, the yard was overgrown with grass and it was altogether pitiful to see. The building in the background is the dormitory, in which were twelve students. Besides these there were five or six day scholars, so in all you see there were only seventeen or eighteen pupils.

The principal was Mr. Gardiner, an energetic young man, who had come to the East full of hope, and I can understand how he must have felt when he first looked at this school, of which he was to be the head. The difference between it and the present school is like that between earth and heaven.

We must not, however, criticise things entirely by their outward appearances. Even in this small school there resulted, through Bishop Williams's work, a great spiritual education and a spiritual power. More than half of the pupils became Christians and fought bravely against the enemies by whom they were surrounded.

When I was baptized in 1881 I had seven friends who were students of the Imperial University. They did not know I was baptized, but every Sunday night I went with Bishop Williams to hear him at the preaching place in Kanda. One night I took these friends there and asked the bishop if I might not speak. It was my first attempt. My friends were amazed at me and I afterward learned that one of them wanted to kill me.

One young man who was baptized with me was at a New Year's party at the house of his former feudal lord. While there he had a great argument on the subject of Christianity and was finally surrounded by several young men who were about to beat him, but as he was good at *jiujitsu* and fencing, he put them all to flight and so escaped. This is just to show that amidst violent opposition one had, in reality, to fight for one's faith.

On Sunday evenings I went about with the bishop to help him at the preaching places. Once an inquirer came and was carrying on a lively discussion with the bishop, when he finally cried out, "I cannot believe in a Christ whom I have not seen, but seeing your noble character I do believe in the Christianity I see in you." From this you can see what power the personality of the bishop had over men.

To return to St. Paul's. In 1882 a rather large, three-story brick building was erected for the school, and the students increased to fifty or sixty. This was a step in advance, but this building fell down in the earthquake of 1894. In this building was also the Divinity-school, and the bishop lived with the students, and thus contributed a great deal to the development of the character of the students, of whom I was one.

The young men who were there with me then are all now working for the Church, and there was formed among the students, St. Paul's as well as Divinity men, a society which has had an interesting history. Thinking of the future of the Church and being troubled at the slow progress of St. Paul's, they met together to discuss how they might give themselves more fully to the work of the Lord. Meeting from time to time they tried to cultivate their own spiritual life and at the same time considered how they might help on the work of the school and make it more successful. They did accomplish some things and, I am sure, contributed to the present development of the educational institutions of the Church.

In this old photograph are shown those young men. Even to-day, twenty years after, they are all working for the advancement of God's Kingdom. They are, from the left, standing: Dr. S. Sugiura, a teacher in St. Paul's College; the Rev. Mr. Naide, pastor of Christ Church, Osaka, now in America; Mr. Ishii, founder of Holy Trinity Orphanage, Tokyo, the first educator of the feeble-minded in our country; the Rev.

Mr. Hayakawa, pastor of St. John's, Osaka. Seated: The Rev. J. H. Kobayashi, principal of St. Margaret's School; the Rev. Mr. Minagawa, pastor of Christ Church, Kanda; Mr. Iwasa, member of the Standing Committee of the South Tokyo Diocese and head-teacher in Ferris Seminary, Yokohama (not in our mission); lastly myself.

From their student days these young men have worked together in secret for the good of the Church, and no one has known of the existence of this society, which I now make public for the first time.



THE MEMBERS OF THE STUDENTS' SECRET SOCIETY
(For names see above)

III. THIRTY YEARS IN THE SEI KO KWAI

OF the fifty years of the *Sei Ko Kwai* I have recollections of thirty. In January, 1875, I had an acquaintance who was a good Christian, and it was at that time that I first thought of studying Christianity. In my heart, however, my reason was to discover the heresy which I was sure was in it, as in the ancient books of war it was written that to overcome an enemy one must know his country. In this case it was I who was overcome. In 1877, two years after, I was baptized at a preaching place in Asakusa, Tokyo, by the Rev. Mr. Cooper. At first I had gone to a Presbyterian Church, but one day I mistook the way and got into the church established by Bishop Williams in connection with St. Paul's English School. After that I went frequently to that church.

At that time almost all the members of the church were students, of whom there were about forty. As the church got too small the neighboring house was bought, and while it was being made ready for use twenty more people became Christians. If the Church could have gone on in that way many useful Christians would undoubtedly have resulted, but in 1876 there was a big fire in which both the church and the school were burned.

The bishop was anxious to rebuild the school as soon as possible, before the students should lose interest, but after two years no beginning at building had been made, so the students were all scattered except five or six.

A year after this it was decided to build a church outside the foreign concession and that church is the Church of the True Light in Fukagawa. This was in April, 1877. Besides the few students of St. Paul's, there were only six or seven members. Work in Fukagawa was most difficult as the neighborhood was a bad one, but six years after, when I went to take charge of Christ Church, Kanda, the membership had increased to forty or fifty.

In the years between 1877 and 1882 there were in the northern diocese of Tokyo only two churches, namely, those in Fukagawa and Kanda, and the members in both were not more than seventy or eighty. To-day, after thirty years, there are in the diocese of North Tokyo twenty-nine regular churches and fourteen preaching places. The active members are nearly 3,000, with many more names on the books.

In the *Sei Ko Kwai* in all Japan there are from 18,000 to 20,000 Christians. Thirty years ago our Church was like a deserted child lifting up its voice among an unfriendly people who paid no attention to its cries. To-day that voice, proclaiming the Gospel, is heard everywhere throughout the land, and the Church is about to celebrate its fiftieth anniversary, which should certainly be a cause for thankfulness.

Some men, however, speak lightly of this celebration. They say, "When the Roman Church came to Japan, centuries ago, in thirty or forty years there were 1,000,000 Christians. Now the Protestants are celebrating after fifty years, and in all churches they have only 50,000 followers."

There is, however, no reasonableness in this complaint. There is a great difference between the conditions then and now. In the former period every one who heard became Christian. But when Japan was re-opened it was after the prohibition of the "Jesus-teaching," and the whole nation was in opposition to it. When I was studying Christianity the word "Yaso" (formerly used for Jesus) always struck my ear with a most unpleasant sound. If the times and the thought of the people had been the same then, we should truly be ashamed when we compare our work with that of the Roman Church in the old times. The effect of the persecution and prohibition of Christianity by the Shoguns' government, however, lasted long among the people, and they were afraid to believe in the prohibited religion. Even the word "Christianity" brought a feeling of terror or of hatred to many people, so unless men were ready to give their lives even unto death for "Yaso," or Christ, they would not come into the Church.



Rev. Masakazu Tai

The first three or four years I was in the Kanda Church were, on account of the persecutions which some of the Christians suffered, more terrible, I think, than war. But, having gone through the persecutions of the past, the Church in our diocese alone has increased thirty-fold.

In remembrance of that day fifty years ago when Bishop Williams first set foot in Japan we have decided to have evangelistic meetings all over the country, and we pray that from them there may arise many brave Christians who will bring victory to our Church in this land.

IV. BISHOP WILLIAMS AS I KNEW HIM

By Tomosuke Shimizu

IN 1870 I came up to Tokyo to study, and entered St. Paul's, one of the two schools in Tsukiji. There had just been a fire, and the school was in a temporary building. You can judge what it was like by its being called the "Beggar School." The dormitory also was very poor, while the school was not very successful and the Christians were few.

Bishop Williams was the English teacher. He was of fine appearance, short for a foreigner, but well proportioned, and his long beard was then just beginning to be streaked with white. His gentle character was that of a saint, and when he came into the class room we seemed to breathe an atmosphere of love, and even noisy students unconsciously mended their manners. Religion seemed to be expressed in him from the crown of his head to the sole of his foot. Even non-Christians confessed to feeling this and respected him as a truly religious man. Thus his noble appearance was itself a missionary agent, and for the Christians it was as if they were looking at the loving St. John.



RIGHT REVEREND CHANNING MOORE WILLIAMS, D.D.

His style of living was most economical, even according to the Japanese standard. He seemed to have but one suit of clothes, for he wore the same one at all seasons, and his shoes were old and worn. For his daily life he seemed to need only the absolutely necessary things. As he was working in and for Japan, he tried as far as possible to live like the Japanese, and even ate meat but little, which we noticed when we were invited to meals with him. He lived in one part of the dormitory, a truly bachelor's life; in his room were only a desk, chairs, and books, with no ornaments at all.

The money he obtained by an economy which even Japanese could not imitate, he devoted entirely to evangelistic work, to charity, and to building churches. I have heard that he gave the money for a large part, if not the whole, of Trinity Cathedral, Tokyo, and he also gave toward Grace Church, Tokyo, while St. John's in Kyoto he built as a last pleasure.

I myself have noticed his studying until near midnight, while he was up at six in the morning. At that time he was working on a translation of the Psalms. Sometimes he would forget his noon lunch until two o'clock.

There was a preaching place in Asakusa, and though it was far from Tsukiji, he never used a jinrikisha, but always walked, and I remember how tired I used to be when I went with him. Though after going such a distance one never knew whether there might be only

one or two people, still he never failed to go. I often thought it of no use, but the bishop said that if no one was there to speak one time, there might be no congregation at all the next.

When he had no episcopal duties in church he always sat in some corner; it seemed as if he took care to do so and it became known as one of his characteristics. When he was attending to the business of his office, however, there was no weakness and no yielding, and he showed a firmness quite at variance with his usual humility.

When visiting the hospital he went first to see the Christians and then to any others who might be there. Even people who had never seen him before and did not know him were pleased at his coming. He was not very clever at the language but his earnestness impressed every one. If he knew of any of the patients needing money he did not give it to them in their hand, but during the conversation would slip it under the bedclothing somewhere. When it was found the patient would be surprised, but knew it must have been the bishop.

There is an amusing story about this habit of giving. Once when a young man was about to start for America the bishop went to see him off at the station, and as the train was pulling out slipped something into his pocket. The young man thought, of course, it was a farewell present of money, but when he took it out to have it exchanged found only a scrap of newspaper! When this reached the bishop's ears he was much surprised, and at once sent a money-order to America to the young man.

A missionary once told me that he had seldom heard such beautiful prayers as the bishop prayed. One felt indeed that his were true prayers, the kind that reached the ears of God, and that his dignified bearing and reverent voice did but express his strong faith. I remember how impressive it was when he pronounced the Benediction. He was full of earnestness in his preaching, and I have seen his whole body trembling, and sometimes the tears would flow down his cheeks and his face become flushed, so that the women would cry.

No matter on what business we went to see him, we would get some religious benefit; it was so also when we went to a tea-party, or to dinner at his house. His very body seemed to be saturated with religion and missionary zeal.

Although no pressure was brought to bear upon me, three years after entering St. Paul's I was baptized, with Mr. Yoshimichi Sugiura. It seemed as if the bishop thought that if he urged me to be baptized and I should fall away, not only I, but he himself also, would be responsible. However, owing to his influence, I was at last baptized. As to the force that impelled me, it came from some words of the bishop, that whatever great things a man might do in the world, unless he did them as a Christian and to the glory of God they would be of no real value. There was a great argument about this in the school, which was because those young men, shallow and with no feeling of faith, could not understand the bishop's thought.

Well I remember, too, the bishop's telling us that if a raging lion were to come toward us we would leave everything and seek to escape from danger. If we stopped to argue about the nature of lions, or the direction from which he was coming, we should meanwhile be devoured. Also, if our house were to catch on fire, instead of searching for the origin of the fire, we should first have to escape from it. It was just so with sin—you must save yourself as quickly as possible.

We are this year celebrating the fiftieth anniversary of Christian work in Japan. This means that it is fifty years since "The Old Bishop" came to this country. I wish extremely that we could have a proper life of the bishop, which would be a fitting memorial of the occasion.

70　1909 年 9 月号　第Ⅰ部　歴史的追記。回顧録。日本の指導的なキリスト教徒が語る。

Ⅰ．キリスト教徒とキリスト教の第一印象。博士元田〔作之進〕師。769-770 頁。

訳出　769 頁左 1 行目～右 16 行目。

27 年前、私は自分の人生で初めて、印象の強い西洋人の風貌をしたアメリカ人の紳士を見ました。私はこの紳士に友人から英語を勉強するために大阪に来た貧しい田舎の少年と紹介されました。この紳士こそ誰あろう、米国聖公会宣教師テオドシウス・S・ティング師その人でした。彼は親切にも私のことを引き受けて英和学舎に用務員として入れ、正規の学生と一緒にすべての授業を受ける機会を与えてくれました。私に課せられた仕事は、毎日掃き掃除をし、ほこりを払い、磨き、火を起こし、鐘を鳴らすことでした。およそ半年後に奨学金を受けないかと言われ、私は喜んで受けました。なぜならそれによって私は用務員の仕事から解放されて、すべての時間を勉強に費やすことができたからです。

ちょうどそのころ〔大阪〕聖テモテ教会（現在の〔川口〕基督教会）が完成し、寄宿生は毎日朝の礼拝に参列するほか、日曜日にはバイブルクラスに出席しなければなりませんでした。礼拝は私にとって何の意味もありませんでした。英語のアクセントで話される日本語の説教は私には理解できず、日本語のアクセントで話される英語の説教は外国人に理解できませんでした。私が教会に行ったのは、それが義務だったからにすぎません。が、この無関心な状態は長くは続きませんでした。それは時が経つにつれて、次第に知らず知らずに消えていきました。私は説教者が何を言おうとしているのか理解し始め、日本人の伝道師によって行われるバイブルクラスが一種の楽しみになりました。

これらの日々に私の中で神が静かに働いておられたのです。そしてある年の終わりに私はもう 1 人の学生とともにティング氏により洗礼を受けました。私たちは〔大阪の〕英和学舎の最初の成果となったのです。

学校で勉強していたとき、私は大阪の若い役人から英語を教えてもらいたいと頼まれました。私は引き受けることにして、毎日彼のもとに行きました。私の英語力は非常に乏しいため多くを教えることはできませんでしたが、彼と知り合ったことで英語より良いものを与えることができました。私

は彼にキリスト教に対して興味を抱かせ、徐々に教会に連れて行きました。彼は現在最も活動的な聖職者のひとりである築地の三一大聖堂の多川幾造師です。

71　1909 年 9 月号　Ⅱ．立教学校の始まり。杉浦〔義道〕師（注 1）。770-772 頁。
訳出　770 頁左下から 12 行目～772 頁右 7 行目〔全文〕。

この簡素な小さい写真（注 2）に写っているのが、30 年前の立教学校の全景です。日本の聖公会が米国聖公会の共感と自己犠牲的な仕事によってどれほど発展したかを示すためには、教育事業における進展を考慮しなければなりません。それは実に偉大な伝道の手段です。それゆえ私は立教学校の始まりと現在の状態を比べてみたいと思います。

今日、立教学院は通学生 493 名、寄宿生 66 名を擁して大いに繁栄しており、私が 1880 年に入学したときとは大違いです。

この小さな建物は縦横 24 × 27 フィートで、2 つの教室と 1 つのいわゆる応接間からなっていました。建物はみすぼらしい木造 1 階建てで、周囲の壁は崩れ落ち、門はなくなり、庭は草が生い茂り、すべてが見るからに哀れです。背景にある建物は寄宿舎で、12 名の学生が入っていました。彼らのほかに 5 名か 6 名の通学生がいたので、このときの学生の総数は 17 名か 18 名ということになります。

学長はガーディナー氏という精力的な若者でした。彼が希望に溢れて東洋に来て、自分が学長を務めることになるこの学校を初めて見たときにどう感じたか、私にはよく分かります。当時と今の学校では、まるで天と地ほどにちがいました。

しかしながら物事を外観だけで批判してはなりません。この小さい学校のなかでも、ウィリアムズ主教の尽力により偉大な精神教育と精神的な力が生み出されたのです。学生の半数以上はキリスト教徒になり、周囲にいる敵と勇敢に戦いました。

私は 1881 年に洗礼を受けましたが、そのとき帝国大学の学生に 7 人の友人がいました。彼らは私が洗礼を受けたことを知りませんでした。私は毎週日曜日の晩、ウィリアムズ主教と神田の説教所に出かけて行って主教の話を聞いていました。ある晩、私は先の友人らを連れて行き、私に説教をさせて

もらいたいと主教に頼みました。それは私にとって初めての試みでした。友人たちはびっくりして私を見つめました。後から知ったことですが、そのうちの１人は私を殺そうと思ったそうです。

私と一緒に洗礼を受けたひとりの若者は、彼の元領主の家で催された新年会に出席しました。そこでキリスト教の話題で大論争が起き、とうとう数人の若者に取り囲まれ、殴られそうになりました。しかし彼は柔術と剣道に長けていたので、全員を撃退して逃げました。この一例からも分かるように、暴力的な敵対者のただなかにあって、信仰のために実際に戦わなければならなかったのです。

日曜日の晩は、私は主教と説教所に出かけて彼の手伝いをしていました。あるときひとりの質問者がやってきて、主教と活発な議論を交わしましたが、最後に彼はこう叫びました。「私は見たこともないキリストを信じることはできない。しかしあなたの気高い性格を見て、あなたの中にあるキリスト教を信じる。」このことから主教の人柄が人々にどのような力を及ぼしたか分かるでしょう。

話を立教学校に戻します。1882 年に学校のためにかなり大きい 3 階建てのレンガ校舎が建てられ、学生は 50 名ないし 60 名に増えました。これは進展のためのステップでしたが、1894 年に地震で建物は倒壊してしまいました。この建物の中には神学校も入っており、主教は学生と一緒に暮らしていました。こうして彼は学生たちの性格の発達に大いに寄与しましたが、私もそのひとりでした。

立教学校で私と一緒だった若者はみな現在聖公会のために働いています。これらの学生のあいだで、神学校の学生も含めて、その後興味深い歴史を辿ることになる会が結成されました。聖公会の将来を考え、あるいは立教学校の遅い歩みが心配になると、彼らは集まってどうしたらもっと主の仕事に十分貢献できるか論じました。彼らはときどき会って自分自身の精神生活の向上を図ると同時に、どのように学校の仕事を手伝えるか、学校をもっと成功させるにはどうしたらよいか考えました。彼らは幾つかのことを成し遂げ、それによって現在みられる聖公会の教育機関の発展に貢献したと私は確信しています。

この古い写真（注にはそれらの若者が写っています。20 年後の今日も、彼らはみな神の国の進展のために働いています。後列左から杉浦貞二郎博士（立教学院教員）、名出〔保太郎〕師（大阪基督教会牧師、現在米国在住）、

石井〔亮一〕氏（東京の聖三一孤児院〔滝乃川学園〕創設者、我が国における最初の知的障害児の教育者）、早川〔喜四郎〕師（大阪聖ヨハネ教会牧師）、前列左からヨセフ小林〔彦五郎〕師（立教女学校校長）、皆川〔晃雄〕師（神田基督教会牧師）、岩佐〔琢蔵〕氏（南東京地方部常置委員、横浜フェリス女学校教頭（他のミッション））、私〔杉浦義道〕。

これらの若者は学生時代から一緒に聖公会のために密かに働いてきました。この会の存在はこれまで誰にも知られておらず、今回初めて公にするものです。

（注 1）口絵№ 34。
（注 2）口絵№ 33。
（注 3）口絵№ 35。

72　1909 年 9 月号　Ⅲ．聖公会の 30 年。田井正一師（注 1）。772-773 頁。
訳出　772 頁左下から 16 行目～773 頁左 18 行目。

聖公会の 50 年の歴史の中で私は 30 年を振り返りましょう。1875 年 1 月、私は善良なキリスト教徒と知り合い、そのとき初めてキリスト教を学ぶことを考えました。しかしながら本心はキリスト教に含まれているにちがいない異教を発見するのが理由でした。なぜなら古代の兵法の書に敵を負かすにはその国を知らなければならないと書かれていたからです。しかしこの場合負かされたのは私の方でした。それから 2 年後の 1877 年、私は東京の浅草にある説教所でクーパー師（注 2）により洗礼を受けました。最初は長老派教会に通っていましたが、ある日道をまちがえて、ウィリアムズ主教によって設立された、立教学校と関係のある教会に入りました。それ以後、私は頻繁にその教会に行くようになりました。

当時教会の会員はほとんどすべて学生で、その数およそ 40 名でした。教会が手狭になったので隣家を購入し（注 3）、それを教会として使用できるように準備しているあいだにもさらに 20 名がキリスト教徒になりました。そのまま行ったら教会が数多くの有用なキリスト教徒を輩出したことは疑いありませんが、1876 年に大火災があり（注 4）、教会も学校も焼けてしまいました。主教は学生が興味を失う前に学校を再興することを切望しました。しかし 2 年間建設が始められなかったために、学生はわずか 5、6 名を残し

て雲散霧消しました。

それから1年後に外国人居留地の外に教会を建て、その教会は深川の真光教会（注5）とすることが決まりました。それは1877年4月のことでした。会員は立教学校の数人の学生の他には、6、7名しかいませんでした。深川での仕事は近隣関係が良くなかったため困難を極めました。しかし6年後に私が神田基督教会（注6）を引き受けるようになったときは、会員は40人ないし50人に増えていました。

（注1）口絵№36。
（注2）William B. Cooper.
（注3）築地開市場内の相対借地域である入船町5丁目1番地の50畳の長屋3軒。
（注4）1876年11月29日。
（注5）1877年4月29日の設立当初は深川三一教会。のちに真光教会と呼称。
（注6）1877年9月23日に神田台所町2番地に会堂を建て神田基督教会が設立された。

73　1909年9月号　Ⅳ．私の知るウィリアムズ主教（注1）。清水友輔。774-775頁。
訳出　774頁左1行目～左下から6行目。775頁右12行目～右31行目。

1870年、私は勉強のために上京し、築地にあった2つの学校のひとつである立教学校に入学しました（注2）。当時火災にあった直後で、校舎は仮設でした。それがどのようなものだったかは「乞食の学校」と呼ばれていたことからお分かりになるでしょう。寄宿舎も非常に貧弱で、学校はそれほどうまくいっておらず、キリスト教徒は少ししかいませんでした。

ウィリアムズ主教は英語を教えていました。素晴らしい風貌の持ち主で、体格は外国人にしては大きくありませんでしたが均斉が取れ、ちょうど長い顎髭に白い筋が混じり始めたときでした。穏やかな性格は聖人の如くであり、彼が教室に入ってくると、愛情の雰囲気が漂うように感じられ、騒がしい学生たちでさえも知らず知らずに態度を改めていました。彼の頭のてっぺんから足の先まで宗教が現れているように見えました。キリスト教徒でない者でもそのように感じると言い、彼のことを真に宗教的な人物として尊敬しました。したがって彼の気高い風貌そのものが伝道の手段になっていました。というのはキリスト教徒にとってはまるで愛情深い聖ヨハネを見ている

ように思えたからです。

―略―

私はどのようなプレッシャーも負わされませんでしたが、立教学校に入って３年後杉浦義道氏とともに洗礼を受けました。主教は、私に洗礼を勧めて、その結果私が離れたら、私だけでなく主教自身にも責任があると考えたようです。しかしながら私がついに洗礼を受けたのは、主教の影響のおかげでした。私を駆り立てた力について言えば、それは主教の次のような言葉から来たものです。人はこの世でどれほど偉大なことをなそうとも、キリスト教徒として神の栄光のためにするのでなければ真の価値はない。これについて学校内で大論争が起こりました。というのも、浅はかで信仰の感覚を持たない若者には主教の考えが理解できなかったからです。

（注１）口絵№37を参照。

（注２）立教学校の前身の私塾の開学は1874年２月３日。



TWO SPECIMENS OF BOARDS CONTAINING JAPANESE ANTI-CHRISTIAN EDICTS

They were formerly found everywhere throughout Japan. The Imperial Government even proclaimed that if the Christian's God Himself should dare set foot in the Empire He should be instantly beheaded. Now the Christian missionary may go everywhere throughout the Empire and is generally welcome.

THE CHURCH MISSIONS HOUSE IS FORTUNATE IN POSSESSING THREE EXCELLENT SPECIMENS OF THESE BOARDS

(778)

PART II.

The Present Character and Condition of Our Mission Work in Japan

OUR EVANGELISTIC WORK

I. IN THE DISTRICT OF TOKYO

By Bishop McKim

ALTHOUGH the first American missionaries to Japan arrived at Nagasaki in the spring of 1859, it was not until 1873 that work was begun in Tokyo. While saying this one must not forget that the first Christian service in the English language ever held in Tokyo was that of the American Prayer Book, and that the man who read the service was not a clergyman but a layman—Townsend Harris, the first Consul General of the United States to Japan, a stalwart Churchman and devout Christian.

If this man of noble imagination and prophetic vision be permitted to see his hopes realized, as they are to-day, how great must be his joy! The religion once despised and spoken against is recognized as a power for righteousness in all the walks of life. He who was for generations persecuted in His followers, is now owned as Lord and God by members of the Diet, by many in the army and navy, by judges of all the courts from the highest to the lowest, by men of all professions and classes of society.

When Bishop Williams came to Tokyo, in 1873, everything had to be done from the beginning, and for years the bishop and his three missionaries found more than enough in the capital itself to fully tax their attention and energy. Buildings were rented for residences and preaching chapels and for schools. As the work developed and converts moved into adjacent towns and villages, carrying the seed of the Gospel with them, the bishop saw the need of following them, and thus new centres were opened for the spread of the Truth. In this way the Church was extended to Kawagoe, Kumagai, Maebashi and Aomori, and to this is due primarily the organization of all of our stations. The necessity of shepherding those far distant from the ministrations of the Church has caused us to lengthen our cords when perhaps we should have done more wisely in strengthening our stakes.

When the writer came to Tokyo in 1893 there were six places in the city where the services of the Church were regularly held and the sacraments duly administered; there were but five places outside of the city, at none of which was there a church building; to-day there are eleven churches and mis-

sions in Tokyo and thirty-five out-stations, each with its resident clergyman or catechist. In 1893 the Rev. Mr. Tai was the only Japanese priest in this missionary district; we have now thirteen priests and nine deacons, all faithful, intelligent, devout and hard-working men —true yoke-fellows and co-workers. The confirmations recorded for 1908 more than equal the largest number confirmed in any one year in the united districts of Kyoto and Tokyo previous to the year 1901.

The little schools started in faith and prayer in small Japanese houses thirty years ago have developed into St. Paul's College and St. Margaret's School, aggregating 750 pupils and owning property valued at $200,000.

Five years ago, with the aid of the Little Helpers of the Babies' Branch, we opened at Akita our first kindergarten, the memorial to little Gaylord Hart Mitchell. The experiment was so valuable, not only in what it did for the children, but also in bringing us into touch with the parents, that this year we are glad to report six kindergartens, which are among our most valuable assets as evangelistic agencies.

We must also mention here the tender and loving work which Mr. and Mrs. Ishii are doing at Holy Trinity Orphanage, and their wonderful success, under God, in developing the minds of imbecile children.

Among the many hospitals of Tokyo we place our St. Luke's as easily first; many thousands are reached every year, and all are told of Him Who is the Physician of the soul. Of none of these various agencies can we say: "We have no need of thee."

Tokyo has its slums, whose poverty is more wretched than the lowest of the under-world in any city of America. The tourist never sees them unless he be a political economist with an investigating turn of mind, or a philanthropist interested in social improvement. Even then I doubt if he is shown the worst. I have tried time and again since coming to Tokyo to do something for these people, and for three years had a mission among the Eeta class, which was not a success. Until two years ago we seemed to have no one with the peculiar qualifications necessary for reaching the "submerged tenth." It may have been that our Japanese felt it their first duty to bring into the Church those whose character and position would make it prominent before the people, securing their respect and confidence; or their national spirit of independence may have persuaded them to reach those who would help to make their churches self-supporting, and also, following the lines of least resistance, give themselves to those most accessible and ready to receive instruction. Be that as it may, I feared that the Church in Tokyo might, as elsewhere, be criticised as "caring for the classes and neglecting the masses."

It is with joy and gratitude that we can now report work in three of the most neglected districts of Tokyo. We have a kindergarten, two Sunday-schools and regular services in the district called Shitaya, with a following of over a hundred and fifty, of whom more than twenty adults have been baptized. In Fukugawa the Rev. Y. Sugiura and his band of helpers are doing a noble work in rescuing, reforming and instructing many of the most degraded and apparently hopeless; and the power of Christ in transforming and glorifying their mean and sordid lives has been abundantly manifested. In Tsukudajima there are regular evangelistic services and two Sunday-schools with 150 children. These poor children are nearly all from the families of fishermen. What can be sold of the father's daily catch goes to the market. The family more than frequently live on what is decayed or the entrails; they eat with avidity rotten fruit, stinking vegetables and sour rice. The result is seen in weak eyes, bodies covered with sores and general debility.

Our work in the slums is done in the poorest of rented houses. In order to do

it more thoroughly and make it attractive we should have buildings of our own, which would serve not only for our kindergartens, Sunday-schools and evangelistic services, but also as the poor man's club and reading-room, where his evenings may be spent free from temptation and away from the wretched surroundings which are now his only environment.

I think I know something of the work of Foreign Missions after almost thirty years of experience in Japan. I ought to know something of the character of the people, both Christian and unbelieving, and also something of men in Christian lands. I am prepared to assert that for endurance and unswerving loyalty to Christ there are hundreds of Japanese Christians who would be an honor to any part of Christendom. I have seen them under trial and know what they have overcome.

And shall it be said that the Japan Mission is a failure? With more than four thousand followers of "The Word Made Flesh" brought out of darkness into light through union with Him—with the social and moral life of the empire being impregnated with Christian ideas and ideals—shall prejudiced and ignorant critics be listened to with patience when they say that money is being wasted and nothing accomplished?



SETTING OUT FOR AN EVANGELISTIC TOUR
Bishop Partridge and his bicycle corps ready for a journey into the interior

II. IN THE DISTRICT OF KYOTO

By the Reverend Dr. Correll

THE really aggressive work of the Church in Japan began at Osaka in the Kyoto District. Though our first missionaries landed and lived for some years in Nagasaki, no permanent centre was established until 1871, when the Rev. Arthur R. Morris pushed forward into the city of Osaka, then having a population of about 350,000, and commenced his labors there. During the next year the Rev. Mr. Quimby came to join him, and in the following year Dr. Laning opened the dispensary which subsequently became St. Barnabas's Hospital—one of the greatest evangelizing agencies which the Church has had in Japan.

In those early days, when the Christian missionary was looked upon as an emissary of some foreign government, whose ultimate purpose was to seize Japan, and was popularly known as a *kokuzoku*, "country-thief," the school and hospital did most effective service in setting forth the real spirit and purpose of Christianity, thus opening the way for the more direct preaching of the Word. Gradually the prejudices were

74　1909 年 9 月号　第Ⅱ部　日本における私たちの伝道事業の現在の特徴と状況。Ⅰ．東京地方部。マキム主教。779-781 頁。
訳出　780 頁左 14 行目～左 19 行目。

30 年前に日本のちっぽけな家屋で信仰と祈りによって始められた小さな学校は立教学院と立教女学校へと発展し、生徒数は 750 名、保有資産は 200,000 ドルと評価されています。

EDUCATIONAL INSTITUTIONS OF THE AMERICAN CHURCH IN JAPAN

ON looking over the list of important dates in the history of the Church's mission in Japan, we find that the first confirmation of Japanese Christians was in 1870 and that in 1872 the first Church school was opened. In other words, no sooner had the nucleus of a native Church been formed than the need of educational work made itself felt.

The educational institutions of our Mission at this present time cover a wider field than was contemplated in the earlier days. They begin with the kindergartens, such as are to be found in Akita, Wakamatsu and Sendai, where boys and girls may gain their first knowledge of Christian truth before reaching the year that takes them out from the daily care of the Christian teacher and places them in the government primary school. Then comes an hiatus in the course of education, for we find no school for small girls and boys in the mission. Between that first childhood and youth the government claims its children, but as young people the Church boarding-school may call back some of these again. Only such schools must keep pace with the requirements made by the government for all pupils.

We have two boarding-schools for girls, St. Margaret's, Tokyo, and St. Agnes's, Kyoto, which, in their boarding and day departments, reach some 350 Japanese girls and help to train them in a Christian womanhood. The principals and teachers in these schools are Japanese, with the exception of two foreign missionary teachers. Were there more such, and had the schools better buildings, larger grounds and more complete equipment, they would grow rapidly. As it is, we can take pleasure in watching so many of these young girls studying their Chinese classics, their English reading, physiology, domestic science, sewing, playing the piano and singing sweetly in English; we can meet with them in their assembly hall and again in the churches which stand beside the schools—Trinity Cathedral in Tokyo and Holy Trinity Church in Kyoto—and join with them while they take part in the services there.

On the other side of the aisle in the Tokyo Cathedral gather the students of St. Paul's College, the fruit of that first effort in 1872, which now numbers 600 students in its different departments. Fifteen years ago its grounds and buildings were ample for its numbers. Now they are far from adequate for a preparatory school and a college which will be a university in deed as in name when the Church at home shall join hands with the Church in Japan to give it the future it has promise of. The 600 students of to-day might easily become 1,200 were the land acquired which the president of the college has in mind and the buildings raised which would house the increased number and equip them for their work.

One class peculiar to this college is that of the Chinese students in the preparatory school, who are accommodated in the parish house of the cathedral, a homely shelter for what may be so far-reaching a work; for Japan is giving such numbers of Chinese the secular learning of the West without its Christianity, that our mission should strengthen indeed this effort to send some Chinese home as wise in the things of Christ as in the learning of the world.

St. Paul's College during the thirty-five years of its history has proved the value of educational work in the development of the Church in Japan. It has been one of the most important factors in the progress of Christianity among the Japanese; on the one side by means of its graduates helping to spread Christian principles throughout all classes of

society, and on the other by furnishing competent leaders in the Church.

On an island in the river there stands the catechetical school which is intended for men desirous of giving a personal service in the Church, but who, by reason of age or lack of previous training, will never complete a theological course or be ordained to the sacred ministry. Kindred to this school are those for the training of women, which have been established in Sendai and Kyoto. In the former there are nine pupils at the present time, in the latter twenty-one. These young women are learning to conduct Sunday-schools, render the music for the services, train and lead choirs, prepare candidates for baptism and confirmation, keep the church buildings in order and assist in general parish needs. The bishop and foreign missionaries, in making their journeys in Japan, again and again visit small and remote missions fostered by the faithful care of men and women trained in these schools. As an adjunct to these training-schools for women should be named the Embroidery School in Nara.

Such schools for boys and young men as those in Wakayama, Nara and Fukui afford opportunity for adding to the boarding-schools—collegiate, catechetical and divinity—elsewhere. For in Tokyo is to be found the school for the training of the native clergy who are the associates and helpers of the foreign missionaries of the present, the ordained force of the Japan Church, from among whom are to come the leaders of that Church in the future.

The clergy of to-day may be able to tell a story of a youth spent in ignorance of the Christian's God and the Christian's faith, of an ancient religion which preached of purity but gave no clear idea of God, of a sudden awakening on entering a Christian school, and of an influence which in a few short weeks awakened the longing to become a Christian. Such a priest may be able to write as one in this last year has done, telling of his child's death while he was absent from home: "We are thankful for God's blessing upon our little one, who has gone up into Paradise so peacefully and so joyfully. Even though her sick was awful painfulness, she never cried, kept silent, trusted in Christ, and, 'Mother, please pray for me,' was only word as come out of her little lip, and endured to the end, so that the doctors, nurses and everybody was astonished and admired and glorified our Father, Who gave such a fine faith to His little servant. I am thankful, too. That is not only a lesson in human living, but also a great experience for my ministry life."

In the years to come the divinity-school in Japan, whether a school of our own mission only or of the English and the American missions combined, may train men who from infancy have been members of Christ's Kingdom, but who may be no more earnest or sincere than these.

Nor should we omit in our record of the educational work in Japan, that which is being carried on by Christians of our mission and which is the fruit of their Christian life and experience. Miss Tsuda's school in Tokyo may be numbered among these; and the orphanages, St. John's and the Widely Loving, Osaka, and Holy Trinity, Oji, Tokyo. This last was established by Mr. Ishii after the great earthquake which devastated the Provinces of Mino and Owari in 1891. Several children orphaned in this disaster were taken by Mr. Ishii, and so his orphans' home began. One of the orphans was feeble-minded, and the care of that girl opened his eyes to a world of unfortunate ones of whom he had never thought before, but to whom his sympathy then went out. Twice Mr. Ishii has visited America for the purpose of studying the development of the feeble-minded, and his work has now become a devotion to that necessity, for in all Japan his is the only school of this kind, and by enlarging its scope he has been able to give the orphan girls, whom he had taken in, employment in the care of these helpless ones.

75　1909 年 9 月号　日本における米国聖公会の教育機関。783-784 頁。
訳出　783 頁左 1 行目～784 頁右最後の行まで〔全文〕。

米国聖公会の日本でのミッションの歴史における一連の重要な日付を概観すると、日本人キリスト教徒の最初の堅信礼が 1870 年に行われ（注 1）、1872 年に最初の教会学校（注 2）が開設されたことが分かる。言い換えれば、現地教会の中核が形成されるや否や、教育事業の必要性が感じられるようになったのである。

現在における我々のミッションの教育機関は、以前に考えられていたより広い分野にわたる。それはまず幼稚園に始まる。幼稚園は秋田、若松、仙台などにあり、ここで幼年期の男女はキリスト教の真理について最初の知識を身につける。その後彼らはある年齢に達すると、キリスト教徒の教師による日々の世話を離れ、官立の小学校に入る。ここで教育課程は中断するが、それはミッションに少年期の男女のための学校がないからである。幼年期と少年期のあいだは政府〔公立学校〕が子供たちを引き受けるが、青年期になると教会の寄宿学校は彼らの何人かを呼び戻すことができる。ただしそのような学校は、政府がすべての学生に対して設けた要件に従わなければならない。

我々は女子のために 2 つの寄宿学校、東京の立教女学校と京都の平安女学校を有している。これらは寄宿生と通学生を合わせ約 350 人の生徒を擁し、彼らをキリスト教女性に育成するのを助けている。これらの学校の校長と教師は、2 人の外国人の教育宣教師を除き全員日本人である。こうした学校がもっと多くあり、より良い校舎と、より広いグラウンドと、より完璧な施設が整えば、それらは急成長するだろう。

現状でも我々はこれらの女子学生が中国語の古典や英語の読本、生理学、家政学、裁縫、ピアノの演奏、そして英語の合唱を学ぶのを見て喜びを感じることができる。彼女らとは集会場で会えるし、学校の傍にある教会―東京の三一大聖堂と京都の聖三一教会―でも、彼らが礼拝に参列するときに再会できる。

〔築地の三一〕大聖堂の通路の反対側には立教学院の学生が集まっている。それは 1872 年に行われた最初の努力〔大阪の男子校〕の成果であり、現在 600 人の学生が様々な部門で学んでいる。その敷地〔築地居留地〕と建物は 15 年前には学生の数に見合うものだった。しかし現在それらは予科

と大学にとっておよそ十分ではない。本国の教会が日本の聖公会と団結して、これに約束された将来を与えるならば、当学院〔カレッジ〕は名実ともに大学〔ユニヴァーシティ〕となるだろう。学院総理が考えている土地を手に入れて、増えた学生を収容できる校舎を建て、彼らが学べるように施設を整えられれば、現在 600 人いる学生は簡単に 1,200 人になるだろう。

当学院に特有のひとつのクラスは予科の中国人学生のクラスである。彼らは大聖堂の教区会館に収容されているが、これは非常に広がりのある事業のための家庭的なシェルターと言える。日本は多数の中国人にキリスト教抜きの西洋の世俗的な知識を与えているので、我々のミッションはまさにこの努力を強化して、キリスト教の事柄にも世俗の事柄にも精通した中国人を祖国に送り帰すべできある。

立教学院の 35 年の歴史は、日本の聖公会の発展における教育事業の価値を証明した。教育事業は日本人のあいだでキリスト教が普及するための最も重要な要素のひとつとなっている。それは一方では卒業生が社会の全階層にキリスト教の原理を広めるのを助けることによって、他方では聖公会に有能な指導者を供給することによってである。

川の中の島に立つ伝道学校は、聖公会に個人的に奉仕したいと願っているが、年齢や予備訓練の不足の理由で神学課程を修了できないか、聖職者に按手されることのない人々のために設けられている。この学校の姉妹校は女性を育成するためのもので、仙台と京都に設立された。現在学生数は前者は 9 人、後者は 21 人である。これらの若い女性が学ぶ目的は、日曜学校を主宰し、礼拝で音楽を演奏し、合唱隊を養成指導し、希望者に洗礼と堅信礼の準備をさせ、教会堂内を整頓し、教区の全般的な必要事を補佐することである。主教と外国人宣教師は日本国内を何度も回っては、これらの学校で養成された人々によって誠実に運営されている遠隔地の小さい教会を訪れる。これらの女学校の付属校として奈良の刺繍学校が挙げられる。

和歌山、奈良、福井にある青少年のための学校は、どこであれ寄宿校―カレッジ、伝道学校、神学校―を加える機会を提供する。東京には現地聖職者を育成するための学校があり、彼らは現在外国人宣教師の補佐または助手であるが、日本聖公会から按手されており、将来は彼らの中から聖公会の指導者が生まれるはずである。

今日の聖職者たちはキリスト教の神とキリスト教の信仰に無関心で送った青春について、純粋性を説いても神の明確な観念を与えない古来の宗教につ

いて、突然目覚めてキリスト教学校に入ったことについて、そしてわずか数週間でキリスト教徒になることを切望させた影響力について語ることができよう。このような司祭のひとりは、昨年自分の不在中に他界した我が子について次のように書くこともできよう。「私たちの小さい子供に神が与えて下さった祝福に感謝します。私たちの子供はとても安らかに、とても嬉しそうに天国に昇って行きました。彼女の病は激しい苦痛を伴うものでしたが、一度も泣いたことはなく、いつも静かにしてキリストを信じていました。『マリア様、どうか私のためにお祈りください』それが彼女の唇から発せられた唯一の言葉でした。そして最後まで耐え抜きました。医師も、看護婦も、誰もが驚嘆し、小さい僕（しもべ）にかくも立派な信仰を与えられた私たちの父を称え讃美しました。私も感謝の気持ちでいっぱいです。それは人生における教訓であるだけでなく、私の聖職生活にとっても非常に大きな経験です。」

近い将来、日本の神学校は、我々のミッション単独の学校であろうと、英国と米国のミッション合同の学校であろうと、幼児期からキリストの王国の一員であるような人々を育成するようになるだろうが、彼らはもはやこれらの聖職者ほどに真剣でも誠実でもないだろう。

日本における教育事業の記録で省いてはならないのは、我々のミッションのキリスト教徒によってなされている仕事と、彼らのキリスト教徒としての生活および経験の成果である。そのうち幾つか例を挙げるならば、東京にあるミス津田〔梅子〕の学校（注 3）、大阪にある聖ヨハネ孤児院と博愛社、東京の王子にある聖三一孤女学院（注 4）がある。この最後に挙げた施設は 1891 年に美濃と尾張地方を壊滅させた大地震の後、石井〔亮一〕氏によって創設された。石井氏はこの災害で孤児となった何人かの子供を引き取り、そして孤児院を開設した。孤児の 1 人は知的障害があり、その少女の世話をしたことによって、石井氏はそれまで一度も考えたことがなかったがその時自分の同情を引く不運な子供の世界に目を開かされた。彼は知的障害児の発達について研究するために 2 度アメリカに渡り、今ではその分野の仕事に専念するようになった。というのも彼の施設は日本中でこの種の唯一の学校だったからである。そして事業を拡大することにより、彼はかつて自分が引き取った孤児の少女に、これらの無力な子供たちの世話をする職を与えたのである。

（注 1）1870 年 1 月 30 日にウィリアムズが大阪で最初に施した堅信礼（ウィリアムズの自宅敷地内の小礼拝堂であるチャペル・オオサカ）は、日本人でなく外国人 2 名である（「洗礼堅信人名簿」ウィリアムズ主教文書Ⅰ－A－2/2、日本聖公会京都教区資料室所蔵）。ただ、これとほぼ同時期のウィリアムズ書簡で、長崎で短期間に何人もの日本人が受洗したこと、そのうちのひとりである竹本佐八は、ウィリアムズから受けた教えを決して忘れることはなかったとウィリアムズに語り、別のウィリアムズの老使用人も信仰を保持している事実をウィリアムズに伝えたことを、ウィリアムズは言及している（ウィリアムズ書簡：SM 誌 1870 年 8 月号、456-457 頁：SM 誌第 1 巻記事№ 5、27-28 頁）。
（注 2）1872 年 2 月 21 日に 8 人で開学した大阪の男子校（1872 年 4 月 12 日付 A・R・モリス書簡）。
（注 3）津田塾大学前身の女子英学塾。
（注 4）滝乃川学園。



MR. WALKE WITH A GROUP OF HIS SCHOOL BOYS

A MESSENGER FROM JAPAN

By the Reverend H. St. George Tucker, M.A.

FIVE years ago the Rev. Roger A. Walke joined the staff of the Japan mission. He is now professor of the English language and literature in St. Paul's College, Tokyo. Mr. Walke received his academic education at the University of Virginia. After taking his master's degree he entered the Virginia Theological Seminary. While there he acted as student chaplain in the Episcopal High School, thus acquiring valuable experience for his future work in Japan. Since coming to Tokyo Mr. Walke has been almost continuously in St. Paul's College. Living as he does in the school dormitory he probably knows the practical side of educational work and student life better than any other missionary in Japan. His personal contact with the students has been of the greatest value in promoting the development of the spiritual side of our work. Twice during the absence of the president he has had to assume a share of the responsibility of the management of the college.

Mr. Walke recently arrived home on his first furlough of six months. Until January 1st he will endeavor especially, with the approval of the Board of Missions, to secure funds for the proper equipment of the college department as distinguished from the middle school department—of St. Paul's College.

St. Paul's needs larger grounds and additional buildings. For many years we have been endeavoring to lay the foundations of a great Christian college in Japan. The preliminary work leading up to this has been successfully accomplished. The middle or preparatory school has been brought up to a high state of efficiency. It has now nearly six hundred students, and is recognized as one of the best private schools in the empire. Three years ago a license to establish a college department was obtained from the government. An excellent faculty was gathered, and work was begun on a small scale in some of the class-rooms of the middle school. Since that time the number of students has been steadily increasing. The next step in the development of this plan must be to provide the college with a suitable plant. Until this is done further progress is impossible, for our present grounds and buildings are hardly sufficient for the school department.

To furnish the equipment required the sum of $200,000 is needed. The land—about ten acres—will cost $95,000. This should be secured at once, for not only

is the need immediate, but real estate values in Tokyo are rising steadily, so that delay in purchasing will mean the loss of thousands of dollars. For the college buildings and dormitories another $100,000 will he required.

In view of the extreme urgency of this need the president of St. Paul's, the Rev. H. St. George Tucker, was sent home last winter. He was successful in raising about ten thousand dollars, but as he was obliged to return to the field Mr. Walke will now continue the work. It is earnestly hoped that by the end of the present year he may be able to secure at least the amount needed for the land.

The development of St. Paul's College is not only an enterprise interesting and important in itself, but it has a vital bearing on the welfare of our Church's missionary work in Japan. We are entering now upon the final stage in the realization of our ideal—an independent Japanese Church. This means that the time has come when we must apply ourselves to the task of furnishing the Church that has been founded through the labors of our missionaries, with Japanese leaders. For these the only practical source of supply is a Christian college. We ask that the American Church shall now add the crowning touch to the great work in which she has been engaged for half a century—the work of bringing into being a Japanese Church, capable of carrying the Gospel message with convincing force to the hearts of the 50,000,000 people in this empire.



A COMMITTEE MEETING OF THE SEI NEN KWAI
"This organization exists for Christian work among the students. The picture shows us deep in plans for the new term"

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

THE REV. JOHN W. CHAPMAN, returning to Anvik after furlough, left his home at Middlebury, Vt., on June 7th and, after making missionary addresses in the west, sailed from Seattle by the steamer *Santa Clara* on July 26th.

THE REV. CHARLES E. RICE, resuming work in Alaska, left Brookfield, Wis., with his wife and two children on August 12th and sailed from Seattle for his new station at Seward.

THE REV. GUY D. CHRISTIAN, who was appointed in May, with his wife left Richmond, Va., on August 12th and on the 27th sailed from Seattle for Nome by the steamer *Victoria*.

MISS ELIZABETH M. DEANE, deaconess,

76　1909年9月号　日本からの使者。修士H・セント・ジョージ・タッカー師。802-803頁。
訳出　802頁左1行目～803頁右20行目〔全文〕。

ロジャー・A・ウォーク師は5年前に日本ミッションの一員に加わりました。彼は現在立教学校の英語学と英文学の教授です。ウォーク氏はヴァージニア大学でアカデミックな教育を受けました。修士号を取得した後、ヴァージニア神学校に入学しました。エピスコパル高校で学生チャプレンを務めながら、将来日本で仕事するための貴重な経験を積みました。ウォーク氏は東京に来てから、ほぼ中断なく立教学校に勤務してきました。彼は実際に寄宿舎で暮らしているので、おそらく教育の仕事や学生生活の現状を日本にいる他のどんな宣教師よりよく知っているでしょう。彼が学生と個人的に接することは、私たちの仕事の精神的側面の発展を促進するという点で極めて大きな価値がありました。彼は〔学院〕総理が留守のあいだ、2度カレッジの経営責任の一端を担うことになりました。

ウォーク師は最近初めての半年の休暇で帰国しました。彼は〔1910年〕1月1日まで、とりわけ伝道局の承認を得て、立教学院の―中学校とは区別された―大学部に必要な施設の資金を集めるために奔走します。

立教学院はより広い敷地とさらなる建物を必要としています。私たちは日本に偉大なキリスト教カレッジの基礎を敷くために何年も尽力してきました。ここに至るまでの準備作業は上首尾に運びました。中学校もしくは予科は極めて効率的に運営されています。現在学生数はおよそ600人で、帝国で最も優秀な私立学校のひとつとして認められています。3年前に大学部を創設する許可を政府から得ました（注1）。優秀な教師陣が集められ、中学校の教室を幾つか利用して授業が小規模ながら開始されました。それ以来学生の数は増え続けています。この計画の次の発展段階は、大学にふさわしい施設を与えることです。それがなされなければ、これ以上の進展は不可能です。というのも現在の敷地と建物では大学にはとても十分とは言えないからです。

施設を整えるために必要な資金は200,000ドルです。そのうち約10エーカーの土地の費用は95,000ドルです。これは直ちに確保されなければなりません。なぜなら必要に迫られているだけでなく、東京の不動産価格は上昇し続けており、購入が遅れれば数千ドルもの損失を被ることになるからで

す。このほかに校舎と寄宿舎にはさらに 100,000 ドル必要です。

必要性が極めて逼迫していることに鑑み、立教学校総理の H・セント・タッカー師が昨冬渡米しました。彼は約 10,000 ドル集めることに成功しましたが、任地〔日本〕に戻らざるを得なかったため、今後はウォーク氏が仕事を引き継ぎます。彼が今年の末までに少なくとも土地に必要な額を確保できることが切に期待されています。

立教学院の発展はそれ自体が興味深く重要な事業であるだけでなく、日本における聖公会の伝道事業の繁栄に密接に関係しています。今私たちは独立した日本聖公会という私たちの理想を実現する最終段階に入ろうとしています。これは、私たちの宣教師の尽力で創設された聖公会に日本人の指導者を供給するという任務に注力すべき時が来たことを意味します。これらの指導者の唯一実際的な供給源はキリスト教大学です。米国聖公会が過去半世紀にわたって取り組んできた偉大な仕事、すなわちこの帝国の 5,000 万の人々の心に福音のメッセージを説得力をもって伝えることのできる日本聖公会を誕生させるという仕事に最後の仕上げを加えるようお願いします。

注記：口絵№ 38、39 を参照。

（注 1）専門学校令にもとづく立教学院立教大学。1907 年 8 月 28 日認可、9 月 16 日開校。

with liberty to dispose of it and use the proceeds for its corporate purposes.

The Assistant Treasurer pointed out that in spite of these generous gifts it would be inaccurate to assume that the invested funds of the Society make steadily increasing offerings from living donors unnecessary. The income available for general purposes from all trust funds is now about $100,000, while the appropriations for the present fiscal year are more than $1,100,000.

Upon the recommendation of its special committee the Board decided to reenact the table of apportionments to the dioceses as for the last fiscal year with the exception of a slight change to correct an obvious error in the apportionment to the Diocese of California. The total apportionment for the present fiscal year will be as last, approximately $658,000. The offerings from congregations and individuals on account of the apportionment for the year 1908-09 fell short of this amount by about $120,000.

In order that the Church may share in the help expected from the conferences and conventions to be held during the winter under the auspices of the Laymen's Missionary Movement in seventy-five of the principal cities of the United States, the Board requested thirty laymen to form a nucleus of a committee of one hundred laymen, representing dioceses in different parts of the country, to take steps to insure the attendance of Churchmen at these gatherings and to organize them for aggressive work thereafter.

The Board had before it many letters from bishops in the domestic field with regard to arrangements for the new fiscal year, and wherever necessary favorable action was taken. The letters received during the summer from the bishops abroad indicated that steady progress is being maintained. Bishop Graves reported that he had succeeded in purchasing about twelve acres of property adjoining the grounds of St. John's University, at a cost of $15,000. Upon this land it is proposed to erect a new preparatory building for St. John's, with teachers' residences and a school for the training of catechists. A special appeal was authorized to secure the money with which to provide for this purchase.

Numerous requests for reinforcements were also before the Board. Clergy are urgently needed in Porto Rico, China and Japan; physicians in Japan and the Philippines; nurses in the Philippines, Porto Rico and China, while St. Paul's College, Tokyo, St. John's University, Shanghai, and Boone University, Wuchang, need laymen to take important posts on their faculties. Women teachers are needed in St. Mary's, Shanghai, and St. Hilda's, Wuchang.

The Board learned with great regret of the death of the Rev. E. R. Woodman, our senior missionary in Japan, on July 22d; of the death of Miss Mabel A. Protheroe, of the African Mission, on August 11th, and that of Mrs. Schereschewsky, widow of the late Bishop Schereschewsky, on August 20th, at her home in Tokyo.

The Board also accepted with regret, because of illness, the resignations of the Rev. D. W. Bland, of Porto Rico, Miss Lillis Crummer, of Shanghai, and Miss Mary Humphrey, of the Philippines. The resignation of Dr. B. M. Platt, of the Philippines, who has entered the government service, was also accepted; and, at the request of the Bishops of Alaska and Hankow, the names of the Rev. John B. Driggs, M.D., and Miss Rebecca R. Halsey were removed from the list of missionaries.

The election by the Council of the Seventh Missionary Department of the Rev. H. Percy Silver to be Department Secretary was approved.

Miss Grace Lindley was appointed assistant to the Secretary of the Woman's Auxiliary, with duties at the Church Missions House.

The Board having received from the recent Conference of Church Workers among the Colored People a renewal of its previous request for the appointment of a field secretary, replied that it was not prepared at this time to reconsider

77　1909 年 10 月号　伝道局会議。1909 年 9 月 28 日。881-884 頁。
　　訳出　883 頁右 6 行目～右 17 行目。

伝道局には多数の人員強化の要望も寄せられている。聖職者はプエルトリコ、中国、日本、日本とフィリピンで医師、看護師はフィリピン、プエルトリコ、中国で必要とされている。さらに立教学院（東京）、聖約翰大学（上海）、文華書院（武昌）は教員陣における重要な地位を占める信徒を求めている。女性教師は聖マリア女学校（上海）と聖ヒルダ女学校（武昌）で求められている。

940 An Interview with a Japanese Headmaster

sons to provide this greatly needed instrument of mercy for the bodies of men.

The missionary needs of Wyoming are very great, and my need for men is so pressing that I regret to have to present the monetary side at all. But I must do both—so to those who may read this report of my first impressions of Wyoming, I present my plea.

May God put it into the hearts of many to remember us in their prayers—in their gifts—but above all in the gift of themselves.

Bishop Thomas appends a detailed statement of the money which he wishes to raise for his work, and the places where he hopes to expend it. He must have an archdeacon at $1,500 and $5,000 for supplementary stipends to cover the work of thirteen districts. There are also several places where the people desire to build churches. He feels that they should themselves raise fifty per cent. of the amount required, and, if they do so, he will feel bound to assist them. This claim upon him may reach the sum of five or six thousand dollars more.

We are glad to be able to state that at its October meeting the Board granted the $1,500 for the salary of the archdeacon.

AN INTERVIEW WITH A JAPANESE HEADMASTER

BEFORE leaving Japan for his furlough in this country the Rev. Roger A. Walke had a brief interview with Dr. Joseph S. Motoda, President Tucker's efficient Japanese assistant in the work of St. Paul's College, Tokyo.

"Since Mr. Tucker took charge," said Dr. Motoda, "we have added two large school buildings, and greatly improved the older ones. These new buildings have in them ample office rooms, a guest-room, seven splendid class-rooms, a large assembly room, and a much-needed drill or exercise room.

"Our equipment is not all we want; our desks are old and crude, our laboratory facilities very inadequate; but thanks to the generosity of the American Church, our buildings are better than they have ever been."

"What is the school's reputation among the Japanese?"

"Way up, and getting higher every year. We make our entrance examinations harder and harder, and yet have to turn away many who pass, because we do not wish to go above a certain number. When boys come to us from Saghalien and Siam, Hawaii, Korea and Formosa, China and America, besides from all over Japan, it shows that the school's reputation is abroad in this land and others.

"A newspaper reporter, not a Christian, who was writing up the school dormitories of Tokyo, came here to St. Paul's and later wrote in that there was no other dormitory in Tokyo to compare with it in elevating influence on the boys. The old dormitory is simple but comfortable and home-like. The new building contains eighteen really charming rooms, and a prayer room that made a great impression on even that careless reporter. He was very much impressed by the personnel of the dormitory officers and said they seemed to be there for the good they could do and not for what they could get out of it. He declared that the whole place had a Christian smell—whatever that may be."

When Mr. Walke raised the question whether it was wise to start the college department without any equipment, Dr. Motoda replied:

"Well, we simply had to. We had—and have—the biggest opportunity Christianity ever had in Japan, and we had to begin. A first-class Christian college

is a necessity. For instance, we have some twenty candidates for the ministry to whom we must give a college education. This is only one item. I could talk all day on the need of a college. We crowded the already full school out of two rooms and the college started. We were surprised at the number and quality of the young men who came to us in these cramped quarters. The next session two more rooms were needed. Once more we had to rob one hand to fill the other. The Middle School is deprived of four of its best rooms, but it simply had to be done. At the beginning of this session two more rooms were needed. You cannot crowd six hundred boys beyond a certain compactness; so we went out in one corner of the compound and put up two rooms. They are positively pathetic, but they are all that belong to St. Paul's College—they *are* St. Paul's College. We don't know what we shall do next. Mr. Tucker does not know how to quit. He can see ahead, and he has faith—faith in his cause, faith in the American Church, faith in his God, for the advance of whose Kingdom in Japan a well-equipped Church college could do so much."

"When you get back to America," said Dr. Motoda, "thank the Church people for the past—they have never failed us. Tell them we have the right man in President Tucker, and we have the biggest opportunity Japan ever presented. Explain the opportunity and our wants. If you can show them that the opportunity is real and the money to be wisely expended, they will back you, even if you do ask for $200,000. We need at least that amount for land and new buildings. Americans are too good business men to throw away their money—and they are right too—but convince them of the rightness and the wisdom of a cause and the world has never seen such generosity."

AMONG THE EVERLASTING HILLS

Mountains and Mountaineers

WE are in the heart of the mountains of northwestern North Carolina on the very top of the backbone of the Blue Ridge. Away to the east and southeast is the transverse range of the Brusley Mountains; far in the west the long ranges of the Rich and the Beach Mountains and the huge bulk of the old Grandfather Mountain, with many an intervening range, tower peak on peak into the sunset. North and south as far as the eye can see are the peaks of the old Blue Ridge. Just mountains and mountains; the "eternal hills," beautiful and wonderfully uplifting.

And here, among these mountains and valleys, live a people in a sense remote from the great world, and yet drawing year by year nearer to it, becoming more and more an active part of it and living less to themselves only. What sterling qualities of bravery and constancy, of keen wit, commercial ability and friendliness, the mountain people contribute to the American nation, those who have lived with them long enough well know. Nowhere will you find firmer friends, brighter minds, greater hospitality.

These people suffer from the absence of certain advantages as the result of this isolation, which the proverbially bad roads of the mountains make doubly remote. When you and I are shut away we crave remembrance and fraternal assistance, and the mountain people are, I take it, not a whit different from you or me. Therefore the Church is beginning to recognize that she owes them a duty, and is daily growing prouder of the sterling members who are being gathered from among them into her fold.

A Mountain Mission

At Glendale Springs, Ashe County, N. C., there is a typical mountain mis-

78　1909 年 11 月号　日本人学長のインタビュー。940-941 頁。
　　訳出　940 頁左下から 30 行目～941 頁右 24 行目〔全文〕。

ロジャー・A・ウォーク師は一時休暇で日本から帰国する前に、立教学校の事業でタッカー総理を補佐している有能な日本人のヨセフ元田〔作之進〕博士に簡単なインタビューをした。

元田博士は次のように答えた。

「タッカー氏が総理に就任して以来、私たちは 2 棟の大きい校舎を建て、古い校舎を大幅に改善しました。新しい建物には多数の事務室、客室、7 つの素晴らしい教室、広い講堂、それに切望されていた練習室もしくは訓練室があります。

施設は私たちが求めているものがすべて揃っているわけではありません。机は古く粗雑ですし、実験室の装備は非常に粗末です。しかし米国聖公会のご厚意で建物は以前よりも良くなりました。」

「日本人の間で学校の評判はどうですか？」

「評判は上々で、年々高くなっています。入学試験をますます難しくしていますが、それでも合格者を退けなければなりません。なぜなら一定の数を超えて取りたくないからです。

生徒が日本全国だけでなくサハリン、タイ、ハワイ、韓国、台湾、中国、アメリカから来るのは、学校の評判が国の内外に届いていることを示すものです。

東京にある寄宿舎を特集していたキリスト教徒ではない新聞記者が立教学院に訪ねてきましたが、生徒に与える影響を高める点で立教学院に匹敵する寄宿舎は東京には他にないと書きました。古い寄宿舎は簡素ですが、快適で家庭的です。新しい建物には実に魅力的な 18 部屋と祈祷部屋がありますが、それはあの不注意な記者にも強い印象を与えました。彼は寄宿舎の職員に非常に感銘し、彼らは収入のためではなく自分たちにできる善のためにそこにいるようだと言いました。そして彼はこの場所全体に何かキリストの匂いのようなものが漂っていると言いました。」

施設がなくとも大学部を立ち上げるのが賢明ではないかというウォーク氏の質問に対して、元田博士はこう答えた。

「全くその通りです。今はキリスト教にとって、これまでに日本では経験したことのない最大の機会です。私たちは始めなければなりません。一流

のキリスト教大学が必要なのです。例えば現在聖職志願者が 20 人程いますが、彼らに大学の教育を与えなければなりません。これはほんの一例です。私は大学の必要性についてなら一日中でも語ることができます。私たちは既に満杯状態の学校から無理矢理 2 部屋捻出して大学をスタートさせました。この窮屈な部屋にやって来た若者の数と質の高さは驚くべきものでした。次年度はさらに 2 部屋必要でした。もう一度片方の手をいっぱいにするために、他方の手から奪わなければなりませんでした。中学校から最良の 4 部屋を奪ったのですが、そうする以外になかったのです。今年度の始めにさらに 2 部屋必要になりました。窮屈の限界を超えて 600 人の生徒を詰め込むことはできません。そこで施設の一隅に行って 2 部屋建てました。それらは確かに哀れなものですが、それらはすべて立教学院のものです。それらは立教学院なのです。次はどうしたら良いのか分かりません。タッカー氏はやめることを知りません。彼はあくまでも前向きで、信じています。彼の大義を、米国聖公会を、彼の神を信じています。日本における神の国の進展のために、施設の整った聖公会の大学は大いに貢献できるでしょう。」

さらに元田博士は語った。

「あなたがアメリカに戻ったら聖公会の人々にこれまでしてくれたことを感謝してください。彼らは決して私たちを見捨てませんでした。タッカー氏は総理に相応しい人物であると伝えてください。私たちは日本がこれまで経験したことのない最大の機会を手にしています。この機会と私たちの願いを説明してください。もしあなたがこの機会は現実であり、資金は賢明に使用されることを彼らに示すことができたら、たとえあなたが 200,000 ドル要請しても彼らはあなたを支持するでしょう。土地と新しい建物のために少なくともこれだけの額が必要なのです。アメリカ人は非常に優れたビジネスマンなので無駄金を使うようなことはしません。そしてまた彼らは正しいのです。しかし彼らに正義と大義の英知を説得してください。世界はそれほどの寛大さを見たことがありません。」

注記：ウィリアム・ホバート・ヘア（William Hobart Hare）が 1909 年 10 月 23 日に死去した。ヘアは、ウィリアムズの中国・日本伝道主教時代の 1871 年に外国委員会総主事となり、1873 年 1 月にインディアン伝道のニオブララ伝道教区（のちのサウス・ダコタ教区）主教に按手され、その後ウィリアムズが日本伝道主教を辞任してマキムが後任主教となるまでの 4 年間の日本伝道主教不在期間

(1890～1893年）に、米国聖公会主教会外国伝道委員会派遣特使として2度日本ミッションを短期訪問した。ヘアの関連記事はSM誌1909年11月号に掲載され(919-923頁)、12月号 のSM誌には1909年10月28日に営まれた葬送式の記事がみえる（SM誌1909年12月号、1041-1042頁)。

1909年10月20日に、米国聖公会内外伝道協会伝道局総幹事を辞任するA・S・ロイドがヴァージニア教区補佐主教に按手された（SM誌1909年11月号、923頁）が、1910年5月号のSM誌は、スカボロー主教（Scarborough）の辞任を埋めるため、諮問委員会のメンバーへの選出と任命がなされて、ロイドが伝道局に復帰する記事を掲載している（SM誌1910年5月号、333頁)。

1909年11月号SM誌には、同年10月26日の伊藤博文暗殺に関する記事が掲載されている（923-924頁)。この報を受信した米国聖公会伝道局はマキムに対して、日本帝国政府に伝道局による哀悼の意を表すように電信したため、マキムは即刻日本の外務大臣に追悼の書簡を送付、外務大臣小村寿太郎はこれに謝意を表す1909年11月2日付書簡をマキムに返送している（SM誌1909年12月号、1004頁)。

SM誌1909年11月号には次の3名の遣日女性宣教師が紹介されている（SM誌1909年11月号、958頁)。川越赴任予定の女執事エンマ・クララ・クレン(Emma Clara Klemm)、秋田赴任予定の女執事V・ドロシア・カールセン（V. Dorothea Carlsen)、仙台赴任予定のアリス・M・ファイヨック（Alice M. Fyock)。

同月号には、女執事A・L・ランソン（Anna L. Ranson）による仙台の伝道女学館に関する記事が掲載されている（"The Dendo Jo Gakkwan or Training School for Mission Women in Sendai", SM誌1909年11月号、973-975頁)。

Victories of the Faith in the Past," instanced especially how the revelation of God's character through the Incarnation had come to dominate the thought and life of the world, and pointed out that woman's place of dignity and influence is the direct result of Christian teaching. These and other victories have been won because the faith has been proclaimed not only in the language, but in the thought of each age. Mr. George W. Pepper prefaced his stirring account of "Present Victories of the Faith" by pointing out victories for the faith such as the enlistment of men in the Laymen's Missionary Movement, the Brotherhood of St. Andrew, and the Student Volunteer Movement, and the gradual approach of separated Christian bodies to one another in mutual respect and good-will. Then turning to the mission field he sketched rapidly some of the victories manifested in the lives of the men and women at the front and in triumphs over adverse conditions. Much enthusiasm was aroused when he read a telegram from the Bishop of Kyoto, received the day before at the Church Missions House: "Convey Board joyous news Japanese government grants license St. Agnes's, full religious privileges. First time in history Japanese missions. Great triumph Church after many years waiting." Such news, Mr. Pepper said, was sufficient to cause excitement even in a Philadelphia law office, and then explained that the message meant that the Japanese government has placed St. Agnes's School, Kyoto, on the same plane as the government schools for girls and has granted full liberty for Christian instruction during school hours. The Rev. Dr. Slattery predicted that the future victories of the faith would be great just in proportion as Christian people expect and prepare themselves to receive and use great things from God. He foresaw a growing and vital unity amongst Christians, and looked to lands at present not Christian for notable contributions toward a better understanding of the faith. The meeting was valuable not only as a "demonstration in force," but for its ringing note of victory and for the assumption, well-stated by Bishop Hall, that the faith is to be proclaimed, not merely defended or apologized for.

Aggressive Evangelism in Japan

JAPANESE Churchmen have been commemorating the fiftieth anniversary of the beginning of modern missions in their land by an aggressive evangelistic campaign. Services have been widely held in all the dioceses of the Nippon Sei Ko Kwai, and have been successful beyond the expectation even of the most hopeful. The aggressive leadership of the Japanese clergy has been eagerly followed by the lay people who have energetically invited friends and strangers to the services. The churches have been crowded night after night. In many places the numbers unable to get into the church buildings were so great that mats were spread for them in front of the churches. In some instances people stood outside in the rain for two hours listening to the service and the addresses.

The boys of St. Paul's College caught the evangelistic fervor, organized a drum corps and marched through the streets of Tokyo distributing invitations. More than 400 of the Tokyo Christians served as volunteer workers. The number of inquirers is so great that the clergy and catechists will be busy for months preparing them for baptism. The success of these meetings has been so marked that a similar effort may be undertaken in Lent. No better evidence than this is needed to show that the Japanese Church is growing steadily in power as well as in numbers. Taken in connection with the work carried on by Japanese Churchmen abroad in Formosa and Korea, it demonstrates that the Nippon Sei Ko Kwai is becoming a self-propagating Church. It is already a self-governing Church. It has made a beginning toward becoming a self-supporting Church. It seems quite possible that within the next twenty-five years Japanese Christians will be taking a large share in the evangelization of the rest of Asia.

79　1909 年 12 月号　神の国の進展。日本での積極的な福音伝道。1009 頁。
訳出　1009 頁右 4 行目～最後の行まで〔全文〕。

日本人聖職者は日本における近代ミッションの開始 50 周年を積極的な伝道活動によって祝った。礼拝は広く日本聖公会のすべての教区〔地方部〕で行われ、最も希望に溢れた者の期待をも上回る成功を収めた。日本人聖職者の積極的な指導力に信徒もならい、精力的に友人や見知らぬ人々を礼拝に誘った。教会は連夜人で埋め尽くされた。多くの場所では教会の建物に入れない人が多数出たため、彼らのために教会の前に敷物が敷かれた。雨の中、人々が 2 時間も外に立って礼拝と講話に耳を傾けることもあった。

立教学院の学生は福音的な熱情を発揮して、鼓笛隊を編成し、東京の街を行進してチラシを配った。東京のキリスト教徒 400 人以上がボランティアとして奉仕した。問い合わせの数も非常に多く、聖職者と伝道師は今後何ヶ月か洗礼の準備に忙しくなるだろう。これらの集会の成功は目を見張るものがあったため、大済節でも類似の企てが行われるかもしれない。日本聖公会がその力と数において着実に成長していることを示すのに、これ以上の証拠は必要ない。日本人聖職者が台湾と韓国で行っている事業を考え合わせると、日本聖公会が教会として自展し始めていることが明らかである。それは既に自立した教会である。そして自給できる教会へと向かって歩み始めた。日本のキリスト教徒が今後 25 年以内にアジアの他の地域の福音伝道で大きな役割を担うことは、まさに可能であると思われる。

THE OCTOBER CONFERENCE

THE diocesan officers of the Woman's Auxiliary met for their October conference at 10:30 A.M. on Thursday, October 21st, to the number of twenty-one.

The branches represented by such officers were as follows: California, 1; Central New York, 1; Connecticut, 1; Long Island, 5; Newark, 5 (1 Junior); New York, 5 (2 Juniors); Pennsylvania, 2; Shanghai, 1. There were visiting missionaries also—Mrs. Hunter, of St. Augustine's, Raleigh; Miss Bender, of St. Luke's Hospital, Shanghai, and Miss Seaman, of Cape Mount, Africa.

Mrs. O'Conor, chairman of St. Augustine's League, New York, presided. The Secretary reported branches and schools visited in Nebraska, Kearney, Iowa, South Dakota and Minnesota, attendance at the conference of the Sixth Missionary Department at Sioux Falls, and the Auxiliary meetings connected with it, a visit to Miss Crummer, of Shanghai, in hospital in Omaha, and the sorrow of the South Dakota branch in the extreme illness of their bishop. Resolutions of loving sympathy were moved to Miss Crummer and to Bishop Johnson and the Church and Auxiliary branch in South Dakota.

Miss Lindley gave notice of the Young People's Missionary Conference.

Reports were made from the branches represented, and from Pennsylvania came an earnest plea for immediate aid for St. Paul's College, Tokyo. Miss Bender gave a word of greeting; Miss Seaman spoke of conditions at Cape Mount, of the life as similar to that at home, comfortable surroundings, good food, but liability to fever, to which some, not necessarily all, may succumb. She spoke of Miss Ridgely's work with the girls, of the need of $1,200 to complete the fund required for a new building, and of the need of helpers.



THE AUXILIARY IN THE SAND HILLS OF NEBRASKA.

(1064)

80　1909 年 12 月号　10 月会議。1064-1065 頁。
訳出　1064 頁左 1 行目～左 5 行目。1064 頁右 10 行目～右 13 行目。

〔米国聖公会〕女性伝道補助会の教区の幹部 21 人は 10 月 21 日木曜日午前 10 時半に開かれた 10 月会議に集まった。

―略―

出席した支部から報告が行われ、ペンシルヴェニアからは東京の立教学院に対する緊急援助の真剣な嘆願が出された。

and extensive. There is a very real danger in going to the extreme in either direction. Try therefore to do intensive work first, making the branches which already exist worthy of existence. When you have done this do not be satisfied because you have some good branches; this is the time to gain others of the same kind.

8. *Make use of personal visits and interviews.* A talk will often accomplish more than a letter. Let each parish leader feel that you are interested in *her* branch, and that you have an intelligent knowledge of *her* work and *her* problems. Above all things be sympathetic.

9. *Emphasize essentials.* Never be afraid of putting the work on too high a plane, but in addresses and interviews dwell on essentials, and non-essentials will take care of themselves.

10. *Try never to hurry away after a meeting.* You can often accomplish much after your special part in it is done by staying to meet the officers and children.

11. *Don't be afraid to try new plans.* Nothing is more striking than to find, as one often does, that the thing you only dreamed of doing and had not dared think possible, was the very thing the Auxiliary was most ready to help you carry out.

12. *Guard the spirit in which you do your work.* Remember we are not responsible for *success,* that is God's part. We must never allow ourselves to get worried or distracted, but do our work quietly without feeling hurried, and we will both do better work and avoid breaking down, for He will give us strength, since we and our work are both His.

THE DECEMBER CONFERENCE

MRS. NEILSON, President of the Pennsylvania Branch, presided over the December conference of diocesan officers, on Thursday the 16th. Thirty officers were present: Central New York, 1; Connecticut, 3; Long Island, 3; Louisiana, 1; Maryland, 1; Newark, 4—1 Junior; New Jersey, 2; New York, 12—1 Junior; Pennsylvania, 2; Rhode Island, 1.

Long Island reported a missionary exhibit, with twenty speakers upon the different mission fields and 2,500 visitors; in Newark Junior Vice-Presidents have been appointed in different parts of the diocese; from New Jersey came an interesting account of Junior methods; from Pennsylvania came the report of interest aroused through members of the Woman's Auxiliary, resulting in the appointment of a committee to inform the Church of the present opportunity to set forward St. Paul's College, Tokyo, suggesting a national offering in its behalf on Jan. 25, the Feast of the Conversion of St. Paul. Letters have been sent by this committee to the bishops, and 6,000 other letters have been sent out by them, in the hope that something substantial may be accomplished toward the raising of the $200,000 called for by the needs of that institution. From Pennsylvania also came an appeal for the memorial to Bishop Hare, to take the form of a $50,000 endowment on All Saints' School, Sioux Falls.

The subject of the meeting, "Diocesan Officers of the Woman's Auxiliary," was brought forward and discussed. The secretary read the resolution and recommendation printed in the December number, and it was explained that this resolution permits of no substitutes, and that it must be decided within each diocese who the diocesan officers are, and such officers must be duly appointed or elected at the preceding annual meeting of the branch. The question of limiting the representation was considered. Should all now reported as diocesan officers come, this would make an attendance of over 900. The largest number present heretofore has been 361.

THE JANUARY CONFERENCE

THE Officers' Conference for January will be held on Thursday, the 20th, at 10:30 A.M., at the Church Missions House: subject, "Possible workers; how to find them, how and where to test and train them."

81　1910 年 1 月号　米国聖公会女性伝道補助会。12 月会議。66 頁。
訳出　66 頁左下から 8 行目～左下から 5 行目。66 頁右 3 行目～右 28 行目。

ペンシルヴェニア支部長のニールソン夫人は〔1909 年 12 月〕16 日火曜日、教区の幹部の 12 月会議の議長を務めた。

―略―

ロングアイランドは様々な伝道分野に関する 20 人のスピーカーと 2,500 人の来場者を集めた伝道展示会について報告した。ニューアークでは教区の様々な地区で次席副会長が任命された。ニュージャージーからは年少女性のメソッドの興味深い説明があった。ペンシルヴェニアからは女性伝道補助会の会員によって興味深い報告がなされ、東京の立教学院を推進するための現在の機会を聖公会に報告する委員会が任命され、1 月 25 日の使徒聖パウロ回心日に全国献金を行うことが示唆された。立教学院の必要により要請された 200,000 ドルを集めるために実質的な成果が上がることを期待して、この委員会から主教たちに書簡が送られ、彼らによってさらに 6,000 通の書簡が送られた。ペンシルヴェニアからはまたヘア主教を追悼して、スーフォールズの諸聖徒学校に 50,000 ドルを寄付する呼びかけがなされた。

them to reply by personal service in the field, and to some, comes with the vision the realization that the call is not for them. Then it is for those who must stay at home to find another way of sending helpers to the front. And just here is one of the greatest opportunities before the Junior officers and Sunday-school teachers. We can turn the thoughts of those entrusted to our training toward the opportunity before the Church.

There are a few simple yet important ways of doing this. First, let us make our Junior branches and our Sunday-school classes realize this same thing—that they bear a relation to the whole. Don't let their interest rest in only the little mission to which they are sending Christmas presents, but make them see worldwide needs, and make them understand that only by *live* messengers can the work be done. Then let them feel the responsibility. We leaders are sometimes in danger of doing all the planning and letting the children do only the "practical work," and children are so ready to respond to responsibility if they feel it is theirs. We need not tell them it is their duty to go; let us only place before them the opportunity and ask how it is to be met, leaving them to suggest personal service. And let us stop talking about what "the *Church* ought to do" and make the children see that if the Church ought to do it, they as members of the Church must do their part. Let us take it for granted, too, that missionary service in the foreign field is not a preposterous idea, but a normal, natural possibility for Christian people; that it is not to be left to those whom we think of as saints, but that it may well be only a part of the obedience promised in baptism by every member of the Church. In making addresses to children, let us feel that not to touch on the possibility of service in the mission field is to leave out one of the subjects most worth while bringing to the attention of our Juniors.

Mission study classes offer an even more definite opportunity to find the possible missionary. That should be always one of the hopes and prayers of the leader, and she should see that each class realize that personal service is the best way to answer the question of how that special class can help the part of the missionary field of which it has been studying.

Junior leaders have an opportunity, and one which has not been used as much as it might to further this work of gaining volunteers. This is to be found in summer conferences like those held at Silver Bay. When, perhaps, through a study class the fitness of a certain young woman for service becomes evident, why not suggest and urge that person to go to such a conference, there to learn of the need and opportunity and possibly to hear the call?

The Junior leader cannot do a great deal of actual training of the volunteer, that must be left for colleges and deaconess' schools, but quietly, and sometimes indirectly, she can do much in the finding of the volunteer, and her first and best method will be in realizing and helping others to realize that the greatest privilege open to the Junior Auxiliary is to send out messengers to personal service in the field which is the world.

THE JANUARY CONFERENCE

THE January conference, held on Thursday, the 20th, was one of especial interest. Visitors were present from California and Shanghai, and thirty-seven officers from twelve branches—(Asheville, 1; Bethlehem, 1; Central New York, 1; Connecticut, 4; Long Island, 4; 1 Junior; Louisiana, 1; Missouri, 1; Newark, 6; 1 Junior; New Jersey, 1; New York, 13; 1 Junior; North Dakota, 1; Pennsylvania, 3.)

After brief mention of the memorial to Bishop Hare, suggested in the $50,000 endowment of All Saints' School, Sioux Falls, and of efforts being made in Pennsylvania and New York in behalf of the $200,000 called for by St. Paul's College,

Tokyo, and of Bishop Brewer's hearty commendation of that need to his people in Montana, the remaining time of the conference was devoted to the subject of the day—"Possible workers; how to find them, how and where to test and train them."

Mrs. Warren, president of the New York branch, presided, and under her guidance the conference was conducted in such a way as to bring out many most suggestive ideas which are earnestly commended to the prayerful thought of officers of the Auxiliary, diocesan and parochial, throughout the Church. Both diocesan officers and invited speakers, experts in the work they represented, took part in this conference: Miss Coles, who for fifty years has conducted a Bible-class of young women in Philadelphia; Mrs. N. B. Potter, Secretary of the Guild of St. Barnabas for Nurses in the Diocese of New York; Mrs. Schulte, Chairman of the Department of Missions of the Girls' Friendly Society; Deaconess Mott, of California, representing the Daughters of the King; Deaconess Goodwin, the Student Secretary, and Deaconess Sanford and Deaconess Knapp, of the Church Training-schools in Philadelphia and New York. Mrs. Roberts, treasurer of the Pennsylvania branch, and honorary president of the Girls' Friendly Society, also spoke of the Girls' Friendly and missions; Mrs. Wetmore, vice-president of the Asheville branch, testified to the value of training in the mission field; Miss Harriman, a graduate of the Philadelphia school and later at work among the Indians in Duluth, gave some experiences of unexpected work that might fall to the lot of a woman missionary.

The meeting closed with a statement, by the secretary, of present needs.

Some Sources of Supply

The Guild of St. Barnabas for Nurses: A society started in England, which for a time furnished all the women nurses sent to Africa. In this country, its associates, Churchwomen; its membership all nurses wishing to join; its Secretary-General, Mrs. William Read Howe, 252 Main Street, Orange,. N. J. Branches in thirty cities in twenty-three dioceses; publication, *The News Letter.*

Two nurses in the missionary field are supported by this guild. A Christmas service was held for the New York branch, and drew 600 or 700 nurses. The Bishop of Wyoming spoke, with the result that two nurses offered for work. An annual missionary service is suggested, and a mission study class this Lent.

The Girls' Friendly Society: A society also founded in England, since 1877 at work in America; associates, Churchwomen; members, girls and young women not necessarily so; secretary, Miss Alexander, 659 West Lexington Street, Baltimore; in charge of Missionary Department, Mrs. B. Schulte, 295 Central Park West, New York; diocesan officers in thirty-one dioceses and missionary districts; publication, *Girls' Friendly Society, A Record for Associates.* Within the last five years eight members and ten associates have gone out into different parts of the mission field, a small proportion of its numbers, but the limitations in regard to supplying workers as missionaries are greater than the possibilities. Many of the girls are wage-earners and have become so as early as the law allows. Their educational advantages have been slight. In the Girls' Friendly Society they may develop into earnest-hearted, God-fearing women, with love for the Church, becoming valued helpers in their parishes, and yet be not quite eligible for missionary service away from home. There are branches formed of high-school girls and of those who have had many educational advantages, but these are comparatively few. Also, the membership being general and the call from the field for our own Church girls, the choice is thus farther lessened.

"The girls give gladly of their time and of their means. Last year their missionary gifts amounted to $6,791.50, of which $2,171.06 was in money. There

82　1910 年 2 月号　米国聖公会女性伝道補助会。1 月会議。151-152 頁。
訳出　151 頁右下から 18 行目～右下から 16 行目。151 頁右下から 6 行目～152 頁左 7 行目。

〔1910 年 1 月〕20 日木曜日に開催された 1 月会議はとくに興味深いものだった。

―略―

スーフォールズの諸聖徒学校への 50,000 ドルの寄付で示されるヘア主教の追悼、東京の立教学院より要請された 200,000 ドルのためにペンシルヴェニアとニューヨークでなされている努力、そしてブリュワー主教がその必要性をモンタナの会員に心から推奨したことに簡単に言及した後、会議の残りの時間はこの日の主題「働き手の候補をどのように見つけ、どこでどのように試験および養成するか」に費やされた。

注記：1910 年 2 月号の SM 誌には、ウォークによる深川とその子どもたちについての記事が 8 点の写真とともに掲載されている（R. A. Walke, “Fukagawa and Its Children”, SM 誌 1910 年 2 月号、93-97 頁）。

MEETING OF THE BOARD OF MISSIONS

February 8th, 1910

THE Board of Missions met at the Church Missions House on Tuesday, February 8th, the Bishop of Albany (vice-president) in the chair. The following members were present: The Bishops of Pittsburgh, Bethlehem, Massachusetts, Long Island, Newark and New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Alsop, Perry, Stires, Smith and Manning; Messrs. Low, Mills, Chauncey, Mansfield and Admiral Mahan, Messrs. Butler, King, Morris, Ryerson and Houston; of the honorary members the Bishop of Kyoto. The Rev. Mr. Garland, secretary of the Third, and the Rev. Mr. Gardner, secretary of the Department of New England, were also present.

As usual the first business was the Treasurer's report. The decrease reported in the aggregate receipts applying on appropriations was, for the five months, $25,377. The receipts for January were smaller than those for the corresponding month last year by $14,494.

At this meeting only a few communications were received with regard to work in the domestic field and in connection with them no new action was necessary, except to approve one or two changes in appointments.

The Bishop of Asheville has informed the Church of his application to the Board for an appropriation for seven years of $15,000 per annum to enable him to carry out a well-considered plan for the mountain work in his district. The committee who had the matter in charge reported to the Board: "Your committee is impressed with the earnest effort the Bishop of Asheville is making and sympathizes deeply with his desire, but finds it impossible in the present state of the treasury, and with the already very large outstanding obligations, to increase by this sum the present appropriation."

By action of the last General Convention the Island of Guam was included within the limits of the Missionary District of the Philippines. About two years ago the American Board of Commissioners for Foreign Missions (Congregational) suggested the possibility of handing its work there to our Board, together with the title to all its property. Recently Bishop Brent visited the island and reported to the Board. He raised the definite question whether the Board would wish to take over the work on the basis of his findings. In this connection it was

> "*Resolved:* That while this Board deeply appreciates the offer of the American Board of Commissioners for Foreign Missions to transfer its work in Guam, together with all its property, to this Board, and while it is highly gratified by the spirit of confidence and good will that has prompted the offer, it regrets that in view of responsibilities assumed it seems inexpedient for this Board to accept the offer at the present time."

Letters were received from the several foreign bishops. Bishop Graves reported that he had advanced four native deacons to the priesthood, men who have done good work, and are a strong addition to the force of Chinese priests. The Bishop of Tokyo reported that a fine piece of property as the new site for St. Paul's College has been secured in a desirable location on the outskirts of Tokyo. This was done under authority of ladies in Philadelphia.

The Board appropriated the sum of $600 for aid to the new boys' school, which has already been started in Cuba.

It was reported that the Committee

83　1910 年 3 月号　伝道局会議　1910 年 2 月 8 日。217-218 頁。
訳出　217 頁左 1 行目～左 5 行目。217 頁右下から 11 行目～右下から 5 行目。

〔1910 年〕2 月 8 日火曜日、チャーチ・ミッションズ・ハウスで伝道局会議が行われ、オーバニー主教（副総理）が議長を務めた。

―略―

東京教区〔地方部〕主教は、立教学院の新しい敷地として東京の郊外の望ましい場所に良い土地が確保されたと報告した。これはフィラデルフィアの女性会の権限下で行われた。



A STUDENTS' CHURCH FOR STUDENTS IN JAPAN

By the Reverend J. A. Welbourn

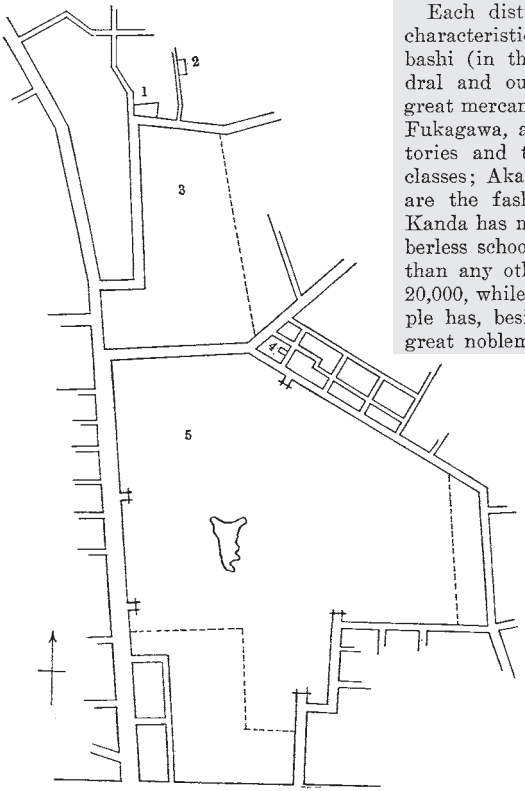
ON Advent Sunday, November 28th, 1909, Bishop McKim consecrated St. Timothy's Church, which is to become the centre for the work in Hongo, the northernmost district of Tokyo. The congregation dates back to 1903, when I first came to live in Hongo. The Rev. Barnabas T. Sakai had just started a dormitory for university students, and I came to work with him. Some work here, begun years before, had been abandoned, so we had to begin at the beginning. For some years one room of my Japanese house was fitted up as a chapel, and for the last year or two we have rented a small house in the neighborhood. This served for the Christians, and we have gradually gathered a congregation of the members of our Church in this district. It was, however, of no use at all as a means of aggressive evangelization; for this a church was absolutely necessary.

Several years ago a strong committee was formed in the United States through which an appeal was issued to college men and students for this church in one of the great student districts of Tokyo. Several thousand dollars was

received—Yale and the University of Pennsylvania each giving $1,000, and lesser contributions were given in the names of Columbia, Harvard, Johns Hopkins, Kenyon, University of Virginia, University of Texas, and the following schools: Groton, Hoosac, Howe, Pomfret, Shattuck, Yeates and Hannah More Academy. In addition to this a grant of $6,000 was received from the Men's Thank-offering, which with general gifts made the church possible. The plans for the church were kindly given by Mr. Julian Le Roy White, of Baltimore, and were those made for St. Stephen's church, Baltimore, by Mr. Vaughan.

As the map shows, the church is excellently situated; indeed, it is on one of the very few sites that now are suitable for a church without being too near that of some other Christian body. St. Timothy's is on a street much frequented and yet not noisy, facing the grounds of the Government college, so that it is seen a block off as one approaches from the south. It is in the centre of Hongo and toward the north is a growing residential section, while just opposite is a group of boarding-houses in which live several hundred students.

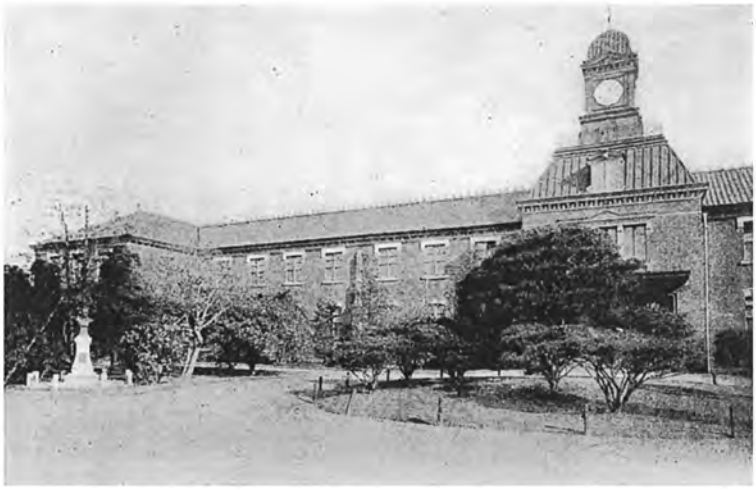
Each district of Tokyo has its own characteristics. Nihonbashi and Kyobashi (in the latter are Trinity Cathedral and our Church schools) are the great mercantile districts; in Hongo and Fukagawa, across the river, are the factories and the homes of the working-classes; Akasaka, Azabu and Kojimachi are the fashionable residence quarters. Kanda has miles of shops and also numberless schools, with more students in it than any other ward of the city, nearly 20,000, while Hongo with its 143,000 people has, besides the mansions of a few great noblemen, the houses of people of moderate means, and is especially noted for being the seat of the Imperial University, the head of the Government educational system, with its 4,000 students, and has also a Government college with 1,000 more. Certainly more than 15,000 students live in Hongo, 600 of whom are in the college dormitory just across from our church.



SECTION OF HONGO, TOKYO

1 *St. Timothy's Church*
2 *Doshikwai, boarding-house for University students*
3 *Government College*
4 *House of Rev. J. A. Welbourn*
5 *Imperial University*

Such is our field—few very poor or very rich, but a district which is perhaps the greatest intellectual centre in the empire. Surely it has been well to put a church worthy of its cause in such an



GOVERNMENT COLLEGE GROUNDS—OPPOSITE THE CHURCH

important place and undoubtedly a great work lies before it. At the fiftieth anniversary evangelistic meetings and at other special times we had fine congregations made up of both students and townspeople. Mr. Yamagata and Mr. Kobayashi, who are good preachers, come on certain Sunday evenings, and we shall have special preaching meetings from time to time. One young man, who said he had never been to a church before St. Timothy's was built, has just been admitted catechumen, and Mr. Nuki, the catechist, is instructing some half-dozen other enquirers who will, we trust, be the first-fruits of the new church.

Quite apart from the students, how-



GATEWAY OF IMPERIAL UNIVERSITY

ever, the Church has in one way certainly begun its work among the children. We have a Sunday-school with an attendance of sixty to seventy every Sunday—even after Christmas! It is taught by the catechist and three young students, and, as I play the organ, it is run, at present at any rate, entirely by men. That is not saying that a woman would not be a help, but we have no Bible-woman as yet and no one among our few Christian women who could teach in it.

The Sunday-school is enough to rejoice one's heart and if once you heard the children sing, learning a new hymn in two or three trials, you would never say, as people *have* said, that the Japanese have no liking or gift for music.

At Christmas time these children, more than half of whom only came to Sunday-school in October, surprised me by what they could do. The Japanese are exceedingly clever at anything of this kind and the children told the Christmas story in many forms—as a recitation, a reading from the Bible, as a composition, or really as if telling a story. The big ones and the little tots sang carols, and three little girls had a dialogue made up of texts from the Bible about the love of God, ending by all bowing with the words "God is Love," which sounded very sweetly in the Japanese. Last of all there came in a group of children with lanterns, each showing how he gave forth his light in the world.

It was our first Christmas in the new church, and surely no church could begin its work more appropriately than by telling to some of God's little ones of His love in the sending to them of His Son.

The chancel is furnished by memorials, many given by New York laymen. Tablets commemorating the gifts of the various schools and colleges are to be placed in the church.



THE SECRETARY OF THE SOUTHWEST

UNDER the above title a brief sketch appeared in our last issue, which should have been illustrated by the accompanying picture. As it arrived too late we print it here, in order that our Church-folk generally may become better acquainted with the Rev. Mr. Silver, who has begun under such favorable conditions his promising work as secretary of the Seventh Department, including the dioceses and missionary districts of Missouri, Kansas City, Kansas, Salina, Oklahoma and Indian Territory, Arkansas, New Mexico, Dallas, West Texas, Texas and Louisiana.

It should be explained that Mr. Silver here appears in his uniform as a chaplain in the United States Army, which position he resigned to accept the secretaryship.

84　1910 年 5 月　日本の学生のための学生教会。J・A・ウェルボーン師。349-352 頁。

訳出　349 頁左 1 行目～352 頁右 22 行目〔全文〕。

1909 年 11 月 28 日の日曜日の降臨節、マキム主教は東京の最北に位置する本郷地区における活動の中心となるべきテモテ教会を聖別しました。集会は 1903 年、私が初めて本郷に来て住んだときに遡ります。バルナバ阪井〔徳太郎〕師が大学生のための寄宿舎を始めたばかりであり、私は彼と一緒に仕事をするために来たのです。ここでの仕事は数年前に多少とも着手されていたのですが、その後放棄されたので、私たちは一から始めなければなりませんでした。何年間か私の日本の家の一室を礼拝堂に改装して使い、最後の 1 年か 2 年は近所に小さい家を借りました。これをキリスト教徒のために使用して、徐々にこの地区の聖公会の信徒を集めていきました。しかしながらそれは積極的な福音伝道の手段には全くなりませんでした。そのためには教会が絶対に必要だったのです。

数年前に合衆国で強力な委員会が結成されましたが、この委員会を通して東京でも有数の学生街にあるこの教会のために大学関係者と学生に訴えました。その結果、数千ドル集まりました。イェール大学とペンシルヴェニア大学がそれぞれ 1,000 ドル寄付し、これより少額の寄付金がコロンビア、ハーバード、ジョーンズ・ホプキンズ、ケニヨン、ヴァージニア、テキサスの各大学、そしてグロトン、フーサック、ハウ、ポンフレット、シャタック、イエーツ、ハンナ・モア・アカデミーの各学校から寄せられました。これに加えて 6,000 ドルの助成が感謝献金から送られ、一般の寄付と併せて教会の建設が可能になりました。教会の設計図は親切にもバルティモアのジュリアン・レ・ロイ・ホワイト氏から譲り受けることができました。それはボーガン氏によりバルティモアのステパノ教会のために作られたものでした。

地図を見ると分かるように、教会は素晴らしい場所に立地しています。実際、それは他の何らかのキリスト教団体の教会にも近すぎず、教会に適したごく少ない敷地の一つです。テモテ教会は人通りの多い割にはうるさくない通りに立っており、官立大学の敷地に面しているため、南方向からやってくると 1 ブロック先に見えます。そこは本郷の中心で、北に向かって現在成長中の住宅地区が広がり、すぐ間近には数百人の学生が暮らす寄宿舎群があります。

東京の地区にはそれぞれ特徴があります。日本橋と京橋（京橋には三一大聖堂と私たち聖公会の学校があります）は大きな商業地区です。本郷と深川は川を渡ると工場があり、労働階級が多く住んでいます。赤坂、麻布、麹町は高級住宅街です。神田には何マイルにもわたって店が並び、学校も無数にあって、都市の他のどんな街区より多い、およそ 20,000 人の学生がいます。本郷は住民が 143,000 人で、少数の貴族の邸宅の他に中流階級の家があります。特筆すべきは公教育制度の頂点をなし、4,000 人の学生を擁する〔東京〕帝国大学が所在していることです。この他に学生数 1,000 人以上の官立高等学校が 1 校あります。本郷にはまちがいなく 15,000 人以上の学生が住んでおり、そのうち 600 人が私たちの教会と通りを隔てた寄宿舎に住んでいます。

以上が私たちのいる場所です。非常に貧しい人や非常に裕福な人はわずかですが、この地区はおそらく帝国内で最大の知的中心地です。このような重要な場所に大義に相応しい教会を建てたのは非常に良いことであり、その前途に偉大な仕事が待ち受けていることは疑いありません。伝道集会 50 周年記念やその他の特別の行事では、大勢の学生と地元の住民が集まりました。決められた日曜日の夕方に優れた説教者である山縣〔雄杜三〕氏と小林〔彦五郎〕氏が来ます。私たちはときどき特別の説教会を開催しています。テモテ教会が建つ前は一度も教会に行ったことがないというある若者は、つい先頃洗礼志願者になりました。伝道師の貫〔民之助〕氏は他にも関心の高い数人の指導に当たっていますが、彼らは新しい教会の最初の成果となるだろうと私は信じています。

しかしながら教会がこうした学生とは全く別に、その仕事を子供たちのあいだで開始したというのはある意味で確かです。私たちの日曜学校には、毎週 60 名から 70 名参加します。それがたとえクリスマスのあとでも！　伝道師と 3 人の学生が教え、私がオルガンを弾くので、何はともあれ現在のところ完全に男性だけで運営されています。だからといって女性は役に立たないと言うのではありません。今のところ私たちのもとにはバイブルウーマン〔女性伝道師〕はおらず、数少ないキリスト教徒の女性のあいだには教えられそうな人がいないのです。

日曜学校は人の心を十分喜ばせてくれます。子供たちが 2、3 回の練習で新しい聖歌を覚えて歌うのを聞いたら、これまで言われてきたように日本人は音楽に対する趣味や素質がないなどとは決して言わなくなるでしょう。

クリスマスになると、これらの子供たちの半数以上は 10 月の日曜学校に来ただけなのですが、彼らが見せてくれたことは私を驚かせました。日本人はこの種のことにかけて抜群に頭がよく、子供たちはクリスマスの物語をいろいろな形で語りました。朗読したり、聖書を拾い読みしたり、組み立てたり、あるいは本当に物語のように語りました。大きい子供も小さい幼児もクリスマスキャロルを歌いました。3 人の少女が神の愛について聖書の言葉で構成されたやり取りをし、最後では全員が「神は愛です」と言ってお辞儀しました。日本語で言われたこの言葉はとても甘美に響きました。最後にランタンを持った子供たちが登場しましたが、それぞれが世界に光を灯しているように見えました。

これが新しい教会での最初のクリスマスでした。まことに、教会がその仕事を始めるとき、神の幼い子供たちに、自分たちのために御子を遣わした神の愛を語って聞かせるほど適切なことはないでしょう。

CONFERENCE OF TOKYO MISSIONARY DISTRICT

BISHOP McKIM invited each foreign worker in his large district to meet him in conference on Wednesday, Thursday and Friday, January 26th-28th. The wives of the married missionaries were included in the invitation, and the result was a large and most helpful gathering. Thirty-nine of those who are carrying on the Church's work in the district of Tokyo were present, only five being prevented from attending, while the four remaining absentees were those on furlough in the United States. The bishop in his opening address commented upon the excellent advance made during the year, speaking in most appreciative terms of the generous effort being made by the Church at home in behalf of St. Paul's College.

Those who have known of the long connection of the late Rev. E. R. Woodman with the Japan Mission will be gratified to learn that the following resolution proposed by the Rev. C. F. Sweet was unanimously carried:

"In view of the long service of the late Rev. Edmund Radcliffe Woodman in the mission, it is evidently fit that some memorial of his ministry should be placed in the cathedral in lasting token of his devotion, therefore, be it

"*Resolved:* That a Committee of Five be appointed (the bishop being one) to arrange for such suitable memorial in the cathedral, the expense to be met by voluntary subscription."

The bishop appointed the Rev. Messrs. Sweet and Cooke with Miss Mann and Miss Neely to serve with him on this committee.

The following resolution, proposed by Mr. Cooke and seconded by Mr. Evans, was carried:

"*Resolved:* That it is the opinion of this conference that neither in the value of their work nor in the expense of living is there sufficient difference between the unmarried women and the unmarried men of the Tokyo District to justify the present inequality in their salaries."

After Mr. Madeley had read his thoughtful and suggestive paper on "The Deepening of the Spiritual Life of the Missionary," a resolution was proposed and carried, to the effect that the bishop be respectfully recommended to draw up a quarterly intercession paper embodying the chief needs of the work of each mission centre, to be distributed among the members of the mission.

Mr. Ambler's paper on the Catechetical School was admirable going to the root of the question as to how we can best improve the catechetical school and make it more effective in evangelistic work. As a result of the report of the committee appointed to consider this subject, resolutions were passed covering the following: (1) Requirements for admission to be raised. (2) The course of instruction to extend over four years, the first to be probationary. (3) Revision of the curriculum.

Miss Heywood's paper on "The Future of St. Margaret's School" aroused great interest. The history of the school since its foundation in 1873 was briefly sketched; its very real influence upon Japanese women and girls was shown by the remarkable proportion of its graduates who are Christians, and the large number who, as wives of Japanese clergymen or catechists, or as Bible-women or kindergartners, are giving the greatest assistance to the Church. Finally the dire needs of the school for a new recitation-hall were shown and the following resolutions carried:

"*Resolved:* That the giving up or the crippling of the work at St. Margaret's School would be not only a loss to the general work among women in the City of Tokyo, but also a definite and serious loss to the work being done among women and children in the whole Tokyo District.

"*Resolved:* That an appeal be made from this conference of the missionaries of the Tokyo district to the Church

at home for the $25,000 required to put up a new recitation building in accordance with the demands of the Japanese Board of Education."

Both Mr. Evans and Mr. Tucker, in their addresses on the future policy of the mission—whether it should be one of intention or extension—agreed it was better with the limited number of workers in this large district to build up the work by strengthening our present stations rather than by opening new stations.

The conference had been so helpful to all, and its meetings marked by such earnestness of purpose and keen interest in the problems of the mission that a proposal "that the bishop be requested to assemble the mission in annual conference (during the latter part of January if possible), and to provide in connection therewith a Quiet Day" was carried without a dissenting voice.

CUBAN NOTES

ON Sunday, March 6th, the bishop opened the new chapel at Santa Fe, on the Isle of Pines, with a celebration of the Holy Communion, followed later by baptism, matins and confirmation, at which four persons were confirmed. The congregation overtaxed the seating capacity of the building. This chapel is the first to be rebuilt of those which were ruined by the hurricane. It is a handsome structure, most substantially constructed, storm-proof, and by far the most attractive of all the public buildings on the island. As soon as possible, other buildings will be erected at Columbia and McKinley, made possible by the contributions from friends in the United States in response to the recent appeals made in this connection.

Owing to the very rapid extension of the work in Cuba it has become necessary to redistrict the provincial system of the island. Originally the archdeacon of Havana made visitations over all the island from Guantanamo on the east to Guaniguanico and the Isle of Pines on the west and south. Soon it become necessary to have two archdeacons, and the Rev. C. M. Sturges was appointed archdeacon of East Cuba with the three provinces of Oriente, Camaguey and Santa Clara under his direction, leaving Matanzas, Havana and Pinar del Rio under the archdeacon of Havana. But the work has grown so rapidly, and the distances are so great, that it has become necessary to erect another archdeaconry in the eastern part of the island to be called that of the Oriente, over which the Rev. C. B. Ackley has been appointed archdeacon. Mr. Ackley has the immediate charge of the work at Guantanamo, in which is the Brooks Institute, a school for girls, together with most thriving congregations of English-speaking and Spanish-speaking people, and Jamaicans.

Recently Mr. Ackley made a tour of inspection around the borders of Nipe Bay, which is situated on the north coast directly to the north of Santiago de Cuba.

In this neighborhood are three great industries: the sugar mills, the great fruit-shipping ports and immense iron mines—the greatest in the world—under the ownership of the United States Steel Company. Mr. Schwab is reported to have said that this mine "will dictate to the whole industrial world"; and another expert has stated that "while in other mines they compute the output in hundreds of thousands of tons, in this we figure it in millions." The ore is said to be unsurpassed by any and equalled only by that of Sweden. It possesses that exact quantity of nickel necessary for the manufacture of the highest grade of steel, thus rendering unnecessary any further admixture, which gives it a tremendous advantage over all other mines. At all these places there are thousands of workmen, together with hundreds of English-speaking people, for many of whom there are neither school nor church privileges.

85　1910 年 5 月号　東京伝道教区〔北東京地方部〕会議。367-368 頁。
訳出　367 頁左 1 行目～左 20 行目。

マキム主教は〔1910 年〕1 月 26 日の水曜日から 28 日の金曜日まで、彼の広い地方部に居住する外国人教役者を会議に招待した。既婚の宣教師の妻も招待されたため、結果は大人数の極めて有益な集まりとなった。東京地方部で聖公会の仕事をしている者のうち 39 名が出席し、都合で出席できなかったのは 5 名のみだった。残りの 4 名の欠席者は休暇で合衆国に帰国していた。主教は開会の挨拶の中で、この 1 年間に見られた目覚ましい進展について触れ、本国の聖公会により立教学院のためになされた寛大な努力を感謝に溢れる言葉で語った。

注記：R・A・ウォークは、1910 年 4 月 20 日にミス・エメライン（Emeline Aguew Condict）とニュージャージー州ニューアーク（Newark）の三一教会で結婚式を挙げた。日本帰任のため、妻とともに英国に向けて、蒸気船ミネアポリス号で 4 月 23 日にニューヨークを発った（SM 誌 1910 年 5 月号、376 頁）。

pose of undertaking work in Liberia that the Domestic and Foreign Missionary Society was formed. To no part of the world-field has more faithful fostering care been given, and nowhere else do so many of our American missionaries sleep in foreign graves.

We thank God for the work He has permitted us to do in Liberia. The peace, order and Christian habits of the Liberian population as a whole, to which the Commission bears cordial witness, are in some considerable measure due to the labor and sacrifice of the American Episcopal Church.

"Prophets of Unity"

BISHOP ANDERSON'S address on "The Will of Christ for the World," delivered at the opening of the Laymen's Missionary Congress, was something more than a telling speech. It was a noble and timely utterance, breathing robust manhood and fearless sincerity, and the great audience heard in it the voice of a prophet.

We may be profoundly thankful that it was given to a leader of the Church to sound the keynote of the great Congress, and to do it so wonderfully. The speaker faced his task with courage and enthusiasm. He did not avoid nor evade the conclusions to which his subject led him. He addressed himself to the difficult and delicate question which lay back of the whole matter, and he treated it so courageously and so Christianly as to win the admiration and approval of the most varied and composite body of Christian men who ever met to face a serious task in common. "Let us," he said, "be prophets of unity," and admirably he led the way. This was an achievement well worth while, and it not only did much toward creating the atmosphere which made the Congress so marked a success, but it also gave to hundreds of our fellow-Christians a new conception of the Church's attitude toward them and their purposes. We are glad to be able to publish in the following pages a stenographic report of this epoch-marking speech.

An Excellent Example

A REMARKABLY good example has been set by the diocese of South Carolina. At its recent convention a resolution was adopted directing that hereafter the offerings of Easter Day throughout the diocese shall be devoted one-half to general missions and one-half to Negro work within the diocese. Enlightened and generously-minded congregations here and there have done this, but it remained for South Carolina to establish it as a matter of diocesan practice. Yet how entirely fitting and desirable it is. All who think seriously must long since have recognized the incongruity of expressing thankfulness for our Lord's Resurrection by paying the coal bill, or nobly presenting to the clergyman the arrears of salary due him. Even the making of our own house of worship more comfortable or comely does not offer the highest ideal. Surely, in the light of an Easter morning, dowered with the gift of eternal life, we should be moved to absolutely unselfish giving; we should seek to give to our risen Lord the desire of His heart. But that means Missions!

May the good example of South Carolina find many imitators.

"Louder than Words"

CAN it be that the people of the Church realize the splendid success which is being achieved in our name at St. Paul's College, Tokyo? The simple story of the work done last year, on page 441 of this issue, speaks far more convincingly than mere words could do; yet this institution, which so bitterly needs $200,000 to continue its work, has as yet received only $35,000. Can we accept the offering of the lives of men and then forbid them the tools with which to do their work?

86　1910 年 6 月号　神の国の進展。多くの言葉より雄弁。418 頁。
訳出　418 頁右下から 15 行目～最後の行まで。

聖公会の人々は、東京の立教学院において我々の名で達成されている輝かしい成功を本当に知っているのだろうか？　昨年実施された事業の簡素な報告（本号 441 ページ以下掲載）は、これ以上の言葉を書き連ねるよりもはるかに雄弁に語っている。だが、この機関は仕事を継続するためにどうしても 200,000 ドルが必要だというのに、現在まで 35,000 ドルしか受け取っていない。男たちが命を差し出すのを受け入れておきながら、彼らに仕事をするための道具を与えないということが許されようか。

Church, and from his savings bought a lot. He continued to save, and undertook the building of a chapel, which was completed largely out of his own earnings. He started a Sunday-school and a parochial school, and from his own earnings for some time paid a teacher. He has now about one hundred pupils in his Sunday and parochial schools, and is even yet contributing a large proportion of the expense involved.

The Church is as yet small in numbers, but by her ordered and beautiful service, her vigorous ethical sense, and her intense conviction of the practical value of religion to the life work of the people, she is leavening—if not in an important sense leading—the whole religious life of the South. To that end perhaps one of the most valuable agencies is St. Augustine's School, Raleigh, N. C., one of the schools under the general supervision of the American Institute for Negroes. Discipline, self-control and high ideals are the notes of the whole life at St. Augustine's.

St. Augustine's School and the Bishop Payne Divinity-school have graduated over 50 per cent. of our Negro clergy, and they are almost to a man living the life which the Master commanded and giving intelligent and faithful service to God and their kind. The Conference of Negro Workers, held annually, is a most interesting assemblage of clergy and laity—all deeply concerned with the problems of the Kingdom of God. May God grant that our dear Church shall see her opportunity and provide the material means by which the love of our Lord Jesus Christ may be made the all-controlling motive of this people, to whom we as Americans and as Churchmen owe much, and whose need of our best is great.

A YEAR IN ST. PAUL'S COLLEGE, TOKYO

By the Reverend H. St. George Tucker

THE final exercises of the middle school department of St. Paul's College were held on March 20th. There were eighty-one graduates. To understand what this means in the way of development one must look back to the little class of four that was graduated twelve years ago, when St. Paul's first received a government license for its middle school. Year by year since that time the school has grown in size and in reputation, until now there are more students in one class than were then enrolled in the whole college.

During these twelve years we have sent out nearly six hundred young men, who have either gone directly into some line of business, or else, passing through the government technical schools or universities, have entered one of the professions. The good record of these graduates is the basis of our present prosperity, and the proof of their interest in the school and of its influence over them is found in the fact that quite a large proportion of the new students who come to us are relations or connections of our alumni.

Nearly 25 per cent. of this year's graduating class are Christians, and judging from our past experience it is safe to predict that within five years another 25 per cent. will receive baptism. Six of them are candidates for the ministry. In this way St. Paul's helps to extend the influence of Christianity among those who are destined to be future leaders of thought and action in this country, and also plays an important part in supplying the Church with well-trained and competent workers.

It is worth noting that these results are obtained by a system of purely voluntary religious instruction. Our own experience is that this is in the long run more effective than the compulsory method of teaching Christianity, and certainly it is more in accord with the best Japanese educational ideals.

The middle school student is an exceedingly interesting and attractive youth. He comes up from the primary school at the age of thirteen or fourteen, with a goodly store of the *Yamato-damashii, i.e.,* "the Spirit of Japan." The five years he spends in the middle school are very critical ones in shaping his character, for he is now brought into direct contact with what we may call "the Spirit of the Modern World." The importance of healthy moral and spiritual influences at this period is self-evident, for there is danger that in the process of adjustment and amalgamation of the old and the new he will be left without any sufficient moral ideals. It is just here that we feel that a school with a strong Christian atmosphere can render great service.

One sometimes meets with queer problems in dealing with these young Christian Samurai. Recently I received a letter from a student telling me of his determination to become a Christian, in which he stated that in order to emphasize his resolution to fight against temptation and build up a true character he had decided to cut off one of his fingers. He was so much in earnest about this that one of the teachers had to argue with him until three o'clock in the morning before he could be prevailed upon to adopt some other method of proving the sincerity of his purpose. But the *Yamato-damashii,* though at times it manifests itself in ways that seem rather fanciful to us of the West, forms, with its high ideals and intense earnestness, a splendid foundation for Christian faith.

The session just ended established a new record in point of attendance with a total enrolment of 723 in the various departments. This is really too large a number to be properly accommodated in our present buildings. The college department is especially handicapped from want of space, and further growth seems out of the question until we realize our plans for a new and larger plant. Two new classes will have to be formed in September, but where we are to put them it is hard to say, as all our available lecture rooms are already occupied.

A still more serious problem is that of dormitory accommodations. The rooms set apart for the college students are filled to overflowing. This means that we shall have to refuse all applications from students who come to us during the new session. A number of these are young men who have decided to study for the ministry. It is really essential for the proper training of such men that they shall live in our own dormitories, where we can come into close personal contact with them. The only possible solution seems to be to rent a Japanese house somewhere outside of Tsukiji, but this means a heavy outlay of money for rent, besides being quite unsatisfactory from the point of view of the work. We have had very gratifying results in our evangelistic work among the college dormitory students during the past year. Several of the best men have quite recently asked to be prepared for baptism. We are fortunate in having an earnest Christian superintendent, Mr. Matsuo, who lives with the students and exercises a fine personal influence over them.

In the college department there are nineteen candidates for the divinity-school, and five more have applied to enter in April. Among them are several men of really exceptional ability. If St. Paul's did nothing else, the promise that it gives of supplying the Church's need of Japanese clergy would more than justify its existence. So far as we can see at present the new theological college will have to depend entirely upon St. Paul's for students.

We have recently sent out the first

graduating class from the Chinese School. We attempt only preparatory work in this department, giving a sound drill in a few subjects. This is in contrast to the other Chinese schools in Tokyo, which for the most part seek to attract students by offering all sorts of high-sounding courses and giving a full college diploma after a very short period of study. Most of the Chinese students here aim to enter one of the Japanese government colleges or technical schools, for if they are successful in doing so the Chinese government provides for their expenses. Last week the entrance examination for the First High School (the most popular of the government colleges) was held. Our boys made by far the best showing, proportionately, of all the applicants. This has made a great reputation for the school among the Tokyo Chinese, and I hear that the educational secretary of the Chinese Legation says he will hereafter introduce students to only two schools—ours and the Kōun Gakko. Mr. Elwin's evangelistic work among the Chinese boys has been remarkably successful. During the past year eleven of them have been baptized and are soon to be confirmed, and the greatest interest is manifested in Christianity by all the students. It is hard to say how long it will be advisable to maintain this school on account of the uncertainty as to what educational policy the Chinese government is going to pursue, but certainly, so far as I know, no work has produced better results among the young Chinese than this.

The most notable event of the past session was the purchase of the new site for the college. We have secured a tract of about fourteen acres, admirably situated on high ground, just outside the city limits. It is not so centrally located as the place we were considering last year, but then the price per *tsubo* is much smaller, and in a year or so with the extension of the electric tramlines to the suburbs it will be practically as accessible. It is only about a five minutes' walk from the Ikebukuro station of the electric belt line. In the immediate neighborhood are the new Peers' School and a normal school, which is an indication of the suitableness of the locality for educational purposes. The new Sei Ko Kwai Theological College has bought land just across the road from our property. This will ensure a measure of co-operation between the two institutions that will mean much for the future of our work. The land cost $50,000. Of this we were able to pay in cash only $6,000, and as we have to pay interest on the amount still due it is to be hoped that it may be raised as soon as possible. Yet it was economical to buy when we did, even if we do have to pay interest on the balance due, for the development of car-lines in the neighborhood of Tokyo makes it certain that there will be a great rise in land prices within a few years. Indeed, this has already taken place in the case of the land we were looking at last year; the price practically doubled within six months.

But apart from the financial side of the question, St. Paul's is in urgent need of a new plant. As I have explained above, without it further growth is impossible. If, however, we can put up proper buildings on this splendid piece of ground already purchased, I feel sure that we shall have laid the foundation of a strong Christian college. We have already made a good beginning here in Tsukiji. We have a faculty, a good curriculum, a nucleus of earnest, hardworking students, and a constantly increasing reputation. All that we now need is room for expansion.

¶

SUMMER conferences under the charge of the Young People's Missionary Movement will be held at Lake Geneva, Wis., July 1st-10th; Cascade, Colo., August 3d-12th; Asheville, N. C., July 1st-10th; Silver Bay, N. Y., July 22d-31st. The number of young Church people attending has been increasing year by year.

87　1910 年 6 月号　東京の立教学院の 1 年。H・セント・ジョージ・タッカー師。441-443 頁。

訳出　441 頁左下から 21 行目～443 頁右下から 11 行目〔全文〕。

立教学院の中学校の最後の授業は〔1910 年〕3 月 20 日に行われました。卒業生は 81 名でした。発展の過程においてこれが意味するものを理解するためには、12 年前に 4 名の卒業生が出た小さなクラス〔専修科＝立教専修学校〕にまで遡らなければなりません。それは立教学校が初めて政府から中等学校対する認可を与えられた年でした〔立教尋常中学校〕。それ以来立教学校〔1899 年から立教学院と呼称〕は年を追うごとに評判とともに規模も大きくなり、現在では 1 クラスの人数が当時の学院全体の在校生の数を上回るようになりました。

この 12 年間に私たちは 600 名近い若者を送り出しました。彼らは直接ビジネスの世界に入るか、あるいは官立の専門学校や大学を経ていずれかの職業に就きました。こうした卒業生の実績が私たちの現在の繁栄の基礎をなしています。彼らが学校に愛着を抱き、学校もまた彼らに影響を及ぼしていることは、かなりの割合の新入生が私たちの OB と関係または接触があるという事実によって証明されています。

今年の卒業生のほぼ 25 パーセントはキリスト教徒であり、私たちの過去の経験から判断すると、今後 5 年以内にさらに 25 パーセントが洗礼を受けると予測しても大丈夫です。キリスト教徒の卒業生のうち 6 名は聖職候補生です。こうして立教学院はこの国の思想と行動の世界で将来の指導者となるべく宿命づけられている人々のあいだでキリスト教の影響を拡大するのを助け、そしてまた聖公会に、よく訓練された有能な教役者を供給する上で重要な役割を果たしています。

特筆されるのはこうした結果が、純粋に自由意志による宗教的な教育制度によって獲得されたということです。私たち自身の経験からいうと、長い目で見ればこれはキリスト教を強制的に教える方法よりも効果的であり、日本人の最良の教育の理想ともより調和することは確かです。

日本の中学校の生徒は、はなはだ興味深く魅力ある若者です。13 歳か 14 歳で「大和魂」すなわち日本の精神をたっぷり身につけて小学校から上がって来ます。彼が中学校で送る 5 年間は、その性格形成にとって極めて重要な時期です。というのも彼は今「近代的世界の精神」とでも呼ぶべきものに直

に触れることになるからです。この時期に健全な道徳的、精神的な影響を受けることがいかに重要であるかは、言うまでもありません。なぜなら古いものと新しいものが調整および融合する過程で、十分な道徳的理想もなく取り残される危険があるからです。まさにここにおいて強いキリスト教的な雰囲気を持つ学校は大きな貢献を果たすことができるのです。

こうした若いキリスト教徒のサムライを相手にしていると、ときどき奇妙な問題に遭遇します。最近私は１人の学生から、キリスト教徒になる決意を告げる手紙を受け取りました。そこには誘惑と戦い、真の性格を作り上げる決意を示すために、１本の指を切り落とす決心をしたと書かれていました。彼はそのことを非常に真剣に考えていたので、教師の１人は明け方の３時まで言い争ったあげく、自分の目的に偽りのないことを証明するために別の手段を取るよう説き伏せられたのでした。大和魂は往々にして私たち西洋人には風変りに思える仕方で現れますが、その高い理想と苛烈なまでの真剣さによって、キリスト教信仰の立派な基礎をなします。

今回終了した年度は、様々な部門を合わせ在籍者数 723 人という新記録を打ち立てました。これは現在の校舎に適切に収容するには実際大きすぎる数字です。大学部はスペースの不足という問題でとくに障害があり、新しい大きな施設の建設計画が実現されるまでこれ以上の成長は見込めません。9月には新たに２クラス設けなければなりませんが、それらをどこに置くべきかまだ分かりません。なぜなら利用できるすべての講義室は既にいっぱいだからです。

さらに深刻なのは寄宿舎の問題です。大学の学生のために切り離して用意した部屋はこれ以上入りきれません。これは新年度に入学してくる学生からの申請はすべて却下しなければならないことを意味します。彼らの多くは聖職になるための勉強をしようと決意した若者です。このような若者を適切に育成するためには、彼らが私たち自身の寄宿舎で暮らして、私たちと個人的で密接な触れ合いを保つことが不可欠です。唯一可能と思われる解決策は、築地の外に日本人の家屋を借りることです。しかしこれは多額の賃料が必要になる上、事業の観点からすれば全く満足のいくものではありません。私たちはこれまで、大学の寄宿生に行った伝道事業に関しては非常に満足のいく結果を挙げてきました。ごく最近、最も優秀な数人の寄宿生から洗礼の準備をしたいという申し出がありました。幸いなことに私たちにはマツオ氏という熱心なキリスト教徒の舎監がいます。彼は学生と一緒に暮らし、彼らに申

し分のない個人的影響を及ぼしています。

大学部には神学校への志願者が 19 名おり、このほかに 5 名が 4 月に入学を申請しました。その中には本当に例外的な能力の持ち主が数名います。立教学院が他に何もしなくても、聖公会に日本人聖職者を供給すると約束するだけで、その存在は正当化されるでしょう。私たちが現在予測する限りでは、新しい神学校（注 1）は立教学院の学生に全面的に依存することになるでしょう。

私たちは最近中国人学校〔志成学校〕から最初の卒業生を送り出しました。この部門では予科的な授業にのみ努め、少数の科目で適切な訓練を行っています。これは東京にある他の中国人学校と好対照です。それらの大部分はあらゆる種類の課程を仰々しく提供して学生を引き付けては、ごく短期間学ぶだけでカレッジの完全な学位を与えています。中国人学生のほとんどが日本の官立の高等学校か専門学校に入ることを目的にしています。というのは、入学できたら中国政府から学費が支給されるからです。先週、第一高等学校（最も有名な官立高等学校）の入学試験が行われました。私たちの生徒は割合からいってすべての志願者の中で抜群の成績を挙げました。そのため東京に住んでいる中国人のあいだで大評判になりました。私は中国公使館の秘書官が、今後は学生に 2 校だけ紹介すると言っていると聞いています。それは私たちの学校とコウウン学校です。エルウィン氏が中国人生徒のあいだで行っている伝道活動は顕著な成功を収めてきました。ここ数年間に 11 名の生徒が洗礼を受けましたが、彼らはまもなく堅信礼を受ける予定で、すべての学生がキリスト教に対して最大の関心を表白しています。中国政府の教育政策がどのような方向に進むのか定かでないことを考慮すると、この学校をいつまで運営するのが賢明なのか判断が難しいところですが、確かなのは私の知る限り若い中国人のあいだでこれに勝る成果を生み出した事業は他にないということです。

昨年度の最も注目すべき出来事は、大学のために新しい敷地を購入したことです。私たちは都心からわずかに外れた高台という好立地に約 14 エーカーの広い土地を手に入れました。私たちが昨年検討していた場所ほど中央に位置していませんが、その分坪単価も安く、1 年後ぐらいには電車路線が郊外に延びるので通うのに便利でしょう。電車の池袋駅から歩いてわずか 5 分のところです。すぐ近くには新しい学習院と普通学校がありますが、これはこの場所が教育目的に適していることを証言しています。新しい聖公会神

学院は私たちの敷地と道路を隔てた反対側に土地を購入しました。これにより２つの機関（注２）が協力する方策が確保されますが、このことは私たちの事業の将来にとって大きな意味を持つでしょう。土地の価格は 50,000 ドルです。このうち私たちが現金で支払うことができたのは 6,000 ドルだけであり、未払い額に対する利子を払わなければならないので、できるだけ早く集められることが期待されます。しかしたとえ残額に対する利子を払わなければならなくても、この時点で購入したのは経済的でした。なぜなら東京周辺に電車路線が発達すれば、わずか数年以内に地価が急上昇することは確実だからです。実際、これは私たちが昨年検討していた土地で起こりました。価格が半年でほぼ２倍になったのです。

しかし財務上の問題は別としても、立教学院は緊急に新しい施設を必要としています。既に述べたように、それなしには今後の成長は不可能です。しかしもしこの購入済みの素晴らしい敷地に適当な建物を建てることができたなら、強力なキリスト教大学の基礎を敷いたことになると確信しています。既に私たちは今いる築地で良好なスタートを切りました。私たちには教員陣、優れたカリキュラム、真摯な情熱、勉学熱心な学生、そして絶えず高まる名声があります。今私たちに必要なすべてのもの、それは拡大するためのスペースです。

（注１）1911 年開設の聖公会神学院。英国教会 SPG 系の聖教社神学校と米国聖公会系の三一神学校が合併して設立（英国教会 CMS 系の大阪三一神学校は 1915 から参加）。

（注２）英国教会系 SPG と米国聖公会。

NEWS AND NOTES

BISHOP RESTARICK, speaking of the article which appeared in our April number concerning St. Mary's, Moiliili, says that progress in Honolulu is so rapid as to make it hard for pictures to keep pace with it. Since Miss Emery was there the work has grown by leaps and bounds. The bishop sends us a picture of the school as it now appears. Instead of a dozen children gathered in a corner of the porch, the same porch is completely filled, the children are pouring down the steps leading thereto, and twice as many more are gathered in the yard below. The *Hawaiian Church Chronicle* for April contains the following descriptive paragraph:

> St. Mary's Mission ministers largely to children. It has in its day and Sunday-schools no less than 151 children. In its night-school are seventeen men. The nationality of these is as follows: Portuguese, 27; Hawaiian, 13; Chinese, 52; Japanese, 74; Koreans, 2. In addition to the educational work and the regular Sunday services Miss Van Deerlin and Miss Chung carry on among the women and children quite a varied dispensary treatment among women and girls. There is also a great deal of visiting among the homes, and Miss Chung, being a Chinese, is able to help by words of instruction and advice in matters of hygiene and cleanliness. The whole neighborhood feels that St. Mary's is in a way their home. The children frequently come hours before the school or the services in order to play.

¶

THE Christmas offering from the Tanana Valley mission, Alaska, which includes both white and Indian congregations, was devoted to the fund for St. Paul's College, Tokyo, Japan. So does the sense of brotherhood in Christ join the ends of the earth together.

The bishop of one western diocese writes *apropos* of the work he is doing to have every congregation give its share of the apportionment for diocesan missions and for general missions:

A FEW months ago a committee in one mission said to me, "Bishop, if you are short of funds, why don't you go East and coal up, and come out here and help us? Bishop —— used to do this. He did not expect us to pay street assessments, insurance, improvements, or full salary of minister." Their attitude—and it is the stand taken by most places—seemed hopeless. I dealt with it patiently, but firmly, suggesting that if they did not awake to their responsibilities I might be forced to sell the property. Now, within a year, they have changed, and pay $35 into our "family fund," *i.e.*, diocesan missions, have a settled rector, and within a year or so will be a self-supporting parish.

¶

BISHOP KNIGHT has recently visited the missions under the care of the Rev. C. E. Snavely, whose home station is La Gloria. This is almost entirely an American colony on the north coast. Here during the past six months Bishop Knight has confirmed twenty-two. As there were only seventeen communicants in the congregation when Mr. Snavely took charge in the autumn of 1909, the growth is notable, more than doubling the membership of the mission. Bishop Knight says: "The classes were thoroughly prepared. Quite a number of others gave in their names for the next class, some of whom spoke to me. At Camaguey, too, the work is taking on new life, and I had the largest congregation that I ever had there for a week night. At Bartle everything is smooth, and while there were only two confirmed, it is the beginning, and if he holds his own as he has been doing, there will be quite a class for the next visitation."

¶

IF one of our readers has a second-hand typewriter, or would be willing to buy a new one for the use of one of our missionaries in Japan, the Editor would be glad to hear from him or her.

(455)

88　1910 年 6 月号　ニュースと記録。455 頁。
　　訳出　455 頁左下から 8 行目～左最後の行まで。

　白人とインディアンの信徒団を擁するアラスカのタナナ渓谷ミッションから、日本の東京にある立教学院にクリスマスの献金が贈られた。キリストにおける兄弟愛の感覚が地球の両端を結び付けたのである。

ST. PAUL'S COLLEGE, TOKYO, FUND

To June 1st, 1910

Last December, a committee was appointed in Philadelphia by the Foreign Committee of the Woman's Auxiliary (but without any official connection with the Woman's Auxiliary) for the purpose of raising funds to purchase land and erect buildings thereon, for St. Paul's College, Tokyo. This committee was composed of the following persons: Miss Fanny Brock, Miss Mary Blakiston, Mrs. A. J. Dallas Dixon, Miss Anne Hubbard, Mrs. John Markoe, Mrs. Charles R. Pancoast, Mrs. Walter E. Penrose, Mrs. Geo. Wharton Pepper, Miss Randolph, Mrs. W. W. Arnett, Miss Coles, and Mrs. Geo. F. Knorr, *ex-officio*. This committee was organized by electing Miss Coles, Chairman; Mrs. W. W. Arnett, Secretary, and Mr. S. F. Houston was asked to be treasurer of the committee.

In the following six months, this committee has succeeded in raising a sum which, added to the funds given to the Board of Missions for the same purpose (and in many instances so given through the efforts of this committee) is sufficient to pay for the land, fourteen acres, purchased on the outskirts of Tokyo by Bishop McKim for St. Paul's College. It is earnestly hoped that the members of the Protestant Episcopal Church will, at an early date, insure the usefulness of this purchase by donating a sufficient sum to erect the necessary buildings.

An inspection of the accompanying list of donors shows that those Dioceses which are not considered financially strong are, in many cases, better represented by contributions than some of the more wealthy dioceses. The Treasurer's statement is submitted herewith.

S. F. HOUSTON, TREASURER, ST. PAUL'S COLLEGE, TOKYO, COMMITTEE.

To contributions received as per acompanying list		$31,869 52	
To loans		5,000 00	
			$37,869 52
By amounts forwarded to Treasurer of the Board of Missions:			
December 3d, 1909	$ 1,000 00		
February 14th, 1910	9,250 00		
April 18th, 1910	12,500 00		
June 1st, 1910	14,616 22		
		$37,366.22	
By special contributions for expenses of committee (not forwarded)		510 00	
Balance, June 1st, 1910		3 30	
			$37,869 52

Diocese of Alabama

Demopolis, Trinity Church	$12 10	
Gadsden, Church of the Holy Comforter	3 25	
		$ 15 35

Missionary District of Alaska

Tanana Valley Mission		53 50

Diocese of Albany

Cohoes, St. John's	21 50	
Cooperstown, Christ Church	7 10	
Johnstown, St. John's Sunday-school	3 36	
Little Falls, St. Agnes's Ministering Guild	1 00	
Middleville, Memorial	2 90	
Troy, Holy Cross, Mrs. E. W. Babcock	10 00	
		45 86

Missionary District of Arizona

Globe, St. John's		1 50

Diocese of Arkansas

Camden, St. John's	17 50	
Helena, St. John's, Mrs. J. B. Pillow	16 00	
Little Rock, Christ Church Woman's Auxiliary	5 00	
Van Buren, Trinity Church	1 00	
		39 50

Missionary District of Asheville

Hendersonville, St. James's		10 20

Diocese of Bethlehem

Woman's Auxiliary of Diocese	10 00	
Mrs. B. H. Buckingham	250 00	
Miss Freeman	250 00	
Drifton, Mrs. Chas. B. Coxe	250 00	
Drifton, Mrs. Eckley B. Coxe	500 00	
Lebanon, Mrs. Horace Brock	500 00	
Lebanon, St. Luke's	5 05	
Montrose, St. Paul's	11 05	
Reading, St. Mary's	2 00	
Reading, St. Mary's Sunday-school, Class No. 11	3 00	
Scranton, Church of the Good Shepherd, Mrs. J. B. Dimick	10 00	
		1,791 10

Diocese of California

Palo Alto, All Saints'	4 25	
San Francisco, Japanese Mission	4 40	
San Francisco, Mrs. L. P. Monteagle	100 00	
		108 65

(602)

Diocese of Central New York

Oswego, Christ Church	7 38	
Syracuse, Calvary, the Rev. W. E. Jones	1 00	
Utica, Grace	155 72	
Waterville, Grace, Woman's Auxiliary	5 00	
		169 10

Diocese of Chicago

Chicago, All Saints'	9 88	
Chicago, Mrs. R. B. Gregory	10 00	
Chicago, Mrs. Carrie D. Meacham	100 00	
Glen Ellyn, St. Mark's	3 25	
		123 13

Diocese of Connecticut

Fairfield, Woman's Auxiliary of Archdeaconry	50 00	
Hartford, St. James's, the Rev. J. T. Huntington	5 00	
Meriden, St. Andrew's Sunday-school	20 00	
New Haven, St. John's	7 14	
Norwalk, the Rev. J. B. Werner	20	
Norwich, Trinity Church Sunday-school	4 28	
Warehouse Point, St. John's	27 10	
Windsor, Grace	2 00	
		115 72

Missionary District of Eastern Oregon

The Right Rev. Robert Lewis Paddock		20 00

Diocese of Easton

Worcester Co., Snow Hill, All Hallows' Sunday-school	3 00	
Berlin, St. Paul's	3 13	
Ocean City, St. Paul's-by-the-Sea	48	
		6 61

Diocese of Florida

Marianna, St. Luke's	1 00	
Pensacola, Mrs. William H. Knowles	10 00	
		11 00

Diocese of Harrisburg

Hollidaysburg, Holy Trinity Church	95	
Lancaster, St. John's	21 32	
Paradise, the Rev. R. L. Chittenden	2 00	
		24 27

Diocese of Indianapolis

Richmond, St. Paul's	4 65	
Vincennes, St. James's	3 50	
		8 15

Diocese of Iowa

Waterloo, Christ Church		1 25

Diocese of Kansas City

Kansas City, St. Mark's	1 35	
St. Joseph, Christ Church	8 30	
		9 65

Missionary District of Kearney 2 00

Diocese of Lexington

Ashland, Calvary	6 00	
Covington, Trinity Church	10 00	
Fort Thomas, St. Andrew's	2 00	
Lexington, Christ Church	24 90	
Lexington, Christ Church, Woman's Auxiliary	10 00	
Middlesborough, St. Mary's	10 75	
		63 65

Diocese of Long Island

Lynbrook, Christ Church	4 20	
St. James, St. James's	15 00	
		19 20

Diocese of Los Angeles

Alhambra, Holy Trinity Church	1 25	
Covina, Holy Trinity Church	1 50	
Los Angeles, St. Matthias's	6 35	
Pasadena, All Saints' Woman's Auxiliary	10 00	
		19 10

Diocese of Maine

Bar Harbor, St. Saviour	8 20	
Camden, St. Thomas's	5 00	
Gardiner, Robert H. Gardiner	25 00	
		38 20

Diocese of Maryland 1,769 86

Anne Arundel Co., St. Margaret's	2 55	
Baltimore City, the Rev. J. S. B. Hodges	5 00	
Baltimore City, the Rev. E. L. Kemp	5 00	
West Arlington, Transfiguration	7 55	
Howard and Anne Arundel Cos., Trinity Parish	12 00	
Washington Co., St. John's Parish	19 00	
		1,820 96

Diocese of Massachusetts

Anonymous, through the Rev. Roger A. Walke	1,040 00	
Andover, Christ Church Sunday-school	15 00	
Boston, Miss L. C. Sturgis	10 00	
Boston, Mrs. John Thorndike	10 00	
Boston, Emmanuel Church	35 00	
Boston, the Rev. G. L. Paine	250 00	
Boston, Miss Ethel L. Paine	500 00	
Cambridge, St. Peter's Sunday-school	2 77	
Concord, Trinity Church Sunday-school	11 80	
Falmouth, Church of the Messiah Sunday-school	6 00	
Marblehead, the Rev. Henry L. Foote	2 00	
Milton, Church of Our Saviour Sunday-school	5 55	
Newton (Lower Falls), St. Mary's	27 88	
Quincy, the Rev. A. E. Clattenberg	5 00	
Wellesley, St. Andrew's	6 00	
		1,927 00

Diocese of Michigan

Detroit, the Rev. W. S. Sayres, D.D.	1 00	
Detroit, St. John's	68 16	
		69 16

Diocese of Milwaukee

Kenosha, St. Matthew's, Woman's Auxiliary...	18 75	
Wauwatosa, Trinity Church	1 18	
Wauwatosa, the Rev. C. E. Jones.....	2 00	
		21 93

Diocese of Minnesota

Caledonia, Trinity Church	1 50	
Cannon Falls, the Rev. T. G. Crump.....	2 50	
Minneapolis, Gethsemane.	21 63	
Minneapolis, St. John Baptist's	7 76	
Redwood Falls, Church of the Holy Communion..	5 90	
St. Paul, Church of the Good Shepherd.....	10 00	
Stillwater, Ascension Church and Sunday-school	25 00	
		74 29

Diocese of Mississippi

Aberdeen, St. John's.....	2 00	
Hattiesburg, Trinity Church	4 00	
		6 00

Diocese of Missouri

Miss S. B. Cable.....	25 00	
The Right Rev. Daniel S. Tuttle, D.D.....	100 00	
St. Louis, Church of the Redeemer	10 00	
St. Louis, St. George's..	50 00	
		185 00

Diocese of Montana

Anaconda, St. Mark's...	33 25	
Big Timber, St. Mark's..	3 44	
Billings, St. Luke's.....	3 58	
Bozeman, St. James's...	1 75	
Butte, St. John's.....	25 60	
Deer Lodge, St. James's.	4 00	
Dillon, St. James's.....	28 00	
Helena, St. Peter's.....	40 00	
Kalispell, Christ Church.	10 00	
Livingston, St. Andrew's.	12 50	
Sheridan, the Rev. J. W. Heyward	3 00	
		165 12

Missionary District of Nevada

Reno, Trinity Church, the Rev. Samuel Unsworth.....		5 00

Diocese of Newark

Hackensack, Christ Church	32 45	
Monclair, Mrs. R. E. Durham	1 00	
Montclair, the Rev. C. M. Roome	5 00	
Newark, St. Alban's....	20 50	
		58 95

Diocese of New Hampshire

Concord, St. Paul's.....	30 51	
"Friends in Hanover"...	40 00	
		70 51

Diocese of New Jersey

Asbury Park, Trinity Church	3 00	
Bernardsville, St. Bernard's	10 00	
Bound Brook, St. Paul's.	16 65	
Camden, St. John's.....	7 00	
Chew's Landing, St. John's, Miss Montgomery	5 00	
Dunellen, Holy Innocents'	4 65	
Elizabeth, Christ Church, Miss Melville.....	25 00	
Elizabeth, Trinity Church	5 00	
Highlands, St. Andrew's.	2 94	
Lambertville, St. Andrew's	15 10	
Lambertville, St. Andrew's Sunday-school	4 14	
Merchanville, Grace.....	5 71	
Moorestown, Trinity Church	21 50	
Navesink, All Saints' Memorial	12 83	
Navesink, All Saints' Memorial, the Rev. John C. Lord.....	10 00	
New Brunswick, Christ Church Woman's Auxiliary	12 75	
New Brunswick, St. John the Evangelist's.....	9 50	
Plainfield, Grace.....	3 25	
Plainfield, Guild of the Heavenly Rest.....	2 00	
Rocky Hill, Trinity Church	2 00	
Somerville, St. John's...	34 46	
Trenton, Christ Church..	11 00	
Trenton, Grace.....	6 34	
		229 82

Missionary District of New Mexico

Deming, St. Luke's.....	3 00	
Farmington, St. John's..	6 40	
Mesilla Park, St. James's	9 18	
San Marcial, Christ Church	5 00	
Sante Fé, Holy Faith...	3 00	
Silver City, Church of the Good Shepherd....	5 00	
		31 58

Diocese of New York

Anonymous	5 00	
Baylies, Mrs. N. E.....	100 00	
Browning, Mrs. J. Hull..	100 00	
Cole, the Rev. Lawrence T.	10 00	
Davis, Miss H. A.....	25 00	
General Seminary.....	100 00	
Hadden, Mrs. H. F.....	50 00	
Hoe, Mrs. Richard March	57 50	
Holbrooke, Mr. George O.	10 00	
King, Mr. George Gordon	100 00	
Mathews, Mrs. R. I.....	10 00	
Morgan, J. P., Jr.....	100 00	
Paris, Mrs. F. U.....	25 00	
Stokes, Mrs. Anson Phelps	50 00	
Van Ingen, Mrs. E. H...	50 00	
Ward, Mrs. George Cabot	200 00	
Warren, Mrs. E. Walpole	1,000 00	
Highland, Holy Trinity Church	2 50	
Mamaroneck, the Rev. D. A. Bonar.....	1 00	
New Paltz, St. Andrew's.	2 50	
New York, St. Alban's...	1 10	
New York, Holy Trinity Church, St. James's Parish, the Rev. J. V. Chalmers	5 00	
New York, St. Mary's...	5 00	
New York, Trinity Church, Four Communicants of.....	15 00	
New York, St. Luke's Chapel	5 00	
Nyack, the Rev. Franklin Babbitt.....	7 25	
		2,036 85

Diocese of North Carolina

Raleigh, St. Augustine's.....		22 77

Missionary District of North Dakota

Dickinson, St. John's....	3 55	
Jamestown, Grace.....	2 25	
Lakota, Church of the Good Shepherd.....	3 40	
		9 20

Diocese of Ohio

Cleveland, Mrs. Charles Ranny	5 00	
Norwalk, the Rev. A. Dumper	2 00	
Sandusky, Grace	25 00	
		32 00

Missionary District of Olympia

Tacoma, St. Luke's		2 95

Diocese of Pennsylvania

A member of the Auxiliary	100 00
Anonymous	1 00
Anonymous	5 00
Anonymous	10 00
Anonymous	20 00
Anonymous	100 00
Anonymous	100 00
Anonymous	200 00
Anonymous	1,500 00
Arnett, W. W. (for expenses)	100 00
Arnett, W. W., Jr.	25 00
Berwind, Mrs. Henry A.	25 00
Blair, Mrs. Andrew A.	100 00
Blakiston, Miss Mary (for expenses)	15 00
Braun, Mrs. John F.	1 00
Brock, Miss Fanny (for expenses)	75 00
Cadwalader, John	100 00
Caldwell, Miss	10 00
Chestnut Hill Academy	29 44
Church Training and Deaconess House	10 00
Clinton Street Boarding House, residents of	10 00
Coles, Mrs. Edward	100 00
Coles, Miss Mary Roberts	100 00
Coles, Mrs. Strickler	40 00
Collins, Mr. and Mrs. Henry H.	500 00
Contributions through Miss Ely, Bryn Mawr	500 00
Cox, Mrs. James S.	150 00
Coxe, Eckley B., Jr.	500 00
Ellison, Mrs. Wm. P.	20 00
English, Mrs. Chancellor C.	25 00
Episcopal Academy	74 66
Farr, Mrs. Wm. W.	100 00
Fisher, The Misses	50 00
Goodwin, Mrs. James J.	100 00
Green, Miss	1 00
Hacker, Mrs. Charles	25 00
Hannum, Lydia	1 00
Harrison, C. C.	250 00
Henszey, Mrs. A. B.	100 00
"H. M. B.," Philadelphia	1,000 00
Horstmann, Mrs. Wm. H.	10 00
"I. H. N.," Pennsylvania	100 00
Irwin, Miss S. D.	20 00
Jones, Mrs. J. Levering	5 00
Jones, Mrs. Norman M.	5 00
Lewis, Mrs. Howard W.	3 00
Lippincott, Walter	50 00
Lovell, Fannie B.	25 00
Magee, Miss Fannie	50 00
Member Tuesday Missionary Bible-class	2 00
Member Tuesday Missionary Bible-class	3 00
Member Tuesday Missionary Bible-class	25 00
Member Tuesday Missionary Bible-class ($200 for expenses)	1,200 00
Mission Study Class on Japan, Miss Hubbard's	20 00
Mitchell, Mrs. S. Weir	100 00
Morris, Miss Margaret E.	10 00
Newbold, John S.	350 00
Paul, Miss M. W.	200 00
Pharo, Mrs. Walter W.	2 00
Porter, Miss C. J.	3 00
Randolph, Miss Anna (for expenses)	100 00
Riley, Mr. and Mrs. L. A.	200 00
Robbins, Mr. and Mrs. George S.	200 00
Siter, Miss Charlotte	20 00
Smith, Miss S. R.	200 00
Tatham, Mrs.	1 00
Thomas, Dr. and Mrs. Charles Herman	50 00
Thomas, Mrs. George C., Jr.	10 00
Thomas, Walter H.	10 00
Tuesday Missionary Bible-class	1,000 00
Whelan, Charles S.	10 00
Whelan, Miss Emily	25 00
Wister, Mrs. Jones	2 00
Witherspoon Hall collection	245 90
Woman's Auxiliary, Foreign Committee (for expenses)	20 00
Woman's Auxiliary of St. Peter's House	10 00
Wood, Miss Juliana	40 00
Yarnall, Mrs. Charlton	50 00
Andalusia, Church of the Redeemer	7 33
Andalusia, Church of the Redeemer, Junior Auxiliary	20 00
Cheltenham, St. Paul's	72 73
Cheltenham, St. Paul's Sunday-school	13 33
Chester, St. Luke's	1 00
Chester, St. Paul's	10 05
Jenkintown, Church of Our Saviour	75 75
Lower Merion, Church of the Redeemer, Woman's Auxiliary	15 00
Norristown, All Saints', Woman's Auxiliary	18 00
Norristown, St. John's, Woman's Auxiliary	10 00
Paoli, Good Samaritan	5 00
Philadelphia, Advocate	30 53
Philadelphia, All Saints', Lower Dublin	28 88
Philadelphia, All Saints', Lower Dublin, Woman's Auxiliary	17 00
Philadelphia, All Souls'	3 66
Philadelphia, Calvary, Germantown, Woman's Auxiliary	35 00
Philadelphia, Christ Church, Second and Market	24 92
Philadelphia, Christ Church Sunday-school, Franklinville	15 00
Philadelphia, Covenant, Woman's Auxiliary	100 00
Philadelphia, Epiphany, Germantown	8 41
Philadelphia, Grace, Woman's Auxiliary, Mt. Airy	60 00
Philadelphia, Holy Apostles' Sunday-school	50 00
Philadelphia, Holy Communion Chapel	5 00
Philadelphia, Holy Trinity Church	617 99
Philadelphia, Holy Trinity Church, Missionary Bible-class	25 00
Philadelphia, Prince of Peace Chapel, Woman's Auxiliary	7 50

Philadelphia, St. Andrew's, Woman's Auxiliary, Eighth and Spruce	6 00	
Philadelphia, St. Andrew's, West Philadelphia	5 00	
Philadelphia, St. Anna's.	1 00	
Philadelphia, St. Clement's	142 00	
Philadelphia, St. George's, Richmond	3 00	
Philadelphia, St. James's, Twenty-second and Walnut	35 00	
Philadelphia, St. James's, Twenty-second and Walnut, Woman's Auxiliary	38 50	
Philadelphia, St. Luke's, Germantown	100 00	
Philadelphia, St. Luke's, Woman's Auxiliary	11 45	
Philadelphia, St. Mark's, Sixteenth and Locust.	5 00	
Philadelphia, St. Mark's, Sixteenth and Locust, Woman's Auxiliary	43 00	
Philadelphia, St. Mark's, Sixteenth and Locust, a member of	500 00	
Philadelphia, St. Martin's-in-the-Fields	1,154 63	
Philadelphia, St. Martin's-in-the-Fields Sunday-school	13 54	
Philadelphia, St. Mary's, Woman's Auxiliary	7 00	
Philadelphia, St. Matthew's, Francisville	30 34	
Philadelphia, St. Michael's, Woman's Auxiliary, Germantown	15 00	
Philadelphia, St. Michael's, Miss E. H. Brown	5 00	
Philadelphia, St. Paul's, Chestnut Hill	1,130 00	
Philadelphia, St. Paul's Memorial, Overbrook	25 42	
Philadelphia, St. Paul's Memorial, Woman's Auxiliary	25 00	
Philadelphia, St. Peter's, Third and Pine	621 70	
Philadelphia, St. Peter's, Third and Pine, a member of	1,000 00	
Philadelphia, St. Peter's, Third and Pine, Junior Auxiliary	40 00	
Philadelphia, St. Peter's, Germantown	636 27	
Philadelphia, St. Peter's, Germantown, Young Women's Chapter	5 00	
Philadelphia, St. Peter's, Germantown, Woman's Auxiliary	10 00	
Philadelphia, St. Stephen's, Tenth above Chestnut	54 10	
Philadelphia, St. Stephen's, Tenth above Chestnut, Woman's Auxiliary	2 00	
Philadelphia, Church of the Saviour, Miss E. Blakiston	500 00	
Philadelphia, Church of the Saviour, Miss M. J. Blakiston	500 00	
Philadelphia, Church of the Saviour, Woman's Auxiliary	10 00	
Philadelphia, Zion	15 42	
Pottstown, Christ	5 00	
Radnor, St. Martin's, Woman's Auxiliary	15 00	
Wayne, St. Mary's, Woman's Auxiliary	45 00	
Whitemarsh, St. Thomas's	20 00	
Wyncote, All Hallows'	5 00	
		18,607 45

Missionary District of The Philippine Islands

The Right Rev. Charles H. Brent, D.D.		5 00

Diocese of Pittsburgh

Erie, St. Paul's	2 00	
Warren, Trinity Memorial	17 00	
		19 00

Diocese of Quincy

Canton, St. Peter's	1 50	
Farmington, Calvary	3 75	
Griggsville, St. James's	2 00	
Henry, the Rev. R. B. Nevitt	3 00	
Peoria, St. Paul's	10 00	
Pittsfield, St. Stephen's	11 00	
		31 25

Diocese of Rhode Island

The Right Rev. William Neilson McVickar, D.D.	250 00	
East Greenwich, St. Luke's	26 02	
East Greenwich, the Rev. Daniel Goodwin	10 00	
Providence, Grace	14 77	
Providence, Church of the Redeemer	1 34	
Providence, St. John's	1,000 00	
Wakefield, Ascension	5 00	
Wickford, St. Paul's	4 30	
		1,311 43

Missionary District of Salina

Dodge City, St. Cornelius's	2 25	
Ellsworth, Holy Apostles' Sunday-school	3 77	
		6 02

Diocese of South Carolina

Charleston, St. Paul's		50 00

Missionary District of South Dakota

Cheyenne River Missions:		
St. John's	1 40	
St. Stephen's	2 00	
Calvary Chapel	1 00	
Ascension Chapel	5 00	
Cheyenne River Reserve:		
St. Mary's Chapel	5 00	
Emmanuel Chapel	3 00	
St. Thomas's Chapel	1 00	
St. Luke's Chapel	1 60	
St. Andrew's Chapel	1 00	
Standing Rock Mission:		
St. Elizabeth's Church.	35 71	
White Field, Eastern and Black Hills Deanery:		
Huron, Grace Sunday-school	4 00	
Milbank, Emmanuel Church	3 33	
Rapid City, Emmanuel Church	8 71	
Sisseton, Gethsemane	1 65	
Yankton, Christ Church	3 90	
		78 30

Diocese of Southern Ohio

Cincinnati, Mrs. M. D. S. Colston	20 00	
Cincinnati, Mrs. Howard		

Hinkle	100 00	
Cincinnati, Calvary	25 00	
Cincinnati, Columbus, Church of the Good Shepherd	1 20	
		146 20

Diocese of Southern Virginia

McDaniel, Mrs. and Miss.	25 00	
Norfolk Branch, Woman's Auxiliary	50 00	
Patteson, Miss Mattie, Sweet Briar	2 00	
Rollins, Miss Helen C., Sweet Briar	10 00	
Sweet Briar College, Sweet Briar	16 25	
Accomac Co.:		
St. George's Parish, St. James's	12 11	
Trinity Parish, Holy Trinity Church	13 00	
Amherst Co., Lexington Parish, St. Mark's	10 95	
Augusta Co:		
Augusta Parish, Trinity Church	186 25	
St. Andrew's	5 00	
Bedford Co.:		
Heber Parish, St. John's	12 60	
Russell Parish, Ivy Chapel	1 00	
W. Russell Parish, St. Thomas's	8 30	
Botetourt Co.:		
Botetourt Parish, St. Mark's	50	
Botetourt Parish, St. Mark's, Ladies' Aid	1 50	
Brunswick Co.:		
Grammer Parish, St. Paul's Sunday-school	5 00	
St. Andrew's Parish, Trinity Church	2 65	
Campbell Co.:		
Lynchburg Parish, Grace Memorial	40 00	
Lynchburg Parish, St. Paul's Church and Sunday-school	117 76	
Moore Parish, Alta Vista	2 00	
Moore Parish, Trinity Church	1 00	
Chesterfield Co.:		
Manchester Parish, Church of the Good Shepherd	5 05	
Manchester Parish, Church of the Good Shepherd Sunday-school	9 61	
Cumberland Co., Leighton Parish, St. James's	5 27	
Dinwiddie Co.:		
Bath Parish, Church of the Good Shepherd	4 54	
Bath Parish, Calvary	3 40	
Elizabeth City Co.:		
Elizabeth City Parish, St. John's	31 75	
Elizabeth City Parish, Fort Monroe, The Centurion	34 00	
Elizabeth City Parish, Fort Monroe, The Centurion, Sunday-school	1 00	
Greensville Co.:		
Meherrin Parish, Christ Church	15 25	
Meherrin Parish, Grace	6 02	
Halifax Co., Randolph Parish, Trinity Church	16 00	
Henry Co., Henry Parish, Christ Church	5 75	
James City Co., Bruton Parish	34 10	
Mecklenburg Co.:		
St. James's Parish, St. James's	32 50	
St. James's Parish, St. Paul's Sunday-school	3 00	
Montgomery Co.:		
Montgomery Parish, Christ Church	20 25	
Radford Parish, Grace	28 34	
Nansemond Co.:		
Upper Suffolk Parish, St. Paul's	51 35	
Lower Suffolk Parish, Glebe Church	2 50	
Nelson Co., Nelson Parish	11 00	
Norfolk Co.:		
Elizabeth River Parish, Christ Church	79 25	
Elizabeth River Parish, St. Mark's	77	
Elizabeth River Parish, St. Paul's	125 41	
Elizabeth River Parish, St. Peter's	10 00	
Elizabeth River Parish, Ascension	4 50	
St. Bride's Parish, St. Paul's	5 00	
St. Bride's Parish, St. Thomas's	35 16	
Nottoway Co.:		
Nottoway Parish	9 89	
Nottoway Parish, St. Luke's	11 00	
Pittsylvania Co.:		
Banister Parish, Emmanuel Church Sunday-school	5 00	
Banister Parish, Trinity Church	1 63	
Camden Parish, Epiphany	39 17	
Princess Anne Co.:		
East Lynnhaven Parish	5 00	
East Lynnhaven Parish, Galilee	76	
Lynnhaven Parish, Emmanuel Church	30 00	
Prince Edward Co., Wilmer Parish, Johns Memorial	12 00	
Prince George and Surrey Co's.:		
Martin's Brandon and Southwark Parishes, Ritchie Memorial	3 75	
Martin's Brandon and Southwark Parishes, Brandon	5 00	
Martin's Brandon and Southwark Parishes, Grace	1 25	
Pulaski Co., Pulaski Parish, Christ Church and Sunday-school	15 00	
Roanoke Co., Salem Parish, St. Paul's	16 15	
Rockbridge Co.:		
Latimer Parish, R. E. Lee Memorial	37 75	
Natural Bridge Parish, Christ Church	1 20	
Natural Bridge Parish, St. John's	3 35	
Warwick Co.:		
Warwick Parish, St. Paul's	5 59	
Warwick Parish, St.		

Paul's, the Rev. C. S. Harrison	5 00	
Washington Co., St. Paul's, Saltville	11 53	
Wise Co., Intermont Parish, Christ Church	59 00	
Wythe Co., Wythe Parish, St. John's	34 85	
York Co., Mr. J. W. Clements, Yorktown	10 00	
		1,427 51

Diocese of Springfield

Lincoln, Trinity Church	1 50	
Mattoon, the Rev. A. Goodger	50	
Carrolton, Trinity Church	25	
		2 25

Diocese of Vermont

The Right Rev. A. C. A. Hall, D.D.	20 00	
Bellows Falls, Immanuel Church	5 00	
Brandon, St. Thomas's	6 10	
Forrestdale, Grace	1 82	
Shelburne, Trinity Church	2 60	
St. Albans, St. Luke's	3 10	
		38 62

Diocese of Virginia

Anonymous, through the Rev. Roger A. Walke	60 00	
Eagle, Wm. Stuart, Mineral	10 00	
Goodwin, Miss Mary F., Fairfax	2 00	
Goodwin, Miss Marie Lee, Fairfax	2 00	
Goodwin, the Rev. E. L., Fairfax	6 00	
Stringfellow, Miss M. Y., Richmond	1 00	
Williams, John S., Richmond	25 00	
Albemarle Co., Fredericksville Parish, St. Luke's Chapel	2 75	
Clarke Co., Wickliffe Parish, Wickliffe	11 40	
Culpeper Co., Slaughter Parish, All Saints'	7 00	
Fairfax Co.:		
Fairfax Parish, Chapel of Theological Seminary	46 53	
Fairfax Parish, St. John's Chapel	4 16	
Fairfax Parish, Sharon Chapel	1 02	
Fairfax Parish, Church of the Holy Spirit Chapel	5 09	
Fairfax Parish, St. Paul's Chapel, Lencolina	2 00	
Fairfax Parish, Christ Chapel	3 30	
Fairfax Parish, Glen Carlyn Miss	5 02	
Fairfax Parish, Church of the Good Shepherd Chapel	2 47	
Fairfax Parish, St. Paul's, Bailey's	5 50	
Fairfax Parish, Students' Missionary Society	25 00	
Fauquier Co., Whittle Parish, Grace and Trinity Churches	15 00	
Goochland Co., St. James's, Northam Parish, St. Paul's	1 00	
Hanover Co., St. Martin's Parish, St. James's	5 70	
Henrico Co., Henrico Parish, Emmanuel Church	25 00	
Loudoun Co., Shelburne Parish, St. James's	28 26	
Madison Co., Chapel of the Holy Comforter, Madison Mills	3 50	
Matthews Co., Kingston Parish, the Rev. G. B. Cooke	1 00	
Orange Co., St. Thomas's Parish, St. Thomas's Sunday-school	10 00	
Prince William Co., Dettingen Parish, Trinity Church	13 60	
Rappahannock Co., Bloomfield Parish, Trinity Church	2 00	
Richmond Co., Lunenberg Parish, St. John's	6 05	
Spottsylvania Co., St. George's Parish, St. George's Sunday-school	75 00	
		413 26

Diocese of Washington

Anonymous, through the Rev. Roger A. Walke	50 00	
Rock Creek Parish	25 00	
Trinity Parish, St. Agnes's Chapel	1 50	
Montgomery Co., Prince George's Parish	50 12	
		126 62

Missionary District of Western Colorado

Palisade, St. Thomas's Chapel		4 65

Diocese of Western Massachusetts

Pittsfield, St. Stephen's, the Rev. T. W. Nickerson	100 00	
Williamstown, St. John's.	3 93	
		103 93

Diocese of Western Michigan.

Manistee, Holy Trinity Church	1 00	
Muskegon, St. Paul's, Woman's Auxiliary	3 55	
		4 55

Diocese of Western New York

Bath, St. Thomas's	8 00	
Buffalo, Ascension	7 70	
		15 70

Diocese of West Texas

The Right Rev. James S. Johnston, D.D.	5 00	
Luling, the Rev. W. D. Christian	3 00	
		8 00

Diocese of West Virginia

Alexander, Miss Jane C., Charles Town	2 00	
Rooker, Miss H. R., Charles Town	2 00	
		4 00
Total		$31,869 52

89　1910 年 7 月号　東京の立教学院、資金。1910 年 6 月 1 日現在。
602-608 頁。
訳出　602 頁 1 行目～38 行目。

昨年 12 月、フィラデルフィアにおいて女性伝道補助会の外国委員会により、東京の立教学院のために土地を購入し、その上に建物を建設する資金を集めることを目的とする委員会が任命された（ただし女性伝道補助会と公式のつながりはない）。委員会は次の人々によって構成された。ミス・ファニー・ブロック、ミス・メアリー・ブラキストン、A・J・ラス・ディクソン夫人、ミス・アン・ハバード、ジョン・マルコー夫人、チャールズ・R・パンコースト夫人、ワルター・E・ペンローズ夫人、ジオ・ワールトン・ペッパー夫人、ミス・ランドルフ、W・W・アーネット夫人、ミス・コールズ、ジオ・F・ノア夫人（職務上の委員）。委員会は委員長にミス・コールズ、書記に W・W・アーネット夫人、会計係に S・F・ヒューストン氏を選任した。

その後 6 ヶ月間に委員会は、同じ目的で伝道局に与えられた（そして多くの場合に同委員会の努力により与えられた）資金に加えて、マキム主教が立教学院のために東京の郊外に購入した 14 エーカーの土地の代金を支払うのに十分な額の献金を集めることに成功した。聖公会の会員が早い時期に必要な建物を建設するために十分な額を寄付することにより、この購入を有益なものとすることが切に期待される。

付属の献金者リストを見ると、財務的に強いとは見られていない教区が多くの場合に裕福な教区より多額の寄付をしていることが分かる。以下に会計報告を付す。

立教学校委員会会計係 S. F. ヒューストン

付属のリストによる寄付金	$31,869.52	
借入金	5,000.00	
		$37,869.52

伝道局会計係に送金された額

1900 年 12 月 3 日	$1,000.00	
1910 年 2 月 14 日	9,250.00	

1910年4月18日	12,500.00	
1910年6月1日	14,616.22	
		$37,366.22
委員会経費に対する特別寄付金（繰越さず）		510.00
1910年6月1日残高		3.30
		$37,869.52

注記：1910年7月号のSM誌には、タッカーによる「なぜさらに遣日宣教師が必要か」という記事が掲載されている（538-540頁）。
マキムは米国聖公会総会出席のため、1910年8月20日に蒸気船ミネソタ号で横浜を出港し、9月3日にシアトル到着予定（SM誌1910年9月号、775頁）。
1910年10月号のSM誌には、S・C・パートリッジによる「日本におけるキリスト教一致」という記事が掲載されている（Sidney C. Partridge, “Christian Unity in Japan”, SM誌1910年10月号、826-828頁）。

The Second Week

THE TRIENNIAL MISSIONARY SERMON

ACCORDING to long-established custom, the Convention met as the Board of Missions on the first Sunday evening of the session in St. Paul's Cathedral, to listen to the triennial missionary sermon, by the Right Rev. Dr. Morrison, Bishop of Iowa, on the text, "The vision is yet for an appointed time." This year as marking the seventy-fifth anniversary of the consecration of our first missionary bishop furnished the main theme of the discourse. Most admirably the preacher sketched the conditions of that earlier day and the experiences and achievements of the apostolic Kemper. He then went on to speak, as he was well equipped to do, concerning the present Church life in that great region to which Bishop Kemper was sent. "The 36,000 communicants of the Church in that day," said the preacher, "have become over 900,000." While the population has increased seven-fold, the Church has increased twenty-seven fold; but the vision of Kemper is not yet realized. It is still "for an appointed time." He needed money—and did not receive it; he needed men—and they did not come. We read the story of his life and say: "If we had been in the days of our fathers"—yet the communicants of that day were giving as much per capita as we do now. We must beware lest we repeat in the present the neglects of the past; yet there is no real cause for discouragement. The Church has preserved things invaluable to the Christianity of the future. Can we not go on patiently and earnestly, feeling that our good things are the heritage of all Christian men? for we Churchmen assert that which was, and forever will be, true. "The wonder in the future, as men look back upon this day, will be that in the nineteenth century, when the mind of man was changing front, the Church gained ground; that the Church of Jesus Christ has done so much, and is so confident."



Bishop T. N. Morrison

In conclusion, the bishop urged the value of setting before the Church a great and inspiring missionary undertaking, and pointed to our 9,000,000 Negroes as our wonderful opportunity and our urgent call.

ACHIEVEMENTS AND OPPORTUNITIES IN THE ORIENT

AT 3 P.M. on Monday, October 10th, the two Houses assembled for their second joint session as the Board of Missions. As indicated above, attention was focussed upon our work in China and Japan. Bishop Graves, of Shanghai, was the first speaker. "I can see," he said, "a great change in the tone and temper of the Church toward the whole missionary movement. If we who are in the forefront do not do our duty we can no longer say that we are not backed by the Church." When Shanghai was divided, nine years ago, by the setting off of the District of Hankow, it was left very weak, with scarcely any work outside the city of Shanghai. Since that time a church has been established in all the great cities of the Province of Kiangsu. There is no need to speak of our institutions further than to say that the Chinese Government itself takes them as its models.

(905)

The native Church is growing steadily in self-support and self-government, and by 1913 a constitutional union of all Anglican missions will have been accomplished in the Holy Catholic Church in China. As to Christian unity, it is often said that the Church at home looks to the mission field to solve the problem; this in a sense is fair, for we have great opportunities and a large compulsion toward that end, but we have no ready-made method of untying the complicated knots woven by the theological discussions of the past. By charity, by sincere endeavor, and without compromise we work on.



Bishop Roots

Bishop Roots, of Hankow, declared that the growth in outward equipment of his district during the past three years had been remarkable. Covering the 700 miles, from Wuhu in the east to Ichang in the west, there has been large advance. He spoke particularly of the school for beggar-boys conducted by the Rev. Mr. Huntington at Ichang, as setting before the Chinese in a most telling manner the tender ministry and the high purpose of the Church. He went on to say that outward equipment, unless it be the expression of inward life, is a burden, and may be a curse. "We covet," he said, "no kind of equipment that does not build up character." He therefore considered that the greatest achievement of the past triennium is found in those six Chinese priests who have been ordained after receiving a course of collegiate and theological training fully equal to that of the ministry in this country. These men, he said, are proving that all which we have given them will be used with the highest kind of loyalty and patriotism. Bishop Roots also told of the organization of a board of missions among the Chinese themselves, and of how they had chosen as their field of labor a place nine days' journey beyond our most westernmost station—as far away for them as China seems to us.

As to opportunity, the speaker said that the greatest opportunity for China was here in America. "Why," he asked, "do you treat the Chinese as you do? Unless you deal squarely with the Chinese here, we shall have *no* opportunity in Hankow. We must make the action of our nation a true expression of the Spirit of Christ in international affairs. In urging the division of Hankow and the appointment of a new bishop, the speaker showed that three bishops out of the eleven who will constitute the future synod of the Anglican communion was no undue proportion for a Church which is free from State control, and which, therefore, has much to communicate that will be of lasting value to the future Chinese Church.

From China the centre of attention was then shifted to Japan, and Bishop McKim, of Tokyo, told how twelve years ago, when Kyoto was set off, there remained in his diocese 15 congregations—now there are 47; at the time of his consecration there were 3 churches, now there are 21; at the last General Synod 60 of the delegates were Japanese and only 12 were foreigners. The bishop stated that since the first confirmation which he held in Japan the offerings at all such services had been put aside for the endowment of the future Japanese episcopate. The General Synod made this a rule for the whole Church, and the present amount available is 20,000 *yen* ($10,000). But we are waiting until the Japanese themselves



Bishop McKim

feel that the time has come for one of their number to be made a bishop. We shall not win the confidence and allegiance of the Japanese people until they have a bishop of their own blood, but on a recent occasion, when an opportunity was given in one of the English dioceses for the Japanese to express their mind on this matter, they unanimously voted to have another English bishop.

Bishop McKim had announced at the opening of his address that he wished to give ten minutes of his time to the Rev. Dr. Motoda, the Japanese headmaster of St. Paul's College, Tokyo, and most effectively did this cultured and experienced Japanese gentleman represent his country. The greatest desire, he said, of every Japanese father and mother is that their son shall have a good education. The three cities in the world where one meets the greatest number of students are Calcutta, Boston and Tokyo. But the waste in student life is most sad. Two-thirds of these inexperienced, eager young men, brought suddenly into contact with the education and the temptations of modern civilization, suffer moral and spiritual shipwreck. St. Paul's College, which is the largest missionary school in Japan, should be so equipped that it can attract students on equal terms with the government institutions. In Christian education lies the largest opportunity for missionary service; and as a child goes to its mother for food, so the infant Church of Japan turns to the Church in America.



Bishop Partridge

The last speaker was Bishop Partridge, of Kyoto, who, in his inimitable way, with many a clever story, drew a picture of conditions in his field. He said he was the only American bishop who had no American church. The work in Kyoto is altogether Japanese. A year ago he laid hands on the one-thousandth confirmation candidate, and that thousand represented every class and condition, from the highborn and wealthy to the poorest laborers in the rice-fields—a true Christian democracy. The Department of Education has recognized one of our schools as of equal rank with Government institutions, and has removed forever the bar to religious education. Everywhere there is progress and opportunity which call for workers—more workers. One hundred in the district of Kyoto would not be too many.

"THE WORLD MISSIONARY CONFERENCE"



Bishop Vincent

THE second week of the Convention was marked by two missionary mass-meetings, held in Music Hall on Tuesday and Thursday evenings. On the first occasion Bishop Vincent, of Southern Ohio, acted as chairman, and introduced the speakers to the audience, which numbered not less than two thousand. The salient fact of the new missionary work, the chairman said, was the comparatively short time in which the Church had gained a world-vision. It took 300 years to evangelize the shores of the Mediterranean, and 1,500 more to reach the shores of the North Atlantic, but suddenly, in the last one hundred years, the whole world has had its chance to hear the message, and in these latter days, at least the laymen as well as the clergy have caught the

90　1910 年 11 月号　総会の宣教ストーリー。東洋における達成と機会。905-907 頁。

訳出　905 頁下から 11 行目～下から 9 行目。907 頁 6 行目～20 行目。

〔1910 年〕10 月 10 日の月曜日午後 3 時、2 つの代議員会が伝道局の第 2 回合同会議として集まった。前述のように中国と日本における事業に焦点が当てられた。

―略―

マキム主教は演説の冒頭で、東京の立教学院の日本人学長博士元田〔作之進〕師に 10 分の時間を与えたいと告げ、そして、この教養ある経験豊かな日本の紳士は自国の代表として極めて効果的だった。彼は、日本の両親の最大の望みは彼らの息子に良い教育を受けさせることであると述べた。世界で学生の数が最も多い 3 つの都市はカルカッタ、ボストン、そして東京です。しかし学生生活の荒廃は最も悲しむべきものです。突然近代文明の教育と誘惑に曝された未熟で熱心な若者の 3 分の 2 は道徳的、精神的に破滅します。日本で最大のミッション・スクールである立教学院は、官立の機関と同等の条件で学生を引き付けられるだけの施設を備えるべきです。キリスト教教育には宣教活動にとって最大の機会です。それゆえ子供が母親のもとに行って食物を求めるように、日本の幼い聖公会はアメリカの聖公会に頼るのです。

"This is none other than the House of God; this is the Gate of Heaven."

"And there was silence in Heaven by the space of half an hour."

"The Lord is in His Holy Temple; let all the earth keep silence before Him."

These texts were followed by a request for reverent silence, and quotations from the "Imitation," and suggestions for reading of Hymns and Psalms.

Bishop Vincent spoke a few earnest, loving words; as we sang "Onward, Christian soldiers," and "Holy offerings," the United Offering of 1910 was gathered, and with the Doxology the loving United Offering gift—the expression of three years of thankful service—was offered on God's Altar.

Then the hundreds of privileged women, representatives of thousands and tens of thousands absent, in reverent ranks approached to offer themselves again to God, to render to Him the highest act of worship, and to receive Himself in whom they are joined with all His people, struggling on earth to-day and through all the ages called to rest in Him, to share in His high work of constant intercession.

For the United Offering mass meeting held at 2:30 on the afternoon of Saturday, the 8th, some three thousand women met in Music Hall, and Bishop Vincent welcomed them to Cincinnati and presented the Bishop of Salisbury, our English guest. The Secretary made the triennial report, and the speakers followed—Bishop Rowe, of Alaska, on "Women Pioneers"; Bishop McKim (who shared his time with the Rev. Dr. Motoda, Japanese Vice-Principal of St. Paul's College, Tokyo), on "Mission Women and Their Influence in the Upbuilding of Christian Womanhood in Japan," and Bishop Brent, on "The Philippines as a Battle Ground for Christian Unity." Bishop Cheshire, who was to have told us of the Negro in America, was prevented by an accident from attending the meeting.

Mr. King, our Treasurer, announced the amount of our United Offering of 1910—$242,110.83, and the disposition of the $15,000 for buildings was told—$10,000 for St. Hilda's School, Wuchang, $5,000 for St. Augustine's School, Raleigh. The Presiding Bishop gave his blessing, and another United Offering Day for the Auxiliary was happily closed.

THE OFFICERS' CONFERENCE IN CINCINNATI

ON Wednesday, October 5th, at 3:30 P.M., the business conference of diocesan officers of the Woman's Auxiliary met in the Auxiliary assembly room of the Music Hall, Cincinnati, and on the nomination of the Secretary, Mrs. Stevens, president of the Michigan branch, was elected its presiding officer. Mrs. Stevens took the chair, and called the meeting to order.

In the absence, through illness, of Mrs. Irwin, president of the Southern Ohio branch, Mrs. Mortimer Matthews, chairman of the Committee on Hospitality, welcomed the Auxiliary.

Miss Brady, of West Virginia, and Miss Knight, of Milwaukee, were appointed to receive the cards of registration; Miss Hutchins, of Massachusetts, and Miss Spalding, of Utah, to assist Miss Lindley in keeping the roll as called by the Secretary; Miss Rand, of Southern Florida, and Miss Stoney, of California, to whom later was added Miss Triplett, of Missouri, to keep the minutes of the meeting.

The roll was called by dioceses, and as the delegations stood and were counted, the Secretary handed them checks for amounts sent direct to the Missions

91　1910年11月号　米国聖公会女性伝道補助会の伝道局報告。一致献金日。955-958頁。
訳出　958頁右1行目～右21行目。

〔1910年10月〕8日の土曜日午後2時30分に開催された一致献金大会のために約3,000人の女性が音楽堂に集まった。ヴィンセント主教は彼らをシンシナティーに歓迎するとともに、英国から招いたソールズベリー主教を紹介した。幹事が3年毎の報告を行った後、次の演者が演説をした。アラスカのロウィ主教「女性のパイオニア」、マキム主教（立教学院の日本人副学長博士元田〔作之進〕師と時間を分担）「ミッションの女性と日本でのキリスト教女性の育成におけるその影響」、ブロイト主教「キリスト教一致のための戦場としてのフィリピン」。チェシャー主教より、アメリカの黒人は事故のため会議に出席できなくなったとの報告があった。



LOUIS CHILDS SANFORD
Bishop-elect of San Joaquin

For the new District of San Joaquin, which includes that part of the Diocese of California lying east of the Coast Range, one has been chosen who is familiar with the missionary work of the entire Pacific Coast. The Rev. Louis Childs Sanford is known to the Church as the first secretary of the Eighth Department. He graduated at Brown University and Cambridge Theological School and his entire clerical work has been done in California. Thus again has the Church chosen a man who is on the ground, and thoroughly familiar with the problems to be faced. Mr. Sanford has made a wide circle of friends in his work during the past two years as Department Secretary.

The Rev. Edward A. Temple is elected for the new District of North Texas, which includes what is known as the Panhandle and embraces 64,000 square miles. Mr. Temple is a Virginian by birth and a graduate of the Virginia Seminary. His early ministry was given to his native state, but he is at present the rector of St. Paul's Church, Waco, Tex. He is a man of energy and missionary ideals. In the early days of the missionary departments Mr. Temple was asked to act as department secretary but found it impossible to do so.



EDWARD ARTHUR TEMPLE
Bishop-elect of North Texas

CHANNING MOORE WILLIAMS: BISHOP

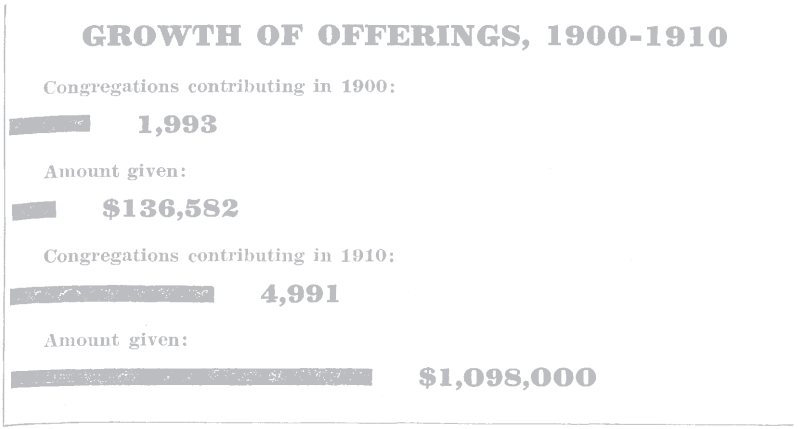
CONSECRATED, OCTOBER 3D, 1866

ON December 2d, in Richmond, Va., Channing Moore Williams, our pioneer missionary in Japan, and afterwards Bishop of Yedo, passed to his reward. This announcement will mean little to many of our readers. Patient and faithful in his labors, quiet and inconspicuous to the point of self-effacement, Bishop Williams was never a prominent figure in the eye of the Church, but the results of the more than fifty years which he gave to her service—all of them in Japan—are written in the Lamb's Book of Life. As a pioneer, facing with unswerving purpose the years of seeming failure; as bishop, helping to gather in the harvest when the great opportunity came; and last of all, as the quiet missionary retired from episcopal dignity and responsibility, he lived only for Japan and the Church. The land of his adoption became the home of his heart and into her Christian fabric he wrought with lavish generosity all that he possessed of character, knowledge and purpose. The people of Japan will understand, as the people of America perhaps can never do, how much is due to this simple, sincere, self-forgetting, patient man of God. May he find light and peace in the presence of the Master whom he served.

92　1910 年 12 月号　チャニング・ムーア・ウィリアムズ主教。1866 年 10 月 3 日聖別。997 頁。
訳出　997 頁下から 18 行目～最後の行まで〔全文〕。

日本における我々の先駆的な宣教師であり、後に江戸主教に聖別されたチャニング・ムーア・ウィリアムズ主教は、〔1910 年〕12 月 2 日ヴァージニア州リッチモンドで逝去した。この告知は我々の読者の多くにとってあまり意味を持たないだろう。忍耐強く職務に忠実で、自己滅却と言えるほどに寡黙で控え目だったウィリアムズ主教は、聖公会の目には決して傑出した人物として映らなかったが、彼が 50 年以上も聖公会のために尽くした結果は―そのすべては日本でだが―小羊の命の書に書かれている。先駆者として目的を曲げることなく見た目には失敗と思われた空白の年月に直面し、主教として大きな機会が訪れたときに収穫を手伝い、そして最後には寡黙な宣教師として主教の地位と責任から退いた。彼はひたすら日本と聖公会のために生きた。彼が選択した国は彼の心の故郷となり、自分が持っているすべて、すなわち性格と知識、目的を惜しみない寛大さでそのキリストの織物に織り込んだ。この質素で、誠実で、無私無欲の忍耐強い神の子にどれほど多くを負っているか、恐らくアメリカ人には決して理解できないだろうが、日本の人々は理解するだろう。願わくば彼が仕えた神の御前で光と安らぎを見いださんことを。

注記：1910 年 12 月号の SM 誌には、日本聖公会と日本正教会との合同運動に関する記事が紹介されている（"Significant Movement", 934-935 頁）。
同月号の SM 誌には、伝道局が改組され、新体制のもとで初代伝道局総理となったＡ・S・ロイドによる声明文が掲載され（SM 誌 1910 年 12 月号、988-990 頁）、米国聖公会全教会員へのメッセージ文が載録されている（991-994 頁）。



CHRIST OR MATERIALISM?

THE QUESTION CONFRONTING THE YOUNG MEN OF JAPAN, AND HOW WE MAY INFLUENCE THE ANSWER

AWAKENED from its sleep of centuries, and destined to be the leader among the nations of the Orient, Japan seeks a religion. Buddhism and Shintoism have been tried—and found wanting. They are no longer threatening foes to the Christian advance. Shall the nation lapse into some form of blank materialism, or shall these children of God be led to the knowledge of His Son and find the service which is perfect freedom?

If Japan is to become a Christian nation, she must have Japanese Christian leaders, and these leaders must be the product of Christian education. The sole and the absolutely sufficient excuse for maintaining Christian institutions of learning in a land so well equipped with the outward forms of modern education is found in the fact that Government schools and colleges are always negatively, and sometimes positively, anti-Christian. Students are still taught to worship the Emperor as the direct descendant of the Goddess of the Sun. Some time ago a professor was dismissed from the Imperial University at Tokyo because he ventured to doubt this tradition, and another professor in the same university has declared in a printed article that Japan should not permit the propagation of a religion which places its God above the Emperor—who must be supreme.

From such a source we cannot look for Christian leaders, for in such an atmosphere they could not be produced. The only possible course, therefore, is to place in Japan Christian institutions which shall be equipped to offer an education equal to that of the best Government schools, and with it shall teach Christ as the Light of the World.

For this purpose, St. Paul's College, Tokyo, was founded. It holds a license from the Japanese Board of Education, and is the largest Christian school for boys and young men in Japan. President Tucker reports 723 students this year. Eighty-one were graduated at the last commencement; 25 per cent. of these were Christians, and as many more will soon be baptized; six are candidates for

the Theological Seminary. There are now forty men in the college pledged to the ministry. Six hundred have been graduated within the last twelve years.

St. Paul's has three departments: the college, the middle school and the Chinese school. The present buildings are inadequate for the middle school alone. More than a hundred applicants were turned away last spring for want of room, and every building is uncomfortably crowded. There is no possibility for expansion on the present site, and the students have no recreation grounds as required by the Department of Education.

The venture of the college department has proved a pronounced success. Not only does it provide a college education under Christian influences for scores who go out into secular life, but from it will come nearly, if not all of the men to be trained in the Central Theological Seminary, for which the Church of England, from the Thank-offering of the Missionary Congress held in London two years ago, has given $150,000. Our English friends say to us, and rightly, that it is the duty of the American Church to provide the college which is to give the secular education necessary for entrance to the seminary.

We cannot, without great loss to the whole Church, discontinue this college work, neither can we go on without better equipment. Want of room is the only obstacle to increase and effectiveness.

St. Paul's has been asking the Church for $200,000 in order that it may meet some of the demands made upon it. A committee in Philadelphia took the matter in hand and by an energetic and well-organized campaign less than six months ago collected and sent us $50,000. With this money we have bought and paid for nearly fifteen acres of land in the outskirts of Tokyo. The location promises eventually to be the centre of a high class of schools. We are hoping that within the coming year $150,000 may come to us for the necessary buildings. This may seem a large request, but few high school buildings in the United States cost less than $150,000, and there is no college doing the work of St. Paul's which does not require many times more. The last building added to St. Paul's College is a rough, wooden, unpainted, unplastered shanty of one story, costing $500. It is not an ornament, and no one seeing it would criticise us for extravagance.

With this $150,000 we can erect plain, but dignified and substantial buildings of brick which will be adequate for the purposes required of them. We should not, as Americans and as Christians, be content with anything but the best in a land like Japan, where ideals are of the very highest.

This statement is made to you because the facts therein set forth are believed to be of vital importance in answering the question: Shall Christ find entrance to the people of Japan?

The Buildings Needed	
Halls for lectures, laboratories, etc.	$50,000
Dormitories for 200 students	45,000
Gymnasium with Auditorium	15,000
Library with reading-rooms	15,000
Dining-hall, kitchen, etc.	10,000
Chapel	15,000
	$150,000

How These Sums May Be Further Divided

$2,500 will build and equip one lecture room.
$225 will provide a room in the dormitories.
$100 will provide an altar for the chapel.
$100 will provide a lectern.
$100 will provide the pulpit.
$150 will provide the font.
$20 will provide one of six prayer desks and chairs for the chancel.

93　1911 年 1 月号　キリストか、それとも物質主義か？　日本の若者に突き付けられた質問と、我々はその答えにどのような影響を及ぼすことができるか？　61-62 頁。
訳出　61 頁左下から 27 行目～62 頁最後の行まで〔全文〕。

数世紀の眠りから目覚め、東洋諸国の指導者たるべく運命づけられた日本は宗教を求めている。仏教と神道を試したが力不足であることが分かった。それらはもはやキリスト教の前進を阻む恐ろしい敵ではない。国民は何らかの形の空虚な物質主義に堕落すべきか、それともこれらの神の子供たちは神の御子の知識へ導かれて、完璧な自由である奉仕を見いだすべきであろうか？

日本がキリスト教国家になるべきであるなら、日本人のキリスト教指導者が必要であり、そしてこれらの指導者はキリスト教教育の成果でなければならない。近代教育の外観を整えた国で、キリスト教の教育機関を維持するための唯一の絶対十分な理由は、官立の大学および高等学校はつねに消極的に、時には積極的に反キリスト教的であるという事実のうちに見いだせる。学生はいまだに天照大神の直系の子孫である天皇への崇拝を教えられている。少し以前にこの伝統に敢えて疑問を提起したひとりの教授は東京帝国大学を解雇され、同じ大学の別の教授は印刷物の中で、日本は至高の存在である天皇の上に神を置くような宗教の布教を許すべきではないと表明した。

我々はこのような供給源にキリスト教の指導者を期待することはできない。なぜならそのような雰囲気の中で指導者は生み出され得ないと考えられるからである。それゆえ唯一可能な方向は、最高の官立学校と同等の教育を提供できるように整備され、そこでキリストを世界の光として教える日本のキリスト教機関を設けることである。

この目的のために東京の立教学院が設立された。日本の文部省から認可を受けた、日本における青少年のための最大のキリスト教学校である。タッカー総理の報告によれば今年の学生数は 723 名である。前回の卒業式では 81 名の学生が卒業したが、それらの 25 パーセントはキリスト教徒であり、さらに同数の学生がまもなく洗礼を受けるだろう。キリスト教徒の卒業生のうち 6 名は神学校への志願者である。現在大学には聖職に就くことを誓った学生が 40 名いる。過去 12 年間の卒業生の数は 600 名である。

立教学院は大学、中学校、中国人学校〔志成学校〕の 3 つの部門を持って

いる。現在ある建物は中学校だけでも不十分である。昨春はスペース不足のために 100 名以上の入学志願者が退けられ、それでもすべての建物は過密状態である。現在の敷地には拡張の可能性はなく、学生には文部省が要求している運動場がない。

大学部の企ては顕著な成功を収めた。世俗生活に入る多数の学生にキリスト教の影響下で高等教育を施すだけでなく、神学校で養成される学生のほぼ全員が大学部から出ている。これに対して英国教会は 2 年前にロンドンで開催された伝道協議会での感謝献金から 150,000 ドルを寄付した。英国の友人は我々に正しくも、信徒に神学校に入学するために必要な世俗的教育を与えるカレッジを提供するのは米国聖公会の務めであると言った。

我々は聖公会全体に対する大きな損失を伴うことなしに、このカレッジ事業を中断することはできず、より良い施設がなければ前に進むこともできない。スペースの不足が成長と効果に対する唯一の障害なのである。

立教学院は需要の一部を満たすために米国聖公会に 200,000 ドルを要請してきた。フィラデルフィアの委員会がこの件を引き受け、よく組織された精力的な運動により半年足らず前に 50,000 ドル集めて我々に送った。この資金で我々は東京の郊外の 15 エーカー近い土地を購入し、代金を支払った。この立地は最終的には一流校の中心になることが見込まれている。我々は必要な建物を建築するために 150,000 ドルが今年中に我々のもとに寄せられることを期待している。これは多大な要求に思えるかもしれないが、合衆国には 150,000 ドル以下の高等学校の校舎はほとんどないし、何度も要求を重ねることなく立教学院のような仕事をしている大学はない。最後に立教学院に追加された建物は塗料も漆喰も塗られていない粗末な木造の 1 階建ての掘立小屋で、500 ドルだった。それは装飾品ではなく、見た者は誰も我々を浪費の理由で非難しないだろう。

この 150,000 ドルで、我々は求められている目的にふさわしい、質素だが威厳のある頑丈なレンガ校舎を建てることができる。我々は、アメリカ人としてもキリスト教徒としても、日本のように最高の理想を掲げている国においては最高ならざるもので満足すべきではない。

あなたがたにこれを述べたのは、ここに書かれている事実は次の質問に応えるために重要極まりないと信じるからである。すなわち、キリストは日本の人々への入口を見いだすか。

必要な建物

教室、実験室等	$50,000
寄宿舎、200 人収容	45,000
体育館、観客席付	15,000
図書館、閲覧室付	15,000
食堂、厨房等	10,000
礼拝堂	15,000
	$150,000

これらの金額の内訳

$2,500	1 教室の建設および装備
$225	寄宿舎の 1 部屋
$100	礼拝の祭壇
$100	聖書朗読台
$100	説教壇
$150	洗礼盤
$20	1 祈祷台（計 6 台）と内陣用椅子

WHAT ONE MAN SAW IN JAPAN



BISHOP WILLIAMS IN HIS YOUNG MANHOOD

EARLY on the morning of December 2d, in Richmond, Va., the city of his birth, there died a man, who, in his eighty years of life, had journeyed far and seen much. From his cradle a pious mother, who gave her boy the name of Virginia's great bishop, had in her mind devoted him to the ministry, and in due time, shy, retiring, modest almost to a fault, but with an iron will and a consecration which took hold on the deeper springs of life, Channing Moore Williams entered the seminary at Alexandria. While there the tidings from Payne in Africa and the news from China whither Boone had gone, willing to lose his life if only he might open one of the closed doors about him, stirred the hearts of the students to emulate these sons of their *alma mater*. It was to Boone, China's first bishop, that Williams offered himself and there his first work was done. But his opportunity came when in 1859, after two and a half centuries, Japan opened her doors again to the world.

Our Church was the first to seize this opportunity, and the first two foreign clergy to land in reopened Japan were the Rev. Messrs. Liggins and Williams. A foothold was thus gained, but it was scarcely more. Theoretically, the land was open, practically, it was still tightly sealed against the Message. The few foreigners might be ministered to, but when one spoke to a Japanese of Christianity his answer was to point significantly to his throat, indicating that death was the result of such conversations. For seven years the patient missionary labored before he baptized his first convert—his native teacher—who was afterward thrown into prison and died there for his faith. It was in this same year, 1866, that in St. John's Chapel, New York, Mr. Williams was consecrated Bishop of China and Japan. Nothing could better show how little we then understood the missionary situation than the idea that one man should be charged with the responsibility for both these countries.

Time would fail us to tell the story of the following years: Of how, in 1871, the Church in part recognized her unwisdom and transferred Bishop Williams to Japan as Bishop of Yedo; of the eighteen years which followed with their story of success, during which "the little one became a thousand"; of how he literally spent himself in loving service, living on the smallest amount of food that would keep body and soul together, limiting himself with the strictest economy in the matter of residence and clothing, and giving all to the progress of the Kingdom in Japan. It is told of him that when St. Paul's School was built in 1882 the Mission insisted that he should have three sunny rooms on the second floor. Because they were sunny he straightway omitted a fire in winter, and when, a little later, two theological students complained of their cold rooms, on the north side, and threatened to leave unless better accommodations were given them, he heard them through patiently, knelt with them a few moments in prayer, and then said: "The future of the Church depends upon her young men. I am old and of no further use. You ought to have what your

health needs. Take my rooms and I will move up to the third story." This offer, so simply and so sincerely made, sent the young men back to their northern rooms ashamed and inspired.

Partly because he shrank from the publicity and responsibility of the episcopate, partly because he had so spent himself in the work, in 1889 he resigned his office and stepped back quietly into the ranks of the mission workers, continuing his labors and loyally supporting his own successor. The day came when, after fifty years given to Japan, he turned his face toward home that he might die in his native land and be buried among his own people. Public farewell or eulogy he would not have. Unheralded, almost, as his coming was his departure, but the many who loved him could not be forbidden the privilege of standing in the streets to see him pass and crowding about the steamer which carried him away. When the well-known form, with its long white beard, appeared at the rail of the vessel and he raised his hands in blessing, all knelt in silence—and so they parted.

What had this man seen? He had seen Japan literally without a Christian; he had seen the apparently hopeless years of waiting; he had seen God's promise fulfilled when the scattered seed at last took root and flourished, and he left behind him in the land to which he had gone as a stranger, 150,000 Japanese who named the name of his Master as theirs also.

The Church holds him in reverent honor—this saint of the latter days. In unsullied purity of life, in quiet self-denial, in single-hearted devotion to his Master's service, Christian history has hardly produced his superior. Had he lived in the early ages his name would have come down to us in the canon of the missionary saints, and the American Church may well cherish as a precious heritage the memory and the example of her first bishop in Japan.

REAL WORK

DR. BOOKER T. WASHINGTON recently spoke of a graduate of one of our Church schools for Negroes as "doing the realest public-school work" he has seen. Another public-school teacher, graduated from another of our schools, is doing the same kind of work of which Dr. Washington has spoken so enthusiastically. The young man graduated from Yale; and, though he is of so fine a type and has so pleasing a personality that all of his friends urged him to go into the ministry, he declined on the ground that he wanted to work as a simple private. He went from Yale back to his home town, secured the principalship of the public school, teaching not only by day but also in his father's parochial school in the evening. He has refused to be drawn from his work by offers of considerably advanced salary, and a year ago last summer spent his savings for the year in taking industrial work in one of our northern summer schools in order that he might introduce it into the curriculum of the public school.

The writer believes that our Church has in the field the two public school principals in the South who are doing the best work in applying education to the economic necessities of the communities in which their schools are situated. Aside from the public schools of Columbus, Ga., which, under the leadership and inspiration of a singularly broad-minded man, and with the help of a beneficent northern Churchman, have introduced vocational training into the public school system, there is probably no other school which is doing such successful work along that line as are the two schools manned by the graduates to whom we are alluding. It is evident that the education given in Church institutions is not only primarily religious but as thoroughly sensible and practical as is education under any auspices.

94　1911 年 1 月号　ある男性が日本で見たこと。63-64 頁。
訳出　63 頁右下から 16 行目～64 頁左 5 行目。

ウィリアムズ主教については次のことが言われている。1882 年に立教学校が建てられた（注 1）とき、ミッションは主教が 2 階の陽当たりのいい 3 部屋を取るべきであると主張した。これらの部屋は陽がよく当たるので、彼は冬でも全く火を焚かなかった。しばらくして神学校の 2 人の学生が北側の部屋が寒いと苦情を言い、もっと良い部屋を与えなければ学校をやめると脅した。彼は学生の言い分を忍耐強く最後まで聞いた後、彼らと一緒にひざまずいて祈りを捧げてから言った。「教会の未来はその若者たちにかかっている。私は老人でもはや役に立たない。あなたがたは自分の健康が必要とするものを持つべきだ。私の部屋を使いなさい。私は 3 階に移ろう」。この申し出が実に造作なく誠実になされたので、若者たちは恥じ入るとともに感銘を受けて彼らの北側の部屋に戻って行った。

注記：マキムは米国聖公会総会出席後、ホボーケン（Hoboken）から 1910 年 12 月 3 日にナポリに向けて出航し（SM 誌 1911 年 1 月号、74 頁）、その後ヨーロッパ経由で、蒸気船ノア号（"Nore"）で 1911 年 2 月 23 日に東京に到着した（SM 誌 1911 年 4 月号、346 頁）。

（注 1）築地居留地 37 番に建設された神学校との共有のレンガ校舎。

ST. PAUL'S COLLEGE, TOKYO, FUND

S. F. HOUSTON, *Treasurer*

Balance, June 1st, 1910...	$ 3 30	
Interest on deposits.....	84 90	
Contributions as per attached list.....	3,724 33	
		$3,812 53
Paid lender of $5,500 loan on account (lender contributing balance).....	$2,862 08	
Paid lender of $500 loan in full	500 00	
		3,362 08
Balance, November 30th, 1910.....		$ 450 45
DIOCESE OF BETHLEHEM,		
Proceeds of Fair at Glen Summit Springs, September 7th, 1910...		$ 345 00
DIOCESE OF CENTRAL NEW YORK,		
Copenhagen, Grace Church.....		1 00
DIOCESE OF DULUTH,		
Fergus Falls, Woman's Auxiliary..		4 00
DIOCESE OF HARRISBURG,		
Paradise, Rev. R. L. Chittenden...		10 00
DIOCESE OF KENTUCKY,		
Louisville, Church of the Advent..		25 00
DIOCESE OF MASSACHUSETTS,		
Boston, St. Paul's Church.	$ 52 26	
*Member of Woman's Auxiliary	500 00	
		552 26
DIOCESE OF MONTANA,		
Great Falls, Church of the Incarnation		27 75
DIOCESE OF NEW HAMPSHIRE,		
Exeter, Christ Church Sunday-school		2 42
DIOCESE OF NEW JERSEY,		
"M. P. B. G.".....		10 00
DIOCESE OF NEW YORK,		
*Mrs. Mary C. Scrymser.....		1,000 00
DIOCESE OF OHIO,		
Toledo, Woman's Auxiliary of St. Andrew's Church.....		1 00
DIOCESE OF PENNSYLVANIA,		
Anonymous	$ 100 00	
Anonymous	1,000 00	
Miss Mary K. Gibson, Wynnewood	500 00	
Media, Woman's Auxiliary, Christ Church...	1 50	
Philadelphia, Church of the Epiphany, Pelham	2 50	
Philadelphia, Holy Trinity Memorial Chapel..	3 95	
Philadelphia, Woman's Auxiliary, St. Anna's Church, West Philadelphia	1 00	
Philadelphia, Woman's Auxiliary, St. James's Church, West Philadelphia	20 00	
Philadelphia, Woman's Auxiliary, St. Matthias's Church, West Philadelphia	5 00	
Radnor, Woman's Auxiliary, St. Martin's Church	18 00	
		1,651 95
DIOCESE OF SOUTHERN VIRGINIA,		
Augusta county, Augusta parish, Staunton, Rev. Roger A. Walke.....	27 41	
Chesterfield county, Manchester parish, Meade Memorial Church, Mrs. Benj. Dennis	5 00	
		32 41
DIOCESE OF VIRGINIA,		
Henrico county, Richmond, Grace Church		35 00
DIOCESE OF WESTERN NEW YORK,		
Buffalo, St. James's Church.....		21 54
DISTRICT OF NORTH DAKOTA,		
Fargo, Woman's Auxiliary.....		5 00
Interest on deposits.....		84 90
Balance, June 1st, 1910.....		3 30
Total.....		$3,812 53

* These items have already appeared separately in THE SPIRIT OF MISSIONS, and were paid over, when received, to the Special Committee toward repayment of a loan.

95　1911年1月号　東京の立教学院の資金。財務委員S・F・ヒューストン。96頁。

訳出　96頁〔全文〕。

1910年6月1日現在残高	$3.30	
預金利息	84.90	
寄付金（添付リスト参照）	3,724.33	
		$3,812.53
借入金$5,500の分割返済		
（貸手寄付残高）	$2,862.08	
借入金$500の全額返済	500.00	
		3,362.08
1910年11月30日現在残高		$450.45

ベツレヘム教区		
グレン・サミット・スプリングスでの慈善バザー収益		
1910年9月7日		345.00
セントラル・ニューヨーク教区		
コペンハーゲン、グレース教会		1.00
ダルース教区		
ファーガス・フォールズ、女性伝道補助会		4.00
ハリスバーグ教区		
パラダイス、R・L・チッテンデン師		10.10
ケンタッキー教区		
ルーイビル、降臨教会		25.00
マサチューセッツ教区		
ボストン、聖パウロ教会	52.26	
*女性伝道補助会会員	500.00	552.26
モンタナ教区		
グレート・フォールズ、受肉教会		27.75
ニューハンプシャー教区		
エクセター、キリスト教会日曜学校		2.42
ニュージャージー教区		

M.P.B.G.	10.00
ニューヨーク教区	
*メアリー・C・スクライザー夫人	1,000.00
オハイオ教区	
トレド、聖アンデレ教会女性伝道補助会	1.00
ペンシルヴェニア教区	
匿名	100.00
匿名	1,000.00
ミス・メアリー・K・ギブソン、ウィンウッド	500.00
メディア、女性伝道補助会、キリスト教会	1.50
フィラデルフィア、顕現教会、ペルハム	2.50
フィラデルフィア、聖三一記念礼拝堂	3.95
フィラデルフィア、女性伝道補助会、聖アンナ教会、ウェストフィラデルフィア	1.00
フィラデルフィア、女性伝道補助会、聖ヤコブ教会、ウェストフィラデルフィア	20.00
フィラデルフィア、女性伝道補助会、聖マッテヤ教会、ウェストフィラデルフィア	5.00
ラドナー、女性伝道補助会、セント・マーチン教会	18.00
	1,651.95
南ヴァージニア教区	
オーガスタ郡オーガスタ教会区、ストーントン、ロジャー・A・ウォーク師	27.41
チェスターフィールド郡マンチェスター教会区、メンデ記念教会、ベンジャミン・デニス夫人	5.00
	32.41
ヴァージニア教区	
ヘンライコ郡リッチモンド、グレース教会	35.00
西ニューヨーク教区	
バッファロー、聖ヤコブ教会	21.54
北ダコタ教区	
ファーゴ、女性伝道補助会	5.00
預金利息	84.90

1910年6月1日現在残高	3.30
合計	$3,812.53

*これらの項目は既に『スピリット・オブ・ミッションズ』に別途掲載されており、受領した時点で借入金の返済のために特別委員会に送金された。

注記：元田作之進は東京帰任のため、フィラデルフィアを1910年12月29日に出発、1911年1月18日に「テンヨー丸」でサンフランシスコから出航し（SM誌1911年2月号、168頁）、2月4日に東京に到着した（SM誌1911年4月号、346頁）。
1911年2月号のSM誌の女性伝道補助会部門の記事には、林歌子によるウィリアムズ逝去記念礼拝について言及した記事が掲載されている（Uta Hayashi, “A Tribute to Bishop Williams”, SM誌1911年2月号、169-171頁）。

THE GREATEST CHANCE IN JAPAN

By Galen M. Fisher

Mr. Fisher is a Y. M. C. A. Secretary in Japan, who is working especially among the students and speaks from a first-hand knowledge of the situation.

JAPAN'S splendid schools and colleges are both a bulwark and a menace. Without them she could not have handled the complex machinery of modern civilization. With them, utterly non-religious as they are, she is sowing seeds of decay as well as of life in the body politic. For Japan's divorcing of Church and State differs from America's in one important respect —Japan has almost no living, aggressive religious forces capable of dominating the educated classes and thus supplementing her secular schools and counteracting their perils. On the contrary, in proportion as secular education advances, the old religions lose their hold upon the Japanese. The resultant perils have not escaped the notice of educators and publicists, but aside from fostering a more passionate patriotism they have found themselves powerless to provide a remedy. Here, surely, is justification enough for Christian evangelism, and especially for Christian education, in Japan. Fortunately, Christian institutions are not only needed, but they are welcomed by intelligent, patriotic Japanese of all classes. But with one proviso: they must be really good schools.

Therefore, I urge with conviction that St. Paul's College, Tokyo, should be strengthened and expanded so as to help meet this manifestly urgent need in a way worthy of Christianity. There are already a number of Christian high-schools and theological seminaries, but not one full-fledged, first-class Christian college. There ought to be at least three or four. And, without overlooking the plans of other Christian institutions in Tokyo for expanding into colleges, I can without reservation say that the field before St. Paul's is large, and unoccupied, and very needy. The only condition is that St. Paul's should continue to lay her plans in conference with other Christian schools, so that ultimately each may supplement the other and all together they may compose a real Christian university. Such a consummation would do more for the extension of the Kingdom of God and the safeguarding of the State than any other equal outlay of men and money. Without such an institution the Christianization of Japan will be far more arduous and long delayed.

The resources behind the Government colleges are well-nigh limitless. No Christian college should put its hand to the plow unless it be ready to pay the cost. A few thousands of dollars a year, or even tens of thousands, will not go far. If colleges like Columbia and Harvard count their endowments and equipments up into the millions, then a Christian college in Japan must have at least hundreds of thousands of dollars at its command. Even to-day John Harvard might be able to found a college in Patagonia with a few pounds and a handful of books; but in modern Japan that would not suffice for a primary school. Surely, men of means in America, who owe all that is best in their own lives to Christian education and the Christian Church, will count it a privilege to do for Japan what Christian England in her day did for America.

St. Paul's has selected a strategic location, for Tokyo is the fulcrum of the whole Empire. Power exerted there is felt to the remotest province, and even in China. But the competition and conflict of forces in such a metropolis of 2,000,000 souls are intense and on a large scale. Therefore the demand for a Christian college of the highest efficiency becomes doubly imperative.

96　1911 年 3 月号　日本における最大の好機。ゲイレン・M・フィッシャー。218 頁。
訳出　218 頁左 1 行目～右最後の行まで〔全文〕。

フィッシャー氏は日本の YMCA 主事で、とくに学生のあいだで仕事をしており、直接経験した状況について語る。

日本の学校および大学は防壁であると同時に脅威でもあります。それらなくして日本は近代文明の複雑な機構に対処することはできなかったでしょう。日本の学校の実情は徹底して非宗教的ですが、それによって日本は国民のあいだに衰微の種と命の種を播いています。というのは日本における教会と国家の分離は、ひとつの重要な点でアメリカのそれとは異なるからです。日本には教養階級に影響を及ぼし、したがって世俗教育を補完して彼らの危機を軽減することのできる、生き生きとした積極的な宗教的勢力がほとんどありません。反対に、世俗教育が進展するに連れて古い宗教は国民に対する影響力を失っています。その結果生じる危機は教育者や評論家の注目を引かずにはいませんでしたが、彼らは熱烈な愛国主義を育むことを除いて、有効な救済策を提供することができませんでした。ここに疑いなく日本におけるキリスト教福音主義、とりわけキリスト教育が十分正当化されます。幸いにもキリスト教機関は必要とされているだけでなく、あらゆる階層の知的で愛国的な日本人から歓迎されてもいます。ただしひとつ条件があります。それらは本当に良い学校でなければなりません。

それゆえ私は確信をもって、東京の立教学院はこの明らかに緊急な必要性をキリスト教にふさわしい仕方で満たすのを助けるように強化および拡張されるべきであると主張します。既にかなりの数のキリスト教学の学校や神学校がありますが、第一級の本格的なキリスト教大学は 1 つもありません。そのようなものが少なくとも 3 校か 4 校は必要でしょう。東京にある他のキリスト教機関を大学に拡張する計画も考慮した上で、私はためらうことなく立教学院の前に広がる地は広く、手つかずで、しかも強く必要とされていると言うことができます。唯一の条件は、立教学院はその計画を絶えず他のキリスト教学校と協議しながら立案すべきだということであり、それにより最終的にはそれぞれの学校が互いに補完し合い、全体として真のキリスト教大学を形成することができるでしょう。それによって実現されるものは、他のい

かなる同規模の人と金の支出にもまして神の王国の拡大および国家の防護に貢献するでしょう。こうした機関がなければ、日本のキリスト教化ははるかに困難になり、大きく遅れることでしょう。

官立大学の背後にある資源はほぼ無制限です。キリスト教大学は費用を払いきれないならば、その困難な仕事に着手すべきではありません。年間数千ドル、いや数万ドルでも足りないでしょう。コロンビアやハーバードのような大学の寄付金や施設が数百万ドルになるとすれば、日本のキリスト教大学は少なくとも数十万ドルを思いのままに使えなければならないのです。今日でもジョン・ハーバードはパタゴニアなら数ポンドと数冊の本で大学を創設できるでしょうが、近代の日本ではそれは小学校にも間に合いません。疑いなく、その人生において最良のものをキリスト教教育とキリスト教教会に負っているアメリカの資産家は、かつてキリスト教国の英国がアメリカのためにしたのと同じことを日本のためにするのをひとつの特権とみなすでしょう。

立教学院は戦略的な立地を選択しました。というのも東京は帝国全体の支点だからです。そこで発揮される力は帝国の隅々まで、それどころか中国でも感じられます。しかし人口 200 万を抱えるこのような大都市において諸勢力の競争と衝突は非常に激しく大規模です。それゆえ最高の効率で運営されるキリスト教大学に対する需要は、なおのこと急を要するのです。

THE MEETING OF THE BOARD OF MISSIONS

February 8th-9th, 1911

ON Wednesday, February 8th, the Board of Missions assembled at the Church Missions House, New York. Thirty-five of the fifty members were present. At ten o'clock Bishop Lloyd celebrated the Holy Communion, assisted by the Rev. Hugh L. Burleson. At 10:45 the business sessions began, which continued until Thursday at 1 P.M.

The absence of two familiar figures was immediately noted. The Rev .Joshua Kimber, Associate Secretary, who is rounding out forty-four years of service, and Mr. E. Walter Roberts, Assistant Treasurer, were kept away by illness. It was the first Board meeting that Mr. Roberts has missed in his thirty-four years of service in the Church's mission work. The greetings and regrets of the Board were sent to the two absent officers.

The report of the Treasurer indicated that the Church is recognizing the urgency of the present needs and largeness of our opportunity. The receipts were $87,800 in excess of last year at this time, though even this rate of increase if maintained to the close of the year, would not produce the sum asked from the Church.

The reports of the Council of Advice and the Executive Committee were next taken up and enabled the Board to despatch several items of varying importance. Arrangements were made for payments to the new Diocese of Olympia from the Harold Brown and the Saul Funds to supplement the endowment funds already given or pledged by the people of the diocese. An appropriation was made to enable Bishop Aves to add another member to his staff of missionaries in Mexico. The Board joined with a number of other boards in making a small grant to the China Medical Mission Association to enable it to continue and extend its immensely important work of translating, publishing and circulating medical text-books.

The election by the Council of Department V. of the Rev. John E. Curzon, of Houghton, Mich., as department secretary in succession to the Rev. John Henry Hopkins, D.D., who resigned last November, was approved. Mr. Curzon will begin his work March 1st.

One of the big questions before the Board was the wisdom of approving a plan presented by the Bishop of Tokyo and worked out by the Executive Committee, whereby some immediate use may be made of the splendid property purchased for St. Paul's College, Tokyo through the efforts of a committee in Philadelphia. Seventeen acres of land worth $50,000 are waiting for buildings, and a college crowded to, and beyond, the limit of its capacity is also waiting. At the same time, from the Pan-Anglican Thank-offering the allot ment committee assigned to the Church in Japan $150,000 for a central theological seminary. Part of this will be used to equip a seminary on the grounds adjoining St. Paul's College property and the rest will be retained for an endowment. The trustees of this fund offer to the college a loan of $50,000 at 5 per cent., to run indefinitely, and do not demand a mortgage. This arrangement, at an expenditure of $2,500 a year for interest, would provide the beginning of the $150,000 plant needed for St. Paul's College. In the judgment of the Board and particularly of the business men upon it, this opportunity was too great to be lost, and the loan was authorized under certain specified conditions.

It was also necessary for the Board to make provision for the payment of a debt in the Canal Zone, which the Bishop of Cuba, on his visitation in January, found had been incurred for Church

property without his knowledge or approval, but in such a way as to make the Board responsible. Bishop Knight reported 232 confirmations in the Panama Mission, the largest number of any single visitation. He found the work proceeding satisfactorily in all points except one.

The Board decided to establish, as part of its regular work, the two student secretaryships made possible during the last two years through the special gifts of individuals. The importance of this work was recognized by the last General Convention, which adopted a resolution approving of it, and expressing the hope that the Board would take it up. Much has been done by the secretaries, who have served since February, 1909—the Rev. John J. Gravatt, Jr., and Deaconess H. R. Goodwin—in interpreting the Church to students throughout the country and in enlisting the support of Church students for the missionary enterprise.

The Bishop of Chicago asked to be relieved of membership in the Board, owing to the difficulty he found in attending the meetings. He pledged his continued co-operation in leading the congregations of his diocese, and, so far as he could, of the Fifth Department, to larger participation in the Church's general work. His resignation was accepted with regret, and the Bishop-coadjutor of Fond du Lac, Dr. Weller, was elected to fill the vacancy.

The most important matter taken up at the afternoon session of Wednesday was the report of a committee appointed at the last Board meeting to consider the message of the President read on that occasion, in which he outlined his ideas as to the scope of the work which the Board should set before itself. In the interval this committee has been actively at work studying along the lines suggested, and the report presented by its chairman, the Bishop of Atlanta, was a weighty one. It dealt with our policies in the Indian and the Negro work, the work in scattered and congested communities, the work among immigrants, and the problems of co-operation with other boards and societies. So serious and valuable did the Board find the consideration of this report that after reviewing it in part and passing certain resolutions, it was realized that the subject was much too large to be disposed of at one session. Therefore it was recommitted to the committee that they might perfect it along the lines suggested and make it an order of business at the next meeting.

The report of the Committee on Apportionment at the Thursday morning session created unusual interest, for they had unanimously decided, unless otherwise instructed by the Board, to make the new apportionment for the year 1911-12 *en bloc*, designating a single amount for each parish and permitting offerings from the Woman's Auxiliaries and the Sunday-schools to be counted thereupon. After a long and interesting discussion the position of the committee was sustained by a large majority.

Other matters of rather serious import were discussed at the final session. Among these, a question relating to St. John's University, Shanghai; the election, in accordance with the instructions of the General Convention, of a president for the Seamen's Church Institute of America, and a provision for the appointment of an additional staff secretary or secretaries at the discretion of the President, in consultation with the Council of Advice.

At various times during the two days' session the Board was privileged to hear reports from the secretaries of Departments II. and IV., and statements concerning the work in the field from the Bishops of Brazil and Arizona, the Rev. Charles H. Evans, of Tokyo, and the Rev. John A. Staunton, Jr., of the Philippines. Such statements promise to be one of the most valuable features of the Board's meetings and are largely made possible by the reorganization which sets the Board free from a mass of detail, so that it may consider the larger issues of the Kingdom.

97　1911 年 3 月号　伝道局会議　1911 年 2 月 8-9 日。248-249 頁。
訳出　248 頁左 1 行目～左 4 行目。248 頁右 11 行目～右下から 6 行目。

伝道局は〔1911 年〕2 月 8 日の水曜日にニューヨークのチャーチ・ミッションズ・ハウスで会合を開いた。

―略―

伝道局に出された重要な質問のひとつは東京教区主教から提出され執行委員会によって作成された計画を承認する英知であった。それにより、フィラデルフィアの委員会の努力で東京の立教学院のために購入された素晴らしい土地が直ちに活用できる。50,000 ドルした 17 エーカーの土地が建物を待っている。収容力の限界を超えて詰め込まれた大学も待っている。同時に世界聖公会感謝献金から分配委員会は、日本の聖公会に中央神学校〔聖公会神学院〕用に 150,000 ドルを割り当てた。この金額の一部は立教学院の土地に隣接する敷地に建てられている神学院の施設に使用され、残りは基金として取っておく。この資金の受託人は大学に年利 5 パーセントで 50,000 ドルの融資を申し出、貸付けは無期限、担保は求めない。年間利息 2,500 ドルの支出に合意すれば、立教学院の施設に必要な 150,000 ドルの頭金が供給される。伝道局そしてとくに実業家の判断では、この機会は失うにはあまりに大きいため、融資は具体的に規定された条件の下に許可された。

For Assignments

1. *The Islands.* (Have maps traced.)
   - How many times larger is Cuba than Porto Rico?
   - What historical event makes these islands interesting?
   - How do you think the people get their living?
   - Which island would you want to live in? Why?
   - If you had to choose between owning these islands and the same number of acres of wheatland, which would you take?
2. *The Church in Porto Rico.*
   - Describe a visit to San Juan.
   - In what city would you hope to be if ill?
   - If you had a boy where would you send him to school?
   - If a merchant where would you want to live?
   - If a minister, where?
3. *The Church in Cuba.*
   - If you were showing some Church people over Havana where would you spend the most time?
   - If you had $1,000 to give Cuba, to whom would you give it, and how would you send it?
   - Give all the reasons you can why you would rather be, either the Bishop of Porto Rico or the Bishop of Cuba.
4. Report on the story: *What a bag of candy did in Cuba.*

NOTES

THESE lessons are being taught in numberless ways:

(1) *Some schools are devoting one whole lesson period once a month.*
(2) *Others use the four divisions, taking one division the last ten minutes of each Sunday session.*
(3) *Others simply cut out the pictures, describe briefly what they depict, mount them in a class book called "Our Missionary Journey" and trace the route on a map.*

SCHOOLS desiring THE SPIRIT OF MISSIONS can have it at the following rates: Club subscriptions equal in number to the number of teachers in the school will be received at 50 cents each. Address, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City.

AN AMERICAN JOURNALIST'S OPINION

FEW American newspaper men have travelled more widely or studied the life of other peoples more closely than Mr. William E. Curtis. In a recent article in the Chicago *Record-Herald* he said:

"No class of people in all Turkey are so trusted by the officials and the public and by every race as the American missionaries. All classes accept the word of a missionary without question. Money is intrusted to him for safe keeping or for transmission to other hands without asking a receipt, and it is a common thing for officials of high rank to seek counsel of missionaries when they are in doubt or in danger. As a well-known writer has said:

"'They know that in times of trouble the missionary is their best friend, no matter how much they may have abused him in times of prosperity. They know that he will always do what he believes to be for their best good, even though there may be a difference of judgment as to what is the best thing. In the midst of Oriental duplicity the missionaries have established a reputation for speaking the truth. At first this was one of the severest puzzles to the Turks in the dealings of the missionaries with the government. They could conceive of no reason for telling the truth under such circumstances, so they were completely misled.'"

¶

THERE are now thirty-nine candidates for the ministry in St. Paul's College, Tokyo. Doubtless among the several hundred boys in the middle-school department of the college there are many other prospective clergy. One of the members of the Japan staff writes: "The possibilities of the school and college are so overpowering that it seems to me the whole Church will be glad to realize how great they are and to make those possibilities realities."

98　1911 年 3 月号　日曜学校部門。254 頁。
　　訳出　254 頁右下から 12 行目～最後の行まで。

東京の立教学院には聖職志願者が 39 名いる。学院中学校の数百人の生徒の中に多数の将来の聖職者がいることは疑いない。日本スタッフの 1 人は次のように書いている。「中学校と大学の可能性はあまりに大きく、私は聖公会全体がその偉大さを知り、これらの可能性が現実のものとなることを喜ぶだろうと思います。」

AN APPRECIATION OF "THE OLD BISHOP"

By the Reverend John C. Ambler

HOWEVER long may be the succession of Anglican bishops appointed over the Church in Japan, and to whatever length of years they may attain, it is probable that only one will be known in the native Church as *"the old Bishop."* So long had Bishop Williams retained that mark of distinction, which conveyed to the Japanese mind not only the idea of age but of service and sacrifice borne in their behalf, that possibly the recollection of his original name has departed, and only the thought of "the old Bishop," with all which that means to them, has taken its place.

Bishop Williams was easily identified anywhere. He wore a patriarchal beard, had a slight stoop, and might have been taken even in his earlier life for an old man except for a rapidity of motion which told that he was upborne by the mighty purpose of carrying out the great commission which he held. And when one came close to him, caught a gleam from his kindly eyes and felt the magnetism of his gentle manner, so full of grace and meekness, and yet withal so manly, he could not wonder at the place which he had gained in the hearts of this race among whom he exercised for over forty years a ministry which was "like ointment poured out."

When appointed to open the work of the Church in the Empire of Japan in the month of June, 1859, he came upon a United States war vessel from China. The writer was told that every man on the vessel, from the commander to the humblest seaman, formed a deep attachment for Mr. Williams. The captain of the ship remarked: "I do not know why we all loved him so intensely, and felt so keenly the parting when he left us at Nagasaki in Japan. It must have been because he was a man of such unmistakable humility and meekness of disposition."

In Nagasaki Bishop Williams found great pleasure in the companionship of Drs. Verbeck and Hepburn, of the Dutch Reformed Mission, who were the first Protestant missionaries to follow him into Japan. Dr. Verbeck always spoke of Bishop Williams with great respect and affection, and it was no doubt through observation of the holy life of this good man that Dr. Verbeck was willing that his children should become members of our Church.

When I arrived, in the autumn of 1889, Bishop Williams was occupying rooms in a brick building used for St. Paul's School. His purpose in living in the school, that he might exercise a spiritual influence upon the boys was fully realized, for more than one of them has since testified to the blessing derived from connection with him. One very interesting decoration upon the walls of Bishop Williams's sitting-room, which was singularly devoid of any other ornament, caught the eye at once. It was a large steel rack containing numberless photographs of his friends and acquaintances, prominent among which were those of the mission families. If a family group was taken, one was immediately sent to the dear bishop that they might have a share in his interest and his prayers. Although of a naturally retiring disposition Bishop Williams was a welcome figure at all social gatherings, and attracted everybody by his cordial and genial flow of conversation, full of love for all the world. When he gave a dinner in his bachelor quarters it was regarded as a high privilege to partake of his hospitality and to feel the genuine warmth of heart with which it was dispensed. Nor must it be forgotten how deeply Bishop Williams loved children, and was loved by them in return. He made it a practice to carry a kind of Japanese candy in his pockets, which it was his delight to produce, and see the faces of his young companions light up with smiles. In fact Bishop Williams was never seen to

greater advantage than with children, between whom and himself there already existed an affinity because he himself had so much of the spirit of the little child. After an absence from Japan he once came into our nursery, and one of our little ones who was a mere baby when he had last seen the bishop cried, "Oh, Bishop Williams!" and ran into the arms of this friend of children, as though a void which had occurred in his life had at last been filled.

One evening in the far-away past an old man drew near to me after the service and sermon were finished. He was a country doctor, who came on Sundays to church from a village about three miles distant. I had long been attracted to this old man, and was glad when he invited my confidence by asking me if I knew how he became a Christian. "No," I answered, "but I should greatly like to know." "Well," he said, "it was in this way. I was visiting a friend in Tokyo, and while there I learned that there was to be a Christian festival in the neighborhood. As I had never seen a Christian festival, and knew very little about that religion, I resolved that I would be present when this particular festival was celebrated. It happened to be the feast of Christmas Day, and the rain was coming down in a very lively manner. I stood in the church door, having arrived there before anyone else, in my eagerness to see everything. Soon I saw a long line of *jinrickshas* approaching, and in each of them were children. They seemed very happy as they approached the church, and an old foreigner with a long white beard was walking by the side of the *jinrickshas* and talking gaily to the children, as though he were just about their age. He had an umbrella raised and rain was pouring from it, but so eager was his conversation with the children that he seemed to have forgotten the discomforts of the weather. Indeed, I thought that he had given up his own *jinricksha* for the comfort of some of the little ones. They all came together into the church, the old foreigner still in the midst of the children, joining his laughter with theirs; then all was quiet and expectancy as he went into the vestry and put on his robes. After a little while he came out and he spoke on the subject of humility to the congregation gathered there. I had read much in the eastern classics about humility, and I had heard much about the subject, but it struck me that here was a man who was himself the embodiment of that about which he spoke. When the sermon was ended and the preacher had retired, I asked who he was, and was told that he was the bishop of the Church, and that he was in charge of the work of the whole mission, under which were included many other churches. On my way home I began to think about the Christian festival I had observed, and all of my thoughts centred around the old foreigner, and what I had heard and seen in connection with him. I decided that he was unmistakably a man in high office, who was genuinely humble. I then compared what I learned by observing him with what I had universally noticed about government officials, and high ecclesiastics connected with the religions in Japan, recalling their proud, consequential exteriors. "If this be Christian humility," I said to myself, "then Christianity must be the true religion," and before I reached the friend's house at which I was staying, I had resolved to become a member of the Christian Church. I date my conversion from that event."

During the year 1889, Bishop Williams resigned his bishopric, but retained his oversight until his successor could be appointed. During his whole stay in Japan he made it his practice to ride in the third-class cabs when travelling by rail. The discomforts in the journey from Tokyo to Osaka, a distance which required that one should sit almost bolt upright for about forty-eight hours, was a part of the discipline to which this true soldier of the cross felt that he should subject himself in the furtherance of his aims. Arrived in Osaka he refused the comforts which the foreign missionaries would gladly have extended to him, and during his official visitation stayed in a little Japanese hotel removed from the foreign concession, where he slept and

ate Japanese food. It so happened that one of the maids in attendance at this hotel became keenly alive to the fact that this guest was no ordinary man, and she imparted her conjectures to others, who only laughed at her. Later on there appeared in a Japanese magazine a photograph in which Bishop Williams was grouped with Drs. Verbeck and Hepburn as the three first missionaries who had come to Japan after the restoration. This fell under the eye of the maid, who triumphantly procured a copy of the magazine that she might show how her guesses were true, and that the foreigner who stayed with them from time to time was indeed a distinguished stranger who had long been a benefactor to their country.

Though so lovable and kind to every one else, Bishop Williams always treated himself with a rigor which gave distress to his friends, but which was not without a purpose, because the large amount he saved by his personal economy he expended to help on the work. In the latter days of his stay in Japan he would sit in his study in the cold weather with no fire burning in the grate, holding in one hand a hot-water vessel, called a *setampo,* while he worked at his Sunday preparation or engaged in Bible study.

It was in 1908 that failing health obliged him finally to leave Japan. The Japanese, who knew and loved him greatly, lament that the grave of one so endeared to them by his missionary labors is not somewhere in the Empire of Japan.

THE TENDENCY TOWARD IRRELIGION IN JAPAN

THE *Jiji Shimpo,* which is the London *Times* of Tokyo, says that Buddhism in Japan is declining, that its followers are only the old men and women, and that it is doubtful if it will any longer be of service as a living faith.

"If we should divide the nations of the earth according to their religion," continues the *Jiji,* "we should call Japan a Buddhist country, but if we ask the Japanese young men of to-day as to their religious belief, the great majority would, without doubt, reply at once that they have none. Not only so, but we should find many of them rather glorying in the fact.

"Through the spread of the new education, the intelligence of the people has made great advances, but, on the other hand, the religious spirit of our young men has practically died out. When the older men die and the younger generation comes to the front, we cannot view without alarm the fact that outwardly at least Japan will be a country without a religion. Of course, even when that time comes, it does not follow that the Shinto shrines and Buddhist temples will all be destroyed; nor will the customary funeral ceremonies and other religious rites be all at once abolished. There will naturally, also, still be not a few people who will strive to find peace in Buddhism, but if the present tendency toward irreligion is not checked it will be most dangerous for the morals and ideas of the people.

"Quite apart from the conflict between science and religion, when the new western education came to Japan it undoubtedly brought with it a great change in the religious sentiments of the people. In the thousand years or more since Buddhism had come to Japan, it had not escaped many ups and downs, but the fundamental doctrines of Buddhism were widely followed by both high and low, and seemed to be so strongly imbedded in the thought of the people that they could not be rooted out. With the advent of western civilization, however, Buddhism immediately began to decline, and so great has been the decline that it seems as if there were to be no way for it to be revived."

99　1911 年 4 月号 「老主教」への感謝。ジョン・C・アンブラー師。
307-309 頁。
訳出　307 頁右 12 行目〜右 31 行目。

私が 1889 年秋に〔日本に〕到着したとき、ウィリアムズ主教は立教学校のために使われていたレンガ校舎（注 1）に自分の部屋を持っていました。彼が学校内に住んだのは生徒たちに精神的な影響を与えるためでしたが、その目的は完全に果たされました。というのもそれ以来少なからぬ生徒が彼と触れ合ったことに由来する祝福を立証したからです。主教の執務室の壁はおよそ飾り気のないものでしたが、唯一の非常に興味深い装飾がたちどころに目を引きました。それは大きな鋼製の棚で、彼の友人や知人の写真がところ狭しと並べてありました。中でもひときわ目立ったのはミッションの家族の写真でした。ある家族が集合写真を撮ったら、すぐに 1 枚を親愛な主教のもとに送り、その関心と祈りにあずかろうとしたのです。

注記：1911 年 4 月号の SM 誌には、「日本における無信仰の傾向」と題した記事（本誌 404 頁）がみえる（”The Tendency Toward Irreligion in Japan”, 309 頁）。

（注 1）築地居留地 37 番の立教大学校と三一神学校の共有レンガ校舎。

A SMALL indication of the spreading interest in missionary work is seen in a letter recently received by the treasurer. It enclosed a check for $3 from the employee of a business house on William Street, New York City, with the explanation that the money had been deposited in a mite-box by some of the young people in the office. They were inspired to do this by attending the noon-day services at Old Trinity. "Although we are not all Episcopalians," said the writer, "we believe it is a good thing to keep Lent and give some of our pennies for His work."

¶

When a bishop of the Church arrives in an Arizona mining town, the event is distinctly a matter of importance.

THE *Daily Silver Belt,* of Globe, Ariz., lays before its readers many details of the recent visit of Bishop Atwood. "On his arrival he was met by the rector," we are told, "and was escorted to the Dominion Hotel, where he registered and was assigned a room and then the two walked democratically down Broad Street to a Chinese restaurant, where the eminent divine dined sumptuously on a steak, fried potatoes, a hot bun and weak tea, for which the charge was 40 cents, which he promptly paid. Picking up his change he wended his way back to the hotel and sought repose in anticipation of a strenuous day in Globe to-day.

"Inasmuch as it was the first visit to Globe of the recently elevated first Bishop of Arizona, those not of the Church, yet knowing the tendency of Episcopalians to formality, looked for a more ceremonious welcome to be extended toward the exalted guest and those who knew or were made aware of the almost utter absence of formality were surprised. Some were chagrined."

¶

The Rev. C. F. Snavely writes from La Gloria, Cuba:

ALL of our work is coming along finely, especially the work at La Gloria. Only a little over a year ago we had only seventeen communicants here, now fifty-nine. Then no Sunday-school, now one of forty scholars, and there are only forty-six children around here. We also have a Woman's Auxiliary of twenty members and a sewing-school with twelve members.

¶

President Tucker writes from St. Paul's College, Tokyo:

WE are just in the midst of examinations. Seventy boys have been successful in the Middle School and will receive their diplomas on Monday. Two of them are candidates for the Divinity-school, and there will be probably one or two more later on. We sent out quite a good graduating class from the *Shisei Gakko.* The results of the entrance examination to the government normal college have just been announced. One of our students, recently baptized, came out with honors. The Chinese school is really doing a remarkable work for the Chinese of Tokyo, and I am in constant receipt of letters from all kinds of people expressing their appreciation.

¶

THE Central Board of Missions of the Church of England has recorded its conviction that the drink traffic in West Africa is a serious hindrance to the advance of Christianity. It urges international action in the restriction of the traffic, not only by placing the trade under effective supervision and control, and establishing prohibited zones, but also by discouraging the present system of using spirits for barter among tribes where there is no cash currency.

¶

ON Thursday, April 6th, at La Grange, Ga., Bishop Nelson laid the corner-stone of the hospital and workers' home, which is intended to enlarge the diocesan settlement work being done among the mill hands. The Hon. Hoke Smith, governor-elect of Georgia, made the address.

100　1911 年 5 月号　ニュースと記録。東京の立教学院からタッカー総理は書く。419 頁。

訳出　419 頁右 9 行目～右 27 行目。

今はちょうど入学試験の真っ最中です。中学校では 70 名の生徒が優秀な成績を収め、月曜日に卒業証書が渡されます。そのうち 2 名は神学校への志願者ですが、おそらくあと 1 人か 2 人出るでしょう。私たちは志成学校〔中国人学校〕からもかなり優秀な卒業生を送り出しました。官立師範大学の入学試験の結果が発表されたばかりです。最近洗礼を受けた学生のひとりが見事合格しました。中国人学校は東京に住む中国人のために実に注目に値する仕事をしており、私は様々な人から寄せられる感謝の意を伝える手紙をひっきりなしに受け取っています。

注記：1911 年 4 月 18 日に東京（築地）三一大聖堂でマキム主教の司式により、タッカーはミス・リリアン・ウォーノック（Lillian Warnock）と結婚した（SM 誌 1911 年 6 月号、499 頁）。タッカーは定期休暇により、妻とともに蒸気船シベリア号で 1911 年 6 月 21 日に横浜を出港し、サンフランシスコに 7 月 6 日に到着、ジョージア州アトランタに 7 月 12 日に到着した（SM 誌 1911 年 8 月号、686 頁）。

THE July issue of *The Mission Field,* the organ of the Society for the Propagation of the Gospel, tells of the progress made in founding at Tokyo a central theological college for Japan. This, it will be remembered, was made possible by a grant of $150,000 from the Pan-Anglican Thank-offering of two years ago. One-third of the money is to be spent on land and buildings and two-thirds invested for maintenance. The institution will be situated close to our own St. Paul's University, which will furnish the collegiate education for the students of the theological school. It is hoped that within a year's time the equipment may be complete and the divinity-school opened.

Co-operation in Japan

Meanwhile all this is only an added reason why St. Paul's University should also receive adequate equipment and be prepared for the work which is expected of it. Only a small part of the amount required to do this has yet been given by the Church. Trusting and hoping for better things, the work of expansion has been begun. That it should cease when the amount already in hand has been expended would be a sad thing for the future of the Church in Japan.

President Tucker is in this country and will be here until the first of January. Church folk who are really concerned about the future of Japan, and the Orient which follows her lead, should inform themselves of the needs of St. Paul's and give aid and comfort to its president.

THIS issue concludes the first year of our Sunday-school Department, inaugurated September last and conducted by the Rev. William E. Gardner. Beyond all question it has been an important feature of this magazine and has done great good for the cause of missions. While not used so widely in the Sunday-schools as we could desire, it has, nevertheless, furnished instruction for more than 25,000 children, and the number is constantly increasing. It does much more than this, yet how much cannot be exactly determined, for many auxiliaries and guilds are using it as a basis for some simple form of missionary study or discussion.

Our Sunday-School Department

It would be a grave mistake were this department discontinued, and Mr. Gardner has been prevailed upon to take charge of it for another year. His subject will be "A Tour of the Domestic Mission Field," stopping at twelve places which every young Churchman ought to see. The course will be one of unusual interest and is designed to harmonize with the general course of study which is set forth for the Church in the text-book for this year—"The Conquest of the Continent." We urge all rectors, superintendents and teachers, who have not already done so, carefully to examine the missionary lessons in our Sunday-school Department. It is a surprise to find that some who regularly receive the magazine had not yet discovered them. Their success and value, wherever used, justify our urging them upon the attention of all.

Its Increased Importance

One other matter makes the existence of the Sunday-school Department of increased importance. The Board of Missions at its May meeting decided to discontinue the publication of *The Young Christian Soldier,* which through many years has been the missionary organ for the young people of the Church. It was felt that THE SPIRIT OF MISSIONS with its Children's Number furnished—at least for the present—a sufficiently effective point of contact. Whether it will be wise to develop the Sunday-school Department more largely and so more nearly fill the need, has not yet been decided, but at least such provision as we already have for the children of the Church should be continued.

The Editor of THE SPIRIT OF MISSIONS would like to see it introduced more generally into the Sunday-schools, and would be glad to correspond with rectors and superintendents to bring about that end.

101　1911 年 8 月号　神の国の進展。日本における協力。647 頁。
訳出　647 頁左 1 行目～左下から 13 行目。

〔英国教会〕福音宣教協会の機関誌『ミッション・フィールド』7 月号は、東京に日本のための中央神学校〔聖公会神学院〕を創設する計画の進捗状況を報告している。覚えているように、これは 2 年前に世界聖公会感謝献金から 150,000 ドルが寄付されたことによって可能となったものである。この資金の 3 分の 1 は土地と建物に費やされ、3 分の 2 はその維持に当てられる。この機関は、神学校の学生のために大学教育を提供する我々自身の立教大学の近くに立地している。1 年以内に施設が完成して、神学校が開講することが期待されている。

一方、これらすべてのことは、立教大学もまた適当な施設を保有して、それに期待されている仕事をなすように準備されるべきであるというもうひとつの理由に過ぎない。しかし教会からはそれを実行するために必要な金額のほんの一部が与えられただけである。事態が改善することを信頼および期待して、拡大の事業は開始された。手持ちの金額をすべて使い果たしたときに事業を中止するようなことにでもなれば、それは日本における聖公会の未来にとって悲しむべきことであろう。

タッカー総理はこの国〔米国〕を訪問しており、〔1912 年〕1 月 1 日までここに滞在する。本当に、日本とその指導に従う東洋の未来を心配している教会人は、立教学院の必要事を知り、その総理に援助と慰めを与えるべきである。

注記：1911 年 8 月号の SM 誌には、杉浦義道の「東京レスキュー・ミッション」と題した記事が掲載されている（Yoshimichi Sugiura, “A Tokyo Rescue Mission”, SM 誌 1911 年 8 月号、663-667 頁）。

faith in quacks, charms and incantations, and amongst the officials of Manchuria there is the imperative desire to accept and use all that medical science can give.

¶

ABOUT six hundred Japanese live in the City of Hankow, China. The only Christian work among them is that carried on by our own Church. Five were recently confirmed by Bishop Roots. At the confirmation service an offering of $17 was made toward the fund for the endowment of the Japanese episcopate.

¶

WITH the help of the Church Building Fund Commission and local gifts, Bishop Brooke has been able to erect a small chapel for the Negro congregation in Oklahoma City. True, it is a mere box of a building, costing only $450, but it is a vast improvement over the rented room heretofore used. Twenty-seven people have been confirmed in the mission during the past year.

¶

ON June 16th occurred the graduation of the first class from the college department of St. Paul's, Tokyo. There were thirteen men in the class; nine from the commercial course, four from the arts course. Addresses were made by the Rev. Dr. Motoda, headmaster, Professor Suto and Mr. Okubo, the head of the Commercial Bureau of the Department of Commerce and Labor. The latter spoke forcibly upon Japan's need for commercial integrity. All four of the graduates in arts will enter the divinity-school in September. The alumni banquet was marked by great enthusiasm, and it was decided to build a club house on the property secured for the new college buildings, in order that the graduates of St. Paul's may have some place to stay when visiting the college.

¶

THE Sunday-school of St. John's Church, Mount Morris, N. J., made last Easter its record offering for missions. On the Sunday before Lent the rector called upon a Sunday-school of fifty-two regular scholars to make their aim an offering of $50. At the Children's service on Easter Day the mite-boxes contained $51.35. The rector is convinced that one of the main things which brought so good a result was the ten-minute use each Sunday in Lent of "Lessons on China," and a short missionary talk immediately after the opening of Sunday-school.

¶

THE Church Missionary Calendar for 1912, published under the auspices of the R. L. M. Study Class Alumnæ of Philadelphia, will appear in a new form. Instead of a block calendar, as heretofore, it will consist of fifty-two sheets, in larger type, suspended by a cord. Each sheet can be turned back and kept for reference. The original cover design will be retained, the coloring being in purple and gold. This change will enable the publishers to reduce the price of the calendar to 25 cents. The calendar will contain a definite piece of missionary information for each day in the year, and each seven days will be grouped around the prayer for the week. There will be a special message from Bishop Lloyd, President of the Board of Missions. It is hoped that the reduction in price will result in greatly increased sales, and a corresponding benefit to the Church, as the net profits are given to the Board of Missions for its general missionary work. Orders may be addressed to The Church Missionary Calendar, 116 South Front Street, Philadelphia, Pa.

102　1911 年 9 月号　ニュースと記録。770-771 頁。
訳出　771 頁左下から 19 行目～右 2 行目。

〔1911 年〕6 月 16 日、立教学院大学部の最初のクラスの卒業式が行われた。卒業生の数は 13 名、うち 9 名が商科、4 名が文科出身である。学長の博士元田〔作之進〕師、須藤〔吉之祐〕教授、商務労働省商務局長のオオクボ氏が挨拶に立った。オオクボ氏は日本の商業を統合する必要性について説得力のある言葉で語った。文科の卒業生 4 名は全員 9 月に神学校に入学する予定である。同窓生の祝宴は大いに盛り上がり、新しい大学校舎のために確保された土地にクラブハウスを建てることに決まった。立教学院の卒業生が大学を訪れたときに滞在する場所を持てるようにするためである。

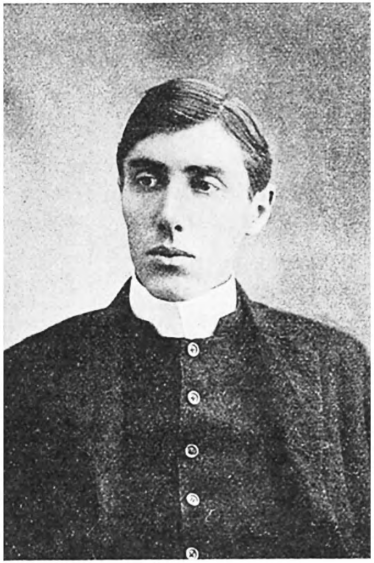
注記：1911 年 9 月 26 日の米国聖公会伝道局会議において、タッカー立教学院総理が他の人物とともに紹介されたことが、報告されている（SM 誌 1911 年 10 月号、855 頁）。



THE RT. REV. P. T. ROWE, D.D.,
Bishop of Alaska



THE REV. D. T. HUNTINGTON,
and some of the men trained by him



THE REV. H. ST. GEORGE TUCKER, D.D.,
President of St. Paul's College, Tokyo

THE MEN CHOSEN AT THE RECENT MEETING OF THE HOUSE OF BISHOPS FOR SOUTH DAKOTA, WUHU AND KYOTO

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVI. November, 1911 No. 11

THE PROGRESS OF THE KINGDOM

The New Missionary Bishops

THE chief business transacted by the House of Bishops, which met in the Church Missions House October 26th-27th, was the choice of three new missionary bishops. As a preliminary to this, a decision in the negative was reached upon the suggestion that South Dakota be divided, and a missionary district for Indians be erected. Other items of general business transacted were: (1) The question of the establishment of a missionary district in Central America was deferred, to be acted upon by the General Convention. (2) The commission appointed by the Board of Missions to visit and report upon the condition of the Church in Haiti was also empowered to act for the House of Bishops. (3) In matters concerning the Church in Haiti three advisers were associated with the Presiding Bishop and given power to act. These were the Bishops of Massachusetts and Washington, and the President of the Board of Missions.

The three men chosen to fill the existing vacancies are well-known to the Church. They are of those who have been tried and found faithful. To South Dakota is called one of the Church's most conspicuous missionary figures — Peter Trimble Rowe, Bishop of Alaska. It seemed good to the House of Bishops to make this transfer, which is quite within its powers. The reasons for the action were two-fold: First, it was felt that the sixteen years of arduous service which Bishop Rowe has given to Alaska are all, and more than should be required of one man, and that it was neither wise nor right to let him bear this difficult burden until his strength broke under it. The second reason was found in the Indian problem of South Dakota. It was believed that no man could more worthily take up the work created by Bishop Hare and continued by Bishop Johnson than could the Bishop of Alaska.

The missionary district of Kyoto, Japan, was filled by the election of the Rev. H. St. George Tucker, President of St. Paul's College, Tokyo. This was, in a way, parallel with the election last year of the Rev. Dr. Pott to the district of Wuhu. After accepting, Dr. Pott felt compelled to reconsider and decline, believing that the work at St. John's University, Shanghai, had the greater claim upon him. No doubt he was right, but we trust that in the present instance President Tucker may feel that he can respond favorably to the call, for the Church greatly needs him in Kyoto.

(897)

103　1911 年 11 月号　神の国の進展。新しい伝道主教たち。897-898 頁。
訳出　897 頁左 1 行目～左 6 行目。897 頁右下から 15 行目～最後の行まで。

〔1911 年〕10 月 26 日と 27 日にチャーチ・ミッションズ・ハウスで会合した主教会によって行われた仕事は、新しい 3 人の伝道主教を選出することであった。

―略―

日本の京都伝道地方部主教に立教学院総理の H・セント・ジョージ・タッカー氏が選出された。これはある意味で昨年博士ポット師が〔中国の〕蕪湖地方部〔主教〕に選出された状況に似ている。ポット博士はいったん承諾したものの、再考の必要を感じて辞退したが、それは上海の聖約翰大学の仕事の方がより自分を必要していると信じたためである。彼が正しかったことは疑いない。しかし今回の場合は、タッカー総理がこの使命・必要性に前向きに応えるであろうことを我々は信じている。なぜなら聖公会は京都で彼を非常に必要としているからである。

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev Dudley Tyng, who, according to the last report, was remaining with the Rev. Robert E. Wood in the embattled city of Wuchang, writing shortly before the outbreak of the revolution, speaks thus of another mission field:

I SPENT the summer in Japan this year, and it was most interesting to talk with my old friends, both foreign and Japanese. And Tokyo! Those last five letters spell the greatest Christian opportunity and challenge in Asia. For whatever Christian success is attained in Tokyo, Japan's head and heart, will be reflected all over the greatest of the continents. We people here in China can feel that. I do especially, being in touch with Japanese, and with Chinese who are in touch with them. There is no question but that just now the Chinese hate and fear Japan—but they are *imitating* her nevertheless. If Japan could be Christianized to-morrow it would reduce the enormous task of the evangelization of China by a third or a half. And whatever notable Christian success is scored in Japan will be reflected all over the continent, from Constantinople to Calcutta, from Tokyo to Teheran. So my best wishes go out for the success of the projects for St. Paul's. $200.000 seems a large sum for the Church to give; but it is a *small* sum. That $200,000 is no more than would be expended on a high school in a third-class city in America. Yet it means great things. For it will establish a first-class *college* in the greatest student centre in the world, where the great battle of religions, that is to be one of the works of the present century, has already begun. One has only to glance through the translations in the *Japan Mail* to feel already the alignment of forces, the noise of armies and the shouting of the captains. A Christian Gibraltar planted in Tokyo—that is what the successful carrying out of the plans for St. Paul's means. Truly a great result for only $200,000!

(1024)

Probably few of our readers ever heard that there are Indians in Virginia—that land of Pocahontas. The evidence of it is found in the following description of a visit to an Indian mission in Amherst County:

AFTER a long drive over a beautiful elevated country through the foothills of the Blue Ridge, we reached the little chapel, St. Paul's, "built upon a rock," with a background of mountains. Conveyances and horses were tied around and groups of men standing about, some of them fine-looking specimens of physical manhood, yet showing a mixture of the blood of other races. Their stolid faces lit up when the missionary greeted them.

We were met at the door of the chapel by Miss Cornelia Packard, daughter of the late Dr. Packard, of the Virginia Seminary, and sister of Miss Mary Packard, of our Brazil mission. This consecrated woman lives among these people, trying to teach and elevate them. Sunday-school was not over when we entered the chapel, and Miss Spencer, a highly educated teacher from the North, was instructing the school. This talented and trained worker resigned a position as instructor in a state normal to teach these long neglected people.

A bright-looking young Indian woman played the little organ, and the men joined heartily in the singing. Very few can read, but those who could responded audibly to the service. The chapel is neatly finished on the interior, but needs chancel furniture to give it the churchly appearance and to enable the minister to properly conduct the service, a lectern being the only piece of chancel furniture.

After the services Miss Packard insisted that we should go home with her to partake of the dinner which she had prepared for us. So farther up in the mountains we went until we reached a log house of a story and a half, where she and Miss Spencer live. As we entered the low-pitched room and saw the pieces of antique furniture, relics of

104　1911 年 12 月号　私たちの郵便箱。任地からの私的で非公式なメッセージ。1024-1026 頁。
訳出　1024 頁左 1 行目〜左最後の行まで。

ダドリー・ティング師は先の書簡によればロバート・E・ウッド師とともに包囲された武昌に残っていたが、〔中国の〕革命が勃発する直前に別の宣教地について報告している（注 1）。

私は今年の夏を日本で過ごしましたが、外国人や日本人の旧友と話ができたのは極めて興味深いことでした。そして東京！　この二文字はキリスト教にとってアジアで最も大きな機会と挑戦を意味します。というのは日本の頭であり心臓でもある東京で達成されたキリスト教の成功は何であれ、〔中国〕大陸中に反映されるからです。私たちここ中国にいる者はそれを感じることができます。私はとくに日本人と接し、そしてまた日本人と関係のある中国人とも接しています。中国人が日本人を憎み恐れていることに疑いの余地はありませんが、それでも彼らは日本を模倣しているのです。もし日本が明日キリスト教化されたなら、中国の福音伝道という途方もない任務は 3 分の 1 か半分が軽減されるでしょう。日本で得られたキリスト教の顕著な成功はすべて大陸全体に、コンスタンチノープルからカルカッタまで、東京からテヘランまで反映されるでしょう。そのために私が何よりも願っているのは立教学院のプロジェクトが成功することです。200,000 ドルは聖公会にとって大金に見えますが、それは微々たる額です。200,000 ドルはアメリカの三流の都市のハイスクールに費やされる額より多くはないでしょう。しかもそれは偉大な事柄を意味しています。なんといっても世界最大の学生の中心地に一流の大学を創設することになるのですから。そこでは今世紀の最大の事業の一つともいうべき宗教の大きな戦いが既に始まっています。『ジャパン・メール』の翻訳を一瞥しさえすれば、既に諸勢力の提携、軍隊の騒音、隊長の怒号を感じ取ることができます。東京にキリスト教の難攻不落の砦を築くこと、それは立教学院の計画の実現をすることにほかなりません。たった 200,000 ドルで真に偉大な結果が得られるのです！

注記：1911 年 10 月 15 日にマキムは、同志社卒業で真宗僧侶の息子である大田霊順と八木善三郎の 2 名を執事に按手した（SM 誌 1911 年 12 月号、1034 頁）。

なお、『日本聖公会教役者名簿』（日本聖公会歴史編集委員会編、1981 年）に、大田の執事按手日が 1912 年 10 月 5 日とあるのは誤記。

（注 1）この直後に、清朝が倒れ、中華民国が成立した。

Peking is abandoned, is likely to be one of the great cities of this valley—all of which means that God has set the American Church face to face with a marvellous opportunity, and laid upon her a corresponding responsibility. Shall we be ready to meet it?

We ought to double our force and triple our expenditure. Even this would not be adequate to the opportunity presented. The machinery with which to do the work has, in the providence of God, been established. A new bishopric has just been created and a tried man elected thereto. With proper re-enforcements and equipment a great work could immediately be done. The chance is not far in the future, and it is certain to come. Shall we be prepared for it?

Where are the young men and women who will enroll themselves in Christ's army to conquer China, and where the sinews for the war? We are not true to our obligations unless we are asking ourselves these questions and striving somehow to answer them.

Lightening the Load

ONE of the best evidences of a desire to help others is an increasing disposition toward self-help. It has again and again been demonstrated in the modern movement toward missionary education and missionary giving, that the parish which tries to do its duty by the world outside is thereby made better able to do its duty within its own borders. The familiar saying is thus proved, that "a rising tide lifts every boat."

This was brought to mind at the December meeting of the Board, when two dioceses preferred requests which meant the assumption of larger obligations. East Carolina voluntarily requested that its apportionment might be increased from $2,600 to $3,600. Of course it goes without saying that an apportionment thus voluntarily assumed will be duly met.

The Diocese of Los Angeles also suggested that the amount of money which the Board has for some years been granting for work within its borders should be reduced annually at the rate of $300 until at the end of four years the diocese would become independent of aid from the General Church so far as work among white people is concerned.

Both of these were cheering signs of progress, and indicate that the quickened consciousness of the Church is resulting, not only in better gifts to the work with which her General Board of Missions is charged, but, inevitably, in a more adequate meeting of local responsibilities.

Maine and New Hampshire took a like action last year, and undoubtedly other dioceses which are being aided will follow this lead as rapidly as possible, leaving the General Board freer to concentrate its energies and attention upon those marvellous opportunities which lie open before the Church.

A Notable Personality

IN the sudden death of the Rev. Arthur Lloyd on October 26th, at his home in Tokyo, the Church in Japan has lost a notable personality. Born in India and educated in England, Mr. Lloyd first came to Japan in 1884 as a self-supporting missionary in one of the S. P. G. stations. In 1890 he went to Canada, where he engaged in educational work as principal of Port Hope School and professor in Trinity College, Toronto. Returning to Japan three years later he joined the American Church Mission and in 1897 became president of St. Paul's College, Tokyo. By his unceasing industry for the next six years, his really remarkable versatility and his capacity for inspiring enthusiasm in his pupils, he laid the foundations for the present prosperity and power of St. Paul's. His fame and ability as a teacher attracted scores of young men, who would not otherwise have come to a Christian institution twelve years ago. About eight years ago Mr. Lloyd resigned from St. Paul's and severed his formal connection with our mission because of certain views he held with regard to the reunion of Christendom. He continued to work, however,

under the direction of Bishop McKim. One self-supporting Tokyo congregation and two vigorous missions in the suburbs owe their existence to Mr. Lloyd, while the students' church, of All Saints', Kanda, Tokyo, was greatly strengthened by him. While doing this Church work Mr. Lloyd supported himself by teaching in various government institutions. He succeeded the late Lafacadio Hearn as professor of English literature in the Imperial University, Tokyo, and had an important post in the naval supply college. In fact, during the whole time of his membership in our mission, he put back his salary into the work he was doing, and provided for his family from private means and by the income earned in outside teaching and writing. He was an authority upon Japanese life, religions and customs, and published two books, one on "Buddhism" and one on "Every-Day Japan," besides a mass of pamphlets and smaller volumes. It was generally recognized that no other foreigner, and few Japanese, knew so much of the history and teaching of Buddhism as he. Bishop McKim truly says: "The memory of this modest scholar, courteous Christian gentleman and zealous missionary will long be treasured by those who knew him."

The Board of Missions Breaks the Traditions of Ninety Years

NEVER yet has the administrative body now known as the general Board of Missions met elsewhere than in the city of New York. For several years, however, there has been a growing feeling among some of the members and officers of the Board, as well as in the Church generally, that the Board might be better able to discharge its duty as the servant of the whole Church in matters of Church extension if now and then it could meet outside of the familiar associations that surround it in New York City.

This feeling has been given practical expression by the decision of the Board to hold its next stated meeting in Chicago on February 13th. A meeting outside of the city of New York will help to make evident the fact, not always fully recognized, that the general Board of Missions is the agent of the national Church. It has been spoken of at times as "the New York Board," but it is really the Board of the whole Church, appointed by the General Convention to care for the general missionary work of the whole Church. Its long identification with New York is a mere accident. It belongs no more to New York than it does to Chicago or Omaha, Denver or San Francisco, Salt Lake or Seattle. The Board belongs to the smallest mission in the country just as much as it does to the largest parish in New York City. It will help us all to appreciate the bigness of the thing the Church has undertaken to do if we can make clear in our own minds this characteristic of nationalism in our Board of Missions.

It seems eminently proper that the first meeting of the Board outside of New York City should be held in the second largest city of the country, and the great metropolis of the Central West. Chicago typifies to the whole country the well-directed energy, the progressiveness, the determination and the hopefulness that a national Board of Missions, in these days of opening doors, unparalelled opportunities, and big tasks, needs to display. More than that, in coming to Chicago the Board of Missions will be coming into an atmosphere highly charged with the missionary spirit. The record made by some of the Chicago congregations during the last few years, under the leadership of Bishop Anderson and the clergy, and the excellent work done by the representative diocesan committee of laymen, have been among the most significant features of the Church's present Forward Movement. Although the Board of Missions necessarily sits with closed doors, it is certain that those closed doors cannot keep out the inspiring and subtle influences for which Chicago and the Church in Chicago stand to-day.

105　1912 年 1 月号　神の国の進展。高潔な人物。9-10 頁。
訳出　9 頁右 21 行目～10 頁左 33 行目。

〔1911 年〕10 月 26 日、アーサー・ロイド師の突然の他界により、日本聖公会は偉大な人物を失った。インドに生まれ、英国で教育を受けたロイド氏は、1884 年に自給宣教師として初めて日本に行き、英国教会福音宣教協会の伝道ステーションのひとつで活動した。1890 年カナダに渡り、トロントのポート・ホープ・スクールの校長および三一カレッジの教授として教育に従事した。日本に戻って 3 年後〔1894 年〕に米国聖公会のミッションに加わり、1897 年に立教学校の総理に就任した。彼はその後 6 年間精進し、また真に注目に値する多才さ、そして生徒の熱狂を喚起する才能を発揮して、立教学院の今日の繁栄と力の基礎を敷いた。その教師としての名声と能力は、12 年前ならばキリスト教の教育機関に来なかっただろう若者を多数引き寄せた。ロイド氏は約 8 年前に立教学院を辞職し、キリスト教世界の再一致を構想して我々のミッションとの公的なつながりを切った。しかしながら彼は引き続きマキム主教の指導下で働いた。東京にある 1 つの自給会衆と郊外の 2 つの活発なミッションはロイド氏によって立ち上げられ、東京にある神田諸聖徒教会の学生教会は彼の手で著しく強化された。ロイド氏はこうした教会の仕事を行う一方、様々な官立機関で教鞭をとって自給した。彼は故ラフカディオ・ハーンを後継して東京帝国大学の英文学教授となり、海軍兵学校では重要なポストについた。実際、彼は我々のミッションに加わっているあいだずっと給料を自分がしていた仕事につぎこみ、家族は給与外の所得や教鞭をとったり執筆したりして得た収入で養っていた。彼は日本人の生活、宗教および習慣に関する権威であり、『仏教』と『日常日本』という 2 冊の本の他に、大量のパンフレットや小冊子を出した。仏教の歴史と教えについて彼ほど多くのことを知っている外国人はおらず、日本人のあいだでも〔それほどの見識をもつ者は〕少ないと広く認められている。マキム主教は心から次のように語る。「この謙虚な学者で礼儀正しいキリスト教徒の紳士である情熱的な宣教師は、彼を知る人々の心に長く銘記されるでしょう。」

注記：SM 誌 1912 年 1 月号では、同年同月号から始まる SM 誌第 77 巻より、SM 誌編集体制が変更されると報じられている。これまで編集者として SM 誌の改善と充実に貢献したジョン・W・ウッド（John W. Wood）と、過去 2 年間代理編

集者として貢献したヒュー・L・バールソン（Hugh L. Burleson）に謝辞が述べられ、今後は上記2人体制での編集となることが言及されている（SM誌1912年1月号、7頁）。

1911年9月27日の伝道局会議は、マキムの要請により、東京在住の遣日宣教師パーシー・A・スミス（Percy A. Smith）を、1912年4月1日付で東京の立教学院の教育宣教師に任命した（SM誌1912年1月号、65頁）が、1912年3月号のSM誌によると、スミスはその後1912年4月1日付で京都地方部に異動した（SM誌1912年3月号、240頁）。

1911年2月号のSM誌は、1912年1月7日に最初の日本定住宣教師ジョン・リギンズが故郷のニュージャージー州オーシャン・シティで死去したと報じた（98, 158頁）。

タッカー夫妻はヴァージニア州リンチバーグを1912年1月24日に発ち、2月6日にサンフランシスコから「テンヨー丸」で出航予定（SM誌1912年2月号、158頁）。

injustice is to train the Indian to protect himself. So long as he is treated as a child he will remain a child, and be plundered like a child. His best friends are still the missionary and the Christian Church.

Acknowledgment of Offerings

OUR readers—or at least so many of them as are accustomed to give this magazine a thorough perusal—will miss this month the acknowledgment of offerings which from the birth of this periodical has occupied its final pages. By vote of the Board of Missions at its last meeting, publication of these acknowledgments *in extenso* is discontinued. The reasons for this change were given in connection with the account of the Board meeting which appeared in our March issue. Briefly, they are three in number: (1) The receipts of the Board have so increased that the detailed publication of acknowledgments has become a voluminous affair and involves a yearly expense of $4,000. (2) These sums have already been previously acknowledged direct to the donors, and also published in the apportionment statements and annual tables. (3) The experience of other mission boards, most of whom have discontinued such publication, shows that no serious objection arises, and that a great saving is made.

Many of our readers, as we well know, have found the acknowledgments of real interest and will regret their omission, but under the circumstances these will feel that the Board's action is wise, even though a time-honored practice is thereby brought to an end.

Bishop Tucker's Successor

THE presidency of St. Paul's College, made vacant by the elevation of Dr. Tucker to the episcopate, has been filled by the appointment of the Rev. Charles S. Reifsnider, of the District of Kyoto. He will assume his duties on the first day of April. It is satisfactory to know that so important a post is not long to remain vacant. None of the activities of our foreign field are more vital than the educational work, and the only note of regret sounded in connection with the choice of Bishop Tucker for Kyoto was that the immense strategic value of St. Paul's made the work there seem almost more important than that of the episcopate. It was some such feeling as this which, as our readers will remember, caused Dr. Pott to decline his election as Bishop of Wuhu, in order that he might remain the president of St. John's College, Shanghai.

It now appears, however, that we are to gain a splendid bishop for Kyoto and at the same time the work at St. Paul's is not to suffer. The entire Church, which has the welfare of St. Paul's so much at heart, will feel relief and gratitude that plans for its on-going seem to be so admirably arranged. We scarcely need to add that the intercessions of Christian folk should be offered for the guidance and usefulness of the new president.

¶

A LETTER was recently received in the treasurer's department enclosing $10. It came from the wife of a former missionary in Japan who, having taken up work in the domestic field, encountered there a young Japanese. This man, in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English and he was prepared for baptism. This was a little over a year ago. Since that time, though he is only receiving a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The $10 sent to help the work in Japan is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would!

106　1912 年 4 月号　神の国の進展。タッカー主教の後継者。285 頁。
訳出　285 頁左下から 8 行目～右 29 行目。

タッカー博士が主教職に昇進したために空席となっていた立教学院の総理に、京都地方部のチャールズ・S・ライフスナイダー師が任命された。彼は〔1912 年〕4 月初日に受諾する予定である。このように重要なポストが長期間空席のままでないのを知るのは喜ばしいことである。我々の海外宣教地の活動で教育事業以上に活発なものはない。タッカー氏が京都〔地方部〕の主教に選出されたことに関連して聞こえた唯一の遺憾な声は、立教学院の戦略的価値があまりに高いために、そこでの仕事が主教職の仕事よりも重要であるかのように感じられたことである。読者は覚えているだろうが、これは上海の聖約翰大学にとどまるためにポット博士が〔中国の〕蕪湖〔地方部〕主教の選任を辞退する原因となった感覚に近いものがある。

しかしいずれにせよ我々は今、京都に素晴らしい主教を迎えるが、それと同時に立教学院の事業が不利益を被るべきではない。聖公会全体は、立教学院の繁栄を深く心から願っているが、その継続を図るための計画がこのように見事に策定されたことに安堵と感謝を感じている。新しい総理の指導と有用性のためにキリストの民のとりなしが与えられるべきであることは付け加える必要もあるまい。

注記：1912 年 4 月号の SM 誌は、ロシア正教会宣教師ニコライ大主教が同年 2 月 16 日に他界したと報じた（SM 誌 1912 年 4 月号、278-279 頁）。

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER SEVEN

The Man Who Gave Up

PLACE: Tokyo, Japan
TIME: 1860-1910
CHARACTERS: Rt. Rev. Channing Moore Williams
Bishop of Japan
Students and people in Japan
SOURCE: SPIRIT OF MISSIONS, 1909-10



LET us look very carefully at this picture. It is the face of a man who knew how to give up in order to make other people happy. His name was Bishop Williams, the first Bishop of Japan and one of the first missionaries to go to that beautiful country. For many years he lived in one room in a dormitory of St. Paul's, Tokyo. In the room were a desk and the necessary furniture, but no ornaments. He never seemed to have but one suit of clothes at a time, and his shoes often looked old and worn. Frequently he was found working without a fire, warming first one hand and then the other with a *setampo*, a kind of hot-water bottle.

By giving up a great many things that would have made him comfortable he was able to save much money. This money he used to make people happy. He helped to build three churches in Japan. Sometimes he would visit the hospital, and when he saw a patient who was very poor he would slip some money under a fold of the bedclothes, where the patient would find it after he was gone. When the patient found it he always knew, with great joy, that it was the bishop who gave it to him.

As the good bishop grew older in his work a new school building was built, and within it three rooms on the sunny side were set apart for his use. When he found that they were warm and sunny, what do you suppose he did? He just gave up having any fire at all. One day two students came to him and complained that their rooms were too cold. They said that they would leave the school if they could not have warm, comfortable rooms. After a moment the bishop turned to them and said: "The future of the Church depends upon her young men. I am old and of no further use. You ought to have what your health needs. Take my rooms and I will move up into yours." You can imagine how the young students went back to their cold rooms ashamed, and determined to live lives more like their good bishop.

As he grew older he began to feel

that his strength was not equal to the work of a bishop. One day he gave up his high office and took a position as one of the mission workers. He did this because he felt that if he gave up another man would carry on more successfully the work which he so dearly loved.

After fifty years in Japan, he decided to go back to his old home in Virginia, that he might die in his native land and among his own people. His many friends wanted to have a public meeting before he left Japan, so that they could say kind words about him and his work, but he was too modest and retiring to consent to this. He felt that he had come into Japan when no one knew him and where there was no one to welcome him. Throughout his life there he had given much to the people of Japan, because it was his pleasure and his duty, and now he wanted to go out as quietly as he had come.

But if he would not allow the people to say good things about him in a public meeting, he could not prevent them from standing silently in the streets to see him on his way to the steamer which was to carry him home. When Bishop Williams appeared at the rail of the vessel he raised his hands in blessing. All the people on the shore knelt in silence, and so this great Christian missionary left the people whom he loved and for whom he had given up so much.

Whenever we read about Japan and its many churches and Christian people, we want to remember that they were made possible by Bishop Williams, the man who gave up.

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 8. "A Visit to the Land of Gold"

The material for this lesson is in the article on pages 291-96

The Course

This lesson is one of a series appearing in THE SPIRIT OF MISSIONS as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota; March, Oregon; April, Sacramento; May, San Joaquin; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of THE SPIRIT OF MISSIONS, or send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read over carefully the article entitled "The Land of Gold," found on page 291 of this issue. In your devotions thank God for the lives of such early pioneer missionaries as the Rev. James Lloyd Breck and the Rev. C. C. Pierce. Ask God to so help you in teaching this lesson that your class will realize:

(1) The need of bringing the Church to the large numbers of rural people in the Diocese of Sacramento, thereby giving them a truer idea of Christianity.

(2) The need of the Indians of the Diocese of Sacramento for the Church's prayers and gifts.

Do not fail to read all of the material which is provided to help the teachers. A teacher teaching the lesson once a month will find helpful material in the outline for a ten-minute lesson each Sunday.

Secure a copy of "The Conquest of the Continent," and read carefully pages 142-153.

Aim

With this material in mind, formulate the aim of the lesson in some such words as: *I will aim to show the class that the Land of Gold needs to-day the knowledge of God as given by His Church.* This is only a suggested aim; the particular needs of your class may prompt you to formulate your aim differently.

107　1912 年 4 月号　日曜学校部門。ウィリアム・E・ガードナー編。すべての若い聖公会員が知るべき宣教ストーリー。第 7 話。諦めた男。325-326 頁。
訳出　325 頁左 1 行目～326 頁右 20 行目〔全文〕。

場　　所：日本・東京
時　　代：1860 年（注 1）～1910 年
登場人物：チャニング・ムーア・ウィリアムズ主教（日本の主教）
　　日本の学生と人々
出　　典：スピリット・オブ・ミッションズ（1909 年～1910 年）

この写真をよく見てください。これは他の人々を幸せにするために諦めることを知っていた男の顔です。彼の名はウィリアムズ主教、最初の日本の主教で、あの美しき国に行った最初の宣教師のひとりです。彼は長年東京にある立教学校の寄宿舎の一室に住んでいました。部屋にあるのは机が 1 つと必要な家具だけで、装飾品はありませんでした。彼は決して同時に 1 着以上の服を持っている様子はなく、靴も古くて擦り切れていました。仕事をするときにはしばしば火を起こさず、湯たんぽ（お湯を入れた一種の瓶）で片方ずつ手を温めました。

主教は自分を快適にするはずの多くのものを諦めることによって、たくさんのお金を節約することができました。主教はそのお金を、人々を幸せにするために使いました。彼は日本で 3 つの教会を建てるのを助けました。時おり病院を訪問し、とても貧しい患者を見ると、幾らかのお金を寝具の折り目に滑り込ませて、自分が帰ったあとで見つけられるようにしました。患者はお金を見つけると、いつもそれをくれるのは主教であることが分かっていてとても喜びました。

この善良な主教が仕事で年老いたときに（注 2）、新しい校舎が建てられました。その中で陽の当たる側の 3 部屋が主教のために割り当てられました。それらの部屋は陽が当たって暖かいことがわかったとき、主教はどうしたと思いますか？　暖房の火を焚くことを諦めたのです。ある日、2 人の学生がやってきて、自分たちの部屋が寒すぎると苦情を言いました。そして暖かく快適な部屋がもらえないなら学校をやめると迫りました。しばらくして主教は学生に向かってこう言いました。「教会の未来はその若者たちにか

かっている。私は老人でもはや役に立たない。あなたがたは自分の健康のために必要なものを持つべきだ。私の部屋を使いなさい。私があなたがたの部屋に移ろう。」若い学生たちが恥ずかしくなって自分の寒い部屋に戻って行った様子が思い浮かぶことでしょう。そして彼らは善良な主教のような生活をしようと決心したのです。

主教は年を取るにつれて、自分の体力が主教の仕事をするのに十分ではないと感じ始めました。ある日彼はその職を諦めて、伝道従事者の一員として働くことにしました。主教がそうしたのは、自分が諦めれば、自分がこよなく愛した仕事を他の人がもっと上手にやってくれるだろうと思ったからでした。

日本に来てから 50 年後、主教は自分の生まれ故郷で同国人のあいだで死のうと、ヴァージニアにある彼の古い家に帰る決意をしました。主教の多くの友人たちは日本を去る前に公の集会を持って、主教とその仕事について優しい言葉を述べたいと思いました。しかし彼はあまりに謙虚ではにかみ屋だったので、この申し出に応じませんでした。主教は彼が日本に来たときは誰も自分のことを知らず、また自分を歓迎する人もいなかったものだと感じました。彼は生涯を通して日本の人々に多くのものを与えました。それが彼の喜びであり務めだったからです。そして今、彼は来たときと同じように静かに帰りたいと考えたのでした。

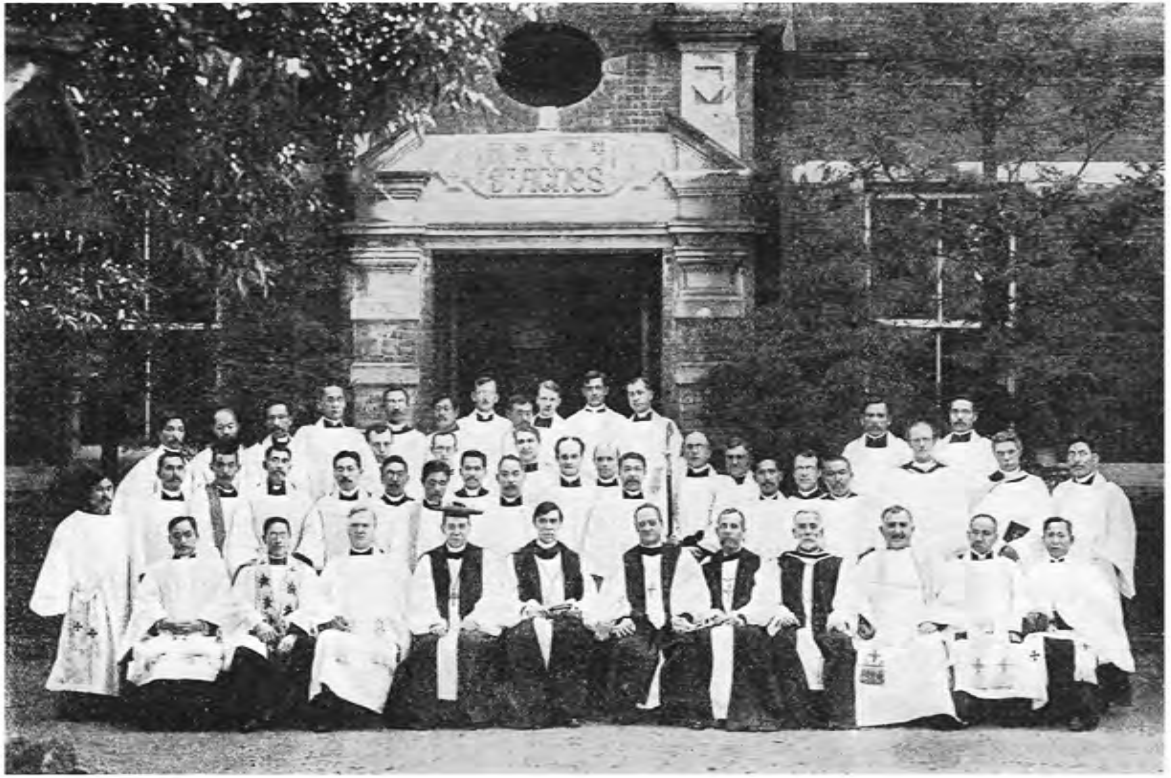
しかし公の集会で人々が彼について良いことを述べるのを許さなくても、自分を祖国に運ぶ蒸気船に向かう途中で人々が道路に黙って立って見送るのを妨げることはできませんでした。ウィリアムズ主教は船の甲板に現れ、手を上げて祝福しました。岸にいた人々は全員黙ったままひざまずきました。こうしてこの偉大なキリスト教宣教師は彼が愛した人々、それらのために彼が多くのものを諦めた人々のもとを去って行ったのです。

私たちが日本と、その多くの教会やキリスト教徒についての書物を読むときはつねに、それらはウィリアムズ主教という諦めた男によって可能にされたことを思い出したいものです。

注記：口絵№ 37 参照。マキムの情報によると、シカゴ教区主教は 1911 年 12 月 24 日に須貝止を執事に按手した。須貝は 1912 年夏に日本に帰国予定（SM 誌 1912 年 4 月号、330 頁）。だが、ウェスタン神学校（Western Theological Seminary）を 1912 年 4 月に卒業した須貝は、マキムの要請により、シカゴを 4

月 11 日に出発、4 月 17 日に蒸気船「日本丸」でサンフランシスコから横浜に向かった（SM 誌 1912 年 5 月号、404 頁）。

（注 1）1859 年の誤り。
（注 2）50 歳代。

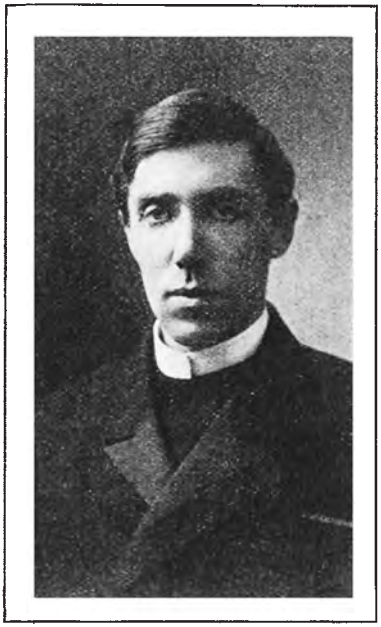


THE NEW BISHOP OF KYOTO AND THE CLERGY PRESENT AT HIS ORDINATION

TWO BISHOPS CONSECRATED IN THE ORIENT

I. KYOTO'S FIRST CONSECRATION

By the Reverend J. A. Welbourn



RIGHT REV. H. ST. GEORGE TUCKER, D.D.

KYOTO—for more than a thousand years "the Capital" in fact, as in name—has in its long life seen many a gorgeous religious ceremonial. Princes with their retinues have gone to worship at its shrines and numberless noble abbots clothed in gold brocade have been installed in the great temples with their wonderful spreading roofs. Christian priests, too, 300 years and more ago, celebrated the Mass for the followers of the faith. Never until now, however, has this old city witnessed the consecration of its own Christian bishop.

Though attracting no attention from the mass of the inhabitants, who may have given the notice of it a passing glance as they read their newspapers, the simple service that was performed on March 25th must have its place some day in the history of the city, for already it is a significant event in the history of the Christian Church in Japan.

The spring morning was sunshiny and mild when we assembled on the Feast of the Annunciation just before ten o'clock, for the consecration of the Rev. Dr. Henry St. George Tucker, elected bishop of the District of Kyoto.

The procession formed in the Heian Jo Gakko (the girls' school) in the compound, and while "The Church's One Foundation" was being sung, came through the west door into Holy Trinity Church. The clergy of the diocese of Kyoto and visitors, both Japanese and foreign, came first. The Master of Ceremonies, the Rev. W. J. Cuthbert, to whose careful management much credit is due, followed. The Bishop-elect came next, attended by his presbyters; these were the Rev. James J. Chapman, a seminary classmate as well as a clergyman of the Kyoto diocese, and the Rev. Joseph S. Motoda, Ph.D., Headmaster of St. Paul's, with whom Dr. Tucker has been associated for so many years. The bishops with their chaplains closed the procession, last of all coming Bishop McKim, of Tokyo, the presiding bishop and consecrator.

When the procession entered the church was filled to the doors and many were standing. There were representatives of all the missions and churches in Kyoto: the Japanese priest of the Orthodox Russian Church was noticeable in his cassock and large silver cross; several members of the English Church from the

nearby port of Kobe; Dr. Harada, President of Doshisha University, and others of prominence in the Christian community.

The bishops passed within the chancel, the many clergy quite filling the choir, while the bishop-elect with his attending presbyters sat in chairs at the chancel steps. Dr. Tucker's robes were the gift of his fellow-workers in the Tokyo district; his simple gold pectoral cross was given him by the workers in the Kyoto district, and he wore the red and purple doctor's hood of the Virginia Seminary.

Bishop McKim as celebrant began the communion service. The Epistle was read by Bishop Cecil, of South Tokyo, and the Gospel by Bishop Foss, of Osaka. Bishop McKim preached the sermon, tracing in a few words the origin of the episcopate in apostolic times. In his address to the bishop-elect, who had so long been one of his own men, he spoke most affectingly of the intimate relations of the past, and his distress at their severance, saying that Dr. Tucker had been to him as his right hand.

At the close of the sermon was sung the hymn, "O God, our help in ages past," and the bishop-elect was presented to the consecrator by Bishop Andrews, of Hokkaido, and the Bishop of South Tokyo. The certificate for consecration of the Presiding Bishop of the American Church was read in Japanese by the Rev. J. Naide, and in English by the Rev. Isaac Dooman; the evidence of ordination to the diaconate and priesthood by the Rev. H. Fukuroi and the Rev. J. Hubard Lloyd; the certificate of election by the House of Bishops by the Rev. S. Sone and the Rev. Chas. S. Reifsnider; the testimonial of the House of Bishops by the Rev. T. Yamada and the Rev. R. W. Andrews; the certificate of consent of a majority of the standing committees by the Rev. Y. Yamabe and the Rev. Dr. Correll. The bishop-elect then made in English his promise of conformity to the doctrine, discipline and worship of the Church in the United States, and repeated it in Japanese, with regard to the Nippon Sei Ko Kwai. The Bishop of Hokkaido said the litany and the candidate was examined by the presiding bishop in Japanese.

While Dr. Tucker was being invested with the rest of the episcopal habit, the hymn, "Our Blest Redeemer, ere He breathed," was sung. Then came the *Veni Creator* and the laying-on of hands by the four bishops present. This was a solemn and impressive moment, when the grace of Apostolic Orders was given for the first time in the ancient capital city of old Japan, and when there was a new joining of the American and English lines of succession. The words of consecration and those at the delivery of the Bible were said in English by the consecrator, and in Japanese by one of the co-consecrators.

The offerings were for the Japanese Episcopate Fund. After the close of the communion service the procession left the church singing "Jerusalem the Golden." The service though simple, was most dignified, and deeply impressed the congregation who followed it with all reverence.

The busy life of the new bishop began at once, for at three o'clock the diocesan convention assembled, and at half-past six there was a "welcome" meeting for the new bishop and his wife.

We who were merely visitors at the consecration, in the afternoon wandered about the city, charmed by its temples, its palaces, its parks and picturesque lanes. Standing on the balcony of a famous temple on the "Eastern Mountain" we looked out over the city, lying encircled by hills, toward where the sun was setting beyond.

The Imperial Founder of Kyoto far back in 793 called his new capital Heian-Jo, "the City of Peace," thinking that by its good name all evil might be averted. On the evening of this solemn day we could not help looking forward with longing to the dawn of that day when this ancient city shall own as its Lord that Prince of Peace whose title it has so long borne, and the darkness of evil be forever past.

108　1912 年 6 月号　東洋で聖別された二主教。I 京都での最初の聖別。
J・A・ウェルボーン師。439-440 頁。
訳出　439 頁右 10 行目〜右下から 9 行目。

聖マリアへのみ告げの日の穏やかに晴れた春の朝、私たちは京都地方部主教に選出された博士ヘンリー・セント・ジョージ・タッカー師の聖別のために〔1912 年 3 月 25 日の午前〕10 時少し前に集まりました。

平安女学校の校庭で編成された行進は、”The Church’s One Foundation” が歌われる中、西側の扉を通って聖三一教会に入場しました。最初に入って来たのは日本人と外国人の京都地方部聖職者と訪問者です。その後に続いたのは司会者の W・J・カスバート師ですが、彼の注意深い進行ぶりはまさに称賛に値します。次に被選主教が司祭たちに伴われて入って来ました。これらの司祭は神学校の同級生で京都教区〔地方部〕の聖職者であるジェームズ・J・チャップマン師、そしてタッカー博士と長年協力してきた立教学院〔立教大学〕学長の哲学博士ヨセフ元田〔作之進〕師でした。行進の最後尾は主教たちと彼らのチャプレンで、全員の最後に首座主教で聖別者であるマキム東京〔地方部〕主教が入って来ました。

注記：京都地方部主教按手式は口絵№ 41 を参照。新主教タッカーは口絵№ 42 を参照。

ジョシュア・キンバー（Joshua Kimber）は、米国聖公会内外伝道協会 45 年勤続を迎えた 1912 年 5 月 27 日に現役を辞任した。最後の 25 年間は伝道局副幹事の要職にあった（SM 誌 1912 年 6 月号、421-422 頁）。その半年後の 1912 年 12 月 3 日に逝去している（SM 誌 1913 年 1 月号、1-2 頁）。口絵№ 40、46 を参照。

MEETING OF THE BOARD OF MISSIONS
May 8th, 1912

MANY matters acted upon by the Board were of special interest. The all-day session, which began at ten o'clock with a celebration of the Holy Communion in the chapel, continued until six. The President of the Board celebrated the Holy Communion, assisted by the Educational Secretary, the Rev. Arthur R. Gray. The Board convened immediately, and the President in his address to the members spoke of the retirement of the Rev. Joshua Kimber, Associate Secretary, after forty-five years of service, which was to be effected at this meeting. He also announced that he should nominate the Rev. F. J. Clark for the office of Recording Secretary, under which title he would succeed to the duties of the Associate Secretary.

The report of the Treasurer was awaited with some anxiety, and it was cheering for the Board to hear that the increase of contributions in the Church had been maintained and that on May 1st the amount given was $106,000 in advance of last year. In view of the fact, however, that Easter came nine days earlier and therefore some $23,000 of the Sunday-school offering was received this year which did not reach the treasury last year until after the first of May, a more accurate estimate of the increase would probably be about $80,000.

The Board was notified of the acceptance by the House of Bishops of the resignation of Bishop Van Buren, of Porto Rico, and also of the election of the Rev. Dr. Page and the Rev. Mr. Biller as Bishops of New Mexico and South Dakota. In accordance with the canon a retiring allowance was voted to Bishop Van Buren.

The Bishop of Tokyo, having been unable as yet to consummate an adequate loan for the erection of the proposed buildings of St. Paul's College, was instructed to make a beginning with the $25,000 on hand in the expectation of later negotiating a loan for an equal sum.

The report of the deputation which recently visited Haiti was summarized for the information of the Board and necessary action thereon was taken, in accordance with the suggestion of the Bishop of Cuba, who has been given the temporary oversight of the work.

At this point the presentation of missionaries was in order and the Rev. A. H. Mellen, our missionary on the Isthmus of Tehuantepec in Mexico, made a brief statement concerning his work, and answered questions as to general conditions in the neighboring republic.

After adjourning for noonday prayers and luncheon, the Board took up the proposal to secure a business manager for THE SPIRIT OF MISSIONS. It was evident from the representations made that the growth of the magazine had been such that its management should constitute a separate department of the work. The Board therefore empowered the Council of Advice to take the matter up, and made a budget available for that purpose.

The next matter was the question of the annual appropriations for the fiscal year beginning next September. These financial matters occupied practically the entire remainder of the session. It was the evident purpose of the Board to exercise the greatest restraint in increasing appropriations, in order that the Church might have time to adjust itself to the enlarged apportionment. Certain increases, however, were inevitable if the work was to be maintained. The total sum of these in both the domestic and foreign fields was only about $25,000. In making these appropriations it was felt by the Board, as the Executive Committee had already felt, that it lacked such definite information concerning many of the fields as would permit of a discriminating comparison and decision. A resolution was there-

fore passed empowering the Executive Committee to secure such exact information before the next appropriations were voted, and making a sum of money available for this purpose.

Two resignations of men who have served it long and well then engaged the attention of the Board. The President presented that of the Associate Secretary, the Rev. Joshua Kimber, after forty-five years of service. It was accepted and the following resolution was passed:

> *Resolved:* That the Board of Missions has heard with great regret that the Rev. Joshua Kimber has felt compelled, because of his physical infirmities, to tender his resignation as Associate Secretary of the Board.
>
> *Resolved:* 2d, That the Board does hereby accept the resignation of the Rev. Joshua Kimber as Associate Secretary of the Board, and that in so doing it desires to place on record its grateful appreciation of the devotion and fidelity with which for the past forty-five years he has served the missionary interests of the Church as represented by the Board, and also to express the hope that his valuable life may be spared for many years, in which he may continue to serve the Church and the Board as far as his health and strength will permit.

The second resignation was that of Bishop Peterkin, of West Virginia, as a member of the Board. This also was accepted with great regret. The Board then adjourned, to meet in New York on the fourth Wednesday in September.

ANNOUNCEMENTS
CONCERNING THE MISSIONARIES

Brazil

The Rev. John G. Meem, coming home on regular furlough, expects to arrive at New York on June 3d.

Cuba

The Rev. Thomas Burry, who was employed by Bishop Knight for mission work in the Isle of Pines, died suddenly on April 25th.

Hankow

At the request of Bishop Roots, Miss Louise L. Phelps, of New York, was appointed by the Board of Missions at its meeting on May 8th. From January 24th, 1908, to November 1st, 1910, Miss Phelps acted as secretary to Bishop Roots, and since then has taken a course at the New York Training-school for Deaconesses.

At the request of Bishop Roots, Miss Evelyn A. Taber, of Reisterstown, Md., was appointed by the Board on May 8th.

Miss Grace Hutchins, who sailed from San Francisco on March 19th, arrived at Shanghai on April 13th and proceeded to Hankow on the 15th.

Kyoto

Miss Clara J. Neely, who has been transferred from the District of Tokyo, will sail for Japan on the SS. "Persia," San Francisco, July 20th.

Shanghai

Miss Elizabeth Nichols and Mr. Montgomery H. Throop were married in St. John's Pro-Cathedral, Shanghai, on May 15th.

Mrs. C. S. F. Lincoln and three children, who sailed from Shanghai by the steamer "Korea" on April 5th, arrived at San Francisco on the 29th; reached New York on May 6th and arrived at her home, Harrisonburg, Va., on the 13th.

The Philippines

The Rev. Walter C. Clapp, on regular furlough, with his wife, sailed from Manila by the steamer "Prinz Eitel Friedrich" on March 7th. After visiting the Holy Land, they sailed from Southampton by the steamer "Kaiser Wilhelm II." on May 15th, arrived at New York on the 21st and proceeded to New Haven, Conn.

CORRECTION—It was stated in our May issue that the Misses Candida Goco, Veneranda Sulit and Quintina Beley,

109　1912 年 6 月号　伝道局会議。1912 年 5 月 8 日。474-475 頁。
　　訳出　474 頁左下から 6 行目～右 2 行目。

東京〔地方部〕主教は立教学院の建物を建設するための十分な融資をまだ達成できていないが、後に同額の融資の交渉がなされることを期待して、まず手持ちの 25,000 ドルで着工することが指示された。

注記：1912 年 7 月号の SM 誌には、中華聖公会成立の記事が掲載されている（"Chung Hua Sheng Kung Hui The Holy Catholic Church in China"; SM 誌 1912 年 7 月号、503-505 頁）。
同月号の SM 誌には、1912 年 4 月 16－17 日に開催された米国聖公会東京伝道教区（日本聖公会北東京地方部）協議会についての記事が掲載されている（"The Tokyo Church in Conference", SM 誌 1912 年 7 月号、510 頁）。

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor HUGH L. BURLESON, Associate Editor

VOL. LXXVIII. August, 1912 No. 8

THE PROGRESS OF THE KINGDOM

JULY and August are always anxious months at the Church Missions House. Most of the aggressive work of the year has been done. Congregations are scattered and the minds of the people are naturally bent upon rest and recreation. Little can be done beyond gathering up the loose ends of the year's work and then waiting as patiently as may be in the hope that the efforts of the winter and the machinery of the Church will bring to the treasury of the Board of Missions the funds needed to avert a deficit.

Anxious Months at the Church Missions House

Unfortunately the June income showed a serious falling off. While the month began with an increase of $112,500 as compared with June 1st, 1911, it closed with an increase of only $85,400. In other words, $27,000 of increase had been lost during the month. A study of the departmental figures to July 1st shows that New England held its previous gain splendidly. It entered June $23,000 in advance of the previous year; it lost only $1,000 during the month. The largest falling off was in Department II., whose increase of $18,000 on June 1st was reduced to $6,000 on July 1st, a clear loss of $12,000. Department III. was not far behind, with a loss of $9,000. Department VII. just held its increase of $3,000, while Nos. IV., V., VI. and VIII. lost small amounts.

The Opportunity of the Individual

A study of the present income and the obligations that must be met during the last month of the fiscal year indicates the strong probability of at least a $40,000 deficit on the year's work, unless there is a large increase in giving during August. As everybody knows, diocesan and parochial machinery has slowed down, if it is not absolutely at a standstill. The Board can hardly look to organized effort to save the situation. It knows that in some instances diocesan and parochial committees will be hard at work during August to gather up such amounts as may still be held by well-intentioned parochial treasurers, who do not realize that the fiscal year closes August 31st. Self-sacrificing as this effort will be —and we know what it has meant in years past to bishops, clergymen and laymen—it can hardly be counted upon to turn the tide. There is just one thing that will save a deficit this year. That is a large increase in individual gifts. August, from the point of view

of the missionary treasury, is the opportunity of the individual Churchman.

A Layman with a Vision

FOUR years ago a layman of the Diocese of Albany, a busy manufacturer of national reputation, read the two volumes in which Bishop Tucker told of the experiences of *Eighteen Years in Uganda and East Africa.* He was so impressed by the record of heroic devotion and Christian accomplishment that he went to his rector and said: "I have been giving $1,000 a year through the parish for missions. After reading Bishop Tucker's book I propose to give $2,000 a year." A few weeks ago this layman, Mr. George B. Cluett, entered into the life eternal. Reference can, therefore, be made, as could not well be done in his lifetime, to his notable example in giving thought and money for the furtherance of the Gospel. His gifts were not confined to the $2,000 annually given to aid his parish and diocese in meeting the apportionment. He was one before whom any need might be laid with the certainty that it would have careful consideration and, if it proved worthy, a reasonable measure of help. Mr. Cluett was the layman who just a year ago gave $10,000 for the erection of two missionary residences, sorely needed in Japan and China. Later in the year he gave $4,000 for a launch for the mission at Point Hope, Alaska, so that the people might be enabled to secure fuel from the coal deposits from the Arctic coast, seventy miles to the north. It was Mr. Cluett, too, who, about the same time, gave $16,000 to enable Bishop Restarick to secure a much-needed piece of property adjoining the cathedral in Honolulu. Not only did this purchase give the Church control of a strategic position in the heart of the city, but it made possible a home for some of the Hawaiian girls who are earning their own living. Twenty young women can be accommodated in surroundings infinitely better than they could command in ordinary boarding houses. These three gifts, among many others that might be named, indicate the wide range of Mr. Cluett's thought and the depth of his sympathies. To him the capacity to make money was a challenge to give money for the extension of the Kingdom. How whole-heartedly he responded to the challenge some of his friends know. They will miss him not only because of the financial help he has given in the past, but because of his sympathetic attitude and the kindly understanding with which he approached every opportunity for Christian investment.

The Japanese Government Calls a Conference of Religions

UPON the invitation of the Minister of Home Affairs and with the evident approval of the members of the Japanese cabinet, a conference of representatives of Shinto, Buddhism, and Christianity was recently held in Tokyo. In addition to Mr. Hara, the Minister of Home Affairs, who presided, there were present Mr. Tokonami, the Vice-Minister, the heads of the various bureaus of the Home Department, and the Ministers of Justice, Communications and the Navy, as well as other prominent officials. The Prime Minister, who was unable to be present, sent his sincere regrets. All the thirteen Shinto sects were represented, as well as twenty or more Buddhist sects. Only one sect of Buddhism, though one of the largest, the Higashi Hongwanji, declined, on the ground that it objected to having Christianity put upon the same basis in the view of the government as Shinto and Buddhism. The seven Christians, among whom was the Rev. Dr. Motoda, headmaster of St. Paul's College, represented the Baptists, the Congregationalists, Episcopalians, the Greek Church, the Methodists, the Presbyterian and the Reformed Churches, and the Roman Catholics.

The Minister of Home Affairs, in welcoming the conference, expressed appreciation of what had been done in the past by the representatives of the different religions "to guide the minds of the people and better moral conditions." He hoped for a continuance of such effort in the future and had asked for the conference in order that there might be a better understanding between the governmental and religious forces as to the end to be aimed at.

A Joint Message from the Religious Forces

At the close of the joint session, the representatives of the three religions met in sectional conferences to draft a statement to be presented to the officials as indicating their willingness to co-operate with the government in improving the moral conditions of the people and, as Mr. Hara had put it, "to continue to labor for the welfare of the state."

The next day, when all the members of the conference met again in joint session, each section presented its proposed message and a final draft was agreed upon. The statement gives assurance to the government that all will endeavor, "the adherents of each religion practising their own doctrines and guarding and maintaining the prosperity of the Imperial throne, to elevate the morality of the nation." On the other hand, the conference suggested that "those in authority should promote government religion and education and bring harmony among them."

An Unprecedented Occasion

The request for the conference and the remarks of Mr. Hara and Mr. Tokonami indicate pretty clearly that the attitude of the Japanese Government toward religion in general, and especially toward Christianity, has undergone a striking change. Never before in its history has the government invited Shintoists, Buddhists and Christians to meet for the consideration of the moral welfare of the nation. There was a time when the elder statesmen, led by the late Prince Ito, took the position that religion had nothing to do with national life. It would seem that twentieth century statesmen in Japan have discarded that dictum. It might not have been surprising had the government called a conference of Shintoists and Buddhists. That Christians should have been included is regarded as "a distinct recognition by the government of Christianity as one of the religions of Japan."

Will Recognition of Christianity Mean Official Control?

It was natural for some to see in this conference a suggestion that the Japanese religion of the future ought to be an amalgam of Shinto, Buddhism and Christianity. There seems to be little, if any, ground for this view, even though the Vice-Minister of Home Affairs, in a statement to the press, said: "It is necessary to bring about a *rapprochement* of the various religious sects to make them a potential power to help forward the progress of the age." Japanese Christians were quick to see the dangers lurking in any such suggestion of a composite religion, and a number of the Japanese clergy preached sermons pointing out the possible necessity of submitting to social persecution if the government were to attempt to impose an amalgamated religion upon the country. Anxieties were, however, largely set at rest by the explanation of the vice-minister that no such amalgamation was contemplated. His words, he said, meant simply to stress the desirability of joint action for the common good. It is, of course, true that the Japanese Government may be inclined to follow official recognition by some degree of official control of Christian activities. If this were to be attempted, the advantages of official recognition would be

more than counterbalanced. While, therefore, the Christians of the West may well be grateful for the step that Japan has taken, as indicated in this conference, it will be desirable to reiterate the principle of official separation between the state and religion, while recognizing and emphasizing the necessity of co-operation between them.

Chicago—A Field and a Force

PROBABLY nowhere in the country has there been more decided and significant progress in missionary co-operation and support than in the Diocese of Chicago. Every thoughtful visitor to the great city, from which the diocese takes its name, must have been impressed with the missionary conditions right at its door. It is a commonplace to say that Chicago is pre-eminently the social storm centre of the United States. Here is a city of 2,000,000 people that has practically grown up in forty years. In it there has gathered the greatest imaginable diversity of elements—racial, social and religious. With more than seventy thousand foreigners, chiefly from the less advanced countries of central and southern Europe, entering Chicago every year to make their homes, it requires no vivid imagination to appreciate something of the difficulties to be faced.

The report, at once graphic and scientific, compiled a year ago by the vice commission, of which Dean Sumner, of the Cathedral of SS. Peter and Paul, was the head, is another indication of Chicago's need of constructive Christian work. Probably nowhere else in this country is a bishop of the Church followed, as Bishop Anderson not infrequently is, to churches where he is to hold a confirmation, by agents of organizations antagonistic to Christian teaching, who place in the hands of the young people who have been confirmed, as they leave the church, leaflets attempting to controvert the faith to which they have just pledged their allegiance anew. To neglect conditions such as these in order to minister to distant needs would be as immoral as it would be unwise. Chicago Churchmen, under the inspiring lead of Bishop Anderson, are grappling as they never have before with these conditions, and Chicago congregations are giving as they never gave before, to provide the means for bettering them.

Chicago's Progress in Missionary Giving

At the same time, Chicago Churchmen are realizing that they can deal with the home problem without denying themselves the privilege of sharing in the Church's enterprise everywhere. Ten years ago the offerings from Chicago's congregations on account of the apportionment were $1,903. Last year they were $15,204, and this year they are already considerably in advance of this amount. In other words, Chicago congregations in ten years have made a gain of about 700 per cent. The gifts from the Woman's Auxiliary have increased from a little more than $400 to about $3,500, or nearly 750 per cent. Sunday-school offerings, too, have grown steadily, though not in such striking proportions. All this has been accomplished in a period when the number of communicants in the Church in Chicago has increased 32 per cent. and when the work at home has been done with an energy and success not realized before.

The Challenge of Philippine Conditions

A ROMAN priest from the Philippines is in this country to raise funds for the erection of buildings in which students attending the new government university may reside. The institution has no dormitory system. He reports the desire of the islanders for education to be so keen that the capacity of the schools is constantly overtaxed. English is rapid-

110　1912 年 8 月号　神の国の進展。日本政府が宗教会議〔三教会同〕を招集。558-560 頁。
訳出　558 頁右 17 行目～560 頁左 9 行目。

〔日本政府の〕内務大臣の招請により、日本の閣僚の明確な承認を得て、神道、仏教およびキリスト教の代表者の会議が先頃東京で開催された。議長を務めた内務大臣の原氏（注 1）に加えて、内務次官の床次氏（注 2）、内務省の諸部局長、法務大臣、逓信大臣、海軍大臣、その他著名な高官が出席した。首相は出席できなかったが、遺憾の意を伝えた。神道は 13 すべての教派、仏教も 20 以上の宗派が出席した。仏教の最大の宗派の一つであるにもかかわらず東本願寺だけは、政府の見解でキリスト教を神道および仏教と同列に並べることに反対するという理由で辞退した。立教学院学長の博士元田〔作之進〕師を含む 7 人のキリスト教徒が、それぞれバプテスト、会衆派、聖公会、ギリシャ正教、メソヂスト教会、長老派、改革派およびローマ・カトリック教会を代表した。

内務大臣は出席者に会議の冒頭の挨拶の中で、様々な宗教の代表者によって「人々の心とより良い道徳的状態を導くために」これまでに行われたことに対し、感謝の意を表明した。彼はそのような努力が今後も継続されることを期待するとともに、目指すべき目標について政府機関と宗教団体とのあいだで一層の理解が生まれるべく審議を要請した。

宗教団体からの共同声明

合同会議の終わりに 3 つの宗教の代表者が分科会に集まり、人々の道徳的状態を改善するために政府と協力し、そして原〔敬〕氏が述べたように、「国運の伸長のために引き続き尽力する」意志のあることを示す声明を役人に提出すべく起草した。

翌日、会議の出席者全員が再び合同会議に集まり、それぞれの団体が声明案を発表して最終草案に合意した。この声明は全員が「それぞれの宗教の信奉者が各々その教義を発揮し、皇運を翼賛し、国民道徳の振興を図る」ことを政府に保証するものであり、会議は「当局者が政府と宗教と教育を促進し、それらの融和を図るべきである」と指摘した。

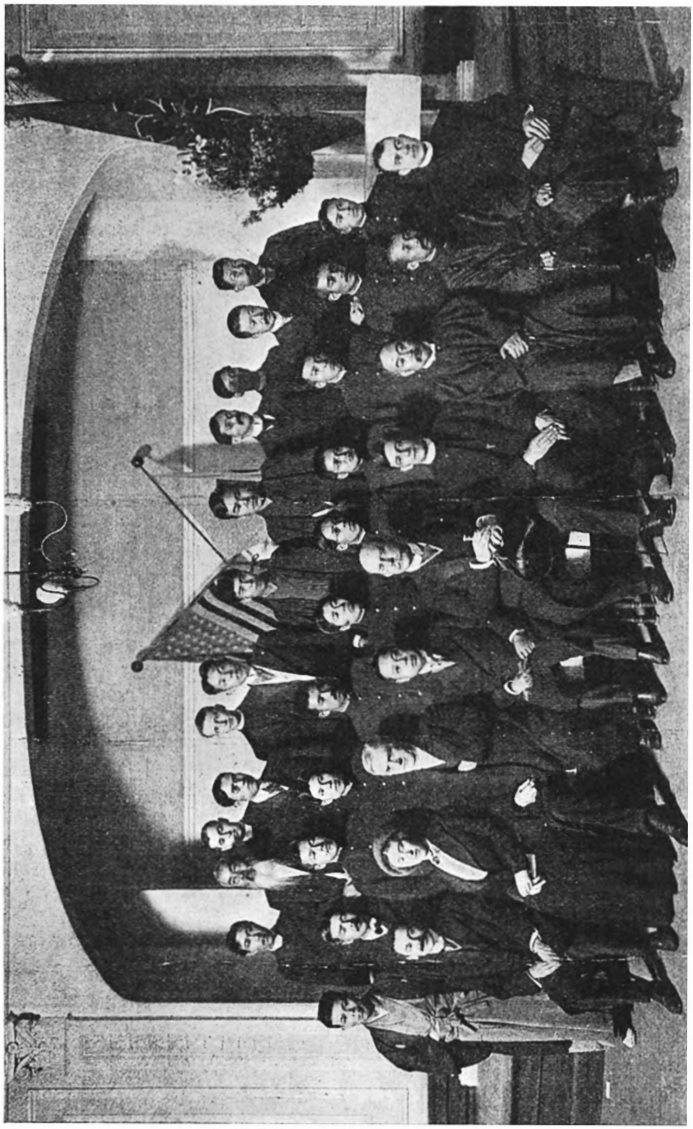
前例のない機会

原〔敬〕氏と床次〔竹二郎〕氏の会議の招請と発言は、日本政府の宗教全般、とくにキリスト教に対する姿勢が著しく変化したことをかなり明瞭に示している。政府が神道信者、仏教徒、キリスト教徒を集めて国家の道徳的福祉について考えることは、過去に例がない。かつて故伊藤〔博文〕公爵に指導された長老政治家たちが宗教は国民生活とは無縁であるという立場を取った時代があった。20 世紀の政治家たちはこの公式見解を放棄したように見える。政府が神道信者と仏教徒を会議に呼んだとしたら驚くに値しなかっただろう。しかしキリスト教徒が含まれたということは、「政府がキリスト教を日本の宗教の一つとして明確に認知」したものとみなされる。

キリスト教の認知は当局による統制を意味するか？

この会議において一部の人々が、将来の日本の宗教は神道、仏教、キリスト教の融合体であるべきだという示唆を読み取ったのは自然である。この見方には全くと言っていいほど根拠がないと思われるが、内務次官は記者会見で次のように述べている。「種々の宗派間に関係改善をもたらして、それらを時代の進歩を促進する 1 つの潜在力とすることが必要です。」日本のキリスト教徒はすぐさまそのような複合宗教を示唆する言明に潜む危険性をみてとり、多くの聖職者が説教の中で、もし政府が国に融合宗教を押しつけようとしたら社会的迫害につながりかねないと指摘した。しかしながら〔内務〕次官がそのような融合は考えていないと表明したため、これらの不安はおおかた鎮静化した。次官によれば、彼の言葉は公益のために共同行動を取るのが望ましいことを強調したにすぎない。もちろん公的認知と引き換えにキリスト教の活動をある程度統制しようとする傾向が日本政府にみられる可能性があるのは事実である。しかしもしそのようなことが企てられたら、公的認知の利点はないに等しいだろう。それゆえ西洋のキリスト教徒は、日本がこの会議に示されたようなステップを取ったことを感謝してよい。望ましいのは、国家と宗教の公的分離の原則を繰り返し表明しながら、両者の協力の必要性を認識し強調することだろう。

（注 1）原敬。
（注 2）床次竹二郎。



THE FACULTY, GUESTS AND THE FIRST B.A.'S OF ST. PAUL'S COLLEGE, TOKYO

(590)

THE FIRST B.A.'S AT ST. PAUL'S COLLEGE, TOKYO

By the Reverend J. Armistead Welbourn

JUNE 5th was Commencement Day at St. Paul's College, Tokyo. The occasion was honored by the presence of the American ambassador, Colonel Charles Page Bryan, and Hon. W. Nagashima, a member of Parliament.

A Commencement in Japan is a real ceremony and conducted in strict ceremonial style. The guests of honor and high officers of the college are on the stage, which is ornamented with a large vase of flowers, and on this occasion the flags of Japan and America were displayed in the rear.

The order of events is almost unvarying, the first thing being the announcements made by the secretary, who reported seventy-seven students, thirty-four in arts and forty-three in the commercial department. The majority taking the academic course intend to study for the ministry. There were nine graduates, seven in the commercial courses, one in arts and one in a special English course.

The diplomas were then presented by Dr. Motoda in a speech of farewell and advice. The candidates advance, bow, take three steps toward the platform, with a bow receive the diploma and take three steps back. Glancing at the diploma, they fold it, with another low bow, and return to their seat.

Next President Reifsnider conferred the degree of Bachelor of Arts on two young men, the first to receive it in the short history of the college department. The new bachelors graduated last year and the degree is the result of certain special work. They both are students in the divinity-school.

Mr. Nagashima, who spoke next, referred to the existence of many defects in business life to-day, which could only be rectified by having men of good principles go into it. Men trained in St. Paul's ought to be thoroughly equipped to steer rightly through the turbulent sea of the commercial world. He was thankful, too, he said, that this college was established by Americans and in this, as in other things, Japan owes much to her sincere friend and neighbor. It was to be hoped that graduates of this college would possess some of the best traits of the Americans and live up to the ideals implanted in them.

Ambassador Bryan gave a few kindly words of greeting. He was followed by one of the graduates in a farewell address in formal Japanese style and by an excellent one in English by a young man baptized while in college. The exercises were closed with another fluent English speech by one of the B.A.'s, who spoke about the great value and power of personality, especially as exemplified in our Lord.

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OPEN AIR LANTERN SERVICES

DURING July and August, the Church of the Redeemer, Bryn Mawr, has transferred its evening worship from the church to the lawn. A screen and lantern are used to provide the hymns, Creed, and other portions of the brief service. Then they serve for the illustrated missionary talks, for which lantern slides from the Church Missions House are secured. About two hundred people attended the first service on July 7th, when the Rev. J. Thompson Cole, formerly one of the Church's missionaries in Japan, made the address. On July 14th the address was given by the Rev. Jules Prevost, formerly of the Alaska mission. The Rev. W. W. Steel, Archdeacon of Havana, is also to speak on Cuba.

(591)

111　1912 年 8 月号　東京の立教学院における最初の文学士　J・アーミステッド・ウェルボーン師。591 頁。
訳出　591 頁左 1 行目～右下から 23 行目〔全文〕。

〔1912 年〕6 月 5 日は立教学院の卒業式の日でした。式には光栄にも米国大使チャールズ・ペイジ・ブライアン大佐と帝国議会議員 W・ナガシマ閣下に御出席いただきました。

日本の卒業式は真の儀式であり、厳格な式典の形式で行われます。立教学院の来賓と幹部は大きな花瓶に生けられた花で飾られた舞台に上がりました。この機会に舞台の背後には日本と米国の国旗が掲示されました。

式次第はほとんど変わりません。最初に秘書官が開会を告げ、77 名の学生の名前を読み上げます。うち 34 名は文科、43 名は商科です。研究課程を履修する大多数の学生は聖職に就くための勉強をします。卒業生は 9 名で、うち商科 7 名、文科 1 名、特別英語課程 1 名でした。

卒業証書は元田〔作之進〕博士から送別の言葉と助言とともに授与されました。卒業生は前に進み出てお辞儀をし、演台に向かって 3 歩進み、頭を下げたまま卒業証書を受け取り、3 歩下がります。卒業証書を一瞥してから 2 つに折り、再度深くお辞儀をして自分の席に戻ります。

次にライフスナイダー総理が 2 人の若者に文学士号を授与しましたが、それは大学部の短い歴史において初めてのことでした。新しい学士は昨年卒業し、学位はある特別な研究の成果だったのです。2 人とも神学校の学生です。

次に挨拶に立ったナガシマ氏は、今日の職業生活には多くの欠点が存在することを指摘し、それらは優れた信条の持ち主がその中に入っていくことによってのみ矯正され得るだろうと述べました。立教学院で育成された男たちは万全に装備して、商業界の荒海を正しい方向に進むべきである。彼はまた当学院がアメリカ人によって創設されたことを感謝し、このことで日本は他の諸々の事におけると同様にその誠実な友人および隣人に多くを負っていると述べました。当学院の卒業生がアメリカ人の最良の特質の幾つかを身に付けて、彼らの内に植え付けられた理想に向かって生きることへの期待が表明されました。

ブライアン大使は短く温かい挨拶の言葉を述べました。続いて送別の辞を、卒業生の 1 人が日本の正式の流儀で読み上げ、さらに大学在学中に洗礼

を受けた若者が見事な英語で述べました。そして文学士の１人がやはり流暢な英語で人格の、わけても主によって体現された人格の偉大な価値と力についてスピーチし、閉会となりました。

注記：口絵№ 43 を参照。1912 年 10 月号の SM 誌には、タッカーによる「いかにして日本を勝ち取るか」という記事が掲載されている（H. St. George Tucker, “How to Win Japan”; SM 誌 1912 年 10 月号、768-770 頁）。

ous ability and achieved a marked success. His loss will be felt in the Department which he leaves, but his influence will be broadened to include the entire Church; and the gifts which he possesses fit him admirably for the work he is called upon to do. The new General Secretary will have his office for the present at the Church Missions House, and the Board of Missions confidently expects to receive from him cordial co-operation in the work of the Church's mission. Mr. Gardner is already assisting in producing the new missionary magazine for Sunday-schools.



THE REV. WILLIAM E. GARDNER

St. Paul's College, Tokyo

PLANS for the erection of the new buildings for St. Paul's College, Tokyo, Japan, are going forward slowly. Through a legacy of $10,000, special gifts secured by President Tucker while in this country last year, and an appropriation of the Board of Missions, there is now available about $26,000 of the $75,000 needed for any satisfactory beginning. Bishop McKim cables that he has been able at last to arrange a loan of $50,000 from the funds of the central theological college of the Japanese Church. The matter has gone so far that it is practicable now to consider the style of architecture for the new buildings. A committee, consisting of Bishop Tucker, the Rev. C. F. Sweet, D.D., and Mr. J. McD. Gardiner, appointed by the board of directors of St. Paul's College to consider suitable styles of architecture, has just submitted its report. Naturally the committee turned its attention first to the possibility of using some distinctively Japanese style. In general Japanese architecture falls under one of three heads, temple, military and domestic.

Questions of Architecture

For school purposes the temple style is quite out of the question, because, with its enormous spreading roof and wide eaves, with their undoubtedly beautiful and subtle curves, it is impossible to obtain the necessary light for school purposes, distributed in such a way as to illuminate rooms of the required size. The Japanese government has adopted rigid requirements with regard to the size and lighting of school rooms. Moreover, any pure temple style does not provide for a second story. These practical considerations, quite apart from the impropriety of using a style devoted in the past simply to temples and palaces, seemed conclusive.

A pure military type must be built as in ancient times, when window openings were made so small, proportionately, that again only insufficient light is provided. Then, too, the style suggests to the Japanese mind a reversion to their middle ages, the days of feudalism, which they are only too glad to have left behind in their march to a civilization that brings them into touch and sympathy with the Occident.

In the domestic type the chief characteristics are mainly found in the in-

teriors, and such interiors are not suited to school purposes.

The Practice of the Japanese

These facts are well recognized by Japanese officials and people generally During the past twenty years, when a large number of public and private schools has been built, no attempt has been made to construct a school building on any other than the simplest foreign lines. This may be due partly to a desire for economy, for the foreign style of building is considerably cheaper; but it is probably equally true that the Japanese are so thoroughly imbued with the true spirit of art, that they would never dream of adopting a style peculiar to one class of building for one in an entirely different class.

Moreover, Japanese styles have been largely developed because of the exigencies of wooden construction. St. Paul's, however, is to be built of brick and stone. It does not seem wise to endeavor to throw such material into forms appropriate only for wood. Mr. Ralph Adams Cram, in his book, *Impressions of Japanese Architecture,* says: "It is the architecture of Buddhism and must be read in the light of this mystic and wonderful system." This, if true, would make it inappropriate for an avowedly Christian institution.

The Opinion of the Japanese

The committee has also consulted many Japanese, every one of whom has expressed the opinion that it would be a mistake, if not an offence to Japanese, to attempt any wholly Japanese style for the new buildings. Many foreigners, of course, from purely sentimental reasons and because of their admiration for the striking and beautiful features of Japanese architecture, would naturally favor following its lines.

In view of these facts, the committee has reported unanimously in favor of constructing the buildings in some non-Japanese style, preferably collegiate Gothic.

Why Now?

DO the readers of a missionary magazine, do the people who sit in the pews, listening to missionary sermons and addresses, ever ask themselves the question: "Why this constant emphasis upon the present urgency of the missionary task? The Church has been engaged upon her mission for 1900 years. Work has continued in a more or less leisurely fashion. The world is still here. We people of the West are reasonably happy and comfortable. Why should we be reminded that it is possible to complete a gigantic task within a single generation? Why deprive coming generations of the privilege of sharing in it?" Such questions may not often be voiced, but they are not altogether unnatural.

A Statesman's Reply

Let the Hon. James Bryce, British Ambassador to the United States, tell why he believes that the present time is pre-eminently a time of urgency in the missionary enterprise.

"The moment in which we are now is one of the most critical moments there ever has been in the history of the non-Christian races—most significant and weighty upon their fate and their future. In this time of ours the European races have obtained the control of nearly the whole world, and the influence over even those parts of the world in which they do not exercise political control. Our material civilization is permeating every part of the world and telling as it never told before upon every one of the non-Christian races. It is transforming the conditions of their life. They in their countries are being exploited as never before, and means of transportation are being introduced as they never were before, which enable foreigners to pass freely among them, and which are completely breaking up and destroying the old organization and civilization, such as it was, that existed among them. Under this shock, not only the material

112　1912 年 11 月号　神の国の進展。東京の立教学院。800-801 頁。
訳出　800 頁左下から 9 行目～801 頁左最後の行まで。

日本の東京にある立教学院のために新しい建物を建設する計画はゆっくりと進んでいる。タッカー総理が昨年この国に来たときに集めて残していった特別寄付 10,000 ドルと、伝道局の割り当てにより、申し分なく着工するために必要な 75,000 ドルのうち現在約 26,000 ドルが確保されている。マキム主教はついに日本聖公会の中央神学校〔聖公会神学院〕の基金から 50,000 ドルの融資を受けることができたと打電してきた。したがってこの件は、事実上新しい建物の建築様式を考える段階にまで進んでいる。立教学院の理事会から適当な建築様式を考えることを目的として任命されたタッカー主教、神学博士Ｃ・Ｆ・スウィート師、Ｊ・マクドナルド・ガーディナー師からなる委員会は、報告書を提出したばかりである。もちろん最初は委員会も日本独特の様式を使用する可能性を検討に付した。概して日本の建築は主要な 3 つの様式、すなわち寺院、城塞、家屋のいずれかに分類される。

建築の問題

学校の目的にとって寺院様式は問題外である。それは、寺院は巨大な屋根と広い庇を備えており、それらは疑う余地なく美しく繊細に湾曲しているため、学校用途として必要な光を、要求された大きさの部屋を照明するように配置することは不可能なためである。日本政府は教室の大きさと照明に関して厳しい要求を採用したのである。さらに純粋な寺院様式だと、2 階を設けることができない。過去に専ら寺院や宮殿に用いられた様式を使用することの不適切さは別としても、上に述べた実用的な観点は決定的なものと思われた。

純粋な城塞型では、古代においてみられるものと同様に建築しなければならず、窓の開口がとても小さい。それに比例してやはり光が十分には供給されない。そしてまたこの様式は日本人の心には中世、すなわち封建主義の時代に逆戻りするかのような印象を抱かせる。それは日本人が西洋との接触と共感をもたらす文明への歩みを進めるにあたり喜んであとにしたいものにほかならない。

家屋型の主な特徴は主として内装に見られるが、そのような内装は学校用途には適していない。

日本の慣習

これらの事実は日本の役人にも一般の人々にも認識されている。過去 20 年間に公立および私立の学校が多数建てられてきたが、校舎を最も単純な外国様式で設計する以外の試みはなされなかった。その理由は一部には経済上好ましいからだろう。というのも外国様式の建物はかなり安いからである。しかし、日本人は真の美的感覚を完全に身に付けており、ある建物に特有の様式を全く異なる種類の建物に採用することなど思いもよるまいということもおそらく正しい。

さらに日本様式は木造という要件から広く発展してきた。しかしながら立教学校はレンガと石で造られることになっている。このような材料を木造のみに適した形態に投入しようとするのは賢明とは思われない。ラルフ・アダムズ・クラム氏はその著書『日本建築の印象』の中で、「それは仏教の建築であり、この神秘的で見事な体系の観点から読み解かれなければならない」と述べている。もし真実なら、それは公然たるキリスト教機関には不適切であろう。

日本人の意見

委員会は多くの日本人にも意見を聞いたが、誰もが新しい建物を何らかの完全に日本的な様式で建築しようとするのは、日本人を怒らせないまでも誤りであろうと述べた。もちろん多くの外国人は情緒的な理由から、そしてまた彼らが日本建築の印象的で美しい外観を賛嘆しているために、その様式にならおうとするのは自然だろう。

こうした事実に鑑み、委員会は建物を非日本的な様式、好ましくは大学ゴシック様式で建造すべきであることを満場一致で報告した。

THE LAST JOURNEY OF MEIJI TENNO

By the Reverend J. A. Welbourn

His Imperial Majesty, Mutsuhito, died on the morning of July 30th. His burial took place on September 13th, and was an appropriate expression of the profound honor and respect felt for this great man. We are glad to be able to give our readers some striking pictures of this event, together with the description of an eye witness.



HIS LATE MAJESTY THE EMPEROR MUTSUHITO, NOW KNOWN AS MEIJI TENNO

This picture is enlarged from a recent photograph

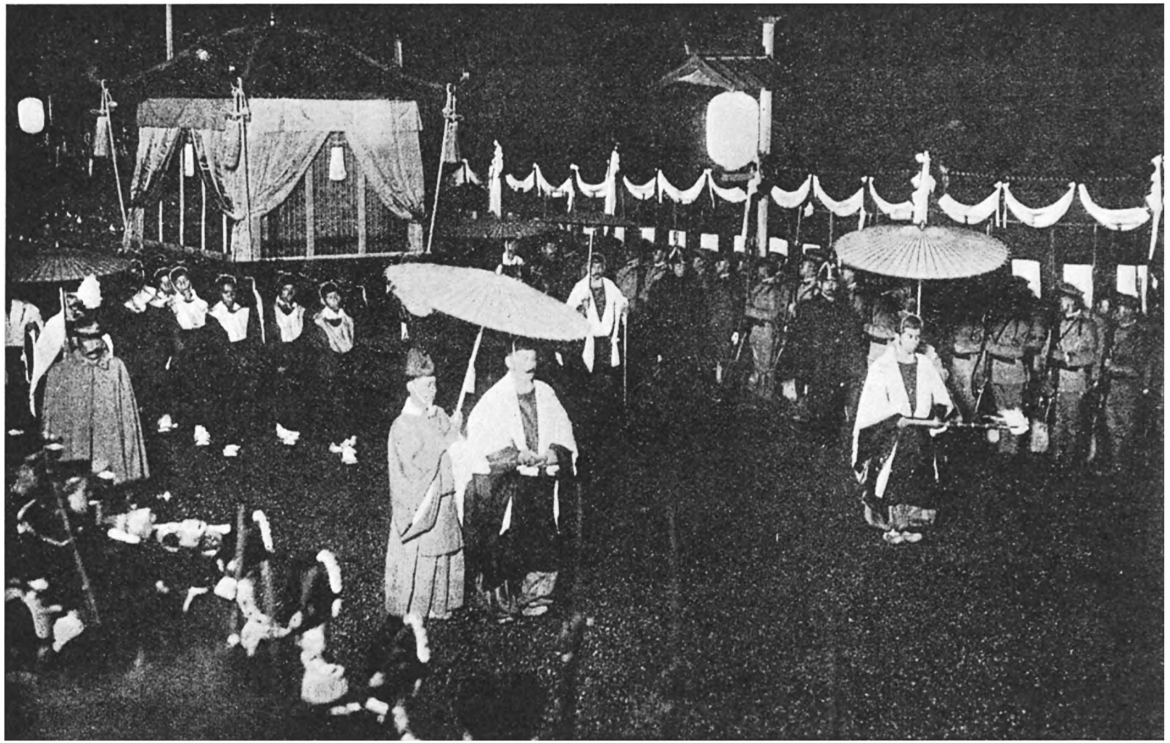
THE day of the funeral of the Emperor Mutsuhito, now called the Emperor Meiji, will not easily be forgotten. The city of Tokyo was early astir—some of my Christians were in their places at six in the morning, though the procession was not to start until eight at night, and all day long the streets were thronged with people, so that if one had not known, it might have been mistaken for a great fête day.

The government had urged the people to go to their shrines, temples or churches to thus bid farewell to the Emperor. Christians, I am sure, needed no such official request and a joint service for all our churches in the city was held at nine in the morning at the cathedral in Tsukiji. The church was crowded to the doors as the procession entered, the seminary students leading, followed by the clergy and the two bishops, Bishop Cecil, of South Tokyo, and Bishop McKim.

"A Service of Lamentation for the Emperor Meiji" was opened with a lament set forth by the Department of Education to be sung at this time. This breathed all the fervor of devotion which the Japanese feel toward their sovereign:

> "Black clouds have hidden the glory of our Sun; The tears fall like rain and darken the earth. Our Prince, whom we prayed might live for a thousand, yea, ten thousand years, has gone the road that knows no returning. It is in vain that we weep and cry aloud to-day."

This was followed by certain sentences from the Burial Office, "Man that is born of woman," "In the midst of life we are in death," and others. Then



THE IMPERIAL PALANQUIN AT THE BURIAL OF HIS LATE MAJESTY, THE EMPEROR OF JAPAN



HIS IMPERIAL MAJESTY YOSHIHITO, THE NEW EMPEROR OF JAPAN

were chanted the 90th and 102d Psalms. The first lesson was Eccles. xi. 6 to the end of Chapter xii. The 46th Psalm was sung and the second lesson read from I Tim. ii., through verse 6.

After the creed, versicles and Lord's Prayer came several special prayers. The first was one of thanksgiving for the reign of the late Emperor and for the many blessings, temporal and spiritual, including that of religious liberty, that God had vouchsafed to the nation under him. "For which great mercies we pray that our people may come to

(811)



APPROACH TO THE IMPERIAL PALACE DECORATED WITH FUNERAL EVERGREENS AND TORCHES



THE IMPERIAL FUNERAL SHRINE AS IT APPEARED ON THE DAY OF THE BURIAL

know Him Who is the true Source of all good, and joyfully serve Him." The next was for the present Emperor, that he may be divinely enlightened and guided by the Holy Spirit to the welfare of the people, the spread of the Church and the exalting of God's Holy Name. After a prayer for the Empress, the Empress Dowager and the Imperial Family came one for those who are called Christians, "exhorted by the apostle to love the brethren and honor the King, that they may faithfully serve their Emperor and be an example of loyalty, so that letting their light shine before men they may glorify their Father which is in Heaven." A prayer for the nation now under affliction, "that they may come to know Him who is the Resurrection and the Life, and rise from the death of sin to the life of righteousness," was followed by the beautiful prayer, "O God, whose days are without end and whose mercies cannot be numbered."

A second lament followed, sung to a familiar Japanese hymn tune most suitable in its minor key. After the benediction the service was closed by the singing of one of the hymns for national days, "May the Land of the Rising Sun, O God, Increase in Light and Become Indeed Thy Kingdom."

The procession in the evening as the Emperor passed for the last time through his capital was most impressive, though in the dim light as a spectacle it lacked brilliance. It was indeed not meant to be a mere show, but a last act of homage from his devoted people. The school-boys, who to the number of 60,000 stood in the palace grounds, were expressly told it was not to *see* that they went, but to bid farewell to the Emperor, and they were instructed to bow low as the coffin passed. One small boy in St. Paul's took me to task because I said simply "see," and not the more honorific term, "respectfully observe," but a foreigner can be excused for ignorance of the court vocabulary, which is rarely used by the ordinary Japanese.

Men were in frock coat and silk hat, with a band of crape around it and one on the arm, or in ceremonial Japanese silk clothes with a black bow on the breast.

As the gun from the palace announced the departure of the funeral car everyone stood, and when the advance escort of soldiers presently was discerned every hat was off and absolute silence was maintained. Even the soldiers, marching on the soft sand always strewn on the road for an imperial progress, approached so quietly that they were upon us before anyone realized it.

The procession well represented the mingling of East and West, of old and new, that one sees in the Japan of today. There were men in khaki, legislators in evening clothes and high hats, and a gorgeous array of gold lace on uniforms and court dress; with these were officials in ancient costume and attendants bearing drums, banners and spears, some with the imperial sandals and other things necessary for a journey.

The Emperor in his last journey rode as emperors were wont to do in olden times, in a great lacquered ox-cart, such as he had himself used when he travelled from Kyoto to his new capital, many years ago. The slow-moving car, reflecting back the light of the torches, creaked, creaked, as it rumbled on, accompanied by the shrill music of ancient pipes that seemed to penetrate one's very heart like the wail of the sorrowing. Thus did the Meiji Tenno pass on his way, followed by the men who had helped to make his country great—his generals and admirals, his princes, his nobles and statesmen—a long line of white plumes that stretched far in the dark distance.

As I walked home along the crowded streets, before every door the flags, hung with black, were out, and the mourning lanterns shed their beautiful, soft light, expressing in the two words written on them the farewell message of his people, "We reverently see you off."

113　1912 年 11 月号　明治天皇の最後の行幸。J・A・ウェルボーン師。809-813 頁。

訳出　809 頁 1 行目～5 行目。813 頁左下から 20 行目～左最後の行まで。

睦仁陛下が〔1912 年〕7 月 30 日に崩御しました。9 月 13 日に大葬の礼が執り行なわれましたが、それはこの偉大な人物に対する心底からの敬意と尊敬を相応しく表したものでした。この儀式の印象的な写真を、実際に目にした者の報告とともに読者にお届けできることを喜ばしく思います。

―略―

夕方、天皇が最後にその首都を通過する葬列は最も壮観でした。ただ薄暗闇の中で見世物としては輝きに欠けましたが。もっともそれは単なるショーではなく、臣民が最後に敬意を表する行為を意味しました。皇居広場に立っている 6 万人もの学校生徒は、それは「見る」ためのものではなく、天皇に別れを告げるためのものだということをはっきりと教えられ、霊柩が通過するときは深くお辞儀をするよう指示されていました。私が敬語の「拝覧」という言葉を用いず、単に「見る」と言ったので、立教の小さな 1 人の生徒が私を叱りました。しかし外国人は普通の日本人もめったに使うことのない宮廷用語を知らなくても大目にみてもらえます。

注記：1912 年 11 月号の SM 誌は、マキムが明治天皇の他界前に、天皇の重病について伝道局宛に書いてきた記事を掲載している（"News and Notes"; SM 誌 1912 年 11 月号、835 頁）。

of our missionaries in Liberia needed a second-hand organ. The instrument was promptly supplied through this Department for Utilizing Waste Material, and the church which gave it was glad to be able to make a contribution to the work of the foreign field. Without doubt the department has a good economic basis for its activity. We shall be interested to see how the matter can be worked out.

¶

ON the afternoon of September 23d was held the dedication of the new divinity-school in Tokyo and the blessing of the building and its rooms.

This "Central Theological College," as the English call it, or "Church Divinity-school," as it is known to the Japanese, was started last year in temporary buildings in the city. Readers of THE SPIRIT OF MISSIONS will remember that the new buildings have been built with funds from the English Thank-offering made several years ago.

On account of the national mourning the opening ceremony was conducted on a quiet scale, only the clergy and workers, men and women, being asked; but a goodly number of these were gathered in the assembly hall for the occasion.

The services were conducted by Bishops McKim of Tokyo, Cecil of South Tokyo, and Foss of Osaka, who were in their robes and accompanied by their chaplains. After a short form of service the bishops, followed by the faculty and students of the school, went in procession through the building, blessing class-rooms, living-rooms and dormitory.

Following the exercises the visitors were served with tea in the refectory, and invited to inspect the buildings. These are of wood, the main building being in Tudor Gothic style, fitted and furnished simply and in excellent taste. The dormitory adioining has bedrooms in Japanese style and living rooms with chairs and tables for these up-to-date young men.

In the grounds are four houses for Japanese professors, and two for the foreign professors whom they hope to get from England and America. Space is provided for a chapel and library when the necessary funds are in hand, and there is ample room for garden and recreation ground.

The school has now sixteen students, eight from the dioceses of the American mission. Fourteen of these sixteen received their academic training in St. Paul's College. St. Paul's is the American contribution to this union, and its buildings are to be erected on what is now a nice green field directly opposite the divinity-school.

¶

BISHOP FUNSTEN, of Idaho, says: "Our work is progressing, as may be seen from the fact that twelve years ago we gave for self-support less than $5,000 and last year $40,000. When Bishop Tuttle left here in 1886 we had five buildings and perhaps $10,000 worth of property. Now we have ninety buildings and perhaps $500,000 worth of property."

¶

THE Rev. Dr. Pott, president of St. John's University, Shanghai, writing on September 5th, in the midst of preparations for the autumn reopening, says: "Prospects seem bright and we are still besieged by applicants whom we have to turn away for lack of accommodation."

¶

THE Church in the Missionary District of Hankow is a self-propagating Church. It has its own board of missions whose representatives have gone into the western part of the district to Shihnan-Fu, a city nine days' journey over mountainous country from Ichang. A mission has been established there in charge of one of the more experienced Chinese clergy of the district with two colporteurs assisting him. Shihnan-Fu is the centre of government for a district containing a million souls for whom it is said no other missionary work is being done.

114　1912 年 11 月号　ニュースと記録。835-836 頁。
　　訳出　836 頁左 12 行目～右 14 行目。

〔1912 年〕9 月 23 日の午後、東京の新しい神学校の落成式が行われ、建物と教室が祝福された。

英国人が「中央神学校」と呼び、日本人には「聖公会神学院」として知られているこの学校は、昨年市内の仮設の建物で開講した。『スピリット・オブ・ミッションズ』の読者は、数年前に英国の感謝献金による資金で新しい建物が建てられたことを覚えているだろう。

国が喪に服しているため、落成式は大々的には行わず、聖職者と男女の教役者が招待された。しかしかなりの数の人々が講堂に集まり式に参列した。

礼拝は祭服を着てそれぞれのチャプレンに付き添われたマキム東京〔地方部〕主教、南東京〔地方部〕セシル主教、大阪〔地方部〕フォス主教によって執り行われた。略式の礼拝の後、主教らは教員陣と学校の学生を従えて建物内を行進し、教室や居間、寄宿舎を祝福した。

式に続いて、訪問者は食堂でお茶が出された後、建物内を案内された。建物は木造で、本館はチューダーゴシック様式で建造され、簡素だが申し分のない趣味の内装が施されていた。隣接する寄宿舎は日本式の寝室と、最近の若者に合った椅子とテーブルを備えた居間がある。

敷地内には日本人教授のための家屋 4 棟のほか、外国人教授用の家屋が 2 棟あり、英国と米国から教授を迎えることが期待されている。必要な資金が手に入ったときの礼拝堂と図書館ための敷地が用意されており、庭と運動場を設ける余裕も十分ある。

学生数は現在 16 名で、そのうち 8 名は米国ミッション系の教区〔地方部〕から来ている。これらの 16 名のうち 14 名は、立教学院でアカデミックな訓練を積んだ。立教学院はこの〔英米〕連合に対する米国の貢献部分であり、その建物は神学校のすぐ反対側にある、現在は素晴らしい緑地である場所に建てられることになっている。

MEETING OF THE BOARD OF MISSIONS

September 25th, 1912

THE Board of Missions met for the first time in the new fiscal year on September 25th, at 10 A.M. The Holy Communion was celebrated by the president of the Board, assisted by the Rev. Dr. Mann, of Trinity Church, Boston. At this service commemoration was made of the death, since the last Board meeting, of the Bishop of Fond du Lac, an *ex-officio* member.

Of the twenty-four members elected by the General Convention, eighteen were present, and of the twenty-four members elected by the eight departments, sixteen out of a possible twenty-two (there are two vacancies) were in attendance. The only department not represented was the Eighth, but its secretary was present and addressed the Board.

After roll-call the president spoke briefly on the present situation, finding encouragement in the larger and more conscientious giving throughout the Church. He also urged the Board to develop some plan before the meeting of the next General Convention for reducing to an intelligent method the whole work of Church extension as carried on under the direction of the Board. As a result of this suggestion, later in the session Bishop Lawrence of Massachusetts offered a resolution under which there was appointed a special committee of three bishops, three presbyters and three laymen, with the president and office secretaries, to consider this matter and report to the February meeting of the Board.

The Church's Gifts for the Year

The treasurer's report was listened to with eager interest. The total offerings for the year were $1,182,558.17, and the sources were:

From parish offerings....	$ 646,885.60
From individual gifts....	78,985.86
From Sunday-schools	167,250.36
From branches of Woman's Auxiliary	100,120.31
From Junior Auxiliary...	17,702.44
From Woman's United Offering	83,216.83
From Interest	83,640.93
Miscellaneous	4,755.84
	$1,182,558.17

Compared with the year before this is an increase in:

Parish offerings of.....	$ 75,340.21
Sunday-schools	15,857.52
From Woman's Auxiliary.	2,751.81
Junior Auxiliary	536.46
Woman's United Offering.	787.37
Miscellaneous	395.23
	$ 95,668.60
There is a decrease in individual offerings and interest receipts of....	21,081.84
Making a net increase of..	$ 74,586.76

It is worthy of note that this first year under the unit apportionment shows a gain from all sources of revenue which were affected by that apportionment; thus the apprehension felt by many concerning the wisdom of that policy has proved groundless. Congregations, auxiliaries and Sunday-schools have increased their gifts. It should also be noted that the chief decrease is in individual offerings. This is partly due to the more effective organization and better methods of finance whereby the duplex envelope and the weekly offering have been introduced in 1,200 parishes, but it is evident that there is still work to be done in bringing the claims of the Church's mission to the attention of persons of large means, who might and would make substantial individual offerings.

(849)

Dioceses and districts which completed their apportionment are as follows:

In Department 1: Massachusetts, Rhode Island, Western Massachusetts.

In Department 3: Pennsylvania, Virginia, West Virginia.

In Department 4: East Carolina, Florida, North Carolina, South Carolina, Asheville.

In Department 6: Montana, Kearney, North Dakota, South Dakota, Western Colorado.

In Department 7: West Texas, New Mexico, Eastern Oklahoma, North Texas.

In Department 8: California, Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, The Philippines, Utah, Africa, Brazil, Cuba, Hankow, Shanghai.

In spite of the enlarged giving of the year there is a deficit of $25,000. This is due to the fact that the expenditures have been necessarily increased by the growth of the work. This deficit added to those of the previous years since 1908 makes a total of $197,633.12. In view of this situation the Board felt compelled to halt in making further appropriations, except where they were unavoidable, but is eager to supply some of the pressing needs as soon as the larger generosity of the Church makes it possible.

After listening to and discussing the treasurer's report, the Board turned to its routine business, of which there was an unusual amount. In the report of the Council of Advice special attention was called to the fact that the directions of the Board had been carried out, and a business manager appointed for THE SPIRIT OF MISSIONS.

By resolution the Board consummated a plan which has long been in process of execution, whereby St. Paul's College, Tokyo, may proceed with erecting its buildings to the amount of $76,000. Part of this sum has already been raised.

Distinguished Visitors Welcomed

A pleasing and stimulating feature of the meeting occurred at midday, when a visit was made to the Board by two distinguished representatives of the missionary societies in the Church of England. The Lord Bishop of Winchester was introduced by the president and Bishop Doane, and spoke as an honorary vice-president of the S. P. G., conveying the cordial greetings of the Mother Church. He said that Christian people are learning not only that missions are an important business, but that interest in them is an accurate barometer of the spiritual atmosphere of a congregation or diocese. He also declared that missions are a great force for unity, bringing the hearts of Christian people together in the common cause of a common Master. The bishop was followed by the Rev. C. B. B. Bardsley, honorary secretary of the C. M. S., who showed how that society had found cause in the last year to rejoice in the manifest progress made, not only in seeking a larger help for the Church, but in accomplishing larger things in the missionary field. Prejudices everywhere are breaking down and what was impossible years ago is perfectly possible now. "Some persons in England," he said, "think we have asked too much from our constituents, but we know that we need to seek forgiveness for asking so little in behalf of the central task of the Church. The cause of missions will never take the place to which it belongs until there is not only individual interest and individual sacrifice in its behalf, but also corporate interest and corporate sacrifice."

The afternoon session of the Board was one of varied interest. The Board heard briefly from the missionary secretaries of six out of the eight departments; from the Bishop of Marquette and one of his clergy, the Rev. Mr. Ten Broeck. An appropriation was made at the urgent request of Bishop Partridge

115　1912 年 11 月号　伝道局会議。1912 年 9 月 25 日。849-851 頁。
訳出　849 頁左 1 行目～左 4 行目。850 頁左下から 6 行目～左最後の行まで。

伝道局は〔1912 年〕9 月 25 日の 10 時に新年度最初の会合を持った。
―略―
伝道局は決議により、長年進められてきた計画を最終的に確認し、東京の立教学院は総額 76,000 ドルの建物の建設を開始できることとなった。この金額の一部は既に集められている。

注記：1912 年 12 月号の SM 誌は、カナダ聖公会後援の日本聖公会中部地方部の成立を紹介する記事を掲載している（SM 誌 1912 年 12 月号、913 頁）。

HOW CAN THE NEXT TRIENNIAL BE OUR BEST?

WOMEN from eleven branches gathered on November 21st to consider how the Triennial of October, 1913, may be the best the Woman's Auxiliary has ever held.

From Atlanta came one officer (Junior); Connecticut, 1; Los Angeles, 1; Newark, 6; New York, 11; Pennsylvania, 6; Shanghai, 1; Southern Virginia, 1 (Junior), while Ohio and West Texas each sent a visitor.

The conference was preceded by the Holy Communion, celebrated by Bishop Lloyd. The hour, 9:30, may be earlier than is convenient for all, but we hope that as the months pass the value of this Service may be increasingly felt and more and more of the officers make the effort to enjoy its blessings and obtain the help and strength it offers for their task.

At ten o'clock Mr. Wood gave a rapid review of the chief missionary happenings of the month:

China—The first anniversary of Independence Day kept in Hankow, with Bishop Roots as chief speaker; Mr. Gilman released from other duties to become editor of the Church's literary work in China; the George C. Thomas Memorial Scientific Hall at Boone University completed; the work of medical education in all districts combined in one medical college in Shanghai.

Japan—New buildings for St. Paul's College, Tokyo, soon to be erected, with $26,000 contributed and $50,000 borrowed.

Africa—A young woman sent to Cape Mount to remain with Miss Seaman during Miss Ridgely's furlough.

Mexico—Miss McKnight sent to be associated as Educational Principal with Miss Driggs.

South Dakota—Bishop Biller constantly travelling and hoping to cover the entire field by June. The Indians have given him a name, which means "The man it is good to be with!"

Mr. Wood also referred to the war in Turkey and to the influence for good in that region of Robert College.

Miss Lindley reported meetings attended by the Secretary or herself, and Miss Benson, president of the Long Island branch, told of the fortieth anniversary of that branch (the first diocesan branch formed for all departments of the work in the Woman's Auxiliary), and the two Junior officers from Atlanta and Southern Virginia told of institutes and educational work lately conducted in those dioceses.

The conference on the subject of the day was then conducted by Mrs. Biddle, of Pennsylvania, who presented the report from that branch.

It opened with an earnest plea that in these months of preparation, as well as at the time of the Triennial itself, members of the Auxiliary seek diligently to gain the spirit of Christ, approaching the season of the Triennial with prayer, asking for patience with one another and entire forgetfulness of self.

Definite Suggestions were made as follows

That the Triennial be used to learn the best ways of helping to carry out the plans of the Board of Missions.

That the business meetings be few as possible.

Not too many other meetings.

That conferences on important subjects be held after the discussion method; one or two of Juniors and women separately, but joint conferences valuable.

Good noonday meetings.

Opportunity to hear from missionaries, men and women (especially women), at work under our bishops in the mission field, but not from more than three at a time, that each may have ten or fifteen minutes.

That we read the latest reports from the field in preparation for the Triennial, in order to be more intelligent listeners there.

That there should not be too many social affairs; the afternoon teas helpful.

The study classes to be as many as can be arranged for, upon the text-books of the Educational Department.

A Quiet Hour of preparation in advance of the Triennial and two hours of Bible instruction in its course.

Ten days for the Auxiliary work, closing at luncheon time to give opportunity to visit General Convention.

The United Offering Service: Shall it be early as in Cincinnati, or later as at other Triennials?

N. B. Within the week after reading these minutes, we ask all interested to write the Secretary, giving their opinion about the hour for the United Offering Service and reasons for it, commenting on anything suggested in these notes of the conference and making other suggestions of their own.

It must be understood that the suggestions given here are suggestions only, commended by the conference to the attention of the Woman's Auxiliary generally.

THE METHOD SUGGESTED BY ONE DIOCESAN OFFICER

IF we can preserve the calm, peaceful dignity which belongs to our work as members of Christ's Church, the Triennial of 1913 will be the best. This we must try to do by

Avoiding too many meetings; preventing over-crowding; overcoming the feverish excitement of trying to do everything on the programme; entertaining missionaries and visitors in our own homes at small functions, where we can have the personal touch; arranging for daily services in various churches, for spiritual refreshment and meditation, when no advertising of a special speaker will draw; avoiding hurrying through discussions at committee or other meetings; giving plenty of time for visitors to go about quietly and by themselves, sight-seeing and for recreation; and in numerous other ways keeping our quiet and dignity by perfection of arrangement.

We shall then appear before the Church and the public at large as earnest women, doing our work for Christ, while looking above for guidance and listening for the "still small Voice."

A DAY OF UNITED PRAYER

A REQUEST comes to us from a meeting of representatives of various Women's Boards of Foreign Missions to join our fellow-women in keeping a day of united prayer. The day selected is Thursday, January 9th, and the plan suggests that women in every village and town throughout the country meet in some central place for a united service of prayer.

We bring this request before the members of the Auxiliary, with the suggestion that they seek their Rectors' approval of the plan, and their advice as to how best they may take part in it. The introduction of the Creed and of Collects and petitions from the Litany and missionary litanies and prayers to be obtained from the Church Missions House may be our contributions to such an occasion. Also, as Thursday is a day when the Holy Communion is weekly celebrated in many parish churches, will not the women in such parishes attend the service on that day—so early in the Epiphany season—and there remember before God the sorrows, sins and sufferings of those who do not know Him, and our own shortcomings, and plead in behalf of all the Love and Sacrifice of Christ, our Saviour?

THE DECEMBER CONFERENCE

THE December Conference will be held on Thursday, the 19th—subject, "Meetings of Parish Branches, Large and Small." This conference will be under the conduct of the Michigan branch.

Branches which cannot be represented are asked to send in questions or comments on the subject, in advance of the meeting.

Preceding the conference, the Holy Communion will be celebrated in the Chapel, at 9:30 A.M., and at 10 o'clock will be the talk on current events, after which, and a brief business session, the conference will follow, until noonday prayers.

116　1912 年 12 月号　米国聖公会女性伝道補助会。次の 3 年間を最高のものにするための手立て。931-932 頁。

訳出　931 頁左 1 行目～左 5 行目。931 頁左下から 28 行目～左下から 26 行目。931 頁左下から 15 行目～左下から 12 行目。

〔1912 年〕11 月 21 日、11 支部の女性が集まり、1913 年 10 月の 3 年毎の大会を女性伝道補助会がこれまで開催してきた中で最高のものにするにはどうしたらよいか討議した。

―略―

10 時、ウッド氏が今月の主な伝道関連の出来事を簡単に報告した。

―略―

日本－東京の立教学院の新しい建物が寄付金 26,000 ドルおよび借入金 50,000 ドルで建設される見込みである。

Neither the amount nor the method of his giving was particularly striking in these days of enormous gifts for educational institutions in this country. It was rather the point of view that made it noteworthy—giving as a diversion, in which he could take honorable pride and pleasure, not something done reluctantly as the result of importunity.

Some Opportunities for an Episcopal Dr. Pearsons

What an era would open for the progress of the Kingdom if some Churchman were to undertake to do for the Church what Dr. Pearsons did for the small college. There is just as inviting a field of endeavor open to the Churchman in some of the big general enterprises before the Church. And what "form of entertainment" can excel that of setting in motion forces that will help to shape the future of the world? For four years the Church has been talking about a $5,000,000 pension fund for its clergy. About $200,000 has been given. Yet here is one man who has given more than $5,000,000 for small colleges. If small colleges need endowments, so do dioceses, that the support of the episcopate may not be a burden on struggling parishes. One-half of $5,000,000 could be so used as to secure the endowment of every inadequately endowed episcopate in the Church. If a multitude of small colleges need endowment and equipment, none the less does an institution like the University of the South—the one single Church university in this country. Sewanee's romantic history and brave struggles, its contribution to the best ideals and the most useful citizenship of the country, would surely appeal to the imagination of one who began to give away money as a lofty diversion.

When we turn to the enormous opportunity before the Church in her educational work abroad, impatience for the appearance of an Episcopal Dr. Pearsons increases. Five million dollars spent in the next quarter of a century would insure, so far as human foresight can forecast, a great Christian university for Japan through the development of St. Paul's College, Tokyo; two great Christian universities for China by carrying forward the remarkable beginnings at Shanghai and Wuchang, not to mention at least two colleges for women, medical schools and other training institutions and a dozen or more well equipped high schools.

Dollars and Doing

Two words remain to be said. Five millions alone would not necessarily do what needs to be done. Dollars always need to be vitalized by service. But great giving is often a challenge to great doing. And secondly, it will be well not to sit down and wait patiently for the coming of a single individual of large wealth to do for the Church what Dr. Pearsons has done for the small college. Most of us can enjoy this "form of entertainment" on a modest scale now—if we will. And, if all of us who can will, our combined giving will far exceed even Dr. Pearsons's figures. So all the good things that need doing will be done, after all. And one man will not have had all the "fun." Nevertheless, the Church should have her Dr. Pearsons.

A CABLE message from Japan on December 17th announced the death of the Rev. Arthur Rutherford Morris. Mr. Morris had the distinction and the privilege of assisting in laying the first permanent foundations of the work of our Church in Japan. For years Bishop Williams had labored there alone. No priest or teacher had come to his assistance. On his graduation from the Virginia Theological Seminary in 1870, Mr. Morris, in response to the bishop's earnest appeals, volunteered for Japan, where for thirty years he served in many capacities and always at his own charges. Since 1900 he has lived in retirement at Yokohama. His knowledge of the Japan mission covered a period of more

Arthur Rutherford Morris

117　1913 年 1 月号　神の国の進展。聖公会員ピアソンズ博士にとっての幾つかの機会。5 頁。
訳出　5 頁左下から 7 行目～右 10 行目。

聖公会の海外の教育事業における途方もない機会に目を向けるとき、聖公会員ピアソンズ博士のような人の登場を求める焦りが増す。次の四半世紀で費やされる 500 万ドルで、人の先見の明により予測できる限り、東京の立教学院の発展により日本における偉大なキリスト教大学の設置が保証され、中国では上海と武昌における注目に値する着手を推し進めることにより 2 つの偉大なキリスト教大学が、またいうまでもなく少なくとも 2 つの女学校と医学校、その他の訓練学校、さらには多数の設備の整った高等学校の設置が保証されるだろう。

注記：1913 年 1 月号の SM 誌は、1912 年 12 月 17 日に A・R・モリスの他界を知らせる電報を受け取ったことを報じている（SM 誌 1913 年 1 月号、5-6 頁）。モリス逝去の関連記事は№ 120、122 を参照。

ful missionary service, and among these simple folk that departed missionary is lovingly remembered. This simple but sightly church, made possible by the generosity of many Church people, will be a great factor in the successful prosecution of the encouraging work which is under way here.

¶

AT the request of Japanese resident in Ketchikan, Alaska, our missionary, the Rev. R. E. Roe, recently held in St. John's Church a memorial service for the late emperor. The rector and two Japanese made short addresses. Throughout it was evident that the many Japanese who attended were expressing a sincere tribute of love and respect for their departed ruler. Several hours after the service was over, a delegation of Japanese waited upon the rector and handed him an envelope with $64.65 as an evidence of their appreciation and to be used, as they said, "for the good of the Church."

¶

JAPAN is sharing in the advance in the cost of living. The movement seems to be practically world-wide. Bishop McKim writes that during the past six months the price of rice in Japan has increased 50 per cent. The *Asahi* recently published a table showing comparative costs of living in Tokyo and other great cities. The figures are:

Tokyo	126
New York	125
Hamburg	115
Paris	114
London	110

¶

One of the North Dakota clergy has this to say about a very useful plan he has adopted:

THERE is one kind of special effort that I would be glad to see become a regular one of the American Church. When Bishop Thurston was consecrated I began a custom that I hope to continue, and one that I would be glad to see become the habit of every priest in this Church. On the Sunday after the consecration I asked for an offering for the endowment of his district. On the Sunday after Bishop Biller was consecrated, I did the same, forwarding the amount received for the South Dakota endowment fund. So far I have done this for bishops in this country, my idea being to call the attention of the newly-made bishop to the fact that he should strive to make a self-supporting diocese of the district. We sometimes accept help from outside when, with a little extra effort, the money might be raised inside the territory.

¶

At the recent English Church Congress, Mr. Alexander G. Fraser, principal of the Kandy Christian College in Ceylon, one of the most effective institutions of the Church Missionary Society in the Orient, gave this timely information:

INDIA'S population exceeds the combined totals of the peoples of North America and South America, Australia and Africa. And her intellectual and religious force is greater than her numbers.

The last census showed that after deducting Christians of European origin and then again deducting the natural increase by birth-rate, there was still left an increase of 720,000 Christians on the figures of the previous census, or 72,000 a year. That is, through baptisms the Christian Church has increased during the last ten years in India every fortnight by about the numbers of Pentecost, or nearly 3,000.

More remarkable than that is the fact that all Hinduism with its 240,000,000, all Mohammedanism with its 60,000,000, and all Buddhism with its 15,000,000, are seeking to defend their faiths not from the inroads of each other, but from the 3,500,000 Christians – that almost invisible handful among the millions of India.

¶

A missionary in Southwest Virginia writes of a recently ordained associate:

MR. —— writes as if he had both India-rubber and sticking-plaster in his make-up. Two first-class qualities,

118　1913 年 1 月号　ニュースと記録。45 頁。
訳出　45 頁左下から 24 行目～左下から 11 行目。

ニュースと記録

日本でも生活費は上昇している。この傾向は事実上世界中で見られる。マキム主教の報告によると、日本ではここ半年で米価は 50 パーセント上昇した。「朝日」は東京における生活費を他の大都市と比較した表を発表した。それによると次のような数字になっている。

東京	126
ニューヨーク	125
ハンブルグ	115
パリ	114
ロンドン	110

注記：1912 年 12 月号の SM 誌は、京都地方部主教タッカーによる日本での物価高騰に関する記事を掲載している（SM 誌 1912 年 12 月号、905 頁）。

club drill. In all these drills the girls are formed into companies of twenty-four, and each company has a captain in charge of it. The captains are taught once a week in a class by themselves and then they are held responsible for girls who are under them. In this way strict order is kept and the girls get more individual attention. The Chinese girls are not very fond of exercise. What we need more than anything else to stimulate them are a gymnasium and a trained teacher to take charge of the physical training in the school.

THE LIBRARY.

There is very little to tell about the library, which still occupies one wall of the music room. Very few books have been added, as we have no funds; but the money that still remained from gifts of friends has been spent, mostly for reference books, some of which have proved very useful.

We are very anxious to have a separate room for the library which may be fitted out as a reading room and open every day for the use of the girls, so that it may be a real influence in their lives, but we shall have to wait for that, as for many another thing, until we really have the long desired new building.

SHALL IT BE DONE?

St. Mary's Hall has long been known and loved by the women of the Auxiliary. It was to enlarge its usefulness that they made their Epiphany gift of 1902, in memory of Mrs. Twing, the first Secretary of the Woman's Auxiliary to the Board of Missions.

Twing Memorial Hall was erected by this memorial gift "for the advancement of Christian womanhood in China." Mrs. Twing would be the first among us to rejoice that a New China calls for all that the story of these last two years suggests, and that her memorial should be set up again where it may better serve the purpose for which it first was reared.

WILL OUR STUDY CLASSES DO THIS?

During Lent, far and wide throughout the Auxiliary and its Junior Department, classes of women and of Juniors will be studying Japan. As they study they will pray more and more earnestly that that great empire may be won to Christ, that its Christians may be strengthened, that the missionaries may be blest, that the lonely ones may never forget the loving Master Who is ever at their side.

There is much to be done in our Japan Mission, and some of us care especially for St. Paul's College, Tokyo, and wish we had the $125,000 needed to complete the sum required for its new ground and buildings.

Our little self-denials are called for to make up the great Easter Offering for General Missions. But there are men and women who could give—just one of them alone—that whole $125,000, if only the closed eye would see the vision and the closed ear hear the call, and the closed heart open in love and the closed hand in eager joy to pour out this gift.

So we are asking the members of every study class, and every study class together, to pray for men and women such as these, week by week through Lent, and if we *believe enough* we shall be sure of the answer that the Master, who cares more for St. Paul's than we do, knows to be the best.

THE FEBRUARY CONFERENCE

"Your Ideal of the Woman's Auxiliary."

This is the subject of the conference to be held at the Church Mission House, Thursday, February 20, and which will be introduced in a report presented for discussion by the Massachusetts branch.

Holy Communion at 10; current events at —; short business session preceding the conference, which closes with noon-day prayers.

A large attendance is desired, and especially at the Holy Communion.

119　1913 年 2 月号　米国聖公会女性伝道補助会。我々の学習クラスはそれをするだろうか？　138 頁。
訳出　138 頁右 1 行目～右下から 15 行目。

大斎節のあいだ、女性伝道補助会とその年少女性部門の至るところで女性クラスおよび年少女性クラスは日本について学ぶだろう。彼女らは学べば学ぶほど、ますます真剣に祈るだろう。この偉大な帝国がキリスト教に勝ち取られることを、そのキリスト教徒の数が増えることを、宣教師が祝福されることを、そして孤独な者たちがいつでも彼らの傍にいる愛情深い主をけっして忘れないことを。

我々の日本ミッションにはなすべきことが多く、我々の中にはとくに立教学院に力を注いでいる者があり、新しい敷地と建物に必要な金額の不足分である 125,000 ドルが得られることを願っている。

ミッション全体に対する偉大な復活祭献金を成り立たせるためには、我々のちょっとした克己が求められる。しかしこの 125,000 ドル全部を―1 人だけで―与えることのできる人々がいる。もし閉ざされた目が今後を見通し、閉ざされた耳が呼び掛けを聞き、また閉ざされた心が愛に開き、閉ざされた手が喜び勇んでその贈り物を注ぎ出すならば。

だから我々はすべての学習クラスのメンバーに、そしてすべての学習クラス全体に、大斎節を通して週毎にそのような人々に祈るよう求める。我々が十分信じるのであれば、我々以上に立教学院を慈しんでいる主が最善と考える答えが必ず得られるだろう。

THE MEETING OF THE BOARD OF MISSIONS

February 11 and 12, 1913

THE February meeting of the Board of Missions, preceded by that of the Executive Committee, was of unusual importance and brought together a large number of the members.

On Tuesday, the 11th, the Executive Committee was in session practically the entire day, settling many items of important business and discussing matters which were later to be presented to the Board. Among the questions determined in the session were the following:

Permission was given the Rev. J. Hubard Lloyd to appeal to friends in America for $1,500 for building a parish house in Fukui, Japan.

Requests from many quarters for additional appropriations were reluctantly postponed until the schedule for the new year is considered, it being felt that larger appropriations for the regular work at this time were impossible.

The resignation of Miss H. D. Driggs, for many years the faithful and efficient head of Hooker School, Mexico City, was accepted with an expression of high appreciation for her long devoted service.

Miss Violet Whitbeck was appointed head nurse at St. Luke's Hospital, Ponce, which is to be reopened by Dr. Crossman, appointed at the last meeting of the Executive Committee.

A proposal to inaugurate a law department at St. John's University, Shanghai, was considered, but in the judgment of the Committee the establishment of it was thought premature.

Miss S. C. Tomlinson, who was for two years an efficient nurse at Anking, China, but was called home by family reasons, being now able to return, was sent forward.

Following the adjournment of the Executive Committee, committees on the new apportionment and upon Organization and Administration held important sessions, and prepared further matters for presentation to the Board, which will appear in the record of proceedings.

On Wednesday morning at 9 o'clock, in the Chapel by the President, assisted ure, the Holy Communion was celebrated in the chapel by the President, assisted by the Rev. Arthur R. Gray. At the close of this service the members assembled in the Board Room where the roll was called and the minutes were read. The attendance was most gratifying, 31 members present, and the Eighth Department being the only one unrepresented. In addition to the regular membership Bishops Horner and Partridge and the secretaries of the First and Second Departments were in attendance.

The Treasurer's report showed a condition not so favorable as had been hoped. Up to this time the monthly reports have shown an advance over the gifts of last year, but the receipts to February 1st indicated a decrease from all sources of $11,627.41. The fact is not necessarily significant or serious at this time in the year, though of course it is regretted that we should be behind our record at any time. Comparing the receipts of to-day, however, with those of three years ago, it is encouraging to note that the gifts are $106,000 more than they were then, and the majority of this increase has come from parochial giving. This is a demonstration that the Church is making a real advance.

Among the legacies reported by the

Treasurer is a large one coming from the estate of Miss Mary Rhinelander King, which results in the sale of the King homestead on Long Island, and will add nearly $200,000 to the reserve deposits of the Board.

A proposal having been made by a New York real estate firm looking toward the exchange of the present Church Missions House for another building to be erected elsewhere, the committee which has had the matter in hand reported adversely upon it, which report was adopted.

The financial situation and the present deficit were considered, and a resolution introduced by Dr. Mann at a previous meeting of the Board, which has been under consideration, was adopted. It contemplated the securing of gifts from individuals throughout the Church for certain sums and for a period of years.

An appeal from the Bishop of the Philippine Islands for support in establishing a hospital at Zamboanga, for work among the Moros, was sympathetically received by the Board, but it was deemed unwise under present conditions to open a new work of this character, and the bishop was so informed.

Property readjustments in the district of Kyoto were considered, and the necessary amount voted to reimburse Bishop Partridge for all personal expenditure made by him as bishop of that district, and to secure the possession of property needed for mission purposes in Kyoto and Nara.

Among the resolutions and memorials presented was one by Bishop Francis concerning the Rev. Arthur R. Morris of Japan. Mr. Morris was the first priest to go to the aid of Bishop Williams, and spent his entire life in Japanese work—and always at his own charges. At his death a legacy for the extension of Christianity in Japan was left to the Board. The following resolution was passed:

Resolved: That the Board of Missions has learned with great regret of the death of the Rev. Arthur R. Morris, one of the Church's pioneer missionaries to Japan, and desires to record its deepest appreciation of Mr. Morris's forty years of devoted service and his many benefactions to the mission, and that a committee be appointed to prepare a minute on the services rendered by Mr. Morris to the Church, to be published in THE SPIRIT OF MISSIONS.

The Board was informed of the sudden and sad bereavement of the Bishop of Minnesota in the loss of his wife on Shrove Tuesday, and passed the following resolution of sympathy:

Resolved: That the Board of Missions has learned with deep regret of the great loss that the Bishop of Minnesota has sustained in the sudden death of Mrs. Edsall and desires to express to him its heartfelt sympathy at this time of his bereavement.

A memorial from the Fourth Missionary Department, the gist of which is contained in the following resolution, was presented and argued before the Board by Bishops Nelson and Horner, and the Rev. Mr. Phillips of La Grange, Georgia. The resolution of the Council read.

Resolved: That the Board of Missions of the Domestic and Foreign Missionary Society be, and hereby is, memoralized to accept in large degree the cost of carrying the knowledge of Christ to the Southern mountaineers as a special department; and that to encourage and co-operate with the Board in putting this resolution into effect specials now accruing for this work be turned over to the Board to become a part of the total appropriation for this object so soon as reasonable guarantee can be given that no work now maintained shall lapse or be caused to cease.

The Board listened with great interest to the presentation of this case, and referred the general subject to the Executive Committee, with a view to discovering whether the work suggested might not be taken up by the Church in her corporate capacity.

A minute prepared under the direction of the Board in memory of the late Associate Secretary was then read, adopted by a rising vote and directed to be spread on the minutes. (See page 184.)

The by-laws were amended so as to

enlarge the number of the Executive Committee from eleven to fifteen, in order that at least one member might be chosen from each of the eight missionary departments. There are to be five bishops, five presbyters and five laymen. Mr. Robert C. Pruyn was elected to fill the place of Mr. George Wharton Pepper, resigned. To fill the vacancies created by the amendment, Bishop Rhinelander of Pennsylvania, Bishop Nelson of Atlanta, Dean Davis of St. Louis and Archdeacon Emery of San Francisco were chosen.

The Committee on Apportionment presented its report recommending that the total appropriation be the same amount as last year, the details of the distribution of the same to be referred, with power, to the Executive Committee. In connection with this report the Board took up the question of the change of date of the fiscal year, and decided to adopt the plan making the fiscal year close November 30th instead of August 31st. The details of carrying this out were referred to the Executive Committee.

Previous to the adjournment for luncheon brief addresses were made by Secretaries of the First and Second Departments. Adjournment was taken at one o'clock, when at the invitation of the Rev. Mr. Sedgwick and his wife the members of the Board and all visitors were made welcome to a luncheon served in the rectory of Calvary Church, next door to the Missions House. This feature of the meeting was a most delightful innovation and greatly appreciated, as was shown by the resolution passed just before the Board adjourned.

The afternoon session opened with the consideration of the report of the Committee on Immigration presented by Bishop Harding of Washington. This set forth most urgently the need of the immigrants and the great opportunity which they present for Christian service and evangelization. At the close of this report the following resolution from the Third Missionary Department was presented and referred to the Committee on Organization and Administration.

Resolved: That a Committee of the Board of Missions be appointed to prepare a draft of a Canon authorizing the Board to form a Bureau of Immigration, and that the President of the Board be requested to introduce the same at the next meeting of the General Convention, and to urge its adoption.

The other matters of the report were to be taken up in detail later.

The final and the most important work of the Board was the consideration of the report of the Committee on Organization and Administration. For this purpose the Board resolved itself into a committee of the whole, and discussed the important features presented. After two hours of serious consideration and discussion the committee arose and referred the matter back to the special committee with direction to proceed to the further elaboration of a report which might be acted upon at the May meeting and presented in due course to the General Convention. Inasmuch as no formal action was taken by the Board, nothing can yet be given out for publication, but they contemplate requesting the General Convention to make certain important changes in the methods and the canons governing the missionary work of the Church, and the methods in which it is carried forward.

At 5 P. M. the Board adjourned to meet again on May 14th.

WANTED—COPIES OF THE SPIRIT OF MISSIONS

BISHOP GRAVES desires to secure a complete file of THE SPIRIT OF MISSIONS for the library of St. John's University, Shanghai. So far it has been impossible to secure the complete volume for 1850. If any reader of THE SPIRIT OF MISSIONS has the issues of that year, or for any of the months of that year, Bishop Graves will gratefully receive them. His address is Jessfield, Shanghai, China.

120　1913 年 3 月号　伝道局会議。1913 年 2 月 11 日、12 日。195-197 頁。
　　訳出　196 頁左下から 14 行目～右 8 行目。

―略―

発表された決議および嘆願書の中に、フランシス主教による日本のアーサー・R・モリス師に関するものがあった。モリス師はウィリアムズ主教を助けに行った最初の司祭であり、全生涯を日本での仕事に費やした。それもつねに私財を投じてである。彼の死により、日本でキリスト教を拡大するための遺産が伝道局に残された。次の決議がなされた。

決議：伝道局は聖公会の先駆的な遣日宣教師のひとりであるアーサー・R・モリス師の死去を知り深く悲しむとともに、モリス師の 40 年間にわたる献身的な奉仕とミッションに対する多くの慈善への深い感謝の念を記録に残すことを望み、モリス氏が聖公会に果たした奉仕に触れた追悼文を『スピリット・オブ・ミッションズ』に掲載するための準備をする委員会を任命する。

121 1913/4 The Christian College and Moral Leadership. By the Rev. C. S. Reifsnider, President of St. Paul's University, Tokyo, Japan.
122 1913/4 A Pioneer in Japan.

THE CHRISTIAN COLLEGE AND MORAL LEADERSHIP

By the Rev. C. S. Reifsnider, President of St. Paul's University, Tokyo, Japan

EDUCATION, in any Christian idea of it, is for service. The Christian college exists not merely for the sake of culture, but for the general good of the people. It represents whatever is highest and worthiest in the striving of the nation. It is called to moral leadership. It does not fulfil its mission simply in fitting a number of men to earn their livelihood by their brains. It gives light for the life of the people. The Christian idea of education consecrates it to humanity.

Now, when such eminent educationalists as Dr. Eliot, ex-president of Harvard, who has recently made an extended inspection of the educational system of Japan, when the professors of the Imperial Universities of Tokyo and Kyoto, and others well qualified to judge of the shortcomings of Japanese education, have been criticizing the present system, the need for a Christian college becomes the more apparent.



REV. C. S. REIFSNIDER

The great defect of the present system seems to be its failure to affect materially the moral life of the nation. An attempt to correct this defect in the moral tone of the nation was the recent *San Kyo Kaido* (a conference of the three religions—Buddhism, Shinto and Christianity) called at the initiative of the government, and the proposal of a recent conference of the Federated Missions in Japan to establish a Christian university whose standing should be equal at least to that of the Imperial Universities of Tokyo and Kyoto.

In the general endeavor to uplift the moral tone of the nation, St. Paul's College has a responsibility, and the Church an opportunity which she cannot afford to lose.

St. Paul's holds a license from the Japanese Department of Education, and is the largest Christian school for young men in Japan. It reports 724 students this year; 105 were graduater last year; 30 per cent of these were Christians, and the prospects for this year are equally good; thirty-four are candidates for the theological seminary. Seven hundred have been graduated in the last thirteen years.

St. Paul's has three departments: the College, the Middle School and the Chinese School. The present buildings

are inadequate for the Middle School alone, and every building is uncomfortably crowded. But, with the well-equipped projected buildings for the college department, to be erected on the plot of land nearly fifteen acres in the outskirts of Tokyo, bought with the $50,000 raised through the energetic efforts of a committee in Philadelphia, St. Paul's College can take its rightful position in the forefront of this movement for moral betterment.

Properly to build and fully to equip these buildings, $153,500 are immediately necessary. Of this amount $25,000 has already been given, and $50,000 at five per cent interest borrowed. Work on the most necessary buildings will be begun at once. But this borrowed $50,000 must be returned, and the remaining $78,500 must be forthcoming within the present year if the Church is to grasp this unique opportunity for the ethical advancement of a nation.

This statement is made in the belief that the Church in the United States will wish to do its part in helping the Church in Japan take its rightful place in this general movement toward moral leadership.

The Buildings Needed

Halls for lectures, laboratories, etc.	$50,000.00
Dormitories for 200 students	45,000.00
Gymnasium	15,000.00
Library with reading rooms	15,000.00
Dining hall, kitchen, etc.	10,000.00
Chapel	15,000.00
Japanese teachers' houses (4)	3,500.00
	$153,500.00

These sums may be further divided:
$2,500 will build and equip one lecture room.
$250 will provide a room in the dormitories.

A PIONEER IN JAPAN

The Board of Missions at its meeting on February 12 passed a resolution upon the death of the Rev. Arthur R. Morris, one of our pioneer missionaries in Japan, and directed that an appropriate minute be prepared and published in THE SPIRIT OF MISSIONS. It appears below:

THE Board of Missions, having been informed of the death of Rev. Arthur R. Morris at Yokohama, Japan, on December 17th, 1912, makes thankful record of his life and work as a faithful and devoted missionary of the Church during many years.

A man of high attainments, a gentleman of refinement and culture, a priest of the Church, Mr. Morris became one of the pioneer missionaries to the Empire of Japan in the year 1871, where for some time he was "the Church's lonely sentinel." For fourteen years he was engaged in evangelistic work in Osaka and its vicinity, and afterward as an instructor in Trinity Divinity School, Tokyo.

Simplicity, reality, devotion to duty, wonderful humility, were the distinguishing characteristics of his life. His example was inspiring; his influence was the pervasive influence of goodness. Without recompense, he gave himself for the Church's work; with wise discrimination but with generous liberality he contributed to the needs of others and for the advancement of the Kingdom of Christ. "His works do follow him" in the ideals and lives of many whom he influenced for truer service and worthier effort in the Nippon Sei Ko Kwai.

On behalf of the Board,
JOSEPH MARSHALL FRANCIS,
ERNEST MILMORE STIRES,
GEORGE GORDON KING.

121　1913 年 4 月号　キリスト教大学と道徳的リーダーシップ。東京の立教大学〔学院〕総理 C・S・ライフスナイダー師。239-240 頁。
訳出　239 頁左 1 行目～240 頁中段まで〔全文〕。

いかなるキリスト教の観念における教育も、奉仕を目的としています。キリスト教大学は文化のためのみに存在するのではなく、人々の公益のために存在するのです。教育とは、国民が希求する最も高貴で価値あるものを意味します。教育はリーダーシップのために求められます。教育は、単に多くの人々が彼らの頭脳を使って生活費を稼げるようにするという使命を果たすだけではありません。教育は人々の人生に光を与えます。教育のキリスト教的観念は、教育を人類に捧げます。

さて、最近日本の教育制度をつぶさに視察したハーバード大学元総長のエリオット博士のような卓越した教育者が、また東京および京都の帝国大学の教授や、日本の教育の不十分性を判断する資格を十分に備えたその他の教授が現行の制度を批判してから、キリスト教大学の必要性が一層明らかになりました。

現行の制度の大きな欠陥は、国民の道徳生活に実質的に影響を与えることができない点にあると見られます。国民の道徳的品位におけるこの欠陥を正す試みとして、最近政府の主導により三教会同（仏教、神道、キリスト教の合同会議）が召集され、また少なくとも東京および京都の帝国大学の地位に匹敵するキリスト教大学を創設することを目的とした連合ミッションの会議が最近提案されました（注 1）。

国民の道徳的品位を向上させることを目指す全体的な取り組みにおいて、立教学院には責任があり、聖公会には失うわけにはいかない機会があります。

立教学院は日本の文部省から認可を受けた日本最大の若者のためのキリスト教学校です。今年の学生数は 724 名を数え、昨年 105 名が卒業しました。そのうちの 30 パーセントがキリスト教徒であり、今年も同様の成果が見込まれます。また神学校の志願者が 34 名います。過去 13 年間で 700 名が卒業しました。

立教学院は大学、中学校および中国人学校〔志成学校〕の 3 部門からなります。現在ある建物は中学校だけでも不十分であり、すべての建物は耐えがたいほど混雑しています。しかし、東京郊外にある 15 エーカーほどの敷地

（フィラデルフィアの委員会の精力的な努力によって集められた 50,000 ドルで購入）に計画されている、大学のための設備の整った建物が建設されたなら、立教学院はこの道徳的向上の運動の最前線においてその正当な位置を占めることができるでしょう。

これらの建物を適切に建設して十分設備を整えるためには、153,500 ドルが直ちに必要です。この金額のうち 25,000 ドルは既に与えられ、50,000 ドルは年利 5 パーセントで借り入れました。最も必要性の高い建物の工事は、すぐに始まります。しかしこの借り入れた 50,000 ドルは返済しなければならず、聖公会がこの国民の倫理的向上のための絶好の機会を捉えようとするのであれば、残りの 78,500 ドルは今年中に手に入れなければなりません。

これを述べるのは、合衆国の聖公会がその役割を果たし、日本の聖公会がこの道徳的リーダーシップを目指す全体的運動において正当な位置を占めることができるよう手を差しのべたいと考えるであろうと信じているからです。

必要な建物

教室、実験室等	$50,000.00
寄宿舎、200 人収容	45,000.00
体育館	15,000.00
図書館、閲覧室付き	15,000.00
食堂、厨房等	10,000.00
礼拝堂	15,000.00
日本人教員の家屋（4）	3,500.00
	$153,500.00

これらの金額の内訳

$2,500　1 教室の建設および装備費用

$250　寄宿舎の 1 部屋の費用

注記：チャールズ・シュライヴァー・ライフスナイダー（Charles Shriver Reifsnider）は口絵№ 44 を参照。

（注 1）1913 年 4 月の第 1 回全国基督教協議会に提出された「日本における中央

キリスト教大学の必要に関する意見書」。

122　1913 年 4 月号　日本におけるひとりの開拓者。240 頁。
訳出　240 頁中段～最後の行まで〔全文〕。

伝道局は〔1913 年〕2 月 12 日の会議において、聖公会の先駆的な遣日宣教師のひとりであるアーサー・R・モリス師の死去に関する決議を行い、ふさわしい追悼文を作成して『スピリット・オブ・ミッションズ』に掲載することを指示した。追悼文は以下の通りである。

伝道局は、1912 年 12 月 17 日、日本の横浜に住むアーサー・R・モリス師の死去の知らせを受け、長年にわたり聖公会の忠実かつ献身的な宣教師であった師の生涯と仕事に感謝の辞を述べる。

高い学識の持ち主であり、洗練された教養を身に付けた紳士であり、聖公会の司祭であったモリス氏は、1871 年に日本帝国の先駆的な宣教師のひとりとなり、しばらくのあいだは「聖公会の孤独な歩哨」であった。14 年間大阪とその近隣で福音伝道の仕事に従事し、その後東京の三一学校で指導者として奉仕した。

彼の人生の特徴として顕著なのは、その質素さ、現実性、職務に対する献身、素晴らしい人間性である。彼が模範となって人々を鼓舞し、その影響は人々のあいだに善性を広めた。彼は無報酬で聖公会の仕事に専心した。賢明な識別と、しかし度量の広い寛容さで、他の人々の必要のため、そしてキリストの王国の発展のために尽くした。その業績は、日本聖公会において彼がより誠実に奉仕し、より有用に努力するよう影響を与えた多くの人々の理想と人生の内に残るのである。

伝道局を代表して
ジョセフ・マーシャル・フランシス
アーネスト・ミルモア・スタイアーズ
ジョージ・ゴードン・キング

OUR LETTER BOX

Intimate and Informal Messages from the Field

Mrs. Aves, wife of the Bishop of Mexico, writes:

OF course, you know the hospital at Nopala is ready as soon as a physician offers. If some good man will only come to that work. It will mean self-sacrifice and consecration, but it seems to me if I were a physician and could go there and make the old more comfortable, save the little children and poor, helpless, tiny babies from years of suffering, deformity and total darkness, it would repay for all I had given up and bring its own glorious reward. Oh, pray for us, that the good Father will put it into the heart of some good, competent man to come to us.

* * *

Bishop Roots writes:

ONE of the representatives of the Shihnan region in the forthcoming Provincial Assembly at Wuchang, for which the election has just been held, is one of our own catechumens. How is that after less than three years of our work in Shihnan? And doesn't it show the importance of strong Church work at Wuchang, too, which by the same token is to be such a powerful influence in unifying Church as well as State? Shihnan is in the vast region west of Ichang, where we are the only mission at work.

* * *

The Rev. Theodosius S. Tyng, one of our pioneer missionaries in Japan, now retired and living in this country, writes concerning an urgent need:

HAS any progress been made in getting help for the new building for Christ Church, Osaka? I hope so. It would be hard to find in the foreign field a need so important or one which has waited so long. In the SPIRIT OF MISSIONS about the end of 1879 was a letter from me giving reasons why we needed a good church in or near the place where Christ Church now stands. The need is in many ways much more pressing now. In 1881 I built there, as a chapel for St. Timothy's School, the little building which now does duty as Christ Church. Dr. Motoda was the first pupil of the school to be baptized there. For its present purpose the building, even if it were in good repair, is totally inadequate. Imagine a church just large enough to hold twenty-five benches six feet in length serving as the house of worship of a most important congregation in Osaka!

The site itself is a strong invitation for a good church. It stands on a street corner facing the river, on the opposite side of which are the principal government buildings, with a bridge between them. I do not think it would be possible to find, much less to buy, a site in any other part of the city so commanding, and none of any kind within easy reach of a larger population. I doubt if there is any place in the world where a memorial church would better keep green the memory connected with it.

I don't think people in this country at all realize the importance of Osaka. Thirty-five years ago it was the chief distributing centre of Japan. Now it is the chief manufacturing centre also. The misconception in regard to it has been helped along for years by the absurd statement in one at least of the Church almanacs that it was the second city in Japan with a population of 250,000. Thirty-five years ago, with 350,000, it was about the size of Boston. Now, with a million and a quarter, it is nearly double the size of Boston.

The part of the city where Christ Church stands is peculiarly a "distributing centre" for the Church. The population is a changing one—not in general character, but in the individuals who compose it. I heard Mr. Naide say once some years ago that that year he had baptized twenty-four persons, and had a

feeling that the church was growing, until he looked over his records and found that he had given twenty-five letters dismissing to other churches. It is a great thing for the Church that in a place like that influences so peculiarly stimulating and powerful should be brought to bear on so many in the early stages of their Christian life. But it means great difficulties for so small a church, supporting its own work and giving so many of its people to other places.

* * *

Bishop Thurston of Eastern Oklahoma, speaking of the need of some substantial aid in the erection of new churches in Eastern Oklahoma, says:

THERE are three places in this district (I am sure this is true in nearly every district and many dioceses) where wonderfully fine work could be done if there was a church building in which to do it. People naturally look with some dread upon a debt. If they could get a church we could get on well. To buy a lot, build a church, and maintain a clergyman, all at the same time, is difficult for a strong parish; it is impossible for us. And so we go haltingly along, where we should go with leaps and bounds. The limit of our Building Fund commission is $500; I am told the Presbyterians give as much as $5,000."

* * *

The Rev. Winfred Ziegler writes from Valdez, Alaska, March, 1913, in a home letter:

WE have had several Court cases from the Westward Afozuak Island and Kodiak Island and there have been more than thirty Aleut natives here. They have been fairly regular in attendance at the services, they being devout members of the Eastern Orthodox Church. They left on Saturday, so on Friday evening they all crowded to our service. After service they waited until all the whites had left, and through an interpreter asked me to speak to them. I told them sentence by sentence how pleased I had been to have them in my church, and of the cordial relations existing between their branch of the Church and ours. Then they invited me to attend their church when I visited Afozuak and asked me for copies of the Prayer Book. I gave each a copy but they were not satisfied until I had inscribed their name and mine. Then each walked to the alms basin and deposited a quarter.

Last week I had two funeral services in the church followed by two-mile "mushes" on snow shoes to the cemetery for the committal. It is surprising how well Lent is kept in this frontier town.

* * *

Deaconess Parkhill, writes from Orlando, Florida, as follows:

I WANT to tell you of the Seminole Mission at Glade Cross and the Rev. W. J. Godden, M.D., missionary. He is the hero of the Everglades, having stood at his post steadily and bravely year after year amidst many and great hardships carrying on his necessarily varied work of medical missionary, storekeeper and spiritual instructor. He has won the trust and confidence of the Indians as no other white man has ever done, and it was he who conceived the idea of establishing a farm on which the Indians could be induced to work for day's wages, as a method of domesticating them and of helping to support the mission.

During the past summer, as in so many other sections of our country, there were unusual floods in that ever-watery place, and Dr. Godden's house, store and other buildings were all inundated for a time. Even at Christmas, when our devoted bishop went there, the water was up to the porch of the house.

He has, however, found two places which were never inundated through all this flood, either of which is large enough for the farm. He finds that the plan is favored by the Indians and many are anxious to join in it. He now feels that the buildings at Glade Cross will have to be moved to the farm-site, and because of this, and because of more Indians wishing to join in it, the plan has necessarily been enlarged; consequently he needs more money than he at

123　1913 年 5 月号　私たちの郵便箱。任地からの私的で非公式なメッセージ。331-332 頁。
訳出　331 頁左下から 15 行目～右 12 行目。

聖公会の先駆的な遣日宣教師のひとりで、現在は引退してアメリカに住んでいるテオドシウス・S・ティング師が緊急の必要性について寄稿した。

大阪の基督教会の新しい建物のための支援集めは進んだのでしょうか。私はそうであることを願っています。外国の宣教地でこれほど重要でありながら、これほど長く待たされた必要性を見いだすのは難しいでしょう。1879 年終わり頃の『スピリット・オブ・ミッションズ』に私の記した書簡が載りましたが、それには現在基督教会が立っている場所か、その付近に良い教会が必要であることの理由が書かれていました。その必要性は今、さまざまな意味でさらに緊急なものとなっています。1881 年に私はそこに英和学舎の礼拝堂として小さい建物を建てましたが、それは現在基督教会としてその役割を果たしています。元田〔作之進〕博士はこの学校で受洗した最初の生徒でした。この建物は現在の目的のためには、たとえ修繕したとしても全く不十分です。6 フィートの長椅子を 24 脚収容するのがやっとの大きさの教会が、大阪で最も重要な会衆の礼拝の家として使われているのを想像すればお分かりのことでしょう！

Teusler is not only a physician, but a diplomat. He has done more, this ambassador declared, to interpret the best qualities of the people of the United States to the people of Tokyo, and through them to Japan, than any other man who has lived in Japan recently.

The acceptance of Japan's offer to aid in the development of St. Luke's, and the giving of $250,000 to carry out the immediately necessary features of the plan would help not a little to allay the present anxiety on both shores of the Pacific in connection with the alien land law passed by the legislature of California. At a time such as this St. Luke's Hospital may be made a medium of international peace and good-will.

ON a later page of this issue will be found an article entitled, "How Sun Yat Sen Became a Christian." It is written by the Rev. Dr. Hager, who in 1884 baptized this man, now so prominent a figure in the history of China and the world. In the pages of the *North American Student* Dr. Hager tells his interesting story, yet not quite the whole story, for Sun Yat Sen, when he returned to China, did already believe in Christ. He had imbibed this faith along with the education he received in the Church of England School in Honolulu.

Sun Yat Sen

It is of the greatest value to have direct personal testimony concerning this man. Since he stepped into the light of a large publicity, many conflicting reports —some laudatory, some derogatory— have been circulated concerning him. It has been more than intimated that he is quite unworthy of his Christian profession; which, if true, would greatly discount the claims mission authorities have made concerning him and his people. It is well, therefore, to have this pen picture, by one who was in close contact with him for many years, of a man who has already borne so large a part in the wonderful awakening of China, and may in the future bear a larger.

THE passage of the alien land law by the legislature of California and its signature by the Governor have placed American missionaries in Japan in an embarrassing position. Missionaries, as such, have no direct concern with the political relations of the lands from which they come and to which they go. Nevertheless, the continuance and effectiveness of their work depend in no small measure upon the maintenance of international good-will. They may not take sides for or against their own nations, so long as they are resident in other lands, but they must always and everywhere stand for justice.

Japan and the United States

Not unnaturally the Japanese people find difficulty in understanding how a portion of a nation from which many missionaries come can enact laws which seem to them to contradict the gospel of brotherhood and good-will. The Japanese, accustomed to a highly centralized imperial government, have little idea of a nation composed of sovereign states. State legislation and state rights are facts beyond their experience. When an American missionary tries to explain the situation the Japanese listen politely, but none the less incredulously. Moreover, Japanese conclude that as America is a Christian nation, whatever America does in the field of political action expresses America's real religious convictions.

Attitude of the Japanese Press

Japanese newspapers have been calling upon American missionaries to declare themselves and use their influence against the California legislation. The *Kokumin Shimbun*, while recognizing the high character and good work of the missionary body, says:

"If these missionaries really understand what humanity means, is not the present the time for them to preach the meaning of it to their own countrymen? They may say that they were sent here for the sake of the Japanese, that their

duty is to try to convert the pagan Japanese to Christianity, and that they have nothing to do with the politics of their homeland. Of course, there is some reason in their plea. But unfortunately it cannot be applied to the present case, for the present case is not a political problem in America, but a question between America and Japan, or between a Christian country and a pagan one. Should the American missionaries do nothing at this moment, the Japanese, who are well informed about the circumstances, will conclude that they are in sympathy with the California Legislature. In other words, they may say that although they talk humanity, these Americans are influenced by racial prejudice and hate and look down upon pagan people. Of course the missionaries cannot succeed in their evangelical work among such people if this be the impression about them. * * *

"We wish to give them this advice: 'Go back to your country and teach your countrymen, or do your best from this side of the Pacific to teach the Americans on the other side.' This is the way for them to act at this moment."

Missionary Opinion

Even before sentiments such as these were printed, one body of missionaries had ventured to express an opinion directly to the California legislature. A conference of the representatives of several communions cabled its approval of President Wilson's effort to persuade California to delay action. Last month we recorded the fact that Bishop McKim and Bishop Tucker had cabled to the Board of Missions asking that all right measures might be used to guide public opinion to a just conclusion. This message was transmitted to the bishops on the Pacific Coast and to the State Department at Washington.

The Ultimate Question

The country at large evidently deprecates California's action, as evidenced by the overwhelming weight of editorial opinion gathered by the Japan Society. However this may be, it must be admitted that the bill as finally passed easily falls within the terms of the immigration treaty between the United States and Japan. It is evident, therefore, that the real issue is broader than any question of state interest or legislation. California's action will probably result in forcing consideration of the broad question whether the United States is willing, subject to necessary regulations, to receive the people of Japan into American citizenship. We do not see how this country can fail ultimately to answer this question in the affirmative, especially if it continues to admit the peoples of southern and southeastern Europe.

Japan's World Position

Japan has proved her claim to be one of the great powers of the world. Her people have earned distinction in letters, science and art. She is already an important factor in international commerce. Her educational system is among the most complete in the world. Long ago she included the principle of religious toleration in her constitution. There are many Christian congregations throughout the empire. Upon what then, Japan may fairly ask, can discrimination be based? Surely the United States cannot base it upon a question of race. For the fathers of the country in their Declaration of Independence asserted as a self-evident truth "that all men are created equal."

While some Japanese—and some Americans also—have manifested much warmth of feeling during the discussion of this matter, all will accord the highest praise to the dignity and restraint which have characterized Japan's diplomatic handling of the question. It affords convincing evidence of Japan's right to the fullest consideration.

The Missionary Box

ON another page there appears an earnestly worded communication from one of our faithful clergy. It bears interesting testimony to the value of a certain phase of activity carried on by the Woman's Auxiliary—the preparing and sending out of missionary boxes. It is

124　1913年6月号　神の国の進展。日本と合衆国。日本の報道機関の反応。宣教師の意見。最終的な質問。世界における日本の位置。372-373 頁。
訳出　372 頁右 1 行目～373 頁右下 10 行目。

日本と合衆国

カリフォルニア州議会が外国人土地法を可決、知事がそれに署名したことにより、日本にいるアメリカ人宣教師は困った立場におかれた。宣教師自体は派遣元の国と派遣先の国の政治的関係に直接関知することはない。それにもかかわらず宣教師の仕事の継続性と効率性は、国際的な親善の維持に少なからず依存している。宣教師は他国に居住している限り、自国に対して賛成または反対の立場を取ることはできないが、しかしどこにいようともつねに正義を支持しなければならないのである。

多くの宣教師を送り出している国家の一部が、兄弟愛と友好という福音と矛盾すると思われる法律をどうして制定できるのか、日本の人々が理解に苦しむのは無理もない。日本人は高度に中央集権化された帝国政府に慣れているため、主権を有する州によって構成された国家という観念がほとんどない。州の立法行為や州権は彼らの経験を超える事柄である。アメリカ人の宣教師が状況を説明しようとすれば、日本人は礼儀正しく耳を傾けはするが、容易には信じない。さらに日本人は、アメリカはキリスト教国家であるゆえ、アメリカが政治的行為の領域で行っていることは、アメリカの本当の宗教的信念を表しているのだと結論する。

日本の報道機関の反応

日本の新聞はアメリカ人宣教師に呼びかけ、カリフォルニア立法府に対して影響力を行使するよう求めた。『国民新聞』は宣教団の品位に満ちた性格と善良な仕事を認める一方、次のように書いた。

「これらの宣教師が本当に人間性とは何かを理解しているなら、今こそ自国民にその意味するところを説くべきではないだろうか。彼らは、自分たちは日本人のためにここに派遣されており、異教徒の日本人をキリスト教徒に改宗させることがその務めであるのだから、祖国の政治とは一切かかわりないと言うかもしれない。もちろん彼らの抗弁にも一理ある。だが、あいにくそれは今回の件には当てはまらない。なぜなら今回の件はアメリカの政治的問題ではなく、アメリカと日本のあいだの問題、あるいはキリスト教国と

異教国のあいだの問題だからである。この瞬間にアメリカ人宣教師が何もしなければ、事情に通じている日本人なら、彼らはカリフォルニア立法府に賛成していると結論づけるだろう。言い換えれば、これらのアメリカ人は人間性について語りはするものの、人種的偏見に影響されており、異教徒を憎んで見下していると彼らは言うかもしれない。彼らが宣教師についてそのような印象を持ったなら、これらの人々のあいだで福音伝道の仕事に成功するはずがないのは言うまでもない＊＊＊＊

我々は彼らにこう忠告したい。『祖国に帰って自国民に教えなさい。さもなくば太平洋のこちら側で最善を尽くし、向こう側にいるアメリカ人に教えなさい。』これはこの瞬間に彼らが取るべき道である。」

宣教師の意見

ここに見られるような感情が印刷物となって現れる前にも、あえて直接カリフォルニア立法府に意見した宣教団があった。幾つかの教派の代表者会議は、カリフォルニアを説得して法律の制定を遅らせようとするウィルソン大統領の努力に対する支持を打電した。先月はマキム主教とタッカー主教が伝道局に電報を打ち、世論を正しい結論に導くためにあらゆる正しい措置が取られるよう依頼したという事実がある。このメッセージは太平洋岸の主教たちとワシントンの国務省に伝えられた。

最終的な質問

国全体としては明らかにカリフォルニアの法的措置に反対していることは、日本協会が集めた厖大な量の論説によっても証明されている。それはともかく、最終的に可決された法案は直ちに米日間の移民条約の条件に反映されることは認めなければならない。それゆえ真の問題は州の利益や立法の問題より広範であることは明白である。カリフォルニアの法的措置によっておそらく、合衆国は必要な規制にしたがいながらも進んで日本の人々をアメリカ市民に受け入れるのかという広範な問題について検討させられることになるだろう。この国がこの質問に対して最終的に肯定的に応えられない理由は見いだせない。とりわけ南欧や南東欧の人々を引き続き受け入れるならばなおのことである。

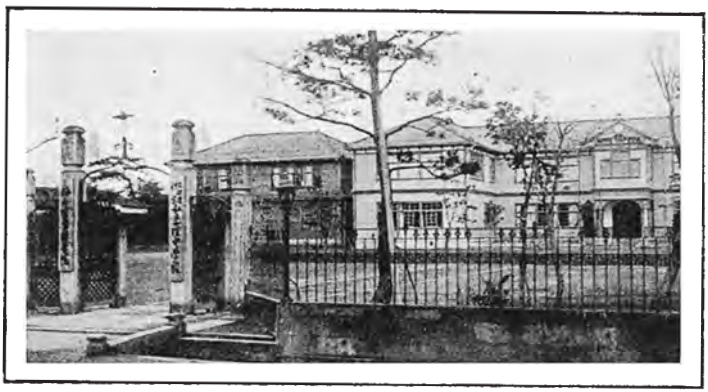
世界における日本の位置

日本は世界の強国の一員であるというその主張にふさわしいことを証明した。日本人は文学、科学および芸術で傑出していることを示した。日本は既に国際通商において重要な要素である。日本の教育制度は世界で最も完成された部類に入る。ずっと以前にその憲法に宗教的寛容を取り入れた。国中にキリスト教の会衆が数多くある。そこで日本は正当にも何を根拠に差別できるのか尋ねるだろう。合衆国が人種問題を根拠とできないことは疑いを入れない。なぜなら建国の父たちは、独立宣言の中で「すべての人間は平等に創られている」ことを自明の真理と断言したからである。

この件に関する議論で何人かの日本人は―そしてまたアメリカ人も―非常に温和な感情を見せたとはいえ、この問題に対する日本の外交的な対応を特徴づけた品格と自制には誰もが最高の賛辞を贈るだろう。それは日本が最大限に考慮されるべき権利を有することの説得力ある証拠である。

注記：1913 年 6 月号の SM 誌は、1912（明治 45）年 4 月付の日本聖公会京都地方部による米国聖公会伝道協会への感謝状（和文と英文）を掲載している（398-399 頁）。

落合吉之助は休暇から戻るため、1913 年 5 月 23 日にシカゴを発ち、6 月 4 日に「シンヨー丸」でサンフランシスコから出航予定（SM 誌 1913 年 6 月号、414 頁）。



THE BUDDHIST MIDDLE SCHOOL, FUKUI

THE CHURCH IN A BUDDHIST STRONGHOLD IN JAPAN

By the Reverend J. Hubard Lloyd

FUKUI is the ancestral home of the old daimyos of Echizen. It is a city of 54,000 people and an important governmental, educational and manufacturing center. Nowhere on the west coast of Japan is there a more strategic point for the Church's work.

The country about Fukui is largely given to silk culture and the town is full of factories. Late into the night one may hear the whacking of the looms and the whir of other machinery busy at work making the famous habutais. One of our Christians who works in a silk factory told me that during the winter they *only* work from six or seven in the morning till seven or eight at night, but that in the summer they usually begin work about four a. m. and keep it up till about ten or eleven p. m.

Fukui has many schools of varying grades—primary, middle, normal, agricultural, commercial, besides several large Buddhist schools. Most of these schools have their own dormitories and students from all over this prefecture come here to study, living either in the dormitories or boarding in private houses.

Although it is not yet possible to give definite religious teaching to the students in the schools yet there is a splendid opportunity to get in touch with them outside of school hours. A few attend the Church services; more attend our night school, where once a week we hold a short service with a talk on ethics or morals or Christianity. Some of the boys come to our young men's association meetings, at which we have a study of the Bible and short talks made by the different members on some religious subject, either Christianity or religion in general.

The most hopeful and profitable part of our work lies, I believe, among the students. Many of them have already learned something of the spirit of Christianity through their study of history and English, and are really desirous of hearing something more.

Recently an agent of a Christian publishing house sold several hundred

copies of the Bible, New Testament and single Gospels in the schools of Fukui and neighboring towns. Does not this augur for more freedom in thought and for a greater opportunity in the future to carry Christianity more widely and thoroughly to the students of Japan?

There is another encouraging sign. Buddhism is trying to arouse itself and regain some of its lost influence. In doing so it has adopted many Christian methods. We see everywhere notices of Buddhist Sunday schools, Buddhist young men's associations and Buddhist woman's auxiliaries. The priests evidently recognize that they must either bestir themselves and win back the confidence and interest of the people or retire from the field.



THE FUKUI MIDDLE SCHOOL

Fukui is a Buddhist stronghold. Last year the Fukui Buddhists contributed more than any other city in Japan toward liquidating the standing debt on the Nishi Hongwanji temple property in Kyoto. The present abbot of that temple has managed to encumber the property with a very large debt. Fukui has a strong body of Buddhists belonging to the same Shinshu sect, who back up their faith with their means.

What is the outlook for Christianity in Fukui? The place is steeped in Buddhism, has a large number of temples, and in certain parts of the city it is practically impossible to do any Christian evangelization because the people will not listen. Nevertheless a greater interest is being shown at present toward Christianity than has been seen for several years past. One reason for this is that the position of Christianity has been greatly improved in the eyes of many of the Japanese by the action taken last year by Mr. Tokonami, the Minister of Education, in bringing together the representatives of Christianity, Buddhism and Shinto to consider what might be done for the moral education of the young. As a result of this official act the Japanese are more and more looking upon Christianity as one of their recognized religions.

While the Buddhist adherents are bestirring themselves in trying to win back their one time influence over the people, the fact is that they are slowly losing ground. So much so that many people have given up their faith in Buddhism and have no religious convictions at all. Very few of the younger generation are accepting Buddhism. If they do, it is merely a formal acceptance because their parents are Buddhists.

This widespread falling off from the

Buddhist ranks is accompanied by an increasing desire for something which will satisfy the spiritual longings of "young Japan." This is our chance.

Last year one of the students of St. Paul's College, Tokyo, wrote an essay, in which he voiced the feeling of hundreds, nay, thousands of his fellow students. He says: "At present we are reproached that we Japanese young men of today have been affected with this disease—pessimism. But I think educated young men of today are not victims to the desire of enjoying inglorious ease, despising labor. They possess the courage for self-denial and the valor for self-sacrifice. They are, however, at sea. They do not know the object for which they should exert themselves. Herein lies the great crisis of young men. Give us an active and inspiring ideal." This young man has put his finger on Japan's great need. Young Japanese are the greatest romancers and hero-worshippers to be found anywhere, but the food given them to satisfy such hunger is both meagre and mediocre. No wonder they want "an inspiring ideal." And where can they find a higher, more romantic and inspiring ideal than in the following Him who hath said, "I am come that ye might have life and have it more abundantly"?

The students in Fukui are no exception. They, too, are lovers of the romantic, of the ideal, and we hope that in the near future many of them will be able to find their longings satisfied in the only perfect ideal given for men to follow.

ST. AUGUSTINE'S SCHOOL, RALEIGH, CLOSES A SUCCESSFUL YEAR

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., closed a successful year of work on May 29th. The total enrollment for the year was 447. The graduation address was made by Dr. W. D. T. Williams, Secretary of the Slater fund. Speaking on education and its purposes, he emphasized the value of thorough training and the dangers of superficial knowledge. Graduation is not the finishing of a process, but simply the door through which men and women pass to larger opportunity. The South, in common with all other parts of the country, is demanding efficiency in its workers. The Negro must meet this test. He urged especially that those who have had the advantages of education should identify themselves with the farming interests of the South and endeavor to make farm life and work attractive and efficient. Others taking part in the commencement programme were Bishop Cheshire, of North Carolina, and Bishop Strange, of East Carolina; Rev. M. A. Barber, of Christ Church, and Rev. I. McK. Pittenger, of the Church of the Good Shepherd, Raleigh. The baccalaureate sermon was preached by Rev. George M. Plaskett, of Orange, N. J.

Graduates received certificates in cooking, sewing, carpentry, masonry and nursing. Exhibits were shown of some of the skill of St. Augustine's students in various household and mechanical occupations.

During the past year the students have completed a building, in which practical teacher training is carried on, and have erected the new brick dormitory for the girls' department, so far as the money in hand would permit. At least $7000 more will be required to complete the building, which is urgently needed to accommodate the additional students who wish to enter, and to safeguard those already there from the serious fire danger which they now daily incur.

125　1913 年 7 月号　日本の仏教の牙城に教会。J・ハバード・ロイド師。
475-477 頁。
訳出　476 頁左下から 2 行目～477 頁右 13 行目。

―略―

福井でのキリスト教の展望はどのようなものでしょうか。福井では仏教が浸透しており、多数の寺院があります。また市の一部では人々が聞こうとしないので、キリスト教の伝道をするのは事実上不可能です。それでも現在はキリスト教に対して過去数年間でみられたよりも強い関心が向けられています。その理由のひとつは、昨年キリスト教、仏教、神道の代表者を一堂に集めて、若者の道徳教育のために何ができるか検討するという、床次〔竹二郎〕文部大臣（注 1）が取った措置（注 2）により多くの日本人の目にキリスト教の地位が大幅に改善されたことです。この公的な措置の結果として、日本人は次第にキリスト教を承認された宗教のひとつと見るようになっています。

仏教の支持者は重い腰を上げてかつて人々に及ぼした影響力を取り戻そうとしていますが、徐々に地盤を失いつつあるのが事実です。そうであるため多くの人は仏教に対する信仰を放棄し、現在は宗教的な信念を全く持っていません。若い世代で仏教を受け入れるのはごくわずかです。その場合も、彼らは自分たちの両親が仏教徒であるため形式的に受け入れるに過ぎないのです。

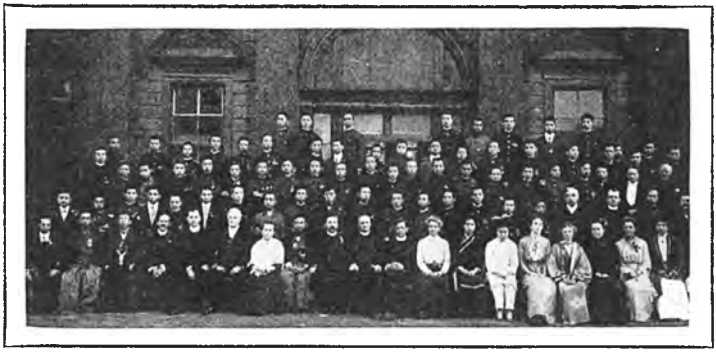
仏教徒の身分からの脱落が広がるのにともない、「若き日本」の精神的渇望を満たす何かがますます求められています。これが私たちの好機なのです。

昨年、東京の立教学院の学生のひとりが、数百人、否、数千人の学友の声を代弁するエッセーを書きました。彼は次のように言います。「現代において我々は、今日の日本の若者は悲観主義という病に冒されていると非難されている。しかし今日の教育を受けた若者は、恥ずべき安易を享受する願望の犠牲となって労働を倦厭する者ではない。彼らは克己の勇気と、自己犠牲の勇敢を有しているのである。しかしながら彼らは途方に暮れている。彼らは何のために自分の力を発揮すべきか分からないのである。ここに若者の非常な危機がある。我々に積極的で奮起させられるような理想を与えよ」。この若者は日本が何よりも必要としているものを正確に把握しています。日本人

の若者はどこにでもいるようなこの上ないロマンチストで英雄崇拝者ですが、そのような飢えを満たすために彼らに与えられる食事は貧弱でさえないものです。彼らが「鼓舞する理想」を欲するのも不思議ではありません。そして彼らは「私が来たのは汝らが命を得、それを豊かにするためである」と言った主に従うことよりも高く、ロマンチックで鼓舞させられるような理想をどこに見いだすことができるでしょうか。

注記：1913 年 7 月号の SM 誌には、「立教高等女学校」についての記事が写真 10 点とともに記載されている（"Rikkyo Koto Jo Gakko", SM 誌 1913 年 7 月号、465-471 頁）。

（注 1）内務次官の誤り。
（注 2）1912 年の三教会同。



THE CHINESE STUDENTS OF ST. PAUL'S COLLEGE, TOKYO, AND THEIR GUESTS, GATHERED TO CELEBRATE THE RECOGNITION OF THE CHINESE REPUBLIC BY THE UNITED STATES

AMERICA AND THE CHINESE REPUBLIC

By the Reverend J. Armistead Welbourn

ON May 7th the Chinese students connected with St. Paul's College, Tokyo and the Shisei School for Chinese gave a dinner to celebrate the recognition of the Chinese Republic by the United States. After obeying unwritten rules by facing the camera, the guests prepared themselves to experience the novelty of a Chinese feast. It began, as is usual, with sweets, but before these had been disposed of it was found that the cook was not ready. So it was decided that the speeches should come before the dinner.

Dr. Reifsnider's welcome, as president of St. Paul's College and principal of the school, was followed by several speeches in Japanese, Chinese and English. Mr. Liao, son of the governor of Chengtu province in China and a Christian student in St. Paul's, expressed gratitude for the many kindnesses received from the government of the United States. Bishop McKim voiced the sentiment of all present by saying that he hoped the five stripes of red, yellow, blue, white and black, which have displaced the dragon on the Chinese flag, would stand for righteousness, mercy, peace, truth and justice. The greetings of English Christians were given by Rev. W. P. Buncombe, and then Mr. Koshiishi, the head teacher in the Chinese school proposed a four-square fraternity of America, England, China and Japan.

By the time the speeches were over the cook was ready and we continued what was to many of us our first Chinese dinner. Chopsticks we are used to, and little bowls, but we tasted the food as gingerly as newcomers do the Japanese food we quite enjoy. Dinner over we retired to the assembly room, and after a little Chinese and foreign music dispersed. Certainly we Americans could not but appreciate the friendly spirit of these Chinese young men who are grateful for the sympathetic help of our country at a critical time in their history.

¶

WE are proud of and grateful for our old friends. One of them wrote recently: "Enclosed please find five dollars for the flood sufferers of Hamilton from one who has taken THE SPIRIT OF MISSIONS for fifty years."

126　1913年7月号　アメリカと中華民国。J・アーミステッド・ウェルボーン師。480頁。
訳出　480頁左1行目～右下から8行目。

〔1913年〕5月7日、東京の立教学院と関係のある中国人学生と中国人のための志成学校は、合衆国による中華民国承認を祝うために晩餐会を開きました。招待客は不文律に従ってカメラと向き合った後、珍しい中華料理を体験する心づもりでいました。それは通常のように甘い食べ物から始まりましたが、それらを片付ける前に料理がまだ用意できていないことが分かりました。そこで食事の前にスピーチを行うことになりました。

立教学院の総理で学長のライフスナイダー博士の歓迎の挨拶に続いて、日本語、中国語、英語のスピーチが幾つか続きました。中国の成都県知事の息子で立教学院のキリスト教徒の学生であるリャオ氏は、合衆国政府から受けた多くの厚誼に対して感謝の意を表明しました。マキム主教が出席者全員の気持ちを代弁して、中国〔清朝〕国旗に描かれていた龍に取って代わった赤、黄、青、白、黒の縞が公正、慈悲、平和、真実、そして正義を象徴することを期待すると述べました。英国キリスト教徒の挨拶がW・P・バンカム師によって行われ、次いで中国人学校教頭のコシイシ氏が米国、英国、中国、そして日本の堅固な友愛会を提案しました。

スピーチが終わる頃までには料理の準備も整い、私たちの多くの者にとって初めての中華料理の夕食の続きに入りました。箸と茶碗には慣れていましたが、食事は新参者が私たちの大好きな日本食で見せるように恐る恐る味わいました。夕食が終って私たちは講堂に退き、中国と外国の音楽を少し聞いた後解散しました。まさに私たちアメリカ人は、自分たちの歴史が重大な局面にあるときに我が国の温かい支援に感謝する、これら中国人の若者の友好的精神には感服するしかありません。

注記：口絵№45を参照。
1913年7月号のSM誌には、田村校長による平安女学校の記事が掲載されている（H. Tamura, Principal of St. Agnes's School, Kyoto, Japan, "A High School Commencement in the City of Peace", SM誌1913年7月号、485頁）。

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Africa

101 Our Liberian Episcopate.
103 The American Church in West Africa. A Sojourner in Liberia.

Alaska

805 The Borderland of the Pole.

Brazil

1402 *Our Farthest South.

China

11 Our Foreign Medical Work by Women Among Women.
18 The Training School for Bible Women, Hankow.
20 The Bible-Woman in the China Mission.
22 The Training School for Bible Women, Shanghai.
203 St. Mary's Orphanage, Shanghai.
204 For the Girls of China. [St. Mary's Hall, Shanghai.]
205 Why? Answer Given Within. [The Needs of St. Mary's Hall.]
247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.
258 Business Side of Missions.
268 'Mid Wars and Tumults. [Boone University.]

Honolulu

1007 *The Cross Roads of the Pacific.

Indians

621 St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D.

Japan

324 The Nippon Sei Ko Kwai.
325 The Christian College and Moral Leadership. [St. Paul's, Tokyo.]

Mexico

1600 Mexico: The Land, the People and the Church.

Negroes

709 The Church Among the Negroes—The American Church Institute for Negroes.
710 St. Augustine's School, Raleigh, N. C.
711 The Black Man's Need.

The Philippines

407 The Cross, The Flag and The Church.

United States

1204 The Church in North Dakota.
1208 Wyoming: The Last of the West.

Miscellaneous

50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercession for Missions.
912 Four Definitions.
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
944 Women in the Mission Field. Bishop Graves.
945 Mid-Day Prayer Card.
946 How to Volunteer.
956 The Why and How of the Missionary Budget.
978 A Few Facts.
979 Things Accomplished.
980 Does It Pay?
981 The Apportionment, How to Treat It and How to Meet It. Rhinelander.
1103 Concerning Specials.
1105 How Shall I Vote?
1106 Churchmen in the Laymen's Missionary Movement.
1107 Diocesan Committee on General Missions.
1108 Missionary Committee.
1109 Forward Movement.
1110 It Won't Work With Us.
1112 Is There Any Substitute for the Organized Canvass?
1114 The Forward Movement in a City Parish.
1115 Suggestions to Leader in Every Member Canvass.
1117-19 Pledge Cards—Forward Movement Sets.
1120 Weekly Offerings for The Church's Mission.
1121 A Message to Men.
1301 Why Believe in Foreign Missions?
3055 Catalogue of Publications. [Educational Department.]

The Sunday School

1 *Ten Missionary Stories That Every Young Churchman Should Know. 10c.
2 A Litany for Children.
3 The Sunday School Offering.

THE WOMAN'S AUXILIARY

6 A Suggested Form of Constitution.
8 A Message to a Weak Branch.
10 Prehistoric Days of the Woman's Auxiliary.
13 How Can I Help?
14 Why Should I Be a Member of the Woman's Auxiliary?
15 Sweet Amy (a story for those preparing a missionary box).
16 A Bit of History. 5c. each; 50c. per dozen.
17 A Cause for Thankfulness and a Fresh Campaign.
19 An Auxiliary Campaign.
21 On the Window Shades.
23 Some Thoughts for the New Year.
24 Lessons on the Woman's Auxiliary.

United Offering

2 The United Offering, What It Is.
4 Who and Where Are Our United Offering Missionaries.
5 The Mighty Cent.
6 Giving Like a Little Child.
8 An Offering of Life.
10 Our Gift of Thanks.
12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

1 What It Is; Where It Should Be; How to Organize It.
2 One Army—Two Departments.
3 Junior Pamphlet No. 1. On Prayer.
7 Suggestions for Junior Missionary Study.
8 The Kingdom: A Missionary Catechism.
11 Little Formica and His Brothers.
20 Mother Church and Her Juniors. Missionary Play.
25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
Collects.
Membership Cards. Junior and Babies' Branch. 10c per dozen; 50c per 100.

United Offering

12 Juniors and the United Offering.
13 The Youngest Juniors and the United Offering.
16 October 9, 1913.
17 Young Women and the United Offering.

Babies' Branch

60 The Origin of the Babies' Branch.
61 The Babies' Branch.
21 The Babies' Branch—To the Members.
22 *Little Helpers All Aboard!

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127　1913 年 8 月号　小冊子のリスト。572 頁。
訳出　572 頁左 36 行目～左 39 行目。

―略―
日本
324　日本聖公会
325　キリスト教大学と道徳的リーダーシップ（東京の立教学院）

注記：これ以降、同じ小冊子の広告は省略する。
マキムは米国聖公会総会出席のため、1913 年 7 月 22 日に「シンヨー丸」で横浜を出港し、8 月 7 日にサンフランシスコに到着、ウィスコンシン州オコノモウォック（Oconomowoc）に向かった（SM 誌 1913 年 7 月号、634 頁）。

THE CHURCH IN CHINA AND JAPAN

THE second Joint Session on Missions met in the Cathedral on the afternoon of October 15th to consider the subject of "The Church in China and Japan." Dr. Hamilton W. Mabie was the presiding officer as well as one of the speakers. After prayers by Bishop Brent the treasurer read the list of dioceses and districts which met their apportionment.

Dr. Mabie spoke of "The Missionary as Statesman." This speech, from a layman who is himself a finished scholar and a world-wide traveller, made a deep impression. We print it in full on a subsequent page of this issue.

In speaking of "The Emergency in China and What the Church Is Doing to Meet It," Bishop Graves stressed the importance, the unparalleled opportunity of an emergency so great, so comprehensive that no one can give an idea of it. With the political convulsion which has swept over the land there has been an uprooting of all old ideals. The Chinese have abandoned the form of government in which they have been moulded for ages and are seeking the new ideals and the new form of republican representation of the Occident. Everything is in a state of change, ready to be fashioned in new moulds of civil and political organization. The Church has a tremendous problem there to guide these fluent forces into the channels of righteous and liberal government. And with the political upheaval has come a religious crisis; a decay of belief in the religions of the past. The death-blow has been given to Confucianism, for it gives no help toward the solving of moral problems. In the void thus made in the religious life something must be placed. The only power which can meet the need and give solution to the moral and social problems with which China is beset is the religion of Jesus Christ.



BISHOP GRAVES

It is impossible for this Church to meet and solve all the problems which face it in China. We must confine ourselves to the sphere on which we have already entered. We have a tried and efficient machinery in existence; we have three missionary districts, working in complete harmony, under a unified and comprehensive system. Our established schools and hospitals do not need to be changed, but they do surely need enlargement and extension. Eleven dioceses of the English and American missions are united into one body, the Church of China. It gives a cohesiveness and power of action. But the danger is that other Christians will form a body hostile to our faith.

The real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities He is placing before us. We need to rise to the realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China. Chinese laymen are showing by their gifts how fully they realize what a force for upbuilding their national and moral life our work among them is. And we need, above all other needs, men for the work.

Bishop McKim spoke of "Japan in the Era of Great Righteousness." With the death of the late Emperor of Japan had closed the era of constitution and development. The Japanese are the most assimilative people in the world. They are oriental in situation but occidental in mind. But this assimilative power is of recent development. Even as late as 1873 persons in Japan were arrested for being Christians and for selling Bibles. The reign of the late Emperor was the "Era of Enlightenment." The people who had sat in the darkness of medieval and feudal ideas had seen a great light, and had abandoned the orientalism of centuries and adopted the occidental habit of thought and mode of action. Religious freedom had been given, but the nation, while it had steadily rose in intellectual progress, had as steadily sunk in morality. To check this retrogression schools were established in every city and village, but in spite of these immorality increased.

Now for the first time Christianity has been recognized as one of the religions of the Empire, for it is felt that Christianity gives the remedy which will accomplish the moral regeneration of the Empire. Our Christian schools are strong moral centers. The scholars in them imbibe Christian ideals even when they do not accept Christianity itself. Our St. Margaret's School is the largest Christian School in the empire. The government cannot teach religion in its schools, and this gives the Church an unique opportunity. We try to meet the situation, but the demand for Christian education is too great for us to supply with our present resources. Our schools must be of the best to rank with the government institutions. We need buildings which shall be dignified and well equipped. Appearances count for much in the Orient—far more largely than here. In St. Paul's School we have 700 students in a building intended for only 250. Our lack of sufficient buildings and adequate equipment is doing the work much harm. We need help, and we need it urgently, to properly conduct the work that is begun. Even with our imperfect means powerful results for good are obtained. Christian teaching has wonderfully uplifted woman and home life and elevated and ennobled national ideals. Help us to attain the goal which Japan has set for herself in naming the reign of the present emperor "The Era of Great Righteousness." Help us to bring to Japan "the righteousness which exalteth a nation."



BISHOP McKIM

Rudolph B. Teusler, M.D., made an eloquent and stirring appeal for the needs of St. Lukes Hospital, Tokyo. He told how the hospital had grown from the deserted building, which he found on his arrival, to the eighty beds it now possesses, with its staff of native and foreign physicians. The story of the opportunities that now lie before the hospital through the endorsement of the Japanese government and the financial assistance offered by officials, seemed almost too good to be true. The self-sacrifice of the doctor and his associate in giving all their incomes to the work should bring an answering self-denial from many hearts here at home.

128　1913 年 11 月号　総会の宣教ストーリー。中国と日本における米国聖公会。749-772 頁。

訳出　757 頁 1 行目～3 行目。758 頁 1 行目。758 頁下から 20 行目～下から 10 行目。

第 2 回合同ミッション会議が〔1913 年〕10 月 15 日午後、大聖堂で開催され、「中国と日本における教会」のテーマで討議した。

―略―

マキム主教は“日本の大正時代”について語った。

―略―

立教学校〔立教学院〕ではわずか 250 人用の建物に 700 人の学生が詰め込まれています。十分な建物と適当な施設が欠けていることが、事業を大いに阻害しています。私たちは開始された事業を適切に遂行するために援助を、しかも喫緊に必要としています。不完全な手段をもってしても、善のために力強い成果が達成されました。キリスト教の教えは女性と家庭の生活を向上させ、国民の理想を高尚なものに引き上げました。日本が今上天皇の治世の命名において自ら立てた「大正時代」の目標に到達できるように私たちを助けてください。日本に「国を高める公正さ」をもたらすために私たちを助けてください。

注記：小林彦五郎はニューヨークのジェネラル神学校の大学院課程に入るため、横浜を 1913 年 9 月 10 日に出港し、ニューヨークに 10 月 3 日に到着した（SM 誌 1913 年 11 月号、794 頁）。

マキムは米国聖公会総会出席後、1913 年 12 月 2 日に「ラコニア号」で出航予定（SM 誌 1913 年 12 月号、861 頁）。

MEETING OF THE EXECUTIVE COMMITTEE

THE Executive Committee met on January 13th at 10 a. m. In addition to dispatching routine matters much time was given to the consideration of a plan for saving rentals by the purchase of property in the mission field, which plan had been referred to the Executive Committee by the Board of Missions.

The Treasurer in making his report was able to announce a total increase of $18,000 over the same date last year. At the same time, however, the appropriations have increased by the sum of about $25,000.

Announcement was made of the burning of our mission building and hospital at Tanana, Alaska, on January 3rd. Loss of property is total but there is no loss of life. There is no insurance, as it is impossible to secure it at this point in the interior.

The Committee accepted the resignation of Mr. Charles W. Williams, of the Alaska mission, to date from March 1st. In recognition of his twenty-five years' of service the salary of the Rev. J. W. Chapman, of Anvik, Alaska, was advanced to $1,800. Action was taken creating an educational allowance for children of missionaries in the interior of Alaska on the same terms as those prevailing for Missionaries in the foreign field.

The salary of the late Bishop Robinson, of Nevada, was continued to his widow for the remainder of the fiscal year.

It was decided to send to Japan Mr. Henry K. Murphy, from the firm of Murphy & Dana, architects, to look over the ground in connection with the preparation of plans for St. Paul's College, Tokyo.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

After five years of service, the retirement of Mr. C. W. Williams was accepted, to date from March 1.

Kyoto

Miss M. E. Laning, on regular furlough, sailed from Kobe on S.S. *Yorck* for Naples, November 30.

Dr. and Mrs. I. H. Correll and son, returning after leave of absence, sailed on S.S. *George Washington*, January 3.

Liberia

Bishop S. D. Ferguson, who sailed from New York, November 5, arrived at Monrovia, December 2.

The Rev. F. A. K. Russell, returning from General Convention, sailed on S.S. *Lusitania*, January 14, via Liverpool.

Mexico

Miss Claudine Whitaker, who sailed from New York December 11, arrived at Mexico City, December 20.

The Rev. A. L. Burleson, who sailed from New York December 18, arrived at Mexico City, December 27.

The Philippines

Mrs. Lorillard Spencer and Miss Virginia C. Young, appointed by Bishop Brent to work among the Moros, sailed in December.

Porto Rico

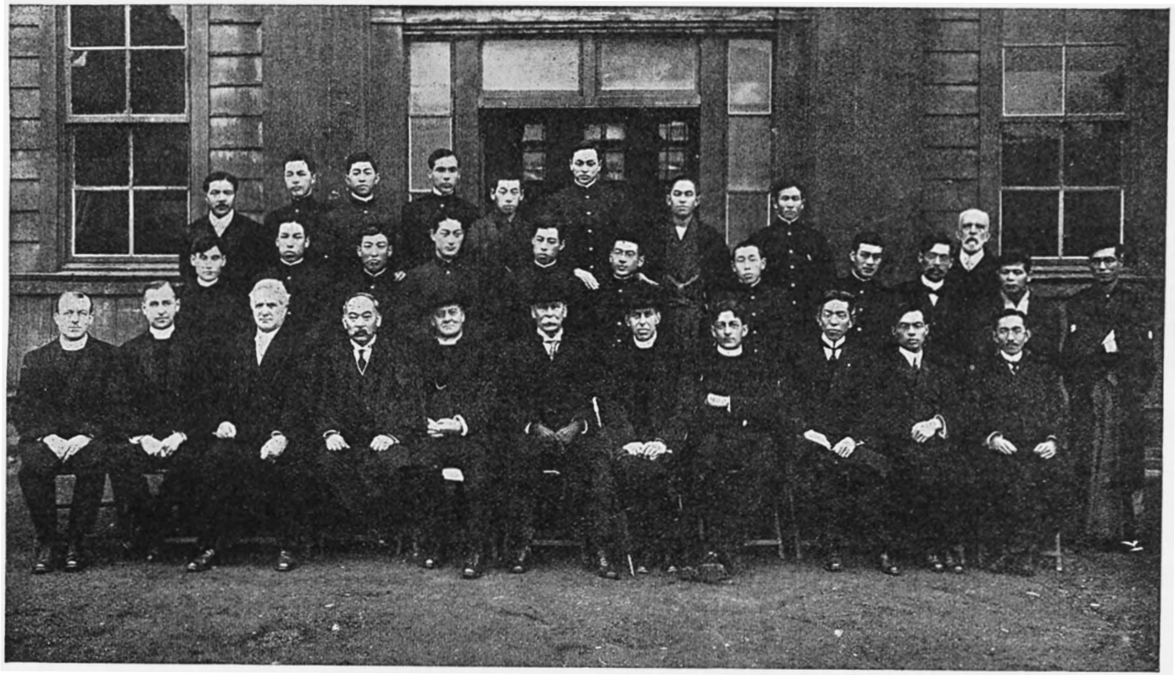
The Rt. Rev. Charles B. Colmore and family sailed on S.S. *Brazos*, January 17.

At the meeting of the Executive Committee on January 13 the following appointments were made at the request of Bishop Colmore, to be provided for from the United Offering: Miss Leonora M.

129　1914 年 2 月号　執行委員会の会議。131 頁。
訳出　131 頁左 1 行目～左 2 行目。131 頁右 18 行目～右 23 行目。

執行委員会
〔1914 年〕1 月 13 日午前 10 時に執行委員会が開催された。
―略―
東京の立教学院の建設計画の準備に関連して敷地を検分するためにマーフィー＆ダナ建築事務所のヘンリー・K・マーフィー氏を日本に派遣することが決定された。

注記：1914 年 1 月号の SM 誌には、米国聖公会内外伝道協会伝道局総理 A・S・ロイドによる「世界宣教協議から 3 年後」という記事が掲載されている（Arthur Selden Lloyd, “The World Missionary Conference Three Years After”, SM 誌 1914 年 1 月号、29-32 頁）。
1913 年 12 月 10 日の伝道局会議は、マキムの要請で、ニューヨーク州マンリアス（Manlius）のミス・エリナー・ヴァーベック（G・H・F・フルベッキの娘）を遣日宣教師に任命した（SM 誌 1914 年 1 月号、59, 61 頁）。エリナー・ヴァーベックは蒸気船「聖パウロ」号（”St. Paul”）で 1914 年 1 月 16 日に出航した（SM 誌 1914 年 2 月号、132 頁）。
ペテロ大藤鋳三郎は休暇後、蒸気船「シンヨー丸」で 1914 年 1 月 8 日に出航した（SM 誌 1914 年 2 月号、132 頁）。
1914 年 3 月号の SM 誌には、東京の聖路加病院長トイスラーによる「日本の米国病院の進展」という記事と 24 点の関連写真が掲載されている（Rudolf B. Teusler, “The Evolusiton of an American Hospital in Japan”, SM 誌 1914 年 3 月号、169-180 頁）。
1914 年 4 月号の SM 誌は、これまでのウッドとバールソンによる協働編集体制を変更し、伝道局総理が編集主事として任命したバールソンが SM 誌を単独で責任編集することになったことを報じている（SM 誌 1914 年 4 月号、249 頁）。
マキムは休暇後、1914 年 2 月 2 日に東京に到着した（SM 誌 1914 年 4 月号、295 頁）。



GRADUATING CLASS AND TEACHERS OF ST. PAUL'S COLLEGE, TOKYO, JAPAN, 1914

In the centre Ambassador Guthrie with Bishop McKim on his right and Bishop Cecil of South Tokyo on his left



GRADUATING CLASS OF THE MIDDLE SCHOOL, ST. PAUL'S COLLEGE, TOKYO, JAPAN, 1914

MORE YOUNG LIVES FOR JAPAN

By the Rev. J. Armistead Welbourn

THE joint commencement of St. Paul's College and Middle School was held in the school hall in Tsukiji, Tokyo, on Monday afternoon, March 23rd.

In the college there were twenty graduates, six in the commercial course and fourteen in arts. The former have already secured good positions in banks and business houses, and of the fourteen art graduates thirteen enter the Theological School. There were seventy-eight graduating from the Middle School.

Mr. Nagura, of the College, who received a prize for a graduating average of over ninety, was also head boy in the Middle School and has become a Christian during his college course. Fifteen students in the Middle School also received prizes for a yearly average of over ninety.

The occasion was honored by the presence of the American Ambassador, Mr. George W. Guthrie, himself a Churchman. His excellency, wearing a doctor's gown, delivered the baccalaureate address, of which short extracts are given below.

"I come," he said, "to speak as one student to another; to convince you that that year is lost which does not find you better fitted for work for your Emperor, for your nation, for society and for your school. Your late Emperor, speaking to his Empire, gave as a precept that you should seek wisdom in the four quarters of the world, so that you might become better citizens. Therefore your parents placed you in this institution of the West to receive such an education in accordance with the wishes of Meiji Tenno.

"But do not think that I depreciate eastern civilization, which has had, and still has, a great influence in the development of the world's history. These two civilizations, eastern and western, are now working together in you. The eastern civilization going west, and the western civilization going east, have met here and flourished.

"We have gotten beyond the day when art, literature, etc., are considered civilization, but rather we now know that it is the nation which has developed its physical, mental and moral qualities to the highest that is truly civilized."

An English address was also made by Mr. Timothy Shinzo Nakamura, of the college graduating class, who, after thanking the ambassador for his address and the professors for their instruction, spoke as follows:

"We have learned a great many lessons during the past four years, and we are thankful and grateful for them all. But we are grateful above all for the examples you have kept before us of pure, noble, honest character, and for the strong Christian atmosphere with which you have surrounded us. These are indeed the best gifts that St. Paul's College has given us; these are the things which make us so proud of our school. Nothing is more needful to Japan to-day than such Christian examples. Nothing is more desirable, in the present condition of Japan, than the creation of such an atmosphere. She may be one of the greatest nations in the world with regard to army and navy. She may be one of the most influential powers of the world in agriculture and commerce. She may be one of the most famous countries with respect to the beauty of her scenery. But the true glory of a nation lies not in the strength of her navy and army, nor in the fertility of her soil,

nor in her natural beauty, but rather in the moral strength of her people.

"This great truth St. Paul's has taught us, and we intend, by God's help, to spread this truth, not only by words, but by deeds as well, in whatever profession we may follow. Some of us are entering the business world; others are entering the Central Theological College, and so we shall be living very different kinds of lives, but we intend to strive always to realize one and the same aim in life, namely, to show in our lives and to communicate to others the joy and strength that Christ gives to his faithful followers. We hope to live worthy of St. Paul's College; we hope that our lives may in some small degree add to the honor of St. Paul's; we hope to render some service to society. In short, true to the spirit which exists here in this school, we intend, each in his given sphere, to live purely, strongly, unselfishly.

"Lastly, we earnestly hope that our dear St. Paul's College will ever continue to enjoy an unbroken prosperity, and that it will be more and more a source of good influence in this country."

In the evening there was held at a foreign hotel nearby the annual dinner of the College Alumni, when the new graduates made their first appearance. Bishop McKim, Mr. J. McD. Gardiner, a former principal, and various professors were present—in all a company of fifty.

The principal after-dinner speech was made by Bishop Cecil of South Tokyo, who in his charming manner told something of his student life at Oxford.

THE WEB OF FATE

By May C. Weller

The little city of Anniston, among the Piedmont Mountains in northern Alabama, has 16,000 inhabitants, of whom a large per cent. are workers in the mines, mills and factories. Amid the cottages of these workmen, on the crest of a hill, stands the Church of St. Michael and All Angels, from whose sanctuary and schools beneficient influences go out to the rescue of those who are entangled in the web of fate. One of the workers has set down here a few simple stories of that ministry.

IN a bright and cold wintry day we visited the home of a family which consisted of an aged mother, a widowed daughter with four children—three girls and one small boy; the young mother, the sole support of this entire family, was earning three dollars and fifty cents per week in a knitting-mill, their home was two rooms of a very dilapidated house in a miserable neighborhood; the poor old mother, nearly blind, unable to even sew for the children, told her sad story of sorrow and want, while the eyes of the young woman filled with tears when she said: "I love St. Michael's Church; I was confirmed there; the greatest happiness of my life has been there, but I have no clothes for the children to wear to Sunday School." We supplied some clothing, and with our limited means relieved their temporary wants, and now two of the children are in the parish school and attend the Sunday School regularly; the older girl, less than fourteen, is obliged to work in the mill to help her mother.

An appeal came from the poor children of the parish school to the teacher for a destitute family—the father very sick. Led by the children she went over rough roads beyond the pipe-works, and there in a hut on

130　1914年7月号　日本のためにより多くの若者を。J・アーミステッド・ウェルボーン師。491-492頁。
訳出　491頁左1行目～492頁右22行目〔全文〕。

〔1914年〕3月23日の月曜日午後、東京の築地にある立教学院の大学と中学校の合同卒業式が行われました。

大学の卒業生は20名で、うち6名は商科、14名は文科です。前者は既に銀行や商社で良い地位を獲得しており、文科を卒業した14名のうち13名は神学校に進みます（注1）。中学校からは78名が卒業しました（注2）。

大学を平均90点以上の成績で修了して表彰された名倉氏（注3）は、中学校も首席で、大学在学中にキリスト教徒になりました。中学校では15名の生徒が年間平均90点以上の成績を修め表彰されました。

卒業式には光栄にも自身も聖職者のジョージ・W・ガスリー米国大使に御出席いただきました。博士の式服を着た閣下は卒業式の告辞を述べられましたが、以下にその抜粋を掲げます。

「私がここに来たのはひとりの学生として他の学生に話すため、過ぎた年月においてあなたがたは仕事に、天皇に、国家に、社会に、そして学校にとってこの上なく相応しい人間に育て上げられたことを確信してもらうためです。故天皇は臣民に語りかけ、あなたがたは良い市民となるために世界中に英知を求めるべきであると訓示を垂れました。それゆえあなたがたの両親は、明治天皇の願いに沿った教育を受けさせるために皆さんをこの西洋の学校に入れたのです。

しかし私が東洋文明を軽視していると考えないでください。東洋文明は現在に至るまで世界の歴史の発展に偉大な影響を与えてきました。これら2つの文明、西洋文明と東洋文明が今あなたがたの中で作用してあっています。東洋文明が西に進み、西洋文明が東に進んでこの場で出会い、そして花開いたのです。

芸術や文学などが文明と考えられていた時代は既に過去のものとなり、今むしろ私たちは身体的、精神的および道徳的な質を最高の極みにまで発展させた国家が真に文明化された国家であることを知っています。」

大学卒業生のテモテ中村信蔵氏も英語で挨拶し、大使の告辞と、教授陣の指導に感謝の言葉を述べた後で次のように語りました。

「私たちは過去4年間に非常に多くのことを学んできましたが、それに対

してとても感謝しています。しかし私たちが何よりも感謝するのは、あなたがたがつねに示された純粋、高潔、誠実な模範的な性格に対して、また私たちを包んできた強いキリスト教の環境に対してです。実際にこれらは立教学院が私たちに与えてくれた最良の贈り物です。まさにそれらのゆえに私たちは立教学院を誇れるのです。今日の日本に最も必要なのは、このようなキリスト教の模範です。現在の日本の状態においてこのような環境を創り出すこと以上に重要なことはありません。日本は陸軍と海軍にかけては世界の最強国のひとつでしょう。日本は農業と商業の世界で最も影響力のある国のひとつでしょう。日本は風景の美しいことで最も有名な国のひとつでしょう。しかし国家の真の栄光は海軍と陸軍の強さや、肥沃な土壌や、美しい自然にあるのではなく、むしろ人々の道徳的な強さにあります。

立教学院が私たちに教えてくれたこの偉大な真理を、私たちは神の御加護を得て、どのような職業に就こうとも言葉だけでなくその行いによっても広める所存です。私たちのある者は実業界に入り、ある者は聖公会神学院に進みます。したがって非常に異なる種類の人生を送ることになりますが、しかし私たちはその人生においてひとつの同じ目標を実現すべくつねに努める所存です。それはすなわちキリストがその忠実な信者に与える歓びと強さを私たちの人生において示し、他の人々に伝えることです。私たちは立教学院にふさわしい生き方をしたいと願っています。また自らの人生が立教学院の栄誉を僅かでも増すことを願っています。私たちは社会に幾分かでも奉仕したいと願っています。要すれば、この学校に存する精神に忠実に、それぞれ与えられた境域において純粋に、強く、無私に生きたいと願っています。

最後に、私たちは立教学院が永遠に途絶えることなく繁栄し、ますますこの国に良い影響を与える源となることを切に願っています。

その日の晩は、近所の外国人ホテルで同窓会による毎年恒例の夕食会が催されました。最初に新しい卒業生が入場しました。マキム主教、J・マクドナルド・ガーディナー氏、元学長、教授陣が参加し、総勢 50 名になりました。

夕食後の主なスピーチは南東京地方部セシル主教が行い、オクスフォード大学で送った学生時代の話を魅力的な語り口で披露しました。

注記：1914 年 7 月号の SM 誌には、日本聖公会総会に関する記事が掲載されている（SM 誌 1914 年 7 月号、485-486 頁）。

（注 1）口絵№ 47 及び 501 頁を参照。
（注 2）口絵№ 48 を及び 502 頁を参照。
（注 3）名倉喜作。

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	1904	4	The Progress of the Kingdom.: Japanese Churchmen and the War.	243	243 頁左 1 行目～左最後の行まで
			神の国の進展。日本人聖公会員と戦争。		
2	1904	6	The Progress of the Kingdom.: St Paul's College, Tokyo.: Its Growth and Needs.	391	391 頁左 15 行目～右 17 行目
			神の国の進展。東京の立教学院：その成長と要望。		
3	1904	9	The Spread of Christianity in Japan. By the Right Reverend John McKim, D. D., Bishop of Tokyo.	651-657	651 頁左下から 7 行目～左下最後の行まで〔原注〕 654 頁左下から 10 行目～右下から 8 行目
			日本におけるキリスト教の展開。東京主教神学博士ジョン・マキム主教。		
4	1904	10	Some Recent Recruits for the Mission Fields Abroad.	734-737	735 頁右下 5 行目～736 頁右 12 行目
			海外伝道任地への最近の追加新人。		
5	1904	11	Missions at the General Convention.: The Second Day, Tuesday, October 11th.; The Church's Work in Japan.	806-807	806 頁左下 3 行目～右 13 行目
			米国聖公会総会における諸ミッション。10 月 11 日、火曜日、2 日目。日本における教会の活動。		
6	1905	9	Student Life at the Tokyo Imperial University, and What the Church is Doing to Better it. By the Reverend J. Armistead Welbourn.	695-699	695 頁左 1 行目～28 行目 699 頁左 11 行目～右最後の行まで
			東京帝国大学での学生生活とそれをより良くするために米国聖公会が行っていること。J・アーミステッド・ウェルボーン師。		
7	1905	11	The Progress of the Kingdom.	835-836	835 頁左 1 行目～836 頁左 19 行目
			神の国の進展。		
8	1905	11	St. Paul's College, Tokyo. By the Reverend H. St. George Tucker, M. A., President.	860-869	860 頁左 1 行目～869 頁右 9 行目〔全文〕
			東京の立教学院。総理・修士 H・セント・ジョージ・タッカー師。		
9	1906	1	The Progress of the Kingdom.	5-6	5 頁左 1 行目～右 15 行目 5 頁右 16 行目～6 頁左 33 行目

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			神の国の進展。		
10	1906	1	The Church and the Japanese Students in the District of Kyoto. By the Reverend W. J. Cuthbert.	15-18	15 頁左下から 4 行目～右下から 6 行目 18 頁右 7 行目～右 25 行目
			京都地方部の教会と日本人学生たち。W・J・カスバート師。		
11	1906	1	The Woman's Auxiliary.: The December Conference.	64-65	65 頁左 8 行目～左 17 行目
			米国聖公会女性伝道補助会。12 月会議。		
12	1906	2	The Progress of the Kingdom.: St. Paul's College, Tokyo.	88	88 頁左下 9 行目～右 15 行目
			神の国の進展。東京の立教学院。		
13	1906	2	A Young Man's Work on Behalf of the Future Leaders of Japan.: An Interview With the Reverend J. Armistead Welbourn.	115-117	115 頁左 1 行目～117 頁最後の行まで〔全文〕
			日本の将来の指導者たちのためのある若者の活動。J・アーミステッド・ウェルボーン師との会談。		
14	1906	5	Random Notes from St. Paul's College, Tokyo. By the Reverend Roger A. Walke.	358-359	358 頁左 1 行目～359 頁右 8 行目〔全文〕
			東京の立教学院からの雑録。ロジャー・A・ウォーク師。		
15	1906	6	The Outlook at St. Paul's Tokyo.	479	479 頁左下から 18 行目～右 16 行目
			東京の立教の展望。		
16	1906	6	The Woman's Auxiliary.: The April Conference.	490-491	490 頁右下から 5 行目～右最後の行まで 491 頁左下から 23 行目～左下から 16 行目
			米国聖公会女性伝道補助会。4 月会議。		
17	1906	7	The Progress of the Kingdom.: Chinese Students in Japan and What May Be Done for Them.	541-542	541 頁右 8 行目～542 頁左 28 行目
			神の国の進展。日本の中国人学生と彼らのためになしうること。		
18	1906	7	A Question for Home Decision. By the Reverend Roger A. Walke.	555-558	555 頁左 1 行目～左 20 行目 557 頁左 10 行目～558 頁右 13 行目 558 頁 13 行目下の枠内 2 行

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			本国の決定をめぐる問題。ロジャー・A・ウォーク師。		
19	1906	8	A Chicago Parish and a Japanese Clergyman.	692-693	692 頁左 1 行目～693 頁右 21 行目〔全文〕
			シカゴ教会区と日本人聖職者。		
20	1906	9	The Progress of the Kingdom.: Japanese Christians on a Mission to India.	741	741 頁左 1 行目～左 35 行目
			神の国の進展。日本人キリスト教徒たちのインドへのミッション。		
21	1906	9	Some Notes of a Year's Work at St. Paul's College, Tokyo. By the Reverend H. St. George Tucker, President.	748-750	748 頁左 1 行目～750 頁右最後の行まで〔全文〕
			東京の立教学院における年度事業についての若干の記録。総理 H・セント・ジョージ・タッカー師。		
22	1906	9	President Tucker Remains in Tokyo.	765	765 頁右下 13 行目～最後の行まで
			タッカー総理は東京に留任。		
23	1906	10	Some Plain Facts About American Church Buildings in Japan. By the Right Reverend John McKim, D. D., Bishop of Tokyo.	817-819	818 頁左 8 行目～右 23 行目
			日本におけるアメリカの教会建築についての若干の明白な事実。 東京主教　神学博士ジョン・マキム主教(注 1)。		
24	1906	10	The Officers' Conference.	877	877 頁左 1 行目～左 5 行目 877 頁右 7 行目～右 14 行目
			役員会議。		
25	1906	11	Japanese Students and the Future of Japan. By the Reverend J. Armistead Welbourn.	941-942	941 頁左 1 行目～942 頁左 28 行目
			日本人学生と日本の将来。J・アーミステッド・ウェルボーン師。		
26	1906	12	The Progress of the Kingdom.: The Best Christian School in Japan.	983	983 頁左 18 行目～右 23 行目
			神の国の進展。日本で最も優れたキリスト教学校。		
27	1907	2	A School-Boy's Life at St. Paul's, Tokyo. By the Reverend Roger A. Walke.	107-109	107 頁 1 行目～109 頁最後の行まで〔全文〕
			東京の立教学院における男子学生の生活。 ロジャー・A・ウォーク師。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
28	1907	2	The Woman's Auxiliary.: How the Juniors are Helping St. Paul's College.	152	152 頁右下 19 行目～最後の行まで
			米国聖公会女性伝道補助会。年少女性〔ジュニア〕がいかにして立教学院を支援しているか。		
29	1907	3	The Woman's Auxiliary.: The Juniors and St. Paul's College, Tokyo.	242-243	242 頁左 16 行目～243 頁左 17 行目
			米国聖公会女性伝道補助会。年少女性と東京の立教学院。		
30	1907	6	A Japanese Lad's Change of View.	467	467 頁右 1 行目～右 26 行目
			ある日本人青年の見識の変化。		
31	1907	7	Commencement Day at St. Paul's College, Tokyo. By the Reverend J. Armstead Welbourn.	587	587 頁左下から 33 行目～右最後の行まで〔全文〕
			東京の立教学院の卒業式。J・アーミステッド・ウェルボーン師。		
32	1907	8	The Conference of the World's Christian Students in Tokyo.	681-682	681 頁右 15 行目～右 24 行目
			東京での世界キリスト教学生会議。		
33	1907	8	What the Church is Doing for the Young Men of Japan through St. Paul's College, Tokyo.	683-687	683 頁 1 行目～687 頁右 9 行目〔全文〕
			東京の立教学院を通じて日本の若者たちのために米国聖公会が行っていること。		
34	1907	8	Church Progress and Possibilities in Japan. By the Reverend Arthur Selden Lloyd, D. D.	689-699	689 頁左 1 行目～左 10 行目 698 頁右 5 行目～699 頁左 2 行目
			日本での教会の進展と可能性。アーサー・セルデン・ロイド師（注 1）。		
35	1907	9	A Glimpse of the Inner Life of St. Paul's College, Tokyo.	754-755	754 頁右下から 25 行目～755 頁最後の行まで
			東京の立教学院の内側の生活の一場面。		
36	1907	10	The Meeting of the Board of Missions, September 17th, 1907.: Some Items of General Business.	851-855	854 頁右下から 22 行目～右下から 13 行目
			伝道局会議。1907 年 9 月 17 日。一般事業の諸項目。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
37	1907	11	Missions in the General Convention.: An Account of the Joint Sessions of the House of Bishops and the House of Clerical and Lay Deputies.; The First Day, Friday, October 4th.	891-894	891 頁左 1 行目～左 9 行目 893 頁左 12 行目～左 25 行目 893 頁右下から 10 行目～右下から 6 行目
			米国聖公会総会における諸ミッション。主教会と聖職・信徒代議員会の合同会議の記事。10 月 4 日金曜日、第 1 日。		
38	1907	11	Missions in the General Convention.: An Account of the Joint Sessions of the House of Bishops and the House of Clerical and Lay Deputies.; The Second Day, Tuesday, October 8th.; The American Church in the Far East.	896-900	896 頁左下から 13 行目～左下から 4 行目 897 頁右下から 8 行目～右下から 6 行目 899 頁左下から 26 行目～左下から 11 行目
			米国聖公会総会における諸ミッション。主教会と聖職・信徒代議員会の合同会議の記事。10 月 8 日火曜日、2 日目。極東の米国聖公会。		
39	1907	11	A Step Forward in Tokyo. By the Reverend H. St. George Tucker, M. A.	907-908	907 頁左下から 30 行目～908 頁最後の行まで〔全文〕
			東京における前進の一歩。修士 H・セント・ジョージ・タッカー師。		
40	1907	12	The Outlook in Japan. By the Reverend H. St. George Tucker, M. A., President or St. Paul's College, Tokyo.	970-971	970 頁左 1 行目～971 頁最後の行まで〔全文〕
			日本の概観。東京の立教学院総理・修士 H・セント・ジョージ・タッカー師。		
41	1908	1	News and Notes from Far and Near.	40	40 頁左 1 行目～左 22 行目
42	1908	1	News and Notes From Far and Near.	41	41 頁左下 13 行目～右下 13 行目
			ニュースと記録。至る所から。 ニュースと記録。至る所から。		
43	1908	2	News and Notes Messages from the Men at the Front.	127-128	127 頁左 17 行目～右 33 行目
			ニュースと記録。前線の人々からの通信。		
44	1908	4	Letters to the Editor.: Wanted: A Layman for Japan.	281	281 頁左下 14 行目～右 16 行目
			編集者への書簡。日本で信徒求む。		
45	1908	5	New Year's Eve at St. Paul's College, Tokyo. By the Reverend Roger A. Walke.	366	366 頁左下から 31 行目～右最後の行まで〔全文〕

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			東京の立教学院の大晦日。ロジャー・A・ウォーク師。		
46	1908	6	The Progress of the Kingdom.: The Japanese Church in Council.	414-415	414 頁右下から 19 行目～415 頁左 19 行目
			神の国の進展。日本聖公会の会議。		
47	1908	6	Wanted：Missionary Typewriters.	422	422 頁右下から 25 行目～右下から 14 行目
			求む：伝道用タイプライター求む。		
48	1908	6	St. Matthias's Catechical School, Tokyo. By the Reverend Toshizumi Chikashige.	452-453	452 頁左 1 行目～453 頁右 21 行目〔全文〕
49	1908	6	How to Reach St. Mattias's from Tokyo. By the Reverend J. Armistead Welbourn.	453-454	453 頁左下から 23 行目～454 頁右 11 行目〔全文〕
			東京の聖マッテヤ伝道学校。近重利澄師。 東京から聖マッテヤ伝道学校への行き方。J・アーミステッド・ウェルボーン師。		
50	1908	6	The Meeting of the Board of Missions. May 12th, 1908.	461-463	461 頁左 1 行目～左 3 行目 462 頁右下から 28 行目～右下から 14 行目
			伝道局会議。1908 年 5 月 12 日。		
51	1908	7	The Meeting of the Board of Missions, June 9th, 1908.	516-518	517 頁右下から 17 行目～右最後の行まで
			伝道局会議。1908 年 6 月 9 日。		
52	1908	8	The Progress of the Kingdom.: A Nation and its Schools.	605	605 頁左 1 行目～左最後の行まで〔全文〕
			神の国の進展。国家とその諸校。		
53	1908	8	Progress and Possibilities at St. Paul's College, Tokyo. By the Reverend H. St. George Tucker, M.A., President.	617-621	617 頁左 1 行目～621 頁最後の行まで〔全文〕
			東京の立教学院の進展と可能性。修士・総理 H・セント・ジョージ・タッカー師。		
54	1908	10	Wanted-Typewriters.	772	772 頁右 1 行目～右 18 行目〔全文〕
			タイプライター求む。		
55	1908	11	The Progress of the Kingdom. A Visitor's Report of St. Paul's College, Tokyo.	842	842 頁左 22 行目～右 20 行目
56	1908	11	The Progress of the Kingdom. A Message from President Tucker.	842	842 頁右 21 行目～右最後の行まで

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
			神の国の進展。立教学校訪問記。 神の国の進展。タッカー総理からのメッセージ。		
57	1908	11	The Meetings of the Board of Missions, October 13th, 1908.	885-886	885 頁左 1 行目～3 行目 886 頁右 21 行目～30 行目
			伝道局会議。1908 年 10 月 13 日。		
58	1909	1	The Progress of the Kingdom: St. Paul's College, Tokyo.	5	5 頁左 1 行目～右 10 行目
59	1909	1	The Progress of the Kingdom.: How to Signalize 1909.	5-6	5 頁右 11 行目～6 頁左 23 行目
			神の国の進展。東京の立教学院。 神の国の進展。いかに 1909 年を際立たせるか。		
60	1909	2	Announcements concerning missionaries.: Tokyo.	149-150	150 頁左下から 20 行目～左下から 14 行目
			宣教師たちに関する告知。東京。		
61	1909	3	What the Church in Japan Most Needs. By the Reverend H. St. George Tucker, M. A., President of St. Paul's College, Tokyo.	225-229	225 頁 1 行目～229 頁右下から 9 行目〔全文〕
			日本の聖公会が最も必要としているもの。東京の立教学院総理・修士 H・セント・ジョージ・タッカー師。		
62	1909	3	The Woman's Auxiliary to the Board of Missions.: The Traveling Secretary No. VII. in the District of Tokyo.	245-252	245 頁左 1 行目～左 9 行目 250 頁左下から 4 行目～251 頁右 3 行目 252 頁左 3 行目～左 24 行目
			米国聖公会女性伝道補助会の伝道局への報告。巡回する〔女性伝道補助会〕幹事。東京地方部の第 7 番目。		
63	1909	4	The Progress of the Kingdom.: The Future Prospect of Christianity in Japan.	280-281	280 頁右 5 行目～281 頁左 17 行目
64	1909	4	The Progress of the Kingdom.: The Greatest Task Confronting Christianity in Japan.	281	281 頁左 18 行目～右 17 行目
			神の国の進展。日本におけるキリスト教の今後の見通し。 神の国の進展。日本におけるキリスト教に立ちはだかる最大の課題。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
65	1909	6	The End of a Year at St. Paul's Tokyo. By the Reverend Roger A. Walke.	479	479 頁左 1 行目～右下から 11 行目
			東京の立教の 1 年の終わり。ロジャー・A・ウォーク師。		
66	1909	6	Bishop Mckim.	481	481 頁右下から 23 行目～右下 11 行目
			マキム主教。		
67	1909	7	Mrs. Odake of the Widely Loving Society. By Leila Bull.	613-614	613 頁左下から 15 行目～614 頁右 25 行目〔全文〕
			博愛社の大嶽夫人。レイラ・ブル。		
68	1909	8	St. Paul's College, Tokyo.	681	681 頁右下から 28 行目～最後の行まで〔全文〕
			東京の立教学院。		
69	1909	9	The Progress of Kingdom. A Venerable Figure.	749-750	750 頁左下 12 行目～右 27 行目
			神の国の進展。尊敬すべき人物。		
70	1909	9	Part I, Historical Sketches and Reminiscences: Reminiscences of the Early Days. By Leading Japanese Christians. I. First Impressions of Christians and Christianity. Rev. Dr. Motoda.	769-770	769 頁左 1 行目～右 16 行目
71	1909	9	Ⅱ. The Beginning of St. Paul's School. Rev. Y. Sugiura.	770-772	770 頁左下から 12 行目～772 頁右 7 行目〔全文〕
72	1909	9	Ⅲ. Thirty Years in the Sei Ko Kwai. Rev. Masakazu Tai.	772-773	772 頁左下から 16 行目～773 頁左 18 行目
73	1909	9	Ⅳ. Bishop Williams as I Knew Him. By Tomosuke Shimizu.	774-775	774 頁左 1 行目～左下から 6 行目 775 頁右 12 行目～右 31 行目
			第Ⅰ部　歴史的追記。回顧録。日本の指導的なキリスト教徒が語る。 Ⅰ．キリスト教徒とキリスト教の第一印象。博士元田〔作之進〕師。 Ⅱ．立教学校の始まり。杉浦〔義道〕師（注 1）。 Ⅲ．聖公会の 30 年。田井正一師（注 1）。 Ⅳ．私の知るウィリアムズ主教（注 1）。清水友輔		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
74	1909	9	Part Ⅱ. The Present Character and Condition of Our Mission Work in Japan.: Our Evangelistic Work.; Ⅰ. In the District of Tokyo. By Bishop McKim.	779-781	780 頁左 14 行目～左 19 行目
			第Ⅱ部　日本における私たちの伝道事業の現在の特徴と状況。Ⅰ．東京地方部。マキム主教。		
75	1909	9	Educational Institutions of the American Church in Japan.	783-784	783 頁左 1 行目～784 頁右最後の行まで〔全文〕
			日本における米国聖公会の教育機関。		
76	1909	9	A Messenger from Japan. By the Reverend H. St. George Tucker, M. A.	802-803	802 頁左 1 行目～803 頁右 20 行目〔全文〕
			日本からの使者。修士 H・セント・ジョージ・タッカー師。		
77	1909	10	The Meeting of the Board of Missions, September 28th, 1909.	881-884	883 頁右 6 行目～右 17 行目
			伝道局会議。1909 年 9 月 28 日。		
78	1909	11	An Interview with a Japanese Headmaster.	940-941	940 頁左下から 30 行目～941 頁右 24 行目〔全文〕
			日本人学長のインタビュー。		
79	1909	12	The Progress of the Kingdom.: Aggressive Evangelism in Japan.	1009	1009 頁右 4 行目～最後の行まで〔全文〕
			神の国の進展。日本での積極的な福音伝道。		
80	1909	12	The October Conference.	1064-1065	1064 頁左 1 行目～左 5 行目 1064 頁右 10 行目～右 13 行目
			10 月会議。		
81	1910	1	The Woman's Auxiliary.: The December Conference.	66	66 頁左下から 8 行目～左下から 5 行目 66 頁右 3 行目～右 28 行目
			米国聖公会女性伝道補助会。12 月会議。		
82	1910	2	The Woman's Auxiliary.: The January Conference.	151-152	151 頁右下から 18 行目～右下から 16 行目 151 頁右下から 6 行目～152 頁左 7 行目
			米国聖公会女性伝道補助会。1 月会議。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
83	1910	3	Meeting of the Board of Missions. February 8th, 1910.	217-218	217 頁左 1 行目～左 5 行目 217 頁右下から 11 行目～右下から 5 行目
			伝道局会議　1910 年 2 月 8 日。		
84	1910	5	A Students' Church For Students in Japan. By the Reverend J. A. Welbourn.	349-352	349 頁左 1 行目～352 頁右 22 行目〔全文〕
			日本の学生のための学生教会。J・A・ウェルボーン師。		
85	1910	5	Conference of Tokyo Missionary District.	367-368	367 頁左 1 行目～左 20 行目
			東京伝道教区〔北東京地方部〕会議。		
86	1910	6	The Progress of the Kingdom.: Louder than Words.	418	418 頁右下から 15 行目～最後の行まで
			神の国の進展。多くの言葉より雄弁。		
87	1910	6	A Year in St. Paul's College, Tokyo. By the Reverend H. St. George Tucker.	441-443	441 頁左下から 21 行目～443 頁右下から 11 行目〔全文〕
			東京の立教学院の 1 年。H・セント・ジョージ・タッカー師。		
88	1910	6	News and Notes.	455	455 頁左下から 8 行目～左最後の行まで
			ニュースと記録。		
89	1910	7	St. Paul's College, Tokyo, Fund, To June 1st, 1910.	602-608	602 頁 1 行目～38 行目
			東京の立教学院、資金。1910 年 6 月 1 日現在。		
90	1910	11	The Missionary Story of the General Convention.: Achievements and Opportunities in the Orient.	905-907	905 頁下から 11 行目～下から 9 行目 907 頁 6 行目～20 行目
			総会の宣教ストーリー。東洋における達成と機会。		
91	1910	11	The Woman's Auxiliary to the Board of Missions.: The United Offering Day.	955-958	958 頁右 1 行目～右 21 行目
			米国聖公会女性伝道補助会の伝道局報告。一致献金日。		
92	1910	12	Channing Moore Williams: Bishop. Consecrated, October 3d, 1866.	997	997 頁下から 18 行目～最後の行まで〔全文〕
			チャニング・ムーア・ウィリアムズ主教。1866 年 10 月 3 日聖別。		

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93	1911	1	Christ or Materialism? The Question Confronting the Young Men of Japan, and How We May Influence the Answer.	61-62	61 頁左下から 27 行目～62 頁最後の行まで〔全文〕
			キリストか、それとも物質主義か？　日本の若者に突き付けられた質問と、我々はその答えにどのような影響を及ぼすことができるか？		
94	1911	1	What One Man Saw in Japan.	63-64	63 頁右下から 16 行目～64 頁左 5 行目
			ある男性が日本で見たこと。		
95	1911	1	St. Paul's College, Tokyo, Fund. S. F. Houston, Treasurer.	96	96 頁〔全文〕
			東京の立教学院の資金。財務委員 S・F・ヒューストン。		
96	1911	3	The Greatest Chance in Japan. By Galen M. Fisher.	218	218 頁左 1 行目～右最後の行まで〔全文〕
			日本における最大の好機。ゲイレン・M・フィッシャー。		
97	1911	3	The Meeting of the Board of Missions, February 8th-9th, 1911.	248-249	248 頁左 1 行目～左 4 行目 248 頁右 11 行目～右下から 6 行目
			伝道局会議　1911 年 2 月 8-9 日。		
98	1911	3	Sunday-school Department.	254	254 頁右下から 12 行目～最後の行まで
			日曜学校部門。		
99	1911	4	An Appreciation of "The Old Bishop". By the Reverend John C. Ambler.	307-309	307 頁右 12 行目～右 31 行目
			「老主教」への感謝。ジョン・C・アンブラー師。		
100	1911	5	News and Notes: President Tucker Writes from St. Paul's College, Tokyo.	419	419 頁右 9 行目～右 27 行目
			ニュースと記録。東京の立教学院からタッカー総理は書く。		
101	1911	8	The Progress of the Kingdom: Co-operation in Japan.	647	647 頁左 1 行目～左下から 13 行目
			神の国の進展。日本における協力。		
102	1911	9	News and Notes.	770-771	771 頁左下から 19 行目～右 2 行目
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103	1911	11	The Progress of the Kingdom.: The New Missionary Bishops.	897-898	897 頁左 1 行目～左 6 行目 897 頁右下から 15 行目～最後の行まで
			神の国の進展。新しい伝道主教たち。		
104	1911	12	Our Letter Box.: Intimate and Informal Messages from the Field.	1024-1026	1024 頁左 1 行目～左最後の行まで
			私たちの郵便箱。任地からの私的で非公式なメッセージ。		
105	1912	1	The Progress of the Kingdom: A Notable Personality.	9-10	9 頁右 21 行目～10 頁左 33 行目
			神の国の進展。高潔な人物。		
106	1912	4	The Progress of the Kingdom: Bishop Tucker's Successor.	285	285 頁左下から 8 行目～右 29 行目
			神の国の進展。タッカー主教の後継者。		
107	1912	4	Sunday-School Department.: Rev. William E. Gardner, Editor. Ten Missionary Stories that Every Young Churchman Should Know.; Story Number Seven. The Man Who Gave up.	325-326	325 頁左 1 行目～326 頁右 20 行目〔全文〕
			日曜学校部門。ウィリアム・E・ガードナー編。すべての若い聖公会員が知るべき宣教ストーリー。第 7 話。諦めた男。		
108	1912	6	Two Bishops Consecrated in the Orient.: I. Kyoto's First Consecration. By the Reverend J. A. Welbourn.	439-440	439 頁右 10 行目～右下から 9 行目
			東洋で聖別された二主教。 I 京都での最初の聖別。J・A・ウェルボーン師。		
109	1912	6	Meeting of the Board of Missions. May 8th, 1912.	474-475	474 頁左下から 6 行目～右 2 行目
			伝道局会議。1912 年 5 月 8 日。		
110	1912	8	The Progress of the Kingdom.: The Japanese Government Calls a Conference of Religions.	558-560	558 頁右 17 行目～560 頁左 9 行目
			神の国の進展。日本政府が宗教会議〔三教会同〕を招集。		
111	1912	8	The First B.A.'s at St. Paul's College, Tokyo. By the Reverend J. Armistead Welbourn.	591	591 頁左 1 行目～右下から 23 行目〔全文〕
			東京の立教学院における最初の文学士 J・アーミステッド・ウェルボーン師。		
112	1912	11	The Progress of the Kingdom: St. Paul's College, Tokyo.	800-801	800 頁左下から 9 行目～801 頁左最後の行まで

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			神の国の進展。東京の立教学院。		
113	1912	11	The Last Journey of Meiji Tenno. By the Reverend J. A. Welbourn.	809-813	809 頁 1 行目～5 行目 813 頁左下から 20 行目～左最後の行まで
			明治天皇の最後の行幸。J・A・ウェルボーン師。		
114	1912	11	News and Notes.	835-836	836 頁左 12 行目～右 14 行目
			ニュースと記録。		
115	1912	11	Meeting of the Board of Missions September 25th, 1912.	849-851	849 頁左 1 行目～左 4 行目 850 頁左下から 6 行目～左最後の行まで
			伝道局会議。1912 年 9 月 25 日。		
116	1912	12	The Woman's Auxiliary.: How Can the Next Triennial be Our Best?	931-932	931 頁左 1 行目～左 5 行目 931 頁左下から 28 行目～左下から 26 行目 931 頁左下から 15 行目～左下から 12 行目
			米国聖公会女性伝道補助会。次の 3 年間を最高のものにするための手立て。		
117	1913	1	The Progress of the Kingdom.: Some Opportunities for an Episcopal Dr. Pearsons.	5	5 頁左下から 7 行目～右 10 行目
			神の国の進展。聖公会員ピアソンズ博士にとっての幾つかの機会。		
118	1913	1	News and Notes.	45	45 頁左下から 24 行目～左下から 11 行目
			ニュースと記録。		
119	1913	2	The Woman's Auxiliary.: Will Our Study Classes Do This?	138	138 頁右 1 行目～右下から 15 行目
			米国聖公会女性伝道補助会。我々の学習クラスはそれをするだろうか？		
120	1913	3	The Meeting of the Board of Missions. February 11 and 12, 1913.	195-197	196 頁左下から 14 行目～右 8 行目
			伝道局会議。1913 年 2 月 11 日、12 日。		
121	1913	4	The Christian College and Moral Leadership. By the Rev. C. S. Reifsnider, President of St. Paul's University, Tokyo, Japan.	239-240	239 頁左 1 行目～240 頁中段まで〔全文〕
122	1913	4	A Pioneer in Japan.	240	240 頁中段～最後の行まで〔全文〕

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			キリスト教大学と道徳的リーダーシップ。東京の立教大学〔学院〕総理C・S・ライフスナイダー師。 日本におけるひとりの開拓者。		
123	1913	5	Our Letter Box Intimate and Informal Message from the Field.	331-332	331頁左下から15行目～右12行目
			私たちの郵便箱。任地からの私的で非公式なメッセージ。		
124	1913	6	The Progress of Kingdom. Japan and the United States. Attitude of the Japanese Press. Missionary Opinion. The Ultimate Question. Japan's World Position.	372-373	372頁右1行目～373頁右下10行目
			神の国の進展。日本と合衆国。日本の報道機関の反応。宣教師の意見。最終的な質問。世界における日本の位置。		
125	1913	7	The Church in a Buddist Stronghold in Japan. By the Reverend J. Hubard Llpyd.	475-477	476頁左下から2行目～477頁右13行目
			日本の仏教の牙城に教会。J・ハバード・ロイド師。		
126	1913	7	America and the Chinese Republic. By the Reverend J. Armistead Welbourn.	480	480頁左1行目～右下から8行目
			アメリカと中華民国。J・アーミステッド・ウェルボーン師。		
127	1913	8	A List of Leaflets. Japan.	572	572頁左36行目～左39行目
			小冊子のリスト。		
128	1913	11	The Missionary Story of the General Convention.: The Church in China and Japan.	749-772	757頁1行目～3行目 758頁1行目 758頁下から20行目～下から10行目
			総会の宣教ストーリー。中国と日本における米国聖公会。		
129	1914	2	Meeting of the Executive Committee.	131	131頁左1行目～左2行目 131頁右18行目～右23行目
			執行委員会の会議。		
130	1914	7	More Young Lives for Japan:. By the Reverend J. Armistead Welbourn.	491-492	491頁左1行目～492頁右22行目〔全文〕
			日本のためにより多くの若者を。J・アーミステッド・ウェルボーン師。		

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