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４巻

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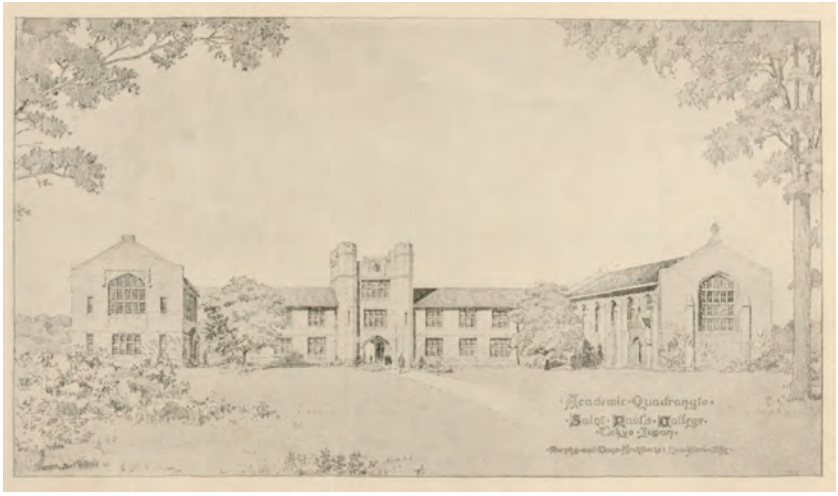
The Spirit of Missions
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第 4 巻
1914~1924
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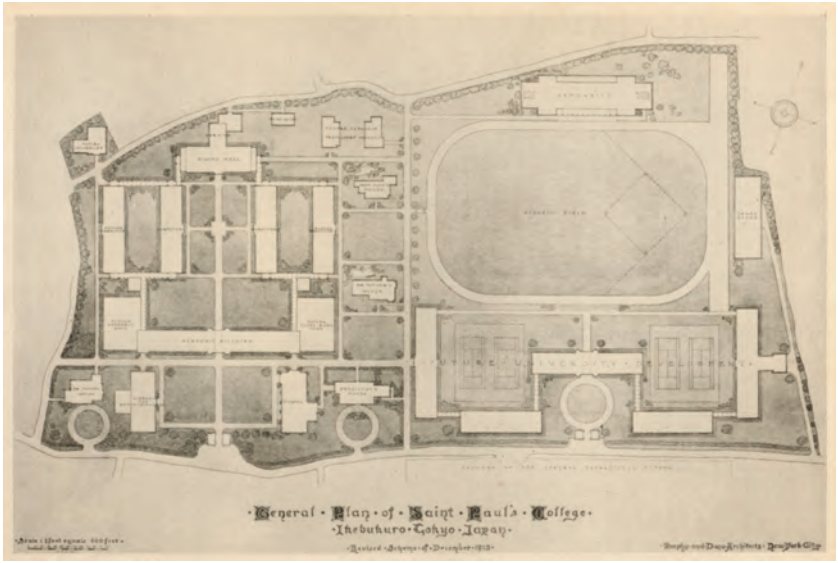


THE PROPOSED BUILDINGS OF ST. PAUL'S COLLEGE
(See the article on page 97)

1　1916 年 2 月号　立教大学建築群計画（池袋）



2　1916 年 2 月号　東京・立教大学の中庭を囲む学舎



3　1916 年 2 月号　日本・東京・池袋・立教大学の図面

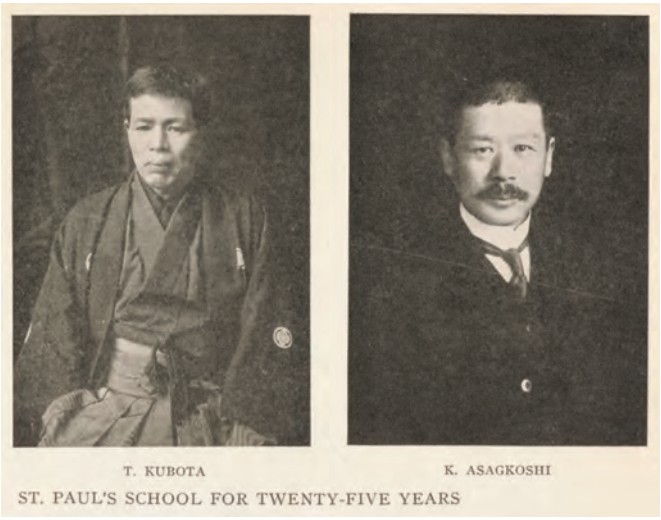


INTERIOR OF PROPOSED CHAPEL FOR ST. PAUL'S COLLEGE

4　1916 年 2 月号　立教大学チャペル内部計画



5　1916 年 7 月号　立教 25 年勤続日本人教員
大久保雄輔　市川勝太郎



6　1916 年 7 月号　立教 25 年勤続日本人教員
久保田富次郎　浅越金次郎



THE BEGINNING OF THE NEW ST. PAUL'S COLLEGE, TOKYO—BISHOP McKIM LAYING THE CORNERSTONE
See page 331

7　1916年8月号　東京の新しい立教大学の始まり―マキム主教による定礎（池袋キャンパス）



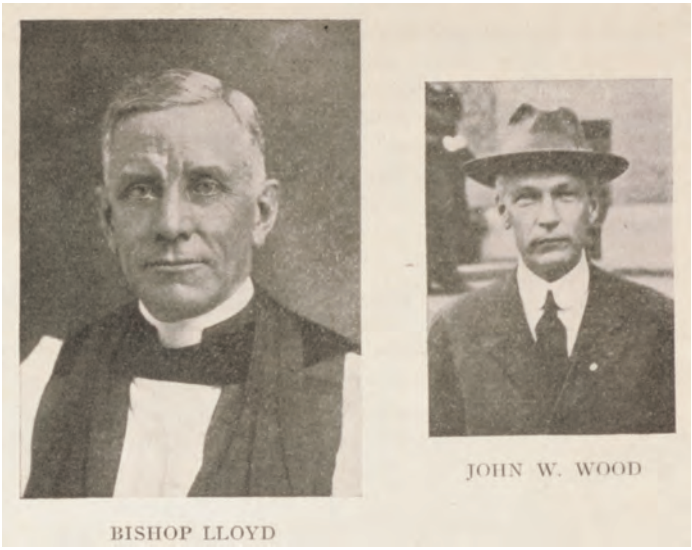
THE REV. MR. TAGAWA, BISHOPS McKIM AND TUCKER AND DR. REIFSNIDER

8　1916年8月号　多川幾造師、マキム主教とタッカー主教とライフスナイダー博士



DR. MOTODA MAKING THE ADDRESS

9　1916 年 8 月号　元田作之進博士の講話



BISHOP LLOYD

JOHN W. WOOD

10　1916 年 11 月号　ロイド主教（伝道局総理）
　　ジョン・W・ウッド（伝道局外国主事）



EAST DORMITORY, SAINT PAUL'S COLLEGE

11　1917 年 10 月号　立教大学東寮



GENERAL VIEW OF NEW BUILDING, SAINT PAUL'S COLLEGE, AUGUST 1, 1917
Beginning from left to right· Chapel, Academic Building, West Dormitory

12　1917 年 10 月号　立教大学新築建造物全景　1917 年 8 月 1 日
左から右に礼拝堂、校舎、西寮



JOHN WILSON WOOD, D. C. L.
Foreign Secretary of the Board of Missions

13　1918 年 1 月号　米国聖公会内外伝道協会伝道局外国主事
　　ジョン・ウィルソン・ウッド民法学博士



STENT AND GIBSON, ARCHITECTS　　ROBINSON AND WALLACE, BUILDERS

THE CHURCH MISSIONS HOUSE
Twenty-second Street and Fourth Avenue, New York City

14　1919年1月号　チャーチ・ミッションズ・ハウス（米国聖公会伝道本部）
ニューヨーク市4番街（南北）22番通り（東西）



GRADUATES OF THE COMMERCIAL COURSE, CLASS OF 1919, OF SAINT PAUL'S COLLEGE

15　1919 年 9 月号　立教学院立教大学商学部卒業生 1919 年度クラス



VIEW OF SAINT PAUL'S COLLEGE BUILDINGS FROM THE SOUTHWEST
The chapel is at the extreme left of the picture; the academic hall is next to the chapel; in the centre are the dormitories, with the dining hall at the right

16　1919 年 9 月号　南西から見た立教大学建築群の景観
写真左端・礼拝堂　その隣り・校舎　中央・寮　右端・食堂



THE QUADRANGLE ENCLOSED ON THREE SIDES BY THE DINING-HALL AND TWO DORMITORIES

17　1919 年 9 月号　食堂と 2 つの寮の 3 面に囲まれた中庭



MORRIS HALL, THE ACADEMIC BUILDING
On the left is the library; the chapel is at the right

18　1919年9月号　モリス・ホール　本館
左側・図書館　右側・礼拝堂



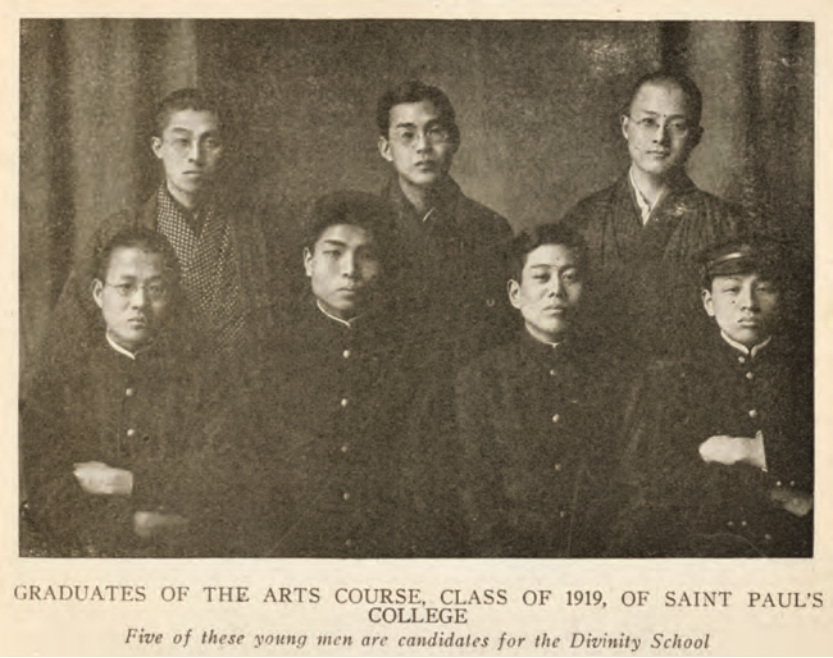
THE DINING HALL

19　1919年9月号　食堂



ONE OF THE DORMITORIES

20　1919年9月号　寮の1つ



GRADUATES OF THE ARTS COURSE, CLASS OF 1919, OF SAINT PAUL'S COLLEGE

Five of these young men are candidates for the Divinity School

21　1919 年 9 月号　立教学院立教大学文学部卒業生 1919 年度クラス
　　これらの青年のうち 5 人は神学校進学候補生



MATHER HALL

22　1919年9月号　メイザー・ホール
（1921年7月号に「書籍のない図書館」と題された同じ写真が収載されている）



MISSIONARY DISTRICT OF KYOTO

BISHOP McKIM AND BISHOP TUCKER

Bishop McKim of Tokyo was visiting Bishop Tucker of Kyoto when someone took a snapshot of them as they were riding through a street in Kyoto in jinrickishas. The jinrickisha is the universal means of getting about in Japan

23　1920年2月号　マキム主教とタッカー主教

京都のタッカー（左）を訪ねるマキム（右）

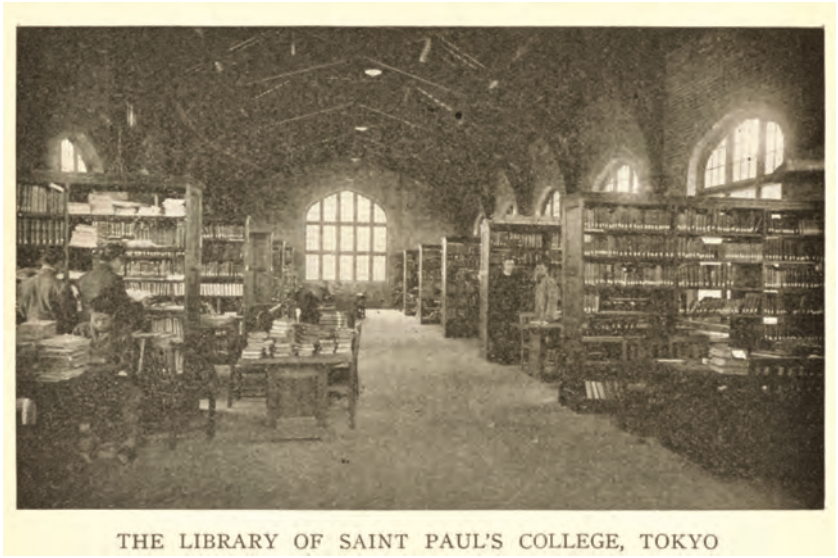


INTERIOR OF ALL SAINTS' MEMORIAL CHAPEL, SAINT PAUL'S COLLEGE, TOKYO

24　1920 年 9 月号　東京・立教大学諸聖徒礼拝堂内部



25　1921 年 7 月号　1920－22 年度教会定期刊行クラブによって立教大学図書館のために集められた書籍



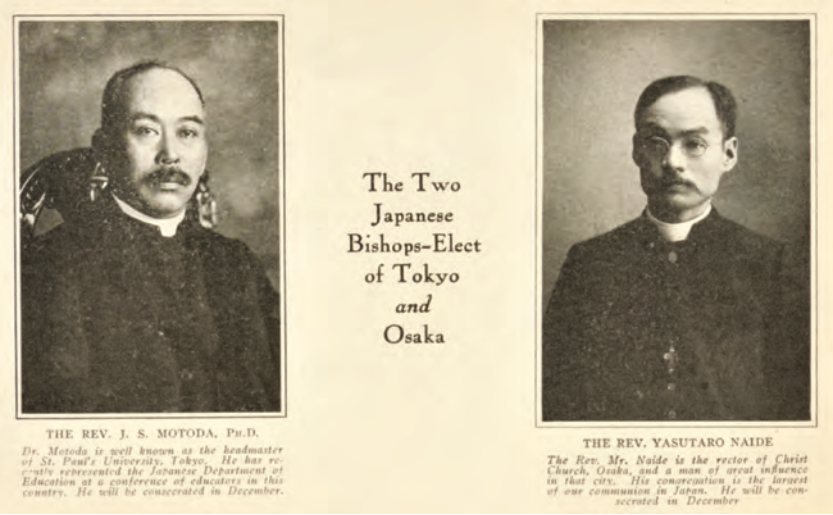
26　1921 年 8 月号　東京・立教大学図書館



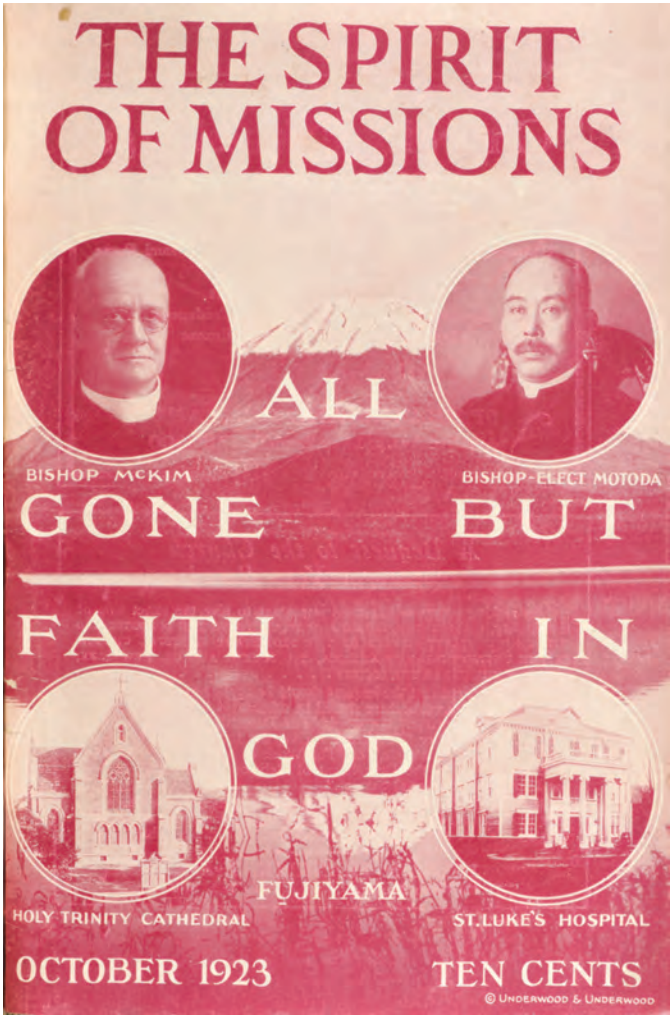
27　1921年10月号　バイブル・ハウス　ニューヨーク市4番街　オスター・プレイス

50年前は米国聖公会国内委員会・外国委員会・女性伝道補助会の事務所がこのバイブル・ハウスの北西角（4番街・9番通り）の2階にあった（米国聖書協会提供）

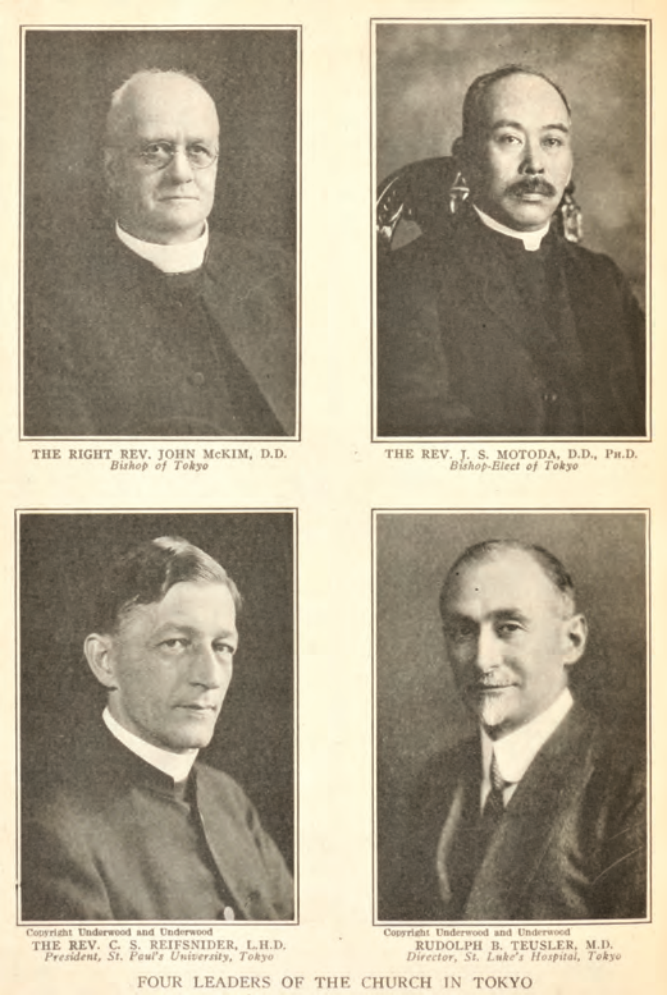
（『立教関係記事集成』第1巻、口絵№8の解題文―(8)―参照）



28　1923年8月号　東京と大阪の日本人被選主教
　　ヨセフ元田作之進博士（左）　名出保太郎（右）



29　1923年10月号　表紙　スピリット・オブ・ミッションズ
神への信仰以外はすべてなくなってしまった



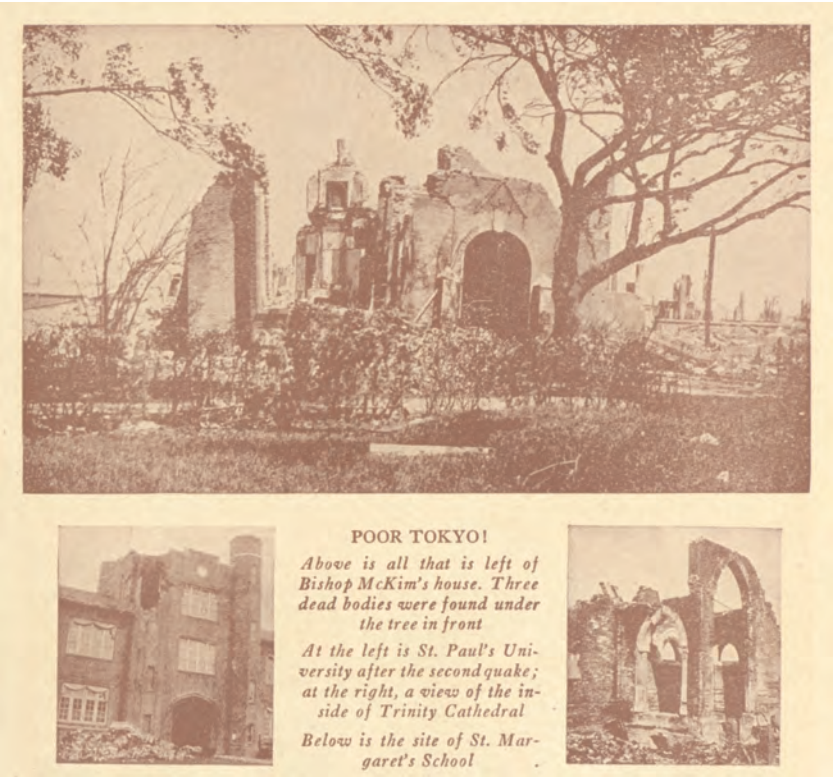
30　1923 年 10 月号　東京における米国聖公会の 4 人の指導者

東京伝道教区主教マキム神学博士（左上）

東京教区被選出主教ヨセフ元田作之進神学博士　哲学博士（右上）

東京・立教学院総理Ｃ・Ｓ・ライフスナイダー人文学博士（左下）

東京・聖路加病院院長ルドルフ・Ｂ・トイスラー医学博士（右下）



31　1924 年 1 月号　（上）マキム主教邸
（左下）二度目の地震後の立教大学
（右下）立教高等女学校跡地



32　1924年2月号　表紙　スピリット・オブ・ミッションズ
日本聖公会初代日本人主教
元田東京教区主教（左）　名出大阪教区主教（右）



ANGLICAN, CANADIAN, AMERICAN AND JAPANESE DIGNITARIES WHO ATTENDED THE CONSECRATIONS
From left to right they are the Rev. Canon Gould (Canadian), Bishop Lea of South Japan (Anglican), Bishop Heaslett of South Tokyo (Anglican), Bishop Motoda of Tokyo, Bishop McKim, Bishop Scott of Shantung, North China (Anglican), Bishop Noide of Osaka, Bishop Hamilton of Nagoya (Canadian), Bishop Gailor and Dr. Wood

33　1924 年 2 月号　按手に参加した英国、カナダ、米国、日本の高位聖職者
左から右に　グルド大聖堂参事会員（カナダ）、リー九州地方部主教（英国）、ヘーズレット南東京地方部主教（英国）、元田東京教区主教、マキム北東京地方部主教、スコール中国北部・山東主教（英国）、名出大阪教区主教、ハミルトン中部地方部主教（カナダ）、米国聖公会全国協議会総理ゲイラー主教、米国聖公会全国協議会伝道部門主事ウッド博士



DR. REIFSNIDER, PRESIDENT OF ST. PAUL'S UNIVERSITY, TOKYO, CONSECRATED

Seven bishops and many presbyters, among them a Japanese, took part in the ceremonial

34　1924 年 3 月号　東京・立教学院総理ライフスナイダー博士の主教按手

7 主教と 1 人の日本人を含む多くの司祭が記念式に参加した

按手式に参加した諸司祭と諸主教

パサデナの美しいヤシの下で行進中の行列は印象的であった



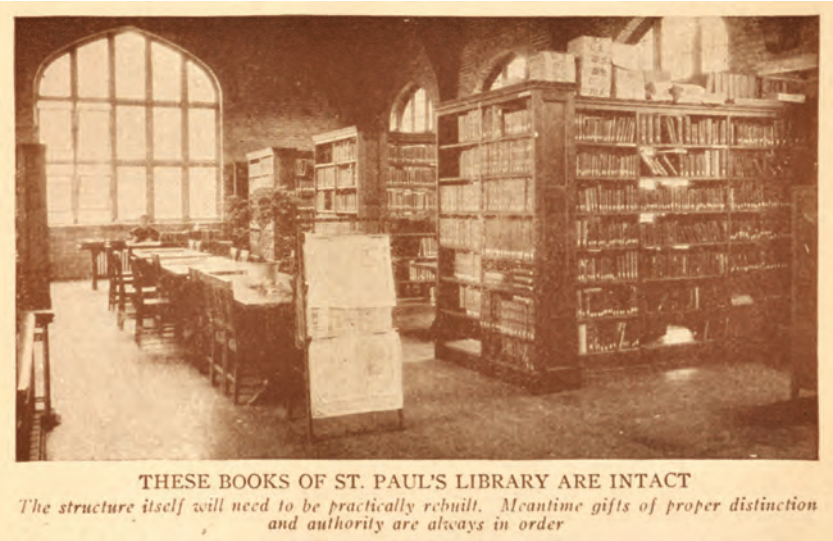
THE PRESBYTERS AND BISHOPS WHO TOOK PART IN THE SERVICE OF CONSECRATION

The procession, as it wended its way beneath the beautiful palms of Pasadena, was very impressive.



BISHOP GAILOR
President of the Council

35　1924 年 3 月号　ゲイラー主教
米国聖公会全国協議会総理



THESE BOOKS OF ST. PAUL'S LIBRARY ARE INTACT
The structure itself will need to be practically rebuilt. Meantime gifts of proper distinction and authority are always in order

36　1924 年 4 月号　損傷を受けていない立教大学図書館の書籍



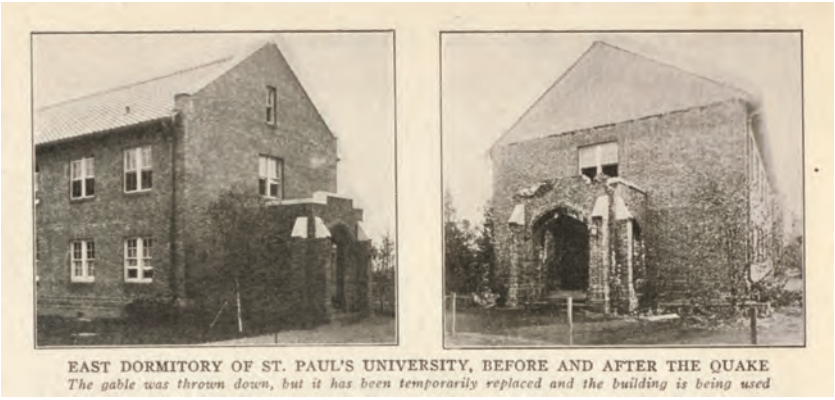
SOME OF THE DAMAGE DONE TO ST. PAUL'S UNIVERSITY
At the left is the front of the main building after the first quake; at the right, the rear of the same building after the second quake. This tower fell just after Bishop Reifsnider had passed beneath it

37　1924 年 5 月号　（左）最初の地震の後の校舎正面
（右）二度目の地震後の同じ建物の後方
この塔（右）はライフスナイダー主教がその下を通り過ぎた直後に崩壊した



THE MATHER LIBRARY OF ST. PAUL'S UNIVERSITY
This beautiful building, named in honor of its donor, was so badly cracked that it will have to be practically rebuilt

38　1924 年 5 月号　立教大学メイザー図書館
寄贈者に敬意を表して名づけられたこの美しい建物は、とてもひどくひび割れたため、実質的に再建されなければならないだろう



EAST DORMITORY OF ST. PAUL'S UNIVERSITY, BEFORE AND AFTER THE QUAKE
The gable was thrown down, but it has been temporarily replaced and the building is being used

39　1924 年 5 月号　地震の前後の立教大学東寮
切妻は崩れ落ちたが、一時的に置き換えられて建物は使用されている



DR. JOHN W. WOOD ADDRESSING THE BOYS OF ST. PAUL'S MIDDLE SCHOOL
The occasion was the memorial service held by the boys for their comrades who were killed in the earthquake. The service was held on the site where their school had stood

40　1924 年 5 月号　立教中学校生徒に講和するジョン・W・ウッド博士
地震で亡くなった僚友たちの追悼礼拝は、かつて中学校が建っていた場所で開かれた



DR. KOJIMA AND THE MEMORIAL TABLET ON THE SITE OF THE MIDDLE SCHOOL
Dr. Kojima is the headmaster of St. Paul's. After listening to addresses, the boys filed past this tablet bowing reverently as they did so in memory of the comrades they had lost

41　1924 年 5 月号　小島茂雄博士（立教中学校校長）と中学校跡地の記念碑



PART OF THE MAIN BUILDING OF ST. PAUL'S MIDDLE SCHOOL
It was badly shattered by the earthquake and the gable thrown down, but has been sufficiently reconstructed by Dr. Teusler to afford a temporary home for the Nurses' Training School of St. Luke's Hospital, whose tents and barracks are close by

42　1924 年 5 月号　立教中学校校舎の一部
地震でひどく閉じられて切妻は崩れ落ちたが、トイスラー博士によって聖路加病院看護学校の仮設住宅として供給できるほど十分に再建された
病院のテントとバラックはすぐそばにある

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４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立教学院史資料センター学術調査員である。記事の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』）立教関係記事集成とその抄訳範囲を 1859 年～1959 年とし、第 4 巻は 1914 年～1924 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　採録した原文記事のなかで、日本ミッションに関係のない部分が長く続く場合は、原文記事を途中でもカットした。

6　第 4 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、「用語表記」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書を「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、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 Nurse の訳語は旧来の看護婦とした。

17 Congregation（会衆）は教会と訳出、Parish（教会区）も教会と訳出した。

18 St. Paul's College は文脈に応じて立教学院と立教大学に分けて訳出した。

19 立教大学図書館新座保存書庫所蔵版の原本に不備のある関係写真（SM 誌 1924 年 1 月号、5 月号（7 点））は、日本聖公会京都教区資料室所蔵の SM 誌原本から掲載した。

20 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。

21 本文中の小見出しは行数に算入した。

22 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、表の罫線は行数に参入していない。

23 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。

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

25 原文の斜体表記と大文字連語は、訳文では「 」を用いた。

26 訳文中の訳者による補記は〔 〕を使用した。

27 訳文の数字は洋数字を用いた。

28 年号は原則として西暦を用いた。

用 語 表 記

組織（第4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～1919年）
Board of Missions of the Protestant Episcopal Church in the USA

伝道局総理
President of the Board of Missions

伝道局外国主事
Secretary of the Foreign Missions

米国聖公会総裁主教と協議会（1919～1922年）
Presiding Bishop and Council

米国聖公会全国協議会（1922年～）
National Council of the Protestant Episcopal Church in the USA

全国協議会総理
President of the National Council

全国協議会伝道・教会拡張部門（伝道実務機関 1919年～）
Department of Missions and Church Extension

伝道部門総主事
Executive Secretary of the Department of Missions

伝道部門常議委員会
Executive Committee of the Department 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

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４巻）

スピリット・オブ・ミッションズ
Spirit of Missions（1914～1924）

伝道局議事録
Proceedings of the Board of Missions（1914～）

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（1914～）

米国聖公会総会誌
Journal of the General Convention（1916～1922）

在日ミッション所属機関名（第４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

平安高等女学校
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

立教大学
St. Paul's University

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

志成学校
Chinese School

立教高等女学校
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

信徒会館
Parish House

（浅草）聖ヨハネ教会
St. John's Church

（神田）キリスト教会
Christ Church

（深川）真光教会
True Light Church

神愛教会
Church of the Love of God

聖愛教会
Grace Church

（九段）諸聖徒教会
All Saint's Church

（本郷）聖テモテ教会
St. Timothy's Church

聖三一孤女学院
Holy Trinity Orphanage

滝乃川学園
Home for Feeble-minded Children

聖ルカ病院
St. Luke's Hospital, Tokyo

聖路加国際病院
St. Luke's International Hospital, Tokyo

解　題

大江　満

『スピリット・オブ・ミッションズ　立教関係記事集成』第4巻は、1914（大正3）年7月の記事から収載を開始するが、この年月は第一次世界大戦が勃発した時期であった。第4巻の最終記事は11年後の1924（大正13）年11月である。

最終記事の前年の1923（大正12）年10月からは、同年9月1日に発生した関東大震災に関する報道が始まる。現地日本の被災状況と米国聖公会信徒に対する日本への緊急援助基金への協力を求める記事に続き、恒久的な日本復興基金に関する記事が、毎月特集号に近い分量で紙面を埋め尽くし、その報道に一息つくのが1924年11月である。

最初の1914年7月の記事から震災直前の1923年7月のまでの10年間に今回収録した記事数は69。これに対して、震災直後の1923年10月からわずか1年余りの間に収録した記事が90を数えている。これは、被災した伝道地日本への憂慮と関心が米国聖公会側にとって、いかに高かったかを示している。

『スピリット・オブ・ミッションズ』（以下SM誌と略記）に登場する最初の10年間の立教関係の主な出来事としては、立教大学の池袋キャンパス移転（定礎式）と新校舎竣工（落成式）、大学令にもとづく大学認可、全世界の聖公会で最初の現地人（日本人）主教管轄の自治独立教区となる東京教区と大阪教区の設立などがある。そして、この両教区への日本人主教が選出されたのが、関東大震災直前の1923年5月と6月であり、両名への主教按手が実行されたのが大震災3か月後の12月であった。東京教区初代主教には立教大学学長から転出した元田作之進が着任し、大阪教区初代主教には「立教学校」卒業生である名出保太郎が着任した。まさに、日本聖公会にとっては、日本人が念願としていた自給による自治管轄教区を成立させたときに大震災に見舞われたのであった。

米国聖公会伝道機関の改組

米国聖公会内外伝道協会（Domestic and Foreign Missionary Society of

the Protestant Episcopal Church in the USA）の実務機関である伝道局（Board of Missions）の初代総理（President）アーサー・セルデン・ロイド（Arthur Selden Lloyd）主教（立教学院初代総理のアーサー・ロイドとは別人）は、1916（大正5）年の米国聖公会総会（3年毎に開催）において再任され、総理第二期目に入っていた。ジョン・W・ウッド（John Wilson Wood）はこの総会で外国主事に就任している。

そして、次の1919（大正8）年秋の米国聖公会総会は、法規57「内外伝道協会に関して」（Of the Domestic and Foreign Missionary Society）を改訂し、法規58「総裁主教と協議会に関して」（Of the Presiding Bishop and Council）を採択して、「総裁主教と協議会」を、内外伝道協会の役員会（Board of Directors）として位置づけた（「総裁主教と協議会」は設置3年後の1922年10月の米国聖公会総会において、「全国協議会」National Council と改称。SM 誌 1922 年 11 月号、754 頁には総会で採択された「米国聖公会の総合計画」を「全国協議会」の名で告知している。SM 誌 1923 年 1 月号、4 頁の編集記事では、「全国協議会」の呼称で知られていると言及され、同年 2 月号の裏表紙には「全国協議会」の名称とメンバーが記載されている）。

この「総裁主教と協議会」は、米国聖公会の伝道、教育、社会事業を運営する権限を行使し（総裁主教が各事業に関する最高統轄者）、とくに伝道協会に関しては全権をゆだねられている（当時の総裁主教はD・S・タトル。Daniel Sylvester Tuttle）。

1919年の米国聖公会総会は、テネシー教区主教トマス・F・ゲイラー（Thomas F. Gailor）を「総裁主教と協議会」の初代総理（President）に任命した。この協議会のメンバーは、総会で選出された主教4人、司祭4人、信徒8人の16人で構成され、さらに米国聖公会総会直前に開催される8つの管区総会（Provincial Synod）から選出された8人（聖職・信徒を問わず）が協議会メンバーに加えられた。この協議会は同組織内に副総理、主事を選出する裁量が与えられた。

協議会は、各事業を運営するために次の五部門（Department）を設置した。「伝道と教会拡張」（Missions and Church Extension）、「宗教教育」（Religious Education）、「キリスト教社会奉仕」（Christian Social Service）、「財務」（Finance）、「広報」（Publicity）である。総裁主教が各部門の職務上の議長となっている。この「総裁主教と協議会」は各部門の総主事

（Executive Secretary）を任命し（SM 誌 1919 年 11 月号、793-796 頁）、「伝道と教会拡張部門」の初代総主事には、1920（大正 9）年 1 月 7 日に元・外国主事のジョン・W・ウッド（1866-1947）が選出された。ウッドはニューヨーク市生まれで、聖アンデレ同胞団の総主事をつとめた（1890～1900 年）後、米国聖公会内外伝道協会において交信主事や SM 編集者を歴任してきた人物で、1940 年代までこの職務（総主事）を遂行することになる。

最後の伝道局会議は 1919 年 12 月 10 日にニューヨークのチャーチ・ミッションズ・ハウスで行われ、それに先立つ同年 11 月 25 日に伝道局に替わる最初の「総裁主教と協議会」会議が首都ワシントンの大聖堂広場において開かれた。この第 1 回「総裁主教と協議会」会議で、元・伝道局総理のＡ・Ｓ・ロイド主教は、「伝道と教会拡張部門」の初代総主事に選出されたが、辞退した（ロイドはその後、ニューヨーク補佐主教に選出されている。SM 誌 1921 年 7 月号、427 頁）。ロイドは 1920 年 5 月に「伝道と教会拡張部門」の一委員となった。

こうして、米国聖公会の伝道体制は、米国聖公会総会の権威下に内外伝道協会が置かれ、その役員会として機能する「総裁主教と協議会」（1922 年以降「全国協議会」）が新たに設置されたのであった。そして、その協議会が権限をもつ下部組織が五部門に細分化され、その一部門として「伝道と教会拡張部門」が設けられて（これまでの伝道局は廃止され）、国内伝道と海外伝道を担う実務機関として機能することになったのである。

つまり、第一次世界大戦後の米国聖公会の海外伝道は、教派のトップとその諮問機関直属の下で展開するという、伝道と教会の一体化を強化した体制を新たに築き上げたといえる。そして 1921（大正 10）年、米国聖公会内外伝道協会は創立百周年を迎えることとなり（SM 誌 1921 年 6 月号、358 頁）、同年 11 月 6 日には記念祝賀会が挙行された（12 月号、774-775 頁：記事№ 51、52、53）。さらに、この翌（1922）年、「総裁主教と協議会」から「全国協議会」に改称した米国聖公会の伝道体制は、新たな門出に立ったのである。それは関東大震災の前年のことであった。

立教大学の池袋移転

1907（明治 40）年の専門学校令にもとづく立教学院立教大学の設立と同時に計画されていた池袋移転の経緯に関しては、『スピリット・オブ・ミッションズ 立教関係記事集成 第 3 巻（1904-1914）』の解題で言及した（池袋

キャンパスの設計をマーフィー＆ダナー建築事務所に依頼するまでの経緯は、鈴木勇一郎「キリスト教学校におけるキャンパスの建設と建築家―ラルフ・アダムス・クラムの立教大学和風建築案をめぐって―」『立教学院史研究』8号、2011年が詳論している）。

1915（大正4）年5月に米国聖公会内外伝道協会伝道局がその設計をマーフィー＆ダナー建築事務所に依頼したことを受けて、現地調査のために東京に派遣されたマーフィーが提案した建築群は、校舎、礼拝堂、食堂、寄宿舎2棟、総理邸、日本人教員住宅2棟と競技場で、建物は変容され簡素化された大学ゴシック様式であった（記事№15）。1915年9月付の立教学院総理ライフスナイダーの立教校友会へのメッセージによると、この建設計画図とその仕様書は米国聖公会「伝道会社」と「日本に於ける当局者」の協賛を得て、現在建築請負者の見積もり中で、落札した建築請負者の見積もりが「当局」に承諾されれば、直ちに建築に取りかかり、来年（1916年）秋には大学は池袋の新校舎に移転する予定であった（「学院総理より」『立教学院学報』校友会、1915年10月発行、5頁）。そこでライフスナイダーは米国聖公会「ミッション本部」と交渉するため、資金募集の目的を兼ねて1915年9月25日に横浜を出港したが（上記『立教学院学報』1915年10月、31頁）、結局、実際に建築群が着工されたのは、その9か月後の1916年5月末となった。

着工に先立つ1915（大正4）年12月の伝道局会議では、1907年に立教大学の池袋移転に取り組んでから約8年が経過したこの時点で、早急な建設必要額16万ドルのうち9万ドルが手元にあり、3万ドルは約束が得られていると報告されるなか、ライフスナイダーは最終的な支出額を100万ドルと訴え、伝道局もその必要性を認める趣旨の決議をしていた（記事№14）。そしてSM誌1916年5月号は、同年4月の米国聖公会伝道局常議委員会（Executive Committee）が立教学院の建物に関する契約を手配したことを報じている（記事№19）。

こうして1916（大正5）年5月29日、ようやく立教大学池袋キャンパスの建物群が正式着工されることになった。この日の定礎式の様子は宣教師ウェルボーンが報告している（記事№21）。日本聖公会機関誌『基督教週報』（1916年6月9日、第33巻15号）も、この定礎式について巻頭で「立教大学愈々新築に着手す」と報じた。この日本側の記事によると、50万円の見積もり中35万円を得て開始された工事第1期計画として、「来年」の

1917（大正 6）年 7 月完成予定の建築群は、次のとおりであった。

1．校舎（地中室 96 坪 4 合 5 勺：1 階 250 坪 8 合：2 階 250 坪 8 合：3 階 36 坪 7 号＝合計・延坪 634 坪 7 合 5 勺）。
2．聖堂（104 坪）。
3．寄宿舎 2 棟（1 棟分 1 階 130 坪 1 合 8 勺：2 階 130 坪 1 合 8 勺： 玄関 5 坪 9 合 5 勺＝合計・ 延坪 266 坪 3 合 1 勺：2 棟分延坪 532 坪 6 合 2 勺）。
4．総理邸（1 階 82 坪 6 合 1 勺：2 階 72 坪 1 合 1 勺： 土中室 21 坪 7 合 8 勺）。
5．食堂（1 階 159 坪 9 合 5 勺：2 階 29 坪 8 合 5 勺＝合計・ 延坪 189 坪 8 合）。
6．体育館（計・延坪 273 坪 2 合）。
7．門（計・12 坪 6 合 3 勺）。

さらに 3、4 年の内に増設すべき第 2 期計画としては、図書館、寄宿舎 2 棟、校舎の両翼、療養館、その他日本教員の校宅などが挙げられている。そして、1916 年 10 月 19 日に立教学院の建築技師としてウィリアム・ウィルソンが日本に向けて出航した（記事№ 23 注記：マーフィーとウィルソンの来日とその後の池袋キャンパス竣工式までの経緯は、鈴木勇一郎「立教大学池袋キャンパスの建設とヘンリー．K．マーフィー」『立教学院史研究』9 号、2012 年が詳論している）。

SM 誌 1917 年 3 月号所載のライフスナイダーの書簡によれば、立教学院の「諸聖徒」礼拝堂がニューヨーク教区女性伝道補助会により「提供され」、多くの備品がそろったものの、さらなる備品が必要であると言及されている（記事№ 25）。同じ号は、1917 年 2 月の伝道局が立教学院の管理棟と図書館の工事契約を結んだことを報告しているので（記事№ 26）、図書館の着工が第 2 期工事分から繰り上がったことが分かる。

けれども、SM 誌 1917 年 10 月号のライフスナイダー書簡によると、池袋キャンパス建築群の第 1 期工事は、大学当局と建設会社の間の契約条件に関する誤解や、アメリカからの建築材料輸入ができないことなどにより、開始後すぐに中断されたことに言及した（ウィルソンの辞意表明にまで発展した中断の諸原因については前掲鈴木論文〈2012〉参照）。その後これらの障害を克服し工事が再開され、1918 年春の完成を期待すると報告されたように（記事№ 31）、当初の完成予定であった 1917 年 7 月からは半年余り遅れる見

通しとなった。それでも、第1期工事の建築群完成後は、第2期工事の追加の寄宿舎と体育館の建設が困難なく開始される予定を、このときライフスナイダーは言明しているので（記事№31）、当初第1期工事予定分であった体育館は第2期工事分にまわったことが分かる。つまり、体育館よりも図書館の着工を優先する判断に計画変更した経緯がここから確認できる。

1917（大正6）年11月にアフリカ（リベリア）を視察していた米国聖公会内外伝道協会伝道局総理ロイド主教の帰還後、伝道局外国主事ジョン・W・ウッドは東洋視察に向けて旅立ち、1918（大正7）年10月15日にホノルルに到着（SM誌1918年11月号、759頁）、同年12月1日にフィリピンに赴き、中国に戻った後、日本に到着した（SM誌1918年12月号、784頁）。ウッドの日本訪問に関する記事（SM誌1919年1月号、39～41頁）のなかで、ウッドは立教学院池袋キャンパスのこれまでに完成した新築建造物を、校舎、礼拝堂、食堂、寄宿舎2棟と報告している（記事№40）ので、煉瓦の外装に鉄筋コンクリートの内装のこれらの新築群は、遅くとも1918年12月の時点で完成していたことになる（総理邸は、資金不足により当面建設断念とマキムが1918年2月11日に決断し〈Wood, 20 February 1918〈米国聖公会宣教師文書群〉；以下JR.と略記：JR.16-9-162〉、このときも、総理邸については言及されていない）が、ウェルボーンによると、校舎とその裏手にある食堂と寄宿舎2棟の計4建築は1918年9月から使用された（記事№43）。『基督教週報』〈38巻3号、1918年9月20日〉も同年9月11日から授業開始と報じている。このとき、礼拝堂はまだ家具とオルガンの到着を待っている状態であることがウッドによって言及されている（記事№40）。

そして、このウッド訪日から半年後（着工から3年後）の1919（大正8）年5月31日、立教大学の落成式が行われた。滞日中のウッドも式辞を述べている。1700人が参会したこの日の様子はウェルボーンが詳しく報告している。大隈重信、金子堅太郎、渋沢栄一、内田康哉外務大臣、中橋徳五郎文部大臣代理（柴田文部省宗教局長祝辞代読）、床次竹二郎内務大臣代理（内務省地方局長祝辞代読）、井上友一東京府知事、ローランド・S・モリス駐日米国大使代理（秘書官代読）、井深梶之助明治学院総理ら、来賓の祝辞や演説の内容を伝えるウェルボーンによると、大隈重信は、60年前（1859年）の長崎で、立教創立者であるウィリアムズの生徒であったと述べ、「洗礼は受けなかったものの、精神的にはキリスト教徒に近いものがあると主張した」という。そして、ウィリアムズは「随分昔に長崎で学校を作り、キリス

ト教のやり方で運営したので、彼は日本における最初のキリスト教学校の創立者とも言えるだろう」と指摘している（記事№.43）。『基督教週報』（第 39 巻 14 号、1919 年 6 月 6 日）は、この落成式（元田作之進によると「第 1 期工事の一部」）の 2 日後の 6 月 2 日午後 1 時に、来会者 1000 人に及ぶ盛大な祝賀会が開かれたことも報じている。

新築建造群は、正門を入った正面にモリス館と呼ばれる本館（宣教師アーサー・ラザフォード・モリスの寄付）、正面右側には諸聖徒礼拝堂（家具はまだ入っていないが、エスティー・オルガンが据えられている）、正面左側には完成直後という図書館と管理棟を兼ねたメーザー館（クリーヴランドのサミュエル・メーザー氏の寄付：1919 年 2 月 3 日付マキム宛ウッド書簡によると、25.000 ドルの寄付に加え 5.000 ドルの追加寄金の可能性が指摘されている〈JR.16-9-162〉）、そして、校舎の裏手には食堂棟と東西 2 棟の寄宿舎が中庭を囲んでいた。

1918 年 12 月の伝道局会議は立教大学校舎の追加翼部の増設認可を財政上「現時点では」見送っていた（記事№.41）。その半年後の落成式の時点で、『基督教週報』によると、第 1 期工事中残りの部分は校舎両翼の立増と追加の寄宿舎 2 棟と言及されている（第 39 巻 14 号、1919 年 6 月 6 日）ものの、結局、この校舎両翼と追加の寄宿舎 2 棟は増設されなかった。

当初は第 2 期工事分とされていた図書館と管理棟を兼ねたメーザー館は、第 1 期工事分に繰り上がり、大学落成式直前の 1919 年 5 月初旬には完成した。マキムは 1919 年 5 月 8 日付ウッド宛書簡において、図書館が完成したことと体育館がちょうど着工されたことを報告している（JR.16-9-162）。第 2 期工事分にまわされたその体育館は、1919 年 5 月の落成式の時点で完成間近とウェルボーンによって言及され（記事№.43）、その 8 か月後の 1920 年 1 月 25 日には完成した姿が報じられている（『基督教週報』第 40 巻 21 号、1920 年 1 月 30 日）。

こうして、立教大学池袋キャンパス新築群の落成式を見届けたウッドは 1919（大正 8）年 7 月にアメリカに帰還した。その半年後の 1920 年 1 月 25 日（聖パウロの回心記念日）、立教学院の諸聖徒礼拝堂の聖別式が行われ、ここに「知育・体育・霊育」の設備が整うこととなった（記事№.46；『基督教週報』第 40 巻 21 号、1920 年 1 月 30 日））。

大学令にもとづく立教大学設置認可

このような大学移転（1919年5月の落成式）から3年余り後の1922（大正11）年8月号のSM誌は、立教大学（専門学校令）が「大学規定」と基本財産の供託に関する規定を定めた文部省令（1918年の大学令）にもとづく大学の設立を認可されたと報じた（記事№59）。

これに先立つ1921（大正10）年12月28日、米国聖公会東京伝道主教（日本聖公会北東京地方部主教）として在日米国聖公会ミッション事業を統轄していたジョン・マキムは、1920（大正9）年の新大学令にもとづき、日本聖公会教学財団〔在日英米聖公会系主教らを幹部とした聖公会神学院を経営する財団法人；1911（明治44）年8月22日認可〕理事長の名で、「立教大学設立認可申請書」（以下「申請書」）を中橋徳五郎文部大臣に提出した（『立教学院百二十五年史　資料編第1巻』立教学院百二十五年史編纂委員会、立教学院、1996年、90～103頁）。大学令を満たすためには、大学の経営主体を在日米国聖公会系の社団法人（在日エピスコパル宣教師社団）ではなく、財団法人からの申請にする必要があったのである。マキムの上記「申請書」では、立教大学の基本財産を60万円とし、それを分割して設立認可年以後毎年10万円を教学財団財産から供託し、6年で全額に到達するものとしている（「申請書」に日本聖公会教学財団理事長ジョン・マキム名義の45万円の定期預金証明書を付している）。そして、基本財産の利子、授業料、舎費、入学金、雑収入、米国聖公会内外伝道協会からの補助金によって大学経費を維持するとした。

この「申請書」によると、立教大学の所在地は、「東京府北豊島郡西巣鴨町字池袋千弐百七拾弐番地」、面積は17.020坪。四囲状況は、東方に約2町を距てて東京府豊島師範学校と成蹊学園があり、西方は畑地、南方は住宅地、北方は道路（現・立教通り）を距て聖公会教学財団帰属の聖公会神学院と対面している。東北の池袋停車場に約5丁で、その間に人家や小工場が点在している。

建築物等は以下の通り。

本校舎	左右2階建・中央3階・地下室（延坪629坪6合3才）
寄宿舎2棟	2階建・屋根裏（延坪564坪）
図書館	2階建（200坪）
食堂	付属家2階建・1部地下室（225坪7合5勺）
体育館	左右2階建（428坪）

校友会館　　2階建（63坪2合）
渡り廊下2　（8坪6合）
住宅1棟　　（16坪）
タンクハウス（4坪）
運動場　　（約1万坪）
校宅敷地　　（5か所）
軒高　　本校舎中央は塔上まで約60尺　その他各棟とも24尺

学部は、修業年限3年の商学部と文学部の2学部と研究科、および大学予科を附設。

文学部の学科は、英文学科、哲学科、宗教学科、史学科（当分欠）。商学部と大学予科は学科なし。各在学者数は、商学部400人、文学部200人、大学予科400人。各学部専任教員は、商学部8人、文学部8人。開設日は1922（大正11）年4月11日。

ところで、この「立教大学設立認可申請書」（1921年12月28日）に先立つ1921（大正10）年6月1日、日本聖公会教学財団第13回理事会はその寄附行為の変更を決議した。その変更は、名称（1条）、目的（3条）、理事数（8条）、解散（19条）に関するもので、そのうち、名称は「財団法人日本聖公会教学財団」が「財団法人聖公会教育財団」となり、目的は「基督教神学ノ教授其他教育事業」が「学校ノ経営」となり、理事数は「八名ノ理事」が「十名ノ理事」と変更された。この2名の増員された理事は、立教学院総理ライフスナイダーと立教大学学長の元田作之進である。つまりこれら寄附行為変更の目的は、「日本聖公会教学財団寄附行為変更認可願」の「理由書」にあるように、この財団法人が立教大学を経営するためのものであった。そして、この変更認可願は1921年11月30日付で中橋徳五郎文部大臣に提出され、翌1922（大正11）年4月7日に認可された。

ただし「立教大学設立認可申請書」はこの財団法人寄附行為変更認可（1922年4月7日）前の1921年12月28日に提出されていたので、当然「申請書」も寄附行為変更前の「日本聖公会教学財団」の名で提出されたのであり、後段の1922年5月の立教大学昇格も「日本聖公会教学財団」の名で認可されたのである（『立教学院百年史』では「聖公会教育財団」の名でなく「日本聖公会教学財団」の名で認可された事情を理解しておらず、「後考をまちたい」と記している〔立教学院、1974年、304頁；註3（306頁）〕）。

「立教大学設立認可申請書」（1921年12月28日）の5か月後の1922（大

正 11）年 5 月 2 日、文部大臣の諮問機関である教育評議会は立教の大学昇格を可決し（『教育時論』1335 号、開発社、1922 年 5 月 15 日、37 頁、国立国会図書館所蔵）、5 月 6 日付の文部大臣認可を総理大臣高橋是清に伝える内閣文書（『公文類聚』46 編、1922 年、巻 22、国立公文書館所蔵）を経て、立教大学設立を 5 月 25 日に認可したとの文部省告示 434 号が、5 月 27 日付で『官報』2944 号（国立国会図書館法令議会資料室所蔵）によって通達された（前記『立教学院百二十五年史　資料編第 1 巻』279～280 頁）。このとき、立教大学池袋キャンパス落成式（1919 年 5 月 31 日）から 3 年が経過していた。

立教大学では同年 6 月 10 日雨天の中の午前 10 時、5 月 25 日に認可された大学昇格祝賀式が体育館を式場にして開催され、マキムの式辞後、鎌田榮吉・新文部大臣の演説、前文部大臣（中橋徳五郎）、駐日米国大使（大使交代の不在期間のため代理出席と思われる）、帝国大学総長（古在由直）、東京府知事（宇佐美勝夫）、北豊島郡長（佐藤久太郎）、西巣鴨町長、校友代表等の祝辞や祝辞代読がなされ、式典終了後には 3 年前の落成式に列席した渋沢栄一も元田に乞われて訓辞を述べた（『基督教週報』45 巻 12 号、1922 年 6 月 23 日）。

他の私学では、1920（大正 9）年 2 月に私立の早稲田と慶応が新大学令による大学設立認可を受け、同年 4 月に明治大学、法政大学、中央大学、日本大学、同志社大学、国学院大学、1921（大正 10）年には東京慈恵会医科大学というように、立教大学認可の前に 9 校が大学昇格認可を受けていた。立教はミッション系大学としては同志社に次いで 2 番目の認可校であった。

ところで、文部省専門学務局長の松浦鎮次郎は 1922（大正 11）年 5 月 26 日付で、東京府内の私学監督権をもつ東京府知事の宇佐美勝夫宛に通牒を出し、立教大学に対して次のような条件を遵守する指令を伝達するように求めている。その条件とは、1. 優良専任教員の充実に努めること、2. 認可後 6 年以内に学部の主要学科目担任教員の半数以上を専任教員とすること、3. 認可後 2 年以内にドイツ語かフランス語の専門学科に関する書籍を 2000 部以上備えること（「大正 11 年　学事　私立学校　第 1 種」冊ノ 63、1922 年、東京都公文書館所蔵）、であった（前記『立教学院百二十五年史　資料編第 1 巻』280～281 頁）。前記「立教大学設立認可申請書」内の大学図書部数には洋書 11.893 部、和漢書 5.205 部とあり、備考として「出来得ルダケ図書ノ整備ヲ期ス」と記されている。SM 誌上の記事でも立教大学図書館購入費

への寄金が訴えられていたように（記事№48、49、50、56、57、58）、大学図書館の書籍整備は内外から指摘されていた課題であった。

もう一つの課題である文部省から指摘された大学専任教員の充実は、その後もなかなか解消されなかった。立教学院第3代総理ライフスナイダーは、大学昇格認可1年後のSM誌1923（大正12）年5月号掲載の書簡で、教員養成手段の一環として、立教中学校を卒業したキリスト者に奨学金を与えて4年課程の東京高等師範学校で学ばせ、修了後は立教学院で何年か教える契約を結ぶ計画を報告しているが（記事№62）、大学昇格から15年後の1937（昭和12）年に米国聖公会総裁主教となったヘンリー・セント・ジョージ・タッカー（元・立教学院第2代総理；元・日本聖公会京都地方部主教）は、1937年6月28日付で米国聖公会に提示した立教大学に関する報告書においても、立教大学における優秀な専任教授団の必要性という1922年の大学設立認可当時と同じ課題に言及している。

合同キリスト教大学設立構想

SM誌所載記事には登場していないが、在日プロテスタント教派経営の男子キリスト教諸学校を統合して、超教派のキリスト教大学を設立しようという運動がこの時期展開されていた。この合同キリスト教大学設立運動は、主に日本人関係者が主体となった第1次運動（1909～1915年）と、米国プロテスタント諸派の海外伝道協会の働きかけで再開された第2次運動（1915～1939年）とに分けられる（大西晴樹「キリスト教大学設立運動と教育同盟」『キリスト教学校教育同盟百年史紀要』創刊号、2003年）が、戦前はこの男子合同キリスト教大学は実現しなかった。

第1次運動の発端は、立教学院が専門学校令にもとづく「大学部」（私立立教学院立教大学）を設置した1907（明治40）年から2年後の1909（明治42）年である。プロテスタント開教50周年に当たる同年7月から、キリスト教主義大学設立の可否についての議論が日米関係者の間で始まり（このとき立教学院ヘンリー・セント・ジョージ・タッカー総理と元田作之進立教大学校長は欠席）、同年10月に開催された開教50周年記念会ではキリスト教大学設置が決議された。翌1910（明治43）年のエディンバラ世界宣教大会に出席した明治学院総理の井深梶之助はこれについて言及している〔同年日本側の超教派団体のキリスト教教育同盟が発足、初代会長に井深を選出〕。そして、エディンバラ大会継続委員会の教育特別委員会米国部門長Ｊ・Ｆ・

ガウチャーによる視察調査目的の来日に対応するため、駐日宣教師連盟からキリスト教大学設立計画の起草を求められていた日本側の教育同盟は、1911（明治 44）年に特別委員会「基督教大学形成委員会」（前記大西論文）を設置した。

このとき、すでに立教学院は「大学部」（専門学校令）を 1907 年に設置してから 4 年が経過していた。翌 1912（明治 45）年には同志社も専門学校令にもとづく「大学部」を設置したが、それ以外のキリスト教学校はまだ「高等部」（専門学校令）しかなかった。

立教大学校長の元田は、翌 1912 年 3 月の大学形成委員会には欠席している（大西論文）が、同年 4 月に同盟が選定した基督教大学創立委員の追加メンバー 13 人（同年 10 月の委員会で議定）のなかにはその名がみえ、同年 11 月の創立委員会には出席している（「合同基督教大学設立計画之次第概要」（印）「安部」、青山学院資料センター所蔵〔ガリ刷〕、以下青山資料と略記）。そして、1913（大正 2）年 4 月、来日したエディンバラ大会継続委員会議長Ｊ・Ｒ・モットとの協議会に提示された「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」は、教育同盟に選挙された基督教大学調査委員会「高等学部連合に対する協議委員会」によって作成されたものであったが、そのメンバーにも元田は名を連ねたのである（大西論文）。以上から、立教の日本人幹部であった元田は、合同キリスト教大学の設立に賛同していたことがうかがえるが、立教大学と設立構想の合同キリスト教大学との関係は不明であった。また、同年 4 月 25 日の創立委員会は追加メンバーに前・立教学院総理タッカーを推薦している（前記青山資料）が、このときタッカーは日本聖公会京都地方部主教（米国聖公会京都伝道教区主教：主教按手は 1 年前の 1912 年 3 月 25 日）に転出した後で、東京不在のため創立委員に就任したかどうかは不明である。

1913（大正 2）年 6 月の創立委員会（大西論文では「大学形成委員会」、青山資料では「創立委員会」と表記されているが、同一のものと判断される場合は、以後「創立委員会」に統一する）では、東京におけるキリスト教主義学校の高等部の合同を可とする学校が 3 校（聖学院、東京学院〔現・関東学院〕、明治学院）、否とする学校が 2 校（青山学院、立教学院）であった。そこで、同年 11 月東京の全学校代表者会合において、高等部の組織合同（organic union）か、高等部の連合（federation）かの選択を求めた（大西論文）ところ、1914（大正 3）年 1 月の創立委員会で、明治学院、東京学院、

聖学院（正式回答なし）は合同賛成、青山学院、立教学院（正式回答なし）は連合賛成と報告された（青山資料）。立教学院は組織合同でなく、連合賛成を表明しているものの、正式回答はしておらず、積極的な連合賛成でないことがうかがえる。青山学院は同年 10 月にも組織合同でなく、同盟の方法を可とする旨を明治学院側に伝えている。そのためか、1915（大正 4）年になると井深は教育同盟会長を辞任し、以後、キリスト教学校の日本人責任者による合同キリスト教大学設立運動への関与が消極的なものとなり、第 1 次運動は終結した。その後この運動は、駐日宣教師や米国諸派海外伝道協会によって継続されることになった（大西論文）。

1916（大正 5）年 12 月、ニューヨークで 11 の米国各派海外伝道協会代表者による共同委員会が開催され、この運動に関する 2 つの決議がなされた。それは、1. 日本のキリスト教の将来にとって帝国大学レヴェルのキリスト教大学は必須であること。2. 各派の海外伝道協会は 2 名の代表を出して協議会を作ること、というものであった。これに鼓舞された駐日宣教師連盟は 1917（大正 6）年 1 月の年会で、「キリスト教大学設立のためにそれぞれの宣教師に伝道局への報告書を新たに書くよう努力する」ことを奨励した（大西論文）。

1917 年 3 月 9 日になると、ニューヨークにおいて米国各派海外伝道協会代表者が日本のキリスト教大学設立に関する会合をもち、次の 3 案を通過させた。1. 日本の教会やミッション側が希望する合同大学の設立に賛同すること。2. 大学の最初の設立部門の計画と費用の明確化を在日委員側に要望すること。3. 基金募集方法の研究と報告のための 3 委員を選出すること。さらにこのニューヨーク会議では 2 項の決議が提出されたが、会衆派（アメリカン・ボード）と聖公会の代表者の反対を受けたため撤回したと、1 人の米国側委員が在日委員に私信した。それは、全ての在日キリスト教団体は合同キリスト教大学に賛同すべきこと、米国の各派海外伝道局は以上の意見を是認し、在日委員と協力する代表者を選出すること、というものであった。会衆派と聖公会がこれに反対したのは、同志社大学と立教大学を、それぞれ「独立に発展させる」計画があるため、と報告されている（1917 年 8 月の日本側の基督教大学創立委員会常任委員会）。立教大学を経営する米国聖公会は、この合同キリスト教大学設立には否定的だったのである。

ところで、1914（大正 3）年 10 月の基督教大学創立委員会で新任メンバーに選ばれ、キリスト教教育同盟にも推薦されていた立教学院総理ライフスナ

イダーは、1915（大正 4）年 5 月の創立委員会、同年 7 月、9 月の常任委員会にも出席していた。そして、1917（大正 6）年 8 月の常任委員会に出席したライフスナイダーは、その会議で「立教大学との連合問題」について議論し、立教大学は 125 万ドルの基金を米国で募集し、近い将来帝国大学と同程度の大学を設立する計画であると表明しつつも、彼個人としては合同キリスト教大学への「連合」に賛成と述べた、と報告されている。そして、続く議論の末、合同キリスト教大学では文科、法科、政治科、純粋理学科の各分科大学を設立し、立教大学では医科、工科、商科大学を設立する。学位はすべて合同キリスト教大学において授与するとの提案が議決された。けれども、この同じ委員会において、立教大学の当事者からは、大学連合の件は「承認し難し」との報告があったとされた（青山資料）。立教大学の合同キリスト教大学への連合賛成は、あくまでライフスナイダー個人の判断であった（その後、1918 年 7 月と 1919 年 2 月の常任委員会にもライフスナイダーは出席している）。

1919（大正 8）年 1 月の基督教大学創立委員会の常任委員会では、訪日中の米国聖公会伝道局外国主事ジョン・W・ウッドとの会見の顛末が報告されている。また、立教統括者のジョン・マキム書簡が読まれ、「立教大学は連合基督教大学と連合すべきも、自治独立の権を保留すべし」との大要が明示されたため、種々議論の末、当分聖公会を離れて、この大学設立運動を進めるとの意見に傾いたことが報告された（青山資料）。

立教サイドでは、日本人首脳の元田が第 1 次運動前半に、また外国人首脳のライフスナイダーが第 1 次後半から第 2 次初期にかけて、それぞれ、この合同キリスト教大学の設立構想に個人的に賛同していたが、米国母教会代表のウッドや立教最首脳のマキムらは立教大学の独立路線を譲ることはなかった。

1917（大正 6）年 8 月の基督教大学創立委員会の常任委員会において、ライフスナイダーが合同キリスト教大学への「連合」に賛意を表明した後、前者に文科、法科、政治科、純粋理学科の各分科大学を設立し、立教大学に医科、工科、商科大学を設立する、と決議されたとき、すでに立教大学は池袋新キャンパスでの建築着工後 1 年 3 か月を経ており、また 1 年後の 1918 年 8 月には新築校舎など 4 棟を完成させようとしていたのである（落成式は 1919 年 5 月）。

立教大学医学部設置構想

前段でみたように、1917（大正 6）年 8 月ライフスナイダーが立教大学に工科、商科、とともに医科を設ける構想を示したとき、立教大学では実際に医学部設立をめぐる水面下の運動が展開されていた。この学内医学部設置の動きは、まず文部省と日本医科専門学校という学外の事情によって稼働した。

立教大学池袋キャンパス着工（1916 年 5 月 29 日定礎式）直前の 1916（大正 5）年 5 月 16 日に日本医学専門学校から医学生 400 人が総退学し、新しい医学校の設立を目指して、同年 9 月に東京医学講習所が開設された。その後 1918（大正 7）年 4 月 11 日に東大久保に東京医学専門学校（現・東京医科大学）が開校されるまでの間、この医学専門学校が立教大学医学部構想に巻き込まれることになった。原因は文部省にあった。文部省は 1918 年の大学令を制定する過程において、新規の医学専門学校の設立は認可しない方針であったため、1916 年に日本医学専門学校から総退学した医学生 400 人とそこに残った数十名の医学生の処遇に困り、立教大学に医学部設立をもちかけたのである。立教大学はこの話に飛びついた。他方、東京医学専門学校学祖の高橋琢也は、1917（大正 6）年 6 月に東大久保に土地購入し、同年 9 月から東京医学専門学校の新校舎建築を開始する予定にしていたところへ、文部省専門学校局長の松浦鎮次郎から連絡が入り、立教大学に医学部設立構想があるので、東京医学専門学校の設立をいったん棚上げして、医学生たちを立教に収容してほしいと要望されたのである。このため、東京医学専門学校は早急な立ち上げが困難な状況となった（友田燁夫「幻の立教大学医学部設立と新資料の発見について」『東京医大新聞』476 号、2011 年 7 月 15 日）。

立教大学内部の動向をみると、1916（大正 5）年 11 月 28 日、立教大学評議員会（Board of Trustees）は、日本医学専門学校の買収という文部省からの申し出を受け入れ、日本医学専門学校を立教大学に併設する計画を進めるため、ライフスナイダー総理はこの事案を推奨し、米国聖公会がこれを批准するように主張する努力を惜しまないことが要求されるとの決議をしている（主事・杉浦義道の署名入り）（JR.12-1-115）。

米国聖公会伝道局は、第一次世界大戦後にニューヨーク信徒委員会が日本ミッションのため、米国で 250 万ドルの基金を集めるという提案を認める決議をしていたが、日本医学専門学校を獲得する問題は、日本ミッションの医療事業を担う聖路加国際病院院長Ｒ・Ｂ・トイスラーの見解を最も価値あ

るものとして聞くことを条件として、伝道局の諮問機関である常議委員会（Executive Committee）に裁可する権限を付して、10万ドルの買収金額の支出に対し審議を求める決議をした。1917年1月9日付トイスラー宛書簡で、日本医学専門学校の買収金10万ドルの支出の認可をトイスラーに求めたライフスナイダーは、この250万ドルの基金について、225万ドルは立教大学拡張のためのものと述べたように、この巨額基金構想の対象は立教大学であると主張した（伝道局の決議は「日本ミッション」が対象であった）。

米国聖公会伝道局外国主事ウッドは、同年1月17日付トイスラー宛私信で述べたように、10万ドルの支出は深刻な問題であること、そうした大きな問題を聖路加国際病院の拡充や立教大学の竣工が完成する前に始めることは疑問であることをマキム宛書簡で伝えたこと、聖路加国際病院では以前から病舎増築や設備拡充、看護学校設立を米国聖公会に訴えており、その目的でこの巨額基金が設定された経緯があり、一時的にも特別な目的でそれを割って支出することはできないことを、1916年10月にセントルイスで開かれた伝道局と外国伝道諸主教との会議は議論し、この伝道局の立場に諸主教が同意したことを伝え（1917年1月17日付マキム宛書簡でも伝え）、トイスラーが支持しない日本医学専門学校の獲得については疑問視していた。

1917年6月4日付ウッド宛トイスラー書簡によると、何度もライフスナイダーは日本医学専門学校買収のため米国に250万ドル募金を要請する協力をトイスラーに求めていたが、同年8月8日になると、マキム、ライフスナイダー、トイスラーの3者間で以下の内容が合意された。その署名入り覚書によると、250万ドル基金のうち、最初の10万ドルを日本医学専門学校買収に、次の25万ドルを聖路加国際病院に、その次の5万ドルを東京伝道（北東京地方部）資金に、その後の50万ドルを聖路加病院に、そして母国が300万ドル集められれば、立教大学に50万ドルという内訳であった。翌日付ライフスナイダー宛書簡でトイスラーは、巨大な問題に取り組む前にまず米国での財政支援をとりつけることが重要であり、そのためにすでに米国で聖路加国際病院のために始められた運動と米国信徒の友人との約束を守るため覚書に署名したと伝え、資金は最初に聖路加病院病舎と看護学校の設立に充てられるべきで、医学部の発展は総合大学を設立する次の段階であると指摘した。

他方、同日付ライフスナイダー宛書簡でマキムは、立教大学拡張について米国信徒の協力を得るためマキムの要請で渡米予定のライフスナイダーに対

して、すぐに日本医学専門学校買収という文部省の要請に応え、聖路加国際病院の設備を満たすには100万ドルが必要であると指摘したように、優先順位は立教大学医学部設置であった。

マキムはトイスラーに対しても渡米を求め、ライフスナイダーに協力して1917年9月21日の伝道局にこの問題を提示するよう求めていたものの、トイスラーは聖路加国際病院のため50万ドルを集めるのにこれまで3年費やしても困難な状況であることを指摘し、マキムがこの時点で巨額資金を調達できると信じていることに驚いている（1917年8月9日付ウッド宛トイスラー書簡）。そして、マキムは医学部設置問題を支持しないトイスラーに対して、1917年8月23日付書簡で、聖路加病院は一つの悪い事例を除いては歴史がなく資金も人材も資源をもたないが、立教にはよい歴史があり多くの確実な資源があると対比したうえで、1）ニューヨーク信徒委員会が募金を提唱し伝道局が認めている200万ドルは立教大学拡張のためのものであること、2）伝道局の認可が得られ、必要な支援が得られれば、立教大学が日本医学専門学校を後継することを文部省に伝えていること、の2点を銘記するように伝え、もし医学部設置問題が失敗すれば、覚書は無効であるとトイスラーに述べた。このように両者の対立は激化していった。

ところで、提唱されていた第一次世界大戦後に募金予定の250万ドルという巨額基金はマキムの主張するように立教大学拡張のためではなく「日本ミッション」のためのものであったが、まだ戦時下のこのとき、当の資金は集積されていない段階であった（しかも、ウッドが指摘したように、備蓄されていてもそこからの特別目的の支出を伝道局は認めていなかった）。つまり、この時点で日本医学専門学校買収のための資金調達はゼロからの出発だったのである。トイスラーがこの医学部設立構想を支持しなかったのはこの点にある。しかも、SM誌上その他で米国信徒に先行して資金を求め米国で理解を得ていた聖路加国際病院の拡充よりも、後行の立教大学医学部設置問題が優先だとして立教サイドが唐突に割って入った状況であった。結局、募金目的のライフスナイダーの渡米も成功しなかった。資金調達に楽観的なライフスナイダーにマキムが同調した構図となったが、実現しなかったのである。

それでも、1917年10月3日の伝道局はこの問題について次のように決議した。すなわち、日本医学専門学校の買収という文部省の提案を受け入れることは可能であるとの希望を、確信をもって表明する。この問題全てを常議

委員会に権限を付して委託し、必要な情報を委員会が得るため、文部省が選択の期限を同年 11 月 20 日まで延ばすようにマキムを通して要望する。常議委員会が支持するなら、この買収に 10 万ドルの臨時予算を組むことを認可する。

ところが、その権限を付された常議委員会は 1917 年 11 月 13 日、現在の世界情勢を鑑み、立教拡張計画は先に延ばし、立教大学に医学部を設置するための日本医学専門学校買収についての経済的責任を負うことは適切ではないと決議したのである。これは第一次世界大戦後に「日本ミッションのために」巨額資金を募集する予定のニューヨーク信徒委員会のサミュエル・ソーンら委員たちの同意を得たものであった（1917 年 11 月 30 日付マキム宛ウッド書簡）。まだこのとき、アメリカは参戦した直後の第一次世界大戦下にあった。1917 年 10 月の伝道局決議に喜んだマキムは、この 11 月の常議委員会決議に失望した。

マキムはこの直後、1918（大正 7）年 2 月の伝道局会議までこの最終決定を延期してほしいと 1917 年 12 月 6 日付で打電した。これに対してウッドは 12 月 10 日付の返書で、これが最終決定だが、マキムの判断でこの問題についての伝道局のさらなる考慮を要望するなら手続きすると回答した。マキムが再議に固執したのは、マキム（主教）の諮問委員会が満場一致で採択した 200 万ドルを立教大学拡張計画のために立ちあげるという決議を提示した宣教師自身が、この計画を批判する書簡を書いてそれが全米で回覧されていることへの抗議の意からであった。マキムはこうした動向が先の常議委員会決議に影響したと考えたのである。マキムの望んだように、伝道局会議は翌 1918 年 2 月 6 日に改めて開かれることになった。そして、伝道局は、その前日に開催された常議委員会の決議を採択した。それは、立教大学による日本医学専門学校買収の問題に関しては、常議委員会によって 1917 年 11 月 13 日に決議され、12 月 12 日の伝道局会議に報告された内容（買収見送り）に固執する、というものであった（以上、JR.12-1-115）。これにより、立教大学医学部設立構想は消滅したのである。

日本聖公会東京教区・大阪教区設立

立教大学が大学令による認可を受けた（1922 年 5 月 25 日）直後、日本聖公会は教務院総会を 1922（大正 11）年 6 月 1 日に開き、東京と大阪から提出された教区設置申請書を受理し、翌年（1923 年）の日本聖公会第 14 総会

に推薦する運びとなった（記事№59；『基督教週報』45巻11号、1922年6月16日）。

日本聖公会は1887（明治20）年に設立されていたが、それから35年経たこの当時においても、まだ日本聖公会は英米ミッション（在日外国人主教）が管轄する地方部（missionary district；北海道、北東京、南東京、中部、京都、大阪、九州）によって構成されていて、日本人主教（当時の呼称は「監督」；英語はbishop）が管轄する教区（diocese）は存在していなかった。1908（明治41）年の日本聖公会第9総会で決議された「日本聖公会監督教区制定案」によると、日本人自治管轄教区を設立するためには、地理上隣接する自給6教会が監督資金1年分の予納を保証することが必要であった。各個教会が自給するだけでも至難であった時代に、さらに1年分の監督資金を準備することが少数の自給教会に求められたのである。

それでも、米国聖公会ミッション管轄の北東京地方部（現・北関東教区）と英国教会系ミッションが管轄する南東京地方部（現・横浜教区）から8個の自給教会が、東京教区設立申請書を提出した。自給教会の内訳は、米国系の築地聖三一大聖堂、神田キリスト教会、浅草聖ヨハネ教会、聖愛教会、諸聖徒教会の5教会と、英国系の聖アンデレ教会、パウロ教会、救主教会の3教会である。新教区に編入される予定の教会は23教会であった。東京教区の管轄地域は、東京駅を中心とする周囲10マイル半径で、東京市15区と6郡84町村を包括、東京市の約6割の面積という「大東京」区画となった（『基督教週報』46巻18号、1923年3月2日；この半年前の記事№60では東京府と同範囲の区域と報道されていた）。

また、米国聖公会ミッション管轄の京都地方部（現・京都教区）と英国教会系ミッションが管轄する大阪地方部（現・神戸教区）から8個の自給教会（1923年の第14総会時には7個に減少）が、同じく大阪教区設立申請書を提出した。自給教会の内訳は、米国系の川口基督教会、聖ヨハネ教会、聖保羅教会、堺聖テモテ教会の4教会と、英国系の聖三一教会、聖救主教会、城南教会〔後に離脱〕、復活教会の4教会であった。新教区編入予定の教会は11教会であったが、第14総会時にはそのうち2教会が脱退した（城南教会と岸和田聖保羅教会）。大阪教区の管轄地域は、当初「大阪府」全体を包括するとされていた（記事№60でもそう報道されていた）が、第14総会時には、大阪府から岸和田市及び泉南郡を除いた地域と、兵庫県内の尼崎市川辺郡及び武庫軍の内、芦屋川以東の地域とされた（このため、現在でも岸和

田復活教会〔当時は岸和田聖保羅教会〕は大阪教区でなく、京都教区に帰属している。この東京・大阪教区設立については、大江満「日本人監督（主教）自治管轄教区の形成」(1)(2)(3)『立教学院史研究』7, 8, 9号、2010年、2011年、2012年を参照)。

こうして、1923（大正12）年4月25日に聖三一大聖堂において日本聖公会第14総会が開催され、東京教区と大阪教区の設立が認可された（『基督教週報』47巻3号、1923年5月18日；記事№63, 66)。そして、東京教区は1923年5月17日に聖三一大聖堂において第1回教区会を開き、元田作之進（立教大学学長）を初代東京教区主教に選挙した（『基督教週報』47巻4号、1923年6月1日；記事№63, 64)。大阪教区は同年6月5日に大阪聖ヨハネ教会において第1回教区会を開き、名出保太郎（大阪川口基督教会牧師：立教学校卒業生）を初代大阪教区主教に選んだ（『基督教週報』47巻7号、1923年6月22日；記事№69では川口基督教会は日本聖公会最多の信徒数を持つ大教会と紹介されている)。これ以前に按手されていたインド人主教や中国人主教といった現地人主教は外国人主教の補佐主教であり、自治管轄権を持っていなかった。英米聖公会の海外伝道地において、現地人教会の法憲法規にもとづいて選出された現地人主教による自治管轄教区が設立されたのは、世界の聖公会でこれが最初の出来事であった。外国人宣教師たちはこれを究極の目的として伝道してきたのである。ただし、東京と大阪に新設の2教区が誕生したとはいえ、日本聖公会における在日外国人主教が管轄する他の地方部はそのまま併存したのである（これらの地方部は、戦時下の1941年に外国人国外退去のときまで続いた)。

日本人主教を有する東京教区と大阪教区の設立により、部分的にせよ実現した日本人教会の自給自治を見届けたかのごとく、ヘンリー・セント・ジョージ・タッカー（元・立教学院第2代総理）は、日本聖公会京都地方部主教を辞任する意志を母教会に伝えた（記事№65)。1923年6月号のSM誌は、驚きをもってこれを報じている。タッカーほど「日本の人たちと自分を同一視することに成功した者」はなく、彼ほど日本の最良の人たちの信頼と信奉者を勝ち得た者もわずかである」と評価されていたからである。そして、マキム主教が高齢で引退するときにはタッカーがその任務を後継することは「当然とみられていた」ので、日本における計り知れない影響を危惧しながらも、「故ウィリアムズ主教の後継者として聖公会で最も有能な主教の一人」とみなされていたタッカーは、1923年5月15日に米国聖公会ミシガ

ン教区の主教に選出されたことを、このとき伝えた（記事№65）。けれども、1923年12月号のSM誌は、タッカーはヴァージニア神学校の教授に就任することを報じている（記事№103）。

その後、タッカーは1926（昭和1）年にヴァージニア教区補佐主教、翌1927（昭和2）年には同教区主教となり、1937（昭和12）年秋には米国聖公会第19代総裁主教に選出され、戦時下から1946（昭和21）年までの戦後直後の困難な時期にかけて、米国聖公会を統率する任務を全うしていった。タッカーは離日し帰米した後、日本に宣教支援をするアメリカ母教会の統率者となっていくのである。

関東大震災の報道

1923（大正12）年9月1日に発生した関東大震災に関する最初の報道記事はSM誌1923年10月号に記載された（記事№70）。それによると、日本からの第一報がニューヨークの米国聖公会伝道本部ミッションズ・ハウスに届いたのは9月6日であった。東京からの電信はワシントンの国務長官経由で転送された。米国聖公会東京伝道教区（日本聖公会北東京地方部）主教ジョン・マキムの電信は「われわれ宣教師は無事。東京の教会、学校、住宅、聖路加病院は破壊された。宣教師は全家財を喪失。宣教師、日本人聖職者、聖公会会員への救援は急を要す。神への信仰以外はすべてなくなってしまった。」というものであった。SM誌10月号の表紙には、この最後の言葉（All Gone But Faith in God）が、背景の富士山（正面）、三一大聖堂（左下楕円枠内）、聖路加病院（右下枠内）、元田被選主教（右上枠内）、マキム主教（左上枠内）とともに掲げられている。

米国聖公会全国協議会総理ゲイラー主教と伝道部門常議委員会（ウッドの署名）は、ただちに日本への緊急救援基金額50万ドルとその後の再建資金を米国聖公会員に求める内容の電信をマキムに送り、全米の聖職者に同じ内容の書簡を送った。また、緊急救援基金の使途必需品（避難所、糧食、医療支援、家財道具、組織維持、建物）を記した小冊子を広く全米に配布し、聖公会紙や一般新聞でも報道した（記事№78）。米国赤十字への寄金は、一時の個々の必要な支援を除いては、日本ミッションには与えられないため、米国聖公会員が日本の仲間を支えなければならないと迅速な救援を訴え、被災地域の宣教師（氏名、赴任年、出身教区）をリストアップしている。

続いて同じ1923年10月号は、前段の記事（№70）より前に書かれたと

いうウッドの記事を載録。ウッドはそれまで得た情報を総合して、築地全壊、池袋一部崩壊、全教会喪失を伝え、緊急救援基金50万ドルとその後の恒久的な再建計画の必要性を説き（記事№.71）、さらに、聖路加病院、立教大学、立教中学校、立教高等女学校、築地三一大聖堂・信徒会館、浅草聖ヨハネ教会、神田キリスト教会、同志会、本郷聖テモテ教会、神愛教会、真光教会、聖愛教会、滝乃川学園という、米国聖公会ミッション系の東京の施設・教会の被災状況を詳報した（記事№.72：滝乃川学園は日本人信徒の石井亮一〔立教学校卒業生〕による経営で、米国ミッションに経済依存していない）。また、10月号は、聖公会建設委員会が日本復興事業に力の限り支援（11月の会議で提案されれば特別非常事態を考慮）するとマキムに伝えることを報じ（記事№.73）、渡米途上のライフスナイダーによる被災地東京目撃談（記事№.79）を翌11月号に掲載する予定を伝え（記事№.74）、被災者への祈り（記事№.75）と、全国協議会総理ゲイラーによる日本でのキリスト教信仰の物質的な証拠の再建を訴えるメッセージ（記事№.76）を載録した。そして、震災による日本の悲劇とそれに冷静に立ち向かう日本人の勇敢さ、東京教区初代被選主教の元田作之進の重大な任務と再建事業についてのウッドの記事（№.77）を載せ、緊急救援基金50万ドルの使途を詳しく伝えている（記事№.78）。10月号のみで、これだけの関東大震災関係記事が報じられたのであった。

震災関係記事類別

「ミッションの聖域」と題された被災者への祈祷文（毎回ほぼ1頁分）は、1923年10月号（記事№.75）、11月号（記事№.94）、1924年1月号（記事№.108）、2月号（記事№.118）、3月号（記事№.130）、4月号（記事№.138）、5月号（記事№.146）と半年以上にかけて掲載され、全国協議会総理からの被災地日本に関する米国信徒へのメッセージも2度載録（記事№.76、№.95）、こどもたちからの日本への献金も3度にわたって報告された（記事№.77、№.117= アラスカのインディアンのこどもたち、№.149= アラスカ）。マキム（記事№.85）、看護婦（記事№.86）、宣教師たち（記事№.87、№.88、№.89）による地震の被災者報告、写真による被災状況（記事№.91、№.109）、在日米国人主教（タッカー、マキム）からの復興支援の訴えなどが1923年末までに報じられている（記事№.80、№.84）。ことに、マキムが激賞した聖路加病院スタッフによる震災直後の救護活動は印象的である。マキ

ムはこのように伝えている。「震災中に病院のスタッフがなしたことは、どんな称賛の言葉もおよびません。聖路加病院は1人の患者も失わなかった東京で唯一の病院です。小柄な日本人の看護婦たちが多くの患者を背負って新しい病院の敷地の芝生に運び、そこに夜10時までいました。火事が次第に接近して患者が焼ける危険が迫ったとき、看護婦たちは重い日本の布団を川の水に浸し、それで患者を覆って火災から守りました。危険が大きくなると、彼女らは十分な数の自動車を確保して、患者を皇居前の広場に運び、それからさらに火災に遭わなかった青山のメソジスト学校の構内（青山学院中学部寄宿舎：古坂嵓城『青山学院八十五年史』1959年、70頁）に運びました。医師と看護婦の規律、秩序、そして知性は、この話を聞いた全員に強い感銘を与えました。彼女らは48時間不眠不休のうえ、食べるものもほとんどありませんでした」（SM誌1923年11月号、記事№85）。

緊急救援基金―3か月（1923年末）で目標額50万ドル達成

米国聖公会全国協議会伝道部門は1923年10月9日の会議で、渡米したライフスナイダーから東京の被災状況についての話を聞いた。そして、2日後の11日にライフスナイダーの被災地目撃談と、渡米したタッカーによる日本に関する切実な訴えを聞いた全国協議会会議は、聖公会緊急基金50万ドルを決議した（記事№81、№82）。緊急基金50万ドルの寄金額集積状況は、1923年10月11日までに15万3.000ドル（記事№82）、全米の教区と地区、パナマ運河地帯、キューバ、メキシコ、上海、京都、東京から3.500件も集まってきたと報告したSM誌1923年11月号（発行日）の時点でも、必要額の半分ほどの27万5.000ドルであった（記事№81）が、SM誌12月号（印刷直前の11月26日）の時点には50万ドルに6万ドル不足の44万ドルとなり（記事№99）、SM誌1924年1月号によると、1923年12月12日の時点で48万1.000ドル（記事№110）、1923年末までには50万ドルに到達した（記事№109）。

1923年内に50万ドルの緊急基金を達成し得た一つの要因として、SM誌編集サイドは全国協議会広報部門による迅速で多岐にわたる情報伝達経路の効果を挙げているが（記事№109）、SM誌上で前例のない好機に「前進か後退か」として寄金を信徒にうながしたウッドの訴えや（記事№96）、50万ドルのうち10万ドルを集める目標を立て全米支部に訴えた米国聖公会女性伝道補助会（Woman's Auxiliary）の尽力（記事№90、№98）も看過で

きない。さらに、基金使途を明瞭にしたことも効果があったと思われる。関東大震災による在日米国聖公会系財産の喪失額はほぼ200万ドルと見積もられていたが（記事№83）、緊急基金50万ドルの必要性については、SM誌1923年11月号で、以下の7項目を挙げて理解を求めた。1）日本人の聖職、医師、看護婦および教師の12か月間の支援に116.820ドル、2）日本人およびアメリカ人宣教師のための衣類・家財道具などに83.000ドル、3）恒久的施設が建つまでの避難および礼拝のための建物に40.000ドル、4）3年ないし4年使用することになる仮設の聖路加病院に100.000ドル、5）学校の土地と緊急必需品に125.000ドル、6）震災孤児になった日本人のこどもたちの世話に25.000ドル、7）日本で住宅が得られないアメリカ人宣教師の帰国費用に10.000ドル、合計499.820ドルであった（記事№81）。

そして、大震災報道半年後のSM誌1924年4月号に掲載された50万ドルの使途に関する公式声明として、以下の12項目が報告された（記事№137）。1）日本人聖職者、教師、医師、看護婦などの生活支援に116.820ドル、2）財産を保全するための緊急修繕に5.603ドル87セント、3）避難と礼拝のための仮設建屋に40.000ドル、4）日米人教役者の個人的損失、衣類、家財道具等の補償に55.199ドル12セント、5）聖路加病院の3年ないし4年使用するバラック建屋と装備（X線装置を除く）に100.000ドル、6）聖路加病院のX線装置（同目的のために指定された義援金より）8.740ドル94セント、7）東京のキリスト教会に対する土地購入代金の前払い（10年間の分割払いで米国聖公会に毎年返済）に10.000ドル、8）立教大学の建物の修繕（礼拝堂と図書館を除く）に60.000ドル、9）立教高等女学校の土地、仮設の建屋および装備に100.000ドル、10）築地三一大聖堂で礼拝していた日米人会衆が使用する新しい青山教会と信徒会館の土地への支出に55.000ドル、11）住宅不足による宣教師帰米費用に2.795ドル、12）印刷、郵送、電信、旅費、雑費に3.562ドル28セント、合計557.721ドル21セントであった。このうち8）、9）、10）は復興基金達成時に緊急救援基金に戻され、それらの返済金額は復興プロセスで必要となる教役者の生活支援、事業の維持、建物の修繕等の支払いのために使用され、残額が出た場合は日本復興基金に移管されるというものであった（記事№137）。

日本復興基金300万ドル―実質240万ドル

1923年10月11日の全国協議会会議は、緊急救援基金50万ドルを決議す

ると同時に、緊急基金と区別されるべき復興資金を240万ドル以上と想定していた（記事№82）。そして復興計画を策定するために、全国協議会総理ゲイラー主教と伝道部門総主事ウッドの訪日調査を決め、2人の1923年11月22日シアトル出航予定が報じられた（記事№81。記事№92の11月15日に日本に向けて出発とあるのはニューヨーク発のことと思われる）。日本聖公会東京教区会は元田作之進の初代主教按手式日を同年12月7日としていたので、もともと震災前から2人ともこれに出席する計画であったが（記事№81）、SM誌1923年11月号は、2人の訪日をマキムの要請によるものと記している（記事№83）。

渡日したゲイラーとウッドの2人は、世界の全聖公会で初の快挙となる管轄権を有する現地人主教（記事№119）の按手式に出席した。1923年12月7日（金曜日）に初代東京教区主教には米国聖公会系の元田作之進が按手され（記事№105、№113）、初代大阪教区主教には同じく米国聖公会系の名出保太郎が4日後の12月11日（火曜日）に按手された（記事№114）。日本聖公会の歴史における新しい時代を告げるこの独立教区の創設について、SM誌1924年2月号は、2人の日本人主教と、ゲイラー、マキム、ウッドの声明を掲載している（記事№115）。1923年11月15日の米国聖公会主教会によって東京伝道教区補佐主教〔日本聖公会北東京地方部補佐主教〕に選出されていた立教学院総理ライフスナイダーは（記事№101、№103）、1924年2月12日にカリフォルニア州で按手を受けた（記事№116、№127）。

日本人主教按手直後の1923年12月12日と13日にニューヨークでは全国協議会が開催され、日本聖公会のための再興資金を1924年の春と初夏に米国信徒に要請することが決議された（記事№110）。そして、1924年2月20日と21日の全国協議会はゲイラーとウッドの調査レポートと在日主教たちの助言を受け、復興基金を300万ドルと見積もり、同額を募集することを決議した（記事№120、№121）。これを伝えたSM誌1924年3月号の裏表紙には、マキムの「神への信仰以外はすべてなくなってしまった」に応答する「さあ、立ち上がって築こう」（Let Us Rise Up and Build）との標語を掲げ、日本の教会復興への協力を米国信徒に呼びかける1頁におよぶ全国協議会の枠付きの文が掲載されている（記事№120）。

ゲイラー・ウッド・レポートは震災3か月後の関連施設の現状についても報告した（記事№121）。それによると、立教中学校は部分的破損にとど

まった池袋の立教大学校舎を借りて授業が再開され、午前中を中学校が、午後と夕方に大学が、それぞれ教室を分け合っている。立教高等女学校は滝乃川学園の建物で授業が再開された。聖路加病院はメソジスト系の青山学院中学部寄宿舎の建物を数週間借りた後、築地の古い病院の廃墟に立てられたテントや掘立小屋と、立教中学校の廃墟を使って、医療業務が再開された。米国陸軍省からは野戦病院一式が寄贈されている。そして今後の計画として、立教中学校の築地から立教大学に近い池袋への移転、同じ場所での小学校設置、大学に必要な装備を完備することが提案され、聖路加病院は最初にトイスラー博士が提案したとおりに建設するため300万ドルの基金が必要とも見積もられた。キリスト教教育のブランクとなる日本の小学校教育期間にミッション系小学校が必要との見解は、マキムやライフスナイダーら在日宣教師によって提言されていた問題であった（記事№122、№131、№139、№141、№145）。

震災5か月後の東京調査でテント病院がバラック病院に替わったことが報告された聖路加病院は、内務省から速やかな病院再建を要請され、15の仮設病院棟のうち5棟の必要建設資金が内務省から提供されるとともに、新しい5棟のバラックの一部を使った産科と小児科の運営が任せられ、東京市当局が各所に分散して設けた30か所の無料授乳所の管理も任せられている。こうして、東洋における米国聖公会ミッションには、教育（学校）および「社会的奉仕」と認識される医療（病院）が不可欠な要素であることが伝えられた（記事№125）。

米国聖公会全国協議会が任命した日本復興基金を担当する委員会として、総裁主教と協議会総理（主教）を名誉議長とする100人から構成される全国委員会が組織され（記事№141）、その執行委員会議長にウィリアム・クーパー・プロクター大佐が着任。基金集積額が1924年5月25日の日曜日の誓約と献金で頂点を迎えることを目標とし、それまでに富裕層対象の追悼目的の多額寄金の確保や10ドル以上の寄付を乞う戸別訪問、さらに最終献金の1週間前に全教会と全学生に要請する計画を立て、ポスター、幻灯機用のスライド、東京で撮影した映画（映写機使用）、印刷物などによる広報活動を展開した（記事№133、№139、№141）。そして、聖路加病院以外の築地の土地を活用する（当面は築地地区を確保予定－記事№136）ことによって60万ドルの収益が見込まれるため300万ドルからその額を差し引いた240万ドルを募金目標額と定めて（記事№133、№134、№139）、諸教会、

諸学校、病院の再建を目指すことがSM誌1924年4月号で報道された（記事№139）。日本再建計画の具体案は同誌5月号で紹介されている（記事№141）。それによると、A．教会295.000ドル、B．立教大学395.000ドル、C．立教中学校450.000ドル、D．立教高等女学校375.000ドル、E．小学校120.000ドル、F．聖路加国際病院1.000.000ドル、G．宣教師用住宅170.000ドル、H．種々の項目195.000ドル、合計300万ドル（築地の土地活用による収益60万ドルを差し引いた240万ドルが募金額）となった。

SM誌1924年5月号には元田作之進・初代東京教区主教の記事が掲載され、被災前の12の教会堂と借家2軒のうち、残ったのは教会堂3棟と借家1軒のみで、教役者18名中半分が焼き出され、教会員2.350名のうち行方不明者63名を死亡者とすると計100名が死亡したと報告し、東京が深刻な危機に直面している現状を訴えた（記事№142）。SM誌は米国信徒に1923年10月号以来8号連続して日本の被災情報を伝えながら（記事№150）、日本聖公会の強化と米国聖公会の支援の必要性を訴え（記事№123、№124、№140、№142、№147、№150、№152、№155）、日本復興基金への寄付呼びかけを続けた。SM誌1924年7月号では、ニューヨーク洲ウェルフェア・アイランドのグッドシェパード礼拝堂の盲人、病人、貧民、しょうがい者、老齢者たちの兄弟姉妹から尊い寄付が報告されているが（記事№154）、この時点で日本復興への集金額と確約された額の合計は70万ドルをやや下回っていると報じられ、この要請は秋まで延期された（記事№152）。

SM誌1924年11月号は、ニューヨークで開催された米国聖公会主教会と全国協議会の合同会議で、諸主教が日本聖公会再建の必要性と日本復興委員会に真剣に取り組むことを確約し、それによる復興基金の早期達成を期待していることをマキム主教に電信するとの決議を伝えた。そして、この決議を報告した調査委員会が「日本の復興事業は1925年前半の最重要の要求とみなすことを要望する」という見解を報道した（記事№159）。ただ、SM誌で復興基金がようやく100万ドルに届きそうであると報じられたのは1925年4月号であった。その後、SM誌上でこの基金に関する報道記事は見当たらないため、当初の巨額募金目標額240万ドルを達成できたかどうか不明である。

排日移民法案への抗議

在米日本人問題をめぐる国家次元での日米摩擦に関しては、在日宣教師や

SM 編集部は米国民に冷静さを保つようにうながしてきた（SM 誌 1916 年 8 月号編集記事；527-528 頁）。1908（明治 41）年に日米間で締結された「日本紳士協定」によって、米国への移民は日本政府によって自主的に制限されてきたが、1913（大正 2）年になると、カリフォルニア州で、移民・帰化法の「帰化不能外国人」（特に米国に定着を図ると目された日系人対象）の土地所有を禁止する外国人土地法が成立。SM 誌 1915 年 1 月号にはこれに抗議する記事が掲載され（№ 6）、東京伝道教区主教マキムによる大統領への書簡とともに、土地賃借の権利をカリフォルニア州在住日本人から奪う法案に抗議する東京伝道教区会での決議が同州知事、大統領、国務長官に送付された（記事№ 7）。険悪化する日米関係を憂慮し、日本の立場を代弁する記事も何度か掲載されている（記事№ 5、№ 22、№ 34）。さまざまな制限のなかで、1920 年にはカリフォルニア州で 7 万人（州総人口の 2％）、全米で約 12 万人の日系人が暮らしていたが、1924 年にいわゆる排日移民法（通称）が米国連邦議会の審議で成立したことで、日系人は「帰化不能外国人」の一員として米国への移民・帰化を完全に否定されることになった。これに憂慮した米国聖公会全国協議会は、日米政府がこれまでの伝統的な友好関係を維持するように求め、大統領に移民法案を修正するよう要望し、全国協議会総理とマキム主教とライフスナイダー補佐主教が、直接この法案に関する聖公会の態度を伝える機会を大統領に要請した（記事№ 151）。このように、アメリカ合衆国が排日移民法を施行した 1924 年 7 月以降、日米外交関係は緊張の度合いを増していくが、米国聖公会は米国政府に対して日米関係の健全化を求めて働きかけるとともに、被災国日本へは緊急救援基金を拠出し、巨額復興資金を目指した救援活動を懸命に展開したのであった。

（立教大学立教学院史資料センター員）

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accompaniment, and the piano was out of range of vision, but heard every word. The wife of the superintendent of one of the mills took the part of the Blessed Virgin, and was so reverent and sweet-looking while saying the Magnificat that everyone was impressed. The mill operatives—young men—took the parts of Seraph, Shepherds and Wise Men. We made all the costumes here at the parish house, sewing crêpe paper "feathers" on the beautiful wings our missionary made. Of course there were no fine, exquisite costumes that city churches can afford, but the effect was good. Our Christmas tree, a great cedar touching the ceiling of the hall, was one of the most beautiful I ever saw, and the Sunday-school children sang much better than I dared to hope, for we had less help training them than usual. Our good bishop says we have the best singers of any of his mission churches and chapels, and that we read the Psalter just as he likes to hear it.

Two of the girls are now graduate nurses, having their diplomas. The one who still says she wants to be a missionary nurse some day is helping to care for her family, sending one of her brothers to school. One of our boys is now, and for nearly a year has been a member of the parish house family. The missionary is tutoring him for his entrance into college, and he is going to study for the ministry. He was a mill operative and one of the Sunday-school scholars, and later was baptized and confirmed. I look forward with much hope to his future work. We have fitted up a little oratory here in the parish house (which is only a five-room house, and we need three more rooms badly for the institutional work, but see no way of getting them now), and have daily services at which this young man often assists, as he does in church.

Pray for us, that the work may be greatly enlarged and prospered, and that results may be greater than ever before.

OKUBO YOJIEN:
THE STARTING OF A KINDERGARTEN

By Bessie McKim

WHEN I came to live here in Okubo the Church people wanted very much to have a kindergarten. They had talked of starting one themselves, but they were paying the catechist's salary and saving up for a church building, and unoccupied Christian kindergarteners were difficult to find. Besides, the only place where they could have had it was in the catechist's house, where the services are held. If they screened off the altar the only space left would have been a room nine feet by twelve and a room nine feet by nine, and no playground. So when I came the catechist and some of the most active Churchwomen asked me to persuade the Bishop to help us start a kindergarten; for it is a recognized fact among Japanese as well as foreign missionaries that a kindergarten is one of the best nets for fishers of men.

I was renting a small plot of ground back of this house to prevent a cavalry officer from building his stable in dangerous proximity to my kitchen and the well from which we get our drinking water, and Dr. Motoda knew a Christian carpenter who would help us by building at cost price. He lives at Satte, one of Dr. Motoda's stations, several miles from here, and is a pleasant old man, very fond of children

and anxious to help our work; so together we planned a little building suited to our needs. It entirely covers the plot of ground I mentioned, and comprises a room twenty-seven by twenty-one feet, and an entry with shelves for *geta* and hooks for hats and coats. The room is a pretty one, well lighted, and by using tables which can be folded and put away in cupboards when not in use, we can accommodate thirty children. My little garden is the only playground we have, but by sending the children out to play one class at a time, there is plenty of room.

The Japanese word for kindergarten is *yochien,* and the law requires that all institutions called *yochien* must have a government license. This means that during the regular kindergarten hours no religious teaching must be given. Many Christian kindergartens have licenses and are called *yochien,* but they have kindergarten Sunday schools in which they do definite Christian teaching, and they tell Christian stories during the week, for stories cannot strictly be called teaching. We decided to get on without a license, if possible, and called our kindergarten *yojien,* which means the same thing but is written differently.

Okubo *yojien* opened April 8th, 1912, with five children and two teachers—Miss Psune Suzuki and me. Miss Suzuki is a trained kindergartner and a graduate of St. Margaret's School.

We think the attendance would have increased more rapidly if the carpenter had not put off bringing our signboard until three weeks after the kindergarten opened, every day saying, "I will bring it day after tomorrow." When it was finally put up, the attendance began to increase at the rate of one new child a week. In the middle of July, when we closed for the summer, there were eighteen children. Three of the children were from Christian homes, and were very popular with the others, and their influence was good. The kindergarten opens each day with a hymn and a simple prayer in which all the children join. Bible stories are told three times a week, and the old pupils take much pleasure in explaining the Bible pictures to the new children. One little boy pulled a new little boy over to the wall and explained the picture of the healing of the paralytic. "This is *Yesu Sama.* The one lying lown is a sick man that couldn't walk. Those men looking through the hole are his friends. There were so many people by the door that they couldn't bring him in, so they made a hole in the roof and let him down with those ropes. *Yesu Sama* made the man well, and he took his *futon* (quilt) and went home."

One merry little romp of six, after listening with great interest to stories of Jesus, His loving kindness and helpfulness, began to follow His example by being attentive to the little ones. She helped them put on their *zori* (sandals), picked them up and dusted them off when they fell down, and comforted them when they cried.

The children feel that everything the teachers say must be heeded by everyone. Something had been said in the kindergarten about big children being kind to little ones. One little boy's father was much amused to hear him say to his elder sister who was



In the Kindergarten Garden

teasing him, "If you do that again I'll tell my teacher."

The parents tell us that the children say grace before meals at home as well as in the kindergarten, and some insist on their parents saying it too. One mother says that her little girl of three will stop in the middle of a hymn and trying to recall the words will turn to her mother and say, "What comes next?" expecting her mother to know. One of the fathers was inspired to come to the Sunday night "preaching meetings" held in the kindergarten building by his three-year-old son, who, since coming to kindergarten, had stopped saying *"baka"* (fool). Two fathers and two mothers have asked the catechist to give them Church instruction in their homes.

Part of the good impression our kindergarten has made on the families of the children is due to the young girl who cleans the building. She keeps everything in perfect order. The floor is wiped so often that it shines, and the glass of the windows is so clean that it looks almost as if the window glass had no glass in it at all.

There is no doubt that the kindergarten is a great help in teaching little children to love God and in bringing fathers and mothers into God's Kingdom, but it makes me feel sad to think that when these children are a little older most of them will go into public schools where they will be put through a monotonous sameness of work and be turned out perfectly proper and inscrutable men and women, with loyalty to the emperor and filial piety as their only ideals. The apparent object of the public schools is to make Japanese subjects as much alike as possible. In a good kindergarten the children's minds are helped to reach out in all sorts of interesting directions, and their little individualities begin to develop. It seems so wasteful to check this development and make them all alike, but perhaps, as they grow up, if they go on being good Christians, they may be just as different as they ought to be. Perhaps some of them will be lucky enough to go to St. Paul's and St. Margaret's.

ANNUAL MEETINGS

IN KYOTO

By Uta Hayashi

I WANT to tell you about the twentieth annual meeting of our Kyoto Diocese's Woman's Auxiliary, in Kyoto City on the 24th inst.

As you know, Miss Bull is the wise and good mother of our Kyoto Woman's Auxiliary. She guides and teaches us most kindly.

The whole country is divided into seven dioceses, and all have joined together, forming the *Nippon Seikokai*. Each diocese has established a branch of the Woman's Auxiliary. On the day preceding our twentieth annual meeting, in Kyoto, we held a committee meeting, with nineteen representatives in all, from the seven stations in Kyoto.

At the annual meeting, before the election of officers, Miss Bull asked the members to chose Mrs. Tucker, our Bishop's wife, for president of our Kyoto Branch, as in the other dioceses in Japan the wife or sister of the Bishop acts as president. The result of the election was that Mrs. Tucker was chosen president.

We all were grateful because of our new president, and to look back on Miss Bull's labors of the past twenty years.

The members have taken special interest in the Auxiliary, because it has met every year in a different place. Next year we shall meet at Kanazawa,

1　1914年7月号　大久保幼児園：幼稚園の発足。ベッシー・マキム。514-516頁。

訳出　514頁左下17行目～515頁左下15行目まで。516頁右2行目～右27行目まで。

私がここ大久保に住もうとやって来たとき、教会の人々は幼稚園がほしいと強く願っていました。彼らは、自分たちで幼稚園を始めようとしたと語りました。しかし伝道師の給料を払ったり、教会堂のために貯蓄をしたりしており、またちょうど空いているキリスト教徒の幼稚園教諭を見つけるのが難しかったと言います。その上、彼らが手に入れることのできた唯一の場所は伝道師の家で、そこでは礼拝が行われていました。祭壇との間を仕切ると、9 × 12フィートの部屋と9 × 9フィートの部屋しか取れず、しかも園庭はありません。だから私が来たとき、伝道師と極めて熱心な教会の女性たちから、自分たちが幼稚園を始めるのを手助けするよう主教を説得してほしいと頼まれました。というのも、外国人宣教師と同様に、日本人の間でも、幼稚園は漁師のための最良の網であるという事実が認識されているからです。

私はこの家のすぐ裏手に小区画の土地を借りていました。ある騎兵将校が馬小屋を、私の台所と、私たちが飲料水を汲んでいる井戸に危険なほど近づけて建てるのを防ぐためです。元田博士（注1）はあるキリスト教徒の大工と知り合いで、彼は私たちのために原価で仕事を引き受けてくれるでしょう。彼はここから数マイル離れた、元田〔作之進〕博士の伝道所の1つがある幸手に住んでいます。子供が大好きな感じの良い老人で、私たちの仕事を手伝うことを熱望しています。そこで私たちの必要に適った小さい建物を、一緒に計画しました。その建物は上述の土地を完全に覆い、27 × 21フィートの部屋と、下駄箱と帽子やコートを掛けるフックのある玄関から成ります。部屋は綺麗で明るく、机は折り畳み式で使わないときは戸棚にしまえるので、30人の子供を収容できます。私の小さい庭が、私たちの持っている唯一の園庭ですが、1回に1クラスの子供たちだけを遊ばせるのであれば十分な広さです。

kindergartenの日本語は「幼稚園」で、幼稚園と呼ばれるすべての施設は政府の認可を受けることが義務付けられています。つまりこれは正規の保育時間中に宗教的な教えを施してはならないことを意味します。多くのキリスト教幼稚園は認可を持っており、「幼稚園」と呼ばれていますが、幼稚園

児向けの日曜学校を開催して明確にキリスト教の指導を行っています。またそれらの幼稚園は平日にはキリスト教の物語を読み聞かせます。なぜなら物語は厳密には教えと言えないからです。私たちは可能であれば認可なしで行くことにして、私たちの幼稚園を「幼児園」と呼びました。これは字が違うだけで、意味は同じものです。

大久保幼児園は 1912 年 4 月 8 日に生徒 5 人で開園しました。教師はスズキ（注 2）さんと私の 2 人でした。スズキさんは立教高等女学校（注 3）を卒業して幼稚園教諭の資格を持っていました。

―略―

幼稚園が、小さい子供たちに神に対する愛を教え、父母を神の王国に導くための大きな助けとなることは疑いありません。しかしこれらの子供たちがもう少し大きくなると大部分が公立学校に行くことを考えると悲しい思いがします。そこで彼らは単調で画一的な教育を受けさせられ、天皇への忠義と親への孝行を唯一の理想とする、非の打ちどころがないほど礼儀正しくいささかも謎めいたところのない男女になるのです。公立学校の目的は、明らかに日本人をできるだけ一様な臣民に仕立てることです。良い幼稚園では、子供たちの心はあらゆる種類の興味深い方向に伸びるように促され、そして彼らの小さい個性が発達し始めます。この発達を抑制して、彼ら全員を一様にするのは無駄なことに思われます。しかし成長しても良いキリスト教徒であり続けるならば、彼らはあるべき姿とはちょっと違う姿になっているでしょう。そしておそらくその何人かは、立教中学校か立教高等女学校に行く幸運に恵まれることでしょう。

注記：スピリット・オブ・ミッションズ誌（以下 SM 誌と略）1914 年 8 月号（580～582 頁）に、ベッシー・マキムによる「大久保幼児園」関連の記事がある。

（注 1）元田作之進。
（注 2）Psune は、Tsune（ツネ）の誤記と思われる。
（注 3）1908（明治 41）年に立教高等女学校として認可。



IN JAPAN'S FASCINATING STREETS

FIRST DAYS IN JAPAN

By Phoebe B. Pancoast

THE attitude of mind in which one approaches any subject or any people naturally colors one's first impressions. We are too much a nation of travellers not to have an intelligent opinion regarding our sister nations. The dense ignorance of the most ordinary facts displayed by many, shows that not only do many "have eyes and see not," but many also are ignorant because they are the "children of prejudice."

I venture to say that no one has spent seventeen days on a steamer crossing the Pacific without being strongly impressed with these facts. When a man of mature age and respected position, with large interlocking business interests at home and in the East, having spent years in Japan, states that this nation—the leading one in the Orient—"has little in the art, life and thought of its people to interest him," and frankly explains further that his definite business policy is "to *do* the East before it *does* him," one realizes not only the dense and brutal ignorance displayed, but also the untold harm which such statements may do.

This single illustration, which could be multiplied by many similar experiences, affects directly the progress of all mission work in the Orient. On the very threshold one is met by this poisonous current of innuendo and



ST. MARGARET'S SCHOOL, TOKYO

shallow criticism, which, for lack of knowledge, many allow to pass unchallenged.

Let us face the fact; as a nation we Americans are woefully ignorant of our neighbors across the Pacific, and in our responsibility as Churchmen this ignorance becomes a direct sin in the harm done to the spread of the Kingdom.

I would that all such superficial observers who question the physical and spiritual benefit of our missionary work could have been with me this perfect May morning. In the heart of Tokyo, with its 2,500,000 people, stands our mission hospital, St Luke's. We have risen early to see what a morning dispensary for charity patients is like. Although it is only seven o'clock the portals are crowded, for since six o'clock men, women and children have been coming to the hospital, and as we reach the doors we find an eager, anxious crowd. At present, time, space and money forbid that more than 150 charity cases be treated each morning, and between the hours of 6:30 and 7:15 the outer doors of the dispensary are open. Sad were the faces of those who arrived after the 150 tickets had been distributed. In some cases a patient needing aid less than another gave his or her ticket to one in greater need. So the crowd passed within the portals, but we shall not enter now, for we feel that St. Luke's deserves more than a passing glance.

An interesting fact showing the international character of the work done in St. Luke's, is to be noted in the nations represented this morning within its doors. In addition to the large number of Japanese in-patients there were also Chinese, Indian, Hindoo, a Russian, a Frenchman, two Germans, several English and several American patients. The different strata of our social system were also represented by a Japanese baroness, members of embassies and legations, patients in private life, boatmen from the near-by river, and coolies out of the streets of Tokyo. Truly this is an international hospital, with a great mission of usefulness to the people, both native and foreign, throughout the East.

Breakfast over, in company with

Bishop McKim we visited the site where the new St. Paul's College is to be built. Although now only an open field devoted to agriculture, its location, convenient to both steam and electric roads, makes it eminently suitable for the purpose intended, as does also its proximity to the Central Theological College. This land, since purchase, has already doubled in value, and it is an investment of which the Church may well be proud. Would that some Church man or woman would feel moved to provide one or more of the much-needed buildings.

Our next point of interest is St. Margaret's School for girls. To this also one can give only a cursory glance, as it deserves mention in detail. The arrangement of class rooms and dormitories, while adhering as much as possible to Japanese ideas and conditions, would compare most favorably with many similar institutions in the United States. The addition to St. Margaret's made possible by the "Jubilee" gifts of the Church three years ago has materially increased its efficiency. The students have doubled in number within the last five years and it is safe to say that the 250 young girls are receiving as good and practical an education as in similar institutions at home.

The efficient principal, Miss Heywood, is in great need of two teachers to help her; one who would teach music, English and social work; another who would teach English and assist her generally. Does not this appeal to some young college girls who have just graduated, and who might offer themselves for a few years at least, if they can do no more? Opportunities for such service are innumerable.

In contrast to these missionary activities we visited Asakusa ward and saw the famous temple in which worships one of the most aggressive sects in Japan. Words or pictures cannot describe the pathos of seeing hundreds of people clapping their hands and calling upon a wooden idol to hear their prayers. Yet here, too, we learned our lesson, in seeing the faith of these people as in their need they reach out for the Unknown God.

The question is often asked—"Has Christianity touched or influenced this vast multitude?" Putting aside for the moment the direct results of evangelistic work, and the great spiritual and moral uplift to this nation of the example of Christianity, one of the immediate practical results is the effect of Christian institutional work upon Buddhism, in forcing upon it recognition of its duty to give to its followers physical aid and moral instruction. This is evidenced in the opening of Sunday Schools and kindergartens and in the building of hospitals, and other philanthropic institutions, which until recently, Buddhists seemed to consider absolutely unnecessary.

Yet it is not for us, to whom the "great commission" is entrusted, to question as to results. One plants, another waters, but God alone gives the increase.

A CONNECTICUT churchwoman, in answering one of the questions in the Eastertide Bulletin of the Board of Missions says, "If I were a member of the Board of Missions I would do everything to spiritualize the members of the Church at home. Many of us have not reached the plane of being even good pagans, and our ethics suffer in comparison with numberless people outside of any Church. In nearly all of our homes there is an immense amount of waste due to inefficient management. It might be a good plan for the Board of Missions to appoint a week, asking the Church people all through this country to see what could be saved by efficient management and give that to Missions."

2　1914 年 8 月号　日本での最初の日々。フィービー・B・パンコースト。543-545 頁。
訳出　544 頁右下 1 行目～545 頁左 15 行目まで。

―略―

朝食が終わり、私たちはマキム主教に伴って新しい立教大学が建てられることになっている敷地を見に行きました。現在はまだ農地として使われているだけの広場ですが、汽車も電車も利用できる上、聖公会神学院（注 1）にも近いので、意図している目的には最適の場所柄です。この土地は購入してから地価が既に 2 倍に上昇しており、聖公会はこの投資を誇りにできるでしょう。聖公会のどなたかが非常に必要とされている建物を 1 つか 2 つ提供する気になってくれるといいのですが。

（注 1）聖公会神学院の英名 Central Theological College は、日本の Central（中央）でなく、アジア全体の Central（中央）という意味で命名された。

LIVES THAT HAVE HELPED

II. THE KEEPER OF TRUE LIGHT *

I. The Lighthouse



HONJO and Fukagawa contain probably the worst slums in Tokyo. These districts lie on the eastern side of the Sumida River. Behind the two or three wide thoroughfares numberless lanes and alleys run in every direction, literally swarming with men, women and children. Canals twist in and out, and when the water rises very high flood the districts, leaving misery and destruction behind them. Neither Fukagawa nor Honjo have enviable sanitary reputations. Rats are everywhere, breeding pest germs; and smallpox often scourges a slum. The people are poor fisher-folk, gatherers of shell-fish, 'longshoremen; peddlers; and day-laborers of all descriptions. They live in the wretched shanties that line the canals, or in houseboats with cabins about six feet square and three feet high. In the shanties whole families live in a single 4½-mat room (9x9).

The worst toughs and "down-and-outers" in all Tokyo gather in Honjo and Fukagawa. Criminals, ex-convicts just out of prison, men out of a job and brought to the depths of poverty and despair by sickness and misfortune, derelicts and wrecks of every description, are tossed up out of the sea of human misery onto the shores of this miserable district.

Forty years ago Bishop Williams, pioneer bishop in Japan, built his first church in Tokyo in Fukagawa District and called it *Shinko Kyokwei,* the Church of the True Light. There it has stood ever since, a beacon light amid the reefs and shoals of east Tokyo. Gradually, as other churches and chapels were built in the city, the members of the *Shinko Kyokwei* left it to attend churches more convenient to their homes. So it came about that by 1890 the Church of the True Light was in the position of many "down-town" churches, almost bereft of its old members, and yet in a position of the greatest opportunity and advantage for real mission work.

Not many years after True Light Church was built the boy who was destined to seize this opportunity and use these advantages, presented himself at St. Paul's School and requested to be taught English. St. Paul's, thirty years ago, was chiefly recognized by the Japanese as an excellent place to



"THE STREET THEY CALL HOME"

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* A full and very interesting account of the rescue work carried on by Mr. Sugiura, told in his own words under the title *They That Sat in Darkness*, may be secured from the Educational Department, 281 Fourth Ave., N. Y., postpaid in paper 25c., in cloth 50c.

study the English language. The eager youths who were enrolled as its pupils were willing to brave the dangers of Western religion if only they might gain Western learning.

Among the students was Yoshimichi Sugiura. "It was while a student at St. Paul's," he tells us, "that I began to study the Bible with the guidance of the late Bishop Williams, and by his kind efforts and the great influence of his saintly character, that acted upon my miserable self thirsting only for the worldly fame and riches, I was converted and baptized by the Bishop in December, 1881.

"In those days the Christian influence in this country was very weak, and almost all the students, even in this Christian college, were much disgusted with the religious instructions. My friends in this city were constantly cautioning me not to believe the foreign religion but only to study English, as it was advantageous to learn it in such school taught by foreigners. When I was baptized, however, I had contrived how to surprise them by informing it. One Sunday evening, when the Bishop was going to preach in a chapel in Kanda, in which district many of my such anti-Christian friends were staying, I called on them and persuaded them to come to the chapel to hear this great man's sermon once. Having got the Bishop's permission beforehand, I ascended to the pulpit, to my friends' surprise, and preached first, and told them they were misunderstanding this true religion. By this unexpected conduct of mine, they had rather to give up their hope of me, while one of them got very angry with me and told others even that he would kill me.

"Seeing such adverse circumstances of my country and that the volunteers for the mission work were very rare, I was deeply impressed with that it was really the most urgent matter to consider, and I thought it necessary to offer myself to Lord's service. But for many years I could not prepare myself for Holy orders on account of many hindrances. So I worked as a layman."

At last, in 1888, Mr. Sugiura was able to enter Trinity Divinity School. It was just at the time that the True Light Church in Fukagawa was at its lowest ebb, and that the few remaining members begged Bishop Williams to send them someone to tend the light, that it might shine out more brightly through their district. The Bishop appointed Mr. Sugiura, and since his student days he has remained the faithful keeper of the True Light.

II. The Lighthouse Keeper

The first thing Mr. Sugiura did revealed his sympathy and his indomitable perseverance. "As soon as I began my work in this church," he says, "there occurred an event that aroused my sympathy with the poor people in this part of the city. In the afternoon of a Sunday in Lent, 1890, a member of my church took me by my request to a person who used to attend the church before. He was a blind man, and was very ill when I called on. His wife was a blind woman too, and was out for her work then. They were shampooers by trade, and they had no child between them. They were poor, even more so now that this man fell in his sick bed; feeble hand of the blind woman had to support herself and her sick husband.

"When I took my seat by his bedside the sick man told me that he had been ill for two months, and that, as there was no hope of recovering his health, and as it was only to give his wife a longer trouble to postpone his death, he was refusing to receive the medical attendance for many weeks then. The poor man's eager desire was only to die as soon as possible! . . . .

"I taught him that our life is in God's hand, and without His permission it is impossible to make it longer or shorter at our own will; and I

prayed for him by his side that the will of God would be revealed and we shall be given the means to proceed."

Mr. Sugiura continued to visit this man and pray with him. Shortly after, in a most providential way, he came into touch with a Japanese physician who was willing to give aid. Arrangements were made to take the patient to a hospital but the man declined, saying he would rather die at home. The doctor was loth to operate in the filthy room where the patient lay, but there was no choice. The operation was successful, and Mr. Sugiura narrates that "he became a very strong man again, and was baptized by me. He lived on for seven years as a Christian, giving glory to God until he was taken away of consumption.

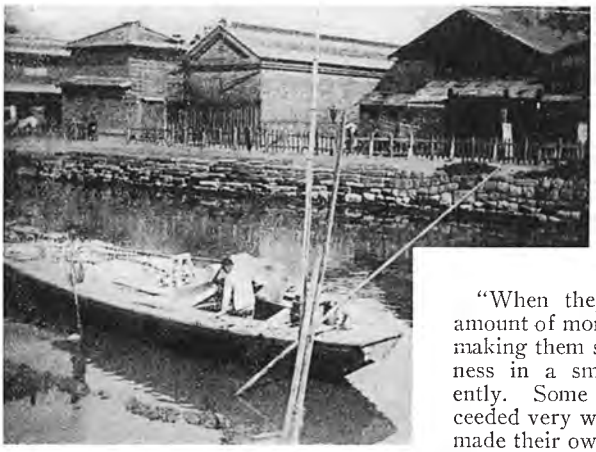
"This event, which occurred at the beginning of my work in this peculiar part of the city, led me to start the 'Good Samaritan Dispensary.' . . . I investigated the conditions of the laborers and my sympathy being aroused I determined to do what I could for them. . . . Through the dispensary I tried to use their bodily salvation as a means to bring about their spiritual salvation. We helped many poor people, but as the lepers of old, few returned to give glory to God.

"Beside the dispensary, I tried many other methods of reaching them, but their character was such that they gave thought only to the things of this world. One of the great difficulties was that their point of view and mine were so absolutely different, that we mutually misunderstood each other, and all my plans ended with almost no fruits. These failures of my work for past seventeen years gave me the knowledge as the preparation to plan another, and I decided to select some of the few that did understand, and reach others through them. This is how I came to organize the Laborers' Reform Union in April, 1907. The words chosen for the name of this society are secular, and the people who attend the meetings found that they are thrown with laborers like themselves—men they could understand. So the reputation of our society became great, and many people began to attend the meetings.

"Laborers dreaming of an earthly paradise came in and they conquered sin and improved the condition of their



THE LABORERS IN THE BOARDING-HOUSE



Whole families spend their lives in boats like these

lives; their thinking became gradually higher and higher. At last they realized that man does not live by bread alone, and their ideals reached beyond an earthly paradise to the heavenly. Finally some were baptized and became Christians. I used those Christians as the officers of the Union, and made them direct leaders and overseers of their fellow laborers. This method works well. Their influence is effective, where my influence would amount to very little."

The great principle of the Union was self-help. "It is truly hard work to raise the debased hearts of people to such a high spirit of self-help and self-respect," wrote Mr. Sugiura. To meet the needs of the many who flocked to the Union demanding help, Mr. Sugiura borrowed a very small house in a slum and started a boarding-house. "Very soon it was filled with fifteen bodies. Their number is swelling day by day, and it seems to demand me to enlarge it endlessly.

"To them we are supplying many kinds of articles to sell easily every morning, and when they come back at the evening they make an account, and take their interest. I am making Mr. Gonda direct this business, which is going on very well. They are holding prayer meetings in the house with other members who live in the vicinity to receive their spiritual salvation as well.

"When they could save some amount of money in this way, I am making them start their own business in a small scale independently. Some of them have succeeded very well in it already, and made their own home."

The same spirit of self-help which is required in the individual members is practised by the Union as a whole. Mr. Sugiura, whose sublime faith and absolute trust in God are the secret of his success, began the work of the Union with no funds, but with the firm conviction that "where there is a spirit, there is a way." "I have also taught my poor members of the Union," he says, "that they should never rely upon human power for help, but fight themselves with the power which is within them. We are not yet given special house for meeting, but in the little house of a laborer, Mr. T. Gonda, the work is going on very nicely as from the beginning, to the astonishment of those who come to see it, hearing its reputation. The work, however, is not limited in this little house only, for all the members of the Union are preaching the Gospel daily according to the rule of the Union, whenever the opportunity presents itself in their workhouses or in the streets.

"And thus the Union is progressing on its way, without any funds for the house and workers, led by the mighty hand of God."

III. The Live-saving Crew

The life-saving crew that Mr. Sugiura sends out from his lighthouse to rescue the shipwrecked mariners of Fukagawa and Honjo is partly made up of men whom he has saved. Out on the streets, in the dives and gambling dens which they themselves have frequented, into the very prisons where they have been prisoners, the members of the Union go. Often they are assailed with mocking words, not infrequently with blows; sometimes they are incapacitated for days by the rough treatment they receive. But they are always ready to set out again on their errands of mercy and love.

In the terrible floods of the summer of 1907 the members of the Union, with great generosity and courage, organized a life-saving crew for the perishing people of the flooded districts. The first thing Mr. Sugiura did was to send rescue parties to the homes of his own people. Touching stories are told of how members of the Union braved the roaring waters in order to save crippled men, sick women, and little children. Then Mr. Sugiura organized his crew for relief work among the homeless and starving. The sturdy independence which the Union has fostered forbade the members from receiving the free rations at the relief stations. On the contrary, they supported themselves at the same time that they were ministering to the destitute. They bought food and such other articles as the necessities of the people suggested, and wading through water often quite up to their breasts sought out those who had been overlooked by the relief officers, and who were therefore in a distressing state of hunger. When possible they sold their food for a small sum; but often, touched by the miserable condition of the people, they gave it away. "They were welcomed by the people everywhere," said Mr. Sugiura, "as their saviors, almost to be worshiped. . . . There were not a few who understood the true love of Christians for the first time during the flood. . . .

One of the men who was rendered homeless by the flood was a jinrikisha-man, whose name was Hijikata, a fierce-looking fellow, always intoxicated when he had any money in his pockets. Mr. Gonda fell in with him just in time to prevent him from committing a horrible murder which his destitute condition had driven him to plan. Now it so happened that Mr. Sugiura, characteristically anxious "to become the friend of wicked villains" had wished for some time to visit the slum in which this jinrikisha-man lived. "Catching this good opportunity," said Mr. Sugiura, "I wanted to call upon him in his house, and to hold a meeting for the people about there at once. But Mr. Gonda told me that it was yet dangerous, and wanted me to let him make the preparation for it."

The "preparation" on the part of Mr. Gonda consisted in bravely invading the stronghold of a nest of cutthroats and gamblers that he might win them to a hearing of the Gospel. This he succeeded in doing, and some of them were so moved that they promised to come and listen. "This," says Mr. Sugiura, "is a good explanation of how much I owe to the earnest and faithful service of my officers in doing the work of the Union.

"The way to the slum being thus open, I had visited the slum in the afternoon of the following Sunday, February 16, 1908, and called on the jinrikisha-man's house.

"He seemed to be much confused, and lost his head as to what to do. Then Mr. Gonda introduced me to him very solemnly and bade him to go round the neighborhood and gather the people for us. While he went out, we took our seats in the room. In a short time he came home with his neighbors, and they sat around me. A very wry-faced working man, who was

right next to my seat, was introduced to me by Mr. Gonda with such strange words: 'Sir, this is a man who abhors Christianity so bitterly that he gave me a heavy blow with a club the other day when I met on the street about here.'

"Being thrashed back with this unexpected introduction he was greatly ashamed, and nodded his head unhesitatingly before me. In answer to this I began my speech, which lasted for more than an hour. While I was speaking their heads were dropping lower and lower, and to my surprise I found that they were very weak in their hearts, and easily surrendered. Among the crowding audience outside of the house were seen those gamblers to whom Mr. Gonda had given his first instruction already. The meeting was closed with my prayer, and we came out of the house, and heard the voice from the people outside, which said, 'Your teaching was very useful to us and gave us the good instruction.' All the members of the Union were greatly encouraged by this triumph, and began to fight against the enemy with more vigor and confidence than ever. It has opened the way before us to push our steps into such slums in night to hold the open-air meeting with no obstruction."

IV. Shipwrecked Mariners

In such slums and alleys as these the courageous lighthouse-keeper and his life-saving crew find shipwrecked souls. All the names of those they have saved, or helped to save, are written only in the Book of Life. The story of the twice-born Fukagawa men that we have are of thrilling interest—the country lad turned out of his inheritance by a wicked uncle wandering into Tokyo, sleeping in the iron pipe of an aqueduct and rescued at last by the crew of True Light; the ruined rice-broker on the verge of murdering his entire family to save them from starvation, joining the Union and earning now an honest living; the sick youth carried into the boarding-house in an almost dying condition, early one Lent to be cared for, and by Easter nursed back to health, by the Lenten self-sacrifice and devotion of men who had not long before been merciless thieves, gamblers, and drunkards; these, and many, many others.

Perhaps the most striking story in the whole history of the Union is that of Mr. Numari. Again we give it in Mr. Sugiura's graphic words:

"In November, 1907, he called on me and asked me very earnestly to give him my assistance, confessing all his past sins and crimes. He told me that he had spent his life in committing dreadful crimes, having been sentenced at least twenty times to imprisonment, after he had run away from his father's house when he was but thirteen years of age. He was released from the last term a month before he came to me, and went to his native town, where he found no one who had love or sympathy to receive him—even his own father had refused to take him into his house, telling him that if he stayed any longer in the town the father must commit suicide, for he could not endure to be called the father of such wicked fellow. So he reluctantly came out again to this dangerous city, where his old companions were waiting to receive him into their bands. Fortunately, however, he was introduced to me by a deacon, Rev. S. Tsuchida, who was working in the town, and fell into my hands. I gave him work immediately, and treated him most carefully, and committed him to Mr. Wada, who volunteered to take him into his house to enable him to escape from the dangerous environment. He was so much moved by the kindness of Mr. Wada that he burst into a loud cry one day, and told a friend that if he cannot be saved this time there is no way to go in this world but only



NUMARI, THE EX-CRIMINAL

death. By the kind help of Mr. Wada he studied the Bible with the utmost zeal, and his bad character was thoroughly subdued by the amazing power of the Holy Spirit. The change was so great that the police authorities of this city, who at first doubted the repentance of such a famous thief, and even cautioned me for my safety, had thanked us for his complete reform. After a few months I took him from Mr. Wada's hand and made him live with other members in the boarding house. After his conversion he began to work with hunger to convert his old friends, and any of them were moved and repented.

"Once he went into Sunamura where gangs of villains are living. He was attacked by three of them. It was the best test for his faith, for he was very violent and fierce, and was easily waxed warm in rage before. But he did not resist their assault now and stood silently while they thrashed him, and then told them that, as a Christian, he will never get angry against such violences, but rather have pity on them, for he anticipate that awful punishment of God is coming upon them. Saying this he prostrated himself before them and prayed God to pardon them. By this astonishing conduct two of them were much moved, but the third, who was intoxicated with 'saké,' was enraged even more fiercely, and gave heavy blows with club and began to drag him to throw him into a stream near by. But as he made no resistance at all the other two now turned to his side, and seeing his danger they treated him kindly and made him escape.

"As he had received many wounds, he waited to recover for about ten days, and went again to the same place with more vigor than ever, and brought the enemy to repentance. When he told this story in our meeting, he exclaimed most emphatically: 'Who can say among you that there is no God or it is impossible to see him? Such a saintly conduct was done without any will of my own, and it is even the astonishment of myself. Are you so blind and foolish that you cannot see this visible power of God that lives so clearly within me? Take it out from me now, then I would be the great thief instantly as before who shall steal into your house this night.'"

Another time Mr. Sugiura wished to preach to the prisoners in the Sugamo prison. An order of Buddhist monks are in charge of the spiritual welfare of the prisoners, so of course Mr. Sugiura would not be allowed to preach a regular sermon. Nothing daunted, he decided to preach a silent sermon. Taking with him Mr. Numari—an old habitué of the prison—he gained admittance without difficulty. Slowly and silently Mr. Sugiura and one of the officers walked through the entire prison as though on a tour of inspection. Beside them walked Mr. Numari, the ex-convict, the old-time criminal, now well-dressed and dignified, his face trans-

formed by the miracle of the Gospel. Keenly the prisoners watched, recognizing their old companion, but hardly believing this wonder; and the sermon that Mr. Sugiura was preaching them sank deep into their hearts.

So Mr. Sugiura goes about his work preaching eloquent sermons through the lives of his converts, and sermons even more eloquent and compelling through his own life. A sketch of his life necessarily resolves itself into the story of the work to which he has given himself unsparingly and unreservedly. His unconquerable faith, his high courage, his originality and ingenuity, his wide sympathy and deep love, his patience and tenacity, acting through his winning personality and absolute devotion to his Master, have upbuilt the work in which in spite of his humility and self-effacement we see revealed the Christ-like life of Yishimichi Sugiura.

Thus day by day the keeper of True Light faithfully discharges his trust, bringing light and radiant hope to them that sit in darkness, and in Heaven causing joy among the angels of God over sinners that repent.

"THE KEEPER OF TRUE LIGHT" IN CLASS WORK

PREPARATION FOR THE LESSON

THIS lesson takes us to Japan to study the social work of a devoted Christian man. "They That Sat in Darkness," the little book noted on the first page of this article, tells his story more fully. If you have access to a missionary library, any books describing the social conditions of Japan would be helpful; also the books used in last year's study course on Japan, especially "The Honorable Little Miss Love" would furnish interesting material, as well as "Then and Now," a new book published by the Educational Department. In any library articles could be found on the social and industrial conditions of Japan. The physical features of Japan might well be studied in order to show reasons for the congestion of the population.

By way of personal preparation, try to imagine yourself in the above conditions; a heathen man coming for the first time to the light of Christianity. How would it affect you, and what would you feel compelled to do? Are the actions of Mr. Sugiura, Mr. Numari and others inevitable under such conditions?

THE FIRST FIVE MINUTES

How many of you have seen a lighthouse? What was it like? What did it do? Was it a selfish or unselfish building? Bring out, in all this, that a lighthouse is neither a comfortable place in which to live nor a means of making money, but its sole purpose is to save people who are in danger. Draw then the picture of another sort of lighthouse standing in a great sea of helpless people who are drowning in poverty and sin. Would you not think it a great thing to be the keeper of such a light?

TEACHING THE LESSON

The story falls in four divisions:

I. The Lighthouse.

1. Describe Honjo and Fukagawa.
2. What sort of people live there?
3. Tell about the True Light Church.
4. The boy who was not ashamed to be baptized.

II. The Lighthouse Keeper.

1. Mr. Sugiura's first rescue.
2. What does a dispensary do?
3. What about the Laborers' Reform Union?
4. The Spirit of self-help.

III. The Life-Saving Crew.

1. The floods in Tokyo and the work of rescue.
2. How they tried to rescue drowning souls.
3. Results of their efforts.

IV. Shipwrecked Mariners.

1. What sort of men have been reached and saved.
2. Tell the story of Mr. Numari.
3. Would you have gone back again to the man who assaulted you?
4. Tell of the silent sermon in the prison.

3　1914 年 11 月号　助けとなった人々。真光の番人。793-800 頁。
訳出　793 頁右 1 行目～794 頁右 16 行目まで。

II. 真理の光の番人

Ⅰ. 光の家

―略―

40 年前、日本における先駆的な宣教師ウィリアムズ主教（注 1）は、深川地区に東京で最初の教会を建て、真光教会と名付けた（注 2)。真理の光の教会という意味である。それ以来教会はずっとそこに立って、東東京の暗礁と浅瀬の真っただ中で灯台の光となってきた。しかし東京に別の教会や礼拝堂が建てられるにつれ、会員は徐々に真光教会を離れてそれぞれの家から近い教会に行くようになった。そのため 1890 年頃までには真光教会は数多い「下町」教会の 1 つとなり、その古い会員をほとんど失ったが、それでもなお真の伝道事業にとって最大の機会と利点を有している。

真光教会が建てられてからほどなく、この機会を捉え、これらの利点を活用することを運命づけられた少年が立教学校に現れて、英語を教えてもらいたいと求めた。30 年前の立教学校は日本人によって、英語を学ぶのに最も良い所としておもに認知されていた。立教学校に入学した熱心な若者は、ただ西洋の学識を得たいがためであったとしても、西洋宗教の危険に進んで立ち向かった。

杉浦義道はそうした学生の 1 人だった。彼は次のよう語る。「私が立教学校の学生だったとき、故ウィリアムズ主教の指導のもと、主教の心優しい尽力と高徳な人格に影響を受けて聖書を学び始めました。この主教の人格は、この世の名声と富のみ追い求めていた惨めな自我に多大な影響を与えました。私は改宗して 1881 年に主教の手によって洗礼を受けました。

当時この国ではキリスト教の影響力は非常に弱く、ほとんどすべての学生は、立教学校の学生でさえも、宗教教育には嫌悪感を持っていました。東京に住む私の友人は絶えず私に警告して、外国の宗教を信じるな、英語だけ学べ、こういう学校で外国人に英語を教えてもらうのは有利だから、と言いました。しかしながら私は洗礼を受けたとき、彼らにそれを知らせて、どう驚かせようか策を練りました。ある日曜日の夕方、主教が神田にある礼拝堂で説教をすることになっていましたが、その地区にはそのような反キリスト教徒の友人の多くが住んでいました。そこで私は彼らを訪ね、一度礼拝堂に

行ってこの偉大な男の説教を聞くよう説得しました。私は事前に主教の許可を得て説教壇に上がり、友人たちを驚かせ、最初に説教をした後、彼らにこの真の宗教を誤解していると言いました。私のこの予想もしない行動で、彼らはむしろ私のことを諦めました。そのうちの１人は非常に憤慨して、私を殺すつもりだと他の者に言ったようです。

我が国のこのような逆境をみて、しかも伝道活動の手助けをする者が非常に少なかったので、これは本当に緊急に考えなければならない問題だと心底思いました。そして私は自分自身が主への奉仕に身を捧げる必要があると考えました。しかし多くの障害のために私は長年聖職に就く準備をすることができませんでした。そのため私は信徒として働いたのです。」

1888 年、ついに杉浦〔義道〕氏は三一神学校に入学することができた。それはちょうど深川の真光教会が最も低調な状態にあったときで、僅かに残っていた会員はウィリアムズ主教に、光の番をするために誰かを送り、彼らの地区全体をいまより明るく照らすようにしてもらいたいと頼んだ。主教は杉浦氏を任命し、そして彼は学生時代から真理の光の忠実な番人であり続けたのである。

（注 1）チャニング・ムーア・ウィリアムズ。

（注 2）1877 年 4 月 29 日竣工当時は、深川三一教会（深川大橋西元町八番地）と呼ばれた。同年 9 月 23 日設立の神田基督教会（神田台所町二番地）と並んで、在日米国聖公会ミッションの東京での最古の二大拠点の一つであった。

MEETING OF THE BOARD OF MISSIONS
St. Mark's Church, Minneapolis, Minnesota
OCTOBER 9, 1914

COMING between the meeting of the House of Bishops and the convening of the Primary Synod of the Sixth Province, the work of the Board of Missions was necessarily somewhat cramped for room. The morning and afternoon of a single day were all that could be given, although under other circumstances the important matters which came before the Board would have justified and demanded a longer session.

The Executive Committee met on Thursday, October 8th, though somewhat hampered in its work by the fact that the bishops on the committee were obliged to spend most of the day in attendance upon the sessions of the House, where elections to the episcopate were being made.

The Board began its sessions with the celebration of the Holy Communion in the beautiful and stately St. Mark's Church at 10 a. m. Bishop Lloyd was celebrant, assisted by the Rev. Dr. Burleson, Editorial Secretary, and the Rev. Dr. Freeman, rector of St. Mark's. There was a large attendance, not only of members, but also of those who were already gathering for the sessions of the Synod and Woman's Auxiliary of the Province.

At eleven the business sessions convened in the Parish House. The roll call revealed the fact that twenty-five of the elected members were present, and there was an even larger number of the ex-officio members, the bishops of the Church. Territorially also the representation was satisfactory, at least one elected member of each of the Provinces being present. The fact that the Board now sits with open doors gave an opportunity to the clergy and lay people, of which they availed themselves in large numbers.

The president of the Board delivered a significant and timely address concerning the conditions which we are now facing and the spirit in which the Church should meet them. This was later referred to a committee, which recommended that it be sent to every clergyman of the Church.

The report of the treasurer was listened to with the utmost attention, and the Church will be largely reassured and encouraged by its contents. Before making his formal report the treasurer announced that he had received a communication from Miss Julia C. Emery, secretary of the Woman's Auxiliary, designating the final disposition of the fund raised by the Auxiliary and given last year for her use and that of her sister, Miss Margaret Emery. At their death they desire it to go to the Board for investment, the interest to become a yearly contribution to general missions, and to be credited to the Woman's Auxiliary. The treasurer also announced that the Foreign Mission Boards of the United States, some eighteen in number, because of the difficulty in transmitting funds to parts of the world involved in the present war, had arranged a plan by which this can be done through one agent, and that our assistant treasurer, Mr. E. Walter Roberts, because of his long experience and well-known ability was unanimously chosen as that agent.

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The contributions for the year applying upon the appropriations of the Board and classified are:

From Parishes	$ 666,833.00
" Individuals	83,102.22
" Sunday Schools	181,183.67
" Woman's Auxiliary	96,017.72
" Junior Auxiliary	20,176.31
" Woman's Auxiliary United Offerings of 1913	89,163.99
" Woman's Auxiliary United Offerings of 1892-1895	3,567.32
" Interest	93,057.40
" Miscellaneous Sources	7,603.32
	$1,240,704.95

These figures compared with those of a year ago show an increase in

Parish Offerings	$21,197.59
Sunday School Offerings	5,448.96
Woman's Auxiliary and the Junior Auxiliary	3,773.30
Woman's Auxiliary United Offering	7,244.34
Woman's Auxiliary United Offering of 1892-1895	32.88
Interest	10,256.69
And Miscellaneous Sources	1,441.83
Gross Increase	$49,395.59
Decrease in Individual Offerings	2,193.98
Net Increase	$47,201.61
On September 1, 1913, the deficit was	$197,294.42
The net appropriations for the year have been	1,417,752.41
Thus making the total sum needed	$1,615,046.83
Total receipts toward the appropriations	1,360,801.97
Thus leaving a new deficit on September 1, 1914, of	$254,244.86

Which is $56,950.44 greater than last year.

The treasurer reported that fifteen dioceses and twenty-one missionary districts had completed their apportionment—three more than last year. They were as follows:

DIOCESES.—Delaware, East Carolina Florida, Kentucky, Massachusetts, Montana, North Carolina, Pennsylvania, Rhode Island, South Carolina, Texas, Vermont, Virginia, West Texas, West Virginia.

MISSIONARY DISTRICTS.—Alaska, Arizona, Eastern Oklahoma, Eastern Oregon, Idaho, Nevada, New Mexico, North Dakota, North Texas, Oklahoma, Porto Rico, South Dakota, Southern Florida, the Philippines, Utah, Western Nebraska, Wyoming, Brazil, Hankow, Kyoto, Liberia.

The parishes and missions which have completed their individual apportionment number 2,826—an increase of 89. Parishes and missions making some offering were 6,024—an increase of 136. The cost of administration was $57,506.21; the cost of making the work known and securing offerings, $105,431.49. Figured upon this amount the expenses were six per cent. for the cost of making the work known and securing offerings, and three and two-tenths per cent. for administration.

THE SPIRIT OF MISSIONS had a very successful year under its new management. Its subscription lists are in far better condition, and many new subscribers have been added. The cost of publication to the Board has been much less than in former years.

The treasurer expressed his deep sense of obligation and gratitude for the splendid support given by the whole Church, specially commenting upon the increase of $21,000 in parish offerings and $3,700 from the Woman's Auxiliary and of $5,400 from the Sunday Schools, and closed by saying: "When we think of the uncertainty that has been in the air these past twelve months, this report, so it seems to me, is the best testimony we have of a tremendous awakening sense of responsibility on the part of the whole church."

The Board was then asked to suspend its order of business and give a hearing to Mr. M. K. Sniffen, General Agent of the Indian Rights Association, who at the request of that body, on the suggestion of Archdeacon Stuck, had visited Alaska to investigate conditions among the Indians of the Yukon Valley. Mr. Sniffen told a convincing and sad story of the results arising from their contact with a ruthless white element existing there, and the brave struggle which the missionaries are making to correct abuses. The Indian Rights Association desires to cooperate with the Board in these matters.

The Board then took up a question which created considerable discussion. plant which could be in the nature of Last February it was voted that, as a

beginning toward redeeming the undersigned legacies of the year from being swallowed up in current expenses, and retaining them for use in some enlargement of a permanent a memorial to the donors, ten per cent of last year's legacies should be reserved for equipment in the continental domestic field. This ten per cent amounted to $10,700. It was felt by some that in view of the deficit it might be well to postpone the operation of this resolution, and devote all the legacies to reducing the deficiency. After a spirited debate the matter was referred with power to the Executive Committee at its November meeting. In the midst of this discussion adjournment was taken to the parish rooms of St. Paul's Church, here the Board and the other visitors, together with the clergy of the diocese, were entertained at luncheon.

Some special matters regarding appropriations were taken up. Chief among these was the authorization to Bishop Graves to purchase land for the new St. Mary's Hall, Shanghai, and the question of the plans to be followed in the construction of St. Paul's College, Tokyo. This latter was also referred to the Executive Committee with power.

On the appeal of the Bishop of Springfield the Board restored to him for the current year the $500 reduction which had been made in the appropriation to that diocese.

Bishop Brewer of Montana offered his services to the Board for three months to press upon the Church the claims of the apportionment. The bishops of Indianapolis and Springfield also expressed a willingness to give a portion of their time for that purpose. These offers the Board gratefully acknowledged and requested the Council of Advice to complete arrangements.

It having been brought to the attention of the Board that the Rev. Hoong Nook Woo, of the missionary District of Shanghai, had just celebrated his eightieth birthday and completed fifty years in the missionary work, the following resolution was passed:

WHEREAS, This Board has had its attention called to the fact that the Rev. Hoong Niok Woo, the senior Chinese clergyman of the missionary district of Shanghai, has just celebrated his eightieth birthday and completed fifty years of service under the auspices of this Board; it desires to take this opportunity to convey to him its heartiest congratulations on reaching the advanced age of four-score years, and on having been permitted, by God's grace, to spend more than half-a-century in the noble and divine work of carrying the Gospel of Jesus Christ to the people of his native land, and of ministering so long and faithfully to their physical as well as to their spiritual needs.

It prays for the continued divine blessing to rest upon him and his family, and upon all the work which he is still permitted to do for his Blessed Master's cause.

A memorial from the layman's missionary committee of the diocese of Massachusetts brought up the question of the change of the date of the fiscal year. Last fall the Board passed a resolution changing the date of closing the books from September 1 to December 1, but in view of the financial situation and the apparent difficulty in making the adjustment without large losses of revenue, the operation of the resolution was later postponed. It being realized, however, that the petition presented was based upon sound reasoning and would make for efficiency, the Board resolved to make the change by creating three fiscal years of thirteen months each, so that, beginning on September 1, 1915, the fiscal year would run to October 1, 1916; then to November 1, 1917, and finally to December 1, 1918—thus reaching the desired date.

After other announcements and routine matters the Board adjourned at 5:20 to meet in New York on December 9.

4　1914 年 11 月号　伝道局会議。805-807 頁。
　　訳出　807 頁左下 28 行目～左下 19 行目まで。

予算に関する特別の事項が幾つか取り上げられた。その主なものは上海の新しい聖マリア女学校のための土地を購入する権限をグレイヴス主教に与えることと、東京の立教大学の建設で従うべき計画の問題であった。後者の問題はまた常議委員会に権限をもって委託された。

years, Bishop Lawrence has been concerned in missionary affairs. At the time of his resignation he was a prominent member of the Executive Committee, where his long experience, wide knowledge and clear judgment were of the greatest value. Not only has he been personally interested and active in setting forward the cause of the Church's Mission, but under his leadership his diocese has developed such efficiency as to set a notable example to the entire Church. While appreciating most heartily and sympathetically the compelling cause of Bishop Lawrence's withdrawal, the Board cannot but feel that it is bereaved.

The Fall of Kiao-Chau

THE German outpost at Kiao-Chau, China, has fallen before the attack of the Japanese, after a gallant resistance to a fate which was inevitable. The German press is branding the victors as highway robbers, and warning them to beware of Germany's future vengeance. To those of us who remember that Kiao-Chau was wrested from China as a penalty for the death of two missionaries, and that while nominally leased it was really Germany's foothold for larger acquisitions in the Far East, the case, stated at its worst, seems to be that of one robber robbing another. At best—if Japan is sincere in her declaration—it is a method of restoring to a weak nation property unlawfully taken.

The friends of missions must always deplore the imposition of penalties and the exaction of indemnities for attacks upon missionaries as such. They cannot regret that China should have restored to her that of which she was deprived on so flimsy a pretext.

It would be interesting, by the way, to hear how England, who is so sincerely outraged at the violation of Belgian neutrality, will justify participation with Japan in the violation of Chinese neutrality. The Japanese troops marched seventy miles through Chinese territory, and China, though she protested, was too weak to defend herself. Without doubt England could have prevented an irregular act on the part of her ally, and there is some justification for the Chinese assertion that she was a willing accomplice in an unlawful proceeding.

Japan and America

IT is perhaps not strange that at a time when, by the war in Europe, discords and animosities are being sown, to bear their bitter fruit in future generations, there should also be whisperings concerning Japanese resentment toward the United States. The circumstances which led to the outbreak of this criminal war are such that international suspicions are all too easily aroused, and since Japan has become involved in the European conflict, suggestions and assertions have been made which are calculated to create anti-Japanese feeling in this country.

It would seem that such suspicions find all too ready credence among us. Perhaps a guilty conscience with regard to our treatment of Asiatics may in a measure explain this. Few of us are prepared to deny that an invidious race distinction against them has been manifested in the recent history of our country. Yet Japanese restraint and patience during the last two years have been remarkable, and are a proof of their confidence in the final triumph of the American sense of justice.

It is reassuring to have expert testimony upon the question of Japan's present attitude toward America. The Rev. Dr. Sidney L. Gulick, after twenty-six years in that country, is qualified to speak with authority. The high regard in which he is held in Japan, the close touch he has had with its people and its rulers, and the con-

fidence they have shown in him, have given him an unusual insight into the real facts of the situation. In a statement recently issued he says:

"The attitude of Japan to America and to Christendom as a whole is highly complex. To state without qualification that Japan is thoroughly friendly, or to assert, as an attaché in the German Embassy is recently reported to have asserted, that throughout Japan there is an intense hatred of the American people . . . and that the people believe that war with the United States is inevitable,' is equally false. Twenty-six years in Japan compel me to discount all sweeping assertion about Japan. They are never made by those who know her.

"As to the attitude of the common people, I think I am safe in saying there is still widespread friendship for America. English is the one foreign language taught in all the high schools. All Japanese know and admire George Washington, Benjamin Franklin and Abraham Lincoln. All know that America is the land of democracy where the common man is not despised, but has full rights. All adult Japanese know of the return of the Shimonoseki indemnity ($785,000) and of our freedom from plans for territorial aggression. All know that America helped Japan in her first contact with the West. Hundreds of American missionaries have lived in all parts of Japan and have won personal friendship in every class of society; to the masses they have been living examples of what Americans are. Thousands of Japanese students have studied in American schools and have enjoyed full privileges here, and splendid treatment. The result is such deep and widespread confidence in America that recent events, though disturbing, have not yet shattered the friendship for America of the rank and file of Japan.

"I wish I could convince the American people that there is no danger whatever of war between Japan and America. For Japan it is financially, economically and physically impossible, and psycologically incredible. Her responsible leaders are well aware of this. She wants and needs our friendship, and she will do anything consistent with national dignity and honor to secure it. It is equally inconceivable that America should attack Japan. We need her friendship in the promotion of the right relations between East and West."

The Place to Begin

That there are differences and difficulties between our own nation and Japan it would be idle to dispute. These have perhaps been accentuated on our side by a certain blunt discourtesy, and on theirs by a sensitive race-consciousness. But it is interesting to know that Count Okuma, the premier, a year ago declared that the problem of right relations between America and Japan could not be solved by diplomacy or legislation, and least of all by war. Japan's hope, he said, lay in appealing to the Christians of America, and asking that the principles of human brotherhood be consistently applied to Japan.

Coming from the representative of a non-Christian nation, this is a profoundly significant appeal, and constitutes, we believe, a real opportunity for America to give a conspicuous example of those international relations which must govern the world if wars are to cease and the human race to become a world-family. We have shown our self-restraint in Mexico; we have demonstrated our sincerity in Cuba; we are honestly trying to educate and raise up the Philippines; let us also

deal fairly and Christianly with Japan; first of all, by declining to believe the wicked inuendoes and suggestions of hostility; and secondly, by employing in our international relations the same code of morals and ethics which prevails between individuals.

Virginia's Coadjutor

THE diocese of Virginia has been compensated for its renunciation when it surrendered its coadjutor to the needs of the general Church. For less than a year Bishop Lloyd had been at work there when the General Convention at Cincinnati called him back to the leadership of the Board of Missions as its president. Since then, for various reasons, no successor has been consecrated, but on the morning of October 28, the Feast of St. Simon and St. Jude, in St. James's Church, Richmond, the Rev. Dr. William Cabell Brown, of Rio de Janeiro, Brazil, was consecrated as Bishop-Coadjutor of Virginia. It is a suggestive fact that Virginia in both instances chose missionary leaders. This is both a testimony to the discriminating spirit of that staunch missionary diocese, and to the mission field as an effective environment for developing the qualities of leadership.

"Protestantism in Cuba"

PROBABLY very few of our readers ever see the *Catholic World* —probably also very few readers of that trenchant Roman periodical will see THE SPIRIT OF MISSIONS; nevertheless one of our laymen—himself a journalist—has called our attention to an eight-page article entitled "Protestantism in Cuba" appearing in the November number of the above-mentioned magazine, which certainly calls for comment and correction.

The author is an Augustinian priest, presumably familiar with the subject. He cites what he calls "the serious and powerful effort of Protestantism to proselytize Cuba," and states that "the main body of the missionary work in Cuba has been done by the four leading Protestant organizations: Episcopalians, Methodists, Presbyterians and Baptists. The first of these has spent one hundred thousand dollars yearly in Cuba for salaries and running expenses since the year 1900. This does not include real estate purchased or buildings erected, which items are carried as investments. The figures for the three other organizations are not available directly."

He goes on to say, "after fifteen years of the fairest and most favorable trial, Protestantism [in which classification the writer of course includes our efforts] is to-day in Cuba just where it began. There were no Cuban Protestants then; there are none now. After all the years of powerful effort, after all the expenditure of money and enthusiasm, there is not to-day a single established Protestant congregation of Cubans. . . . There are those who go with some regularity to the Protestant meetings for one reason or another, and there are those who go for no reason at all. Of course advertising and music will gather audiences anywhere, but even those who go with some regularity to Protestant services do not as a rule fail to have their children baptized in the Catholic Church. . . . That Protestantism is failing in Cuba is attested by two widely separated facts. First, there are to-day thirty per cent. less missions and fifty per cent. less workers than there were six years ago. Second, the whole attitude of the missions and the preaching has undergone a radical and complete change. All over the island men and women workers are giving up the struggle and coming home. There is no future in sight for the work. The mission societies also at home are becoming wearied of the constant strain. For

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日本とアメリカ

ヨーロッパの戦争によって不和と敵意の種が播かれ、未来の世代にその苦い実が結ぼうというときに、日本が合衆国を恨んでいるという噂があったとしても恐らく不思議はない。この犯罪的な戦争の勃発を招いた状況が上記のようであるため、国際的な疑念があまりにも簡単に呼び起こされ、日本がヨーロッパの紛争に関与するようになって以来、この国では反日感情を生むと予想される様々な示唆や主張がなされてきた。

このような疑念は、我々の間であっというまに信用されるようだ。このことは恐らく、我々のアジア人への扱いに関する良心の咎めから、ある程度説明できるだろう。我が国の近年の歴史において、彼らに対する不当な人種差別が現れていることを否定する用意のある者など、我々の中にはほとんどいない。しかし日本人が過去 2 年間に見せた抑制と忍耐は注目に値するものであり、アメリカの正義感が最後に勝利することを彼らが信じている証拠である。

日本のアメリカに対する現在の姿勢に関する問題について、専門家の証言が得られるのは心強い。かの国に住んで 26 年になる博士シドニー・ギューリック師（注 1）は、これについて語る資格が与えられた人物である。ギューリック氏は日本で高い尊敬を集め、庶民や統治者と密に接触し、彼らも彼に信頼を示してきたので、状況の真相について並はずれた洞察を持っている。最近の声明の中で彼は次のように語っている。

「日本のアメリカ、そしてキリスト教世界全体に対する姿勢は極めて複雑です。正当な根拠もなく日本人は完全に友好的であると言うのも、最近ドイツ大使館の大使館員が言ったと報じられているように、日本国中にアメリカ人に対する強い敵意があり［中略］日本人は合衆国との戦争は避けられないと考えていると主張するのも、等しく誤りです。26 年も日本に住んでいると、日本について一般化し過ぎた主張については割り引いて考えざるを得なくなります。そのような主張は、日本を知っている者がしたものではありません。

一般の人々の姿勢について言えば、アメリカに対する友好感情はまだ広く

見られると自信をもって言えると思います。英語はすべての学校で教えられている唯一の外国語です。日本人なら誰でも、ジョージ・ワシントン、ベンジャミン・フランクリン、アブラハム・リンカーンを知っており、敬服しています。誰もがアメリカは民主主義の国であり、そこでは一般人が軽視されず、完全な権利を持っていることを知っています。日本人の大人は皆、下関戦争の賠償金（785,000 ドル）の返還や、我々が領土侵略をしないことを知っています。日本が初めて西洋と接触したときにアメリカが助けたことは誰もが知っています。数百人ものアメリカ人宣教師が日本の至るところに住んで、社会のあらゆる階層の人々と個人的な友好関係を築いてきました。大衆にとって彼らはアメリカ人とは何であるかの生きた見本となってきました。数千人の日本人学生がアメリカの学校で学び、ここで完全な特権と申し分のない待遇を享受しました。その結果、アメリカに対する深い信頼感が浸透しており、最近の出来事は気がかりではありますが、まだ日本の一般人のアメリカに対する友好を打ち砕くものではありません。

私は日本とアメリカの間に戦争のような危険はないということを、アメリカ人に納得してもらいたいと思います。なぜなら日本にとって戦争は財政的、経済的、物理的に不可能であり、心理的に信じ難いことだからです。日本の責任ある指導者はこのことを自覚しています。日本は我々との友好を欲し、また必要としており、それを確保するために国家の威信と名誉に合致することなら何でもするでしょう。同様にアメリカが日本を攻撃することは考えも及びません。我々は東洋と西洋の正しい関係を促進する上で、日本との友好を必要としているのです。」

着手する場所

我々の祖国と日本との間に相異や困難があることを疑うのは無駄なことでしょう。それらはおそらく我々の側では無作法な行為によって、また彼らの側では過敏な人種意識によって強調されてきました。しかし首相の大隈〔重信〕伯爵が１年前に言ったことを知るのは興味深いものがあります。すなわち、アメリカと日本の正しい関係という問題は外交や立法によって解決できるようなものではなく、ましてや戦争によって解決することはできない。日本の希望は、アメリカのキリスト教徒に訴えて、人間の兄弟愛の原理が日本に対して一貫して適用されるように頼むことにある、と彼は言ったのです。

非キリスト教徒国家の代表の口から出たこの言葉は、心からの意義深いアピールであり、それはアメリカにとって国際関係の明瞭な模範を示す絶好の機会であると信じます。もし戦争を中止して人類が世界家族となるべきであるならば、こうした関係によって世界は統治されなければなりません。我々はメキシコにおいて自己抑制を発揮しました。我々はキューバでは誠意を見せました。我々は誠実にフィリピン人を教育して高めようとしています。日本も公平かつキリスト教的に扱おうではありませんか。そのためには何よりもまず、敵意をほのめかし示唆する邪悪な言葉を信じるのを止めることです。第二に、個人の関係を規定しているのと同じ道徳と倫理の規範を国際関係において用いることです。

（注 1）アメリカン・ボード遣日宣教師。

from a distracted world, or a bereaved continuance in a life that has lost its joy."

Congratulations to Mr. E. S. Martin, who wrote the above, and to *Life* which published it! One does not often encounter a more able argument for the proclamation and propagation of the Gospel of Peace. Saul takes his place among the prophets when *Life* advocates the missionary ideal. And the best thing about it all is that the estimate is sincere, and presents a point of view which is more and more possessing the minds and consciences of thoughtful Americans.

ON a later page in this issue we publish a protest, voiced in the most solemn and earnest manner by our workers in the Empire of Japan. It calls attention to a state of affairs — particularly in California — which seems most unjust and exceedingly injurious to the friendly relations between the two countries. The fact that it should have seemed necessary to make such a protest is of vast significance. It is another indication of an existing psychological condition which may easily lead to unfortunate results.

A Protest from Japan

We read the other day in a leading and responsible journal a communication in which the writer calmly said: "Every one knows that we shall have to fight Japan." We cannot protest too vigorously and to earnestly against the wickedness of such statements. Utterly false as they are, there is perhaps no surer way of making them true than by continually asserting their truth. Yet even so, we cannot believe that the American people will let themselves be misled. The universal testimony of our missionaries in Japan, and particularly of those who are most familiar with the people, and who through years have sustained intimate relations with the government, flatly contradicts these statements.

Japan is seeking no quarrel with the United States; let the United States be careful not to force a quarrel upon Japan. And above all, let our Christian people demand that both the states and the nation shall act Christianly.

IN every warring nation, at the very nerve-centers of its population, touching intimately the vital forces which move and control it, are to be found the heralds of Christ - the missionary men and women who are seeking openings where He may enter—opportunities where He may serve and save. With eyes alert for every change, with hearts athrob for every need, with hands stretched out for loving ministry, American missionaries are contributing wonderfully to make Christian a most un-Christian situation. It is they who are now helping us to help; it is they who—when the animosities of war have ceased and an impartial judgment becomes possible—will help us to understand the real motives which underlie this world upheaval. This beneficent espionage is now winning, and is bound still more to win, the gratitude of the nations.

The Master's Men

It was especially fitting therefore that the Board of Missions, at its recent meeting, sent a message of sympathy and cheer to our representatives who have honored the church by the high character of the service performed in this great emergency. The full text of the statement follows. We trust it may be productive of sympathetic co-operation the the part of many who read it.

The Board of Missions has heard with deep concern and sympathy of the special obligations and opportunities which have come upon the American Churches in Europe because of the war. The way in which these obligations have been met and opportunities used for the service of our own countrymen and others—the works of charity and

6　1915 年 1 月号　神の国の進展。日本からの抗議。11 頁。
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本号の後のページに、日本帝国にいる我々の教役者が極めて厳粛かつ真剣に訴えた抗議を掲載する。それは、極めて不当で、両国の友好関係を著しく損ねると思われる状況、とりわけカリフォルニアの状況に注意を喚起するものである。このような抗議をすることが必要と思われたという事実は、非常に重大な意味を持っている。これもまた、容易に不幸な結果を招きかねない心理的状態が存在することを示すものである。

我々は先日、指導的な責任ある雑誌で記者が「日本と戦わねばならないことは誰でも知っている」と平然と書いているのを読んだ。我々はこのような声明に含まれる悪意に、どれほど激しく真剣に抗議してもし過ぎることはない。このような声明は全く誤っているので、それらを真実にするためには、それらが真実であることを絶えず主張すること以上に確実な方法はおそらくあるまい。だがたとえそのようにしても、それによってアメリカ人が判断を誤らせられるとは信じられない。日本にいる我々の宣教師全員の証言、とりわけ日本の人々と最も親しく、そして長年にわたり政府との親密な関係を維持してきた宣教師の証言は、これらの声明をきっぱりと否定している。

日本は合衆国との争いを求めていない。合衆国は日本に争いを強いることがないよう慎重であるべきだ。そして何よりも我々のキリスト教徒は、合衆国と国民がキリスト教的に振る舞うよう要求すべきなのだ。

A PROTEST FROM JAPAN

At considerable length in our last issue we presented some considerations bearing upon the relations of Japan and the United States. That there is urgent need for attention to this matter is evidenced by the series of resolutions which we here publish. They were passed at a conference of our missions in Japan, held on October 22nd, including the districts of Tokyo and Kyoto, and are accompanied by a letter to the President of the United States. They have also been sent to the Missions House with the request that they be given as wide publicity as possible. THE SPIRIT OF MISSIONS is glad to publish both the letter and the accompanying resolutions, and we urge Church people to consider whether they may not be instrumental in forming a more enlightened public opinion in our nation.

LETTER TO THE PRESIDENT

Mr. President:

I have the honor to present to you, through our Ambassador, the enclosed preamble and resolutions passed by the American Episcopal Missionaries in Japan at a conference held in Tokyo, October 22, 1914.

The friendly and sympathetic relations which bound together so closely the peoples of Japan and America for more than fifty years have been strained and weakened by anti-Japanese agitation and legislation which seems to us discriminatory and unjust.

As Christian teachers and leaders we feel it our duty solemnly to protest against action which is prejudicial to the honor and good name of the Christian people of America, and which is opposed to that righteousness that exalteth a nation.

We believe that a responsibility is laid upon us to urge the Christians of America to oppose in every legitimate way all legislation which makes for enmity and strife between nations.

We are confident, Mr. President, that you as a God-fearing Christian man will use in this instance, as you have in others, the influence of your high office in the cause of international justice and peace.

I am, with deep respect,

JOHN MCKIM,
Bishop of Tokyo.

The Resolutions

WHEREAS, the friendly relations between the United States of America and Japan are endangered by repeated reports of the intentions of the United States Government towards Far-Eastern questions, and, in some instances, of actual preparations for war with Japan; and

WHEREAS, it has been reported to us on reliable authority that in the coming elections in the State of California candidates for election to the Legislature have been asked to pledge support to a bill or bills deliberately depriving Japanese residents in that state of their rights to lease land for any purpose whatever; and

WHEREAS, in our opinion, such legislation would be in direct contravention of the purpose of the treaties between the two countries, and would offend a truly friendly and intensely patriotic people because of the discrimination not only implied but deliberately intended by those engaged in the anti-Japanese propaganda;

Therefore, be it resolved, that as such action would appear an act of manifest injustice, especially at a time when Japan has been magnanimous enough to ignore this attitude towards her people, and has decided, in spite of strong opposition, to keep her promises and take her part in the Panama-Pacific Exposition; we appeal, in the strongest terms possible, to the bishops and fellow members of our American church to do their utmost, by all legitimate means, to dis-

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courage such action until the diplomatic authorities of the two countries shall have had time to solve, by peaceful means, the problem; and

Resolved, that copies of these resolutions be forwarded at the earliest possible moment to the bishops; to the President of the United States of America; to the Governor of the State of California, and, through the American Ambassador in Tokyo, to the Secretary of State.

(Signed) JOHN MCKIM,
Bishop of Tokyo.

THE CHINESE ATTITUDE TOWARDS RELIGION

By the Rt. Rev. D. T. Huntington,
Bishop of Anking

WE held a series of evangelistic services on Sunday nights during Lent in the Cathedral of the Holy Saviour. The services have been attended by from one hundred and fifty to five hundred men and boys, the difference depending mainly on the weather. On two of the Sunday evenings there was very heavy rain, which cut down the attendance considerably. We advertised these meetings both by distributing notices of them in the shops and putting notices in the papers. On Saturday, March 21, immediately after our notice, which was in the most prominent place in the paper, there appeared an editorial on religion. It seemed to me so characteristic of the thought of the Chinese at the present time, and of Chinese way of looking at things in general, that I thought it might be interesting to readers of THE SPIRIT OF MISSIONS, and send herewith a translation.

There is nothing really Christian in it, but a good deal of Buddhistic phraseology, which the Chinese naturally use to express ideas other than those of time and sense, for which they have no adequate terminology provided by Confucianism. The style of the editorial is typically Chinese. An essay usually begins by the enunciation of some general statement, which may or may not have any immediate bearing on the subject in hand, and then proceeds to deduce from it the ideas which the writer wishes to express. This is so absolutely contrary to our present modes of thinking that it seems quite absurd to us, but of course if you can start from a proposition that is accepted it is a thoroughly convincing method of reasoning.

The admixture of modern philosophy is also thoroughly characteristic of the present time. The names of the great philosophers and scientists of the West are familiar to all the educated youth of China; they have also at least some verbal idea of the work which they did, and are more than a little inclined to display their knowledge on all possible occasions. The pragmatist position toward religion adopted by the writer is also very marked. This, however, is no result of reading of books of Western philosophy, but is the common Chinese attitude on all subjects, especially religion.

"Concerning Religion

"The assembling of molecules forms matter and the assembling of men forms kingdoms. Without molecules there would be no matter and without men no kingdoms. Therefore there is no country, east or west, which does not regard people as of great importance. Taking a glance over a history

7　1915 年 1 月号　日本からの抗議。40-41 頁。
訳出　40 頁～41 頁右 7 行目〔全文〕。

前号で我々は、日本と合衆国の関係をめぐる論評をかなり長文にわたって紹介した。この件に関して緊急に注意を払う必要があることは、ここに発表した一連の決議によって証明されている。これらの決議は、〔1914 年〕10 月 22 日に開催された日本の東京および京都地方部を含む我々のミッションの会議で可決され、合衆国大統領宛ての書簡が添付された。これらはできるだけ広く公表してもらいたいとの要望を添えてミッション・ハウス（注 1）にも送られた。『スピリット・オブ・ミッションズ』は喜んでこの書簡と添付の決議を公表するとともに、教会人に対し、我々の国において、より見識ある世論を形成するために役立つことはできないか考慮を促すものである。

大統領への書簡

大統領閣下

1914 年 10 月 22 日、日本の米国聖公会により東京で開催された会議で可決された前文および決議を同封し、大使を通じ謹んで提出致します。

日本とアメリカの国民を 50 年以上にわたりかくも緊密に結んできた友好的かつ共感的な関係は、反日的煽動と、差別的にして不公正と思える規制により緊張を強いられ、弱体化を余儀なくされました。

我々はキリスト教の教師および指導者として、アメリカのキリスト教徒の名誉と名声を損ね、国を高める正義に反する行為に対し、厳粛に抗議するのを自らの義務と感じる次第です。

我々はアメリカのキリスト教徒に対し、国同士に対立と争いをもたらすすべての立法にあらゆる合法的な手段で反対するよう呼び掛ける責務が課せられていると信ずるものです。

我々は大統領閣下が神を恐れるキリスト教徒として、国際正義と平和のために、他の事例と同様この事例におきましても閣下の高位なる影響力を行使されますことを確信しております。

深甚なる敬意をもって

ジョン・マキム東京教区主教（注 2）

決議

アメリカ合衆国と日本との友好関係は、極東問題に対する合衆国政府の意向、時には日本との戦争への具体的な準備の意向が繰り返し報告されることによって危機に瀕しており、

カリフォルニア州の来たる選挙において議員立候補者は、同州在住の日本人から、目的の如何を問わず土地を賃借する権利を故意に奪う法案の支持を誓約するよう求められたことが、信頼できる筋から報告されており、

我々の見解によれば、かかる規制は二国間条約の目的に直接違反するものであり得、また反日宣伝に携わる者によって暗示されるにとどまらずあからさまに意図された差別の故に、真に友好的で極めて愛国的な国民の感情を損ねかねないが故に、

特に日本がまことに寛大にも、その国民に対する上記のような態度を等閑に付し、強い反対にもかかわらず約束を守ってサンフランシスコ万国博覧会に参加することを決定した時期に、かかる行為は明らかに不公正な行為であると思われるため、我々は米国聖公会の主教および会員に対し、両国の外交責任者がこの問題を平和的な手段で解決するまでかかる行為を思いとどまらせるべく、あらゆる合法的な手段を用いて最大の努力を払うよう可能な限り強い表現で訴えることを決議し、かつ、

この決議文の写しを可及的速やかに主教、アメリカ合衆国大統領、カリフォルニア州知事、および東京の米国大使館を通じて国務長官に送付することを決議する。

（署名）

ジョン・マキム東京〔伝道教区〕主教

（注 1）ニューヨークにある米国聖公会内外伝道協会の伝道本部。

（注 2）米国聖公会東京伝道教区主教（＝日本聖公会北東京地方部主教）。

which it is to be met is by keeping on the brakes and going slowly. We do not want any Constantine with his *"In hoc signo vinces."* Constantine did not mean what he said. His was the patronage of the thing which looked politically good. This is what we have got to guard against in Japan, for we do not want the Church there to mean what it means to many people here,—a mere formal expression of an approved custom. In automobile parlance, there is a speed limit which must be observed by the Church in bringing her teaching to Japan. It is going to be a slow process,—otherwise we shall have exactly the kind of Christians that we have here in America. If a person really wants to know what the Gospel means, go to Japan or China, and see what it means to those people. We here have never had the well run dry, and we cannot appreciate what it means to them. Even the majority of them are willing to give up everything for it. It recalls the days of the persecutions in the early Church. And then there is a small minority, about whom you hear them worrying in Yangchow or Osaka, who are like Americans,—whose religion has been made so easy that they have to struggle if it is to mean anything to them at all.

Then there is the similarity in social and economic problems, which the Church must help to solve. There is a book on this subject by Dr. Gulick, soon to be published (which, by the way, is so interesting that I actually enjoyed the editorial work which I had to do on it), wherein is shown how the very same sort of problems are developing in Japan that we have developed here. There is the problem, for instance, of the downtown church,—for in Tokyo the cathedral has become a downtown church—which will be even more of a problem if Tokyo becomes a seaport of importance and the whole of the downtown district is turned into a warehouse district. In Kyoto there is great need of help. They have been short-handed there for a long time. The girls' high school is terribly down at the heel. It cannot be placed on a sound basis for less than $30,000 or $40,000 in gold. They must have more land to comply with the government requirements. St. Margaret's, Tokyo, is in very fine shape; I don't think there is a more finely equipped school anywhere in the United States. St. Paul's is in wretched condition. The buildings are very old, and are fearfully overcrowded. Plans for new buildings have been drawn, but at present the place is in a sorry state. And only by thoroughness can we instil the same spirit into the people. That, as I see it, is the object of education. We do not study just to acquire facts. We do not desire merely to accumulate things. Almost every graduating class is told that study develops character—thoroughness is the same as character, and if you are going to build up character, to develop thoroughness, you can do it only through the sort of education which Christian schools,—not utilitarian religious schools,—give.

Bishop McKim and I were out walking one day, and we passed some one he knew, and stopped and had a word or two. After he had left us, the Bishop told me that soon after his arrival that man had come to him and told him that the Episcopal Church could have no place in the life of the Japanese. "I like you personally, Bishop," he had said, "but the Japanese do not like the way the Episcopal Church does things. Almost any of the other denominations would meet their needs better, but the Episcopal Church is built on just the wrong lines for the Japanese." That happened a long time ago, but recently, the Bishop said that his Protestant brother had come to him and had told him that he was beginning to believe that the Episcopal Church was the only church for the Japanese.

The conference was most fortunate in having present Mrs. Pancoast of Philadelphia, the treasurer of the fund for the rebuilding of St. Luke's Hospital, Tokyo, recently returned from a visit to the East, and also Miss Upton, one of our United Offering missionaries, serving under Bishop McKim, in the district of Tokyo.

Mrs. Pancoast spoke of the great need of women workers in St. Margaret's, and of the wonderful devotion of all the women workers who have devoted their lives to Japan, and who are in sore need of relief and rest. She and her husband had traveled about three thousand miles and had visited about seventy-five per cent. of the mission stations and had found the most beautiful devotion among the people. She instanced the consecration of the little church at Aomori, and the fact that the service had to be held at half past six in the morning in order that the people might attend it and yet reach their work in time; also the general custom among the people of following the Lessons from their own Bibles as the priest reads

them. She told of a boy graduated from St. Paul's, who came back to Tokyo to fill a position there, and who immediately identified himself with the cathedral. On the second Sunday of his attendance, he brought another boy with him, on the third two more, and so on, until recently he came with a group of fourteen others.

The wonderful generosity of the Japanese Government and of the Mikado toward St. Luke's is, of course, appreciated by all, but she urged the contribution of the remaining money with all speed; for Japan has done her part, she has kept her promise, and now she waits for the Church to complete the work begun. She dwelt upon the inestimable benefit to the doctors and nurses who shall be trained there, the best of all Japanese young men and women, who almost invariably go out Churchmen and Churchwomen. She had occasion to look up the later records of the hospital, and she learned from them that every nurse who in recent years has graduated from St. Luke's, having taken a four years' course of training, has gone out from the hospital a Christian. What this means to the Church in Japan is easily conceivable when we learn that there are at present between thirty and forty nurses in the training-school, and that upon the completion of the new buildings and the further equipment of the hospital there will be at least seventy-five nurses.

Miss Upton spoke especially of her work north of Tokyo. She told of the important work among the young children, and its influence upon the homes in which they belong. Of course most of the parents are non-Christian, and where their religion has failed to satisfy them they are strongly inclined toward atheism. The younger the children, the more impressionable they are, and by teaching and enforcing the observance of the Church's moral code while they are little more than infants a mighty influence may be exerted. And if only the kindergartens are kept up these little ones may be under the care of the Church for five days a week and three hours a day. And with this great chance to influence the next generation in the *ken* in which Miss Upton is stationed, we have one foreign worker among one and a quarter millions of people!

THE JANUARY CONFERENCE

THE January Conference will be held Thursday, the 21st. Holy Communion at 10 A. M. Reports and conference, 10.30. At 11 Mr. John W. Wood will speak on Missions in the Islands and among the Latin peoples. Closing half-hour for questions and discussion. Prayers in the chapel at noon.

IN his last address to an English audience Wilmot Brooke, a man who gave his life for Africa, said: "You ask me to tell you some of the things I saw in Africa which led me to become a missionary. You don't want to hear them. It is not that you want. I told you all that some years ago, and I understand that since then your contributions have not increased, and no one from this town has gone out to the mission field; what you really want is to get into sympathy with Christ."

THE Missionary Society of the Western Theological Seminary in Chicago, has established regular noonday intercessions for missions, and is using the leaflet sent out for this purpose by the Board of Missions. It is hoped that this example will be followed by other theological seminaries. The Board will be glad to supply information and leaflets to any persons on request to the Literature Department, 281 Fourth Avenue, New York City.

8　1915 年 1 月号　女性伝道補助会。63-65 頁。
訳出　64 頁左 31 行目～右 28 行目まで。64 頁右下 20 行目～65 頁左 9 行目まで。

それから類似の社会的、経済的問題があり、聖公会はそれらの解決を助けなければなりません。このテーマについてギューリック博士が著した本が近々出版される予定ですが（ちなみに私はこの非常に面白い本の編集を楽しくお手伝いしました)、そこには、私たちがここで抱えているのと全く同じ種類の問題が日本でも増えていることが示されています。例えば下町教会の問題があります―東京では主教座聖堂（注 1）が下町教会になりました。―もし東京が重要な港湾都市になって、下町地区全体が倉庫街に変貌したらさらに問題でしょう。京都では大いに助けを必要としています。彼らは長年人手不足でやってきました。高等女学校（注 2）は非常にみすぼらしい状態です。これらを健全な状態にするには少なくとも 30,000 ドルか 40,000 ドルの金がかかります。政府の要求に応えるためには、もっと広い土地が必要です。東京の立教高等女学校の運営は非常に良好です。これほど設備の整った学校は、合衆国のどこにもないと思います。立教学校は悲惨な状態にあります。建物は老朽化し、恐ろしいほど過密になっています。新しい建物の設計図は描かれましたが、現在この場所は哀れな状態です。私たちは徹底性によってのみ、同じ精神を人々に植え付けることができます。それが教育の目的だと、私は思います。私たちは事実を知るためだけに学ぶのではありません。私たちは物事を蓄積することだけを望んでいるのではありません。ほとんどの卒業クラスに言っていることですが、勉強とは人格を伸ばすことであり―徹底性は人格と同じものです―人格を作り上げ、徹底性を伸ばそうとしたら、それはキリスト教主義学校―実利的な宗教学校ではなく―が与えるような教育によってのみできるのです。

ある日、マキム主教と私が外を歩いていると、主教の知り合いと出会い、立ち止まって二言、三言話しました。その人と別れた後で主教は私に次のような話をしてくれました。主教が到着して間もなくあの人物が主教の所にやってきて、聖公会が日本人の生活に入りこむ余地はないだろうと言いました。「主教、私はあなたが個人的に好きです。しかし日本人は聖公会がやっているようなやり方を好みません。他のほとんどすべての教派は日本人の必要に合致しています。しかし聖公会はまさしく日本人には相応しくない方針

の上に成り立っています。」それは随分昔のことですが、主教が言うには、このプロテスタントの兄弟は最近主教を訪ねてきて、聖公会こそ日本人にとって唯一の教会だと思い始めていると言ったそうです。

―略―

パンコースト夫人は、立教高等女学校が女性教役者を非常に必要としていると言い、そしてすべての女性教役者の素晴らしい献身について、これらの女性は生涯を日本のために捧げ、息抜きと休息を切に必要としていると語りました。彼女は夫と連れだっておよそ3,000マイルを旅して、伝道所のほぼ75パーセントを訪問し、人々の間にこの上なく美しい献身を見いだしました。彼女は青森の小さい教会の聖別を例に挙げ、儀式は人々が参列しても仕事に間に合うよう、朝6時半に行われたという話をしました。また、彼女は司祭が聖書を読むときに、人々がその後について自分たちの聖書を朗読する一般的な習慣について語りました。彼女は立教を卒業したある少年について、その少年は就職するために東京に戻ってきましたが、たちまち自分を大聖堂と一体化した、と話しました。そして次の日曜日に参列するときは別の少年を1人連れ、3回目はさらに2人、というように続け、最近ではその数は14人になっています。

（注1）築地三一大聖堂。

（注2）1915（大正4）年に平安高等女学校として認可。

to present the two national emblems and hang them in the nave of the Cathedral. The American flag was the gift of the Havana Chapter of the Daughters of the American Revolution. Participating as representatives of the Church were Bishop H. R. Hulse, Dean G. B. Myers, and the Rev. Canons H. B. Gibbons and F. Diaz.

Acting on behalf of President Menocal of Cuba, Doctor Laguardia, Secretary of Justice, in a few well-chosen words presented the Cuban flag to the Cathedral, and during the singing of "Bayameses" it was slowly raised to its permanent position. Canon Diaz responded for the Church. The American flag was then presented by the American Minister, the Hon. Wm. E. Gonzales, and accepted on behalf of the Cathedral by Dean Myers. The hearts of those composing the large congregation were thrilled as, during the singing of "The Star-Spangled Banner," Old Glory was raised to its place above the pulpit. It will there suggest to waiting congregations the protection and support extended by a great nation to the Gospel of Life, Love and Liberty.



Clergy present at the service: Dean Myers, Canons Gibbons and Diaz, Bishop Hulse

Bishop Hulse took for his text Genesis xii, 2-3: "And I will make of thee a great nation, and in thee shall all the families of the earth be blessed." In an eloquent and forceful manner the bishop proceeded to show that America has a mission in the world. During such troublesome times as these it should be a mission of peace. But we must seek a permanent peace. War may decide which of two nations is the stronger, but the result will not be peace. That can only be built upon a foundation of righteousness and justice.

NEWS AND NOTES

AT the fiftieth Commencement of the Philadelphia Divinity School on June 3rd, the degree of S. T. D. was conferred upon three men, all of whom were workers in the missionary field: Bishop Hulse of Cuba; Dr. Motoda, head master of St. Paul's College, Tokyo; the Rev. Pierre E. Jones of Haiti. It is noteworthy that the degree conferred on Mr. Jones is the first purely honorary one ever given by the school, and was awarded for successful administrative work in the mission field. Dr. Motoda received his in recognition of his theological scholarship. These two degrees were exceptional and intended to mark the jubilee celebration of the graduation of the first regular class from the school.

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MR. JAMES J. GOODWIN, who died in Hartford, Connecticut, June 23rd, at the age of seventy-nine years, was, during all his long life, an interested and influential layman.

9　1915年8月号　ニュースと記録。558-559頁。
訳出　558頁左下13行目～右下7行目まで。

〔1915年〕6月3日に行われたフィラデルフィア神学校の第50回学位授与式で、3人の学生に神学博士号が授与された。3人はいずれも宣教地で聖職者としての任に就いており、キューバのハルス主教、立教大学（注1）学長の元田〔作之進〕博士、ハイチのピエール・E・ジョーンズ師である。特筆すべきは、ジョーンズ氏に授与された学位は神学校が与えた初めての純然たる名誉学位であり、彼の宣教地での活動の功績を称えたものである。元田博士は神学研究の業績が評価されて受賞した。この2つの学位は例外的であり、神学校初の本科卒業式を記念したものである。

注記：マキムの要請により、1915年6月8日にワシントン・D・Cのノーマン・ビンステッド（Norman S. Binsted）が東京伝道教区に任命された（SM誌1915年7月号、503頁）。ビンステッドは同年8月25日にサンフランシスコを出航し（SM誌1915年10月号、720頁）、9月12日に東京に到着した（SM誌1915年12月号、880頁）。彼の経歴については、SM誌1916年2月号で報じられている（131頁）。
R・A・ウォークは休暇で1915年6月19日に横浜を出航し、7月14日にヴァージニア州に帰郷した（SM誌1915年9月号、642頁）。

（注1）1907年に専門学校令にもとづき立教学院立教大学と改名。

advice. Examination showed that he had suffered an apoplectic stroke and that there was serious brain trouble. An operation was performed on Monday, October 4th, from which he never rallied. He was buried from his cathedral in Portland on Monday, the 11th.

Bishop Codman was one of the younger men in the episcopate, being fifty-five years of age. After his graduation from Harvard he practised law for some years before turning to the ministry as his final vocation. He was ordained deacon in 1893 and advanced to the priesthood the following year. He served in several parishes in and near Boston. While rector of St. John's, Roxbury, he was elected Bishop of Maine, and was consecrated February 2, 1900.

Bishop Codman took a wide view of the Church's Mission. Himself the leader of a missionary diocese where crying needs were manifest, he systematically urged and stimulated the interest of his people in the world-wide enterprise of the Church. His leadership in this particular will be keenly missed.

After Twenty-five Years

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., opened its forty-seventh year on Thursday, September 30th. This splendid school for the education of negro youth was founded by the Rev. J. Britton Smith, D.D., but the man who built it up to its present fine efficiency is the Rev. A. B. Hunter, who for twenty-five years has been its Principal. Throughout the Church Mr. Hunter is known and honored, and hundreds who have not seen him will join in affectionate congratulations that he continues to lead in this noble enterprise. But his friends will also be relieved to know that some of the burden of responsibility has been taken from his shoulders, and that the trustees have elected the Rev. Edgar H. Goold as Associate Principal. He will assume the financial and administrative responsibilities of the school during the coming year, leaving Mr. Hunter free to devote himself to the larger and no less important work of commending the school to the attention and interest of the general Church—which it should not fail to receive in generous measure.

Bishop McKim's Bereavement

A CABLEGRAM received on October 7th announced the death of Mrs. John McKim, wife of the Bishop of Tokyo, who passed peacefully to her rest after a somewhat prolonged illness. Mrs. McKim was the daughter of the Rev. A. D. Cole, D.D., long-time president of Nashotah House, Nashotah, Wisconsin. It was while a student at Nashotah that Mr. McKim made the acquaintance of his future wife; it was to Nashotah that the couple returned at their different periods of furlough to find rest and refreshment in its quiet surroundings; and now again it is to Nashotah that the bereaved bishop and his daughters are bringing, to its final resting place, the body of the wife and mother.

The Church's sympathy and prayers will be given to Bishop McKim and his family in their sorrow.

Carranza, Chief Executive

THE issue for some time foreshadowed in Mexico has become a matter of history, and General Carranza reaps the reward of his stubborn persistence. The United States has recognized him as a *de facto* ruler, and beyond doubt other nations will follow our lead.

In so far as this promises a solution of the Mexican muddle, it is cause for congratulation. But what

10　1915 年 11 月号　神の国の進展。マキム主教の別れ。747 頁。
訳出　747 頁右 12 行目〜右 36 行目まで。

〔1915 年〕10 月 7 日に受け取った電報は、ジョン・マキム東京〔伝道教区〕主教夫人が長い闘病生活の末に安らかに永眠したことを伝えた。マキム夫人はウィスコンシン州ナショタにあるナショタ・ハウスの総理を長年務めた神学博士 A・D・コール師の娘である。マキム氏はナショタの学生時代に将来の妻と知り合った。夫妻は様々な時期に休暇でナショタに帰り、その静かな環境の中で休息して精気を回復した。そして今また、後に残された主教と令嬢たちが、妻であり母である遺体を運んだ最後の安息の地もナショタである。

聖公会は悲しみに包まれたマキム主教と御家族に弔慰と祈りを捧げる。

注記：マキム夫人（ネリー・コール・マキム：Nellie Cole McKim）他界により、マキムと二人の娘ベッシーとネリー（Bessie と Nellie）は、1915 年 10 月 14 日に蒸気船モンゴリア号で故郷に向けて出航した（SM 誌 1915 年 11 月号、795－796 頁）。同年 11 月 20 日に一行は日本に向けて蒸気船シンヨー丸（Sinyo Maru）で出航（SM 誌 1915 年 12 月号、880 頁）、12 月 7 日に日本に到着した（SM 誌 1916 年 2 月号、144 頁）。1915 年 10 月 15 日発行の『基督教週報』（32 巻 7 号）は、10 月 7 日に逝去したマキム夫人の埋葬式を 10 月 9 日に築地聖三一大聖堂で行ったことを報じている（11－12 頁）。

blooms to-morrow from our garden we must pluck all to-day's blossoms, and this law holds good more inevitably in things of the spirit."

IN AUGUST of this year a cyclone destroyed six of our chapels in Haiti and damaged several others.

Cyclone in Haiti

Owing to the economic condition of the people, who have been impoverished by the constant revolutions and their consequent inability to work their little farms, it has been impossible for them even to plan for rebuilding their chapels. Although the cost of rebuilding ranges from $150 to $350 each, that amount they are absolutely unable to raise at the present time. The Board has asked Bishop Colmore to appeal for this money, and he has found great encouragement and pleasure in the prompt response made. Five out of the six are provided for. The bishop still needs $200 to complete the repair of the mission at Bigonie.

IT is a solemnizing but inspiring note which is struck by both the great missionary societies of England—the S. P. G. and the C. M. S.—in the appeal they are making to their constituencies that they organize quiet days of spiritual heart-searching and fuller consecration for serving the needs of Christ's Church throughout the world. These efforts are to be undertaken to meet the deeper rather than the more superficial needs. They are not for the discussion of missionary problems nor for the gathering of money; but are to deal with the springs of personal life and action. Everywhere throughout the Christian world, and conspicuously among the nations who are at war, there is a deepening realization of the necessity for truer discipleship, fuller consecration and more whole-hearted self-sacrifice. It is a call to really live our Christian faith, and so make it operative and powerful in a world which has no other cure for its sufferings than the old Gospel applied to the new needs. It is a rallying call to the servants of the King, summoning that deep loyalty which, often unchallenged and unstirred, must lie at the basis of a Christian man's conviction.

Undeveloped Resources

It is significant that, coexistent with the movement in England and other like impulses on the Continent, we have in this country our nation-wide preaching mission. All these bear testimony to a deepening sense of the seriousness of the world situation, and the compulsion under which our own insufficiency sends us back to the great Source of all strength. Terrible and tremendous is the task we face—an impossible one, did we not recall the old word: "My grace is sufficient for thee; for my strength is made perfect in weakness."

ALL the ancient practices and customs required for the full investiture of the Emperor of Japan have now been accomplished. Though more than two years upon the throne, Yoshihito could not be regarded as being completely installed there until, after the ancient manner, his coronation in the historic capital of Kyoto. This was planned for last year, but the breaking out of the war made it impossible. On the 10th of November this ceremony took place, and in connection with it honors and decorations were bestowed. Among those decorated were several Japanese Christians who received the Order of the Sacred Treasure. They were Soroku Ehara, a prominent educator; Tasuke Harada, editor of *The Christian World;* Sakunoshin Motoda, headmaster of St. Paul's College at Tokio, all of whom were educated in the United

Honors to Japanese Christians

States, and one woman, Kajiko Yajima, president of the Japanese Christian Women's Temperance Society. Dr. Motoda is one of our missionaries, St. Paul's College being our leading institution in Japan.

A New Advance in Christian Literature

MOST of our readers know of the unique enterprise undertaken some years ago, whereby we established at Boone University, Wuchang, the first public library in China. The work has prospered and extended and has been the means of stimulating other enterprises of a like character. The word "library" in Chinese had always meant "a place for concealing books"; it remained for Boone University to prove that it should rightly be a place for revealing them. And now the next logical step is being taken toward a better use of literature in that the library is becoming a centre for community work by the development of a loan department, and of traveling libraries and subsidiary reading-rooms in educational institutions. Miss Mary E. Wood, to whose energy and faith the existence of the library is in large measure due, writes as follows in her recent report:

"The most interesting feature of the library work during the past year has been the development of the traveling libraries. In last year's report it was stated that three of these small libraries were started and taken to three of the government schools in the city. This past year ten such small libraries have been in service at different times in the government schools and other educational institutions in Wuchang and Hankow. Eleven hundred books, consisting of the best translations from western learning procurable, and English books adapted to the needs of the students in these schools, have thus been in circulation outside of Boone University. Perhaps the most interesting of these has been the one at the artillery camp, where sixty young men in training as officers of the Chinese army have had the advantage of our Boone Library books. In two of the government schools reading-rooms have been started as the result of the librarian taking these books in person to these schools. A small branch reading-room with books and periodicals from the Boone Library has been started at St. Michael's, the other side of the city, and during certain hours is opened to the public. This reading-room has been of special service to the students of the Military School."

TYPHOON IN BONTOC

ON October 29th a typhoon, one of those sudden tropical storms which spread such devastation, passed over our mission at Bontoc, P. I., totally destroying the missionary's residence and storehouse with their contents. The probable loss is about $10,000, but we are thankful to say that the mission was spared the still greater and the irreparable loss of life. None of those connected with it were injured. It is highly important that the buildings shall be replaced and the loss made good at the earliest possible moment. There is no provision for doing this under the regular appropriations of the Board and it must be done therefore by extra and special gifts. The treasurer will be glad to receive contributions large or small for this purpose. Our readers will recall that Bontoc is the place where our Igorot work was begun, and it was for many years the scene of the devoted service of the Rev. Walter C. Clapp, whose death a month or two ago caused deep sorrow to his many friends. The present missionary is the Rev. E. A. Sibley.

11　1915年12月号　神の国の進展。日本人キリスト教徒への栄誉。830-831頁。

訳出　830頁右下26行目～831頁左6行目まで。

日本の天皇の即位式に必要な古来のすべての儀式が完了した。嘉仁（注1）は2年以上前に皇位を継承していたにもかかわらず、昔の首都である京都で古式に則って即位の礼が行われるまでは完全に即位したと見なされなかった。これは昨年行う計画だったが、戦争が勃発したために不可能になったのである。儀式は〔1915年〕11月10日に行われ、これに関連して表彰や勲章が授与された。こうした受章者のなかに瑞宝章を授与された日本人キリスト教徒が数名いた。名をあげると、著明な教育者である江原素六、『基督教世界』を監修した原田助、立教大学学長の元田作之進（以上3人はいずれも合衆国で教育を受けた）、そして女性として日本基督教婦人矯風会会長の矢嶋楫子である。元田博士は我々の宣教師の1人で、立教大学は日本における我々の指導的な機関である。

（注1）大正天皇。

others, in the early days of their ministry in New York. Its membership is not now confined to curates and younger clergy; many of the older and more influential men are glad to count themselves in its ranks.

This New York Association is, so far as we know, the only Junior Clergy Missionary Association in the American Church, but it might well serve as an inspiration to the formation of others. One conspicuous service which the Association renders is in connection with the annual presentation of the Lenten missionary offering of the Sunday-schools of the diocese. This takes place soon after Easter Day, and the Cathedral of St. John the Divine is crowded to its utmost capacity. The junior clergy also render invaluable aid in the promotion of general missionary meetings. They have become experts in the management of such affairs. Particularly at the last General Convention they rendered notable service in this regard. The Association meets monthly from November to May, at 12:30 p. m., on the second Tuesday in the month. A service of missionary intercession is held, and there is a simple luncheon followed by addresses from missionaries, both foreign, domestic and local.

A Missionary Week

THE Church of the Atonement, Philadelphia, recently held a series of services called "A Missionary Week." "The idea of the Missionary Week," says the rector, "is perhaps not new, but the success was so wonderful that I hope other clergy may try the plan." The services of this Missionary Week began with Sunday, and were held on the following evenings, with afternoon services for women. Bishops Lloyd and Rhinelander, the Rev. Messrs. Walke, of Japan, and Betticher, of Alaska, together with local clergy representing diocesan and city missions, were among the speakers. The clergy of the neighboring parishes cooperated, as did also their choirs. The congregations at the evening services averaged 350, and the influence of the Missionary Week was felt in all the adjoining parishes. No doubt a large measure of the success of the enterprise is due to the fact that the way was prepared the week previous by intercessions in the church and meetings for prayer, sixteen in number, held at the homes of various parishioners. It is no wonder that blessings came when blessing was thus sought.

Further Honors to Christians

IN our December issue we made record of the honor bestowed on Japanese Christians by the Emperor of Japan on the occasion of his coronation early in November. For the first time in the history of the empire prominent Christians received decorations conveying the highest honors, which decorations were distinctly bestowed because of the work done by these persons as Christians. Dr. Motoda, headmaster of St. Paul's College, was one of these.

By an oversight we omitted to mention at that time the name of Miss Ume Tsuda, one of the foremost educators of Japan. Miss Tsuda was sent to this country by the Japanese government at the age of eight, in order that she might have a Western education. She is a graduate of Bryn Mawr. While here she came under Church influence and is now a faithful communicant. On her return to Japan she established a school for the higher education of girls, which, while it is not under the direction of our Board, is distinctly Christian in its influence. Were it not for Miss Tsuda and the girls of her school, little Grace Church in Go-ban-cho, Tokyo, which we have pointed to with pride as a self-supporting congrega-

tion, would probably not be self-supporting. Many friends of Miss Tsuda in America will rejoice at this deserved recognition.

Child Labor Days

THE National Child Labor Committee calls attention to the fact that January 22-24 will be Child Labor Days. Saturday will be observed in Jewish synagogues, Sunday in Christian churches and Sunday-schools, and Monday by secular schools and clubs. It is expected that 10,000 organizations will observe some one of these days which have been appointed to remind American citizenship that there is still a battle to be fought for the deliverance of children from industrial slavery. It is estimated that more than 50,000 children are at work in the United States contrary to the most primary standard of child-labor legislation. There are still states in the Union where children of nine or ten years are working in the mills; there are still states where a child of twelve may work eleven hours a day; there are still states where the education of children under fourteen is not compulsory. The census of 1910 showed that approximately 2,000,000 children between ten and sixteen are bound to the treadmill of labor. It is because of these things, which we are apt to forget, that the Committee asks for the observance of these days whereon the labor of children may be recognized as an issue to be met. Each year new recruits of growing children join the ranks of the workers, and the school knows them no more; each year the injurious effects of premature labor are more clearly seen in the stunted bodies and minds of many thousands; each year our enlightened Christian government fails to take decisive action to stop this saddest of all economic and social wastes—the waste wherein is coined into pitiful pennies the childhood and strength of little children.

Rural Religious Life

ON December 8, 9 and 10, in Columbus, Ohio, there was held an important convention under the auspices of "The Commission on Church and Country Life," a subsidiary body of the Federal council of the Churches of Christ in America. This Commission is in a measure the outgrowth of "The Commission on Country Life," appointed by President Roosevelt, whose report did much to direct the attention of the nation to its rural needs. Among other things, it stressed the seriousness of the religious situation in country churches.

One of the first things done by the later Commission was to conduct a rural survey of the state of Ohio. The results were enlightening and sobering. It was found that one out of every nine country churches has been abandoned in recent years. Only one-third are increasing in membership, and two-thirds have either ceased growing or are dying. Eighty-three per cent. have less than 100 members; 21 per cent. have less than 25; 27 per cent. have between 25 and 50; and 34 per cent. have between 50 and 100. Only six per cent. have their own ministers, while 26 per cent. share ministers with another church; 23 per cent. have one-third the time of a minister; 27 per cent. have one-fourth time; 14 per cent. have one-fifth time; 5 per cent. have one-sixth time. A large proportion of clergy receive about the same pay as a day-laborer. Less than 40 per cent. of the rural population are church members.

These facts, established in the survey of Ohio, are no doubt applicable to a large extent in other states. Such a situation called for action, and the convention in Columbus was the result. The chairman of the Commis-

12　1916年1月号　神の国の進展。キリスト教徒たちへのさらなる栄誉。11-12頁。

訳出　11頁右16行目～12頁左4行目まで。

〔1915年〕12月号で、11月初めに行われた即位式で日本の天皇より表彰された日本人キリスト教徒を紹介した。帝国の歴史において初めて著明なキリスト教徒が最高の栄誉を表す勲章を受章したのである。これらの勲章は疑いようもなく、これらの人々がキリスト教徒として行った業績の故に授与されたものである。立教大学学長の元田〔作之進〕博士もその1人であった。

このとき我々は傑出した教育者の1人である津田梅子の名前を落としてしまった。ミス津田は8歳のときに西洋の教育を受けるために日本政府よりこの国に送られた。ブリンマー・カレッジの卒業生である。彼女はここで聖公会の影響を受け、現在は忠実な受聖餐者である。帰国すると女子の高等教育のための学校を設立した（注1）。これは我々の伝道局の指導下にはないが、明らかにキリスト教の影響を受けている。もしミス津田と彼女の学校の生徒がいなかったら、我々が誇りをもって自給会衆として挙げた東京五番町の博愛教会（注2）は恐らく自給できなかっただろう。アメリカにいるミス津田の多くの友人もこの当然の受章を喜んでいる。

（注1）女子英学塾（津田塾大学の前身）。

（注2）1889（明治22）年設立の博愛教会は、1901（明治34）年に麹町区上二番町一番地に新築され、聖愛教会と改称された（元田作之進『日本聖公会史』普光社、1901年、160、164頁）



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ST. AGNES' CAMPUS

The only playground for 128 girls! The dormitory on the left; teachers' house on the right.

WHAT SHALL THE FUTURE BE?

By Louise Barton Myers

THERE are two alternatives for a mission school that is not a success: to close it, or to *make* it a success. In the mission field, where funds are scarce and workers scarcer, every penny and every hour should be held to account. It is unprofitable to waste time and energy on a school that is not a credit to the mission of which it is a part.

The Case Stated

Less than ten years ago St. Agnes' School Kyoto, Japan, was ranked among the leading schools for girls—either mission or government—in Japan. In 1907 there were over 200 girls in the school, more indeed than were technically allowed by the government in a school having our limited grounds and buildings. To-day there are 128. If in 1907 it had been possible for us to enlarge our grounds, our dormitory and school building, to meet our then yearly increase of scholars, and to improve our equipment to keep abreast with the improvements made in the government schools, St. Agnes' would have continued to grow. The Doshisha Girls' School under the Congregationalists had at that time 157 students; to-day they have 280. They have gone forward, where we have gone backward; not because there is not room for two Christian schools in Kyoto—a city of half a million people—but because they extended their grounds, increased their dormitories, remodeled their school buildings, and kept their equipment always a little ahead of that of government schools. We, on the other hand, have made scarcely even the most necessary repairs.

It was not unnatural that the Japanese, always loyal to the government, should have preferred to send their children to the newer, better-equipped government schools than to an overcrowded Christian school. With the increase of public schools and their



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THE SWINGING LOG

A tabloid form of exercise, economical of space.

improvement in equipment there came a decrease in the number and quality of our students. But more serious than the decrease in numbers is the depreciation in the class of girls whom we are receiving. Except for our Christians, and for some few neighbors who send their daughters to our school because it is near at hand, many, far too many, of our girls are those who have failed to pass the examinations admitting them to the government schools. The standard of our school has thus been forced down, not only by inferior equipment, but by the admission of unambitious or unintelligent pupils. I have been frankly told by one of our own Christians that the Japanese commonly apply first to the government schools; failing to enter there, to the Congregationalists' school; and, as a last resort, to St. Agnes'.

It is not necessary that St. Agnes' should be a failure. It is not too late to redeem our good name, provided we do it promptly. It was with this in view that our principal last April converted the school into a "Koto Jogakko." This means that the school receives a special license from the government ranking it with the public schools of that grade, and giving it certain privileges not allowed to unlicensed schools. The grade remains virtually the same as formerly, the equivalent of our American high school, though somewhat lower. This license raises the standard of scholarship by requiring, on the one hand, an entrance examination, on the other, better equipment and a larger proportion of teachers having had university or normal school training. With this change came an immediate increase in the numbers of our scholars and a perceptible improvement in the class of girls entering.



EAST HONGANJI TEMPLE, KYOTO

This expensive and beautiful Buddhist temple, recently completed, is shown as a contrast to the type of buildings which we have erected to bear witness to our Christian faith

Almost immediately after this change had been made, our principal, Mr. Tamura, died. Our new principal, Mr. Hayakawa, one of the first graduates of St. Paul's College, Tokyo, and also a graduate of Berkeley Divinity School, Middletown, Conn., for fifteen years the pastor of one of our largest Osaka churches, took office in September. He faces the proposition of a school holding the government license but unable to continue to hold it unless we meet the government requirements. This can not be done without considerable expense, and the question at once arises: is so large an expenditure of time, energy, thought and money justified for a school in a place where there are already a large number of government schools. Why not let our girls go to the government schools?

Why Have Christian Schools?

The purpose of Christian schools in Japan is not education for its own sake. That might be got elsewhere. The real purpose of our schools is to select and train an efficient body of Christian leaders. In Japan the Christian work is every year being handed over more and more largely to the Japanese. Even now it is hard to make our people at home realize that missionaries are needed in so seemingly civilized a country as Japan. Every year it becomes more difficult to secure foreign missionaries and foreign support for the work. Yet the Japanese are not prepared to take over the leadership. We must so train our Christian girls and boys of this generation that they will be able and ready to become the leaders of the next; that they may also form the backbone of that Christian public opinion which is necessary if we hope to save Japan from the materialistic tendencies that have already made their appearance, and to give her that genuine interest and sympathy with the rest of the Orient which can best make for the peace and progress of the entire East.

For such training we need our Christian schools. We cannot expect children, even from Christian homes, to become leaders in Christian work, in public service or in national



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CLASS IN FLOWER ARANGEMENT AND THEIR TEACHER

righteousness and generosity, if they are educated by non-Christian teachers in non-Christian schools, under influences often antagonistic to Christianity.

Christianity is only a generation old in Japan, and many things which we look upon as essential in Christian character are still too new to the oldest believers to have become habit, either with themselves or their children. In the knowledge of the Bible alone, even our Church members are often startlingly deficient.

Yet the work of the school is not limited to the training of our Christian children. We have in St. Agnes' eighty-four day scholars from non-Christian homes. Every one of these eighty-four girls is an introduction into a home. Through mothers' meetings and family visiting opportunity is given us to reach numberless homes which otherwise would be closed to us. Only two Sundays ago a day scholar, one of the best students in our fourth-year class, was admitted as a catachumen; and with her were admitted her two older sisters, one a graduate of a government school, the other a graduate of St. Agnes. We think it probable that this girl entered the Church largely through the influence of her most intimate friend, one of our scholarship girls, who lives in the dormitory. Many of our dormitory girls become Christians during their four or five years in the school, and not a few of them are confirmed before they leave us.

Since, therefore, the work of our school is to obtain and prepare leaders for the next generation, we must give them the best possible training, and we must have the best material to work on. We cannot expect to make leaders of unambitious or unintelligent girls. We must have a school so well-equipped that it will attract the best the Japanese nation can offer, and will give them an education inferior to none in Japan. We already have some earnest, ambitious students. We owe them a preparation worthy of



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GLIMPSE OF THE WORN-OUT DORMITORIES
One of the best rooms is here shown, prepared for visitors

their ability. It is not fitting that the leaders in Christ's work should be less well trained than the followers of Buddha.

The Present Condition

Our present situation is depressing. Even repairs which are urgently needed can only be imperfectly done. We have put $310 on our dormitory and school building; it needed $500. We managed to replaster the hallways and re-mat some of the rooms. Much more ought to be done; yet imperative as repairs are, they are at best only a temporary alleviation. Our dormitory, built after the Japanese fashion, of paper, wood and plaster, having stood twenty years, is no longer fit for use. It is not surprising that we have only thirty-two boarding scholars where twelve years ago we had eighty. Yet the importance of good dormitories is immediately seen in the opportunity they give for training our girls in Christian life and service.

Our schoolrooms are too few and too small to accommodate our classes, and are not built according to government regulations. The assembly-hall, used for the sewing-room during school and a practice-room after hours, is not large enough to hold the entire school at such times as commencement, when outsiders are invited, or to allow us to invite parents or friends to our monthly Christian or literary meetings, when the whole school is assembled. The "library," also used for a practice-room, is ten by nine feet, and contains an old organ, a table and two benches, a bookcase of Japanese and Chinese books, and some empty bookshelves.

The same story of hopeless crowding and utter inadequacy is true elsewhere. In a school of 128 girls we have only one good piano, supplemented by one old piano and four old organs! There is neither science-room nor gymnasium; yet, science, music and gymnastics are the three subjects which are receiving the great-



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THE ALLEGED GYMNASIUM!—REALLY A COVERED ENTRANCE

It is also used for the storage of "geta" (sandals). The American visitor who sends us this photograph calls it "disgraceful."

est attention in Japanese schools. What gymnastics we have are taught in the yard in fair weather. When it storms—and that in Japan is frequently—classes are conducted in a covered entrance-way of 23 x 24 feet, open on two sides to admit rain, wind and snow. The largest class, of forty-one girls, finds it impossible to take any exercises requiring full-arm extension. The dampness of the concrete floor makes all sitting, lying or kneeling exercises impossible, and compels the use of *zori*,—loose straw sandals held by straps across the toes. These impede the foot and leg exercises, and reduce gymnastics to a process of shuffling back and forth in a foot-square space. We have no room for tennis, the favorite game among Japanese girls. Our complete gymnasium equipment consists of a basketball set, the gift of a home Sunday-school (and available only in fair weather in the spring and fall), dumb-bells, a log swing, and a ping-pong set—relic of better days.

The Way Out

Our government license requires that we extend our grounds, remodel our buildings and improve our equipment. We can hardly hope to do this in less than two years, and a considerable sum of money will be needed. Kyoto is a city of about the size of Boston. It was the capital of Japan for over 1,000 years. Like Boston, it prides itself on setting the standard for the country in matters of art, culture and education. Among its nearly a thousand shrines and temples are some of the finest in Japan. Four of the old palaces are here and a number of public parks and gardens. There are also many modern public buildings as well as one hundred higher schools. A Christian school, to hold its own here, must be in keeping with the rest of the city.

With $30,000 we can bring our school up to the government requirements without the purchase of additional land. This involves rebuilding our dormitory on some vacant land



GROUP OF TEACHERS IN A CORNER OF THE SCHOOL YARD
Trinity Church shows in the background

across the street, moving the foreign teachers' house across the street, adding to the old school building and using the vacated land for a gymnasium, assembly-hall and playgrounds. This, however, while it meets the present requirements, allows nothing for growth. In five years, if we grow as we have a right to expect with our new equipment, we should again be cramped for room. (The largest of the eight government schools of this grade in Kyoto has over 800 students.) Moreover, the above arrangement places the dormitory on the opposite side of the street from the school buildings. This would involve the whole school crossing the street for morning and evening prayers, and constantly during school hours. In America this would make very little difference; in Japan it would be a serious drawback.

For $20,000 additional—$50,000 in all—it would be possible to buy a large piece of land adjoining the school grounds, and remodel the school in such a way that all the important buildings would be within the school walls. It would also give us a school better fitted to compete with those of the government; and above all, room to grow in. Land is enhancing in value here, a growing city.

But while this sum of money is coming—as come it surely must!—there are some tremendously pressing needs, if we are to keep the school alive and measurably effective. There must be money for repairs, larger salaries to more licensed teachers, pianos, gymnasium and science apparatus, and new desks and chairs. Many of these things will not only be of immediate use, but can be transferred later to our new buildings. We would also be glad to have some good, simple English books — especially books with pictures—for our library, and some good pictures for our walls.

The conclusion of the whole matter may be thus stated: Christianity in Japan depends ultimately upon our native leaders. We must look to our schools to secure and train those leaders. St. Agnes' is the only Church school of any kind in the diocese of Kyoto. Our results are determined largely by our expenditure—in time, in work, in money or in prayer. There can be no gain without effort. Will you not make it your especial prayer during the coming year, that St. Agnes' School may be made a real force in the hastening of Christ's Kingdom in Japan?

13　1916年1月号　未来はどうあるべきか？　ルイーズ・バートン・マイヤーズ。17-23頁。
訳出　17～23頁〔全文〕。

成功していないミッション・スクールが取るべき選択肢は2つあります。それは閉鎖するか、それとも成功させるかです。資金が乏しく、人材にいたってはさらに乏しい宣教地では、1ペニー、1時間を大事にしなければなりません。本体であるミッションの評判に寄与しないような学校に時間とエネルギーを浪費するのは無益です。

事実関係

日本の京都にある平安高等女学校は、10年足らず前には、ミッション系または官立を含め、日本でも有力な学校と目されていました。1907年には女子生徒の数は200人以上で、実際には限られた敷地と建物しかない私たちの学校で政府によって許容された限度を法的に超えていました。今日生徒数は128人です。もし1907年に敷地と寄宿舎と校舎を拡大できていたら、それによって年々増加する学生数に対応し、官立学校で行われる設備の改良に遅れずについていけていたら、平安高等女学校は成長し続けたことでしょう。会衆派の下で設立された同志社女学校の学生数は当時157人でしたが、今日は280人います。私たちが後退したのに対して彼らは前進しました。その理由は、50万もの人口を擁する都市・京都に2つのキリスト教学校が多すぎたということではありません。彼らは敷地を拡大し、寄宿舎を増やし、校舎を建て替え、設備は常に官立学校の一歩先を行くように整備してきたからです。それに引き換え私たちは、最も必要な補修さえもほとんど行ってきませんでした。

常々政府に対して忠実な日本人が、子弟を過密なキリスト教学校に入れるよりも、設備の整った新しい官立学校に入れようとするのは不思議ではありませんでした。公立学校が増え、それらの設備が改良されるに連れて、私たちの学生の数と質が低下しました。しかし学生数の減少より深刻なのは、私たちが受け入れる女子生徒のレベルの低下です。キリスト教徒と、学校が近いという理由で娘を当校に通わせる数人の近隣住民を除けば、私たちの女子生徒の多くが、あまりに多くが、官立学校の入学試験に落ちた者たちです。こうして私たちの学校の水準は低下を余儀なくされましたが、それは設備が

劣悪なためだけでなく、意欲や知性に欠けた生徒を入学させているためです。私はあるキリスト教徒から率直にこう言われたことがあります。日本人は普通、最初は官立学校に出願し、そこに入れなかったら会衆派学校〔同志社女学校〕、そして最後の手段として平安高等女学校に行く、と。

しかし平安高等女学校は失敗すると決まったわけではありません。急いでやれば、まだ私たちの名声を回復するのに遅すぎることはありません。昨春、私たちの院長が学校を平安高等女学校に改称したのもこの目的からです。これは、政府が当校を同等の公立学校と同格に扱い、非認可校には認められない特権を付与する特別認可を当校が受けることを意味します。グレードは実質的には以前と変わらず、アメリカのハイスクールと同等か、それよりやや低めです。この認可により、入学試験が要求されるほか、設備の改善や、大学または師範学校で訓練を受けた教師の比率の増加が求められるため、学力水準が引き上げられます。この変革の結果、すぐに当校の学生数が増え、入学してくる女子生徒のレベルも目に見えて改善されました。

この変革のほとんど直後に、院長の田村氏（注1）が亡くなりました。9月に新しく院長に就任した早川氏（注2）は立教学校の最初の卒業生の1人で、コネチカット州ミドルタウンにあるバークレー神学校を卒業した後、大阪にある私たちの最大の教会の1つ（注3）で15年間牧師を務めました。新院長は、政府の要求に適合しなければ認可を維持できないという、政府認可を持つ学校の命題に直面しています。しかしそうするためには相当な出費が必要になります。ここで直ちに出される問いは、既に多数の官立学校が存在する場所で、1つの学校にそれほど莫大な時間、エネルギー、思考、金を費やすことは正当化されるだろうか、というものです。なぜ私たちの女子を官立学校に行かせないのでしょうか？

なぜキリスト教主義学校か？

日本におけるキリスト教主義学校の目的は、教育そのものではありません。それはどこか別の場所でも得られるでしょう。私たちの学校の真の目的は、キリスト教指導者の有能な集団を選別し訓練することです。日本ではキリスト教事業は年々ますます多く日本人の手に委ねられています。日本のように一見非常に文明化した国で宣教師が必要であることを本国の人々に理解させるのは、今でも困難です。そのため年を追うごとに外国人宣教師および事業に対する外国の支援が得にくくなっています。しかしまだ日本人はリー

ダーシップを取る用意ができていません。私たちはこの世代のキリスト教徒の少年少女を訓練して、次世代の指導者になれるようにしなければならないのです。彼らはキリスト教に基づく世論の中心勢力を形成することになるでしょう。これは、既に現れている物質主義的な傾向から日本を救い、そして日本に、東洋の他の国々に対する心からの関心と共感を与えたいと願う故に必要なものです。それにより東洋全体の平和と進歩が最大限に生み出されることになるでしょう。

私たちはこのような訓練のためにキリスト教主義学校を必要としているのです。子供たちが、たとえキリスト教徒の家庭の出身であろうとも、非キリスト教主義の学校で非キリスト教徒の教師により、しばしばキリスト教に敵対的な影響の下で教育されたら、彼らがキリスト教事業や、公共奉仕や、国家の公正と寛容において指導者になることは期待できないのです。

キリスト教が日本に入ってからまだ1世代しか経っておらず、私たちがキリスト教精神において本質的と見なす多くの物事が、最も古い信者にとってもまだ新しく、彼ら自身や彼らの子供たちの習慣とはなっていません。聖書の知識ひとつとっても、聖公会の会員でさえ驚くほど不足しています。

だからといって、学校の仕事はキリスト教徒の子供を訓練することに限られてはいません。平安高等女学校では84人の通学生が非キリスト教徒の家庭の出身です。これら84人の女子の一人ひとりが家庭への導入口となります。保護者会や家庭訪問の機会を通じて、こういう機会でもなければ私たちに対して閉じられていたであろう数え切れない家庭に影響を及ぼすことができます。わずか2週前の日曜日のことですが、4年次で最も優秀な生徒の1人である通学生が求道者として認定されました。彼女の2人の姉も一緒に認定されましたが、1人は官立学校の卒業生、もう1人は平安高等女学校の卒業生でした。多分この女子学生は彼女と一番親しい友人で、寄宿舎に住んでいる奨学生の影響を強く受けて教会に入ったのだと思います。私たちの寄宿生の多くは在学中の4年または5年の間にキリスト教徒になり、そのうち少なからぬ生徒が学校を出る前に堅信礼を受けます。

このように私たちの学校の仕事は次世代のために指導者を獲得して準備することですから、私たちは彼女らにできるだけ最良の訓練を施さなければならず、そしてまた最良の人材を相手にしなければなりません。野心や知性に欠けた女子生徒を指導者にすることは期待できません。私たちは日本国が差し出すことのできる最良の生徒を引き付け、彼女らに日本のどこにも見劣り

しない教育を与えられるように、設備の整った学校を持たなければなりません。既に何人かの意欲ある熱心な生徒がいます。私たちは彼女らにその能力に相応しい準備を施す義務があります。キリスト教事業の指導者が仏教の信奉者より乏しい訓練しか受けないというのは適切ではありません。

現在の状況

私たちの現在の状況は憂鬱なものです。緊急に必要な修理さえ完全にはなされていません。寄宿舎と校舎に 310 ドルかけましたが、本当は 500 ドル必要でした。どうにか廊下の漆喰を塗り直し、幾つかの部屋の畳を張り替えただけです。本当はしなければならないことがもっとあるのです。しかし修理がどれほど急を要するとはいえ、それらは所詮一時的な気休めでしかありません。私たちの寄宿舎は日本式に紙と木と漆喰で作られていますが、建てられてから 20 年経ち、もはや使用に適していません。12 年前には 80 人もいた寄宿生が、今ではたった 32 人しかいないのも驚くに値しません。なんと言っても良い寄宿舎の重要性は、女子生徒をキリスト教的な生活と礼拝を通して訓練する機会を与えることにあります。

教室は全生徒を収容するには数が少ない上に狭く、政府の規制に従って作られていません。授業時間中は裁縫室、放課後は実習室として使われている講堂は、卒業式などで外部の人を招くときは全校生徒を収容するだけの広さがなく、毎月のキリスト教集会や文芸集会に全校生徒が集まったら、生徒の両親や友人は招待できません。やはり実習室として使われている「図書室」の広さは 10 × 9 フィートで、1 台の古いオルガン、机 1 つと長椅子 2 脚、日本語と漢語の本が収められた本箱 1 個、それに空の本棚が幾つかあるだけです。

絶望的なまでに過密で全く不十分というのは、至るところに言えます。生徒 128 人の学校にまともなピアノは 1 台しかなく、これを 1 台の古いピアノと 4 台の古いオルガンで補っているのです！　科学室も体育館もありません。しかも科学と音楽と体操は日本の学校で最も重視されている 3 科目です。

体操はどんなものであれ、晴れているときは校庭で授業が行われます。悪天候のとき―日本では実に頻繁ですが、―授業は屋根の付いた 23 × 24 フィートの玄関通路で行われますが、二方があいているため雨や風や雪が吹き込みます。生徒数 41 人の最大のクラスは、両腕を完全に伸ばす必要のあ

る運動をすることはできません。コンクリートの床は湿っているので、座ったり、横になったり、膝をついたりする運動は全く不可能で、草履（藁を編んで爪先に紐を付けたゆるい履き物）を履かなければなりません。これらのために足の動きは制限され、体操と言ってもせいぜい１平方フィートのスペース内をすり足で前後に動く程度です。日本人の女子の間で好まれているテニスをする空間はありません。私たちが持っている体操用具と言えば、本国の日曜学校から贈られたバスケットボールのセット（春と秋の天気の良い日だけ使える）、ダンベル、遊動円木、卓球セットが全てで、いずれも良き時代の遺物です。

解決法

政府の認可は、敷地の拡大、校舎の建て替え、そして設備の改善を要求しています。これが２年以内にできる望みはほとんどなく、また相当な額の資金が必要になるでしょう。京都はほぼボストンと同じ大きさの都市ですが、1000 年以上にわたり日本の首都でした。ボストンと同様に、芸術と文化と教育でこの国の基準を打ち立てていることを誇りにしています。1,000 近くある神社仏閣の中には日本で最高のものも含まれています。ここには古い宮殿が４つあり、公共の公園や庭園が多数あります。近代的な公共建築物も多くあり、100 の上級学校があります。キリスト教主義学校はここで引けを取らないためには、都市の他の部分と足並みを揃えなければなりません。

30,000 ドルあれば、私たちは土地を追加で購入することなしに政府の要求を満たす学校にすることができます。この場合、通りを隔てた空き地に寄宿舎を建て替え、外国人教師の家を通りの反対側に移し、古い校舎を建て増し、そして空いた土地を体育館、講堂および運動場に当てます。しかしながらこれは政府の要求を満たしはするものの、今後の成長を可能にするものでは全くありません。私たちが新しい設備によって当然期待するように成長したら、５年後には再び窮屈になるに違いありません。（京都にある同等の官立学校８校の中で最大の学校は学生数が 800 人を超えています。）さらにこの配置だと、寄宿舎を校舎と通りを隔てた反対側に置くことになります。その結果、学校全体が朝と晩の祈りのために、そして授業時間中ひっきりなしに道路を横断することになるでしょう。これはアメリカでは大した違いはないでしょうが、日本では深刻な欠点となるでしょう。

20,000 ドル追加する―合計 50,000 ドル―ことで、学校の敷地に隣接した広い土地を購入して、すべての重要な建物が学校の外囲いの中に収まるように校舎を建て替えることが可能になるでしょう。それによってまた官立学校と十分張り合うだけの設備の整った学校が私たちに与えられるでしょう。そして何よりも、成長していくことのできる空間が与えられるでしょう。ここでは地価が上昇しています。成長を続けている都市なのです。

この額のお金が入るとしても―それは必ず入るに違いありませんが！―、学校を生きながらえさせ、多少とも効率的にすべきならば、極めて逼迫した必要性があります。諸々の修理、より多くの有資格教師を雇いより高い給料を支払うための資金、ピアノ、体操用具、科学用具、そして新しい机と椅子をそろえるための資金が必要なのです。これらの多くは即刻使用するだけでなく、後で新しい建物に移すことができます。また、私たちの図書室のために何冊かの良い簡単な英語の本―特に絵入りの本―と、壁に飾る何枚かの良い絵がもらえたら嬉しく思います。

以上述べたことの結論は、次のように言えるでしょう。日本におけるキリスト教は、究極的に私たちの現地の指導者にかかっています。そのような指導者を確保し訓練するために私たちは学校に目を配らなければなりません。平安高等女学校は京都教区（注 4）にある聖公会の唯一の学校です。私たちの成果は大部分支出によって、すなわち時間、労働、金銭または祈りの支出によって決まります。蒔かぬ種は生えません。平安高等女学校が日本でキリストの王国を加速させる真の力となることを、来る年を通してあなたがたの特別の祈りにしてもらえませんか？

注記：SM 誌 1916 年 9 月号にマイヤーズによる平安高等女学校（1915 年）の関連記事がある（601～608 頁）。米国聖公会女性伝道補助会は京都地方部主教の要請に応え、1916 年に平安高等女学校のため 5 万ドルを集める決議を採択し、平安高等女学校に関する委員会が組織された（SM 誌 1916 年 11 月号、830～831 頁）。SM 誌 1917 年 6 月号によると、平安高等女学校への寄金が 4 万ドルに達したことが報告されている（422 頁）。SM 誌 1918 年 3 月号に関連記事（215～216 頁）。SM 誌 1918 年 8 月号には平安高等女学校の寄宿舎の礎石が置かれた記事が掲載され（547～548 頁）、同誌 1919 年 3 月号に、寄宿舎完成の記事が写真付きで載録されている（158～160 頁）。同誌 1919 年 6 月号には、同年 4 月 10 日の校舎定礎式の記事が報じられ（407 頁）、SM 誌 1919 年 7 月号では、J・ハバード・

ロイド夫人による「新平安高等女学校」という記事が載録された（469～471頁）。SM誌1923年1月号は、1922年12月13～14日に開かれた米国聖公会「全国協議会」会議で、ヘンリー・セント・ジョージ・タッカー京都地方部主教（元立教学院総理）が4年前に新築校舎が建てられてから平安高等女学校がさらなる拡張を必要としていると報告したことを受け、第二校舎の建築を進めることが裁可された、と報じた（49頁）。

（注1）田村初太郎。1895（明治28）年、静岡県立中学校校長より転任し教頭となる。1914（大正3）年に平安高等女学校の申請をした際に、田村が院長と校長を兼任した。SM誌1915年2月号には田村院長による日本人信徒の生活についての記事があり（91～95頁）、SM誌1915年11月号には、田村「教授」死去を嘆く記事が掲載されている（783頁）。
（注2）早川喜四郎司祭。立教学校卒業。
（注3）大阪聖ヨハネ教会。
（注4）米国聖公会京都伝道教区（＝日本聖公会京都地方部）。

MEETING OF THE BOARD OF MISSIONS, DECEMBER 8, 1915

THE December meeting of the Board, though only a one-day session, disposed of many important items of business. It opened with the customary celebration of the Communion in the chapel at 9:30, the Board convening at 10. Thirty members of the Board were in their places either at the opening or at some time during the session, and all parts of the country were represented; Bishops Mott Williams of Marquette and Jones of Utah, ex-officio members, were in attendance.

The report of the treasurer showed in general a favorable situation. Notwithstanding the unusually large contributions made the past year, the receipts thus far compare favorably with those of a year ago. There is a net increase of $36,000. This, however, has not come through the ordinary channels, but by special receipts from two sources; the Emergency Fund, and rentals received on a piece of New York property which have been allowed to accumulate and are now turned into the treasury. Deducting these two the income is slightly less than for the same period last year. Legacies received in October and November amount to $14,800. The treasurer also reported a gift of $25,000, sent by the wife of the late James J. Goodwin, in accordance with a memorandum left by him. This gift becomes, by a vote of the Board, a permanent fund bearing the name of the donor, the interest of which will be devoted to missions.

A resolution was presented from the Synod of New England urging that current expenses be made the basis of levying the apportionment, which resolution was referred to the Apportionment Committee.

A memorial addressed to the General Convention by the District of South Dakota, and carrying an approving resolution from the Synod of the Northwest, was brought before the Board with the request that support might be given to the appeal therein contained for additional Episcopal supervision in South Dakota. The Board was deeply impressed with the need demonstrated and gave most sympathetic attention to the matter. A legal opinion by Judge Gates, Chancellor of South Dakota, with regard to the Convention's canonical right to take such action, was read before the Board and the following resolutions were passed:

Resolved, That the Board of Missions, convinced of the need for additional episcopal supervision in the state of South Dakota, takes pleasure in supporting the memorial to the General Convention presented by the District of South Dakota, as approved by the Synod of the Northwest; and

Further Resolved, That the opinion of Judge Gates, Chancellor of South Dakota, that the General Convention has power to provide for additional episcopal supervision in the Missionary District of South Dakota be printed in THE SPIRIT OF MISSIONS and copies struck off to be sent with the petition to every elected member of the next General Convention before its opening

The Board had before it the resignation of the Rev. Dr. Bratenahl, Secretary of the Province of Washington, who becomes dean of the cathedral at the National Capital. This resignation was accepted with the following appreciative resolution:

Resolved, That the resignation of the Rev. G. C. F. Bratenahl, D.D., as Secretary of the Board in the Province of Washington, be accepted with great regret. In taking this action the Board desires to record its deep appreciation of the devoted and efficient work done by Dr. Bratenahl during the four years he has served the Church as Provincial Secretary.

Immediately following upon this came the announcement of the election by the Synod of Washington, recently held, of the Rev. William Cleveland Hicks, of Cumberland, Md., to succeed Dr. Bratenahl, which election was unanimously confirmed.

An interesting communication was introduced from the Synod of the Southwest, which, though passed last January, only reached the Board the first of December, and contained the following resolutions:

WHEREAS, At the present time the Board of Missions makes appropriations for work in the domestic field only of a proportion of the stipend required for missionaries at work; and

WHEREAS, This system seems to make competition between the Board and the Bishops, who must raise their money for the maintenance and extension of their work, and also makes a competition between the different Bishops in getting aid for the field for which they are individually responsible; and

WHEREAS, This makes for a haphazard effort rather than a systematic consideration and prosecution of our work as a whole; therefore, be it

Resolved: First—That the Board of Missions of the Synod of the Province of the Southwest be directed to make a survey of the conditions, opportunities and needs of the missionary work of the Province, such report to be presented to the General Board of Missions for its information and guidance.

Second—That the Board of Missions be requested to increase the amount of the appropriations made for domestic missions in such measure as may be found wise from time to time until it is possible for them to assume the full financial responsibility for all the work in the domestic field.

Third—That the Board of Missions be requested to so modify their rules as to give to domestic missionary bishops a larger liberty of discretion in the disbursing of the appropriations made to each missionary district.

To which the Board replied:

Resolved, That the Board of Missions has read with interest the preamble and resolutions adopted by the Synod of the Province of the Southwest at its meeting, January 21st, 1915, and will be glad to receive the report of the survey proposed.

Perhaps the most important matter of the day was that next introduced regarding St. Paul's College, Tokyo, Japan. It is now more than seven years since the first steps were taken to secure adequate accommodations for this most important of our educational institutions in Japan. As the result of the effort already made, property of fifteen acres, in a desirable situation, has been secured, and plans have been drawn which contemplate the final expenditure, at the end of about eight years, of something like $1,000,000. This amount will build, equip and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. The part which is proposed to be built immediately will cost about $160,000, of which $90,000 is already in hand, and promises have been obtained for it amounting to some $30,000 more. The Rev. Dr. Reifsnider, president of St. Paul's College, addressed the Board upon this subject. He called attention to the fact that Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning, and it was largely lost for lack of enterprise on our part. This second opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. The cases of suicide among students are so many that the great falls of Kegon, Chuzenji, and the crater of Mount Aso, Kyushu, have to be under police guard for six months in the year to prevent these unfortunate incidents. Marquis Okuma, the Premier, has himself said, "Japan must have the ideals which can come only from Christianity." Thirty per cent. of the students in St. Paul's Middle School accept Christianity and sixty per cent.

of the college students. The decoration of Dr. Motoda, headmaster of St. Paul's, in connection with the Coronation of the Emperor, is the first instance of such an honor to a Christian educator, and it was distinctly done because of his service to Japan in this particular.

After Dr. Reifsnider's address many questions were asked which showed the Board's deep interest and the following resolution was passed:

Resolved, That a brief be prepared covering the statement of Dr. Reifsnider in presenting the claims of St. Paul's College as a strategic force in Japan and the need of $1,000,000 as the ultimate sum required for the purpose, including the amount needed at once.

China was next heard from, when the Rev. A. A. Gilman, secretary of the Commission on Christian Literature established by the Chung Hua Sheng Kung Hui (Holy Catholic Church in China), showed the urgent need for Christian literature in connection with Chinese evangelism and the bristling difficulties which surround its production. To him the Board gave a most sympathetic hearing, and an appropriation of $600 was made from the Jane Bohlen Fund to promote the enterprise.

The following elections were then made to the various committees:

EXECUTIVE COMMITTEE: Bishops Lloyd, Francis, Greer, C. K. Nelson, Edsall and Lines; the Rev. Drs. Stires, Sedgwick and Miel; the Rev. Messrs. Davis and Emery; Messrs. King, Mansfield, Cochran, Newbold, Chauncey and Dr. Dillard.

TRUST FUNDS COMMITTEE: Messrs. Chauncey, Saunders, Pruyn, Baker, and King.

AUDIT AND FINANCE COMMITTEE: Messrs. Newbold, Reynolds and Pruyn.

COMMITTEE ON APPORTIONMENT: Bishops C. K. Nelson, Francis and Lines; the Rev. Drs. McIlvaine and Freeman, the Rev. C. M. Davis; the Messrs. Saunders, Pruyn, Morris, and the officers of the Board.

Among the reports of committees were: That of the special committee on Christian Education in China, which after conference with Dr. Pott, President of St. John's University, suggested the adoption of a more definite policy for the development of our Church colleges in Japan, asking our three bishops in China to consider a co-ordination of St. John's and Boone, to avoid duplication and develop one strong university to serve the needs of our three districts. The committee also suggested that the Board sanction a plan approved by the bishops and the presidents of the two universities for the inclusion of Chinese trustees in an advisory capacity, and that the plans of the President of St. John's for its immediate development, involving the raising of a sum of $115,000, be approved. The committee also suggested that Chinese members of the faculty trained in the United States receive a salary on an equal footing with American teachers, and that a special Standing Committee on the colleges and universities of Japan and China be appointed; the President of the Board to act as chairman. All of which was approved.

The matter of the Emergency Fund and the best methods of conserving its splendid results was taken up. The conviction was unanimously expressed that the Emergency Campaign had developed a new interest throughout the Church, and had uncovered a most helpful method of securing the earnest co-operation of individuals. After considerable discussion as to the best plans for the future, it was voted to appoint a committee under the following resolution:

Resolved, That a Committee be appointed with power to add to its number, on raising the apportionment and providing the support of the Board of Missions for the coming year, commending for continuance the plan of asking one day's wage or income and the agencies used in obtaining the Emergency Fund.

14　1916 年 1 月号　1915 年 12 月 8 日伝道局会議。60-63 頁。
訳出　60 頁左 1 行目～左 4 行目まで。61 頁左下 2 行目～62 頁左 19 行目まで。

伝道局の 12 月会議は、1 日だけの会議だったにもかかわらず、多くの重要な議題を処理した。

―略―

おそらく最も重要なこの日の議題は、次に紹介する東京の立教学院に関する件であった。日本で最も重要な我々のこの教育機関のために十分な収容設備を確保すべく最初に取り組んでから 7 年以上が経過した。この努力の成果は既に現れており、望ましい場所に 15 エーカーの土地が確保されて設計図が描かれたが、約 8 年が経過した時点での最終的な支出額はおよそ 1,000,000 ドルと見込まれる。この資金で日本の傑出した機関の―いずれにも劣らない―1 つを建設し、設備を整えて寄付することができ、そして 5,000 人の学生を収容する施設を提供できるだろう。その中で直ちに建設することが提案されている部分は約 160,000 ドルかかるが、そのうち 90,000 ドルは既に手元にあり、さらにおよそ 30,000 ドルを超える金額の約束が得られている。立教学院総理の博士ライフスナイダー師は、この件について伝道局に演説した。彼は、キリスト教国のアメリカはいま非キリスト教国の日本を勝ち取る 2 度目の機会を手にしている事実に注意を呼びかけた。最初の機会が訪れたのは何年も前に国全体が西洋の学問に向かったときであるが、その機会は我々の側に積極性が欠けていたためにほとんど失われた。今回 2 度目の機会が生まれたのは、日本が西洋の学問と文明をキリスト教なしで獲得しようとしたためである。その結果は失望と悲観主義であった。国民は精神的な原動力を欠き、その事実は研究者自身の間で最も鋭敏に認識された。学生が自殺する例も非常に多く、そのような不幸な事件を防ぐためにその年、中禅寺の華厳の滝と九州の阿蘇山火口は半年間警察の監視下に置かれた。首相の大隈〔重信〕侯爵は自ら「日本はキリスト教のみが与えることのできる理想を持たなければならない」と言った。立教中学校の学生の 30 パーセント、大学の学生の 60 パーセントがキリスト教を受け入れている。天皇の即位式との関連で立教大学学長の元田博士が勲章を受章したが、キリスト教徒の教育者がこのような栄誉を受けるのは初めてであり、これは疑いようもなく彼がこの点で日本に貢献したためにほかならない。

ライフスナイダー博士の演説の後で多くの質問が出たが、それは伝道局の深い関心を示すもので、次の決議が採択された。

決議：ライフスナイダー博士の声明を載せた趣意書を作成して、日本における戦略的拠点としての立教大学の要求と、即刻必要な額を含めこの目的のために必要とされる最終額 1,000,000 ドルの必要性を提示する。

注記：C・S・ライフスナイダー夫妻は通常休暇で 1915 年 9 月 25 日に出航し、10 月 11 日にサンフランシスコに到着した（SM 誌 1915 年 11 月号、796 頁）。SM 誌 1916 年 3 月号には、1916 年 2 月 9 日の伝道局会議出席が報じられている（223－224 頁）。同年 4 月 20 日にライフスナイダー一家はヴァンクーヴァーを出航した（SM 誌 1916 年 6 月号、441 頁）。



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ADEQUATE MISSION ARCHITECTURE

PERHAPS there is no one department of missionary effort in which we have more conspicuously failed than in making proper material provision for our institutions abroad. This is peculiarly true throughout the empire of Japan, and applies not only to our larger institutions but to our churches and other buildings. Among a people most refined and sensitive to beauty and appropriateness, we have continually perpetrated monstrosities of architecture, due somewhat to lack of proper planning, but more to the inability or unwillingness of the home Church to realize how important was the enterprise concerned, and how necessary it was that the ideals of the Church should be adequately represented in the buildings erected for the prosecution of its work. Again and again visitors to our missions in Japan encounter pitiful little buildings, the merest makeshifts, scarcely fit to be used as outbuildings, yet in these we are trying to present to the Japanese the beauty of holiness, as this Church has learned it. It is not strange that we have often failed to make ourselves understood, when we did not give the spiritual message a fitting physical embodiment.

These facts have been reiterated for years by the great majority of our missionaries, and it seems that at last the Church is beginning to recognize the rightness of their contention. St. Paul's College, Tokyo, is a case in point. This school was founded in 1873 by Bishop Williams, and its early history was one of repeated misfortune because of inadequate or impossible housing conditions. The first schoolhouse was swept away in the great fire of 1875, and, there being no money with which to rebuild, the school was closed for a time. After about three years a building was erected which, after standing a dozen years, fell down, killing one of the native teachers. In 1895, a new college and dormitory buildings were put up, but these too were not at all of a character to dignify the work conducted therein.

It is seven years since a serious effort was begun to place this college upon a proper footing, it having so utterly outgrown its equipment and environment that a new site was absolutely indispensable. The old quarters at Tsukijii, formerly the foreign settlement of Tokyo, but now becoming commercialized, would no longer serve. A tract of land containing fifteen acres (1,700 tsubo) was obtained at a cost of $50,000 (100,000 yen). It is at Ikebukuro (an attractive suburb of Tokyo). Much time has been taken—almost too much, perhaps, in view of the urgency of the college situation—in preparing a plan which shall be adequate for the present and adaptable for the future needs of this important institution—our one great educational enterprise for the young men of Japan. Plans have been made which contemplate the final expenditure, at the end of about eight years, of something like $1,000,000. This amount will build, equip and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. The part which is proposed to be built immediately will cost about $160,000, of which $90,000 is already in hand, and promises have been obtained for it amounting to some $30,000 more.

Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning, and it was largely lost for lack of enterprise on our part. This second

General Plan of Saint Paul's College.
Ikebukuro Tokyo Japan.
Revised Scheme of December 1913.
Murphy and Dana Architects: New York City
Scale 1 Inch equals 400 feet.
ATHLETIC FIELD
GYMNASIUM
FUTURE UNIVERSITY DEVELOPMENT
ACADEMIC BUILDING
DINING HALL

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opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. The cases of suicide among students are so many that the great falls of Kegon, Chuzenji, and the crater of Mount Aso, Kyushu, have to be under police guard for six months in the year to prevent these unfortunate incidents. Marquis Okuma, the Premier, has himself said, "Japan must have the ideals which can come only from Christianity."

Thirty per cent. of the students in St. Paul's Middle School accept Christianity and sixty per cent. of the college students. Over 200 graduates of St. Paul's have entered the theological seminary of the Church in Japan. Surely such a showing should amply justify careful and adequate planning for a great future. A year ago last May, the Board of Missions, having asked the firm of Murphy & Dana to prepare plans, Mr. Murphy was sent to Tokyo to study the site, and local conditions affecting the execution of the work. As a result, it is proposed to erect and equip, at the present, the academic building, the chapel, refectory, two of the dormitories, the president's house and two houses for Japanese professors. The athletic field will also be laid out.



INTERIOR OF PROPOSED CHAPEL FOR ST. PAUL'S COLLEGE

The buildings, as shown in the accompanying sketches, are modified and simplified Gothic, known as "Collegiate Gothic," rather than an adaptation of the Japanese style suggested by some for the work, but vigorously opposed by the Japanese themselves. The best traditions of the Old-World colleges are for Gothic; and much of the most successful American work in college architecture, such as that at Princeton and the University of Pennsylvania, and the newest of the Yale buildings, is in the Gothic style. It is not advisable to try to carry out with the money at the disposal of the missionary society the full glory of the Gothic detail, which has made Oxford and Cambridge so wonderful architecturally; but it is possible, by careful study of the forms and masses, and by an occasional touch, such as the great tower of the academic building, and the interior treatment planned for the dining-hall, to preserve the scholastic spirit of the best Gothic, and the atmosphere of dignity and repose which should be found in an institution of learning. The accompanying reproductions indicate how it is planned to get this result and at the same time to keep the cost down to a figure representing very little more than the requirements of first-class permanent construction.

This effort properly to equip an institution of such vast importance to our missionary enterprise will surely meet with the hearty approval of the entire Church. It is to be hoped that that approval may find expression in something more substantial than words. Why should not some of the wealth of our Churchmen be given to do for Japan what many are doing for the colleges of our own country? Why should not St. Paul's, after its heroic struggles with disheartening difficulties, be given a chance to demonstrate in the eyes of the Japanese nation what Christian education really means?

"HOW MANY SLEEPS TILL CHRISTMAS?"

By Harriet M. Bedell

"CHRISTMAS, how many sleeps?" This was almost the daily question of Chief Turkey Legs at the Whirlwind Mission, Fay, Oklahoma, in the December days preceding the great feast. Other Indians came to inquire about Christmas, but none so frequently as he.

There were no toy shops and department stores to remind us of the holidays, but the signs of the times were no less apparent. The spare moments in the school were filled with the practicing of carols and the learning of selections for the festival. Boxes appeared from the station on the nearest railway, and each day the mail man was laden with bundles. They were such splendid ones! And we all heartily thank the Auxiliaries that sent them for their generous help and thoughtfulness in choosing the gifts. Young and old were made happy. What would we on the field do without your help? You are real missionaries, and your post of duty is a very important one. Without your prayers and gifts we would be so helpless!

On Christmas Eve at midnight we went through the camp singing carols. Our first visit was to the tepee of Mrs. Chicken Hawk, where we left a special gift in appreciation of her faithfulness and eager response to every call for help in the work of the Church. Next we stopped in order at the homes of Chief Turkey Legs, Big Nose, and Big Horse; then on over the hills singing "Angels from

15　1916 年 2 月号　適したミッション建築。96-100 頁。
訳出　97 頁左 1 行目～100 頁最後の行まで〔全文〕。

伝道事業部門で、我々の海外機関に適切な物質的供給を行うこと以上に失敗が目立った部門はおそらく他にないだろう。このことはとりわけ日本帝国全体について言え、我々の大規模な機関だけでなく、教会やその他の建物にも当てはまる。最も洗練された、美と適切さに対して最も敏感な人々の中にあって、我々はひきもきらず奇怪な建築物を出現させてきた。それはある程度は、適切な計画が欠けていたことに起因するが、それ以上に当の事業がいかに重要であるか、そしてその事業を遂行するために建てる建物において聖公会の理想が表現されることがいかに必要であるかを理解する能力、または意欲が本国教会に欠けていたためである。日本で我々のミッションを訪問する者は、惨めで小さく、本当に一時しのぎにすぎないような、かろうじて離れ屋として使えるような建物に繰り返し出くわす。それにもかかわらず、我々がこれらの建物の中で日本人に聖なるものの美を示そうとしていることは、聖公会も知っての通りである。我々が精神的メッセージに相応の具体的形象を与えなかったので、理解してもらうのにしばしば失敗するのも不思議ではない。

こうした事実は大多数の宣教師が何年も繰り返し指摘してきたことであり、ようやく聖公会も彼らの主張が正しいことを認識し始めたようである。東京の立教学院はその好例である。この学校は 1873 年（注 1）にウィリアムズ主教によって創立されたが、その初期の歴史は不十分な、というより不可能な収容条件のために不運の連続だった。最初の校舎は 1875 年（注 2）の大火で一掃され、再建する資金がなかったため学校は一時閉鎖された。それからおよそ 3 年後（注 3）に建物が建てられたが、十数年後に倒壊して現地教師の 1 人が死亡した（注 4）。1895 年に新しい学院の校舎と寄宿舎が建設された（注 5）が、これらもまたそこで行われている事業に威厳を与える性格のものでは全くなかった。

この学院を適切な基礎の上に据えるための真剣な努力が開始されてから 7 年が経過したが、その間に設備も環境も完全に間に合わなくなり、新しい敷地が絶対に不可欠となった。しかし以前東京の外国人居留地で現在では商業地化が進みつつある築地にある古い校舎は、もはや役に立たないだろう。そこで 15 エーカー（1,700 坪）の区画の土地が 50,000 ドル（100,000 円）で購

入された。場所は池袋（東京の魅力的な郊外）である。設計図の準備に長い時間―学院の状況の緊急性に鑑みれば長すぎるとさえ言える時間―が費やされた。それは、日本の若者のための我々の偉大な教育事業であるこの重要な機関の現在の必要を満たし、将来の必要に適応できるものでなければならない。設計図が作成されて、約８年が経過した時点での最終的な支出額はおよそ 1,000,000 ドルと見込まれる。この資金で日本の傑出した機関の―いずれにも劣らない―1 つを建設し、設備を整えて寄付することができ、そして 5,000 人の学生を収容する施設を提供することができるだろう。その中で直ちに建設することが提案されている部分は約 160,000 ドルかかるが、そのうち 90,000 ドルは既に手元にあり、さらにおよそ 30,000 ドルを超える金額の約束が得られている。

キリスト教国のアメリカはいま非キリスト教国の日本を勝ち取る２度目の機会を手にしている。最初の機会が訪れたのは何年も前に国全体が西洋の学問に向かったときであるが、その機会は我々の側に積極性が欠けていたためにほとんど失われた。今回２度目の機会が生まれたのは、日本が西洋の学問と文明をキリスト教なしで獲得しようとしたためである。その結果は失望と悲観主義であった。国民は精神的な原動力を欠き、その事実は研究者自身の間で最も鋭敏に認識された。学生が自殺する例も非常に多く、そのような不幸な事件を防ぐためにその年、中禅寺の華厳の滝と九州の阿蘇山火口は半年間警察の監視下に置かれた。首相の大隈侯爵は自ら「日本はキリスト教のみが与えることのできる理想を持たなければならない」と言った。

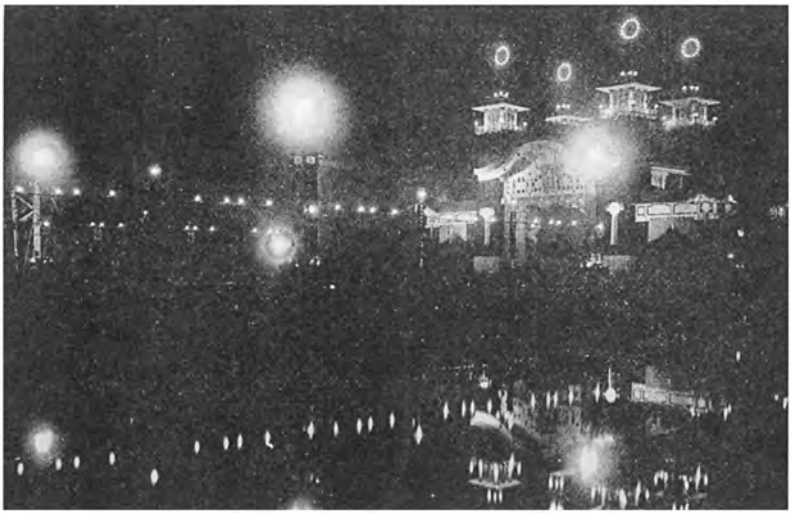
立教中学校の学生の 30 パーセント、大学の学生の 60 パーセントがキリスト教を受け入れている。立教の卒業生 200 人以上が日本聖公会の神学校（注 6）に入学した。このような成果は、偉大な将来のために慎重かつ適切に計画してきた事実を十分正当化するに違いない。１年前の５月、伝道局はマーフィー＆ダナ建築事務所に設計を依頼し、敷地および作業に影響する現地の条件を調査するためにマーフィー氏が東京に派遣された。その結果、現時点で校舎、礼拝堂、食堂、寄宿舎２棟、総理邸、日本人教授用の家屋２棟を建設し、設備を整えることが提案されている。競技場も敷設される予定である。

建物は掲載スケッチで示されているように、変容され簡素化された大学ゴシック様式である。何人かの担当者は日本様式の採用を示唆したが、これは日本人自身によって猛反対された。旧世界の大学の最良の伝統はゴシック様

式である。そしてアメリカの大学建築で最も成功した建物の多く、例えばプリンストン大学、ペンシルヴァニア大学、そしてイェール大学の最も新しい建物もゴシック様式である。伝道協会の自由になる資金で、オックスフォードやケンブリッジをあれほど見事な建築物に仕上げた壮麗なゴシックの細部をすべて実現しようとするのは賢明ではない。しかし形態と大きさを慎重に研究することによって、また校舎の巨大な塔や食堂用に計画されている内装など、ところどころにアクセントを付けることによって、最良のゴシックの学究的精神と、研究機関に見出されるべき威厳と安らぎの雰囲気を保つことは可能である。掲載写真は、このような結果を得ると同時に、第一級の恒久的建造物に必要な金額そこそこの数字にコストを削減するために、どのような計画がなされているかを示している。

我々の伝道事業にとってこれほど重要な機関の設備を適切に整えるという努力は、間違いなく聖公会全体の心からの賛同を得ることだろう。その賛同が言葉よりも実質的なもので表現されることが望まれる。多くの人々が自国の大学のためにしていることを日本にもするために、どうして聖公会会員の富の一部が与えられてはならないのか？　意気消沈させるような困難と英雄的に戦ってきた後で、キリスト教教育が真に意味するところを日本国民の目に示す好機が、どうして立教に与えられてはならないのか？

（注 1）1874 年の誤り。
（注 2）1876 年の誤り。
（注 3）築地居留地 37 番の立教大学校のレンガ校舎は 1882 年 12 月に竣工した。
（注 4）1894 年 6 月 20 日の東京大地震。漢文教師で「事務員兼舎監」の玉置角之助が死亡した。
（注 5）六角塔で有名な新校舎・寄宿舎が竣工したのは 1899 年 7 月。
（注 6）聖公会神学院。



THE ARCH BEFORE THE PALACE IN TOKYO

THE OLD AND THE NEW

By the Rev. J. Armistead Welbourn

Although the coronation of his Majesty, the Emperor of Japan, took place in November last, this is the first article we have received upon the subject. Many descriptions have been given in the daily press and in magazines, but we believe that the accompanying statement by Mr. Welbourn, and the interesting pictures which he sends, will be of value to our readers.

"Having by virtue of the glories of our ancestors ascended the Imperial Throne of divine origin, we do hereby perform the Ceremony of Accession."

IN these opening words of his speech did the Emperor of Japan formally announce his accession to the throne. Differing in almost every respect from what we in the west call a "coronation" was this ceremony by which His Majesty Yoshihito, one hundred and twenty-second Emperor of Japan "succeeded to the Imperial Throne transmitted to him in an ever unbroken line" from Jimmu Tenno, the first Emperor, who began to reign in 660 B. C.

Jimmu Tenno himself was fourth in descent from the grandson of the Sun Goddess, Amaterasuo-Mikanri, the ancestress of the Japanese imperial house. This is still the accepted version of the "divine origin" of the rulers of Japan. Though merely traditional, still no other royal house can go back nearly so far, and it is certainly true that the emperor does trace his descent through "immemorial time" to the dawn of Japanese history. The mirror, the string of jewels (not "precious stones" in the modern sense), and the sword, which form the Imperial treasures, corresponding to the crown and scepter, also come from prehistoric days.

With these there is connected a story naïve and interesting.

The Sun Goddess, out-done with the excesses of her wild brother, who ravaged the fields and personally ill-treated her, retired in indignation to a cave. Then all the land was filled with darkness and terror, and gods and goddesses assembled to entice the goddess out of her hiding-place. On a tree near the cave they hung a string of the rude jewels of the time, and decorated it all with gay streamers, while drums and cymbals played and a young girl danced. Overcome by curiosity, the goddess peeped out, only to be told that they had found a goddess more beautiful than herself; but on holding up a highly polished metal mirror she found reflected in it her own face. However, with her appearance, the eclipse was over, and while the goddess was looking at herself some one hung straw rope across the mouth of the cave to prevent her return. The sword was found later in the body of a dragon killed by the brother of the Sun Goddess. All three treasures were given by the Sun Goddess to her grandson, when he came from heaven to reign over the land of the rising sun, with the words, "Go, my child, and may thy dynasty endure like heaven and earth for ages eternal." These treasures symbolize knowledge, mercy and power. Though the originals have been kept elsewhere since 97 B. C., the replicas are always in the shrine in the Emperor's palace.

There is a tremendous gulf between the Sun Goddess and Jimmu Tenno, and present-day Japan; yet in reality we see the two eras side by side. When the Emperor went to and from Kyoto, riding in his glass and gold coach, surrrounded by his lancers, the road lined by thousands of troops in khaki, there preceded him these three treasures in the ancestral imperial shrine in which are enshrined the spirits of departed emperors. This shrine, borne on the shoulders of yellow-clad bearers, surrounded by Shinto priests and officials in ancient costumes, was put in an especially fitted modern railway carriage of the imperial train.

The ceremonies in Kyoto were of three kinds: (a) The enthronement, (b) the *Daijosai,* (c) the banquets, showing the political, religious and social aspects of the accession.

The first ceremony was when the Emperor, early on the morning of November 10th, reported his accession to his ancestors and to the gods of heaven and earth at the imperial shrine. Offerings of food were set out, ancient music was performed, the chief master of rituals read an address before the shrine, the Emperor rose and bowed low, and the ceremony was over. On this occasion his Majesty was dressed in a robe of pure white silk.

In the afternoon took place the formal enthronement, and the announcement of the accession to the 1,500 representatives of the people, and to the world in the person of the foreign envoys. The setting was the ancient palace of the emperors; banners bearing the imperial crest and various symbols decorated the courtyard, while officials with bows and arrows watched at the entrances. When all were in their places, the Emperor, in a robe of dull orange, "like the sun just appearing over the horizon," ascended the throne from behind; the curtains were drawn aside, his Majesty rose from his seat and the enthronement was accomplished. All present saluting his Majesty, the premier descends to the courtyard, where the Emperor reads his accession speech. The premier, again ascending the steps, replies with a loyal address in which he recounts the founding of the empire by the imperial ancestors, speaks in brief of Jimmu Tenno, of the wise late Emperor Meiji and of his present Majesty. Then the premier led those

present in "Banzai!" for the Emperor, and just at the same moment, at 3:30 o'clock all over the country, his Majesty's subjects cried, "May the Emperor live ten thousand years!"

The most mysterious of all the rites was performed on the evening of the fourteenth. It is called *Daijosai,* and is a kind of harvest festival when the Emperor eats of the especially grown rice. The buildings are of an extremely ancient style of pine, bamboo and thatch, the timbers bound by the wild vine, and all surrounded by a hedge of rushes. They are like the hut in which the Sun Goddess was said to have once feasted.

After certain ceremonial oblations, the Emperor, accompanied by his suite and lighted by torch bearers, with an umbrella of antique shape held over his head, walks on rush matting which is unrolled before him to the strange twin buildings where the ceremony is performed. A feast like one for primitive man is carried in, a bamboo curtain is let down, and the Emperor in absolute solitude first makes obeisance and offers food to the gods, makes report to them, and then himself partakes of the sacred rice and cake, thus feasting with the gods. This ceremony is repeated in the other building—just why, scholars are doubtful.



THEIR MAJESTIES, THE EMPEROR AND EMPRESS OF JAPAN

A writer says: "The ritual of this ceremony is exclusively Japanese, without a trace of Chinese or Buddhist influence. It is the crowning act of ancestor worship and at the same time is a recognition of the Emperor's divinity, for he not only sacrifices to the gods but feasts with them. The rite goes back to prehistoric antiquity and is perhaps the most remarkable piece of evidence left of the unbroken



THE SHRINE WHERE THE DAIJOSAI WAS HELD

continuity of Japan's national existence from primeval times. The soul and substance of the whole solemnity of the accession is ancestor worship. Ancestor worship to-day, however, is no more than filial piety carried beyond the grave and exalted to a national cult." What is done every day before the family shrine by the head of the family is done by the Emperor as priest and head of the nation. While perhaps a true form of worship in ancient times, we must not put into the word "worship" our Christian meaning, for to the educated Japanese of to-day it means nothing more than filial remembrance and deep reverence. No Christian would confuse this with his worship of God.

After the ceremonies spoken of there were grand banquets when the Emperor feasted with his subjects and with the foreign representatives. During the festivities dances of various kinds were performed before the Emperor and the court. One which may be called religious, was supposed to be the one danced before the cave of the Sun Goddess. This was to solace the spirits of departed emperors. Some were warlike, recounting the conquering of the tribal chiefs by Jimmu Tenno; some were of Chinese origin. One was a poetical court dance, performed by five daughters of peers, which came from a dance an emperor of the seventh century saw in a dream. There were also performances of the "Ito," the classic drama of Japan, and harvest songs and dances of ancient times.

Before the Emperor returned to Tokyo he made pilgrimages in state to report his accession to the imperial shrine at Ise, where the mirror of the Sun Goddess proclaims her presence, and to the tombs of Jimmu Tenno and his own father.

Since his return to Tokyo, there have been grand military and naval reviews. In the latter were 125 warships of all types, the largest number assembled since the review at King George's coronation. The Emperor's reviewing ship was, I believe, the biggest battleship in the world. While the Emperor himself, and the prime minister, have entertained distinguished companies, the citizens of the capital have given themselves over to all sorts of public festivities. The city has been decorated for a month as never before in its history; flags, banners and lanterns everywhere, the design differing in different streets, the mirror, the jewel, the sword, the straw rope all figuring in the decorations. Arches have been built in many places, a huge one like a palace gate with towers added being before the entrance to the palace. This and the whole avenue have been brilliantly illuminated at night. Through it have streamed lantern processions several miles long, the bobbing lanterns giving a pinkish light, most fascinating as seen in an undulating line against the dark background of the palace walls, with the crooked pine-trees above standing out in the glow of the sunset sky. Banzais have rung out before the palace gate, and the patriotic sentiment of a gayety-loving populace, pent up during two years of mourning, has shown itself in every way possible.

Thus in this meeting-place of West end East have we seen the Occidental and the Oriental, the very old and the very new living and moving side by side, as is possible nowhere else in the world. The Emperor, descendant of the Sun Goddess, "Heaven's Majesty," as his common title reads, is generalissimo of one of the world's greatest armies and navies; princesses appear, now in many folds of the ancient court costume of flowered brocade, with their hair down their back, now in décolleté and diamonds; men in modern gold lace and uniform talk to others in the silken robes of medieval Japan. While posthumous honors were given to the great

dead (including Lafcadio Hearn), and they were raised to this or that court rank, at the same time recognition was made of the work of Christian educators, and our Dr. Motoda and Miss Tsuda, with several other principals of Christian schools, were decorated.

In this mingling of old and new we see then that Christianity too has a place. As no previous emperor ever had such a great army and navy, as no other ascended the throne in the presence of the ambassadors of the great powers, so no other ever formally began his reign with the prayers of Christian subjects. In the days of the earlier Christianity it was the Shogun and not the emperor who held the center of the stage; the emperor was sometimes too poor to be crowned! On this occasion, a special form of service was put forth by our Church authorities, and on the Accession Day the congregations were assembled all over the country. In Kyoto they had communion service



THE IMPERIAL SHRINE LEAVING THE PALACE IN TOKYO FOR THE JOURNEY TO KYOTO

"There preceded him the three treasures in the ancestral shrine, in which are enshrined the spirits of departed emperors, which rested upon the shoulders of the yellow-clad bearers, surrounded by Shinto priests and officials in ancient costumes."



THE PREMIER AND THE COUNTESS OKUMA IN CORONATION ROBES

at midnight of November 14th, while the Emperor was performing the *Daijosai.*

"That it may please Thee to bless with Thine abundant grace our Emperor. Give him glory for a crown, make righteousness his scepter and grant him to show forth increasingly the virtue of his great ancestors. Let Thy wisdom be his guide and Thine arm strengthen him; in Thy love let him enter into the salvation of Thy Son Jesus Christ." Thus prayed the Japanese Christians on the occasion of their Emperor's coronation, with a fervent loyalty which was not diminished by their Christianity, but deepened by a supreme trust in God.

THE annual convention of the Brotherhood of St. Andrew will be held in Cleveland, O., October 4-8. Large preparations are already being made, and it is believed that the event will mark a new era in Brotherhood life in the Middle West. It is also hoped that it may set a new standard in the already wonderful history of Brotherhood conventions.

16　1916年4月号　古きものと新しきもの。J・アーミステッド・ウェルボーン師。255-259頁。
訳出　255頁1行目～5行目。258頁右下2行目～259頁左8行目。

日本帝国の天皇陛下の即位式は昨年〔1915年〕11月に行われたにもかかわらず、この記事が、我々がこの主題について受け取った最初の報告である。新聞や雑誌に多くの記事が掲載されたが、ここに載せるウェルボーン氏の声明と、彼が送ってきた興味深い写真は、我々の読者にとって価値があるだろう。

―略―

偉大な故人（ラフカディオ・ハーンを含む）の死後に名誉が贈られ、あれこれの勲等に叙せられる一方で、同時にキリスト教徒の教育者の業績が認知され、我々の元田〔作之進〕博士とミス津田〔梅子〕が、キリスト教主義学校の他の数人の校長と共に勲章を授与されました。

A HOSPITAL'S INFLUENCE

By P. B. P.

DID you ever throw a pebble in the water and then see what happened, and how the waves rippled and rippled and never stopped until they touched the shore? That is exactly what every life does as it touches other lives, for we are all human pebbles in the ocean of life, and the ripples we send out are the influences that our lives have on others. We, here in a Christian country, do not always realize the power of influence; but in a non-Christian land, or "not yet Christian," as a little Japanese boy once asked me to say, "we are not yet Christians *because we have not yet had a chance";* in a "not yet Christian" land a single life that is consecrated seems to send enormous waves of influence.

An only son in Japan is a very precious boy, and when ill the whole family are in great distress of mind. But illness does not pass over boys because they happen to be only sons, and so it happened, a little fellow at St. Paul's school was taken very ill with appendicitis. Naturally, as a St. Paul's boy, he was taken to St. Luke's Hospital, Tokyo. The news of his illness spread like wildfire throughout the family, and from far down the coast hurriedly came a wealthy uncle.

The boy was his heir also, for he had no child of his own. Bitterly anti-Christian, his indignation that the boy had been placed in a Christian Hospital knew no bounds. He would watch that hospital; he would be there every day; he would see what those foreign doctors did, so that no harm might be done to his precious boy. Can't you see him stealthily watching one of them now? He has just stopped to ease the position of another suffering child—how very gentle he is! So he came, day after day, and the days grew into weeks until six had passed, the boy growing stronger and better, showing the result of the loving care he was receiving.

The days of miracles are supposed to be passed, but you may imagine Dr. Teusler's amazement when at the end of six weeks the old man came to his office and begged an interview. With all the formality and ceremony of the true Japanese gentleman he acknowledged the debt of gratitude he owed for the care the boy had received. In the town in which he lived there was no Christian work. Little if anything was known of Christianity and the old man had come to beg Dr. Teusler's aid on behalf of his people. One was reminded of the days of the Centurion, for he said, "I am a man under authority in the town in which I live. I say to this man go and he goeth, and to another come and he cometh, and to my servant do this and he doeth it. And so I come to you and offer you land; with my own money I will build a hospital of twenty-five or thirty beds. I will pay its running expenses. There is but one condition attached to the gift. The hospital which I build must be Christian, under Christian direction —that my people may know this new teaching, for I have come to know there is a power of which we know not, which can care for children in such a way as you have cared for my boy."

That hospital is waiting to be built until some young doctor shall be willing to throw his life and its waves of Christian influence among those people who are calling as of old from Macedonia, "Come over and help us."

17　1916 年 4 月号　病院の影響。P・B・P。264 頁。
　　訳出　264 頁左 1 行目～右最後の行まで〔全文〕。

あなたは水に小石を投げ入れて、何が起こるか見たことがありますか。次々とさざ波が立って、岸に当たるまで決して止まらないのを見たことがありますか。それはまさに、各々の人生が他人の人生に触れるときに起こることなのです。というのも私たちはみな人生という大海に投げ入れられた人間という名の小石であり、私たちが送り出すさざ波は私たちの人生が他人の人生に与える影響だからです。キリスト教国にいる私たちは、この影響の力に必ずしも気付きません。しかし非キリスト教国では、あるいはある日本人の少年が私に尋ねて「私たちはまだキリスト教徒ではありません。なぜならこれまで機会がなかったからです」と言ったように「まだキリスト教徒でない国」では別です。「まだキリスト教徒でない国」において聖別された 1 つの人生は、途方もなく大きな影響の波を送るように思えます。

日本では一人息子は非常に大事に扱われ、もし病気になると家族全員が非常に心を悩ませます。しかし病気は少年がたまたま一人息子だからといって大目に見たりはしません。そんなわけで、あるとき立教学校の生徒が重症の虫垂炎にかかりました。立教の生徒として当然のことながら、少年は聖路加病院に運ばれました。病気の知らせはあっというまに親戚中に広がり、内陸の遠く離れた場所から裕福な伯父が急いで駆けつけました。

この伯父には子供がいなかったので、少年は彼の遺産相続人でもありました。頑固な反キリスト教徒の伯父は少年がキリスト教の病院に入れられたことに憤慨し、それはとどまる所を知りませんでした。病院を見張ろう。毎日病院に来よう。大事な子供に害が加えられることがないように、外国人の医師が何をするか見ていよう。彼が医師の一人を見張っている様子が目に浮かぶでしょう。彼が見張るのをやめたのは、別の苦しがっている子供の姿勢を楽にしてやるときだけでした。何と優しい人でしょう！　こうして彼は来る日も来る日もやって来て、その日数は 6 週間にもなりました。その間に少年は次第に回復して元気になり、彼が受けた手厚い看護の成果を見せました。

奇跡の日々は過ぎ去ろうとしていましたが、6 週目の終わりにこの老人がトイスラー博士の執務室に訪ねてきて、面会をもとめたときの博士の驚きは想像に難くありません。彼は真の日本人紳士のあらん限りの礼を尽くして、

少年が受けた看護に対する恩義に感謝の念を示しました。彼が住んでいる町にはキリスト教の事業はありませんでした。キリスト教は全く知られていないも同然で、老人は町の住民のためにトイスラー博士（注1）の助けを乞うためにやって来たのでした。彼の話は古代ローマの百人隊長の時代を彷彿とさせました。なぜなら彼はこう言ったからです。「私は自分が住んでいる町の有力者です。私がこの男に行けと言えば行くし、別の者に来いと言えば来るし、召使いにこれをしろと言えばします。だから私はあなたに土地を提供するために来ました。私の金で病床数が25ないし30ある病院を建てましょう。運営費も私が払います。ただしこの贈り物には条件が1つあります。私が建てる病院はキリスト教の病院で、キリスト教徒によって管理されなければなりません。町の住民がこの新しい教えを知ることができるように。というのも私は、そこには私たちの知らない力があるのを知ったからです。その力は私の子供を治したやり方で、子供たちを治すことができます。」

この病院の建設は、古代マケドニアの時代のように「来て、私たちを助けて」と叫ぶ人々の間に進んで人生とキリスト教徒の影響の波を投じる若い医師が現れるまで、待たれている。

注記：SM誌1914年12月号には、大正天皇が聖路加病院に2万5千ドル（5万円）の個人寄付をした記事が掲載され（834頁）、さらに5万ドル（10万円）の寄付を電信で受けたとの情報が最後に寄せられている（862頁）。SM誌1915年8月号は、東京の聖路加国際病院の拡張と改築に米国では50万ドルの予算を目標にしており、1915年内に着工するために少なくとも25万ドルは保証でき、日本ではこれまでに現金と保証で15万ドルが寄付されたと報じられた（527～528頁）。SM誌1916年8月号に聖路加病院の関連記事がある（528～529頁、543～544頁）。記事№33（SM誌1917年12月号）の編集記事では、50万ドルが提供されたことが報じられている（814～815頁）。

（注1）ルドルフ・ボーリング・トイスラー（Rudolf Bolling Teusler）。

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.

Alaska

800 The Borderland of the Pole.

Brazil

1402 Our Farthest South.

Canal Zone

M. 1 The Canal Zone.

China

200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
202 Investments in China.
205 We Have it! (St. Mary's Hall.)
210 *Developing Chinese Womanhood. (Report of St. Mary's Hall.)
247 Practical Ideals in Medical Missions. 5c.
268 *A Year at Boone University.
271 A Year at St. John's University, Shanghai.
272 *St. John's University, Shanghai.
M. 6 At the Close of Day.
M. 7 A Summer Day in a Chinese Dispensary.

Cuba, Porto Rico and Haiti

500 In the Greater Antilles.

Honolulu

1007 The Cross Roads of the Pacific.

Indians

600 The First Americans.

Japan

300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
301 *What Shall the Future Be? St. Agnes' School, Kyoto.)
302 *Five Reasons for St. Paul's University, Tokyo.
326 How to Win Japan and Where to Begin. "Help Wanted." (St. Margaret's School, Tokyo.)

Liberia

100 Our Foothold in Africa.

Mexico

M. 3. A Year in Mexico.

Negroes

700 The Church Among the Negroes.

The Philippines

407 The Cross, The Flag and The Church.
J.M. 1. *From Head-Axe to Scalpel.

United States

M. 4 A Year in South Dakota.
M. 5 A Year in New Mexico.

The Forward Movement

A complete set of Forward Movement leaflets will be sent on application.

Educational Department

Information: 5c. each; 25, $1.20; 50, $2.25; 100, $4.00.
3055 Catalogue of Publications.
3071 The Library of the Church Missions House.

The Sunday-school

1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
2 A Litany for Children.
5 Two Experiments with the Lenten Offering.

Miscellaneous

The Missionary Story of the General Convention.
900 The Church's Mission at Home and Abroad. Bishop Lloyd.
912 Four definitions.
913 Concerning "Specials."
914 The Board of Missions and Special Gifts.
941 How Can I Give to a Particular Object And Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
956 The Way and How of the Missionary Budget.
969 The Church and the World.
970 Why Believe in Foreign Missions?
978 In the Nation.
979 The Lands Beyond.
980 The Wide World.
983 One Day's Income.
1105 How Shall I Vote?

THE WOMAN'S AUXILIARY

W.A. 1. A Message from the Triennial.
W.A. 2. To Treasurers.
W.A. 4. Collects for Daily Use.
W.A. 8. The Power of the Weak.
W.A. 10. Prehistoric Days.
W.A. 13. How Can I Help?
W.A. 14. Why Should I Be a Member?
W.A. 16. A Bit of History. 5c. each.
W.A. 20. Hand Book, 10c. each; $1.00 per doz.; $7.50 per hundred.
W.A. 21. A War Message.
W.A. 22. Borrowed Suggestions.

United Offering

W.A. 100. Resolution and Prayer Card.
W.A. 102 Who Gave It?
W.A. 103. Verses: "The Little Blue Box."
W.A. 105. The Mighty Cent.
W.A. 107. The Churchwoman's Offering of Romance.
W.A. 111. An Ideal.
W.A. 112. A United Offering Reminder.
W.A. 113. *Helps for United Offering Treasurers.
W.A. 114. *Important Reminders.

THE JUNIOR DEPARTMENT

W.A. 200. The Junior Collect.
W.A. 201. What the Junior Department Is.
W.A. 202. One Army—Two Departments.
W.A. 203. Membership Card, 1c. each.
W.A. 205. Section II. How the J. D. Helps.
W.A. 206. The Junior Book, 10c. each; $1.00 per doz.; $7.50 per hundred.
W.A. 225. The Sunset Hour. A Missionary Play. 5c. each; 50c. per doz.
W.A. 250. Section II. The United Offering.
W.A. 251. Section III. The United Offering of 1915.
W.A. 252. Someone's Opportunity.

The Little Helpers

W.A. 300. The Origin of the L. H.
W.A. 301. The L. H.; Directions.
W.A. 302. L. H.'s Prayers.
W.A. 303. Membership Cards. 1 cent each.
W.A. 304. *Letter to Leaders for 1915-1916.
W.A. 308. More Little Helpers.
W.A. 310. *Letter to Members for 1915-1916.

307

18　1916 年 4 月号　冊子目録。日本。307 頁。
訳出　307 頁左 36 行目～左 44 行目まで。

300　日本聖公会（聖公会）
301　*未来はいかにあるべきか（平安高等女学校）
302　*立教大学の 5 つの理由
326　どのように日本を勝ち取り、どこから始めるべきか「助けを求む」（立教高等女学校）

注記：この記事以降、同じ内容の広告は掲載を省略する。

MEETING OF EXECUTIVE COMMITTEE

THE Executive Committee met on April 11 and had before it a considerable volume of business. In Alaska two resignations were accepted, and steps were taken looking toward providing a suitable residence for the family of the Rev. Dr. Chapman at Anvik. In the Philippines Bishop Brent was authorized to purchase land at Bontoc to replace that swept away by typhoon. In Hankow Bishop Roots was authorized to purchase property in Han-Yang, and also additional land for the immediate erection of the Church General Hospital, Wuchang. An appeal for $10,000 for the equipment of St. Andrew's Hospital, Wusih, District of Shanghai, was authorized. Appropriations amounting to $2,200 were made from the Fowler Fund (which provides educational allowance for the daughters of deceased missionary clergy) to eleven beneficiaries. It was voted that the President, with other members of the Board, should attend the Centennial of the American Bible Society, May 7-11, as representatives. Matters relating to the contracts for the building of St. Paul's College, Tokyo, were discussed and arranged.

The complete suggested budget of appropriations for the next fiscal year was placed before the committee but final action upon this was deferred until the next meeting.

The following appointments were made: Alaska, Miss Bessie Blacknall (United Offering), Miss Anna G. Sterne, Rev. W. A. Thomas; Anking, Mr. John Shryock, Miss Alice H. Gregg (U.O.), Miss Elizabeth Spencer (U.O.); Hankow, Miss Olive B. Tomlin (U.O.); Kyoto, Miss Marietta Ambler (U.O.); Miss Dorothy Norton (U.O.); Mexico, Miss Bertha A. Whittaker (U.O.); Shanghai, Mr. Stephen W. Green, Mrs. F. C. Cooper (U.O.), Mr. Edgar L. Sanford.

THE LITERATURE OF MISSIONS

BOOKS RECEIVED

The Witness of the Church. (The Paddock Lectures, 1915-16.) Samuel Hart, Dean of Berkeley Divinity School. Published by Longmans, Green & Company, Fourth Avenue and Thirtieth Street, New York City. Price, $1.00 net.

The Episcopal Church: Its Faith and Order. Second Edition. George Hodges, D.D., D.C.L., LL.D. Published by The Macmillan Company, 64 Fifth Avenue, New York City. Price, $1.25 net. This book was reviewed in The Spirit of Missions for March, 1915.

Why Men Pray. One of the series "Church Principles for Lay People." Charles Lewis Slattery, D.D. Published by The Macmillan Company, 64 Fifth Avenue, New York City. Price, 75c.

BOOK REVIEWS

The Centennial History of the American Bible Society. Henry Otis Dwight. Published by The Macmillan Company, 64 Fifth Avenue, New York City.

The strongest ally of missionary enterprise has always been the Bible Society. It is not strange, therefore, to find the same great names connected with each. Every student of missions knows Samuel J. Mills, who—though he never achieved his heart's desire of being sent to the foreign field—was perhaps the greatest human factor in the missionary awakening of a century ago. He was one of the little band of students who at the prayer-meeting held in the lee of a hay-stack, near Williams College, started the enterprise which resulted in the establishment of the American Board of Foreign Missions of the Congregational Church; and he, too, was instrumental in the founding of the American Bible Society six years later. The story of this Society is full of interest and romance. It is frequently the case that where the living voice cannot penetrate the printed page can carry the message. Dr. Dwight, in this volume of six hundred pages, written to commemorate the centenary of the Bible

19　1916 年 5 月号　常議委員会会議。366 頁。
訳出　366 頁左 1 行目～左 4 行目まで。右 4 行目～右 7 行目まで。

（伝道局）常議委員会は〔1916 年〕4 月 11 日に開催され、かなりの量の案件を取り上げた。

―略―

東京の立教学院の建物に対する契約に関する事項が討議され手配された。

注記：SM 誌 1916 年 6 月号は、H・St・G・タッカー主教の同年 4 月 24 日付の情報として、ヴァージニア神学校の 2 年課程にいた若い日本人の帰国予定を伝え、伝道局には求めていないが、米国聖公会信徒の誰かが彼が京都地方部に戻るための旅費 250 ドルを供給する支援の要請を暗示している（423 頁）。



Y. OKUBO



K. ICHIKAWA

FOUR JAPANESE WHO HAVE TAUGHT IN

COMMENCEMENT AT ST. PAUL'S, TOKYO

By the Rev. J. Armistead Welbourn

TO us in Tokyo there is nothing particularly new and startling about commencement at St. Paul's. The faces of the graduates are of course different, and there is a new speaker each year, but otherwise things are much the same.

To a visiting Churchman from America, however, it would all be strange, and very different from everything associated with commencements at home.

The assembly hall is simple, but has been furnished up a bit for the occasion and looks at least clean and neat. There are the rows of black-haired, black-eyed boys, all in their blue uniforms, worn for the last time. At one side are the teachers in the dignity of frock coat or ceremonial silk clothes. Upon the stage sit the distinguished visitors, the higher dignitaries of the school, the Bishop, and Dr. Motoda, the head master, in doctor's gown. As Dr. Motoda is head of the school in Japanese law, he presides. At one corner of the stage stands the school flag of stiff purple silk, with the school insignia, the character "Rikkyo," enclosed in a big cherry blossom, embroidered in gold. "Rikkyo" you may translate "established on religion," and is the name of the college in Japanese.

One misses the throng of admiring relatives and especially the girls, for there is not one in sight. Japanese young men have nothing to do with female society, or at least they are not



T. KUBOTA



K. ASAGKOSHI

ST. PAUL'S SCHOOL FOR TWENTY-FIVE YEARS

supposed to. There is none of the lightness and gaiety we expect on such an occasion, and I often tell the Japanese that commencements here remind me more of a funeral than anything else. Such solemnity! Everybody as stiff as soldiers on parade, and never a smile from any one! I suppose the reason is that a commencement is a "ceremony," and as such must be carried on in proper ceremonial style.

The program varies little from year to year. The national anthem is first sung, and then come the announcements.

In the high school department there have been this past session 572 pupils and 33 teachers. The graduates numbered 93, making 1,159 in all up to date. The college department has had 108 students, of which number fifteen graduated, and this makes the total number of graduates ninety. A majority of these have entered the Divinity School. Two Chinese young men were among the graduates, being the first in the regular course.

The students are next given their diplomas and prizes, one boy representing the class. These are received in semi-military, semi-Japanese style: a stiff bow, three steps forward, another bow on the receiving the diploma, three steps back, and a third bow to finish off with.

There followed this year an interesting address by Prof. Anesaki, of the Imperial University, recently exchange professor at Harvard. He especially urged the young men to preserve the scientific and investigating spirit through life. The advice is timely, for it is well known that the Japanese young men often give up their reading after graduation. Afterwards there were the usual farewell addresses, one by a high-school graduate, in formal Japanese style, and one by a college graduate in English.

After a short interval there was held

this year a meeting of congratulation and commemoration in honor of four teachers who have been in the high school for twenty-five years.

After an address by Dr. Motoda there were greetings read from the Minister of Education, the Mayor, the head of the ward, a few words from the Bishop, representing the Mission, and one or two short speeches by former students, now themselves teachers, while an address was delivered by Mr. Tamon Maeda. Mr. Maeda graduated in 1902, was later an honor graduate of the Imperial University, and is now a high official in the Home Office. A quite large sum of money, mostly contributed by the alumni, was presented to the four teachers, and the exercises closed with the singing of the school song by the boys.

On the evening of that day, being March 16, was held the annual alumni banquet, when there was a gathering of more than 100, consisting of alumni, teachers and officials of the school. Mr. Gardiner and other former teachers were also honored guests. Such dinners in Japan nowadays are usuàlly held in a foreign hotel and everything is in foreign style, even to the after-dinner speeches, called here "table-speech." Dr. Sugiura was toastmaster, and speeches were made by various graduates, all in honor of the four teachers. Rev. J. Hubard Lloyd, acting president, also spoke, emphasizing the Christian principles on which the school was founded.

Such occasions as these bring together many graduates of the old St. Paul's, as well as more recent graduates of the college, and mark the first appearance of the new college graduates among the alumni.

St. Paul's has reason to be proud of its old boys. Many of them are clergymen, some have connection with the mission as teachers or officials of the Church, while others are becoming prominent as government officials or in business circles.

A few days after the commencement the annual entertainment of the college English Speaking Society was held in the school assembly hall. Such entertainments are common in all colleges in Tokyo. There were two speeches, good long ones, all committed to memory, and three plays. One of these was a short classical Japanese one, translated into English, but acted in the Japanese way and with the proper and beautiful costumes. This was, I believe, the first time such a play has been given in English. Then there were Yeats' "The Hour Glass" and the court scene from "The Merchant of Venice," the costumes for the latter being borrowed from the Foreigners' Amateur Dramatic Club. Despite the fact that these plays came so soon after examinations, they were creditably performed and gave much amusement to large audiences.

The Rev. Amos Ross of South Dakota, in sending the gifts of some Indians to the One Day's Income Fund, speaks of Louisa Red Horse, who sent a dollar:

MRS. RED HORSE She was Widow Ten years—When I come to Pine Ridge in 1880,—Mr. Red Horse Is One of the First With his family they come in to the church and they were Baptize. Mr. Red Horse One of the first as delegates from Pine Ridge mission. He was sick 18 years on the bed. He was Wonderful Remembrance of Prayer Book. He could say without book All in the Morning and Evening Prayer. also in the whole in Holy Week Lessens. Mrs. red horse she do not know Where she would make earn money Though always Glad to do offering. St. Mark 12:43. St. Luke 21:2-3.

I Thought it time for me to speak of these good Indians.

20　1916年7月号　立教の卒業式。J・アーミステッド・ウェルボーン師。482-484頁。

訳出　482頁左1行目～484頁右27行目まで〔全文〕。

ここ東京にある立教学院の卒業式では、特に新しいことや驚くようなことは何もありません。もちろん卒業生の顔触れは違いますし、毎年新しい講演者が登場しますが、それ以外はほとんど同じです。

しかしながらアメリカから訪問する教会人にとっては、すべてが目新しく、母国の卒業式から連想されるものとは何もかも非常に異なって見えるでしょう。

講堂はシンプルなものですが、催事用に若干飾り付けされ、少なくとも清潔で整然として見えます。黒い髪と黒い目をした少年が、全員今回が最後になる青い制服に身を包んで整列します。片側にはフロックコートか絹製のモーニングを厳めしく着込んだ教師がいます。舞台の上には来賓、高位の学校関係者、主教、そしてアカデミックガウンに身を包んだ校長の元田博士が座っています。日本の法律では元田〔作之進〕博士が学校のトップなので、彼が取り仕切ります。舞台の一方の隅には校旗が立っています。紫色の厚手の絹地に「立教」の文字を大きな桜の花で囲んだ校章が、金色で刺繍されています。「立教」とは「宗教に立脚する」といった意味で、日本語でのカレッジの名前です。

ここで気付くのは称賛する親戚のグループ、特に少女がいないということです。一人の少女も見当たりません。日本の若い男性は女性社会とはかかわらない、あるいは少なくともかかわらないことになっています。そこには、私たちがそのような機会に期待するような明るさや華やかさは一かけらもありません。だから私はよく日本人に、日本の卒業式は何よりも葬式を思い出させると言います。それほど厳粛なのです！　誰もが行進中の兵士のように堅苦しく、誰ひとり笑みを浮かべていません！　その理由は、卒業式は「儀式」であり、そのようなものとして適当な作法に則って挙行されねばならないのだと思います。

式次第は毎年少しずつ変わります。最初に国歌が斉唱され、それから告辞が行われます。

昨年度は高等部〔中学校〕の生徒の数は572人、教師は33人でした。卒業したのは93人で、これまでの卒業生の合計は1,159人になりました。大

学部の学生は108人で、そのうち15人が卒業し、卒業生の合計は90人になります。これらの大部分は神学校に進みます。卒業生の中に2人の中国人の若者が含まれていましたが、彼らは本科初の卒業生です。

それから学生に卒業証書と賞が授与されますが、1名がクラスを代表して受け取ります。その受け取り方は半分軍隊式、半分日本式です。堅苦しくお辞儀してから3歩前に進み、卒業証書を受け取る際にもう一度お辞儀をし、3歩下がって最後のお辞儀をします。

今年は最近ハーバード大学から招聘された姉崎帝国大学教授（注1）の興味深い訓示がありました。彼は特に若者たちに科学的な探求の精神を一生持ち続けるよう訴えました。この助言は時宜を得たものでした。というのも日本の若者は卒業後しばしば本を読まなくなることがよく知られているからです。その後に通常の告別の辞が続き、1つは高等部〔中学校〕の卒業生が正式な日本のスタイルで読み、もう1つは大学の卒業生が英語で読みました。

今年は短い休憩の後、高等部〔中学校〕に25年間勤務した4人の教師に敬意を表して祝賀会が催されました（注2）。

元田〔作之進〕博士による開会の辞に続いて文部大臣、市長、区長からの挨拶が読み上げられ、ミッションを代表して〔マキム〕主教が短い言葉を述べ、元学生（現在は教師）が1人2人短いスピーチをした後で、前田多門氏が演説しました。前田氏は1902年に立教中学校を卒業した後、帝国大学の優等卒業生となり、現在は内務省の高官です（注3）。大部分同窓会から寄付された多額の金が、4人の教師に贈られました。最後に少年たちが校歌を歌って、祝賀会は終了しました。

その日、〔1916年〕3月16日の晩、毎年行われている同窓会の祝宴が開催され、同窓生、教師、学校職員が100人以上集まりました。ガーディナー氏（注4）をはじめ元教師も来賓として招待されました。昨今の日本では、このような祝宴は洋風ホテルで行われるのが普通になっており、ここでは「テーブル・スピーチ」と呼ばれている食後のスピーチに至るまで、すべて西洋式に進められます。杉浦博士（注5）が乾杯の音頭を取り、幾人かの卒業生がスピーチをしましたが、いずれも4人の教師に敬意を表するものでした。総理代理J・ハバード・ロイド氏もスピーチをして、建学の精神であるキリスト教の原理を強調しました。

このような機会は、古い立教学校の多くの卒業生と、それよりも多くの最近の大学の卒業生を一堂に集め、新しい大学卒業生が同窓会へ初登場するこ

とを記念するものです。

立教学院はその同窓生を誇るだけの理由があります。彼らの多くは聖職者で、何人かは聖公会の教師または職員としてミッションと関わりを持ち、何人かは政府の役人として、または実業界で頭角を現しています。

卒業式から2、3日後に、毎年恒例の大学英会話クラブによる演芸が講堂で催されました。このような演芸は東京にあるすべての大学で行われています。出し物はいずれも記憶に残るかなり長い2つのスピーチと、3つの劇でした。劇の1つは日本の短い古典で、英語に翻訳されていましたが、本格的な美しい衣装を着て日本風に演じられました。このような劇が英語で披露されたのは、これが初めてではないかと思います。それからイェーツの「砂時計」と、「ヴェニスの商人」から法廷の場面が演じられました。「ヴェニスの商人」の衣装は外国人アマチュア演劇クラブから借り出したものです。試験が終わって間がなかったにもかかわらず、これらの演劇は立派に演じられ、多くの観衆を大いに楽しませました。

（注1）姉崎正治。

（注2）大久保雄輔。市川勝太郎。久保田富次郎。浅越金次郎。口絵№5、№6を参照。

（注3）終戦直後の1945（昭和20）年8月から1946（昭和21）年1月まで文部大臣に就任した。

（注4）ジェームズ・マクドナルド・ガーディナー（James McDonald Gardiner）。1880年来日の米国聖公会教育宣教師（信徒）。建築家。1880～1891年に立教学校校長（1883～1890年は「立教大学校」と呼称）を務めた。

（注5）杉浦貞二郎。



THE REV. MR. TAGAWA, BISHOPS McKIM AND TUCKER AND DR. REIFSNIDER

THE NEW ST. PAUL'S COLLEGE BEGUN

By the Rev. J. Armistead Welbourn

MAY 29 was a day of great comfort and pleasure to all connected with St. Paul's College, Tokyo, for it marked the official beginning of the long-expected new buildings. As one approached the site of the college on that fine spring afternoon he saw that at last the broad field had a sign of something doing. The many little sheds Japanese builders require were up, many temporary bamboo fences too, covered now with the red and white curtains usual on festive occasions.

Quite a crowd of college students and school boys were gathered in the enclosure, and under the tent that marked the position of the chapel, the foundations of which were visible, were many teachers in the college, with a fair number of Japanese and foreign ladies.

From the Central Theological College across the road came the procession of clergy, with the officials of the college and the two bishops in the rear. The officials, who were in college gowns and hoods, were Rev. Chas. S. Reifsnider, L.H.D., president; Rev. J. S. Motoda, Ph.D., principal; Rev. J. Hubard Lloyd, vice-principal; Rev. Mr. Suto, secretary of the college; and Mr. J. McD. Gardiner, a former president of St. Paul's.

During the singing of a hymn the procession entered the tent. Bishop McKim immediately began the service with an exhortation followed by pray-



THE FUTURE ST. PAUL'S, THE BEGINNING OF WHICH HAS JUST BEEN MADE IN THE LAYING OF THE CORNERSTONE OF THE CHAPEL

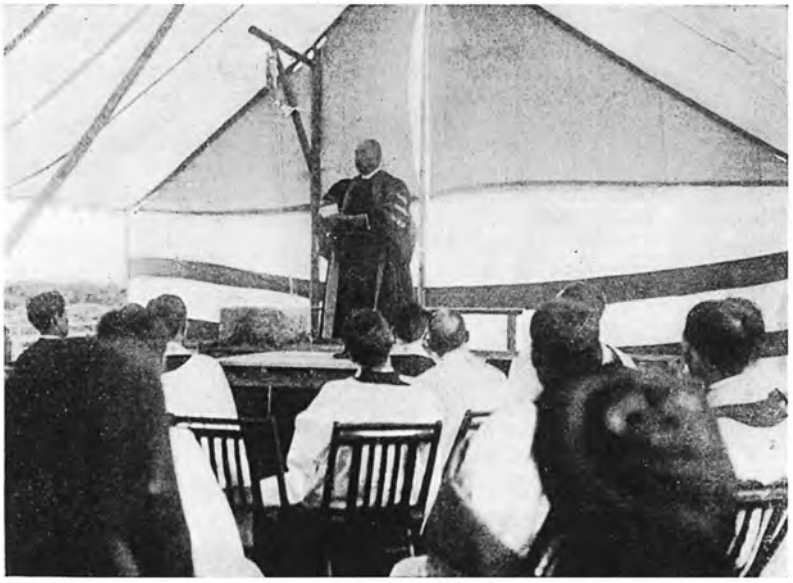
ers and singing. Rev. Mr. Tagawa read the short lesson from I Cor. iii: 10-15, and after the singing of "The Church's One Foundation," Mr. Suto read the list of the contents of the stone. The actual closing of the stone by Bishop McKim was next, and this was accompanied by appropriate prayers.

Dr. Motoda made the address of the occasion. In this he spoke briefly of the history of St. Paul's, founded by Bishop Williams in 1874, the many changes until the present school was licensed by the government in 1898 and the college opened in 1907. Then there was something about the buildings to be built now, and those to be put up later; he also mentioned the further hopes for the development of the college in "establishing on this plain of Ikebukuro, a great institution of learning, to advance the principles of Christianity in Japan."

With the benediction from the bishop the service was over, and during the singing of "Stand Up, Stand Up for Jesus" the procession wended its way back to the Divinity School.

The new St. Paul's was really begun!

From the laying of the cornerstone described above to the St. Paul's that is to be, as shown in the architect's drawing, is a far cry, but we have faith to believe that the seed here planted will come to full fruition. Our bishops and missionaries in Japan, as well as many influential Japanese, are urging on us the need of a great educational center which shall do for Japan what Boone and St. John's Universities are doing for China. If, as one of Japan's leading statesmen has declared, Western education without the religion of Christ will be fatal to his country, our obligation to provide such an institution as this is apparent. Surely the American Church will not let Japan lack the help that has been given so generously to another great nation of the Orient.—EDITOR.



DR. MOTODA MAKING THE ADDRESS

21　1916 年 8 月号　新しい立教学院が始まる。J・アーミステッド・ウェルボーン師。533-535 頁。
訳出　533 頁左 1 行目～535 頁右最後の行まで〔全文〕。

〔1916 年〕5 月 29 日は、東京の立教学院のすべての関係者にとってこの上なく喜ばしい日でした。というのは、長く待ち望まれた新しい建物が正式着工されることになったからです。晴れた春の日の午後（注 1）、大学の敷地に近づくと、この広い野原でついに何かが行われている徴候を見ることができました。日本人の大工が必要とする小さい小屋が多数立ち、竹で作った仮設のフェンスも、祝い事に用いる紅白の横断幕で覆われていました。

囲いの中では大学と中学校の学生が大勢集まり、礼拝堂が建てられることになっている、その基礎が見えている場所に設けたテントの中には、大学の多数の教師と、かなりの数の日本と外国の女性がいました（注 2）。

通りを隔てた向かい側にある聖公会神学院から聖職者の行進がやって来ましたが、その後尾に大学の役員と 2 人の主教がいました。アカデミックガウンと帽子に身を包んだ役員は、総理・人文学博士（注 3）・チャールズ・S・ライフスナイダー氏、学長・哲学博士・元田〔作之進〕師、副学長・J・ハバード・ロイド師、大学幹事・須藤氏（注 4）、元立教学校総理（注 5）J・McD・ガーディナー氏でした。

聖歌が歌われる中、行進はテントの中に入りました。マキム主教は直ちに礼拝を開始し、奨励の後に祈りと合唱が続きました。多川師（注 6）は第 1 コリント書 3 章 10 節から 15 節までの短い章句を朗読しました。聖歌 “The Church’s One Foundation”（注 7）が歌われた後、須藤〔吉之祐〕氏が石の内容のリストを読み上げました（注 8）。次にマキム主教によって石が実際に閉じられた後、相応の祈りが続きました。

この機会に元田〔作之進〕博士が演説をしました。その中で彼は立教学校の歴史について手短に語り、1874 年にウィリアムズ主教によって創設され、多くの変遷を経て現在の学校が 1898 年に政府から認可され、1907 年に大学〔専門学校令〕が開講するまでを辿りました。それから現在建てられようとしている建物と、将来建てられる建物について触れました。さらに大学が一層発展する希望は、「日本でキリスト教の原理を推し進めるための偉大な学府をこの池袋の地に築く」ことにあると述べました。

最後に主教の祝祷（注 9）により礼拝は終わり、“Stand Up, Stand Up for

Jesus”（注 10）が歌われる中、行進は、もときた道を神学校へと戻りました（注 11）。

こうして新しい立教学院は本当に始まったのです！

上記の立教の定礎石は、建築図面に示されたあるべき位置とは随分異なっているが、我々はここに播かれた種が、やがて大きな実を付けるだろうと信じている。日本にいる聖公会の主教と宣教師、そして影響力のある日本人は、聖約翰大学（注 12）や文華大学（注 13）が中国のために果たしていることを、日本のために果たすべき偉大な教育センターの必要性を我々に要請している。日本の指導的な政治家が宣言した（注 14）ように、キリストの宗教なくして西洋教育はその国にとって致命的となるのであれば、このような機関を提供することが我々の義務であることは明白である。確かに、米国聖公会が東洋のもう 1 つの偉大な国にかくも惜しみなく与えた援助を、日本に与えないはずがない。―編集部

注記：SM 誌 1916 年 7 月号（526 頁）には、マキム主教が池袋キャンパスの新しい立教大学の礼拝堂の礎石を据えた写真が掲載されている（口絵№ 7 参照）。
米国聖公会東京ミッションの S・H・ニコルスと平安高等女学校のミス・ハス・ガーディナー（ガーディナーの娘）は、1916 年 6 月 20 日に結婚し、6 月 22 日に米国に向けて出航した（SM 誌 1916 年 8 月号、555 頁）。

（注 1）午後 2 時。『基督教週報』（1916 年 6 月 9 日、33 巻 15 号、13 頁）。
（注 2）前記『基督教週報』（13 頁）では 300 有余名。
（注 3）LLD（法学博士）は記事№ 25（1917 年 3 月号）と記事№ 31（1917 年 10 月号）に表示されている。だが、この記事№ 21（1916 年 8 月号）と、記事№ 70（1923 年 10 月号）の写真のキャプション（原文 109 頁）と文章（111 頁）、および記事№ 116（1924 年 2 月号）と記事№ 127（1924 年 3 月号）と記事№ 151（1924 年 6 月号）には、LHD（人文学博士）の標記がされている。おそらく後者の人文学博士が正しいと思われるが、それぞれの記事各所では原文どおりに訳出した。
（注 4）須藤吉之祐。
（注 5）ガーディナー在任時代は「総理」でなく「校長」。
（注 6）多川幾造司祭。立教学校卒業。
（注 7）聖歌 116 番（前記『基督教週報』13 頁）。
（注 8）前記『基督教週報』（13 頁）によると、定礎式で「鉄製小函」に納められたのは、以下の 12 種 25 品であった。新旧約全書、改正祈祷書、立教学院歴史、

立教大学々則、同英文、教職員学生卒業生名簿、築地の園、立教タイムス、基督教週報、聖公会要覧、現行通貨七種、現行郵券八種。
（注 9）このマキム主教の祝祷の前に聖歌 55 番が歌われた（前記『基督教週報』13 頁）。
（注 10）聖歌 341 番（前記『基督教週報』13 頁）。
（注 11）このとき午後 4 時 30 分（前記『基督教週報』13 頁）。
（注 12）米国聖公会上海ミッション経営の大学。
（注 13）米国聖公会漢口ミッション経営の武昌の大学。1926 年に 4 派連立大学（華中大学）となった。
（注 14）当時の首相大隈重信の発言（記事№ 5、SM 誌 1914 年 12 月号参照）。

THE SECOND MISSIONARY MASS MEETING

THE second Sunday afternoon mass meeting was held at Moolah Temple at 3:30 on October 22, the Bishop of Chicago presiding. Declaring that the duty of the chairman was to facilitate the speeches of others rather than his own, he promptly introduced as the first speaker the Bishop of Tokyo.

Bishop McKim began by saying that there seems to be an active and well-organized propaganda for the dissemination of international falsehood in connection with Japanese affairs which leads us to believe that the Yellow Peril is not confined to the Orient. The indifference of the American people to efforts to antagonize the people of Japan is amazing. We disregard sacred obligations and treaties, but what treaty with America has Japan ever broken? The Golden Rule in internationalism should be the motto of every true American. Some of the newspapers state that the Japanese are swarming into this country in such numbers as to endanger the stability of our institutions. Yet statistics show that less than 5,000 Japanese enter the United States each year, and there are fewer here to-day than there were ten years ago. Some journalists aver that the Japanese are making active preparations for war against this country. The Japanese have no more intention of going to war with us than with Patagonia. Others say that Japan is making tremendous efforts to secure the mastery of the Pacific. It is not necessary for them to make such effort, for our Congress, by the Seaman's Act, has made a free gift of the Pacific Ocean to China and Japan.

But what has this to do with missions? Very much. The presence and co-operation of the missionaries in everything that makes for the betterment of the individual or the state is a concrete evidence that the missionaries are their friends. The magnificent response to the appeal for St. Luke's Hospital, Tokyo, is an assurance that thousands of hearts beat as one on both sides of the Pacific. Is it generally known that the Emperor gave $25,000 from his private purse for this hospital? This gift, the largest known in the history of Japan, has made a profound impression, and has been commented on by every newspaper in that country. Our other great institution, St. Paul's College, Tokyo, is an additional evidence to the Japanese that we desire to help them in building up character. The graduates of St. Paul's are known throughout the empire; you will find them in the army, the navy, in the civil service, in all the professions and among our clergy and catechists. With accommodations for 250 we are trying to take care of 700 boys. The new buildings which we hope soon to erect will greatly relieve the congestion, but we are compelled to come to this country for sympathy and assistance.

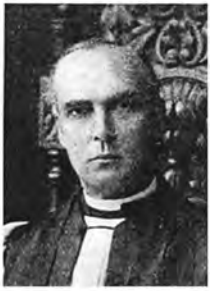
Our endeavor in Japan is to build up an autonomous, self-supporting, national Church, which, while loyal to its Catholic heritage, will interpret the genius of Japanese character in its literature, hymnology and ceremonial worship. When I was made bishop in 1893 there were three deacons and one priest; now there are thirty-three priests and twelve deacons. We are looking forward to the time when a man of Japanese birth will be elected to the episcopate. God speed the day! A Japanese Minister of Education



BISHOP THOMAS



BISHOP KINSOLVING



BISHOP HORNER



BISHOP ROWE

has said: "It matters not how vast an army or navy we may have; it matters not what progress we make in educational or material civilization, unless we have religion as the foundation of our national ideals we shall fail; and when I am asked which religion we can best rely on, I can only answer: the religion of Jesus Christ!"

The next speaker was Bishop Thomas, of Wyoming, who began by comparing the condition of the Church in that state now and fifteen years ago, showing that the Church property had increased from $137,225 to $561,354; and the number of communicants from 915 to 2,808. The bishop commented particularly on the plans for work among the Indians which he is endeavoring to carry out. The Indian, he said, is in the reconstructive period. The government is now fairly protecting the property of the Indian and is sending the young people to Hampton or Carlisle. But when a lad of fifteen or sixteen comes back from one of those schools what is he to do? There is no work for him on the reservation. He wanders around and men say, "Look at the lazy Indian." What do you think your boy would do under the circumstances? Then the children educated by the government have the institutional mark upon them. The government has applied theories to the Indian; it says that he must be thrown back upon his individual allotment. Well, not all Indians make good farmers. We have an idea which we are trying to put in shape. We are trying to build an institution on the cottage plan, co-ordinating the old tribal unit and the family. We will lay out our buildings in a circle. I want a council-house in which the whole tribe can gather; I want a school-house where the boys can put in operation the trades they have learned; I want schools for boys and girls, and at one corner I want a church. The schools will cost about $1,000 apiece; the council-house will cost $3,000, the church $5,000. I have already $50,000 to endow it, but I need the equipment.

Bishop Kinsolving then spoke for Southern Brazil, dwelling upon the need for Christian literature, particularly the Bible. There are 30,000 young men in universities—some of which are older than Harvard—only 2 per cent. of whom profess any form of Christianity. Our mission in Brazil is carried on without controversy, though in the presence of a Church which has occupied the land for 400 years. The speaker then paid a tribute to the service done by Bishop Brown, then a missionary in Brazil, by his translations into Portuguese of the Bible and Prayer Book.

22　1916 年 11 月号　第 2 回宣教大会。798-799 頁。
訳出　798 頁 1 行目～下 8 行目まで。

〔1916 年〕10 月 22 日 3 時 30 分、日曜午後の第二回の大集会がムーラー教会で、シカゴ主教の司会により開かれた。議長の任務は、彼自らというよりはむしろ他者の発言を促すことであると宣言した後で、彼は即座に最初の発言者として東京の主教を紹介した。

マキム主教（注 1）は演説の始めに次のように述べた。日本問題と関連して国際的な偽りを流布させるために積極的、組織的なプロパガンダが実行され、人々は黄禍が東洋だけに留まらないと信じるに至っているようです。日本の人々の反感を買おうと努めていることに対するアメリカ人の無関心さは、驚くべきです。私たちは不可侵の義務や条約を無視していますが、これまで日本はアメリカとの間でどんな条約を破ったというのでしょうか？　国際主義における黄金律は、すべての真正のアメリカ人にとってのモットーであるはずです。幾つかの新聞は、日本人はこの国に大挙して押し寄せ、我々の機構の安定性を危険に曝していると書いています。しかし統計によると毎年合衆国に入国する日本人の数は 5,000 人未満で、10 年前と比較して今日の方が少なくなっています。日本はこの国との戦争に対し積極的に準備を進めていると主張するジャーナリストもいます。日本人はパタゴニアほどにも私たちと戦争する気はありません。別のジャーナリストは、日本は太平洋の支配権を確保するために懸命に努力していると言います。日本人はそのような努力をする必要がありません。なぜなら私たちの議会は海員法により太平洋を中国と日本に無償でプレゼントしたからです。

しかしこれらのことは伝道と何の関係があるのでしょうか？　大いに関係あります。個人または国家の向上を助長するすべての事柄に宣教師が関わり協力していることは、宣教師が彼らの友人であることの具体的な証拠です。聖路加病院に対する支援の訴えに見事に応えたことは、太平洋の両岸で数千人の心が 1 つになったことを証言しています。この病院のために天皇が彼個人の資産から 25,000 ドル寄付したことは広く知られていないでしょうか？（注 2）日本の歴史で知られる最大の金額であるこの贈り物は深い感銘を与え、かの国の新聞各紙に取り上げられました。私たちのもう 1 つの偉大な機関である立教学院は、私たちは日本人が人格を築き上げるのを助けたいと願っていることのもう一つの証拠です。立教学院の卒業生は帝国中で

知られています。彼らは陸軍、海軍、官公庁、あらゆる職業、そして私たちの聖職者および伝道師の中に見出されます。私たちは250人を収容する施設で、700人の少年の面倒を見ようとしています。まもなく建てることが期待されている新しい建物は混雑を大いに解消しますが、私たちは同情と支援を求めるためにこの国に来ざるを得ないのです。

注記：SM誌1916年8月号の編集記事は、日米摩擦に関して米国民に冷静さを保つように促している（527～528頁）。

（注1）マキムは1916年8月17日に横浜を出航した（SM誌1916年9月号、630頁）。
（注2）SM誌1914年12月号（834頁）にこの記事がある。

MEETING OF THE BOARD OF MISSIONS
ST. LOUIS, MISSOURI, OCTOBER 5-10, 1916

THE EXECUTIVE COMMITTEE

THE Executive Committee held a session preceding the Board meeting on the afternoon of Thursday, October 5. In addition to preparing matter for the consideration of the Board, it completed business as follows:

The following appointments were made: To Alaska, Miss Harriet M. Bedell; to Anking, Miss Marie A. Hewitt; to Cuba, Rev. Henry A. Post; to Idaho, Miss Maud Parsons; to Nebraska, Mrs. Fowler; to the Philippines, Miss Ida M. Thompson; to Porto Rico, Dr. Frank D. Moss, as missionary physician in charge of St. Luke's Hospital, Ponce; to Sacramento, Deaconess O. S. Drake; to Shanghai, Mr. Willard M. Porterfield, Jr.; to Tennessee, Miss Maud I. Hewins; to Tokyo, Mr. Harold F. Taggart. Approval was given to employment in the field as follows: Mrs. J. H. Molineux, Alaska; Mr. Solomao Feraz, Brazil; Miss Helen Maddock, Honolulu; Rev. Albert E. Frost, the Philippines. Appropriation was also made for the training in the Philadelphia deaconess school of Miss Uta Saito, a native of Japan, resident in South Carolina, who is a candidate for missionary service in the district of Kyoto.

Provision was made for the better establishment of the work already opened on the Winnebago Reservation in the diocese of Nebraska, by recommending the Board to grant $4,000 from undesignated legacies for the building of a chapel, and by a grant of $600 from the United Offering for the employment of a woman worker.

A sidelight upon conditions in Liberia was given by the statement that a shipment of goods to certain of our missionaries had been seized in an uprising of the natives at Sinoe. The Executive Committee voted to make good this loss.

In response to a statement by Bishop Colmore setting forth an opportunity to purchase a rectory for St. John's Church, San Juan, P. R., the committee gave permission for the borrowing of the necessary amount, to be repaid by appropriations in lieu of rent.

Mr. William Wilson was authorized to proceed to Tokyo to act as constructing engineer in the erection of the buildings of St. Paul's College.

Permission was given to Bishop Graves to lease the site of the Church of Our Saviour, in Shanghai. This church, built in 1854, has been entirely outgrown by the Chinese congregation and has fallen into decay. A lot has been purchased elsewhere, paid for by the Chinese themselves, and they are proceeding to erect their own church upon it.

The committee on behalf of the Board passed the following resolution:

Resolved: That the Board of Missions sends appreciative congratulations to the Rev. Luke C. Walker upon the completion of forty-five years of faithful service among his own people in South Dakota. The record of the Dakota clergy, of which he is the one longest in service, is one of which the Church should be proud.

817

23　1916年11月号　伝道局会議　セントルイス、ミズーリ州、1916年10月5-10日。常議委員会。817頁。
訳出　817頁左1行目～左4行目。右18行目～右21行目まで。

〔1916年〕10月5日木曜日午後、常議委員会は伝道局会議に先立って会議を開催した。

―略―

ウィリアム・ウィルソン氏が立教大学の建物の建設技師として東京に向かうことが許可された。

注記：ウィルソン夫妻は1916年10月19日に日本へ向けてヴァンクーヴァーを出航した（SM誌1916年11月号、823頁）。

WHAT THIS CHURCH IS TRYING TO DO IN HER WORK ABROAD

This address was made by Bishop Henry St. George Tucker of Kyoto at a joint session of the two Houses of the General Convention sitting as a Board of Missions on October 18, 1916. Bishop Tucker's lucid presentation held the attentive interest of the great gathering, and brought out such expressions of appreciation that the full publication of his statement was demanded. THE SPIRIT OF MISSIONS is glad to give space to so admirable a summary of the situation.

THE Church's obligation to carry on foreign missionary work comes primarily from the command of her Lord. The time and direction in which any particular effort is to be carried on must be determined by the actual facts of the situation in various countries. Therefore in considering the question of the Church's missionary work in China and Japan, we must first of all ask the question, "What are the needs in those countries?"

Sometimes the question is asked, "Why carry Christianity to a people with an ancient creed of their own?" As a matter of fact, our foreign missionary work is an integral part of the expansion of western civilization throughout all the countries of the Orient. It is the impact of western civilization upon Oriental countries that makes foreign missionary work a necessity at the present time. In the first place, when these countries were opened up to the West, it was revealed that that ancient religion had failed to produce a social order and moral standards that were adequate for the peoples. Not only so, but for the past three or four centuries they have utterly failed to produce any progress, and therefore in carrying to the eastern countries the material and intellectual side of our civilization, it seems but right that we should give them the better side, the altruistic side, without which the other gifts would in the long run prove but a peril. Let me give you an illustration: When China was first opened up, it was found that the Chinese people, crowded as they are in most parts of that great country, were almost entirely without modern medical knowledge. There were no hospitals, no training schools for medical students or nurses, and therefore it seemed but right that we should give to them the benefit of the knowledge we had accumulated.

There is a second reason why the impact of western civilization renders the taking of Christianity to those countries necessary. If the East had remained isolated as it had been, it might have gone on in the same way for centuries. The introduction of western ideas has caused a transformation in eastern society. The old ideas are passing away; the old religions have lost the hold they had. The old moral ideals proved inadequate, and the social order has begun to develop many new characteristics. The ancient religions were unable to adjust themselves to this. For example, the moral code of the gentry of Japan under the old regime was what is known as Bushido, a code of morals adapted to a military nation. When the *samurai* found himself taking part in civil and commercial life, his code of morals proved utterly inadequate, and moral disaster has befallen many. As another illustration, woman in Japan was protected by being secluded in the home. She was almost entirely cut off from the world outside, but under the new conditions great factories are being built where thousands of young women labor. Great schools for women are being erected in the large cities which thousands of girls attend. No adequate pro-

vision is made for safeguarding the moral life of these young women. The results upon women who have never been trained to look out for themselves can readily be imagined. These are only concrete illustrations to show how the new condition of society is bringing about new moral problems which the old religions are unable to solve, and it is only as these nations can receive a new spiritual power that these dangers can be avoided.

A second reason why it is necessary to carry Christianity to eastern countries is that it is much easier to appeal to a people when their religious and moral ideas are in a state of transition than when they have assumed rigidity. Just at present, both in China and Japan, those people who hold to the old faiths are beginning to have their faith shaken, and this is the time, before they settle down into religious indifference, that the appeal of Christianity can most easily be made to them. More can be done by one man now than by ten men fifty years from now.

In the third place, apart from the good that we can do these eastern peoples and our obligation to carry to them the better side of civilization, our own interests are involved in the carrying on of foreign missions in these eastern countries. In times past we have been accustomed to consider China and Japan as being very far from us. The ordinary American a few years ago gave very little consideration to those countries, but we have come, within a few years, to realize that in them live hundreds of millions of human beings, with capacities and resources not inferior to our own. With the increasing introduction of western methods these peoples will develop tremendous national power. Year by year, our relations with them, commercial and otherwise, are becoming more and more intricate and complex; therefore, from the standpoint of our own interest, the moral and religious ideals of these great nations of the Orient cannot be a matter of indifference to us. If we are separated by different moral standards, the production of good results will become increasingly difficult; on the contrary, if we can be assured that the people of China and Japan are guided by the same moral ideals that guide us, and have the same purpose to establish the Kingdom of God here upon earth, the way will be open for the prevention of misunderstandings, and we shall derive help from association with these nations.

II

Turning next from the need to the *method* of foreign missionary work. It does not mean an attempt to convert to Christianity each individual of some foreign nation, by the labor of foreign missionaries. All Christian history will show that no great nation has been converted by the labor of foreign missionaries. It means the attempt to give a people the opportunity to Christianize itself. It means (in other words) the attempt to establish in a nation a national Church, to equip that Church with leaders drawn from its own people, to train the members of that Church in Christian principles and in corporate activity; in other words, to bring that Church up to the point where it can itself preach Christianity to the great masses of the nation. This method we have adopted both in China and Japan. We go to those sections of the people whose minds are open to our message, from them we organize the body of the Church, and we seek to develop the leaders and in every way assist them until they are able to present Christianity to the great mass of the people.

In carrying on this work there are three great main divisions, interrelated and inseparable. The first is practical work. I mean by that (such work as) medical work, philanthropic work, social work of all kinds. The object is two-fold: In the first place this is the means by which we convey to these people the higher side of our own western life. It means, for example, taking to the Chinese the medical methods and knowledge of our own country; establishing hospitals to alleviate suffering, and training schools by which our medical science is spread; teaching them better hygienic methods. I make bold to say that if Christian missionary work had accomplished no other result, all the money spent on it would have been more than justified by the good that has been done in such countries as China and Japan.

And then this medical work is only one side. Take Japan: the whole idea of public philanthropy was foreign to that country. As an illustration, in northern Japan there are large numbers of people who when the crops are poor are unable to provide for themselves. Formerly it would not have occurred to the people generally that they were under any obligation to relieve these sufferers, but when Christians set the example of famine relief work the Japanese were quick to awake to their obligation in this respect. Again, in these countries no provision was made for the care of unfortunate children. It is only since Christians have established training schools and orphanages that the people themselves have recognized the need for this kind of work. Another example is the work for lepers in Japan. In ancient times no provision was made for these unfortunates. I have myself seen a leper lying on the bare ground in a little straw hut outside the village. Perhaps once a day someone carried him a little food. Today the government—following the example of Christians—has established several large institutions where these people can be cared for. Our aim has been not only to afford relief by our own efforts, but by example and stimulation to rouse the people themselves to a higher conception of their moral and social obligations. This work has been so far successful that in Japan already the moral and social ideals approximate very closely to ours. This is doubtless true of those sections of the Chinese people who have come into contact with Christianity.

Another purpose of this work is to win a sympathetic attitude toward the Christian religion. Eastern people have in ages past been accustomed to a religion that produced no useful results. They looked upon a new religion with indifference and also with suspicion because it came from a foreign country. Therefore before Christianity could be presented to them with effect it was necessary to show them that it was a religion that could produce results in society. Our practical work has been the means by which the attention and the sympathy of the people has been won. Only yesterday a layman in this convention told me that when he was driving through the streets of Tokyo with a business man they passed St. Luke's Hospital, and his friend pointed to it and said, "There is the best preacher that you have in Japan!" The same is true of all our institutions and of the practical work that on a smaller scale the individual missionary is carrying on. It gains the confidence of the people. They learn in the first place that Christianity is not a force coming in to undermine their national life but rather to make them better citizens. In many towns it has been absolutely impossible to do any Christian work until we have established there a kindergarten or some like institution, and the people have come to see that the Christian religion is a force that makes for good; that it is not only a set of ceremonies but a religion that has a vital bearing upon the community.

Therefore, as we are approaching the time when the work must be handed on more or less to the national Churches we are establishing, the equipping of the practical work should demand our serious consideration. The missionary has been preaching to people whose minds have to some extent been under modern influences; when the national Church begins to make its appeal to the masses it will need—even more than the missionary has done—to support that appeal by practical illustrations. And so, as we are approaching the era when the responsibility for the work will be handed over to the people of the country, let us see to it that our hospitals are equipped, that our schools are equipped, and our institutions in such a condition that they will be a real illustration of what Christian work means, remembering that the practical results produced furnish the criterion by which Japanese and Chinese judge the worth of Christianity itself.

In the second place there is educational work. The purpose of this also is two-fold. First, it affords a support to the direct preaching of the Gospel, the evangelistic work. In our schools and colleges are trained young men and women from all parts of the country. In this way we come in contact with elements that could never be reached by direct preaching. In the second place the Christian school itself exercises a tremendous influence in countries like Japan and China, where education is valued as it is valued nowhere else in the world. Perhaps the Christian school has more influence than any other single agency in making people realize that Christianity is really worth something. Then again, we must not estimate its value by the number of converts made in our schools, because the non-Christian graduate often proves just as true a conveyer of Christian influence as a Christian man himself. Many men today are occupying positions of the highest importance in the service of the state, graduates of Christian schools, who, though not Christians themselves, will throw their influence on the side of Christianity. For example, men like the late premier, Count Okuma, came under the influence of missionary educational work in the early days, and to this is due the favorable opinion which such men hold towards Christianity and the support they give it in periods of crisis. The indirect influence of institutions like St. John's University, Shanghai, or St. Paul's College, Tokyo, or Boone University in Wuchang, is immense. They are known throughout the length and breadth of their countries and win sympathetic attention for Christianity from people who would otherwise never give it a thought.

Passing on to the second purpose of educational work, it is the supplying of the native Church with leaders, both men and women. You will recognize that the furnishing to the Church an adequate supply of native leaders competent to interpret Christianity to their own people is the crucial problem of missionary work. It can be solved only by means of Christian institutions. It is only there that sufficient influence can be exerted and regular instruction can be given. Therefore, the contribution which the educational institutions of China and Japan are making toward the supply of native leaders is of the greatest value. Already the churches in those countries are supplied with a large number of native clergy, men who are doing a splendid work. Where do these clergy come from? To a large extent from our Christian mission schools. Without them the churches we are planting in China and Japan would be without a native ministry today. In order to accomplish this purpose one thing is necessary: that is our schools should be of such a high standard that we can draw the best element from the young men and women and give them an education equal to that given by the government institutions of the country. Otherwise the

Church is not going to exercise the influence it should. It is plain, therefore, that the progress of the Church in these countries depends on whether or not we are going to maintain our schools for young men and women at least equal in efficiency to the constantly improving government institutions.

Passing on to the direct evangelistic work. This means, of course, the preaching of the Gospel to individuals, gathering them into the Church, training them in Christian truth, organizing them into a church and training that church in corporate activity. I mention these departments because it seems to me that the test of success is often made to consist in the number of converts. I think that perhaps this is the least important of all the tests. It is not a question of how many converts we make but how deeply we are able to impress Christianity upon them. It has been the policy of our Church not so much to attempt in its evangelistic work to lay the emphasis upon bringing in great numbers as to see to it that candidates are thoroughly tested before baptism and that great care is taken to train them so that they shall be worthy of the traditions of our Church. Already there exist in China and Japan churches organized upon the same lines as ours. There is a large body of communicants, men and women, thoroughly instructed, zealous of good work and having learned to act together as a body, already supplied with a considerable number of clergy, five-sixths of the work in Japan being carried on by the Japanese themselves. Practically the same thing is true in China. Now when you consider that this is the work of a little more than half a century, I think you will realize the tremendous progress that has been made. Many positions of importance both in the government service and in private life are held by Christians. The influence of the Church is altogether out of proportion to its size. In Japan, for example, the Christian community amounts to 200,000, the Buddhists number 30,000,000, and yet the Japanese will tell you that the influence of the Christians in any social or reform movement that has taken place is altogether greater than that of the 30,000,000 Buddhists. The humanitarian movement, the movement against the social evil—almost every cause has been largely carried on by members of the Christian Church. Furthermore, the progress towards self-support has been most satisfactory. When I first went to Japan there were less than 20 self-supporting congregations; today there are 500. Our Church, while behind some of the other bodies in this respect, is making rapid progress.

Summing up, then, we have come to the time when the responsibility for carrying on the Christian work in China and Japan is being committed more and more, to the peoples of these countries. Let us not make the mistake, however, of supposing that our own responsibility is thereby lessened. On the contrary, it is just at this period that the young churches of the Orient need our counsel and aid. Unless they have the co-operation of wise and experienced missionary leaders until they are well established, unless we help to provide them with the material equipment without which no aggressive work is possible, then these new national Churches will be utterly unable to cope with the great problems that lie before them. I think we do not realize the magnitude of the task. The work that has been done so far is only the beginning. It is when the national Churches come face to face with the great masses of their fellow-men, when the old national characteristics begin to assert themselves, that the real difficulty of interpreting Christianity to their people is going to begin. They are going to face immense problems; they should have in increasing degree the co-operation of our Church. If this is generously given, I

believe that the time is not far distant when they can begin with irresistible force to carry Christianity to the great masses of their people.

In conclusion, whether missionaries are sent to the East or not, it is inevitable that western life and thought shall penetrate into those countries in ever increasing volume. The purpose of Christianity is to see to it that they receive not only the materialistic, but also the idealistic, side of our civilization. Their ancient religions are falling into decay. Christianity offers the only escape from materialism.

As we look into the future and see what it will mean if they can take their stand side by side with us in the great work of establishing God's Kingdom on this earth, we will be inspired with enthusiasm at the prospect of winning to the cause of Christ and His righteousness one of the greatest civilizations in the world, and be thankful that we are privileged to take part in this great work.

The Babe of Bethlehem

A silver glory shone upon the fold,
When spake the angel voice: "Fear not, Behold,
Good tidings of great joy to Man I bring";
Then shepherds heard the heavenly chorus sing,
Proclaiming to the world the Saviour's birth,
"Glory to God on High, and Peace on Earth!"

With joy the shepherds sought the Babe who lay
In David's city, that first Christmas day.
They wondered that a king should humbly lie
Scarce sheltered from the sable, midnight sky.
They gazed upon His face so small and sweet,
His tiny hands, His little untried feet:
"He is as helpless as a lamb," they said.
The infant Christ smiled in His manger-bed.

Yea, helpless as all other babes seemed He
The shepherds sought—The King of Infancy—
Yet ages, year by year, have borne along
His message to the world in chime and song.
A little babe—like babes we know today—
When unborn ages shall have passed away
The Christ, who for our sins on Calvary died,
Shall be for aye a babe at Christmastide!

—Evelyn Goodale.

24　1916 年 12 月号　この教会は海外での活動において何をしようとしているのか。853-858 頁。

訳出　853 頁 1 行目～6 行目。856 頁 14 行目～857 頁 4 行目まで。

この演説は、1916 年 10 月 18 日、伝道局として集まった総会の 2 つの代議員会（注 1）の合同会議で、京都のヘンリー・セント・ジョージ・タッカー主教によって行われた。タッカー主教の明快な発表は多くの聴衆の関心を引き付け、その声明を全文発表する必要があるという評価が表明されるに至った。『スピリット・オブ・ミッションズ』はこの見事な状況の総括に喜んで紙面を割くものである。

―略―

次に教育事業があります。この事業にも二重の目的があります。第 1 に、教育事業は福音を直接説教するのを補佐することができます。つまり伝道事業です。私たちの学校と大学では国のあらゆる地域からやって来た若い男女が訓練を受けています。このようにして私たちは、直接説教によっては決して得られなかったであろう個人と接触します。第 2 に、日本や中国のように世界のどこよりも教育に価値を置いている国では、キリスト教学校それ自体が大変な影響力を持っています。キリスト教が真に価値あるものであることを人々に理解させることにかけて、おそらくキリスト教学校は他のどんな単一の機関よりも影響力があるでしょう。この場合、キリスト教学校の価値を私たちの学校で改宗した人間の数で評価してはなりません。なぜなら、非キリスト教徒の卒業生はしばしばキリスト教徒自体とまさしく同様にキリスト教の影響の伝達者であることが証明されるからです。今日、多くの人々が官公庁の最も高い地位を占めており、キリスト教学校の卒業生はたとえキリスト教徒でなくても、キリスト教の側に立って影響を与えるでしょう。例えば元首相大隈重信伯爵のような人々は初期に宣教師による教育の影響を受け、そのためにキリスト教に対して好意的な意見を述べ、危機的な時期にキリスト教を支持しました。上海の聖約翰大学や東京の立教大学や武昌の文華大学のような機関が与える間接的な影響は計り知れないものがあります。これらの学校は国中津々浦々にまで知れ渡り、そうでなければキリスト教について考えもしなかった人々からキリスト教に対する共感を得ています。

教育事業の第 2 の目的に移ると、それは現地人教会に、男女の指導者を供給することです。自国の人々にキリスト教を説明する能力を持った現地人

指導者を教会に適切に供給することが、伝道事業の重大な課題であることは理解されるでしょう。この課題はキリスト教機関という手段によってしか解決できません。そこにおいてのみ十分な影響を及ぼすことができ、正規の教示を与えることができるのです。それゆえ中国と日本の教育機関が現地人指導者の供給に対して果たしている貢献は、この上ない価値があります。既にこれらの国々の教会には多数の現地人聖職者が供給されており、彼らは素晴らしい仕事を行っています。これらの聖職者はどこから来るのでしょうか？相当部分は私たちのキリスト教ミッション・スクールからです。もしこうした学校がなかったら、私たちが中国と日本で建てている教会には今日現地人聖職者がいなかったでしょう。この目的を達成するために必要なことが1つあります。それは、私たちの学校は若い男女から最良の個人を引き付けることができる高い水準を備え、彼らに国の官立機関によって与えられるのと同等の教育を与えなければならないということです。さもなければ、私たちの教会は本来の影響を及ぼすことができないでしょう。それゆえ、これらの国々における教会の進展が、私たちが若い男女のための学校を、絶えず改善を重ねる官立機関と少なくとも効率という点において同等に保つか否かにかかっていることは明白です。

（注1）聖職代議員会と信徒代議員会。

SPECIAL NEEDS, SAINT PAUL'S COLLEGE, TOKYO

By the Rev. Charles S. Reifsnider, LL.D., President

THE building fund of two hundred thousand dollars for Saint Paul's College, Tokyo, is so near completion that the end is in sight if we all put our shoulders together and push it over for a touchdown. This prospective success brings us to a consideration of the necessary equipment to make these buildings the centers of usefulness and inspiration they should be if we are to use them to their utmost efficiency, and I can think of no way to get these needs before the Church so adequately as through THE SPIRIT OF MISSIONS.

All Saints' Memorial Chapel, "the soul of the new Saint Paul's", has been provided for, with many of its furnishings, through the Woman's Auxiliary of the diocese of New York. So far the following have been given: Pipe organ (in part), altar, reredos, cross, vases, candlesticks, sanctuary chairs and choir stalls in part, altar rail, pulpit, lectern, font, communion silver, alms basin, altar prayer book, chancel prayer book and hymnal, lectern Bible, bishop's chair, and prayer books and hymnals for the pews.

Furnishings still to be given are as follows: Chapel electric fixtures, pews, heating plant, windows, credence table, rood screen, hymn boards, missal stand, sanctuary cushions, frontals, markers, offering bags, altar linen, priest's vestments, stoles, and choir vestments.

General

Aside from the above these are some general needs which will interest our friends in the United States:

American Flags—In Japan it is the custom to place at the entrance of the compound the Japanese flag and the flag of the country whose interests and ideals are cared for within. These flags are crossed at the entrance, suspended from bamboo poles. At present we have but one moth-eaten American flag which, for want of a better one, we hang out at the time of special school activities and on national holidays. We need two large flags five feet long for use at the college and middle school gates and two smaller ones three feet long to hang at the president's and headmaster's homes. Surely some one interested in the furtherance of American ideals will provide these.

A Ford Car—The new college buildings are eight miles from the middle school compound, where the old college has been situated. Being in the same compound we have been able to use the same teachers for both the college and middle school at a minimum of expense. As many of our higher salaried professors are *paid by the hour* and as it will take one hour and a half for them to get from one school to the other by tram while but forty-five minutes are required by motor, the difference in expense in a year would be considerable. Then the headmaster and president will live at the new site and one of them on alternate days must be at the middle school. Therefore in getting the president, headmaster and professors quickly back and forth there would be a marked increase in efficiency and

proper supervision had we a Ford, and a corresponding lack of the same were we compelled to depend upon the street car service alone.

A new Ford car costs in Japan $900. But as the Ford engines are good for an indefinite service a second-hand four or five-seated car (open or limousine) laid down at the Atlantic or Pacific seaboard, would adequately meet the requirements of the situation, as the Board of Missions will see that such a car is shipped to us. It is to be hoped that some one who is getting a newer model will respond to this need and thereby make possible this wider scope of the college's usefulness. Should a response to this appeal be forthcoming before the president's return he might be able to get it in duty free.

For the Academic Building

One of our departments is the College of Economics or Commerce. Here young men are trained for a business life and one of the courses is in typewriting, requiring a practical knowledge of the use of the standard keyboard, which can only come through long practice. For the eighty students taking this course we have but five typewriters, and of this number but three have standard keyboards. We urgently need immediately at least twelve more typewriters. These may be remade ones at $56 each. If these are sent to the Church Missions House clearly marked for Saint Paul's College, Tokyo, they will be immediately forwarded to us.

For the Gymnasium

A combination billiard and pool table (English table).

The only athletics a Japanese parent appreciates and sanctions are *geujitsu* (fencing with split bamboo swords) and *jujitsu* (wrestling). All other forms of athletics are to them but a waste of good time from their studies and are more or less frowned upon. Through a course of years we have educated the parents up to an understanding of the real moral advantages of outdoor sports and expect to develop with our new equipment track athletics and football and have gained their grudging consent to the same. Indoor sport such as basketball, bowling and billiards is as yet unknown to the parents, but *not* to the students. The younger generation on rainy days have learned the delights of bowling and billiards in resorts where women are markers and liquor may be ordered and drunk. To influence our boys we must keep them on the compound; and on rainy days the only way to do this is to provide clean sport indoors, such as bowling and billiards and pool. The Y. M. C. A. in Japan has recognized this need and their new buildings are all provided with both bowling alleys and billiard pool tables. A new bowling alley (balls and pins of lignum vitæ and the alley) will cost $675. But balls and pins may be second-hand and if sent to the Board of Missions will be forwarded to us. The combination billiard and pool table complete laid down in Japan will cost $500.

For the Social Hall

The Japanese are passionately fond of music and the victrola or gramophone has a place at all their social entertainments. Here again there is good and bad music. It is our desire to place a good victrola and at least fifty good records (red, blue or black labels) of vocal or instrumental music at both the middle school and the college. Of course these records may be in English or any European language.

Any person willing to give one or more of the above articles is requested to communicate with the foreign secretary, Dr. John W. Wood, Church Missions House, 281 Fourth Avenue, New York City.

25　1917年3月号　立教学院の特別の必要品。総理・法学博士チャールズ・S・ライフスナイダー師。193-194頁。
訳出　193頁左1行目～194頁右最後の行まで〔全文〕。

立教学院のための20万ドルの建設資金は達成間近であり、全員が肩を並べてタッチダウンまで押し込むならば到達点は見えています。成功する見通しが立った今は、建物を有用性と創造性のセンターとするために必要となる装備を考えています。これらの必要品は建物を最大限に活用するためには欠かせないものですが、それらを確実に聖公会から手に入れる道として『スピリット・オブ・ミッションズ』を通る以外に考えられません。

「新しい立教学院の魂」である諸聖徒礼拝堂は、ニューヨーク教区の女性伝道補助会を通して多くの備品とともに提供されました。これまでに用意された備品は次の通りです。パイプオルガン（一部）、祭壇、装飾壁、十字架、花瓶、燭台、祭壇椅子、聖歌隊席（一部）、内陣手摺、説教壇、書見台、洗礼盤、聖餐用銀器、献金盆、祭壇用祈祷書、内陣用の祈祷書と聖歌集、書見台用聖書、主教の椅子、会衆席用の祈祷書と聖歌集。

今後用意しなければならない備品は次の通りです。礼拝堂の電灯設備、会衆席、暖房設備、窓、クリーデンステーブル、内陣仕切り、聖歌板、ミサ台、聖座布団、正面掛け布、標識、献金袋、祭壇カバー、司祭の祭服、ストール、聖歌隊の祭服。

一般品

上記の他にも、合衆国の友人が興味を覚えると思われる一般的な必要品があります。

アメリカの国旗―日本では敷地の入口に日本の国旗と、その中で利益と理想が配慮されている国の国旗を立てる習慣があります。これらの国旗は竹竿から吊るし、交差させて入口に掲げます。今は虫に食われたアメリカの旗しかありませんが、これより良いものが他にないので、学校の特別の行事や国の祝日だけ掛けています。大学と中学校の門に使用する長さ5フィートの大きい旗2枚と、総理と校長の邸宅に掛ける長さ3フィートの小さい旗2枚が必要です。アメリカの利益を増進させることに関心のある方は、きっとこれらの旗を提供してくださるでしょう。

フォード車―新しい大学の校舎（注1）は、古い学院があった中学校舎

（注2）から8マイル離れています。同じ敷地内にあるときは、大学と中学校に同じ教師を最小限の費用で使うことができました。高い給料を取っている教授の多くは時間給で支払われています。一方の校舎から他方の校舎に移動するのに市電だと1時間半かかりますが、車だと45分しかかからず、年間ではその差は相当なものになると思われます。それから校長と総理は新しい敷地に住みますが、1日おきに一人が中学校にいなければなりません。そのため総理、校長および教授たちを迅速に送り迎えするのに、フォードが1台あれば効率は著しく増し、適切な監督が得られるでしょうし、それがなければ市電だけに頼らざるを得ないでしょう。

日本ではフォードの新車は900ドルします。しかしフォードのエンジンは無期限に使用できるほど優れているので、大西洋か太平洋の沿岸地域に横たわっている1台の中古の4人乗りか5人乗り（オープンカーかリムジン）でも、伝道局がそのような車を私たちに向けて発送されるように手配してくれたら、その状況のニーズは十分満たされるでしょう。比較的新しいモデルを入手できる方がこの必要に応えて、大学の有用性の拡大を可能にしてくださることを期待します。また、総理が帰国する前（注3）にこの要請に応えられたら、総理は車を免税扱いにすることができます。

アカデミックな教育のために

大学の学部の一つは経済学部か商学部です。ここで若者たちはビジネスライフのための訓練を受け、その課程の一つはタイプライティングです。これは標準キーボードの使い方に関する実践的な知識を必要としますが、それは長期の練習によってのみ得られるものです。この課程を受ける80人の学生のために5台のタイプライターしかなく、そのうち標準キーボードを装備しているのは3台のみです。少なくともあと12台のタイプライターが緊急に必要です。1台56ドルの改修品で構いません。立教学院用と明記して、チャーチ・ミッションズ・ハウス（注4）に送れば、直ちに私たちに転送されます。

体育館用に

ビリヤードとビリヤード台（英語版）のセット。

日本人の親たちが評価し認める唯一の運動競技は剣術（竹刀を使ったフェンシング）と柔術（レスリング）です。彼らにとってその他すべての種類の

運動競技は貴重な勉学の時間を浪費するものであり、多かれ少なかれ反感を持たれています。私たちは長年かけて親たちを教育して、屋外スポーツの真の道徳的利点を理解させるとともに、新しいトラック競技とフットボールの施設で若者を育成することに期待を抱かせて、渋々ながら彼らの同意を得ました。バスケットボール、ボーリング、ビリヤードなどの屋内スポーツは親たちにはまだ知られていませんが、学生たちは知っています。若い世代は行楽地に行き、雨の日にボーリングやビリヤードで楽しむことを覚えました。そこでは女性が記録係を務めたり、若者が酒を注文して飲んだりすることもあります。生徒に影響力を与えるためには、彼らを学校に留めておかなければなりません。雨の日に彼らを引きとどめる唯一の方法は、ボーリングやビリヤードなどの健全な屋内スポーツを提供することです。日本の YMCA はこの必要性を認識して、新しく建てる建物はすべてボーリングレーンとビリヤード台を備えています。新品のボーリングレーン（ユウソウボクのボールとピンおよびレーン）は 675 ドルかかるでしょう。しかしボールとピンは中古でよく、伝道局に送れば私たちのもとに転送されます。日本で組み立てたビリヤードと台のセット一式は 500 ドルするでしょう。

社交室のために

日本人は大変音楽好きで、社交の場には必ずビクトローラかグラモフォンが置いてあります。ここにも良い音楽と悪い音楽があります。私たちの願いはちゃんとしたビクトローラと、歌や器楽の、少なくとも 50 枚の良質のレコード（赤、青または黒ラベル）を中学校と大学に備えることです。もちろんこれらのレコードは英語またはその他どんな欧州語でも構いません。

これらの品物のどれか一つでも提供してくださる方は、ジョン・W・ウッド外国主事（ニューヨーク市 4 番街 281、チャーチ・ミッションズ・ハウス）に連絡してください。

注記：マキムは 1917 年 1 月 25 日に「エンプレス・オブ・ロシア」号でヴァンクーバーを出航し（SM 誌 1917 年 3 月号、209 頁）、同年 2 月 6 日に横浜に到着した（SM 誌 1917 年 4 月号、282 頁）。同じ船で S・H・ニコルス夫妻も帰国した。
タッカーと家族は「コリア丸」で 1917 年 3 月 20 日にサンフランシスコを出航している（SM 誌 1917 年 4 月号、282 頁）
表題のチャールズ・S・ライフスナイダーの学位名（法学博士か人文学博士か）

については、記事№21（注3）を参照。

（注1）池袋。
（注2）築地。
（注3）ライフスナイダーは1916年12月8日に横浜を出港し（SM誌1917年1月号、58頁）、1917年4月2日に日本に向けて出航した（記事№4参照。SM誌1917年6月号、422頁）。
（注4）ニューヨークにある米国聖公会内外伝道協会の伝道本部。

MEETING OF THE EXECUTIVE COMMITTEE AND THE BOARD

Owing to limited space, and to the fact that the general Church papers have given accounts of these meetings, we append herewith only a brief summary of some of the most important transactions of the Board.

EXECUTIVE COMMITTEE

AT the meeting of the Executive Committee, which preceded the regular meeting of the Board, many items of interest and importance were presented. Several appointments were made, and resignations received, which will be found on another page. The Rev. T. R. Ludlow, on furlough, was appointed as field secretary for the New China Fund. He will have an office in the Church Missions House.

Sufficient funds having been received to erect the first section of the main building, and the out-patients' buildings for both men and women in the Church General Hospital, Wuchang, Bishop Roots was authorized to proceed at once with the building.

The bishop of Antigua in 1914 had forwarded a resolution of the Synod of his diocese requesting him to approach the missionary authorities of the American Church concerning the religious welfare of those men of his diocese who work in Santo Domingo and Haiti. It is estimated that there are about 10,000 English-speaking negroes in Santo Domingo, many of them communicants of the Church of England.

This subject was before the General Convention, and the Committee on Foreign Missions in the House of Bishops recommended action. The Executive Committee placed an appropriation of $1,800 at the disposal of the bishop of Porto Rico for this work.

THE BOARD OF MISSIONS

THE regular meeting of the Board of Missions was held in the Church Missions House on Wednesday, February 14, 1917, with fourteen of the members elected by the General Convention and nine of those elected by the provinces present, all three representatives of Province Seven being in attendance.

The death of the bishop of Atlanta, for seven years a most valuable member of the Board, was reported and a memorial was ordered spread on the minutes (see page 171).

The minute on the death of Dr. Henry Laning was also adopted. (See page 116, February issue).

The Treasurer reported slight decreases in gifts from parishes, Sunday-schools, branches of the Woman's Auxiliary and individuals.

The Board of Missions was among the first to co-operate in the Church Pension Fund and it was agreed at this meeting to make payments monthly, as requested by the officers of the Fund.

Following the action of the General Convention, the months of November and December were added to the present fiscal year to make the year begin on January 1.

Some readjustments were made in the scheme of buildings for Saint Paul's College, Tokyo. The immediate letting of a contract for the erection of the Administration and Library building was authorized.

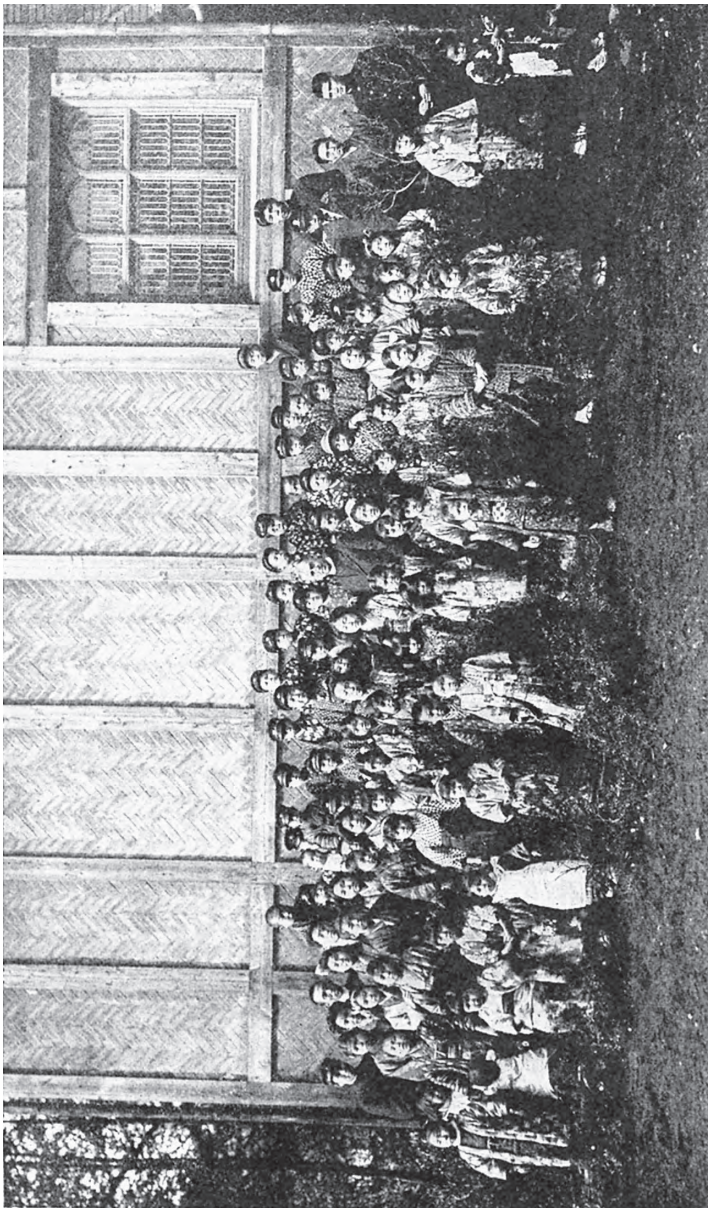
26　1917 年 3 月号　常議委員会と伝道局の会議。207 頁。
訳出　207 頁右 1 行目～右 9 行目まで。右下 6 行目～右最後の行まで。

伝道局

伝道局の定例会議が 1917 年 2 月 14 日水曜日にチャーチ・ミッションズ・ハウスでひらかれ、総会で選出された 14 人、諸管区から選ばれた 9 人、そして第 7 管区の代表者 3 人全員が出席した。

―略―

立教学院の建設計画で幾つかの再調整が行われた。管理棟と図書館の工事契約を直ちに結ぶことが承認された。



SAINT TIMOTHY'S SUNDAY-SCHOOL, HONGO, TOKYO

SAINT TIMOTHY'S—A CHURCH FOR STUDENTS

By the Reverend J. A. Welbourn

At its meeting on May eighth the Executive Committee of the Board of Missions authorized Mr. Welbourn to appeal for five thousand dollars. It has been some years since THE SPIRIT OF MISSIONS has called attention to Saint Timothy's Church, Tokyo, and we therefore take the greater pleasure in presenting this article for your consideration.



THE beginning of Saint Timothy's was some fifteen years ago when I went to live in Hongo to work with Mr. Sakai, who had just started a dormitory for the students of the Imperial University. A small Japanese house was rented as my residence, one room of which was fitted up as a chapel. The first congregations consisted of the few students in the dormitory, its old steward, some two or three Christian ladies we had heard of, my Christian servants, Mr. Sakai and myself. On Saturday afternoons I had a Bible class for two students who were sent me by a missionary. These were all we had to start with.

We named the infant mission Saint Timothy, because the work was intended to be largely for young men, but Sakai had been moved to establish his dormitory, called the *Doshikwai,* by the great need for Christianity among the several thousand students of the great Tokyo university, the leading educational institution in the empire. Agnosticism was known to be rampant and the Christian forces were weak. So the special work of the new mission was obvious and its field lay immediately around it.

The beginning of the work was small and simple enough but in the tiny chapel the first two converts from the *Doshikwai* and others were baptized and confirmed and the congregations finally outgrew these quarters, when a house nearby was rented. Here the services were carried on and a Sunday-school started by a young student and myself.

Meantime I had come to this country on furlough and I spoke of the need of a church building for the young men of Japan. A committee of distinguished men lent their support to the scheme, and students, alumni and societies in colleges and Church schools became interested and made contributions. Special tablets in the church commemorate these gifts of Yale and the University of Pennsylvania. The other colleges and our leading Church schools have their names on a general tablet. A grant of six thousand dollars from the men's thank-offering of 1907 made the church possible. It was proposed to duplicate Saint Stephen's Church, Baltimore, and Mr. Julian LeRoy White kindly gave the plans used for that church.

After some unavoidable delays the church was completed, being consecrated on Advent Sunday, 1909. It was hoped to put up a parish house at the same time but the money gave out. Anyway the church was built. Made of brick and timber in the Elizabethan style, planned by a first-rate architect, it took rank at once with the best churches in Japan, indeed you may say that with All Saints', Tokyo, it set a new standard in church buildings. The



INTERIOR OF SAINT TIMOTHY'S

congregation appreciated their beautiful church very much, for the Japanese are an artistic people. Standing on a corner where hundreds of people pass daily, opposite a group of large student boarding-houses, it at once began its testimony to the religion of Christ, and its open door has invited all who go by to hear the message spoken within.

In these years since, the congregation has grown a great deal. Christian people in the neighborhood have discovered the church and many people coming from other places to the capital have been transferred to us. Men, women and children have been baptized. Hundreds of all classes have heard the Gospel from the lips of the best preachers our Church affords.

My assistant, the Reverend T. Nuki, has been with us about ten years. His father was one of Bishop Williams's converts and he was baptized in infancy. Coming to us as a catechist, he has been made deacon and priest, and is the only priest serving as assistant in Japan. We have also an excellent Bible-woman who is just the person for our church, so we have been most fortunate.

Perhaps we are prejudiced, but we think ourselves one of the best congregations in Japan in certain ways. The majority of the members of the church are university students and graduates. They may not know any more than the students of other schools—indeed I doubt if they do—but they are considered to be at the very top of everything. It is practically impossible to obtain government office without being a university graduate, and Japan is a land where to be a government official is the highest possible ambition. University men are also sought for as teachers and by big business houses, to say nothing of the doctors and engineers. They are also *the* catches of the matrimonial market, it being almost a disgrace not to have one for a son-in-law. Matches are not made in heaven in Japan but by parents anxious to secure their daughters' futures as best they can.

But this is only to show you that a congregation of university men is quite something in Japanese eyes, so there is reason for our pride. They are called "square-caps" in student slang, and they invariably wear these caps, though they more often have on the cotton kimono and divided skirt with the wooden sandals than the blue uniform with its brass buttons, which all schools have. Alert, eager to learn, ambitious for themselves and for their country, heirs of the noblest traditions of their race, they are the hope of their nation. Who would not rejoice at every one such young man enrolled under the banner of the Cross?

The students of our earlier years are now out in the world in various honorable capacities. Two are teachers in Saint Paul's School; three, doctors in Saint Luke's Hospital; one is head of the city educational bureau; one a city engineer; one an insurance man. Some are scattered in foreign lands and so still are registered as members of Saint Timothy's: one is secretary of the embassy in London, one is at the legation at The Hague, one in the big Japanese steamship company in Calcutta, one in Brazil and one a farmer in Washington state.



MR. WELBOURN, MR. NUKI AND THE CONGREGATION OF SAINT TIMOTHY'S

While our congregation is largely of the university class, we have students of other schools, the families of our graduates, some few old people and those in humbler walks of life.

The seventy children in our flourishing Sunday-school are all practically real little "heathen"—"non-Christians" we call them—not being from Christian families. They come only because they want to and it is the fashion nowadays to go to Sunday-school. They don't remain "heathen" in heart, at least, long after they come, for they soon learn the Lord's Prayer and the Creed and many hymns, and they are taught the life of our Lord and Old Testament stories. At the Christmas entertainment — a great event among all children in Japan, "Christmas" being a regular Japanese word now—it is most touching to hear these children tell in various ways the story of the birth of Jesus. One cannot but think of the possibilities of that new and great influence that has come into their lives.

The young men who come to church or to my house for Bible classes didn't go to Sunday-school when they were boys, one of them told me. They used to throw stones at the church. Science has gotten in ahead of religion, they seem to have no root of faith, no foundation upon which to build, they question everything and it is dreadfully hard to make an impression upon them. These Sunday-school children, however, are different: religion has entered their minds and hearts before they know what science means. We may lose them for a few years when they think themselves too big to come to Sunday-school—and how to keep them is still a problem—but I don't believe they will forget all they have learned, and when they come back as college boys or high-school girls, they will not think the religion of Christ an incomprehensible thing.

The effect of these Sunday-school children upon the future of the Church in Japan is, to my mind, incalculable. So it is that while we do everything we can to attract the university students and I have English Bible classes to which as many as thirty or forty a week have come, still now we are trying to go back of them and get hold of the *children* long before they reach the university age. The Sunday-school meets in the church as there is no other place, and it fairly swarms with them on a Sunday morning. I can show you something of how they look in the picture but you can't see the smiles of the little boys nor the gay flowered kimonos of the little

girls, and as a mazagine is not a victrola you will have to imagine how well they can sing. One really cannot be too enthusiastic about Sunday-school children in Japan.

Now, not only is the Sunday-school getting too big to be satisfactorily taught in the church but we want to carry the work a step further. We are very anxious to have a kindergarten where we can have the children six days a week instead of one. Kindergartens have proved their value in Japan and do not need arguments in their favor. We can't have a kindergarten in the church nor yet on the vacant lot back of it—a lot left vacant for the parish house which didn't get built before. I didn't say a word about this parish house when I was in this country five years ago, because it didn't seem essential just then, but now it is. We want it first for the kindergarten, then as a place for clubs and classes for the older Sunday-school children, besides the Sunday-school itself. We shall find other uses for it too, but these are quite definite now.

Hongo, the section of Tokyo where Saint Timothy's is situated, is one of the most important parts of the city. The Imperial University with five thousand students, and a preparatory college with one thousand more, make it the educational centre of the Empire. It has one hundred and thirty thousand inhabitants, largely of the kind that would live near a university. There are several other parishes in Hongo but out and beyond us there is none, so we have a fair field and the city is growing rapidly.

Realizing the importance of Hongo, the Y. M. C. A. has just built a branch for university students—a fine brick building, including club rooms, dormitories, and gymnasium. Not long ago I passed a handsome brick building looking exactly like a church, but when I went inside I saw on a rostrum, where our chancel would be, a shrine with a concealed electric light shining on a gold image of Amida Buddha! They have lectures Saturday night and Sunday morning and a Sunday-school, all being in direct imitation of the Christians. I have never seen anything like this building before. You can see that the Buddhists hold Hongo to be of some importance.

So it is that we want a parish house, and it is estimated that a substantial one of brick and timber, not out of harmony with the church, will cost five thousand dollars. Prices in Japan are high and going higher. We could build one for less, no doubt, but it would have to be of much cheaper construction, and cheap things literally fall to pieces before long. We want a building that will thoroughly equip Saint Timothy's for many years to come so that it may do the work waiting to be done. College people in Japan have very little money and they could never erect such a building, but is it too much to ask the Church in America to give it to us now before our children grow up?

WE have no church building at Anchorage, Alaska, but the Reverend T. P. Howard, a former missionary of the Presbyterian Board, has taken up work there. He will minister to the mining camps and along the railroad, as well as in the town, and Bishop Rowe asks for reading material in order that a work similar to that so successfully carried on at Cordova and Fairbanks may be inaugurated. Anchorage is one of the terminals of the new government railroad. Although only two years and a half old, it has a population of 4,000, with banks, hotels, water, electric and telephone systems. Reading matter should be sent by mail to the Reverend T. P. Howard, Anchorage, Alaska.

27　1917 年 6 月号　聖テモテ教会―学生のための教会。J・A・ウェルボーン師。389-392 頁（388 頁は写真）。
訳出　389 頁 1 行目～392 頁右 30 行目まで〔全文〕。

伝道局常議委員会は〔1917 年〕5 月 8 日の会議で、ウェルボーン氏による 5,000 ドルの要請を認めた。『スピリット・オブ・ミッションズ』が聖テモテ教会に対する関心を呼びかけてから数年になるが、それゆえにこの記事を読者の熟慮に供することは格別の喜びである。

聖テモテ教会の始まりは 15 年前、私が本郷に移り住んで、〔東京〕帝国大学の学生のための寄宿舎を始めたばかりの阪井氏（注 1）と一緒に仕事をしたときに遡ります。私は小さい日本の家屋を自分の住まいとして借り、その一室を礼拝堂に改装しました。最初の会衆は寄宿舎の学生数人とその年老いた舎監、私たちが聞き知っていた 2、3 人のキリスト教徒の女性、そして神の僕である阪井〔徳太郎〕氏と私自身でした。土曜日の午後は、ある宣教師から送られてきた 2 人の学生のために、私がバイブルクラスを受け持ちました。私たちがスタートしたときはこれで全員でした。

この幼いミッションを聖テモテと名付けましたが、それは仕事の大部分が若者を対象として考えられていたからです。しかしそれに先立ち、阪井〔徳太郎〕氏は帝国における指導的な教育施設である東京帝国大学に通う数千の学生の間にキリスト教を浸透させる必要性を痛感して、同志会と呼ばれる寄宿舎を設立しました。当時は不可知論が知られてはびこり、キリスト教の力は微弱でした。そのため新しいミッションの特別の任務は明らかであり、その活動範囲はすぐその周囲にあったのです。

開始当初の仕事は小規模で簡単なものでしたが、それでもこのちっぽけな礼拝堂で同志会から来た最初の 2 人の改宗者をはじめ、何人かが洗礼および堅信を受けました。そして会衆はとうとう溢れるほど増えたので、近所に 1 軒の家を借りることにしました。この家でこれまでの活動を続けるとともに、1 人の若い学生と私とで日曜学校を始めました。

その後私は休暇でこの国に来て、日本の若者のために教会を建てる必要性について話しました。ある卓越した人々からなる委員会はこの構想を支援し、幾つかの大学や教会学校の学生、卒業生、団体がこれに興味を持って寄付してくれました。教会にある特別の銘板は、イェール大学とペンシルヴェニア大学からの寄付を記念したものです。その他の大学や我々の指導的な教

会学校の名前も、一般の銘板に載っています。さらに1907年の男性の感謝献金から6000ドルが助成されて、教会の建設が可能になりました。ボルティモアの聖ステパノ教会を真似て作ることが提案され、ジュリアン・リロイ・ホワイト氏は親切にもその教会のために使用した設計図を提供してくれました。

やむを得ない事情で少し遅れたものの教会は完成し、1909年の降臨節第1主日に献堂されました。同時に信徒会館を建てる希望もありましたが、資金が尽きてしまいました。いずれにしても教会は建ったのです。第一級の建築家によって設計され、煉瓦と木材から造られたエリザベス朝様式の教会は、たちまち日本で最も優れた教会、一例を挙げるならば東京の諸聖徒教会と肩を並べました。それは教会建築において新しい基準を打ち立てたのです。会衆は自分たちの美しい教会を非常に高く評価しました。というのも日本人は芸術的な国民なのです。日に何百人もの人々が行き交う通りの一角、大規模な寄宿舎群の反対側に立ち、教会は直ちにキリスト教の証を開始し、その開かれた扉は中で語られるメッセージを聞こうと立ち寄るすべての人々を招き入れました。

それ以来数年間で会衆は大幅に増えました。近隣に住んでいるキリスト教徒たちはこの教会を発見し、また地方から首都にやって来た多くの人々が私たちのもとへ送られてきました。男性、女性、そして子供たちが洗礼を受けました。あらゆる階級の何百人もの人々が、聖公会が擁する最高の説教師の口から福音を聞きました。

私の補佐の貫民之助師はおよそ10年間私たちと一緒に仕事してきました。父親（注2）がウィリアムズ主教によって改宗した1人だったこともあり、幼いときに洗礼を受けました。伝道師として私たちのもとに来て、執事を経て司祭になりました。彼は日本で補佐として奉仕している唯一の司祭です（注3）。私たちにはまた、ちょうど私たちの教会のための女性伝道者もおりますので、大変に幸運でした。

おそらく思い込みもあると思いますが、私たちは自分たちをある意味において日本で最高の会衆の1つであると思っています。教会の大多数の会員は大学生と卒業生です。彼らは他の学校の学生よりよく知っているということはないかもしれませんが―実際私はそれを疑っています―、しかし彼らはすべての頂点にいると見なされています。大学の卒業生であることなく政府の職に就くことは事実上不可能であり、日本では政府の役人になることが

およそ最高の野心なのです。大学人はまた医師や技師は言うまでもなく、教師としても、大企業からも求められます。彼らはまた結婚市場でも格好の相手であり、大卒者を義理の息子に持たないのは、ほとんど恥なのです。日本では、配偶者は天国で決められるのではありません。自分の娘の将来をできる限り安泰なものにしようと切望する両親によって決められます。

しかし私がこのようなことを述べるのは、大学人の会衆が日本人の目には特別のものだということを示すためです。私たちが誇りに思うのも、理由のあることなのです。大学生は学生の俗語で「角帽」と呼ばれていますが、彼らはどんなときでもその帽子を被っています。たとえ彼らがどの学校にもある真鍮のボタンを付けた青い制服より、はるかに多く綿の着物と袴を身に付け、下駄を履こうともです。機敏で、懸命に学び、自分と国のために野心を抱き、自分たちの民族の最も気高い伝統の後継者である彼らは、国家の希望なのです。このような若者が十字架の旗の下に集うのを喜ばない者がいるでしょうか。

我々の初期の頃の学生は、今では世界中でさまざまな名誉ある仕事に就いています。2 人は立教学院の教師、3 人は聖路加病院の医師、1 人は都市の教育局長、1 人は都市の技師、そして 1 人は保険会社に勤めています。何人かは外国に散らばっていますが、まだ聖テモテ教会の会員として登録されています。そのうちの 1 人はロンドンの大使館の秘書官、1 人はハーグの公使館員、1 人はカルカッタにある日本の大きな船会社に努め、1 人はブラジル、1 人はワシントン州で農業を営んでいます。

会衆は大部分が大学クラスですが、他の学校の学生や、私たちの卒業生の家族、幾人かの老人、そして身分の低い人々もいます。

盛んな日曜学校の 70 人の子供たちは、みな実際には本当に小さな「異教徒」で―私たちは「非キリスト教徒」と呼んでいますが―キリスト教の家庭の子弟ではありません。彼らはただ来たいというだけで来ており、昨今では日曜学校に行くことが流行りなのです。彼らはここに来た後いつまでも、少なくとも心の中では「異教徒」にとどまっていません。というのも、すぐに主の祈りと使徒信経と多くの聖歌を学ぶからです。また主の生涯と旧約聖書の物語も教えられます。クリスマスの催しでは（これは日本のすべての子供たちの間で大変人気があり、「クリスマス」は今では日本語として定着しています）これらの子供たちがイエスの誕生の物語をいろいろな形で語るのを聞くのは、この上なく感動的です。彼らの人生に対するこの新しい偉大な

影響が、やがて実を結ぶ可能性を思わずにはいられません。

教会か私の家にバイブルクラスを受けに来る若者たちは、子供のときに日曜学校には行っていませんでした。彼らの１人は、教会を見ると石を投げていたと言いました。科学が宗教の上に立ち、彼らには信仰の根も、その上に築くべき基礎もないように見え、すべてを疑ってかかるので、彼らに感銘を与えるのは恐ろしく困難です。しかし、日曜学校の子供たちは違います。科学が何を意味するかを知る前に、宗教が子供たちの気持ちと心に入っています。自分は日曜学校に通うには大きくなり過ぎたと思うようになったとき―彼らをどのように引きとめるかは依然として問題ですが―私たちは彼らを数年間失うかもしれません。しかし私は彼らが学んだことを何もかも忘れてしまうとは思いません。彼らが大学の学生や高等学校の女学生になって戻って来たとき、キリスト教が不可解な物だとは考えないでしょう。

これら日曜学校の子供たちが日本の教会の将来に与える効果は、私の考えでは計り知れません。そうであるから私たちは大学生を引きつけるためにできることは何でもし、私は英語のバイブルクラスを開き、これには毎週 30 人か 40 人来ますが、その一方で私たちはなおも彼らより遡って、子供たちを大学に行く年齢になるまで長くつかまえておこうと努力しているのです。日曜学校は他に場所がないので教会で行われますが、日曜の朝にはかなり多くの子供たちが集まってきます。彼らがどんな様子をしているか写真でその一端を示すことはできますが、皆さんは少年たちの笑顔や、少女たちの鮮やかな花柄の着物は見ることができないでしょう。また雑誌は蓄音機ではないので、皆さんは子供たちがどんなに上手に歌えるかを想像しなければなりません。実際、日本の日曜学校の子供たちほど夢中にさせてくれるものは他にありません。

さて、日曜学校が大きくなり過ぎて教会の中では満足に教えられなくなったというだけでなく、私たちは仕事をもう一歩前進させたいと思っています。私たちは幼稚園を持って、子供たちが週に１日ではなく週に６日来られるようにしたいと強く願っています。日本では幼稚園はその価値が認められているので、それらを支持するための議論をする必要もありません。教会には幼稚園を持てませんが、教会の裏に空き地があります。それは以前建てられなかった信徒会館のために空けてある土地です。この国に５年前に来たときには私は信徒会館について一言も言いませんでした。そのときはそれほど重要に思えなかったからですが、今は非常に重要です。私たちはまずそ

れを幼稚園に使いたいと思います。それから日曜学校それ自体の他にも、日曜学校に来るやや年長の子供たちのクラブや教室のための場所としても用いたいと思います。この他にも用途が見つかるでしょうが、これらは現在かなりはっきりしています。

聖テモテ教会がある東京の本郷は、その都市の最も重要な地区の１つです。5,000 人の学生を擁する〔東京〕帝国大学と 1,000 人以上の学生がいる予科が、この地区を帝国の教育の中心にしています。本郷の住民の数は 13 万人ですが、大部分は大学の近くに住むような階層の人々です。本郷には他にも幾つか教会がありますが、その外には１つもありません。ですから私たちは適切な地区におり、都市は急速に成長しています。

YMCA は本郷の重要性を認識して、大学学生のための支部を建てたばかりです。美しい煉瓦造の建物で、クラブルーム、寄宿舎、体育館が中にあります。しばらく以前に私は教会そっくりの洒落た煉瓦造の建物を見かけました。しかし中に入って見ると私たちの内陣に当る場所にある演壇の上に厨子が置かれ、その中には隠れた電灯に照らされて黄金の阿弥陀仏像が輝いていたのです！　彼らは土曜日の夜と日曜日の朝に講義を行い、日曜学校も開いていますが、すべてキリスト教をそのまま真似たものです。私はそれ以前にこのような建物を一度も見たことがありませんでした。このことから仏教徒が本郷を重要視していることがお分かりでしょう。

だからこそ私たちは信徒会館を望んでおり、教会と不釣り合いにならないよう煉瓦と木材で作る頑丈な建物は 5,000 ドルかかると見積もられます。日本では物価が高く、ますます上がっています。確かにもっと安く建てることもできますが、そのようなものははるかに貧弱な構造とならざるを得ず、短期間で文字通り粉々になってしまうでしょう。私たちが望んでいるのは、聖テモテ教会の完全な付属設備として長年働き、なされることが待たれている仕事をすることができる建物です。日本の大学の人々はほとんどお金がなく、そのような建物を建てることは決してできないでしょう。私たちの子供たちが大きくなる前に、そのような建物を私たちに与えてくれるようアメリカの聖公会にお願いするのは過大なことでしょうか。

（注 1）阪井徳太郎。
（注 2）貫元助。
（注 3）聖テモテ教会副牧師。

The hearty congratulations of the Board were offered the bishop of Bethlehem on the celebration of the thirtieth anniversary of his consecration as missionary bishop of Wyoming and Idaho.

Mr. Clark gave an account of the missionary campaign held in Baltimore. (See p. 409.)

The Board adjourned to meet on the first Wednesday in October.

EXECUTIVE COMMITTEE

THE executive committee met on May eighth to consider routine matters. The appointments made and other items concerning the missionaries will be found on page 425. The Reverend Guy H. Madara was transferred from residence in Alaska to Seattle, where he will act as Bishop Rowe's chaplain and commissary.

The Reverend Edward Walker of Hankow was granted indefinite leave of absence without pay to accompany a ship load of Chinese laborers who are being taken to England for service in connection with the war.

The bishop of Porto Rico was given permission to appeal for specials amounting to $64,000 for equipment in various parts of his district.

An appropriation was granted the bishop of Michigan City for the new Italian work at Gary, the bishop of Utah for the care of the Japanese work in that district, and the bishop of Mississippi for evangelistic work among the negroes in his diocese.

NEWS AND NOTES

TO date, gifts and pledges for Saint Agnes's, Kyoto, amount to about $40,000.

✤

MISS ELIZABETH C. PARSONS, Ann Arbor, Michigan, has complete files of THE SPIRIT OF MISSIONS for 1915-16 which she will be glad to send at her own expense.

✤

THE REVEREND DR. SAMUEL N. WATSON, rector of Holy Trinity Church, Paris, France, has been nominated a Chevalier of the French Legion of Honor, in recognition of the admirable work he has done in aid of the stricken people of France and Belgium.

✤

IN the March issue of THE SPIRIT OF MISSIONS the special needs of Saint Paul's College, Tokyo, were set forth by the president, the Reverend Dr. C. S. Reifsnider, who has been in this country in the interests of the institution under his care. Before returning to Japan on April 2, Dr. Reifsnider was gratified to receive the four American flags for which he had asked, to be used at the entrances of the college and on the houses of the president and headmaster.

✤

MISS ALICE S. MILLARD, 248 Bates Avenue, Saint Paul, Minnesota, writes that she has the following copies of THE SPIRIT OF MISSIONS which she will be glad to mail to anyone who needs them to complete their files: All of 1911; July to December, 1912; December, 1915.

✤

AS a result of the recent evangelistic meetings at Saint John's Church, Hankow, China, thirty men—principally shopkeepers and teachers—are under instruction. Saint John's English school has opened with more than a hundred boys and many were turned away for lack of room.

28　1917年6月号　ニュースと記録。422頁。
訳出　422頁左下5行目〜右下19行目まで。

『スピリット・オブ・ミッションズ』3月号で、総理・博士C・S・ライフスナイダー師により立教学院の特別の必要品について説明が行われた。彼は自らが総理する施設の利益のためにこの国に来ていた。〔1917年〕4月2日に日本に戻る前に、ライフスナイダー博士は4点の旗を受け取って喜んだが、それらは博士が大学の入口と、総理および校長の邸宅で使用するために頼んでいたものであった。

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Word from the First Line Trenches.—"Doing clinic dressings day after day when all but the ends of their own hands are bandaged; and creeping around on feet all bandaged, too." (See Miss Dexter's letter on page 560.) Can we not see the trench-weary fellows, themselves wounded, creeping about ministering to their less fortunate comrades? But no! the scene is not in slaughter-sodden Europe. Those crippled workers are our neglected first-line soldiers—working for "the healing of the nations" in the **Church General Hospital, Wuchang, China.** Approximately $51,000 more means a healthier place of work. Have you done your "bit"? In gifts and pledges the fund has reached $109,000. (See also article on page 551.)

Saint Paul's College, Tokyo.—The committee—Messrs. Samuel Thorn, Jr., W. W. Orr, M. H. Chandler, C. D. Baker and J. W. Wood—reports that little is being done during the summer. Up to July first, $40,088.88 has been received.

Saint Agnes's School, Kyoto.—The latest report shows $18,149.02 received of the $50,000 for which the board has authorized an appeal.

Saint Luke's Hospital, Tokyo.—The most recent report will be found in the article on page 531 of this issue.

Porto Rico.—The appeal which Bishop Colmore has been authorized to make ($75,000) is spread over a number of places. To date, the treasurer reports $325.58 received. (See also article on page 547 of this issue.)

Southern Cross School, Brazil.—This appeal for $5,000 has been scarcely mentioned. To date, $580.10 has been received. An illustrated article, written by the principal of the school, will appear in the October issue of The Spirit of Missions.

Kumagaya, Japan.—On April tenth the Board authorized an appeal for $8,000. To date, $1,556.58 has been received.

Saint Timothy's Church, Tokyo.—The appeal for $5,000 has so recently been made that to date there is no report to make.

Shitaya Mission, Tokyo.—This appeal—authorized at the last meeting of the Board—will be found on page 543 of this issue. We commend it to your careful reading. The story is the recital of facts, so straightforward, so positive and yet so simply told, that it is compelling in its appeal. If you do not believe in "missions" and if you would rather not run the risk of being converted, skip Mr. Goto's article.

561

29　1917 年 8 月号　公認された要請の記録。561 頁。
訳出　561 頁左下 15 行目〜左下 9 行目まで。

東京の立教学院：委員会（サミュエル・ソーン・ジュニア氏、W・W・オル氏、M・H・チャンドラー氏、C・D・ベイカー氏および J・W・ウッド氏）の報告によると、夏の間になされたものはほとんどない。7 月 1 日までに受領した金額は 40,088.88 ドルである。

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Saint Paul's College, Tokyo: The committee reports intensive work on plans for a momentous change in policy for Saint Paul's. Mr. Stephen Baker has become a member of the committee. Approximately $400 has been received during the last month, making a total of $40,474.

Southern Cross School, Porto Alegre, Brazil: During the summer little effort has been made to raise money, but with the fall more will be done. To August first $670.57 has been received.

Saint Agnes's School, Kyoto: The latest report from the treasurer of the special committee, Miss H. P. Houghteling, 731 Prospect Avenue, Winnetka, Illinois, shows a total to August first of $33,404.59. The article on page 609 will give details as to the general progress of the work.

The Church General Hospital, Wuchang: The latest figures from the treasurer's department show $85,540 in cash received up to August first. The committee is most anxious to have the campaign close as quickly as possible, and those who are interested in the matter can secure as special speakers for this particular fund the following persons, who are thoroughly conversant with conditions: Miss Helen Hendricks, 5001 Blackstone Avenue, Chicago; Miss Grace Hutchins, 166 Beacon Street, Boston; Miss Helen Littell, 147 Park Avenue, Yonkers, New York; Miss Dorothy Mills, 1 Joy Street, Boston.

Kumagaya, Japan: The Reverend R. W. Andrews, who is speaking specially for this appeal, is available for addresses. To August first there has been received a total of $2,096.

Saint Timothy's Church, Tokyo: This appeal for $5,000 has just recently been authorized. Up to August first the treasurer reports $287 received. The Reverend J. A. Welbourn is prepared to take appointments to speak on this special work.

Shitaya Mission, Tokyo: This latest appeal which was authorized at the last meeting of the Executive Committee has received to August first $282.50. Particulars regarding the work are given on page 543 of the August issue of THE SPIRIT OF MISSIONS.

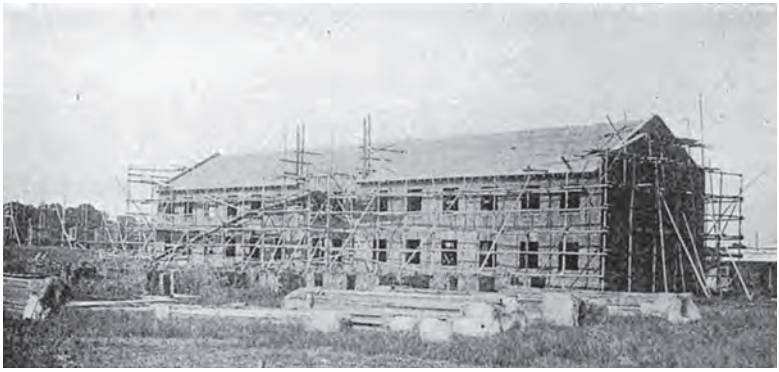
Porto Rico: The report on the appeal for Porto Rico stands about as it did last month. Very little has been done during the summer. This appeal is divided among a number of places and a variety of works and has come as a whole and in detail before the Board for its approval. The total appeal of $75,000 is divided as follows: $10,000 to build new church and rectory at Puerta de Tierra; $25,000 for buildings and more land at Mayaguez; $20,000 for church and rectory at Ponce; $10,000 for church or parish house at Fajardo; $2,000 for renovation of buildings at Vieques; $8,000 for rest home at Aibonito.

629

30　1917 年 9 月号　公認された要請の記録。629 頁。
訳出　629 頁左 1 行目～左 8 行目まで。

東京の立教学院：委員会は立教学院に対する方針の重大な変更に関する作業に積極的に取り組んでいると報告した。ステファン・ベイカー氏が委員会のメンバーになった。先月は約 400 ドル受領し、合計金額は 40,474 ドルとなった。

31 1917/10 Progress at Saint Paul's College, Tokyo. By the Reverend Charles S. Reifsnider, LL. D., President.



EAST DORMITORY, SAINT PAUL'S COLLEGE

PROGRESS AT SAINT PAUL'S COLLEGE, TOKYO

By the Reverend Charles S. Reifsnider, LL.D., President



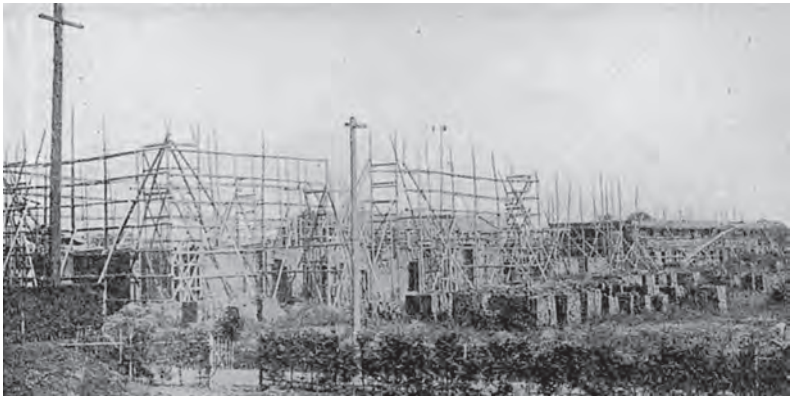
THE present college extension, which is just reaching completion at Ikebukuro, might be styled the first stage in the development of a new and greater Saint Paul's.

It is believed that the establishment of a university after the American, as contrasted with the German, school of learning would be, at the same time, an instrument for better international relations and closer friendship between Japan and America, and be of distinct assistance to the cause of general education in Japan.

While it may be argued that Saint Paul's is only a private—i. e., neither a national nor a governmental—educational institution and the plan for its development seems to have no greater claim upon our serious consideration than various other important problems of the Church and of the country, yet if we but think of the work it is now carrying on and of the mission it is destined to fulfill in the future, we shall be impressed by the vastness of the sphere its influence may affect.

Several years have elapsed since this expansion movement was set on foot; and the construction of its new buildings at Ikebukuro began only to be suspended. But the delay was partly due to misunderstandings as to certain terms in contract between the college authorities and the builders, and partly to the difficulties and in some cases impossibilities of importing some of the building materials from America. These obstacles having already been overcome and the work resumed, it may now be expected that the first group of buildings will be completed by next spring, provided nothing unexpected happens; and after that the construction of the additional dormitories and a gymnasium which form the sec-

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GENERAL VIEW OF NEW BUILDING, SAINT PAUL'S COLLEGE, AUGUST 1, 1917
Beginning from left to right: Chapel, Academic Building, West Dormitory

ond group, may without much difficulty be started. When these are all completed. we will see a splendid cluster of buildings really worthy to be the home of higher learning.

Although Saint Paul's is styled a *Daigaku,* it is of the grade of an American college, with poorer equipment and provisions for instruction. It is therefore perfectly natural and most appropriate that a new move should be proposed for a Saint Paul's University with perhaps a lesser number of departments, but of the same standard and dignity as those of the Imperial Government Universities. We want to make of Saint Paul's a *bona fide* University. When we think of the future of Saint Paul's, we are deeply impressed by the vastness of its possible sphere of influence. When the new move for Saint Paul's is successful and its ideal realized, it will become a glory to Christianity in Japan, a source of blessing to a vast number of young men as a center of profound learning and a nursery of lofty character, while it will be an indirect medium for the diffusion of Christian teaching among the Japanese. May God grant that this noble work shall be accomplished.

There is one phase of the work which the new Saint Paul's is to attempt that has not occurred to many of our friends, and yet those of us who are on the spot and have had the actual experience deem it to be one of the most important missions which Saint Paul's will have for the nations which are most directly concerned.

As an instrument of better international relations between Japan, China and America the scope of such a university is unlimited. In the new university extension a department for Chinese students is contemplated which will be of undergraduate and graduate grade. Such a department will care for many of those Chinese students who are coming to Japan for their education along Western lines and who will in such a university be imbued with the highest ideals of Japan and America and will make for that true co-operation of the three countries which is necessary if Asia is as a whole to be enabled to do her part for humanity in the comity of nations. Those of you who are primarily interested in the new Saint Paul's have set your hand to a task that is well worth doing.

31　1917年10月号　立教学院の進捗。総理・法学博士チャールズ・S・ライフスナイダー師。683-684頁。
訳出　683頁左1行目～684頁右最後の行まで〔全文〕。

現在池袋で完了間近い大学の拡張は、新しく、より偉大な立教学院の発展における最初の段階と呼ぶことができるでしょう。

ドイツとは対照的にアメリカの学び舎にならった大学の創設は、日本とアメリカの間のより良い国際関係とより親密な友好の手段であると同時に、日本における一般教育の大義に著しく寄与するであろうと考えられています。

立教学院は単に私立の、すなわち国立でもなければ官立でもない教育施設に過ぎず、その発展のための計画は、聖公会およびこの国の他の様々な重要な問題以上に深刻な熟慮を要するものではないと反論されるかもしれませんが、それが現在遂行している仕事と、将来果すことを運命づけられているミッションについて考えるなら、私たちはその影響が及ぶ範囲の広大さに感銘を受けるのです。

この拡張運動が歩み始めてから数年経ちました。池袋の新しい建物群の建設は始まってすぐに中断されました。しかしその遅れは、一部には学校当局と建設会社との間の契約の条件に関する誤解、そして一部には幾らかの建築材料をアメリカから輸入することが困難で、場合によっては不可能だったことに起因するものでした。これらの障害は既に克服されて工事は再開され、最初の建物群は予期しない出来事が起きない限り、来春までに完成することが期待されています。その後は、第2の建物群を形成する追加の寄宿舎と体育館の建設が、特別の困難もなく始められることでしょう。これらすべてが完成したら、私たちは真に高等教育の殿堂に値する見事な建物の一群を見ることになるでしょう。

立教大学は「大学」と呼ばれていますが、教育のための備品や設備は貧しく、アメリカのカレッジのグレードです。それゆえ立教大学に対して、多分学部の数は少なくするが、帝国大学の学部と同等の水準と権威のあるものにするという新しい運動を提案することは全く自然であり最も適切です。私たちは立教大学を「真正の」大学にしたいのです。立教学院の未来に思いを馳せるとき、私たちはその影響の可能な範囲の広さに深い感銘を受けます。立教学院の新しい運動が成功し、その理想が実現されたら、それは日本におけるキリスト教にとって栄光となり、多数の若者にとって深い学びの中心地と

して、気高い性格を養成する場として祝福の源となるでしょう。その一方で、それは日本人の間にキリスト教の教えを浸透させる間接的な媒体ともなるでしょう。願わくば、神がこの高貴な仕事が達成されることをお許しになることを。

ここに新しい立教学院が達成しなければならない仕事の１つの局面がありますが、それは私たちの多くの友人が思いもよらなかったものです。しかし私たちの中で現地に身を置き実際の経験を重ねた者たちは、それを立教学院が最も直接的に関係する国々に対して持つだろう最重要のミッションの一つであると考えています。

日本と中国とアメリカの間のより良い国際関係の手段として、そのような大学の範囲に限りはありません。新しい大学の拡張において中国人学生のための学部が構想されており、それは学部レベルと大学院レベルのものとなるでしょう。そのような学部は西洋的な方針に沿った教育を受けるために日本に来る中国人学生の多くを対象とし、彼らはそうした大学で日本とアメリカの最高の理想を植え付けられて、3国の真の協力に貢献することになるでしょう。アジアが全体として国際社会において人類に寄与できるようになるべきであるとするならば、それは必要なことです。皆さんの中で最初に新しい立教学院に興味を抱いた人たちが、十分やる価値のある課題に手を付けたのです。

注記：表題のチャールズ・S・ライフスナイダーの学位名（法学博士か人文学博士か）については、記事№21（注3）を参照。

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Saint Timothy's Church, Tokyo. About $250 has come in in answer to this appeal during the last month. The total now in hand is $536.

Saint Agnes's School, Kyoto. The treasurer of the fund, Miss H. P. Houghteling, reports that to September first $46,766.76 has been received in cash or pledges.

Saint Paul's College, Tokyo. The committee reports that a luncheon will be given to Viscount Ishii and the Japanese Commission on September twenty-ninth, which will be attended by a number of prominent New Yorkers.

Kumagaya, Japan. During the month a little more than $300 has come in for this work in which the Reverend R. W. Andrews is interested and for which he is appealing. We hope to have an article next month describing this work.

Porto Rico. Very little has been done in the matter of special appeals which the Board has authorized for various places in Bishop Colmore's district. The bishop will be in this country during November, however, and will be open to appointments.

Shitaya Mission, Tokyo. The last special authorized by the Board of Missions—$10,000 for the work which is being carried on by the Reverend P. K. Goto—has not received the response that it would have, had there been some one in this country to make a special appeal. However, despite the fact that it has been summer and many people have been away from home, a beginning has been made and to date the treasurer has received $436. An article describing this particular work, which is of the utmost importance, was given on page 543 of the August issue of THE SPIRIT OF MISSIONS. We commend this article to your careful consideration.

The Church General Hospital, Wuchang. "There is something doing now. A forest of poles meets my eye, for the contractor is getting busy and the dirt is actually flying from the trenches. The contract calls for the completion of the work in twelve months, less rainy days; and we have given the contract for the whole building, less the V-wings on the men's side, which are to be included in the given price if determined upon within three months after the signing of the contract. I hope we shall have word of enough money for this part by that time."

Of the $160,000 needed, $108,000 has been received in cash and $5,000 more is pledged.

Southern Cross School, Porto Alegre, Brazil. The actual figure received stands as it did last month at this time. In his report for the year, Bishop Kinsolving uses a large proportion of his material to emphasize the value of the Southern Cross School. (See also article on page 679 of this issue.)

32　1917 年 10 月号　公認された要請の記録。694 頁。
訳出　694 頁左 10 行目〜左 16 行目まで。

東京の立教学院：委員会の報告よると、〔1917 年〕9 月 29 日に石井子爵と日本の委員会のために午餐会が催され、ニューヨークの名士が多数出席する。

defaulting parish could be matched by those in which all, and more than was promised in General Convention, was accomplished. The only way to explain it seems to be that they do not yet think in the terms of the Body and are overwhelmed by the blight of parochialism. Yet having said this we have uncovered the sure ground of hope. Patience on the Church's part will be rewarded by these weak brethren finally comprehending what it is that the Church was sent to do, and then nothing will hinder the performance of all the good works which wait upon the fidelity of the whole Church working as one.

This year, as have preceding years, shows new names on the list, and in many places fine exhibits of difficulties overcome, but speaking generally the list shows that what has been done has been accomplished by those parishes which have learned that they do not exist for themselves or for the community in which they happen to be located, but are integral parts of the Church of Christ. As in the past these have borne all and more than as men speak was their proportionate share of the common expense. In addition they have added to the Board's income $129,000 in thankofferings.

Again speaking generally the failure has been in about the same quarters which have always seemed unable to understand their obligation to the general Church. Happily they themselves are the only people who can identify them. It is impossible to believe that they will not now begin to make enquiry as to how others can take care of this work, and yet meet their local obligations more easily than those who ignore their obligations to the Body. It is likely that they will be all the more keen to do this when they learn that had they been alert the Board would have closed the year with a balance to its credit in spite of $60,000 unexpectedly, but of necessity, added to its obligations. The amount due on parochial apportionments when the books closed was $155,000 scattered all over the country.

Another suggestive deduction from the analysis referred to is that almost universally it is true that the messages of discouragement and pessimism about the future come from the parishes which seem to forget that they are members of the Body of Christ. It is never too late to mend. Even now it is not too late for the tardy ones to relieve their brethren of the burden which their heedlessness has laid on shoulders no stronger than their own. The general experience is that when the people of the Church understand that they have an obligation to meet they will meet it. No doubt if the opportunity were given in the parishes that failed, many would be grateful for being made able to escape from a list which can seem attractive to no man in these days when the whole world has turned its back on the circumscribed ideas and conventions which once satisfied men and are expecting a world in which all things have become new.

IT is always pleasant when things turn out to be greater or more beautiful than we even hoped for. Several years ago the whole Church was stirred by the splendid dream of Dr. Teusler to build at Tokyo a hospital which should worthily express the ideals of Christian people, and at the same time be a demonstration of the goodwill and friendship existing between this country and Japan. With ever increasing enthusiasm this work has been pushed until the half million asked for has been so far provided that the hospital is practically assured. Our readers will recall the general interest that was evoked by the gift of Japan's Emperor to this hospital, as a testimonial to the work done by the present Saint Luke's and to express the Emperor's sympathy in the crea-

tion of a hospital which should ever be witness to the friendship between America and Japan. We all thought we had sufficient cause for satisfaction in the thought that at last the American Church would have in Japan at least one institution which would indicate what Christian people really regard as an offering worthy to be offered to their Lord. And this satisfaction was enhanced by the knowledge that this offering would be an abiding witness to the Christian's conviction that nations as individuals will love one another when the Father is known. Little did we think then that we were possibly making ready for the care of our own and of our allies. But the action of the executive committee on the thirteenth of November brought this within the realm of probabilities when it authorized Dr. Teusler to offer Saint Luke's and its resources to the American Government in case a hospital in Tokyo shall be needed. Nobody can tell what will befall before this war is ended. If its exigencies demand that our nation have in Tokyo a base hospital, who can measure the joy it will bring to the Church to know it has already provided a hospital which will worthily meet the government's requirements? We shall indeed know then that we builded better than we knew, and those able to invest in enterprises which make for the binding together of the nations will readily appreciate the rare opportunity offered them in that other institution which must grow with Saint Luke's if this is to do its best work. We refer of course to Saint Paul's University.

IF he may forget for a moment that he is editor, the president of the Board would like to add a personal note to the readers of THE SPIRIT OF MISSIONS.

At its meeting in Chicago on October seventeenth the House of Bishops having under consideration the Church's Mission in Liberia deemed it inexpedient at this time to elect a bishop for that mission and instead determined to send a bishop to confer with and minister to the Church there. Upon its being made evident that the bishop of Indianapolis could not go, Bishop Lloyd was intrusted with the mission and instructed to proceed to Liberia at the earliest convenient time. At its meeting on November thirteenth the executive committee acceded to the request of Bishop Lloyd and agreed that he should go at once in order to reach Liberia while good weather prevails there. If all goes well, before this reaches you he will have taken his departure, accompanied by Archdeacon Schofield of Colorado, who generously and promptly agreed to go with him. They are sailing on the *City of New York* for Liverpool on the twenty-fourth of November, hoping to catch a steamer for Monrovia which will bring them there by the middle of December. Their stay will be indefinite but probably not prolonged, and it is hoped that their going will turn out to be not only for the advantage of the Church in Liberia, but for the blessing of the Church in America also. No doubt all the readers of THE SPIRIT OF MISSIONS will sympathize with Bishop Lloyd in being called upon to be absent from his office at a time so vitally interesting as the present. But they will share his joy also in being called to this service which cannot fail to be according to the mind of our Lord. The Mission in Liberia is perhaps the most needy of all the branches planted by the American Church and therefore must be very near to the heart of the Master. If these men who have been sent can go in His Spirit and be taught by His Wisdom, blessing must follow and there is good hope that the Church in Liberia may be strengthened and benefited. This will largely depend on

33　1917 年 12 月号　神の国の進展。814-815 頁。
　　訳出　814 頁右下 21 行目～815 頁左下 9 行目まで。

物事が、自分たちが期待した以上に立派であるか、より美しい結果になるときは、常に喜ばしい。数年前、聖公会全体がトイスラー博士の崇高な夢に揺り動かされた。それは東京に、キリスト教徒の理想を立派に表現すると同時に、この国と日本の間に存在する善意と友情の証となるような病院を建てようというものであった。その仕事はますます高まる熱狂によって推し進められ、要請された 50 万〔ドル〕は病院が事実上確保されるまでに提供された。読者は、日本の天皇がこの病院に寄付したことによって広く一般の関心が呼び起こされたのを覚えているだろう。それは現在の聖路加病院によってなされている仕事に対する感謝であり、またアメリカと日本の友好をつねに証言するはずの病院を創設することに対する天皇の共感を表したものでもあった。我々の誰もが、ついに米国聖公会は日本において、キリスト教徒が主に捧げるのに本当に値する献金であるとみなせるものが何かを示す、少なくとも 1 つの施設を持ったと考えて満足してもよい十分な理由があると思った。そしてこの満足感はこの献金が、父なる神が知られるとき国は個人と同じく互いに愛し合うというキリスト教徒の信念に対する揺るぎない証言であると知って強まった。そのとき我々は、よもや自分自身と我々の同盟国の世話をする準備をしているなどとは考えていなかった。しかし〔1917 年〕11 月 13 日（伝道局）常議委員会が、東京の病院が必要とされる場合は、トイスラー博士に聖路加病院とその資源をアメリカ政府に提供することを公認したとき、それはあり得ないことではなくなった。この戦争（注 1）が終わるまでは、何が起きるか誰にも言えない。もし緊急事態により我々の国が東京にベースとなる病院を持つことが必要になったなら、政府の要求に立派に応える病院を既に提供していたことを知るときの聖公会の喜びは計りしれない。実際そのとき我々は、自分たちが知っていた以上のものを作り上げたことを悟るだろう。そして両国を結び付けることを目指す事業に投資できる人々は、聖路加病院がその最良の仕事を果すべきであるならば、それと一緒に成長しなければならない他の施設で提供されている稀有な機会を直ちに認識することだろう。ここで言っているのは、もちろん立教大学のことである。

（注 1）第一次世界大戦。

The Progress of the Kingdom

The Year of Testing

AT its meeting on June 12, 1917, the Executive Committee of the Board of Missions authorized an appeal for ten thousand dollars for the Shitaya Mission, Tokyo. The Reverend P. K. Goto has been there for ten years and it was felt that the best way to show appreciation of his devotion and zeal would be to secure the equipment which has come to be an imperative need. Added to this is the fact that the Japanese mind considers the tenth year, the year of *testing*. With all this in mind, the Board asked the Church to give Mr. Goto a suitable building in which to conduct his work. One who has been to Tokyo writes of this work as follows:

> People do not realize the size of Tokyo and that the poor quarter is a small city in itself. To most, $10,000 seems a large sum for "obscure" work, but it is a modest sum in the eyes of those who know the extent of this truly suffering and diseased part of a large city. It has meant wonderful faith beyond all else to even commence such work, and the distinct blessing of the Holy Spirit that in the face of seemingly insurmountable obstacles the work has grown. Mr. Goto is as modest as his faith is large. His quiet force carries conviction—it is a great pity that he cannot personally present his cause. This may be a testing of the faith of those who do not know, who have not seen our Lord working among these poor souls and yet give, knowing that He must be there, else His work would not have so prospered.

The August issue of THE SPIRIT OF MISSIONS contained Mr. Goto's description of his work and the following letter has just been received from him:

> I should like to inform you with much gratitude that Bishop McKim received $600 for the Shitaya church building as the result of the appeal of THE SPIRIT OF MISSIONS. This is like the "cloud out of the sea as small as a man's hand" of Elijah, and I believe the rest will be given by and by. We are praying that God will grant us the success after all.
>
> Allow me to let you know that our Christians did their best to lead people to Christ toward the commenoration of this tenth year, and as the result of their endeavor thirty-two people were baptized already in this year and twenty people are being prepared for the baptism on the Christmas Day. We ascribe all the honor to God alone, believing that God is blessing this tenth year.

The year of testing is not over. Before it has run its course, may not the prayer of that man of faith be answered?

Japan and America

IN an address before the February meeting of the Board of Missions, Bishop McKim of the district of Tokyo, Japan, brought out the significant fact that more and more the Japanese are feeling cordially toward the United States. The recent visit of Viscount Ishii and his reception in this country, has taken us very much nearer to the day when the two nations will really understand each other. The bishop emphasized the point that while the yellow press on both sides of the Pacific is doing its work to estrange the nations, the fact remains that those of influence in both countries and on whom national responsibilities fall, are most cordially at one. No one influence has done more to further this result than Christian missions, and in Japan the Church has had a large part in this work. Through the founding and developing of such institutions as Saint Paul's College, Saint Luke's Hospital and many others, the Japanese have received a practical demonstration of what Christianity means to the Christian. All that is needed now is a demonstration of the fact that even a world-war does not interrupt our steady progress toward world-evangelization.

34　1918 年 3 月号　神の国の進展。日本とアメリカ。158 頁。
訳出　158 頁右 19 行目～右最後の行まで〔全文〕。

伝道局の〔1918 年〕2 月の会議に先立ち、マキム東京〔伝道〕教区（注 1）主教はその演説の中で、日本人は合衆国に対してますます感謝の気持ちを強く感じているという注目すべき事実を述べた。最近の石井子爵のこの国の訪問とその歓迎会は、両国が互いに本当に理解し合う日に我々を大きく近づけた。主教は、太平洋の両側の低俗な新聞は国家間を疎遠にしようと試みているが、両国の影響力のある者や国の責任がかかっている者が互いに最大の敬意を抱いている事実に変わりはないことを指摘した。この成果にキリスト教のミッションほど大きな影響を与えたものは他になく、日本ではこの仕事で聖公会が重要な役割を果たしてきた。立教学院、聖路加病院、その他多くの施設の創設と発展を通して、日本人はキリスト教徒にとってキリスト教が何であるかということについての実践的な証明を受け取った。今最も必要とされているのは、世界大戦でさえ我々の世界伝道に向けた着実な進歩を妨げないということを証明することである。

（注 1）日本聖公会北東京地方部。

MEETING OF THE EXECUTIVE COMMITTEE

THE executive committee of the Board of Missions met on March twelfth. The recent death of three members of the Board — Messrs. Henry L. Morris, Charles G. Saunders and William R. Stirling—was noted and the committee expressed its sense of loss.

The time was taken for the most part in dealing with routine matters. Three appointments were made for the foreign field which will be found on page 289.

Under the authority given it by the Board, the executive committee granted from the undesignated legacies the following appropriations: $3,400 for the bishop's residence in New Mexico and $1,000 for the bishop's residence in North Dakota. In both cases the money was granted with the understanding that the remainder of the amount required would be furnished from other sources. Appropriations were also made as follows: $2,000 for Saint John's School, Corbin, Ky.; $6,000 for Saint Andrew's School, Mayaguez, P. R.; $15,000 for Christ Church, Osaka, district of Kyoto, Japan.

NEWS AND NOTES

THE late Reverend William Thompson, D.D., of Pittsburgh, left $30,000 to the Board of Missions, to be held in trust and the income used for the support of missions in China and Japan. Dr. Thompson was an alumnus of Kenyon College, the *alma mater* of Dr. Reifsnider, the president of Saint Paul's College, Tokyo, and Professors Motoda and Seita, members of the faculty, and he was always deeply interested in what he called the "Kenyon of the Far East". In view of this fact Bishop McKim has asked that the $15,000 which falls to Japan's share of this bequest shall be used for the endowment of the Thompson Memorial Chair of Philosophy in Saint Paul's, and the executive committee on March twelfth approved this request.

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IN a recent letter Bishop Roots speaks of the added comfort and convenience which has come to the mission through the putting in of the telephone system in the "Han" cities. He says: "The telephone system in Hankow, Hanyang and Wuchang has reached such a stage as to make it practicable for us to have a telephone in our office and so be connected with telephones in the Catechetical School which is a mile away in the German Concession, Hankow, and also directly with Boone University, Wuchang, and the hospital in Wuchang and St. Hilda's School in Wuchang. I had the first conversation with my office when I was in Mr. Gilman's study in Wuchang, last night, and the telephone seemed to be working very satisfactorily. During these disturbed times this is a great convenience and also a practical necessity, not only for the regular business of the Mission but also for keeping us in touch with the difficulties and possible dangers which seem at times to be so threatening."

❖

THE first commencement of Saint Paul's Higher Primary School, Nanking, China, has just been held and a class of seven boys graduated. Four are communicants, one is baptized and the other two are catechumens ready for baptism. This is just an indication of the real value of our day schools.

35　1918 年 4 月号　ニュースと記録。271 頁。
　　訳出　271 頁左 17 行目～左下 9 行目まで。

故人となったピッツバーグ教区の神学博士ウィリアム・トンプソン師は伝道局の管理下で中国と日本におけるミッションを支援するために使用すべく 30,000 ドルを遺贈した。トンプソン博士は、立教学院の総理ライフスナイダー博士と、同教授陣である元田〔作之進〕教授および清田教授（注 1）の母校ケニヨン・カレッジの卒業生であり、彼が「極東のケニヨン」と呼んだ立教学院の件には常に深い関心を寄せていた。この事実に鑑み、マキム主教はこの遺産のうち日本に当てられる 15,000 ドルを立教学院のトンプソン哲学基金の寄付金として使用するよう要請し、（伝道局）常議委員会は 3 月 12 日にこの要請を承認した。

注記：SM 誌 1918 年 4 月号（259～261 頁）には、東京を襲った嵐についての杉浦義道の報告が載録され、神学生と神学校に入学する準備をしている立教大学生 1 人の写真（261 頁）が掲載されている。
C・S・ライフスナイダーは大学医学部設立のための募金活動という特別任務のため、1918 年 1 月 30 日にニューヨークに到着し、「テンヨー丸」で同年 2 月 25 日にサンフランシスコを出航した（SM 誌 1918 年 4 月号、289 頁）。大学医学部構想については、解題と、記事№ 37（SM 誌 1918 年 7 月号、486 頁）とその（注 1）を参照。

（注 1）清田龍之助。1915 年の時点で東京高等商業学校（現・一橋大学）教授。立教には英文学講義のため週に 2 回出講している（『立教学院学報』8 号、立教学院校友会、1915 年 10 月、43 頁）。

The Progress of the Kingdom

since it has made the Board and the bishops seem to bid against one another for the Church's support.

Such a situation is of course intolerable as it is unprofitable and it is to be hoped that with a competent man to give his whole time to this department we shall soon see the Board and the bishops working together for a common purpose, the Board made strong enough to finance all the work ordered to be done by the General Convention, so that the bishops will be set free from the unwelcome task of constantly seeking for funds on their own account.

There are some fundamental principles which should always be kept in mind, since the Church cannot exert all its strength for its work till they are practically applied.

With regard to our doing our part towards fulfilling the Mission intrusted to the Church, the crux of the problem is the development of the Church in America. Not only does this come first, as describing our duty to our own land, but it is first because a weak and undeveloped Church cannot serve its branches adequately.

The surest as well as the most economical means for developing the American Church is to unify her work; determine how it should be carried forward, and appoint bishops to carry out the Church's policies who have been guaranteed the moral and financial support which can only be assured when the whole Church stands behind each bishop as her representative.

The first will be quickly realized once the whole Church understands that the reason for her development is that she may have strength to fulfill her Mission, and the other will be accomplished just as soon as the Board has the active co-operation of all the bishops in teaching the Church that if her work is to be worthily and successfully carried on, the Church must have a full treasury.

The first step towards this much to be desired condition of things has been taken in the appointment of a domestic secretary, and we are looking forward with confidence to a speedy ending of the confusion which has heretofore hindered the Church's progress.

One detail of the important work which has hitherto been neglected is suggested by the article in this number on the work among the Italians. From the viewpoint of the Church's obligation to help make all Americans able to become good citizens an article like this is most suggestive. Its lesson was emphasized recently when one of our papers told us that the draft had identified 40,000 Americans who could not speak English and 700,000 illiterates. Surely there is large need for a domestic secretary, and the need of him will insure the Church's co-operation in his effort to systematize the work intrusted to him.

THE twenty-fifth anniversary of the episcopate of Bishops Graves and McKim recalls a story of steady advance and increasing strength in the Church both in China and Japan. The whole Church will unite in thanksgivings for the blessings vouchsafed to these men and their fellow laborers. Both were consecrated when the missions to which they were sent were weak and hindered by the disagreements from which the Church in America was suffering. And yet they have the joy today of seeing our Lord's work growing and prosperous, until now they can almost declare that the work is established which seemed so weak when they were consecrated. The whole Church should be encouraged as these anniversaries are recalled and taught by this lesson to take long views of the work that means enlightenment for the world. It may save us from becoming discouraged at some moment when our best efforts are most sorely needed to safeguard the work's welfare.

36　1918 年 7 月号　神の国の進展。456 頁。
訳出　456 頁右 25 行目～最後の行まで。

グレイヴズ主教（注 1）とマキム主教の主教就任 25 周年は、聖公会が中国と日本で着実に前進し強さを増した歴史を思い出させる。感謝祭では全聖公会が一つになって両主教と彼らの協力者に祝福を贈るだろう。2 人が主教に任命されたとき（注 2）、派遣先の宣教地はまだ弱く、かつてアメリカの聖公会が被った反感によって妨げられていた。しかし今日、彼らは我らが主の仕事が成長し栄えているのを見て喜ぶ。そして彼らが任命されたときあれほど弱体に見えた仕事が今日までに達成されたとほとんど宣言できるのである。2 人の周年記念を思い起こすとき、全聖公会は勇気づけられて、その教訓から世界を啓発する仕事は長期的な視野に立たなければならないことを学ぶべきである。それによって我々は世界の福祉を守るために最善の努力がこの上なく強く求められているときに落胆しないですむかもしれないのである。

注記：マキムは日本に帰国する前の 1918 年 4 月 2 日にホノルルに到着している（SM 誌 1918 年 7 月号、497 頁）。

（注 1）フレデリック・ロジャーズ・グレイヴズ（Frederick Rogers Graves）上海伝道主教。
（注 2）1893 年 6 月 14 日。

JOHN McKIM, D.D.



MISSIONARY BISHOP OF TOKYO

TWENTY-FIVE YEARS AS A BISHOP IN JAPAN

By Bishop McKim



TWENTY-FIVE years ago! and it seems but yesterday since I stood with my dear brother, the Bishop of Shanghai, before the altar of Saint Thomas's Church, New York, to be set apart for the work to which we believed the Holy Ghost had called us.

The title given me at consecration was *Bishop of Yedo,* changed by permission six months later to Bishop of Tokyo.

Yedo was the capital of the Shogunate for two hundred and fifty years, but when the feudal system was abolished and the Emperor, who had formerly lived in Kyoto, made Yedo his residence, its name was changed to Tokyo. My sainted predecessor, Bishop Williams, who was consecrated in 1866, two years before the revolution which overthrew the Shogunate, took his title from the capital of his day, and I, as his successor, was given the same title.

The episcopate of Bishop Williams was that of a wise and cautious master builder. The old edicts against Christianity remained on the statute books through the whole of his term of office, not being rescinded until the promulgation of the constitution which grants religious liberty to every Japanese subject. This was in 1889.

Evangelistic work was beset with many difficulties; foreigners were not allowed to go more than twenty-five miles from the treaty ports without passports which were limited to certain specified districts and for three months only. The right to lease and own property was denied to aliens except in the "foreign concessions" of the treaty ports.

The District of Tokyo in 1893 included also the present district of Kyoto; the distance from the extreme northeast of one to the extreme south-

east of the other is more than nine hundred miles; the population of the two districts was more than sixteen millions. At the time of my consecration the number of communicants in both districts was less than a thousand. There were three Japanese deacons and no priests in the district of Kyoto and one Japanese priest and three deacons in the district of Tokyo.

The difficulty of properly supervising the work of two districts was finally recognized by the Church and on the Feast of the Purification, 1900, the Reverend Sidney Catlin Partridge, who had been a missionary in China for nineteen years, was consecrated as Bishop of Kyoto. This should be memorable in the history of the Church as being the first consecration in Japan of a bishop of the Anglican Communion.

In 1893 the Japanese clergy were four in number; there are now twenty-nine. Critics with little or no knowledge are sometimes so unjust as to assert that the character and the education of the native clergy are of a low order. More than half of our men have been educated at the best of our universities and seminaries in the United States and the testimony of their instructors is that as Christian gentlemen and students they stood above the average of their colleagues.

Men who know Motoda, Daito, Sugai, Kobayashi, Ochiai, Yamagata, Kojima, Inagaki, and others will agree that the estimate is not exaggerated. And the quality of the clergy who have been educated in Japan is no whit inferior to those who have had the opportunity of going abroad. The superiors of men like Tai, Minagawa, Tagawa, Sugiura, Goto and Katada are difficult to find either in Japan or the United States. Any bishop should be proud to have such men as assistants and advisers.

In addition to these clergy there are thirty catechists doing a noble and unselfish work in their subordinate ministry. Mention must also be made of the modest and devoted Japanese mission women who in their sphere and according to their opportunities are doing so much to make Christ known to the women and children.

At the end of 1917 there were 5,484 baptized persons in the district.

In 1893 there were four churches and two missions in the city of Tokyo. There are at present ten churches and three missions.

In 1893 there were seven places outside of Tokyo where services were held regularly; there are now fifty-six.

The mission has always felt it a duty to minister to body and mind as well as to spirit, and following out this principle, we have our schools, hospitals, and charitable institutions.

In 1893 Saint Paul's School for boys had fifty students; since then it has been expanded into the nucleus of a university, and has, in its various departments, nearly eight hundred students. Its graduates are found in different parts of the Empire in all walks of life, disseminating the principles which were taught them in the college. More than half of our Japanese clergy and catechists were graduated at Saint Paul's. The value of the college as an evangelistic agency is very great, and its influence cannot be measured by statistics. It has the confidence of the community, and its educational standing is shown in the fact that the Department of Education has lately offered us unprecedented facilities for opening a medical college, which unfortunately the Board of Missions could not accept because of its inability to assume additional financial responsibilities at this time. The value of the property of Saint Paul's College in 1893 was $13,000. Its present property is worth more than $300,000.

Saint Margaret's School for girls in 1893 had forty-nine pupils; its present number is two hundred and seventy-five. It is recognized by the government as of high-school grade.

Some of its graduates are teaching in Saint Margaret's and in other schools. Many have been and are engaged in evangelistic work, and hundreds are the heads of Christian homes doing honor to the school as Christian wives and mothers. In 1893 the value of the property of Saint Margaret's School was $4,200. Since then new buildings have been acquired, and the value is now very much greater.

Our first kindergarten was opened in 1906 through the beneficence of the Babies' Branch of the Woman's Auxiliary. This venture was so productive of good results that we now have twenty-four kindergartens with nearly a thousand children under instruction. One cannot exaggerate the good results of seed sown in their tender and receptive minds. Many of the parents have become enquirers because of what they have learned from the children.

The only school and home for the care of feeble-minded children in Japan was organized first as an orphanage for little girls, and afterwards expanded for its present purpose. It is due, under God, to the large-hearted sympathy, self-sacrificing devotion and intelligent operation of Mr. R. Ishii, a graduate of Saint Paul's College, and later a teacher in Saint Margaret's School. While not supported by the Board of Missions, it has long had the generous sympathy and prayers of those who know Mr. Ishii and the splendid work he is doing for these afflicted little ones, of whom about seventy are now under his care. He and his noble wife are modestly and quietly accomplishing a work which deserves wider and more generous recognition.

Our first regular work among Japanese lepers was begun in the winter of 1915 at Kusatsu, a sanitarium in the hills, about one hundred and twenty miles from Tokyo. Its story has been written in THE SPIRIT OF MISSIONS. There is now an organized congregation of more than seventy lepers, fifty-one of whom have been confirmed and are now communicants. There is a kindergarten, a hostel for leper girls, and a dispensary. A saintly English Church-woman has consecrated her life to this people and lives among them. Last year the leper Christians sent Bishop Rowe an offering for the work he is doing among the Indians in Alaska.

Sporadic efforts were made thirty years and more ago to establish medical work in connection with the mission in Tokyo, but they were of short duration. In 1894 a gift of $10,000 was received for a hospital, and a small part of the present Saint Luke's was then erected, and for several years struggled feebly under indifferent management. In 1899 the hospital was closed and the Board of Missions was asked to send a competent man to take charge of it. In response to this appeal, Dr. R. B. Teusler offered his services, and has made it what it is —the best hospital, in our opinion, in the Far East. It is unnecessary to enlarge on what Saint Luke's has done and is doing as it is so well known, both in Japan and in America.

While much has been accomplished through the devotion, loyalty and zeal of my co-laborers, both Japanese and American, in the last twenty-five years, it is as nothing compared to what might have been done if means had been given us to seize the many opportunities which have been constantly offered us. The work for many years to come must be mainly of a missionary character. If so much has been given us from God in twenty-five years, what may we not expect from Him if we are faithful in the years to come? This work needs and deserves aid from without; it would be poor work and a wretched failure if it did not. It should be a joy and a glory to help it, for it is God's work and He is with it. His blessing alone can give it prosperity and success.

37　1918 年 7 月号　主教としての日本での 25 年間。マキム主教。485-487 頁。
訳出　486 頁右 13 行目～右下 6 行目まで。

1893 年には東京郊外では 7 箇所で定期的に礼拝が行われていましたが、現在は 56 箇所に増えました。

ミッションはいつでも体と心と霊のために尽くすことを義務と感じてきました。そしてこの原理を追求した結果として、我々は学校、病院および慈善施設を持っているのです。

1893 年に男子校である立教学校の生徒は 50 人でした。それから拡大して大学の核となった現在、種々の学部にほぼ 800 人の学生がいます。その卒業生は帝国のさまざまな分野であらゆる職業に就き、大学で教えられた原理を広めています。日本人の聖職者と伝道者の半数以上が立教学院を卒業しています。伝道機関としての大学の価値はきわめて大きく、その影響は統計的な数字は表せません。大学は地域社会の信頼を得ており、その教育水準は最近文部省が私たちに医学校を開設するための前例のない便宜を申し出た事実にも示されています（注 1）。この申し出は、残念ながら伝道局がこの時期に追加の財政的責任を負えないので受け入れられませんでしたが。立教学院の財産価値は 1893 年当時 13,000 ドルでした。それが今日では 300,000 ドル以上です。

注記：米国聖公会在日ミッションが管轄する 2 つの地方部（北東京と京都）のうち、京都地方部の状況に関して、SM 誌 1918 年 5 月号と 6 月号において、タッカー主教の報告と関連写真が記載されている（SM 誌 1918 年 5 月号、301～302 頁、307～321 頁。SM 誌 1918 年 6 月号、424 頁）。

（注 1）東京医学専門学校（現・東京医科大学）が 1918 年 4 月 11 日に設立されたが、その直前に、この前身校（日本医学専門学校を総退学した 400 余名の医学生によって開設された東京医学講習所）が新校舎建築を開始しようとしていたとき、学祖の高橋琢也に文部省専門学校局長の松浦鎮次郎（しげじろう）から連絡が入り、立教大学が医学部を設立する構想をもっており、確実な話であるので、東京医学専門学校の設立を一旦棚上げし、学生たちをそこに収容してほしいという内容が伝えられた（友田燁夫「幻の立教大学医学部設立と新資料の発見について」『東京医大新聞』476 号、2011 年 7 月 15 日）。1918 年 1 月 30 日にニューヨークに到着したライフスナイダーは大学医学部設立の募金活動をしたが（目標 200

万ドル）不調に終わり、伝道局常議委員会は医学部設立のための支出を認めなかったため、この構想は消滅した。聖路加国際病院の充実化を望んでいた院長トイスラー博士と立教首脳との間で、この医学部設立をめぐっては意見の対立があった（詳しくは本書解題参照）。

MINUTES

ON June fourteenth Bishop McKim completed twenty-five years of service as bishop of the Church in Japan. The Board, at its first meeting since this significant anniversary, sends Bishop McKim its affectionate greetings and congratulations.

As a young priest he shared in organizing the National Church of which he is now senior bishop. He has seen the mission in Japan grow from a few struggling congregations to a compact influential body of twenty-five thousand members, self-governing, self-propagating, in part, self-supporting. Under his guidance Saint Paul's has become the leading Christian college in Japan. Saint Luke's Hospital has developed into one of the foremost hospitals in the Orient. The Central Theological School, Trinity Catechetical School and the Mission Woman's Training School witness his wise planning for training Japanese clergy and evangelists.

RESOLVED: That in sending its best wishes for the future, the Board assures Bishop McKim that it desires to do all in its power to further the great cause to which he has devoted his useful life.

ON June fourteenth, 1918, the Right Reverend Frederick Rogers Graves, D.D., completed twenty-five years as missionary bishop of Shanghai.

The Board of Missions, at this its first meeting since that significant anniversary, claims the privilege of sending to Bishop Graves its hearty congratulations. It recalls with pleasure the fact that he is the senior bishop of the Anglican Episcopate in China. The twenty-five years of his episcopate have been great years for the work of the Church in China. The one missionary district of Shanghai has become three districts: the number of workers has increased ten-fold: the membership of the Church has been greatly enlarged: the institutions, some of which he established and all of which he has fostered with wise care, have prospered steadily and are exerting a marked constructive influence upon the Chinese life. Above all, Bishop Graves has taken the lead in the organization of a National Church for China. The vigor and the promise of the *Chung Hua Sheng Kung Hui* are a witness to his leadership. It is fitting that Bishop Graves should have been the unanimous choice of the House of Bishops in China as their president.

The Board assures Bishop Graves of its admiration for the great things he has accomplished as a Christian statesman; of its confidence in him as a leader of the Church's forces in China, and of its affection for him as a man and a fellow-worker in the upbuilding of the Kingdom of God. The Board will endeavor, in the future, as in the past, to further in all ways in its power the wise plans he may propose.

That Bishop Graves's life may long be spared is the earnest prayer of his friends, the members of the Board.

38　1918 年 11 月号　議事録。724 頁。
訳出　724 頁 1 行目～17 行目まで。

〔1918 年〕6 月 14 日、マキム主教は日本の聖公会の主教として仕えてから 25 周年を迎えた。伝道局はこの重要な記念日後の最初の会議で、マキム主教に愛情のこもった挨拶と祝賀を送る。

彼は若くして日本聖公会の組織化に加わり、現在はその上級主教（注 1）を務めている。彼は日本でのミッションを少ない人数でもがいている会衆から、自治、自展、そして一部自給できるようになった会員 2 万 5000 人の影響力ある堅固な団体になるまで見てきた。主教の指導の下、立教学院は日本有数のキリスト教大学となった。聖路加病院は東洋で最高の病院の一つに発展した。聖公会神学院、三一伝道学校およびミッション女性伝道学校は、日本人の聖職者および伝道者を育成するために作られた主教の賢い計画を証言している。

決議：伝道局は将来の成功への願いを送ることにより、マキム主教がその有用な人生を捧げた偉大な大義のために、伝道局としてなし得るすべてを果たす所存であることを請け合うものである。

（注 1）在日外国人主教のなかの最長老主教（主教按手順）。

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

IN view of the widespread ignorance regarding the Church's Mission existing among the laymen of the Church, I suggested at the recent Convention of the Brotherhood of Saint Andrew, at Northfield, that an effort be made by all chapters throughout the United States to remedy this defect. My proposal is that in every chapter which includes a Bible class among its activities, the topic of the Church's Mission be substituted for the regular topic of study, for a definite period, preferably the coming season of Epiphany.

There are two books, either of which might profitably be used in this connection. First, *The Why and How of Missions,* a simple but fundamental setting forth of why the Church has a mission in the world and what that mission is. Secondly, *Our Church and Our Country,* which emphasizes the necessity of developing and maintaining in this country the essential elements of Christian democracy, besides giving some account of the domestic missionary field. Both of these books are accompanied by simple and full suggestions to leaders of classes, thus making it possible for any man of average intelligence to conduct the course.

Few people realize how important have been the bearings of Missions upon the War. The influence of Anglican and American Missions in China, for example, was a potent factor in determining that nation to cast in her lot with the Allies. From Africa comes the pathetic appeal to Christendom that the former German colonies there be never restored to her. This opens up new responsibilities of vast magnitude which the American Church, with others, must be prepared to face. How can we face them unless we know at least something of her missionary appeal.

No less weighty, possibly more so, will be other problems of the period of peace discussion and of reconstruction. Men of affairs from the Orient have stated that the future of China depends upon Japan. How are we to help Japan to discharge this fearful responsibility in a manner worthy of a Christian nation? The answer is only to be found in an accurate understanding of what has been accomplished by the Christian Church in Japan and what still remains to be done in order that she and her great neighbor may be prepared, *as neighbors,* to take their part in the new world-order.

And what of the Immigrant in this country? Will the vast tide of immigration which many expect after the war prove a blessing or a curse; will America be able to receive this surging mass and to imprint upon its individual members her ideals of freedom and democracy, or will she be swamped by the tide? These and similar questions throng upon us insistently. The successful solution of such dire problems rests with the Christian Church in America. Have you and I any such knowledge of the Immigrant—his home-land, his native habits and customs, his previous religious connections—as will enable us to be of any assistance whatever in the great task which will presently face the Church?

The careful study of Christian missions is absolutely essential to the understanding and the solution of these problems.

39　1918 年 12 月号　教育部門。哲学博士 W・C・スタージス主事。834 頁。
　　訳出　834 頁左下 12 行目～右 21 行目まで。

ミッションが戦争に与えた影響がどれほど重要なものであったか理解している者は少ない。たとえば中国における英国と米国のミッションは、この国に連合軍と運命を共にすることを決定させた潜在的な要因であった。アフリカからは旧ドイツ植民地が一向に返還されないという悲痛な訴えがキリスト教世界に届いている。これは非常に重大な責任を新たに課すものであり、米国聖公会は、他の教会とともに、これらと向き合う覚悟をしなければならない。しかし我々が少なくともその国の伝道上の要請について何か知らなければ、どうしてそれらの責任と向き合うことができようか。

おそらくそれに勝るとも劣らず重要なのは、平和期および復興期の他の問題の議論であろう。東洋の実業家は、中国の未来は日本にかかっていると言った。我々はいかにして日本をこの恐るべき責任から、キリスト教国家に相応しい仕方で解放すべきか。その答えを見いだせるとすれば、それは日本でキリスト教会によって何が達成されたか、そして日本とその偉大な隣国が隣人として新しい世界秩序の中でそれぞれの役割を果たすために、今後何をなすべきか正確に理解することによる他はないのである。



SAINT MARGARET'S SCHOOL, TOKYO

WITH THE FOREIGN SECRETARY IN JAPAN

SINCE the last issue of THE SPIRIT OF MISSIONS, an interesting journal from Dr. Wood told of his doings since his arrival in Japan, giving impressions with regard to the work. It would be pleasant if we could give to THE SPIRIT OF MISSIONS the whole journal: space making this impossible, all will be interested to hear about those institutions which have demanded the attention of the Church recently and for which generous offerings have been made by many.

Dr. Wood tells in a delightful way of the impressions he received at Saint Luke's Hospital, Tokyo, and speaks not only of the courtesy of those in charge, but of the admirable administration that was evident everywhere. In passing he noted that 150 tickets are given out each morning for the dispensary and that those holding tickets are generally waiting when it opens the next day at seven o'clock.

"From the hospital," Dr. Wood writes, "we went to look hurriedly over the property recently secured for the new hospital. It is truly a magnificent site. Purchased less than two years ago for $260,000, the present value is $400,000. It appears that part of the land thus acquired was originally the site of the American legation. On it are certain stones bearing the shield of the United States and other emblems. It is expected that these will be removed finally to the present Embassy for preservation.

"Saint Luke's is now used as a base hospital by the United States Government, to which Dr. Teusler, who has been appointed by the American Red Cross as head of the commission accompanying the allied expedition into Siberia, is sending ill and wounded men for care and convalescence. These are reveling in the delights of the garden, and some are eager pupils of two young American residents of Tokyo who are teaching them English. It is probable that Dr. Teusler will be sending soldiers back to Saint Luke's all winter. Thus Saint Luke's, although Dr. Teusler's absence has necessitated delay in carrying out the plans for the new building, is discharging a truly patriotic service. The value of this service is indicated by the suffering of many who have hitherto lacked suitable medical attention."

In describing the new Saint Paul's College buildings, situated in Ikebukuru about eleven miles from the heart of Tokyo, Dr. Wood speaks enthusiastically. "We found the new buildings practically completed and certainly in use. About eighty students are in residence and 170 others come as day students. When the new term began in April, 1918, seventy-five applicants for admission had to be turned away because of lack of room. When plans were being made for the new buildings we thought that if we had 250 students in the course of the next five years, we would be doing well. Before the buildings have been in use two months the classroom space is already taxed to the limit. This evident popularity of Saint Paul's is not at all due to the fact that tuition is free, as all the students pay monthly tuition fees proportionately larger than those charged in some American colleges or even universities.

"The buildings so far erected are the academic building, containing the lecture rooms and assembly hall, the chapel, the dining hall and two dormitories. It is quite impossible to express the satisfaction one feels with these buildings. They are attractive in design, admirably placed upon the grounds and, so far as an untechnical eye could judge, are thoroughly well built. This last result is due to the careful oversight that Bishop McKim and Dr. Reifsnider have given to the operations and to the untiring supervision of Mr. Wilson, the architectural engineer whom at Bishop McKim's request the Board arranged to send from the United States in October, 1916. Mr. Wilson has undoubtedly saved his salary three or four times over besides securing buildings of a high type of construction. The building material is brick with stone trimmings; the style of architecture is academic Gothic. (See page 96, THE SPIRIT OF MISSIONS, February, 1916.)

"The academic building is a marvel of convenience and attractiveness. The lecture rooms seem to be all that they ought to be. They would do credit to any American college or university. The chapel with its brick walls inside and out and its lofty roof, spanned by beautiful trusses of Japanese wood, is a truly inspiring building. At present it is awaiting furniture and the organ. When these are in place and it is filled with students, it will be one of the most attractive buildings in any part of the mission field of the Church and ought to become a centre of great moral and spiritual power. The dormitories are modest compared with what one sees at Yale or Harvard or Princeton, but they are admirably adapted to their purpose and are really exceedingly attractive. The property, costing originally $50,000, is at its present valuation worth $200,000. The buildings now occupy about one-half of the fourteen acres. The next step will probably be the erection of the library and administration building. This will help to complete the architectural unity of the institution as the chapel is at one end of the academic building and the library will be opposite the other end.

"One came away from this visit really jubilant over what has been accomplished. It is true that the buildings are not all paid for as yet and that the amount of money so far given for them will be insufficient to meet the bills. Nevertheless one feels that he would gladly go through all the difficulties of the past and face whatever may lie ahead in the future in view of the truly magnificent result that has been accomplished. No Churchman need apologize for Saint Paul's College or the buildings. One feels that it is an institution that will soon rank with Saint John's, Shanghai. When one has said that he has said about everything, as those who have been there know."

Saint Margaret's School is another institution of the Church in Tokyo of which Dr. Wood makes special mention. Here some 260 young women, forty of them boarders, are taught in Japanese the subjects that belong in what is known as a middle school, together with domestic science, dressmaking and such other subjects as will add to their practical usefulness. Not a few of the Saint Margaret's graduates become the wives of our clergy and catechists, while some become Christian workers themselves and go for further preparation to the training schools in Sendai and Kyoto. "Everything we saw at Saint Margaret's," writes Dr. Wood, "indicated that the school is admirably fulfilling its purpose."

Going on to Sendai Dr. Wood speaks especially of his interesting visit to the Church Training School for mission women, built through the gift of $10,000 from the United Offering in 1907. The school is located on one of the main streets in the centre of the city and is built in Japanese style around three sides of a quadrangle so that all the rooms may get some sun during the day. The building contains attractive classrooms, a small chapel and living rooms for the students. Adjoining the school and connected with it is a simple foreign house in which the women in charge live. The school trains young women, some of them graduates of Saint Margaret's, Tokyo, and Saint Agnes's, Kyoto, not only to be mission women, but also to be kindergartners. In order that they may have some practical experience in kindergarten work, a kindergarten is maintained in the adjoining building. This is one of three Church kindergartens in Sendai. Every Saturday a few of the students of the training school go out to neighboring villages to conduct Sunday-schools and give some simple Christian teaching in the homes wherever they can find an opening.

Christ Church, Sendai, is a very attractive building erected in part through the gifts of the people and in part through help from friends in America. With seats for about 200 people, it is becoming too small for the congregation. Bishop McKim hopes that it may be possible soon to carry out plans for enlargement. This can readily be done by removing the present temporary chancel and thus lengthening the nave. The chancel was built in temporary form for this reason.

Space does not permit to tell of Dr. Wood's interesting visit to Morioka on a Sunday evening, where in a combination building, in one end of which the Japanese clergyman and his family live, and in the other end of which are a kindergarten and preaching room, a "mass meeting on behalf of Christianity" was arranged by Mr. Murikami, the Japanese priest.

From there Dr. Wood proceeded to Aomori where he reports that the work is being carried forward actively. Saint Andrew's Church, erected about five years ago at a cost of $4,500, is quite a gem, built of brick with much wooden paneling inside on the walls. It will seat about 200 people. The marble altar and font, which add so much to the beauty of the interior, are the gifts of two English women who have served faithfully in the Japan mission for many years and have given generously of their means for the equipment of the work.

Dr. Wood does not make as satisfactory a report of the mission residences, however, as of Saint Andrew's Church. He says: "We found both the mission residences, one for the foreign clergyman, one for the foreign women, in pretty bad repair; in fact, Bishop McKim says that the Aomori houses are among the worst in the mission—and that is saying a good deal!" It is hoped that in the not distant future these may be replaced by more suitable buildings.

40　1919 年 1 月号　外国主事と日本で。39-41 頁。
訳出　40 頁左 1 行目～右最後の行まで。

東京の中心部からおよそ 11 マイルの池袋に立地する新しい立教学院の建物群について語るとき、ウッド博士（注 1）は熱を帯びる。「私たちはほぼ完成し、確かに使用されている新しい建物を視察しました。約 80 人の学生が寄宿舎に入り、他の 170 人は通学しています。1918 年 4 月に新しい学期が始まったときは、部屋がないため 75 人の入学志願者を断らなければなりませんでした。新しい建物のための計画が作られたとき、私たちは向こう 5 年間に 250 人の学生が来れば十分やっていけるだろうと考えました。建物が使用される 2 か月前に教室のスペースは既に限界に達しました。立教学院のこの歴然とした人気は、授業料が無料だからでは決してありません。すべての学生は、一部のアメリカのカレッジや、さらには大学で課されるよりも比例的に高い授業料を毎月払わなければならないのです。

「これまでに建設された建物は、教室と集会室を含む校舎、礼拝堂、食堂、寄宿舎 2 棟です。これらの建物を見たときに抱く満足感は、とうてい言い表すことができません。デザインは魅力的で、堂々たる姿で屹立し、素人目に見る限り、それらは完璧に造られています。このような最終結果を得ることができたのは、マキム主教とライフスナイダー博士が工事を慎重に監視したことと、建築技師ウィルソン氏の疲れを知らない監督のおかげです。ウィルソン氏はマキム主教の要請により、伝道局が 1916 年 10 月に合衆国から派遣したのでした。ウィルソン氏は高い水準で設計された建物を確保しただけでなく、間違いなく 3 か月か 4 か月分の給料を倹約したことでしょう。建物の材料は石をあしらった煉瓦で、建築スタイルは大学ゴシック様式です（『スピリット・オブ・ミッションズ』1916 年 2 月号 96 ページ参照）。

「校舎は驚くべき利便性と魅力を備えています。教室は全くあるべき通りにあるように見えます。それらはアメリカのどこかのカレッジか大学から取り入れたものでしょう。礼拝堂は内外壁とも煉瓦で、その格調高い天井は美しい日本の材木で作ったトラスが張り渡されており、まさしく感動的な建物となっています。今は家具とオルガンが来るのを待っています。これらが揃って学生が入ったら、それは聖公会のすべての宣教地の中で最も魅力的な建物の 1 つとなるでしょうし、大きな道徳的、精神的な力の中心となるべきです。寄宿舎はイェール大学やハーバード大学やプリンストン大学にある

のと比べると質素ですが、その目的に見事に調和しており、実にこの上なく魅力的です。当初 50,000 ドルだった財産は、現在の価値では 200,000 ドルです。建物の建築面積は 14 エーカーのおよそ半分を占めています。次の段階でおそらく図書館と管理棟が建てられるでしょう。それにより施設の建築的統一が完璧なものとなるでしょう。なぜなら礼拝堂は校舎の一方の端にあり、図書館はそれとは反対側の端にあるからです。

「この視察から戻り、私たちはそこで達成されたものを本当に喜びました。これらの建物はまだ全額支払われておらず、これまでに与えられた金額では請求書の決済に足りないのが事実です。それにもかかわらず人々は喜んで過去のあらゆる困難をくぐり抜け、また実現された見事な成果に鑑みて、将来どんなことが待ち受けていようとそれと向き合うだろうと思います。聖公会会員は立教学院やその建物に対して謝罪する必要はありません。それはすぐに上海の聖約翰大学と肩を並べる施設だと思います。ここに述べたすべてのことは、実際に行ったことのある人なら知っているでしょう。」

注記：SM 誌 1919 年 4 月号にジョン・ウィルソン・ウッド（John Wilson Wood）の東京視察の記事が（247 ～ 251 頁）、1919 年 5 月号には仙台訪問の記事（339 ～ 343 頁）が、載せられている。

（注 1）米国聖公会内外伝道協会伝道局外国主事ジョン・W・ウッド。1899 ～ 1916 年は交信主事および『スピリット・オブ・ミッションズ』編集者。1919 年秋の米国聖公会総会は「総裁主教と協議会」（後に全国協議会と改称）を新たに設置し、その下で「伝道と教会拡張」部門と命名された伝道事業を含む 5 部門の事業を統轄した。ウッドは 1920 年 1 月に「伝道と教会拡張」部門の初代総主事に選出された（本書「解題」参照）。

MEETING OF THE BOARD OF MISSIONS

THE December meeting of the Board had an unusually large and representative attendance. The Second, Third, Fifth and Seventh Provinces were present in their full membership, while the illness of Bishop Cheshire alone prevented a full attendance from the Fourth Province. Of the twenty-three elected members, seventeen were present.

The meeting sat in extraordinary session to consider the serious financial situation. The treasurer's report showed that $556,898.54 was still needed to complete the apportionment, and $281,858.05 to cover the obligations of the Board to January first, making a total of $838,756.59 needed to close the year free of debt.

After earnest discussion it was suggested by Dr. Mann that a telegram be sent to each bishop stating the condition and urging every possible effort to raise the amount. This was carried unanimously and the chair appointed Bishop Lines, Dr. Mann and Mr. Mortimer Matthews as a committee to draw up a telegram. As a result the following message signed by the committee, for the Board, was sent to every bishop of the Church:

> Treasurer's report shows eight hundred thirty-eight thousand dollars required to meet appropriations for the year. Of this deficit five hundred fifty-six thousand dollars due to failure of dioceses to meet apportionment and one hundred ninety-three thousand dollars due to increased rate of Chinese exchange. This wire goes to every bishop. Will you inform by night letter at Board's expense all your parishes, requesting special offerings be made before January first, perhaps on Christmas Day, and transmitted this month to the treasurer of the Board? Missionary work of Church faces serious condition and the Board appeals to bishops to arouse the Church to prompt and generous action.

The admirable suggestion as to the use of the Christmas offering for this purpose was made by the bishop of Albany.

A plan for the better organization of the work of the Board was proposed by the president and referred to a special committee.

The death of the bishop of Idaho was reported to the Board. A Minute adopted by a rising vote will be found on page 25. At the request of the presiding bishop, the bishop of Spokane will take oversight of Idaho until another bishop is elected.

The first matter on the regular order of business was a cablegram from the bishop of Tokyo, endorsed by the foreign secretary who is now in the Orient, asking the authority of the Board to complete an additional wing to the academic building of Saint Paul's College, Tokyo. The Board felt compelled under the circumstances to inform the bishop of Tokyo with great regret that the desired authority could not be given at that time. A letter received from the foreign secretary spoke of the beauty, convenience and substantial construction of all the buildings so far erected. While the construction is not reinforced concrete, they have all, within the past two months, passed through the test of a rather severe typhoon and one of the most severe earthquakes that Tokyo has experienced in a long time, without a single crack in the walls, so far as could be discovered, either inside or out.

Miss Frances H. Withers presented a plan for unifying the parochial system of teaching by a week-day extension of the Church school, which the Board commended, urging its adoption in parish life.

The following committees were elected to serve for the ensuing year: Executive, Trust Funds and Audit and Finance committees.

41　1919 年 1 月号　伝道局会議。53 頁。
訳出　53 頁左 1 行目〜左 3 行目。右 14 行目〜右下 11 行目まで。

伝道局の〔1918 年〕12 月の会議は異例なほど多くの代表者が出席した。
―略―
定例議題の最初の項目は、現在東洋にいる外国主事によって裏書きされた東京の主教からの電信であり、それは東京の立教大学の校舎に追加の翼部を取り付けることについて伝道局の公認を求めたもの。伝道局は現在の状況下では非常に遺憾ながら、望まれた公認はこの度は与えることができないことを東京の主教に通知せざるを得ないと判断した。外国主事から受け取った書簡には、現在までに建設されたすべての建物は美しく、便利で、堅牢であると書かれていた。建造物は鉄筋コンクリート造ではないが、いずれも過去 2 カ月間にかなり激しい台風と、東京が長年経験した中で最も大きい地震の 1 つによるテストに耐え、これまでのところ建物の内部と外部の壁に 1 つのひびわれも発見できなかった。

MEETING OF THE BOARD OF MISSIONS

OWING to the fact that the March issue of THE SPIRIT OF MISSIONS, being the Lenten Offering Number, had to go to press very early in February, we are now making the report of the February meetings of the Board and executive committee, as well as that for the meeting of the executive committee in March.

The February meeting of the Board was an important and interesting one. Twenty-five of the elected members were present. The report of the treasurer for the year ending December 31, 1918, showed a deficit of $123,048.27, which added to that for 1917 makes a total deficit of $266,357.47. This figure would have been much larger but for the loyal and generous response made by the bishops, clergy and parishioners to the appeal of the Board. A resolution was unanimously adopted expressing the Board's keen appreciation of this effort.

A statement by the educational secretary setting forth the need of better organization of the educational work of the Church was received and the president was requested to appoint a committee of three —not to include any members of the official staff—to consider the suggestions made.

The report of the committee of twenty as to the Interchurch World Movement of North America was received. The Board, while realizing that it was not competent to commit the Church to any action, commended this movement and hoped that the Church would co-operate with it to the fullest extent possible.

The consideration of the principles of a canon to provide for an Executive Board of the General Convention which should be empowered to take action between the triennial meetings of the Convention, was taken up. The whole matter was referred to a committee of three and at the May meeting of the Board it will be made the special order of the day.

Having in mind the many important matters before it, the Board called upon the Church to set apart the last Wednesdays in March, April and May as periods of intercession to Almighty God for the welfare of its general Boards, that they may be given wisdom to develop such new activities as will call forth increased devotion to the propagation of the Gospel of Our Blessed Lord.

The special order of the day was the consideration of the plan submitted by the executive committee of the council of continental domestic missionary bishops, consisting of Bishop Thomas, chairman, and Bishops Burleson and Page, to correct the present method of financing the work in the domestic field. The bishops have agreed to have their budgets *vised* by the council before sending them to the Board of Missions, in order that there may be a common budget for the work in the continental domestic missionary field. The great advantage of this method would be that there would be a common policy as to the work in the domestic field regarding the erection of buildings, the establishment of institutions, the securing of an adequate supply of missionaries, etc. The Board felt that this was one of the most important steps forward so far taken in the conduct of missionary work in this country. The president was requested to appoint a committee of three, who, with the domestic secretary, would confer with the council and report to the May meeting of the Board.

On motion of Dr. Mann the following resolution was unanimously adopted:

> RESOLVED: That it is the sense of the Board of Missions that a nation-wide campaign of missionary information, education and inspiration should be begun at the first possible moment.

The Board granted the request of the Province of the Mid-West that its synod be allowed to reapportion the gross apportionment of the province among the several dioceses.

The Board had the pleasure of welcoming the suffragran bishop of South Dakota, the Right Reverend William P. Remington, just returned from France, where he was chaplain of a base hospital. Bishop Burleson expressed his appreciation to the Church and the Board for this help and said that he hoped the district would find it possible to share in the salary of one of its bishops.

The hearty congratulations of the Board were sent to the bishop of Brazil, who has completed the twentieth year of his episcopate, and approval was given to the effort of the Brazil Committee of the Woman's Auxiliary in New York to raise a special fund in commemoration of this anniversary. The committee hopes to complete the fund before Easter, and asks that contributions be sent to Mrs. J. M. Blanchard, 1109 Madison Avenue, New York, by that date if possible.

The Board heard that the New York Auxiliary was also planning to raise a special fund amounting to $1,000, toward the amount loaned the bishop-in-charge of Haiti, to complete the purchase of land in Port au Prince, and accepted their offer with grateful appreciation.

The committee appointed in February, 1917, to confer with the Woman's Auxiliary on reorganization, reported that it approved the plan giving the Auxiliary a constitution to be ratified by the Board, recognizing the president of the Board of Missions as *ex-officio* president of the Woman's Auxiliary, providing that a general secretary be nominated by the Auxiliary and appointed by the Board of Missions for a term of office coincident with that of the president of the Board, and agreeing that there should be some unified provincial organization. Also that the delegates of the Woman's Auxiliary at their triennial meeting should elect an executive committee numbering sixteen, eight of whom should be nominated by the provinces and eight by the whole body of delegates, which committee would meet at the same place as the Board of Missions, either immediately before or after. The question of women representatives on the Board of Missions was approved by the Board if it is found to be the wish of the Auxiliary.

The Board accepted with much regret the retirement of Miss Margaret T. Emery, and desired that its great appreciation of her work be placed on record. From 1876 until it was discontinued in 1912 she was associate editor, then editor of *The Young Christian Soldier*, the weekly missionary publication of the Board for young people, and for many years, in addition to her literary work, she had the supervision of the boxes sent out to the missions by the various branches of the Auxiliary.

FEBRUARY EXECUTIVE COMMITTEE

On the day preceding the February meeting of the Board nine elected members were present at the meeting of the executive committee. A request was received from the district of Eastern Oklahoma that its apportionment be increased by $200. The committee sent the thanks and congratulations of the Board for this new high record in the missionary giving of the district.

The bishop of Cuba was given permission to appeal for $25,000 to build All Saints' School, Guantanamo. (See page 243 of this issue.)

The Reverend E. J. Lee of Anking was authorized to appeal for $21,200 for the rebuilding of the schools, guest rooms and lecture hall, and the running expenses of the Cathedral School at Anking.

For lack of money the Board felt obliged to decline to grant a most urgent request from Bishop McKim and Dr. Reifsnider for an increase in the amount appropriated for the running expenses of Saint Paul's College and Middle School, Tokyo. No appropriation has ever been made for the running expenses of the Middle School. Owing to the erection of the new college buildings and the separation of the Middle School from the college the running expenses have largely increased, especially in view of the large increase in the cost of living. In the one item of coal alone—of which the college uses one hundred tons a year—the price has increased from $6.75 to $17.50 a ton. An increase of $1,500 was requested for the running expenses of the college, and a new appropriation of $2,000 for the running expenses of the Middle School, neither of which the Board felt able to grant.

MARCH EXECUTIVE COMMITTEE

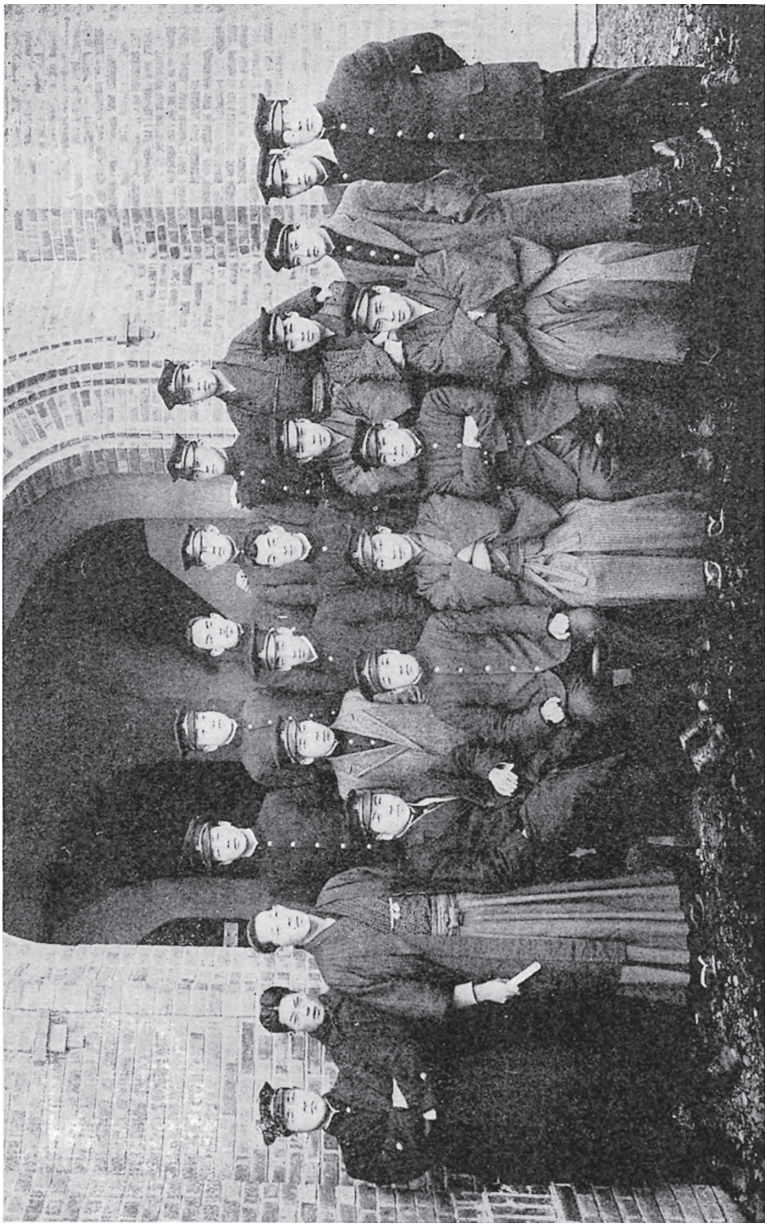
Twelve elected members were present at the meeting of the executive committee on March eleventh, which was full of matters of interest. The committee appointed at the February meeting to take under consideration Dr. Mann's resolution that a nation-wide campaign of missionary information and education be inaugurated, reported their recommendation that such a campaign be begun at once and that Dr. R. W. Patton, who has made such a success of the "missionary mission," be appointed director. The details of the plan will be submitted later.

Bishop Colmore, as bishop in charge of the Church in the Dominican Republic, drew a vivid picture of the opportunity and obligation of the Church in that field. We have but one missionary there and fully 20,000 Negroes affiliated with the Anglican Communion. Many of these Negroes have no ministrations from any Church. The bishop asked that provision be made for at least two more missionaries. The committee was greatly interested and asked the bishop to submit a detailed statement of the needs in time for the next meeting.

The treasurer reported that $232,712 had been received for the two months of the present fiscal year. Large as these receipts have been, unfortunately they have not been large enough to meet all the appropriations. It has, therefore, been necessary to withdraw $64,000 from the reserve deposits to make up the deficiency.

42　1919 年 4 月号　伝道局会議。259-260 頁。
　　訳出　260 頁右 4 行目～右 25 行目まで。

伝道局は資金不足のため、立教学院の大学と中学校の運営費に充当される額を増額してもらいたいというマキム主教とライフスナイダー博士からの極めて緊急な要請を認めるのを断らざるを得ないと判断した。かつて中学校の運営費は計上されたことがなかった。大学の新校舎を建設し、また大学から中学校を分離したために、運営費が著しく増大したが、その大きな要因は物価の大幅な上昇にある。石炭一つ取ってみても、大学は年間 100 トン使用するが、価格は 1 トン 6.75 ドルから 17.50 ドルに上がった。大学の運営費に対して 1,500 ドルの増額、中学校の運営費に対して新たに 2,000 ドルの充当が要請されたが、伝道局はそのいずれも認めることはできないと判断した。



GRADUATES OF THE COMMERCIAL COURSE, CLASS OF 1919, OF SAINT PAUL'S COLLEGE



VIEW OF SAINT PAUL'S COLLEGE BUILDINGS FROM THE SOUTHWEST
The chapel is at the extreme left of the picture; the academic hall is next to the chapel; in the centre are the dormitories, with the dining hall at the right

THE OPENING OF SAINT PAUL'S COLLEGE

By the Reverend J. A. Welbourn

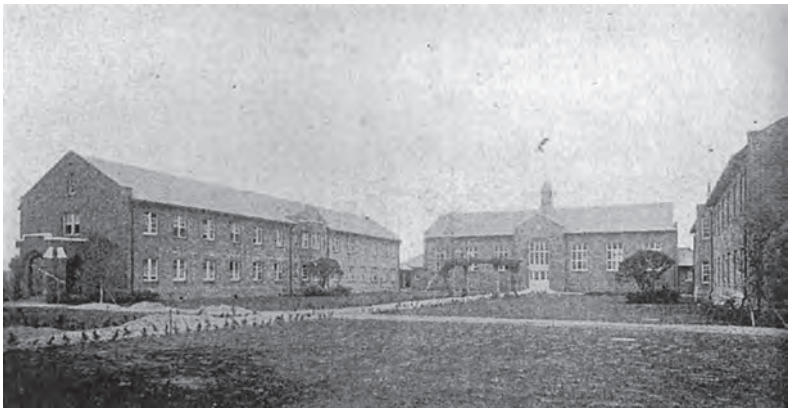
WITH all the prestige that the state can give and with the dignity belonging to the Church and the college, the celebration of the formal opening of the new buildings of Saint Paul's College took place on May thirty-first at Ikebukuro, one of the suburbs at Tokyo.

The day was delightful, if dusty, and the strong breeze blew out all the flags as they hung across the entrance court, while one got a good view of the beautiful new school flag with its white cross on a purple ground as it floated above them all on the great central tower.

Never in the history of our Church in Japan has there been such a large and distinguished gathering as assembled in the big tent, also gaily decorated with flags, where the exercises were held. On the stage, besides the speakers, were one Canadian and two English bishops of the Church in Japan, and the Reverend J. McD. Gardiner, the first headmaster of Saint Paul's and a retired and honored member of the Japan Mission. The bishops and those connected with the college were in doctor's gowns, the hoods adding a pleasing touch of color and giving to the occasion a true college air which one does not often see in Japan.

After the playing of the Japanese national anthem by the band, there was scripture reading by the Reverend J. K. Ochiai, of Central Theological College; prayer, by President Reifsnider; the hymn, *The Church's One Foundation,* and an opening address by Reverend Joseph S. Motoda, Ph.D., director of the college.

Dr. John W. Wood, on behalf of the Board of Missions, then formally presented the buildings, speaking of the college as a new example of the practical cooperation of Japan and America, uniting in this in the search for the truth that shall make men free. He congratulated President Reifsnider and Dr. Motoda and the



THE QUADRANGLE ENCLOSED ON THREE SIDES BY THE DINING-HALL AND TWO DORMITORIES

faculty, and spoke of their far-sighted service without which "the Saint Paul's School of the last generation could never have become the Saint Paul's College of today".

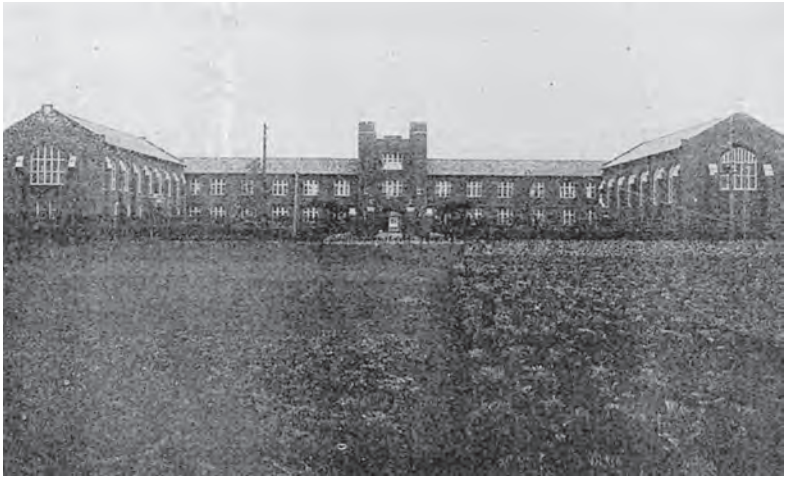
Bishop McKim replied, accepting "with profound gratitude" the buildings which were "the gift of Christian friends in America". The bishop also spoke of the thanks due to the Board of Missions "for sending us Mr. William Wilson, the supervising architect and constructing engineer, whose services have been invaluable and beyond praise".

Then followed formal congratulatory addresses delivered by Viscount Uchida, the Minister of Foreign Affairs, in person, and by representatives of the Ministers of Education and Home Affairs. Governor Inouye, of Tokyo, was not at all formal in his congratulations, but very wholehearted in his praise of mission schools. He spoke of Saint Margaret's, at whose commencement he had recently been, and remarked on the "warm atmosphere" he found there, an atmosphere he urged government schools to imitate. He mentioned Bishop McKim's long service in Japan, and commended him and other missionaries for establishing schools and kindergartens. It is rare that one hears an official commend missionaries and Christian institutions in so unofficial a manner. This was one of the last public occasions at which Governor Inouye appeared, as he died suddenly ten days later.

The Reverend Dr. Ibuka, of the Presbyterian school *Meiji Gakuin,* brought greetings from other Christian schools in Japan, and Dr. Suguira, dean of the college, from the alumni association. The American Ambassador, Mr. Roland S. Morris, a prominent churchman of Philadelphia, was out of town, but sent a message by one of the secretaries of the embassy.

The principal addresses of the day were then delivered by Marquis Okuma, Viscount Kaneko and Baron Shibusawa, perhaps the most sought after men in Tokyo for all sorts of public occasions.

Marquis Okuma gave one of his intimate amusing speeches, telling first of all of his being a pupil of Bishop Williams at Nagasaki sixty years ago. Though not baptized he



MORRIS HALL, THE ACADEMIC BUILDING
On the left is the library; the chapel is at the right

claimed to be somewhat like a Christian in spirit and said that as he established a school in Nagasaki long ago which was run in a Christian way he might be said to be the founder of the first Christian school in Japan!

Viscount Kaneko made a most excellent address. He spoke of being educated in a Christian school when sent as a boy to America and was glad to have Christian schools also in Japan.

That Japan was not opposed to Christian education could be seen by the words of congratulation of the minister of education and by the presence on this occasion of three cabinet ministers or their representatives. This was in great contrast to some years ago when Neesima, who founded the Doshisha in Kyoto, was promised support from the government if he would not have Christian teaching in his school, which offer, however, he refused.

After the singing of the *Ode to Saint Paul's* by the students, the exercises closed.

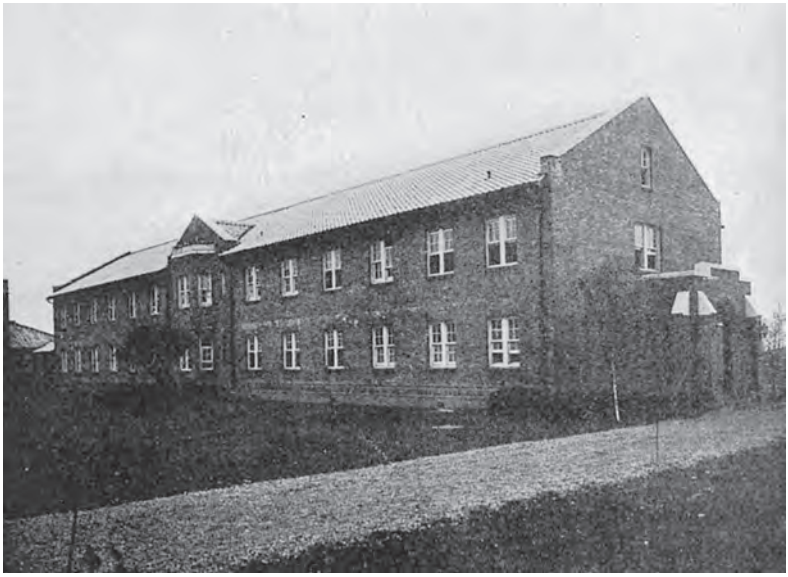
The large crowd now wended its way to the dining-hall, where a collation was served, and later scattered to inspect the different buildings.

There must have been seventeen hundred persons present. About one thousand of these were the students of the college and middle school. There were many representatives of the various missions in Tokyo, prominent members of the *Sei Ko Kwai,* numbers of former students of Saint Paul's, both of recent and earlier years, together with men and women well known in the educational, political and business circles of Japan. One of the very early students present is now quite a rich man. He said that Bishop Williams had once lent or given him ten yen; he was now going to repay the loan by giving ten thousand yen to the alumni association.

Dr. Motoda remarked that in no other Christian gathering has the approval of Christian work been so strongly expressed as on this occasion. The presence of so many dis-



THE DINING HALL



ONE OF THE DORMITORIES
580



GRADUATES OF THE ARTS COURSE, CLASS OF 1919, OF SAINT PAUL'S COLLEGE

Five of these young men are candidates for the Divinity School

tinguished men was a public endorsement of mission schools. Twenty years ago such men would not have come. Thus the opening of Saint Paul's buildings stands out as an event in the history of Christian missions in Japan.

President Reifsnider and the authorities of the college may indeed be congratulated not only on the brilliance of the opening ceremony but on the buildings themselves. In simple collegiate Gothic with almost no ornamentation they have a very dignified and handsome appearance, set off by the newly planted trees and shrubbery. Everything inside as well as out is in exceedingly good taste, plain and substantial. Of brick and reinforced concrete the buildings are among the best constructed of any in Japan.

Entering the main gate one faces the academic building which is called Morris Hall after the Reverend Arthur R. Morris, one of the early members of the mission, the money for this building coming largely from his estate. On the right in front stands All Saints' Chapel, not yet furnished, but having already installed an Estey organ worth five thousand dollars. Balancing the chapel is the library and administration building, Mather Hall, the gift of Mr. Samuel Mather of Cleveland. This, too, is just finished.

In the rear of the main building are the dining hall and two dormitories, enclosing a quadrangle. These four buildings have been in use since September.

With the gymnasium, which is now going up, and including equipment, the buildings at present values are estimated to be worth 650,000 yen, and the land (14½ acres in all), though purchased for much less, is



MATHER HALL

now worth 350,000 yen. In American money Saint Paul's has therefore a value of $500,000, and will increase in value.

As the *Japan Advertiser*, in its account of the celebration, said: "Solidly built, firm and substantial, the new buildings of Saint Paul's College stand out against the sky as typical of the long, steady, conscientious work of the educators of foreign countries who have devoted their lives and money toward providing schools here in Japan".

The college has now in its two courses, literary and commercial, two hundred and forty-nine students, eighty of whom live in the dormitories.

Begun in 1874 by Bishop Williams in one small wooden building in Tsukiji, still in existence, Saint Paul's has, in the years since, passed through many changes and had many principals, including the Reverend Mr. Tyng, the Reverend Arthur Lloyd and the present Bishop Tucker. It was under Bishop Tucker's headship that the college department was started, the land at Ikebukuro bought and the present development planned. For many of these years and under three or more foreign principals or presidents the Reverend Dr. Motoda has worked as the valued associate, without whom the foreign missionary would have been able to accomplish but little towards bringing the college to its present flourishing state. Saint Paul's is therefore the fulfilment of the hopes and labors of many men through many years.

In its splendid new home with an excellent faculty, a growing reputation, and numberless young men desiring the higher education it gives, Saint Paul's can confidently look forward to a future full of opportunities for service to the cause of Christ and His Church in Japan.

43　1919 年 9 月号　立教大学の開校。J・A・ウェルボーン師。576-582 頁（576 頁は写真）。
訳出　577 頁左 1 行目～582 頁右最後の行まで〔全文〕。

〔1919 年〕5 月 31 日、国家が与えうるすべての威信と、聖公会に固有の尊厳をもって、立教大学の新しい建物の落成式が、東京郊外の池袋で行われました。

その日は、ほこりっぽくはありましたが天気が良く、入口の庭に沿って立てられたすべての旗が強い風になびいていました。それら全部の旗の上方では、中央の時計台に紫地に白い十字架をあしらった新しい校旗が掲げられているのがはっきり見えました。

かつて日本の聖公会の歴史において、今回大テントに集まったほど多くの著名人が一堂に会したことはありませんでした。大テントの中も旗が華々しく飾られ、そこで式典が行われました。舞台の上には演者と並んで、日本聖公会のカナダ人主教 1 人（注 1）、英国人主教 2 人（注 2）、初代立教学校校長で日本ミッションの元会員・現名誉会員である J・McD・ガーディナー師（注 3）が列席しました。主教および大学の関係者はドクターズガウンとフードをまとい、その場に彩りを添えるとともに、アカデミックな雰囲気を醸し出しましたが、このような機会は日本ではあまりありません。

楽隊が君が代を演奏した後、聖公会神学院の落合吉之助師による聖書（注 4）朗読、ライフスナイダー総理による祈祷と続き、聖歌 “The Church’s One Foundation”（注 5）が歌われた後に、大学学長である哲学博士・元田作之進師が開会の辞を述べました。

次に伝道局を代表してジョン・W・ウッド博士が建物を正式に紹介して、この大学は日本とアメリカとの間の実践的な協力関係の実例であり、人々を自由にする真理の探究における結束の証であると述べました。彼はライフスナイダー総理と元田博士と教授陣に祝辞を送り、彼らの先見の明のある奉仕がなければ「過去の世代の立教学院は決して今日の立教学院にはなり得なかったであろう」と言いました。

マキム主教は「アメリカのキリスト教徒の友人からの贈り物」であるこれらの建物を「深い感謝の念」をもって頂戴すると答えました。主教はまた伝道局が「監督建築士で設計技師のウィリアム・ウィルソン氏を派遣してくれたこと」に感謝し、「彼の奉仕は計り知れず、どんな賞賛の言葉も及ばない」

と述べました（注 6）。

それから外務大臣の内田子爵（注 7）本人、文部大臣および内務大臣の代理（注 8）からそれぞれ正式な祝辞が述べられました。井上東京府知事（注 9）の挨拶は非常にくだけたものでしたが、実に心のこもった言葉でミッション・スクールを賞賛しました。知事は最近卒業式に出席した立教高等女学校に言及し、そこで感じた「温かい雰囲気」を官立学校も取り入れるよう強く勧めたと語りました。知事はマキム主教の日本における長年の奉仕に触れ、主教と他の宣教師が学校や幼稚園を設立したことを称えました。役人が宣教師やキリスト教団体をこれほど非公式な形で賞賛するのを聞くことは、めったにありません。しかし井上東京府知事は 10 日後に急死したため、これは知事が出席した最後の公の機会の 1 つとなりました。

日本にある他のキリスト教学校からは長老派教会に属する明治学院の博士・井深師（注 10）、校友会からは大学部長の杉浦〔貞二郎〕博士が挨拶しました。フィラデルフィア教区の卓越した聖公会員であるローランド・S・モリス駐日米国大使は出張に出ていましたが、大使館の秘書官を通してメッセージを送りました。

続いてこの日の主要な演説が大隈〔重信〕侯爵、金子子爵（注 11）、渋沢男爵（注 12）によって行われましたが、彼らはおそらく、東京でのあらゆる種類の公的な機会において最も望まれる名士でしょう。

大隈侯爵は身の上話を含めたスピーチで私たちを楽しませました。彼は 60 年前に長崎でウィリアムズ主教の生徒でした。洗礼は受けなかったものの、精神的にはキリスト教徒に近いものがあると主張しました。随分昔に長崎で学校を作り、キリスト教のやり方で運営したので、彼は日本における最初のキリスト教学校の創立者とも言えるだろうとも述べました！

金子〔堅太郎〕子爵は最も素晴らしい演説をしました。彼は、子供のときアメリカに送られ、キリスト教学校で教育を受けたので、日本にもキリスト教学校ができるのを嬉しく思うと語りました。

日本がキリスト教教育に反対していないことは、文部大臣の祝辞や、この式典に 3 人の閣僚またはその代理が出席したことによっても示されました。これは何年か前に新島（注 13）が京都で同志社を創設しようとしたとき（注 14）とは大きな違いです。新島は政府から学校でキリスト教を教えないなら支援すると言われましたが、彼はその申し出を断ったのです。

最後に学生たちが “Ode to Saint Paul’s” を歌って、式典は幕を閉じました。

それから大きな集団が食堂に向かい、そこで軽食を取ったあと、三々五々いろいろな建物を視察しました。

落成式には約 1,700 人が出席したと思われます。そのうち 1,000 人は大学と中学校の学生でした。東京のさまざまなミッションの代表者や、元立教学校の学生で聖公会の著名な会員も多く来ていました。最近卒業した者も昔卒業した者も、男性も女性も、誰もが日本の教育、政治および実業の分野でよく知られていました。出席した最も初期の学生の一人に、今ではかなりの金持ちになった人がいました。彼は昔ウィリアムズ主教に 10 円もらったか借りたかしたので、この借金を返すために同窓会に 10,000 円払いたいと言いました。

元田〔作之進〕博士は、キリスト教の仕事に対する承認が今回ほど強く表明されたことは、これまでどんなキリスト教の集会でもなかったと言いました。これほど多くの著名人が出席したことは、ミッション・スクールを公的に是認したということです。20 年前ならこれらの人々が来ることはなかったでしょう。このように、立教学院の建物の落成は、日本でのキリスト教伝道の歴史における出来事として際立っています。

ライフスナイダー総理と学院当局者は、大盛況に終わった落成式だけでなく、建物それ自体についても大いに喜べるでしょう。それらはほとんど装飾のないシンプルな大学ゴシック様式で、威厳のある美しい外観を備え、植えられたばかりの高木や低木によって引きたてられています。建物の内部にあるものも、すべて外側と同様に極めて趣味が良く、簡素で質実です。煉瓦と鉄筋コンクリートで造られたこれらの建物は、およそ日本で建造された最高のものです。

正門を入ると最初に校舎が立っていますが、これはアーサー・R・モリス師に因んでモリス館と呼ばれています。ミッションの初期のメンバーで、この建物の建設資金は大部分彼の財産から出されたのです。正面右側には諸聖徒礼拝堂が建っています。まだ家具は入っていませんが、5,000 ドルもするエスティー・オルガンが据え付けられています。礼拝堂と向き合って図書館と管理棟を兼ねたメーザー館が立っています。クリーヴランドのサミュエル・メーザー氏からの寄付です。これも完成したばかりです。

本館の裏手には食堂棟と 2 棟の寄宿舎が中庭を囲んでいます。これら 4 棟の建物は 9 月から使用されています。

完成間近い体育館と装備を含めて建物群の現在の価値は 650,000 円と推定

されています。土地（全部で 14.5 エーカー）は非常に安く購入しましたが、現在は 350,000 円です。それゆえアメリカの通貨に換算すると、立教学院の価値は 500,000 ドルであり、その価値は増えるでしょう。

「ジャパン・アドバタイザー」は祝賀の記事で次のように報じました。「堅固に造られた立教大学の新しい建物群は、空を背景に堅牢かつ質実に屹立する。それは生涯と金銭を、この日本に学校を提供することに捧げた外国の教育者の、長きにわたる不屈で誠実な仕事の典型である。」

大学は現在文科と商科の 2 つの課程に 249 人の学生が在籍し、そのうち 80 人が寄宿舎で暮らしています。

1874 年にウィリアムズ主教が築地の小さい木造の家屋（それはまだ存在しています）から始めた立教学院は、その後の年月において多くの変化をくぐり抜け、ティング師、アーサー・ロイド師、そして現在のタッカー主教を含む多くの校長を持ちました。そしてタッカー主教の主導の下で、大学部がスタートし、池袋の土地を購入し、現在の発展が計画されたのです。この長い年月にわたり、3 人またはそれ以上の外国人の校長もしくは総理の下で博士・元田〔作之進〕師は有能な同僚として働きました。もし彼がいなかったならば外国の宣教師は学院を現在のように繁栄させるまでには至らなかったでしょう。それゆえ立教学院は多くの人々の長年にわたる希望と努力の結晶なのです。

立教学院はその新しい壮麗な本拠地で、傑出した教授陣と、高まる名声と、より高度な教育を願望する無数の若者により、日本におけるキリストと聖公会の大義に奉仕する機会の実現に向けて、自信をもって進むことができます。

（注 1）H・J・ハミルトン（Heber James Hamilton）日本聖公会中部地方部主教。
（注 2）H・J・フォス（Hugh James Foss）日本聖公会大阪地方部主教、セシル・ヘンリー・ボウフラワー（Cecil Henry Boutflower）日本聖公会南東京地方部主教。
（注 3）ガーディナーは信徒執事なので、聖職の尊称として用いられる「師」（Reverend）は誤記。
（注 4）詩篇（『基督教週報』39 巻 14 号、1919 年 6 月 6 日）。
（注 5）聖歌 161 番（上記『基督教週報』）。
（注 6）立教大学校庭特設大天幕内（約千人が入る規模）で行われた第一期工事中の一部の落成式。工費は 65 万円。一期工事中残りの部分は校舎両翼の立増と寄宿舎 2 棟建築の予定と報じられている（上記『基督教週報』）。

（注 7）内田康哉。
（注 8）文部大臣代理の柴田宗教局長と内務大臣代理の地方局長が、それぞれ文相と内相の祝辞を代読した（上記『基督教週報』）。
（注 9）井上友一。
（注 10）井深梶之助。
（注 11）金子堅太郎。
（注 12）渋沢栄一。
（注 13）新島襄。
（注 14）1875（明治 8）年創立の同志社英学校。

EXECUTIVE COMMITTEE

ON the day preceding the Board meeting the Executive Committee met. Several appointments were made. Deaconess Josephine Peterson goes as U. T. O. worker in the diocese of Quincy. Mr. Edward Harrison King, Jr., will be an instructor in Saint John's University, Shanghai, and the Reverend Dr. James W. Morris, rector of Monumental Church, Richmond, Virginia, has accepted the position of housemaster and dean of the theological school at Porto Alegre, Brazil, for three years. Dr. Morris was one of the pioneers in planting our Church in Brazil and his thorough acquaintance with the language and people make him a valuable acquisition.

The resignation of the Reverend A. W. Cooke, Ph.D., for twenty years a member of the Tokyo mission, was accepted with regret.

Out of the 260,000 inhabitants of the Hawaiian Islands, some 110,000 are Japanese. Bishop Restarick feels that the condition calls for serious consideration and he has asked that a survey be made of the Japanese work. Dr. Joseph S. Motoda, D.D., the headmaster of Saint Paul's College, Tokyo, is eminently fitted to do this and with the consent of Bishop McKim he is about to undertake the survey.

Bishop Thurston, who is now in charge of the united districts of Oklahoma and Eastern Oklahoma, reported that after going over the budget for 1920 carefully he felt that a reduction amounting to $6,300 might be made in the total amount without injury to the work. This suggestion was much appreciated.

The committee also expressed its appreciation of the work done by Bishops Touret, Page and Thurston, in taking charge of the vacant districts of Utah, Idaho and Eastern Oklahoma.

THE PRESIDING BISHOP AND COUNCIL

THE second meeting of the Presiding Bishop and Council was held at the Church Missions House, New York City, December 11, 1919. Those present were Bishop Gailor, president, Bishops Brown, Lines, and T. I. Reese; the Reverend Drs. Freeman, Mann, Milton and Stires; Messrs. Stephen Baker, William M. Baldwin, John S. Bryan, Burton Mansfield, Samuel Mather, Arthur E. Newbold, Harper Sibley, and Lewis B. Franklin, ex-officio treasurer. Mr. Julien T. Davies was also present upon request in order to give legal advice.

The relationship between the Domestic and Foreign Missionary Society and the Presiding Bishop and Council occupied the careful consideration of the meeting, as it had already received consideration at the hands of the society itself and its counsel. Judge Davies stated there would be no legal change in the Domestic and Foreign Missionary Society or in its Board of Directors, but that on and after January 1, 1920, the Presiding Bishop and Council would automatically become the Board of Directors of the Domestic and Foreign Missionary Society, thereby filling the places of previous directors whose terms of office expired on that date. The Domestic and Foreign Missionary Society, being a duly incorporated body under the laws of the state of New York, will continue in existence as a receiving and holding or-

44　1920年1月号　常議委員会。45頁。
訳出　45頁左下2行目〜右10行目まで。

ハワイ諸島に住む26万人の住人のうち、およそ11万人が日本人である。レスタリック主教は、この状況は深刻に考慮する必要があると判断して、日本人の仕事に関する調査を実施するよう要請した。立教大学学長のヨセフ元田〔作之進〕神学博士はこの任務に最適であり、マキム主教の同意を得て調査に着手することになる。



THE DOSHIKWAI, TOKYO

THE DOSHIKWAI AND SAINT TIMOTHY'S CHURCH, TOKYO

By the Reverend J. A. Welbourne

THESE two institutions, the *Doshikwai* and Saint Timothy's Church have had practically a contemporaneous history, a history of some seventeen years now, and they both show what you can do by just beginning, even though you have very little to begin on.

The *Doshikwai* was started by the Reverend Barnabas Tokutaro Sakai, a graduate of Harvard University and the Cambridge Divinity School, with money raised among his friends in Boston and elsewhere. It is, I had better state, a dormitory for students of the Imperial University in Tokyo, Japan's leading educational institution.

There seemed to be need for such a dormitory as the five thousand students live almost entirely in boarding-houses, not in the least like our boarding-houses kept by nice ladies, but huge buildings of many rooms, where the influence is often bad and the student is left to himself, with no social life outside of college hours. In starting the *Doshikwai* there was also the hope of making some little Christian impression upon a student body known to be indifferent, if not antagonistic, to Christianity. The prospects were not very encouraging. There were almost no Christian students or professors at that time in the Uni-



SAINT TIMOTHY'S CHURCH, TOKYO

versity, and it was thought to be of no use trying to convert University students; that one must get hold of them earlier to make Christians of them. However, Mr. Sakai persisted, the work outgrew the experimental stage and there were always young men anxious to enter this Christian hostel. It was some years before any were baptized, but the idea that it was impossible to get a University student to become a Christian happily proved false; indeed the work was begun in the faith that it *was false.*

The *Doshikwai* has gone on for these seventeen years and has proved itself one of the most valuable Christian agencies in the *Sei Ko Kwai.* It may be called a Christian fraternity, for it combines the activities of a religious society with the good points of the fraternity of an American college. There is a distinct religious atmosphere in the place. Morning prayers are held every day, the students leading in turn, and every Friday night there is a religious meeting. At this there is sometimes an outside speaker, at other times it is just a gathering of the household, the students speaking their thoughts in a wonderfully frank manner and praying extempore in a way few American students could do. I have often been struck by the deep religious feeling and ardent sincerity shown in these talks and prayers. The faith that is in the heart of these young men will, I feel sure, show itself in their lives as they go out into the world.

One realizes afresh the divineness of our religion when one sees how some of the great truths of Christianity have found lodgment in the minds of these Christians of but a few years.

One of the best features of the *Doshikwai* life is the part the graduates play, for in the Japanese a *Kwai* is first a "society" and afterwards a "meeting place" or home for the society. *Doshikwai* means literally "The Same Thinking Society," though it may be called "The Fellow Feeling Society" as I once translated it in THE SPIRIT OF MISSIONS long ago. So the graduates after they leave the University are still members of the society, and there are frequent occasions of reunion for them at some anniversary or special meeting. In latter years we are constantly having meetings of farewell or welcome for members going abroad. At such times we all have supper together, cooking over a charcoal fire in groups of four, what is commonly known to foreigners in Japan as *gyu-nabe* (beef pot)—only the *Doshikwai* always has chicken, which is grander—a simple but truly delicious feast eaten with bowls of steaming rice. Dr. Wood will be able to tell you all about this, as he had one the evening he spent at the *Doshikwai* last November.

As to the graduates, some have been out now ten or fifteen years and are already in positions of importance and trust. One is consul-general at London, two are secretaries at the Embassy in Paris, one head of the Educational Bureau of the city of Tokyo, one a young baron, coming to prominence in the House of Peers, one manager of the Yokohama Specie Bank at Hankow, three are doctors in



ENTRANCE TO THE IMPERIAL UNIVERSITY, TOKYO
The Imperial University is the leading educational institution in Japan. The Doshikwai is an increasing influence for good among these men

Saint Luke's Hospital, one an army doctor, one a naval engineer. Others are in banks, government offices or big business firms, and scattering over the world. They are often Christians, but even if not baptized are imbued with Christian ideas and wish to live like Christians. Instead of love for *alma mater* as known in America, they have it for the Christian *Doshikwai* to which they would all say they owe much. Beside the Christian atmosphere and teaching, it has certainly helped them in making many true friends. These friendships mean much to the Christian but they mean much more to the non-Christian and may have a great influence on his life.

There are nearly eighty of these graduates now. Such young men are not only a credit to any society that produces them but a distinct asset to their country. Such highly-educated young men are indeed to modern Japan what the *samurai* were to the old, the flower of the country. To the beauty-loving Japanese nothing so well represented the *samurai* as the cherry blossom, rarely beautiful, yet torn from its stem and blown about like pink snow by the least breeze of April. Yet these newer blossoms of Japan are not, we believe and hope, to be blown about by the storms of war as of old, but to develop into fruit which will be for the healing of the nation. They are indeed destined to be the leaders in the thought and action of their country. Wide-awake, intelligent, having high ideals, one thinks hopefully of what they may some day accomplish. If there were more of such Christian and pro-Christian young men as come from the *Doshikwai,* certainly the day for Japan's accepting the Christian religion would be nearer at hand.

Until two years ago the *Doshikwai* occupied three rented houses but is now in its own quarters, specially built and well adapted to its purpose. Besides the students' rooms there are three recreation rooms which can be thrown into one. All these are in Japanese style. The dining room is fitted with tables and benches and there is a chapel and billiard room. It is all very simple from the Ameri-

can point of view and would not be considered even comfortable by an American college student, but Japanese students think it very nice and it is not good form here for students to be too luxurious. The *Doshikwai* is, therefore, thoroughly equipped with permanent quarters and with an excellent history may confidently be expected to continue its good work.

As to Saint Timothy's, the erection of the church was chronicled in THE SPIRIT OF MISSIONS some nine years ago (May, 1910). Since then it has been going on quietly, building up a congregation, including now not only students and graduates of the University and other schools but various sorts of people. Many of the *Doshikwai* men and other students have been baptized in Saint Timothy's, so we now have connections in many parts of the world. Besides some of the *Doshikwai* graduates, we have at present on our books the names of a farmer on the Pacific Coast, a young man in Brazil, a dentist in Rangoon, a young steamship man in Calcutta, and a bank clerk in Shanghai. That is modern expanding Japan and we may be thankful that Christians go along with the others.

Saint Timothy's began its existence with students, the young men of the *Doshikwai* being its first members when we started to hold services in the tiny chapel fitted up in my house. As soon as we got a church, however, we opened a Sunday-school, which has grown and flourished until now. It being all the fashion to go to Sunday-school it is harder to get teachers than it is pupils.

It is really very difficult to make a definite impression on any great number of students and we get hold of very few with all our efforts, for modern physical science has taken away the very foundation of faith. Some years ago in a census of the Imperial University, out of 5,000 students, 4,000 declared themselves to be either atheists or agnostics. With the children, however, religion is getting in ahead of science and the effect of the thousands of Sunday-school children upon the future of the Church in Japan is to my mind incalculable. Saint Timothy's Sunday-school meets in the church, seventy to ninety children coming every Sunday, and, by the way, we are beginning to use the lower books of the *Christian Nurture Series,* so are quite up to date!

A further scheme we have, about which I spoke when on furlough two years ago, and that is to start a kindergarten. One doesn't need to say that kindergartens in Japan have proved their worth as an excellent means of reaching the parents as well as the children.

For the kindergarten we must have a parish house, which will also provide a proper meeting place for the Sunday-school and be used for clubs for boys and girls, as well as for the other usual activities of a parish. While I am building I do want it to be substantial and built to last and not look badly beside the church. For I am not in the least backward about saying that Saint Timothy's is one of the best churches in Japan, it being a replica of Saint Stephen's, in Baltimore, built by Mr. Julian LeRoy White on a corner of his estate. The plans were drawn by Vaughn and given us by Mr. White.

For some years I said nothing about a parish house but the time has come for us to grow and we must have some place to grow in. Two years ago* it was estimated that $5,000 would be enough to build the parish house, but it was war time and despite much speaking up and down the country only $515 was realized. Must I wait for the remainder till I go again to America, four years from now?

*At its meeting on May 8, 1917, the executive committee of the Board of Missions authorized Mr Welbourn to appeal for $5,000 for the erection of a parish house

45　1920年3月号　同志会と聖テモテ教会。J・A・ウェルボーン師。155-158頁。

訳出　155頁左1行目～158頁右最後の行まで〔全文〕。

同志会と聖テモテ教会という2つの施設は、およそ17年に及ぶほぼ同時期の歴史を持っています。そしてそれらは、たとえ最初はほとんど何もなくても、まず始めることによって何ができるかを示しています。

同志会はバルナバ阪井徳太郎師によって始められました。彼はハーバード大学とケンブリッジ神学校を卒業し、ボストンや他の地域に住む友人から寄付金を集めました。それは、はっきり言うと、日本の指導的な学府である東京帝国大学の学生のための寄宿舎です。

そのような寄宿舎が必要であると思われたのは、5,000人の学生のほぼ全員が下宿屋に住んでいました。といってもそれらは素敵な婦人たちによって営まれる私たちの下宿屋とは全く異なり、多くの部屋がある巨大な建物でした。そこにはしばしば悪い影響がはびこり、学生たちは孤独で、放課後の社交的な生活もありません。同志会をスタートしたときは、キリスト教に対して敵対的とまではいかなくても無関心であると知られている全学生に、多少ともキリスト教の影響を与えたいという希望もありました。見通しはそれほど明るいものではありませんでした。その当時、大学にはキリスト教徒の学生や教授はほとんどいませんでしたし、大学生を改宗させようとするのは無益だと考えられていました。彼らをキリスト教徒にするには、もっと早くから捕まえておかなければならないというわけです。しかしながら阪井氏は貫き通し、その仕事は実験の段階を越えました。このキリスト教の宿舎に入るのを希望する若者は、たえず大勢いたのです。そのうち何人かが洗礼を受けるまでには、さらに数年かかりました。しかし幸いにも、大学生をキリスト教に改宗させるのは不可能だという考えは誤りであることが証明されました。実際、それが「誤りである」という信念から仕事は始められたのでした。

こうして同志会は17年間継続し、「聖公会」の最も貴重なキリスト教機関に数えられることを自ら証明しました。それはキリスト教の友愛会と呼んでもいいでしょう。なぜならそれは宗教団体の活動と、アメリカのカレッジの友愛会の良い点を組み合わせたものだからです。そこには顕著な宗教的雰囲気があります。毎日、学生たちが順番にリーダーになって朝の祈りが行わ

れ、金曜の夜には宗教的なミーティングがあります。これにはときどき外部から話し手を呼んでくることもありますが、それ以外のときはごく内輪だけで集まります。学生たちは驚くほど率直に自分の考えを話し、ほとんどのアメリカの学生にはまねできないほど即興的に祈ります。私はこれらの話や祈りの中で示される深い宗教的感情と熱烈な誠意に何度も感動させられました。これらの若者の心に宿る信仰は、世に出たときに彼らの生活の中に現れるだろうと、私は確信しています。

キリスト教の偉大な真理の幾つかが、これら数年足らずのキリスト教徒の心に宿るのを見た者は、私たちの宗教がいかに神聖なものであるかを改めて知るのです。

「同志会」生活の最良の特徴の一つは、卒業生が果たす役割にあります。というのも日本語で「会」はまず “society” であり、次に「集まる場所」もしくは “society” のための拠点だからです。「同志会」は文字通りには「同じ考え持った者たちの会」を意味しますが、私が昔『スピリット・オブ・ミッションズ』で翻訳したように、「仲間意識の会」と呼ぶこともできます。そのため卒業生は大学を出た後も会のメンバーであり続け、何かの記念日や特別のミーティングなど再会する機会は頻繁にあります。後年には海外に行くメンバーのための送別会や歓迎会を定期的に持つようになりました。そのような折には 4 人一組になって炭火を囲んで料理しながら夕飯を食べます。これは日本に住む外国人には「牛鍋」の名で知られていますが、「同志会」の場合はいつも鶏肉を使います。その方が豪華だからです。簡単ですが、温かいご飯と一緒に食べると本当に美味しいです。皆さんはこれらすべてについて昨年 11 月に「同志会」で夕べを過ごしたウッド博士からお話を聞くことができるでしょう。

卒業生について言えば、何人かは出てから 10 年か 15 年経ち、既に重要で信頼されるポジションに就いています。ロンドンの総領事、パリの大使館の秘書官 2 名、東京府の教育局長、貴族院で名前を知られる若い男爵、海港の横浜正金銀行の支配人、聖路加病院の 3 人の医師、陸軍の軍医、造船技師などです。この他にも銀行、政府機関、大企業、そして世界中に散らばっています。彼らの多くはたとえ洗礼は受けていなくてもキリスト教徒であり、キリスト教の理想を植え付けられ、キリスト教徒のように生きたいと願っています。彼らはアメリカで知られているような「母校」愛の代わりに、キリスト教の「同志会」を愛しており、彼ら全員が同志会には大変に恩

があると言うでしょう。キリスト教の雰囲気と教えの他に、彼らが多くの真の友人を作るのを助けたのは確かです。これらの友情はキリスト教徒にとっても大きな意味を持ちますが、非キリスト教徒にとってはそれ以上であり、その人生に大きな影響を与えることでしょう。

現在こうした卒業生は80人近くになります。これらの若者は彼らを生んだ地域社会にとって名誉であるばかりか、国家にとっても貴重な財産です。このような高い教育を受けた若者は実に現代の日本にとって国の花です。古い日本にとって「サムライ」がそうであったように。美を愛する日本人にとって、桜の花ほどよく「サムライ」を表すものはありません。稀なまでに美しいけれど、4月のささやかな微風によって幹から引き離されてピンクの雪片のように吹き飛ばされます。しかしこれら新しい日本の花たちは、私たちはそう信じ願うのですが、昔のように戦争の嵐によって吹き飛ばされずに、成長して国家を癒すための果実となることでしょう。実際、彼らは思考と行動において自分たちの国家のリーダーとなるべく運命づけられているのです。はっきりと目覚め、知的で、高い理想を抱き、いつか自分が実現できることを前向きに考える。「同志会」の出身者のように、そうしたキリスト教徒やキリスト教を支持する若者が増えれば、間違いなく日本がキリスト教を受け入れる日はいっそう近づくでしょう。

「同志会」は2年前まで3軒の借家に入っていましたが、今はその目的に合うように造った専用の宿舎を自前で持っています。学生の部屋の他にレクリエーションルームが3部屋あり、これらは1部屋につなげることができます。部屋はすべて日本間です。食堂はテーブルと長椅子を備え、礼拝堂とビリヤード室があります。アメリカ人の目から見れば非常にシンプルなので、アメリカの大学生なら快適とは思わないかもしれません。しかし日本人学生は気に入っているし、ここでは豪華過ぎるのは学生にとって良くないのです。輝かしい歴史を持ち、いまや恒久的な施設を手に入れた「同志会」は、必ずやその良い仕事を続けて行くものと期待されます。

聖テモテ教会について言うと、教会が建設された経緯は9年前に『スピリット・オブ・ミッションズ』（1910年5月号）に書きました。その後教会は平穏に続けられ、会衆も増え、今では大学や他の学校の学生と卒業生だけでなく、あらゆる階層の人々がいます。これまでに「同志会」の多くのメンバーや他の学生が聖テモテ教会で洗礼を受けたので、私たちはいまや世界のいろいろな部分とつながりを持っています。現在私たちの名簿には「同志

会」の何人かの卒業生の他に、太平洋沿岸の農夫、ブラジルの若者、ラングーンの歯科医、カルカッタの船員、上海の銀行員の名前が載っています。これが現代の拡張している日本であり、これらのキリスト教徒が他の人々と共に歩んでいることに感謝すべきでしょう。

聖テモテ教会は学生とともにスタートし、「同志会」の若者たちが最初のメンバーでした。そのときは、私の家に設けたちっぽけな礼拝堂で礼拝を行いました。しかしながら教会を手に入れると私たちはすぐに日曜学校を開きました。日曜学校は大きくなり、今日に至るまで活発です。今では日曜学校に行くことが大流行となり、生徒よりも先生を確保するのが難しいほどです。

大勢の学生に何らかの明確な印象を与えるのは実に困難であり、全力をもってしても獲得できるのはほんの少数に過ぎません。それというのも現代の物理科学は信仰のあらゆる基礎を奪い去ってしまったからです。数年前に帝国大学で実施した全数調査によると、5,000 人の学生のうち 4,000 人が自分は無神論者または不可知論者であると回答しました。しかしながら子供たちが科学の前に宗教に触れるならば、日曜学校に通う何千という子供たちが日本における聖公会の未来に与える影響は、私の考えるところ計りしれません。聖テモテ教会の日曜学校は教会で開かれ、70 人から 90 人の子供たちが毎日曜日にやって来ます。ところで私たちは低学年向けの『キリスト教養育叢書』を使い始めていますが、これは今の時代にまさにうってつけです！

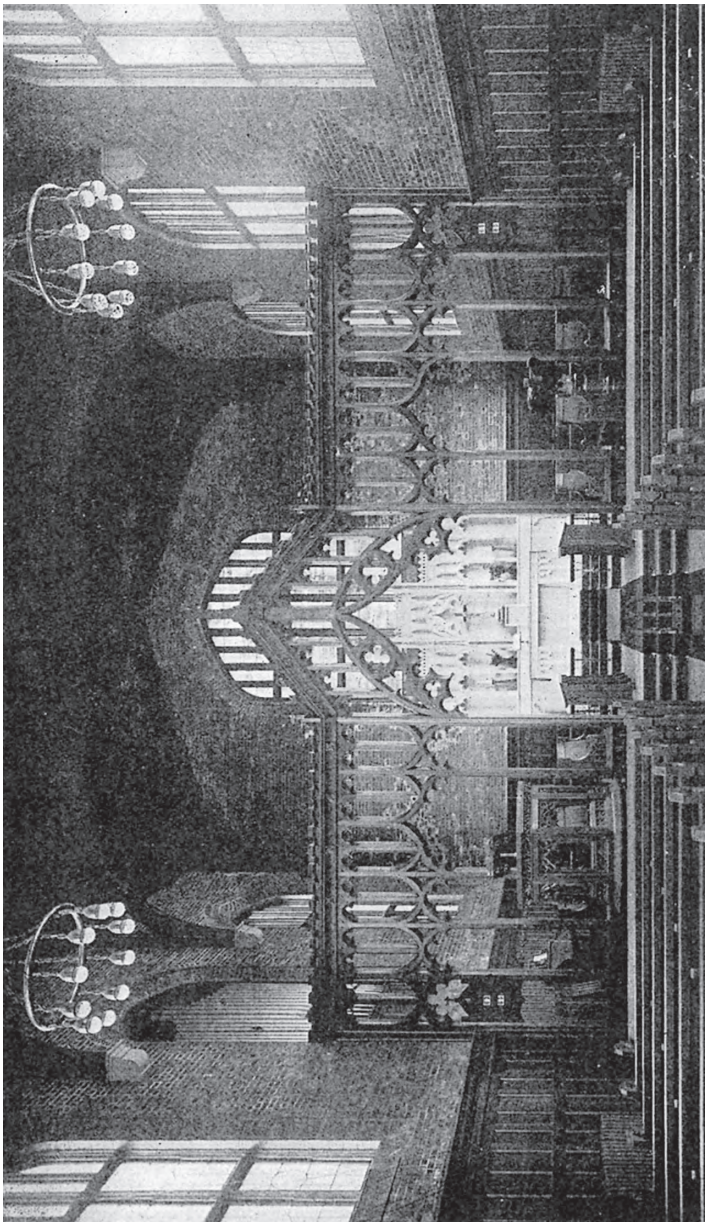
私たちが持っている別の計画については、2 年前の休暇の折りに話したことがありますが、それは幼稚園を始めるということです。日本で、幼稚園が両親と子供を獲得するための優れた手段としてその価値が実証されていることは、いまさら言う必要もないでしょう。

幼稚園を作るには信徒会館を持たなければなりません。信徒会館は日曜学校に適した集会場も提供し、青少年のクラブ活動や、教会の一般の活動の目的にも使うことできます。信徒会館を建設するなら、私は頑丈で長持ちし、教会と並べてもみすぼらしくないものにしたいと思います。というのも、聖テモテ教会は日本で最高の教会の 1 つであると言いきれるからです。それはジュリアン・リロイ・ホワイト氏が自分の土地の一角に建てた、ボルティモアの聖ステパノ教会のレプリカで、設計図はヴォーンによって作られ、ホワイト氏が私たちに提供してくれました。

これまで何年か私は信徒会館については何も言いませんでしたが、いまや

私たちは成長する時であり、そのために必要な場所を持たなければなりません。2年前* 信徒会館を建設するのに5,000ドルあれば十分であると見積もられました。しかし当時は戦争中であり、私は国中回って話したにもかかわらず、515ドルしか集まりませんでした。残りは私が再びアメリカに行くまで待たなければならないのでしょうか。今から4年間も。

*（原注）1917年5月8日の会議で伝道局の常議委員会は、ウェルボーン氏が信徒会館の建設費用として5,000ドル要請することを公認した。



INTERIOR OF ALL SAINTS' MEMORIAL CHAPEL, SAINT PAUL'S COLLEGE, TOKYO

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CONSECRATION OF THE CHAPEL SAINT PAUL'S, TOKYO

By the Reverend J. Armistead Welbourn

THE consecration of the chapel of Saint Paul's College, Tokyo, was held, most appropriately, on the Feast of the Conversion of Saint Paul. The procession, crucifer, choir—consisting of the candidates for orders in the college; clergy, bishop's chaplain bearing the pastoral staff, and the bishop of Tokyo—came from Mather Hall, across the entrance court to the main door of the chapel. The door being opened at the bishop's knocking, the procession passed up the aisle into the chancel. The consecration service having been completed, morning prayer was said, and the bishop then celebrated the Holy Communion.

There were 110 communicants and the chapel was entirely filled. Besides the student body there were present the American Ambassador, Mr. Roland S. Morris, and many of our prominent Christians in Tokyo.

In the afternoon there was a second service, when the consecration sermon was delivered by Dr. Motoda. At this service two students were baptized. The chapel was put to immediate use for Sunday and daily services. On one Sunday in the month there will be an English service.

For some months the Reverend J. S. Kojima, Ph. D., has been acting as chaplain, but after April, President Reifsnider will be chaplain, assisted by the Reverend Paul Ito, formerly of San Francisco.

The chapel follows the lines of the other college buildings and is solidly built of brick, with stone finishings. The interior is rectangular in shape, severely simple, but also stately in its simplicity. The high wainscoting and the pews are of oak. The choir stalls and chancel furniture are of the same wood, the pulpit and lectern being handsomely carved. The altar and reredos are of pure white Japanese marble and form a striking contrast to the red brick walls and dark wood finishings, at once attracting the eye. There is a fine Estey organ, which will add greatly to the services.

Except for a grant of $500 from the Church Building Fund, the chapel was the gift of the women of the New York Woman's Auxiliary. The rood-screen was given in memory of Mr. R. B. Gregory, of Chicago. Otherwise the furniture was also given as memorials by friends in New York. The organ is a memorial to the late Mrs. John McKim. The chapel is thus truly named All Saints' Memorial.

Complete, with furnishings, the cost was about $22,500—the building alone costing $12,500. The chapel seats 275.

There has just been established in Saint Paul's a Department of Religion and by this arrangement a considerable part of the theological course will be taken in the college. These studies will be the Sacred Books of the Jews, Christians and Buddhists; the history of Christianity, Buddhism, Shinto and Confucianism; philosophy, ethics, sociology, pedagogy, and the psychology of religion; Greek, Hebrew and English. The Central Theological College—our Union Theological Seminary in Japan—is just across the road from Saint Paul's and the professors there will share with those of Saint Paul's in teaching the new courses. The matter of administration has been satisfactorily adjusted. It is confidently hoped that this new department in Saint Paul's will materially help in advancing theological education in Japan.

46　1920年9月号　東京の立教学院の礼拝堂聖別。J・アーミステッド・ウェルボーン師。590-591頁。
訳出　591頁左1行目～右最後の行まで〔全文〕。

立教学院の礼拝堂の聖別は、最も相応しく聖パウロの回心記念日（注1）に行われました。十字架捧持者、大学の聖職候補者を含む聖歌隊、聖職者、牧杖を持った主教のチャプレン、〔マキム〕東京主教からなる行進がメーザー館から出発して、入口の中庭を通り礼拝堂の主扉に到着しました。主教のノックで扉が開くと、行進は側廊を通って内陣まで行きました。聖別式が終わると、朝の祈りが唱えられ、次いで主教が聖餐式を執り行いました。

そこには110人の受聖餐者（注2）がいて、礼拝堂は完全に満員でした。学生団の他に、ローランド・S・モリス駐日米国大使と東京に住む多くの著名なキリスト教徒が出席しました。

午後に式の第2部が行われ（注3)、元田〔作之進〕博士により聖別の説教が述べられました。この式で2人の学生が洗礼を受けました。礼拝堂はさっそく日曜日と毎日の礼拝での使用に供されました。毎月1回は日曜日に英語の礼拝が行われることになっています。

哲学博士J・S・小島師（注4）が何か月かチャプレンを務めましたが、4月からはライフスナイダー総理がチャプレンに就任し、元サンフランシスコ教区のパウロ・イトウ師によって補佐されます。

礼拝堂は大学の他の建物と調和を保ち、煉瓦で堅固に造られ、石材で仕上げられています。内部は長方形で、非常に簡素ですが、その簡素さの中に威厳を漂わせています。高い羽目板と会衆席は樫の木で作られています。聖歌隊席と内陣の家具も同じ木からなり、説教壇と聖書朗読台は美しい彫刻が施されています。祭壇と装飾壁は日本の純粋な白大理石で、赤い煉瓦壁および暗色仕上げの木材と強烈なコントラストをなしており、たちどころに目を引き寄せられます。素晴らしいエスティのオルガンがあり、礼拝に大きく寄与することでしょう。

聖公会建設基金からの500ドルの助成を除けば、この礼拝堂はニューヨークの女性伝道補助会の寄付金によって建てられました。内陣仕切りはシカゴ教区のR・B・グレゴリー氏を記念したものです。その他の家具もニューヨークの友人たちを記念して作られました。オルガンは故ジョン・マキム主教夫人を記念しています。ですから、礼拝堂はまさしく諸聖徒礼拝堂

と名付けられているのです。

家具を取り付けて完成すると礼拝堂の総費用は22,500ドルになります。建物自体は12,500ドルです。座席数は275です。

立教大学ではつい最近宗教科が設置されましたが、これにより神学課程の相当部分が大学で受講されます。そこで教えられるのはユダヤ教・キリスト教・仏教の聖典、キリスト教・仏教・神道・儒教の歴史、哲学、倫理学、社会学、教育学、宗教心理学、ギリシャ語、ヘブライ語、英語です。聖公会神学院（ユニオン神学校の日本版）は立教大学と道路を隔てた向かい側にあり、その教授が立教大学の教授と分担してこれらの新しい課程を教えることになっています。運営管理上の問題は調整が終わっています。立教大学のこの新しい学科は、日本における神学教育の進歩に著しく寄与することが確実に期待されます。

（注1）1920年1月25日。

（注2）『基督教週報』（40巻21号、1920年1月30日）では、「130」人と報じられている。午前10時に始まった式の後、来会者に昼食が供せられた。会衆は「250」人余りであった。

（注3）午後2時に「晩祷式聖餐式」が行われ、午後3時15分に終了した。その後の茶会には160人余りが参加した（前記『基督教週報』）。

（注4）小島茂雄。



GRADUATING CLASS OF SAINT AGNES'S SCHOOL, KYOTO, 1920

THE Girls' High School in the City of Peace"—better known to our Church folk as Saint Agnes's School, Kyoto, Japan—has opened the new school year most auspiciously, with more applicants for admission than even the new building will accommodate. The picture at the head of this page shows the latest graduating class and was taken last April.

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EIGHT or nine years ago a Detroit Churchwoman volunteered to sell in this country lacework and other similar handicraft of Filipina women connected with our mission stations. She and the friends whom she has interested to work with her have already disposed of more than $20,000 worth of goods. This money has been used to help the Settlement Exchange, the House of the Holy Child and Saint Luke's Mission, Manila; Easter School, Baguio, and the missions at Bontoc and Sagada. At present this same Churchwoman and her friends are selling baskets manufactured in Manila for the purpose of raising funds to furnish the interior of Saint Luke's Church, Manila. Anyone desiring to secure good examples of Philippine handicraft, and at the same time help on a good cause, should communicate with Miss Frances W. Sibley, 410 Jefferson Avenue, Detroit, Michigan, who will be glad to answer inquiries.

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THE consecration of the chapel of Saint Paul's College, Tokyo, of which an account appears on page 591 of this issue, was in part made possible by a gift from the Church Building Fund Commission. Saint Paul's Day, January 25th, has been styled "Founder's Day" and the offering annually on that day pledged for the work of the commission.

47　1920 年 9 月号　ニュースと記録。597 頁。
訳出　597 頁右下 10 行目～右最後の行まで。

本号 591 ページに記事が載っている立教大学の礼拝堂の聖別は、一部は聖公会建設基金委員会からの寄付金によって可能となった。聖パウロ回心日である 1 月 25 日は「創立者記念日」と呼ばれ、毎年この日に委員会の仕事に対する献金が約束された。

and a diocesan spirit has been developed that insures steady progress in the future. The Department of Missions extends to the bishop its heartfelt wishes for the future.

Department of Religious Education: Eight new members were elected: the Reverend Drs. C. H. Boynton, H. E. W. Fosbrooke, G. A. Strong and W. G. Thayer; Dr. K. C. M. Sills, Mrs. G. P. T. Sargent and Miss Elizabeth Matthews. Mrs. Sargent was appointed on the nomination of the Woman's Auxiliary, Miss Matthews on the nomination of the Church Service League.

An appropriation was made to cover the request for a week-day school at the Church of the Mediator, Philadelphia.

Department of Publicity: The Executive Secretary, who had been requested at the October meeting to investigate the use of motion pictures for propaganda purposes, reported that it is possible to have films of this character and that such films are in successful use by other communions. He recommended that at least two films be procured, one depicting the history of the Church in America, the other illustrating the missionary, educational and social service work of the Church, and that these films be exhibited throughout the Church under the direction of the Educational Division of the Department of Missions. The report was favorably received and authority given to carry out the project.

Department of the Nation-Wide Campaign: The Executive Secretary made an informal report. Out of four thousand requests for information sent to the clergy, five hundred cards have been returned. Of these 32% reported advance and 45% reported that their parishes were holding about where they were. His positive conviction was that on the whole there had been advance as the contributions this year were greatly in advance of last year.

Department of Finance: The report of the treasurer showed the income from all sources (except legacies) for the eleven months to December first to be $2,435,649.61. The legacies for the same period amounted to $71,990.09, of which $44,264.58 were undesignated.

MEETINGS OF THE DEPARTMENTS

AT the meetings of the various departments preceding the Council meeting, besides many routine matters, the following were considered:

Department of Missions: The Executive Secretary introduced the newly-elected assistant secretary, the Reverend Artley B. Parson. The report of the Executive Secretary began with some items of good news. The price of silver in China is falling. If the present rate of exchange continues it will mean a saving of about $240,000 in the expenses of the China mission during the coming year. The Church Periodical Club has given $500 to purchase books for the libraries of Saint Paul's College, Tokyo, and Saint Agnes's School, Kyoto, for which a message of thanks and appreciation was voted to the club. The Reverend George L. Paine of New Haven and his sister, who some time ago gave $10,000 to build a church in China, have made a further gift of $6,000 for a missionaries' residence.

Bishop McCormick having notified the department that after January first, 1921, the diocese of Western Michigan will relinquish the grant of $2,000 made to it for missionary purposes, the department passed the following:

RESOLVED: That the Department of Missions gratefully accepts the assurance, congratulates the bishop and the diocese upon this evidence of diocesan strength and extends to the bishop and the diocese its good wishes for the future.

48　1921 年 1 月号　総理と協議会の会議。諸部門の会議。50 頁。
訳出　50 頁左下 5 行目～右 2 行目まで。

伝道部門

聖公会定期刊行物クラブは東京の立教大学と京都の平安高等女学校の図書館のために図書を購入する資金として 500 ドルを寄付し、これに対して感謝の気持ちを表すメッセージがクラブに伝えられた。



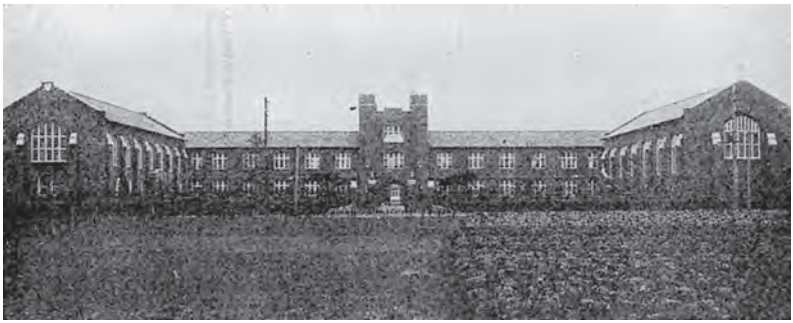
A LIBRARY WITHOUT BOOKS

By the Reverend Harold C. Spackman

EDUCATION is the great mother of "wants". In the olden days of our Middle School in the city of Tokyo we seemed to get along with a handful of much-bethumbed text books, but now that Saint Paul's University crowns the growth of the school and a very fine library building stands on one side of our entrance quadrangle, facing the chapel on the other side, we feel the need of better equipment.

It is a joy to us to have a beautiful chapel, fitted out by the free-will offerings of those who have wished to dedicate to the Lord the memory of their loved ones, but we owe a further duty to those whom we are undertaking to educate. We must supply them with the tools for their mental as well as their spiritual development, and we look for help to those who are seeking to dedicate to the service of God the best the West has to give educationally.

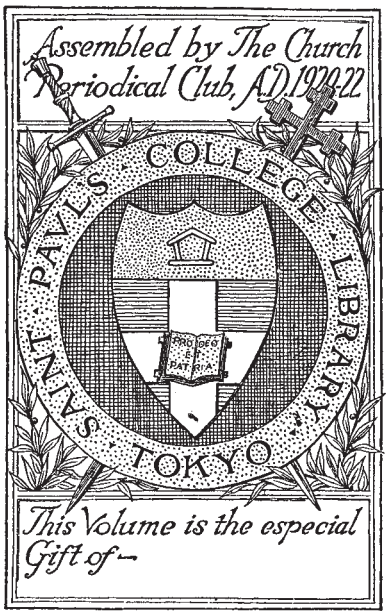
The necessity is urgent. Our professors are handicapped at every turn by our almost complete lack of up-to-date books. Japan, perhaps more than any other country, calls out for the latest books on a subject. She is the Rip Van Winkle of nations and has only within this generation been opened up to all the influences of the West. She comes into a world of knowledge and invention unknown to her. The Japanese student cannot be expected to work through all the stages of our development. We must not ask him to wade laboriously through a book written in a foreign language, only to be told when he has finished that all the



MORRIS HALL, THE ACADEMIC BUILDING
On the left is the library; the chapel is at the right

theories are out of date and not accepted today.

And so we are asking that the books of today may be sent to us; the books asked for in the universities at home; books on religion, on history, on literature, on sociology, on science; books which give the best the West has to give; books filled with the love of God and of His world.



The Church Periodical Club has kindly promised to attempt to raise $15,000 in three years to supply our most pressing needs. We cannot too heartily thank them, but we must not look to the Church Periodical Club to shoulder the whole of our burden, and so we are asking for the privilege of voicing through THE SPIRIT OF MISSIONS a wider claim upon the Church. A burden too heavy for a few becomes a pleasure when shared by many. This is not an appeal to the wealthy. It is an appeal to any who have the Christian education of Japan at heart to share in the great work of reflecting back to the Orient the glory which comes from the knowledge of the Son of God, our noble heritage from the East.

Information as to special needs can be obtained from the secretary of the Church Periodical Club, 2 West 47th Street, New York, N. Y. Money may be given unconditionally or for special books. The books resulting from such offerings will be regarded as personal gifts and the name of the donor inscribed on the book plate. We hope by this means to make a small personal link between the giver in America and the reader in Japan.

49　1921 年 7 月号　本のない図書館。ハロルド・C・スパックマン師。457-458 頁。

訳出　457 頁左 1 行目～458 頁右最後の行まで〔全文〕。

教育は「欲求」の偉大な母です。遠い昔、東京にある私たちの中学校は、手垢がたっぷりついた数冊の教科書でやっていけるように思えたものです。しかし学校が立派に成長して立教大学となり、入口の中庭に反対側の礼拝堂と向き合って非常に立派な図書館が立っている今、私たちはより良い装備が必要であると感じています。

主に対して最愛の人々の記憶を捧げたいと願った人たちの自発的な献金によって整えられた美しい礼拝堂を持てたのは喜ばしい限りです。しかし私たちはさらに、これから教育しようとする者たちに対しても義務を負っています。彼らが精神的、霊的に発達するための道具を供給しなければならず、神に仕えることに捧げたいと願う人々に対して、西洋が教育的に与えるべき最良のものを与えられるよう期待しています。

この必要性は緊急を要します。私たちの教授は至るところで、最新の本がほとんど全くないというハンディキャップを負っています。日本は、おそらく他のどんな国よりも、ある主題に関して最も新しい本を必要としています。日本は国家のリップ・バン・ウィンクルであり、今の世代だけで西洋のあらゆる影響に対して開かれたのです。日本は未知の知識と発明の世界に足を踏み入れています。しかし日本の学生が私たちの発展の全段階を通り抜けることは期待できません。私たちは彼に外国語で書かれた本で苦労して勉強するように言いながら、彼が学び終えたときにその理論はすべて時代遅れで現代では通用しないなどと言ってはならないのです。

それゆえ、現代の本を私たちに送るようお願いしているのです。それらは自国の大学で必要とされる本、宗教・歴史・文学・社会学・科学に関する本、西洋が与えるべき本、神の愛と神の世界に溢れている本です。

聖公会定期刊行物クラブは親切にも私たちの切迫した必要を満たすために、今後 3 年間で 15,000 ドル集める努力をすると約束してくれました。このありがたい申し出には心から感謝しますが、聖公会定期刊行物クラブだけにすべての重荷を負わせるべきではありません。そのため私たちは『スピリット・オブ・ミッションズ』を通して聖公会のより広い範囲に訴える特権を用いることにしました。少数の人間には重すぎる負担でも、大勢で分担す

れば喜びになります。これは金持ちに対する要請ではありません。日本のキリスト教教育を心にかけ、神の子の知恵から来る栄光、すなわち東洋に由来する我々の気高い遺産を東洋に照らし返すという偉大な仕事を分かち合う人々に対する要請です。

具体的な必要に関する情報は、聖公会定期刊行物クラブ（ニューヨーク州ニューヨーク、47 番街西 2）の事務局から得ることができます。金銭は無条件または特定の本に対して受け付けます。このような献金で購入された本は個人の寄贈とみなされ、寄贈者の名前が蔵書票に記載されます。これによりアメリカの寄贈者と日本の読者との間にささやかながら個人的なつながりを生み出せることを期待します。

NEWS AND NOTES



THE LIBRARY OF SAINT PAUL'S COLLEGE, TOKYO

NO doubt many readers of THE SPIRIT OF MISSIONS have already taken steps to respond to the invitation of the Reverend H. C. Spackman to help supply books for the library of Saint Paul's College, Tokyo.

It has been suggested that the picture of the interior of the library, reproduced on page 457 of the July number of THE SPIRIT OF MISSIONS, might easily give a wrong impression of the actual situation. The picture was taken immediately after the building had been completed, and before any of the furniture or books had been moved in. Since the taking of that picture modern library furniture has been installed, books already in the possession of Saint Paul's have been placed on the shelves, and many new books have been added. The building is used daily by many students who find, not an empty room or a library without books, but a library well equipped with furniture and supplied with many useful books, as may be seen in the picture shown above, which we have just received.

There is urgent need for more books. THE SPIRIT OF MISSIONS hopes that the people of the Church will cooperate to the fullest extent with the Church Periodical Club in securing the $15,000 Saint Paul's College has asked for to insure a maximum of effective service by the library. Already the C. P. C. has secured about $2,000 for this purpose.

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BETWEEN March first and May first of this year the American Church Building Fund Commission made loans amounting to $110,000. This record is unprecedented in the history of the commission, being twice the total of the loans for the year 1916. An interesting illustrated booklet has been prepared by the secretary, the Reverend Charles L. Pardee, D.D Copies may be had by applying to him at 281 Fourth Avenue, New York, N. Y.

50　1921 年 8 月号　ニュースと記録。540 頁。
訳出　540 頁左 1 行目〜右 12 行目まで。

『スピリット・オブ・ミッションズ』の多くの読者が、立教大学の図書館に本を備えるのを助けてもらいたいという H・C・スパックマン師の要請に既に応えたことは疑いない。

ところで『スピリット・オブ・ミッションズ』7 月号 457 頁に載った図書館の内部を写した写真は、現在の状況について誤解を与えかねないという指摘があった。この写真は建物が完成した直後に撮られたもので、家具や本は全く搬入されていない。この写真を撮った後に図書館の近代的な家具が据え付けられて、立教が所有していた本は棚に並べられ、さらに多くの本が追加された。この建物は毎日多くの学生に利用されている。空っぽの部屋や本のない図書館の代わりに、図書館が十分な家具を装備され多数の有用な本が供給されていることは、たった今受け取った上の写真に見られる通りである。

しかしより多くの本が緊急に必要とされている。『スピリット・オブ・ミッションズ』は聖公会の会員が聖公会定期刊行物クラブに最大限協力して、立教大学が図書館を最も効果的に活用するのを保証するために要請した 15,000 ドルを確保することを望む。聖公会定期刊行物クラブはこの目的のために既に 2,000 ドル集めた。

51 1921/11 Centennial Greetings; A Message from the C. M. S.
52 1921/11 A Message from the S. P. G.

CENTENNIAL GREETINGS

A MESSAGE FROM THE C. M. S.

Extract from Minutes of Committee of July 13, 1921.

THE secretaries having reported that The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America would be observing its Centenary in the autumn of 1921, the following minute was adopted:

"The Committee of the Church Missionary Society offer to the Board of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America affectionate congratulations on the occasion of the One Hundredth Anniversary of its establishment. They desire to convey to the Board the expression of the thankfulness to the Divine Head of the Church Catholic for the manifest and abundant blessings which He has bestowed upon the efforts of their Society to carry out His parting injunctions. They pray that the Churches which they both represent may abound in love and in the spirit of obedience yet more and more, and take an ever-increasing part in the salvation of men and the bringing in of the Kingdom of God throughout the world. They trust that the Centenary of their Society may so call forth new devotion and support throughout the United States that the Board may be strengthened in God by their fellow-workers and go forward to all that lies before them with fresh courage, faith and joy."

CYRIL C. B. BARDSLEY,
Honorary Secretary.

A MESSAGE FROM THE S. P. G.

THE chief message which, as I believe, our Lord and Master is delivering at this time to His Church with regard to its missionary work, is this: that He has so abundantly blessed with success our work overseas that the Church in the home land is unable with the resources at its disposal to bear it. We have neither the men and women nor the financial strength which are needed for our task. Above all our spiritual resources are inadequate. The strength of a Church appears to me to lie in the number of people within its membership who are able to make sacrifices for the cause of missions. It is just on this point that the Church is weak. Many people are unwilling to deny themselves luxuries and to live more simply than they might wish in order to help the missions of the Church. Many, who will give money, are unwilling to offer their children, and the ministry of the Church is therefore not fully supplied. Our one hope is to throw ourselves upon God, Whose resources are limitless and Who will pour out His spirit upon us to enable us to rise to our great opportunity and to do the work which He has commanded.

GEORGE LANCHESTER KING,
BISHOP.
Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

51　1921 年 11 月号　百年記念の挨拶。CMS からのメッセージ。1921 年 7 月 13 日の委員会議事録からの抜粋。702 頁。
訳出　702 頁 1 行目～20 行目まで。

諸主事は、米国聖公会内外伝道協会が 1921 年秋に 100 周年を祝うことを報告し、次の議事録が採択された。

「〔英国教会系〕教会伝道協会〔CMS〕の委員会は、米国聖公会内外伝道局に創立 100 周年を記念して親愛なる祝辞を送る。委員会は、公会の神聖な長たる主が、その最後の指示を実行する協会の努力に対して授けた顕かにして豊かな祝福に対する感謝の念を、伝道局に伝えたいと願う。委員会は、その代表する聖公会が愛と従順の精神にますますもって満ち溢れ、人々の救済と神の国を世界中にもたらすことにおいてそのいや増す役割を果たすことを祈る。委員会はその協会の百周年が、合衆国中で新たな献身と支持を呼び起こして、伝道局が神において協力者によって強化され、新鮮な勇気と信仰と喜びをもって前途にあるすべてに向かって前進することを信じる。」

シリル・C・B・バーズリー
名誉主事

注記：SM 誌 1921 年 11 月号では、米国聖公会内外伝道協会百周年の特集を組んでおり（692～698 頁、702～722 頁）、東京伝道教区主教（日本聖公会北東京地方部主教）マキムからのメッセージも載録されている（717 頁）。

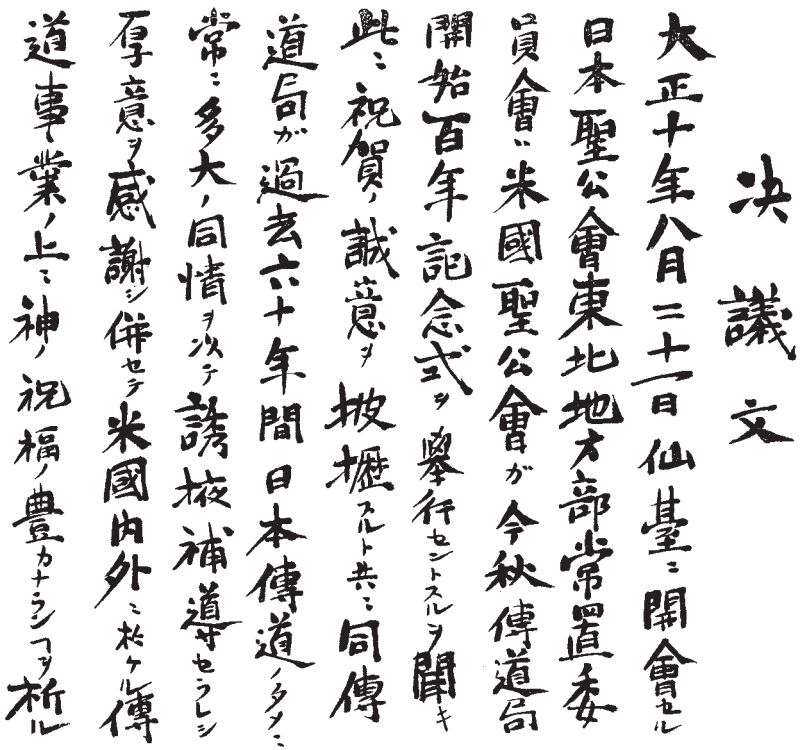
52　1921 年 11 月号　SPG からのメッセージ。702 頁。
訳出　702 頁 21 行目～最後の行まで。

主なる神がこの時に聖公会に、その伝道の仕事に関して授ける主たるメッセージは、私が思うにこういうことです。祖国の聖公会が使える資源をもってしては担い切れないほどの海外での仕事を、主は成功をもってかくも豊かに祝福してくださった。私たちは私たちの任務に必要とされる男も女も財政的な強さも持ち合わせていません。何よりも私たちの精神的な資源は不十分です。教会の強さは、その会員の中で伝道の大義のために犠牲になる人々の数にあると私には思えます。まさにこの点において聖公会は弱いのです。多くの人々は贅沢な生活を拒むのを嫌がり、聖公会の伝道を助けるために自分

たちが望むよりも質素に生きることを嫌がります。多くの人たちは、金は出すものの、子供たちを差し出すのを嫌がります。そのため聖公会は牧師が十分供給されていません。私たちが希望することの１つは、自らを神に投げ出すことです。神の資源は無限であり、神はその精神を私たちの上に注いで、私たちが偉大な機会に立ち向かい、神が命じた仕事をできるようにしてくださいます。

ジョージ・ランチェスター・キング主教
英国教会福音宣教協会〔SPG〕主事

A MESSAGE FROM JAPAN


決議文

大正十年八月二十一日仙臺ニ開會セル
日本聖公會東北地方部常置委
員會ハ米國聖公會ガ今秋傳道局
開始百年記念式ヲ擧行セントスルヲ聞キ
此ニ祝賀ノ誠意ヲ披瀝スルト共ニ同傳
道局ガ過去六十年間日本傳道ノタメニ
常ニ多大ノ同情ヲ以テ誘掖補導セラレシ
厚意ヲ感謝シ併セテ米國内外ニ於ケル傳
道事業ノ上ニ神ノ祝福ノ豊カナランコトヲ祈ル

(TRANSLATION)

Having heard that The Domestic and Foreign Missionary Society of the American Church is celebrating this autumn the One Hundredth Anniversary of its founding, we desire to convey to the Society our heartiest congratulations, and at the same time to put on record our deep appreciation of the work of the Society in Japan during the past sixty years. And we further pray that God's abundant blessing may continue to rest upon the labors of the Society in both the Domestic and the Foreign Fields.

YOICHIRO INAGAKI,
Chairman.

(This Resolution was passed at a meeting of the standing committee of the diocese of Tohoku of the *Nippon Sei Ko Kwai* held at Sendai, Japan, August 21, 1921.)

703

53　1921 年 11 月号　日本からのメッセージ。703 頁。
訳出　703 頁下 2 行目～最後の行まで。（　）内を含む。
以下の日本文は SM 誌上に掲載されたもの。

大正 10 年 8 月 21 日仙台ニ開会セル日本聖公会東北地方部常置委員会ハ米国聖公会ガ今秋伝道局開始百年記念式ヲ挙行セントスルヲ聞キ、此ニ祝賀ノ誠意ヲ披瀝スルト共ニ、同伝道局ガ過去 60 年間日本伝道ノタメニ常ニ多大ノ同情ヲ以テ誘掖補導セラレシ厚意ヲ感謝シ、併セテ米国内外ニ於ケル伝道事業ノ上ニ神ノ祝福ノ豊カナランコトヲ祈ル。

稲垣陽一郎議長

（この決議は 1921 年 8 月 21 日仙台で開催された、日本聖公会東北教区（注 1）の常置委員会の会議において採択された。）

（注 1）日本聖公会東北地方部。

MEETING OF THE PRESIDENT AND COUNCIL

THERE was a very full attendance at the meeting of the Council in the Church Missions House on October twelfth, twenty-one of the twenty-four elected members being present. Bishop Sanford, who has been elected as the representative of the Eighth Province in place of Bishop Keator, resigned, was welcomed.

As noted in our November issue, representatives of the two great missionary societies of Great Britain were present as the bearers of greetings on the occasion of the Centennial of the Missionary Society.

The treasurer's report showed that for the first five months of the present year the receipts were $190,586.48 in excess of the receipts last year for the same period. Then for the three following months the receipts were very much less than for the corresponding period of last year, so that up to September 1, 1921, the receipts were $2,300.86 less than in the same period of 1920. September, however, showed an increase of $11,936.29, so that the total receipts up to September thirtieth were $9,635.43 ahead of last year.

The question of a budget for 1922 was given careful consideration. After long discussion a final budget of $3,995,641 was adopted, as noted in our November issue.

The report of the committee on proposed changes in canons fifty-three and sixty was received. The secretary was asked to have a copy sent to each member of the Council as soon as possible.

A communication from the synod of the Province of the North West was presented by Mr. Pershing and referred to the committee on the revision of canons 53 and 60, of which the bishop of Rhode Island is the chairman.

The committee on a coordinated programme for adult education in missions, religious education and social service submitted a programme which was accepted by the Council. It has been published as a text-book.

The bishop of Massachusetts offered the following resolution, which was unanimously adopted:

RESOLVED: That the Presiding Bishop and Council ask the Commission on the Recruiting of the Ministry of the Department of Religious Education to take such steps as they think advisable to urge the clergy of the Church to present to their people on the third Sunday in Advent the necessity of a larger number of consecrated, strong and well-equipped young men in the ministry.

A communication from Mr. H. C. Wyckoff, the member from California, outlining a plan of work for the future, was referred to a special committee and made the order of the day at the December meeting.

Department of Missions: The most important matters in connection with this department, in addition to those already noted in our November issue, were the proposed endowment of Saint Paul's College, Tokyo, and the offer of some Japanese friends to provide an endowment for Saint Paul's Middle School. Under the Japanese law all universities other than government institutions must be endowed. Unless this condition is complied with Saint Paul's will not be able to obtain a license as a university and will lose its prestige. Doctor Reifsnider, the president of Saint Paul's, had addressed the department on the previous day, explaining the urgent need in view of the important work that Saint

Paul's is doing. The Council felt convinced of the necessity for prompt action and a plan submitted by the Finance Department, complying with the demands of the Japanese government, was adopted.

The Council heard with great pleasure of the proposal of certain Japanese friends of Saint Paul's to create an endowment fund of $150,000 for the benefit of the Middle School, with the understanding that it shall in no way interfere with the purpose for which the school was founded, namely, for Christian education. With this proviso in mind Bishop McKim was asked to accept the generous offer.

An unusual opportunity has come to the bishop of New Mexico to acquire a well-established sanitarium for tuberculosis in Albuquerque. The project was added to the objectives for Centennial gifts and the whole matter was referred to the Nation-Wide Campaign Department with power.

Department of Religious Education: This department presented a most interesting report. In view of the value of the conference of diocesan educational leaders held in Pittsburgh last May, it was recommended that a similar conference of one educational leader from each diocese be held at Chicago in May, 1922. Requests have been received to cooperate in interdenominational student work in Amherst Agricultural College and the New Hampshire Agricultural College. The bishops of the northwest have requested that a student inquiry station be established somewhere in the Rocky Mountain Division, and Bishop Parsons has asked that a station be placed in the University of California. The Priorities Committee was asked to allocate $100,000 for scholarships in Church boarding schools. The Reverend Phillips E. Osgood has been made chairman of the commission on Pageantry, which will be reorganized so that each department of the Council will have representation. The department has been requested to send a representative to the inter-denominational conference on religious education to be held in London, November thirtieth.

Attention was called to the phenomenal advance made in week-day religious instruction in cooperation with the public schools.

Department of Social Service: In presenting his report the executive secretary, the Reverend C. N. Lathrop, called attention to the new textbook prepared by himself and the Reverend Charles K. Gilbert, executive secretary of the Social Service Commission of the diocese of New York, *The Social Opportunity of the Churchman.* The first edition of this book is already exhausted and another is in preparation.

Department of Publicity: The following additional members were elected to this department: James M. Bennett of Philadelphia, the Reverend W. F. Gookin of Boston, Arthur E. Hungerford of Baltimore and Charles McD. Puckette of New York.

Department of the Nation-Wide Campaign: The resignation of the Reverend J. A. Ten Broeck as a field secretary was received with regret and Mr. Alfred Newbery was elected as a secretary, with special charge of the Speakers' Bureau. Doctor Milton outlined the plans of the department for the preparation of a budget for the next General Convention.

Finance Department: Besides the large amount of detail matter reported by this department, the election of Mr. Harper Sibley as a member of the Trust Funds committee was announced.

The meeting of the Council adjourned until December fourteenth.

54　1921 年 12 月号　総理と協議会の会議。810-811 頁。
訳出　810 頁右下 19 行目～811 頁左 17 行目まで。

伝道部門：同部門に関係する最も重要な事項は、既に 11 月号に記載した件に加えて、立教学院に提案されている寄付、および日本の一部の友人が立教中学校に寄付を申し出ている件であった。日本の法律では、官立以外のすべての大学は寄付を受けなければならない。この条件を満たさなければ立教学院は大学の認可（注 1）を受けられず、威信を失うことになる。立教学院総理のライフスナイダー博士は過日同部門に宛てて、立教学院が行っている重要な仕事に鑑み急を要することを説明した。協議会は迅速に行動する必要性を確信し、財務部門より提出された日本政府の要求に従う計画が採択された。

協議会は日本の立教学院の友人たちが中学校のために 150,000 ドルの寄付基金の創設を提案していると聞いて非常に喜んだ。この場合、それは学校が創設された目的、すなわちキリスト教の教育を決して妨げるものではないという理解が前提とされる。マキム主教はこの条件を念頭に置いて、寛大な申し出を受け入れるよう依頼された。

（注 1）大学令にもとづく大学。1907 年認可の立教学院立教大学は専門学校令にもとづくもの。

Meeting of the Department of Missions

tal of the nation. This was referred to a committee of laymen which reported that, in their judgment, the action of General Convention would be necessary to make such a change. Furthermore, they thought that the banking, shipping and purchasing facilities to be found in New York rendered such a change inadvisable at present.

The Council heard with regret of the death of two faithful members of the Church's Mission. One was Miss Ellen Macrae, for many years a missionary in Japan; the other, Miss L. Ethel Day, for thirty-four years attached to the office staff in the Church Missions House.

The Council adjourned to meet again on the eighth and ninth of February, having definitely voted that its meetings should always cover two whole days.

MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions held its regular monthly meeting on December thirteenth. Besides the matters already noted in the Council meeting, some interesting announcements were made. Professor Richard T. Ely, the well-known authority on economic questions, is planning a visit to the Orient. It is hoped to secure him for a course of lectures at Saint Paul's University, Tokyo.

The division for work among the Foreign-Born made a report which was listened to with the keenest interest. Congregations of Reformed Hungarians, aggregating some 15,000 people, are being received into affiliation by our bishops and the canonical steps are being taken for the ordination of their ministers. So far as known this is the first definite result of the Lambeth pronouncement on Unity. Among the many activities of this division are work among Chinese in New York, among Mexicans in Texas, among the Welsh in mining districts and in following up immigrants who land at Ellis Island. Trinity parish, New York, has given over the plant of Saint Augustine's Chapel in Houston street as diocesan headquarters for work among the foreign-born. The indirect result of the work of this division is surprising in its extent. Almost every parish priest is ministering to the foreign-born or their children. To bring about such work in a simple, unorganized way is the main object of the division and will go far to solve this great national problem.

At the request of the Woman's Auxiliary, Mrs. T. W. Bickett was appointed representative of the department on the woman's committee of the Commission on Interracial Cooperation.

The resignation of the Reverend Allan L. Burleson, of Mexico, was accepted with much regret. Mr. Burleson has been connected with the Mexican mission for thirteen years, for most of the time as rector of Christ Church, Mexico City. He has been transferred to the diocese of Los Angeles.

Mrs. W. J. Loaring Clark reported the printing of one hundred copies of the office of Holy Communion for the blind. A communication has been sent to every clergyman asking for the number of blind in his parish. It is hoped that in a short time a complete directory of blind communicants will be available.

The following appointments were made: The Philippines, Mrs. Alice I. B. Massey, who has been for some time superintendent of the House of the Holy Child, Manila. Tokyo, the Reverend Eric L. Andrews, who was born in Japan and served for a time as domestic chaplain to the bishop of Hokkaido. The appointment was made subject to Mr. Andrews's canonical transfer.

55　1922 年 1 月号　伝道部門の会議。46 頁。
訳出　46 頁左 13 行目〜左 23 行目まで。

伝道部門は〔1921 年〕12 月 13 日に月例会議を持った。既に〔米国聖公会全国〕協議会会議で取り上げた事項の他に、幾つかの興味深い通知がなされた。経済問題の権威として知られるリチャード・T・エリー教授は、東洋の訪問を計画している。彼が立教大学で一連の講義を行えるように図ることが期待される。

THE DECEMBER CONFERENCE

THE December Officers' Conference was held in the reception room of the Woman's Auxiliary at 10.30 o'clock on the morning of December fifteenth, the following dioceses being represented: Los Angeles, Kentucky, Long Island, Newark, New Jersey, New York, Massachusetts and Southern Ohio. Preceding the conference, Holy Communion was celebrated in the chapel of the Church Missions House.

Miss Lindley opened the meeting with some announcements—in regard to Miss Emery's book, *A Century of Endeavor,* which is now ready and may well be placed in parish and community libraries; and in regard to the next Officers' Conference, which will be held on January nineteenth, on the subject of the United Thank Offering.

Reports were made by Miss Winston, chairman of the Emery Fund Committee, who said that the Fund had reached the sum of $86,556.73, with a possibility of another $3,000 to be added later; and by the secretaries of the Woman's Auxiliary at headquarters, who told of their work. Miss C. Tree, of the Woman's Auxiliary of Canada, was introduced and brought greetings from her society.

The subject of the conference was *A Review of the Foreign Field.* Miss Elizabeth Matthews of Southern Ohio told of her visit to Honolulu, Japan and China, giving interesting details in regard to each field. She reported the Hawaiian Islands as a most promising field. The girls of the Priory School are of different races and mixed races. They speak English, and the teachers live with them in the school, coming in contact with them at all points in their daily lives. The morning service each day at the cathedral, where the boys of the Iolani School and Trinity Mission for the Japanese and girls from the Saint Andrew's Priory crowd the building to overflowing, is a most affecting sight. The influence of this work is felt throughout the islands and even in China and Japan.

In speaking of Japan, Miss Matthews emphasized the need of the library at Saint Paul's, Tokyo; of the new hospital buildings for Saint Luke's; and of more room greatly needed for Saint Margaret's, where the girls should have a playground. She spoke particularly of the work of Deaconess Knapp who is exerting a strong Christian influence in Miss Tsuda's School as well as in her classes for Japanese business men who come to her to learn English. Miss Matthews spoke of the difficulties of the dual government in Japan; of the status and treatment of women, which undermines all domestic life. She suggested that everyone read the articles in *The Atlantic Monthly, Are We Fair to Japan?,* and Bishop Tucker's pamphlet on *Missionary Problems and Policies in Japan.*

In China, Miss Matthews visited Pekin, Wuchang, Wuhu and Shanghai. She spoke particularly of the wonderful atmosphere of Boone University and the splendid work of Miss Mary Elizabeth Wood at her library in Wuchang, where she is training young Christian Chinese to be the future librarians of China. Miss Matthews spoke also of Saint Hilda's, of the pioneer work of the Sisters of the Transfiguration at Wuhu, and of Mrs. Lee's industrial work in Anking; of Saint John's and Saint Mary's, Shanghai; the Church of Our Saviour in Shanghai with its beautiful architecture, strongly Chinese, and its active self-supporting Chinese congregation In closing, Miss Matthews said she felt that the Christian Church is the only agency through which a national consciousness can be successfully evolved in China.

56　1922年1月号　12月会議。66頁。
　　訳出　66頁右4行目～右25行目まで。

　ミス・マシューズは日本について取り上げ、立教大学の図書館と聖路加病院の新しい病棟の必要性、そして立教高等女学校では女子に運動場を供するためにより広い土地が緊急に必要とされていることを強調した。彼女は特にナップ女性執事の仕事について、津田塾および日本のビジネスマンを対象に英語を教えるクラスで、キリスト教の影響力を強く及ぼしていると述べた。またミス・マシューズは日本における二重政府の難しさ、家庭生活全般を弱体化させている女性の立場と扱いについて語った。彼女は誰もが『アトランティック・マンスリー』の記事「我々は日本に対してフェアか？」と、タッカー主教の小冊子『日本における伝道の問題と政策』を読むべきであると示唆した。

NEWS AND NOTES

WORD has come from the Reverend Burgess W. Gaither of Saint Paul's Mission, Eagle, Alaska, that he has returned home from an interesting trip to Saint Timothy's Mission, Tanana Crossing. Mr. .Gaither reports that owing to the kindness of friends throughout the United States generally, a very good supply of reading matter has been sent in to the upper Tanana River missions, all which has gone in by way of the postoffice at Chicken, from which point the mail carriers took it to the new postoffice of Saint Timothy's. In the name of those who have benefited we beg to thank the many friends who have taken an interest in this mission.

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THE REVEREND P. LINDEL TSEN, secretary of the Board of Missions of the Chinese Church, was recently called to Sian by a telegram which said "The work is enormous. Come at once." Mr. Tsen found that the famous Christian general, Feng Yu Hsiang, was in Sian with his army of 10,000 men, of whom half are baptized and earnest Christians. On page 215 of this issue there is an article by Mr. Tsen on Sian.

✤

AT its recent annual meeting the Church Periodical Club voted to place a set of books in the library of Saint Paul's College, Tokyo, in memory of Miss Julia C. Emery. The fund will be held open until May fifteenth and the number of books to be purchased will depend on the amount contributed. Bookplates on which they may write their names will be furnished to those who wish to contribute. The secretary says that the bookplates already received make an interesting study. There is one signed by the Presiding Bishop and another by the kindergarten class in a Church school. Some are signed in Japanese characters by members of a Japanese mission in Seattle. One diocese has commemorated all its former bishops. The president of Saint Paul's, Doctor Reifsnider, writes that he feels as if a great body of friends was being built up for Saint Paul's by means of the library. Address the secretary of the Church Periodical Club, 2 West 47th Street, New York.

✤

WE would call the attention of our readers to the editorial on page 204 of this issue, stressing the immediate need for help in the "Near East". One of our clergy who has been engaged in relief work at Erivan and Baku says:

"Unless one has witnessed the horrors of a famine-stricken country, he cannot fully realize, even from the most vivid description, what such a calamity means to the people. The mental agony which is added to the physical suffering of a mother as she sees her children writhing in the terrible throes of death by hunger cannot be described, but everyone who, like myself, has looked upon these scenes will carry away forever this vision of utter horror indelibly imprinted upon his mind. I still hear mentally the sound of the hoarse voices of young and old clamoring for a crust of bread ringing in my ears, and see the feeble hands lifted in mute suffering asking for help. These sights haunt one's peace of mind".

Bishop Gailor writes: "The conditions which have been reported by eyewitnesses as obtaining in the Near East, especially among the Armenians, are so tragic, so terrible, that they must stir the breast of every Christian man and woman. The picture of the awful sufferings of these people comes, it seems to me, as a direct appeal from Him Who said, "Inasmuch as ye have done it to the least of these, ye have done it unto Me' ".

57　1922 年 4 月号　ニュースと記録。238 頁。
　　訳出　238 頁左下 17 行目～右 10 行目まで。

聖公会定期刊行物クラブは最近の年次会合で立教大学の図書館に、ミス・ジュリア・C・エモリーを記念した 1 組の図書を入れることを可決した。基金は〔1922 年〕5 月 15 日まで開設され、購入する書籍の数は集まった金額に応じることとした。寄付する人には蔵書票が提供され、それぞれの名前を記載できる。事務局によると、既に受け取った蔵書票を調べるのは興味深い。ある蔵書票には〔米国聖公会〕総裁主教のサインがあり、別の蔵書票はある聖公会学校の幼稚園クラスから届いたものもある。何枚かの蔵書票はシアトルの日本ミッションのメンバーにより日本語で署名されていた。ある教区は同教区のそれまでの主教全員の名前を書いた。立教学院の総理ライフスナイダー博士は、図書館によって立教学院の友人の大きな輪が築かれつつあるのを感じる、と書いている。聖公会定期刊行物クラブの事務局の住所は、次の通りである。ニューヨーク州ニューヨーク、47 番街西 2。

but rather as a means of stimulating both activity and further study. The use of programme meetings was suggested to interest young people, busy people, and people who are afraid of the word "study." The Church Missionary Calendar of the diocese of Pennsylvania has been found helpful. Charts and maps were recommended.

In regard to the study class, it is gratifying to find that there is a growing desire for this form of missionary education, not alone among Auxiliary members, but on the part of many other Church women as well, while the Nation-Wide Campaign has done much to stimulate the desire for the formation of discussion groups among the men of the Church.

If this form of education is to be successful it is imperative that leaders shall be secured and given adequate training.

It was urged that all officers and members of the Auxiliary stress the value of education, and especially that they make every effort to urge attendance at the Summer Conferences.

A LETTER FROM ABROAD

The president of a diocesan branch of the Woman's Auxiliary in a mid-western diocese, writing to a friend in this country during a trip to the Orient, gives the following bird's-eye view of some of our work in the Far East:

UNFORTUNATELY for us it was vacation time when we visited Honolulu so we could not see the schools in session, but we saw the buildings not only on Emma Square, but the mission in other parts of the city. What a wonderful "plant" Bishop Restarick has built up! A great monument, like a lovely mosaic, to his years of devoted service. It all seemed very complete except Iolani, which is, of course, out of date and quite inadequate. We had the pleasure of hearing Bishop LaMothe twice. He has made a fine impression on the people of Honolulu.

It was delightful in Tokyo to see Saint Luke's Hospital and Saint Paul's College, both of which had been in our minds so long. We must continue to work for Saint Luke's till the new building is completed. The Church Periodical Club must not relax its efforts until Saint Paul's College Library is stocked with books.

After a visit to the Imperial Hospital in Kyoto we are ready to answer questions as to why we should build hospitals in Japan. Aside from the patients whom Saint Luke's and the new Saint Barnabas's hospitals will bless, they will furnish what is so greatly needed here, a standard for the other hospitals to follow.

Naturally, as an Auxiliary woman, I was eager to see Saint Margaret's and Saint Agnes's schools. Both are admirably equipped and the spirit in both is fine.

I think, though, that of all the work we have seen, the kindergartens and Miss Peck's little crèche in Kyoto have most completely won our hearts. They are not only fascinating but seem to really begin at the foundations. We saw some of the fruits of that at Saint Mary's, Kyoto, in the baptism the day we went to the Japanese service there. Isn't there some way in which we can give better support to the work? We should not expect or allow the native teachers to receive so much less than they could get in the government schools.

I must pay a tribute to the fine lot of young women we have here in Japan, capable, consecrated, energetic, all of whom we may be proud to have as representatives of the Church and of American womanhood.

58　1922 年 5 月号　海外からの手紙。338 頁。
　　訳出　338 頁左下 14 行目～左下 6 行目まで。

　東京で聖路加病院と立教大学を見るのは喜ばしいものでした。いずれも私たちが長く心に留めていましたから。私たちは聖路加病院のための仕事を、新しい建物が完成するまで継続しなければなりません。聖公会定期刊行物クラブは、立教大学の図書館が本で満ち溢れるまでその努力を緩めてはなりません。

from Rhode Island to California, has been most wonderful. I think it has made me a better man. It has given me great confidence in the work of our Church for the extension of the Kingdom. I would not take anything in the world for that experience. I thank you with all my heart!"

The meeting adjourned *sine die*.

MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions met as usual on the day preceding the Council meeting. The secretary announced with great regret the death of the Reverend William Hoke Ramsaur of Liberia, which had occurred since the last meeting of the Department, and presented the following Minute, which was adopted:

> The Department of Missions has learned with sorrow of the death of the Rev. Wm. H. Ramsaur of the Liberian Mission. Although he served in the field for less than four years, Mr. Ramsaur's signal abilities and great devotion had already been recognized in Liberia. The influence of his ministry is widespread in Liberia as well as in the United States. The Department extends sincere sympathy to his family in their sorrow.

An editorial on Mr. Ramsaur appeared in the July issue.

Word has been received that the Japanese Government has granted a university license to Saint Paul's College, Tokyo.

At the meeting of the Executive Board of the Church in Japan held in Tokyo, June 1st, eight self-supporting churches in Tokyo presented a memorial guaranteeing the support of a Japanese bishop. A similar memorial was presented from eight self-supporting churches in Osaka guaranteeing the support of a Japanese bishop for western Japan. The Executive Board approved of the request and agreed to advise the General Synod, which is to meet in Tokyo in April, 1923, that a Japanese diocese of Tokyo should be erected, the territory of which would be the city of Tokyo, and that a diocese of Osaka should be erected, the territory of which should be the city of Osaka.

Mrs. W. J. Loaring Clark, chairman of the committee on literature for the blind, reported that one hundred copies of the Service of Holy Communion in revised Braile had been distributed. Of these, fifty-two were sent to institutions, thirty-one to libraries and fifteen to individuals. One is at the Book Store at the Church Missions House. A second edition of one hundred is now on the press.

The following missionaries were appointed: **Alaska:** Miss Pawnee McCall (U. T. O.), nurse at the Hudson Stuck Memorial Hospital, Fort Yukon; Ernest A. Cook, M.D., Hudson Stuck Memorial Hospital, Fort Yukon. **Anking:** Mr. Harry E. Shaffer, teacher at Saint James's School, Wuhu. **Cuba:** Miss Myrtle Candill, teacher in the Cathedral School, Havana; The Reverend Arthur E. Proseus. **Hankow:** Miss Eva S. Carr (U. T. O.); Miss Janette A. Snellgrove, teacher; Mr. Harold S. Gray, teacher at Boone University. **Kyoto:** Miss Ruth M. Whent, nurse. **The Philippines:** Miss Effie B. Smith, nurse. **Porto Rico:** Miss Alice Florence Bleecker, teacher at the New World School, El Coto de Manati. **Shanghai:** Mr. William H. Weigel, Jr., evangelistic missionary; Mr. Maurice Votaw, teacher Saint John's University. **Tokyo:** Miss Helen Ross Lade, nurse and stenographer for Saint Luke's Hospital.

The meeting adjourned to convene at Portland on the Monday preceding General Convention.

59　1922 年 8 月号　協議会会議。伝道部門の会議。516 頁。
訳出　516 頁左下 14 行目～右 9 行目まで。

立教大学が日本政府より大学の認可を受けた（注 1）という知らせが届いた。

〔1922 年〕6 月 1 日東京で日本聖公会の教務院総会会議が開かれ、8 つの自給教会が日本人主教の支持を保証する嘆願書を提出した。同様に西日本の日本人主教の支持を保証する嘆願書が、大阪の 8 つの自給教会から提出された（注 2)。教務院総会はこの要請を承認し、1923 年 4 月に東京で開催される総会に、東京市の地域を管轄すべき日本の東京教区（注 3）と、大阪市の地域を管轄すべき大阪教区（注 4）が設置されるように提議することで合意した。

（注 1）大学令による認可。1907 年の立教学院立教大学の認可は専門学校令にもとづくもの。

（注 2）1923 年の日本聖公会第 14 総会では 7 教会の提出となった。

（注 3）東京教区の管轄地域は、東京駅を中心とする周囲 10 マイル半径で、東京市 15 区と 6 郡 84 町村を包括、東京市の約 6 割の面積という「大東京」区画であった。

（注 4）当初大阪教区の管轄地域は、「大阪府」全体を包括するとされたが、1923 年の日本聖公会第 14 総会への申請時は、大阪府から岸和田市及び泉南郡を除いた地域と、兵庫県内の尼崎市川辺郡及び武庫軍の内、芦屋川以東の地域とされた。

The Progress of the Kingdom

During more than half of Bishop Aves's long service in Mexico the country has been torn by internal violence. Underlying it all there has been a passionate desire for justice and better living conditions. The Mexicans are revolutionary weary. The best elements will welcome friendly, unassuming guidance and coöperation in the development of Mexican potentialities. This country is great enough and can be unselfish enough to lend Mexico the friendly hand that will help along the path of national and economic progress and independence. This Church has an indispensable part to play in assisting large elements of Mexico's population to move along the path of spiritual development. The Church must have the courage to incur risks in order to serve. She will do well to recognize that her endeavor to help the people of Mexico to develop their own leaders must be based on sound Christian education. Her Hooker School for the training of young women must be enlarged and its staff strengthened. Plans should be made for a school for lads and young men into which the choicest young life of Mexico's great cities may be gathered. The destiny of the North American continent would seem to have been committed to the United States of America, the United States of Mexico and the Dominion of Canada.

Governor-General Wood

EVERYONE who has the welfare of the Philippine Islands at heart rejoices in the work of the present Governor General and the spirit in which he is doing it. With his intimate previous knowledge of the islands and their people, reinforced by a prolonged and careful survey when he returned in 1920, Governor-General Wood has been able to effect an almost complete restoration of efficiency and morale in administration. Every government agency, from the educational system to the Philippine Bank, has felt the influence of his vigorous personality and has benefitted by his sane judgments and decisive action. From the mountains of Luzon to the Moro strongholds in Sulu he has gone as the ambassador of good will to the Filipino people. He has stood as the representative of law, order and progress. He has imparted new conceptions of national responsibility to Filipinos ambitious for their own country. He has enabled Americans, whether in government or in missionary service, to see more clearly the possibilites of ther contribution to the future of the islands and their people. With all, he has been not only the effective administrator, but also the earnest Christian Churchman. One of the members of our Philippine staff, returning recently to this country, says that on one Sunday at Baguio, after the so-called summer season was over and nearly all the visitors that come from the lowlands to escape the debilitating heat had returned to their homes, Governor-General Wood and the missionary's wife constituted the American congregation!

The Church in Japan

EVERY American Christian will be thankful for the strengthening of the traditional ties that have linked Japan and the United States. For the American Churchman three special opportunities lie open to show friendship and helpfulness.

The Church in Japan is looking forward to the creation of a Japanese Diocese of Tokyo, to be coterminous with the city of Tokyo, and of a Japanese Diocese of Osaka, to be coterminous with the city of Osaka. Both cities have more than the requisite number of self-supporting congregations. In both cases it is proposed to elect Japanese bishops. The plan embodies a great forward step for the comparatively young Japanese Church. Let American Churchman give it their intelligent and sympathetic support.

Japan has a wonderfully complete system of public education, especially in the lower grades. Its facilities are inadequate to meet the demands of Japan youth for higher education. The American Church can aid right here. Our excellent middle schools, Saint Paul's and Saint Margaret's, in Tokyo, and Saint Agnes, in Kyoto, are calling for better equipment and they must have it. Saint Paul's University, Tokyo, dignified now with the license of the Japanese Education Department as a *daigakku,* or school of great learning, must know that it has behind it the power of this American Church. There are 201 Christian educational institutions in Japan, as against 80 Buddhist and Shinto institutions.

Present conditions in Japan emphasize the great importance of the efforts of the American Church to complete new hospitals in Osaka and Tokyo. It is vital to the influence of the Church in Japan that it should be equipped with agencies that will develop the practical side of Christian faith. Christian missionaries have domesticated philanthropy in Japan. Our own Church has taken advanced ground, compared with all others, in coöperating with Japanese scientific men. Let there be no delay in the completion of Saint Barnabas's Hospital Osaka; Saint Luke's Hospital, Tokyo, and the school for nurses which Dr. Teusler is so anxious to complete and equip. Hospitals will stand as interpreters of the Christian message through the service of Christian doctors and nurses, both American and Japanese.

A Church With a History

SAINT THOMAS'S CHURCH, Philadelphia, is the mother parish of all the colored congregations of the Church. More than that, it was the first separate congregation of any communion established by colored people in this country. Its first rector was the Reverend Absalom Jones, the first Afro-American priest in this country. Saint Thomas's was established 1794. Prior to that time the colored people in Philadelphia had worshiped in churches attended by the white people, principally in Saint George's Episcopal Church. The number of colored people attending these services steadily increased and finally led to dissatisfaction on the part of the white members of Saint George's. One Sunday morning in 1793 while the congregation was at prayer the colored people were asked to leave their seats on the main floor, retire to the gallery and confine themselves to it in the future. Rather than accede the colored worshipers left the building in a body and never returned. The beginning of Saint Thomas's Church was their answer.

The parish has had a varied history, but has always, except for one brief year, been entirely self-supporting. Today the outlook for Saint Thomas's is brighter than ever. The work is growing in vigor, its influence is extending; its income has recently been increased by 50 per cent.

But the congregation is hampered by a debt incurred in erecting the present building. The amount has been reduced to $12,000. Rector and people, with the approval of Bishop Rhinelander, are asking for six thousand gifts of two dollars each. Once the debt is wiped out the building will be consecrated as a memorial of the Reverend Absalom Jones.

The history of Saint Thomas's is an illustration of what the Church can do to develop devout worship, earnest work and a spirit of self-help. The Church has all that the colored people need for their spiritual care and growth. Too often the people of the Church lack the will to bring together the Church's powers and the needs of God's children. Here is an opportunity to show in a simple yet direct way our desire to help forward an important part of the Church's mission.

60　1922年9月号　神の国の進展。日本の教会。549-550頁。
　　訳出　549頁下12行目～550頁20行目まで。

日本と合衆国を結びつけてきた伝道的な絆が強化されることを、アメリカのすべてのキリスト教徒は、感謝するだろう。米国聖公会員にとっては、友情と有用性を示す3つの特別な機会が横たわっている。

日本の教会は、東京府と同範囲（注1）の日本の東京教区と、大阪府と同範囲（注2）の日本の大阪教区を設立することを願っている。両都市とも必要条件を上回る自給会衆を持っている。いずれの場合も、日本人主教を選出することが提案されている。この計画は、比較的若い日本の聖公会にとって偉大な前進を具現化するものである。米国聖公会員としてこの計画に知的かつ親身な支持を与えよう（注3）。

日本は、特に低学年で、見事なまでに完成した公教育制度を持っている。しかしその施設は、高等教育を求める日本の若者の需要に応えるためには十分ではない。まさにこの点で米国聖公会は支援することができる。我々の卓越した中学校である東京の立教学院と立教高等女学校、および京都の平安高等女学校はより良い設備を求めており、またそれを持たなければならない。日本の文部省から「ダイガク」（大いなる学びの舎）として認可された立教大学は、そのバックに米国聖公会の力があることを知らなければならない。日本にはキリスト教の教育施設が201箇所あるが、それに対して仏教と神道の学校は80箇所にすぎないのである。

日本における現在の状況に鑑みれば、米国聖公会が大阪と東京で新しい病院を建設するための努力をすることが重要である。キリスト教信仰の実際的な側面を発展させる機関を備え持つことが、日本における聖公会の影響力にとって肝要である。キリスト教宣教師は日本での慈善活動をこの国に適応させてきた。聖公会は日本の科学者との協力において、他のすべての会派と比べても有利な地盤を持っている。大阪の聖バルバナ病院、東京の聖路加病院、トイスラー博士が創設に賢明に努力している看護婦養成所の完成を遅らせてはならない。病院は、米・日両国のキリスト教徒の医師や看護婦の仕事を通して、キリスト教のメッセージの伝達者になるだろう。

（注1）記事№59（注3）を参照。
（注2）記事№59（注4）を参照。

（注 3）1922 年 9 月 6 日～23 日にオレゴン州ポートランドで開催された米国聖公会総会の第 3 日（9 月 8 日）に、京都地方部主教タッカーが、来年日本聖公会に 2 つの新しい独立した自給教区に日本人主教が誕生することを報告している。また、同総会で北東京地方部主教マキムも、東京と大阪に宣教師が渡来して 50 周年にあたる来年（1923 年）に〔大阪についてはチャニング・ムーア・ウィリアムズが 1969 年、A・R・モリスが 1971 年に来阪しているので 150 周年は誤認〕、東京と大阪に 2 人の日本人主教が誕生することを報告している（SM 誌 1922 年 11 月号、705－706 頁）。

THE OFFICERS' CONFERENCE

THE first Officers' Conference for the season of 1922-23 was held at the Church Missions House, at ten-thirty, on the morning of November sixteenth, the following dioceses being represented: Alaska, Long Island, Los Angeles, Maryland, Newark, New York, Pennsylvania, Pittsburgh, Western New York, Tokyo and the European churches.

The officers were fortunate in having the opportunity of hearing Bishop Bennett who chanced to be at the Missions House and who was good enough to speak for a few moments of the work which is being carried on in his diocese among the Ojibway Indians.*

The Bishop was followed by Deaconess Knapp of Japan. Her work has many interesting features, one being the Bible classes which she has so successfully carried on among educated young Japanese men, some of whom are students at St. Paul's University, Tokyo. In addition to her Bible classes Deaconess Knapp is assisting in the teaching of oral English. In order to facilitate the work she is doing she has been asked to live on the campus of Saint Paul's University. Let us hope that the house which will be necessary if this plan is to be carried out will be given, so that this unique and valuable opportunity shall not be lost.

Mrs. Boynton, President of the Newark branch, had been asked by Miss Lindley to speak of the Triennial. Mrs. Boynton stated that it was the thirteenth time that she had spoken on the subject, the many requests for such talks showing the interest of Auxiliary branches in what had been done at the Triennial.

Mrs. Boynton spoke most vividly of her impressions of the journey to the West, of the deepening realization as the vast territory was crossed of the difficulties against which the Church has had to contend in its occupation of the Middle and Far West and of the heroism of the men and women who have been the pioneers of this great advance. She reminded us of the effect upon the Coast of the presence of the Convention there; the object lesson of the Church in her strength and the sense of membership in a great body which must have come to those who before had seen the Church only in its weakness.

Mrs. Boynton was followed by Mrs. Sioussat of Maryland, who spoke of the developing influence of the Triennial upon some of the women new to Auxiliary work.

Short discussion touching upon some of the details of the business sessions followed, after which the Conference adjourned for noonday prayers in the Chapel.

THE DECEMBER CONFERENCE

The December Conference will be held at the Church Missions House at ten-thirty, on December fourteenth. The celebration of the Holy Communion which always precedes the Conference will be in the Chapel at ten o'clock.

This meeting is placed upon the *second* rather than the *third* Thursday of the month, the latter date falling too near the holidays.

The subject will be *International Relationship and Church Unity* and it is expected that Bishop Roots will be the speaker. It is hoped that many will avail themselves of the opportunity of hearing Bishop Roots speak on this most important subject.

* Bishop Bennett has kindly consented to write an article for THE SPIRIT OF MISSIONS describing the Indian work in the Diocese of Duluth. We hope to print this article in the January issue.

61　1922 年 12 月号　幹部会議。825 頁。
　　訳出　825 頁左 1 行目～左 10 行目。825 頁左 19 行目～左 36 行目まで。

1922–23 年度の最初の幹部会議が、〔1922 年〕11 月 16 日午前 10 時 30 分にチャーチ・ミッションズ・ハウスで開かれ、次の教区から代表者が出席した。アラスカ、ロングアイランド、ロサンジェルス、メリーランド、ニューアーク、ニューヨーク、ペンシルヴェニア、ピッツバーグ、西ニューヨーク、東京および欧州教会。

―略―

〔マキム〕主教に続いて日本のナップ執事が報告した。彼女の仕事には興味深い側面が多々ある。その一つはバイブルクラスで、日本の教育ある若者を対象に行って成功しているが、その何人かは立教大学の学生である。ナップ執事はバイブルクラスに加えて、口頭英語を教える手伝いもしている。その仕事を楽にするために、彼女は立教大学の構内に住むよう依頼されている。我々は、この計画が実行されたら必要となるはずの家屋が与えられることを願う。このユニークで価値ある機会が失われてはならないからである。

News and Notes

to the Ainu is sometimes criticised. It is not always above criticism. It is therefore a pleasure to record the fact that on this occasion a body of educated Japanese listened with pleasure to instruction from an Ainu deacon."

❖

THE report recently printed in one of the Church papers that the Sheltering Arms Hospital at Hansford, West Virginia, was to be abandoned, was misleading. The hospital is to be removed to the city of Charles Town. A new building will be erected known as the Sheltering Arms Memorial Hospital.

❖

PROGRESS is the order of the day in our work in Hunan, China. In a year ninety catechumens have been added to the classes preparing for baptism in Changsha and Changteh. All schools are growing. Seven hundred boys and girls are under our care in the two cities with plans under way for at least one additional school at Changteh. This city may be considered the educational center of twenty-eight counties with fully 7,000,000 people. (See page 307.)

❖

IN order to increase the number of Japanese young men entering the teaching profession, Dr. Reifsnider of Saint Paul's University, Tokyo, plans to offer in 1923 three scholarships at the Tokyo Higher Normal School for Christian graduates of the Middle Department of Saint Paul's. The Normal School course is four years. If Dr. Reifsnider is successful in securing the three scholarships and the three graduates for 1923, he will plan to offer two scholarships for 1924 and one scholarship for each year thereafter. The holders of the scholarships will live in the Middle School dormitories of Saint Paul's and will assist in the Christian work going on there. Then when they have completed their course at the Normal School, they will, under the agreement with Saint Paul's, give a certain number of years to teaching in the school. Dr. Reifsnider wonders whether there is anyone who would like to help him carry one or more of these scholarships. Further information may be obtained from the Department of Missions, 281 Fourth Avenue, New York.

❖

ONE Sunday this spring the Reverend Arthur M. Sherman of Wuchang told the story of the Church's work in China at Saint John's Church, Georgetown, D. C. A recent note from the rector tells of three women who came to him after the service, each of whom said in substance: "I really meant to get some new clothes for Easter, but after that appeal of Mr. Sherman I am going to put the money in the Easter offering for general missions instead."

"If something of that spirit," Mr. Sherman comments, "would grip our people generally we wouldn't be facing the situation we are facing today. Such sacrifice wouldn't be needed if each one would do his share, but the people who make the sacrifice won't lack a blessing."

❖

DEACONESS THAYER, writing on January 3rd, sends the Department of Missions $102 as the Christmas offering of the Indians at Saint John's-in-the-Wilderness, Allakaket, Alaska. If every congregation did as much proportionately as these Indians living amid the rigors of Arctic Alaska, there would be no deficit to trouble the National Council.

❖

IT is not generally known that Oklahoma has a larger Indian population than any other state. The 117,000 Indians in Oklahoma are divided into thirty-three tribes, speaking thirty-one different dialects, and they total one-third of the entire Indian population of the United States.

62　1923年5月号　ニュースと記録。332頁。
　　訳出　332頁左下20行目～右10行目まで。

立教大学のライフスナイダー博士は教職に就く日本の若者数を増やすために、1923年に立教学院の中学校を卒業したキリスト教徒で、東京高等師範学校に行く学生3人に奨学金を与える計画を立てている。師範学校の課程は4年間である。ライフスナイダー博士が1923年に3件の奨学金と3人の卒業生を確保することに成功したら、1924年は2件の奨学金を提供し、その後は各年1件ずつ提供する計画である。奨学金の取得者は立教中学校の寄宿舎に住み、そこで行われるキリスト教の仕事を手伝う。そして師範学校を修了したら、立教学院と契約を結んで、何年か学校で教える。ライフスナイダー博士は、これらの奨学金の1件またはそれ以上を実施するのを助けてくれる人を求めている。詳しい情報は、伝道部門、ニューヨーク市4番街281に問い合わせられたい。

63 1923/6 The Progress of the Kingdom: Japan Moves Forward.
64 1923/6 The Progress of the Kingdom: Dr. Motoda.

THE PROGRESS OF THE KINGDOM

TWO cables of great interest have recently been received by the Department of Missions. The first announced that the Synod, or General Convention of the Church in Japan, had created two new dioceses to be entirely under the control of the Japanese Church and to be administered by Japanese bishops. The new dioceses are to be known respectively as Tokyo and Osaka and will comprise the cities of those names and their immediate suburbs. The second cable announced the election of the Reverend J. S. Motoda, Ph.D., D.D., as the first Bishop of Tokyo. The diocese of Osaka has not yet elected a bishop.

Japan Moves Forward

The act of the General Convention of the whole Church in Japan, followed by the act of the new diocese of Tokyo, marks the most important forward step taken by the Nippon Sei Kokwai since the time when the representatives of the Episcopal Church in the United States, acting on behalf of the Domestic and Foreign Missionary Society, and the representatives of the Church of England, acting on behalf of the Church Missionary Society and the Society of the Propagation of the Gospel, joined in forming the Holy Catholic Church in Japan. This was in 1889. At last can be seen the beginning of the actual attainment of the end which the early missionaries to Japan set before themselves in the organization of a Japanese Church.

Could there be a more conclusive demonstration of the success from a practical point of view of the Church's missionary endeavor? Rarely, if ever, has the Christian Church opened work in a land where the obstacles seemed greater than they were in Japan in 1859 when the first modern missionaries, the Reverend John Liggins and the Reverend Channing Moore Williams, both representatives of this Church, began their work. There are fields where the physical hardships and dangers have been much greater, but perhaps none where the whole national attitude seemed so unfavorable. Japan's laws prohibited her citizens from becoming Christians. Missionaries were restricted to the foreign concession in Nagasaki. Though later they were allowed to reside elsewhere, for years they were forbidden to leave the immediate neighborhood of the larger cities. Everywhere were to be seen the wooden edict boards forbidding the Japanese to have any fellowship with the Christians or to embrace the Christian faith. Not one of those boards is to be seen now, save as interesting relics of a time that is passed. The Japanese government preserves an impartial attitude towards religion. In many respects it is most sympathetic towards Christian faith and work. American Churchmen can never forget the gracious act of the Imperial Household in giving $25,000 for the new Saint Luke's Hospital in Tokyo, nor the most helpful coöperation of Viscount Shibusawa and other distinguished Japanese with Dr. Teusler in securing additional financial help. It is not too much to say that the attitude towards the Christian faith is completely changed.

THE Bishop-elect of Tokyo is one of the many outstanding men who have grown up through the Church in Japan. A student of Saint Paul's in his earlier years, he embraced the Christian faith, then he came to this country for his academic training at Kenyon College and at the University of Pennsylvania, from which he received the Ph.D. degree. Dr. Motoda is now Japanese president of Saint Paul's University, which is the fine flower of the little Saint Paul's School in which he was once a student. Not only is he recognized as a

Dr. Motoda

The Progress of the Kingdom

great Christian leader and as one of the foremost educationalists of the country, but he enjoys to an unusual degree the confidence of all the forward-looking Japanese publicists and statesmen.

Dr. Motoda's see city is one of the great capitals of the world. The population of "greater Tokyo" is about 5,000,000. It is the gateway to the Orient. It is the center of Japan's educational and moral development. In each of the wards or sections of Tokyo there is at least one congregation of the Anglican Communion. Eight of these are entirely self-supporting and are manned and managed by Japanese clergy and vestries. The Church in the United States, it is assumed, will continue to aid the evangelistic work in Tokyo still needing outside help.

All honor to the bishops, American, English and Canadian, to the clergy and other workers, Japanese and foreign, who have brought about this splendid consummation!

China and Her Bandits

CHINA is paying the penalty of governmental inefficiency. For the last three years, as many friends of China know, things have been going from bad to worse. The Republic, launched with such high hopes in 1912, is practically wrecked on the rocks of sectional and individual selfishness. One result of this is seen in the act of a daring group of bandits in holding up the Shanghai to Peking express and carrying off to their mountain strongholds a number of foreign travelers. The calm assurance with which the leader of the band bargains with representatives of the Peking Government for employment in the Chinese army is one indication of the Chinese sad plight. The inability of foreign legations to secure a settlement is another.

Naturally, thousands of people in this country who have friends and relatives in the missions of the various communions are anxious and apprehensive. Bishop Graves cabled on May 18th that the disturbance in Shantung was only local and that there was absolutely no cause for anxiety or alarm for the missionary body. Everyone knows how sound and reliable Bishop Graves's judgment in such a matter is. He knows full well the present unsatisfactory conditions in China. When, in spite of this, he says there is no cause for alarm his statement may be accepted with absolute confidence.

A Calamity Overshadows Japan

"CONSTERNATION" is the only word to describe the feeling that has followed the news that the Right Reverend Henry St. George Tucker, D.D., has found it necessary to resign as Bishop of Kyoto and return to this country. Few men have ever succeeded so fully in identifying themselves with the people of Japan. Few men, consequently, have ever so completely won the confidence and the following of the best elements of the Japanese population.

In 1899 Bishop Tucker, who had then but recently graduated from the Virginia Theological Seminary, went to Japan with all the fine missionary traditions of the Virginia dioceses. Hardly had he succeeded in mastering the language when he found an unusual opportunity for service in administering relief in a famine-stricken section of Northern Japan. All through that heart-breaking winter he journeyed many miles on foot over roads made almost impassable by the heavy snows. In those days the need of starving people in one part of the country was not keenly felt by Japanese in another. The people of the North never forgot what young Tucker did, and people in other

sections were not slow to note the quickness and the courage with which the Christian people, both Japanese and American, endeavored to supply the wants of the needy. There could have been no better preparation for the next great piece of work the young missionary was called to take up. In 1903 he was appointed president of Saint Paul's College, Tokyo. His great intellectual gifts ideally fitted him for such a post. Eight years of memorable development followed. He brought Saint Paul's successfully through the transition period from school to college and laid the foundations for its present university status. In 1912 he was consecrated Bishop of Kyoto.

Bishop Tucker, first as a missionary on the staff and later as a colleague in the episcopate, has always worked in closest harmony with his friend and leader, Bishop McKim. It seemed inevitable that when the time came for Bishop McKim to retire Bishop Tucker should succeed to the responsibility of carrying on the great tasks that the older bishop has undertaken so wisely and so well. What the loss will be, not only to the diocese of Kyoto but to the whole Church in Japan, no one will dare foretell.

When it became known that Bishop Tucker was to leave Japan the diocese of Michigan lost no time in recognizing the possibility of securing one of the Church's ablest bishops as a successor to the late Bishop Williams. He was accordingly elected at a special convention held on May 15th. Whether or not he will accept a call that would in all probability permanently prevent a return to Japan is not at present known.

Mary Vernon Glenton

BY the death of Dr. Mary V. Glenton on May 12th at Raleigh, North Carolina, the Church has lost one of her most devoted missionary workers. Of Irish birth, Dr. Glenton came to this country as a child, was educated in New York and later studied medicine. She was the first medical missionary of our Church to Alaska. Some of the people of Anvik still remember gratefully all that her service there meant to them.

In 1898 she went to China and was stationed at the Elizabeth Bunn Memorial Hospital, Wuchang, which has now become the Woman's Department of the Church General Hospital. With unflagging zeal she labored in the day of inferior buildings and poor equipment, suffering at times intense, and let it be admitted with shame, unnecessary physical hardship. A tropical disease which she had contracted made it necessary for her to give up her work in China in 1913. No sooner was her health restored, however, than she turned with characteristic energy to other work in this country even though she could not return to her beloved China. So Columbia, South Carolina, and La Grange, Georgia, both, for a time, had her help.

A serious infection originating from the disease that drove her back from China necessitated the amputation of one of her lower limbs. Even that could not deter her from serving. In 1918 she became physician in charge of Saint Agnes' Hospital connected with Saint Augustine's School, Raleigh. Colleagues, patients and students in the nurse's training school learned to love her for her indomitable spirit and her great-hearted devotion.

A few weeks ago another operation became necessary. Unfortunately her constitution, weakened by the disease contracted in China, was unable to withstand the shock. To the last, her energy, kindliness and sparkling humor cheered and inspired all who had the privilege of knowing her or in any way being associated with her.

63　1923年6月号　神の国の進展。日本の前進。364頁。
訳出　364頁1行目～下9行目まで。

最近、伝道部門は非常に興味深い電報を2通受け取った。最初の1通は、日本聖公会の総会が、完全に日本聖公会の監督下に置かれて日本人主教によって運営される2つの新しい教区を設立したことを伝えた。新しい教区はそれぞれ東京教区および大阪教区と呼ばれて、同名の都市とその近郊を管轄する。2通目は、哲学博士・神学博士J・元田作之進師を東京の最初の主教として選出したことを伝えた。大阪教区はまだ主教を選出していない（注1）。

日本聖公会の総会の決議と、それに続く新しい東京教区の決議は、米国聖公会の代表者が内外伝道協会の意向を受け、英国国教会の代表が教会伝道協会と福音宣教協会の意向を受けて日本で聖なる公会を形成することに乗り出して以来、日本の聖公会によって踏み出された最も重要なステップをなすものである。それは1889年のことであった（注2）。初期の日本伝道者が日本で聖公会を組織するという自ら立てた目標に実際に到達する道筋がついに見えたのである。

聖公会の伝道の努力の実際的な観点から見て、その成功をこれ以上納得のいく形で語る事例があり得ようか。1859年に最初の近代宣教師で、いずれも聖公会を代表するジョン・リギンズ師とチャニング・ムーア・ウィリアムズ師が仕事を始めたときよりも障害が大きくなったと思われる国で、聖公会はほとんど仕事を開始することができなかった。物理的な困難や危険が日本よりずっと大きかった地域はあるが、国全体の態度がこれほど好意的でなく思われた国は、おそらく他にない。日本の法律は国民がキリスト教徒になることを禁じていた。宣教師は長崎の外国人居留地に制限された。後には別の場所に住むことが許されたが、何年間もの間、大都市周辺から出ることを禁止された（注3）。日本人がキリスト教徒と交わり、或いはキリスト教を信仰することを禁止した高札が至るところに見られた。今日ではそのような高札は、過去の興味深い遺物を別とすれば全くない。日本政府は宗教に対して偏らない態度を保っている。多くの観点で日本政府はキリスト教の信仰とその仕事に対して好意的である。米国聖公会の会員は、皇室が東京の新しい聖路加病院のために25,000ドル寄贈した慈悲深い行為を決して忘れることができない。渋沢〔栄一〕子爵や他の著名な日本人がトイスラー博士に親切に

協力して追加の資金援助をしたことも同様である。キリスト教の信仰に対する態度は完全に変わったと言っても過言ではない。

（注 1）名出保太郎が選出される。記事№ 69 を参照。
（注 2）日本聖公会創立総会（組織成立）は 1887 年。1889 年は誤認。
（注 3）1899 年施行の改正条約までの 40 年間。

64　1923 年 6 月号　神の国の進展。元田博士。364-365 頁。
訳出　364 頁下 8 行目～365 頁 14 行目まで。

東京の被選主教は日本の聖公会を通して成長した多くの傑出した人物の一人である。少年期に立教学校で学んで（注 1）キリスト教の信仰を抱き、それからこの国にやって来てケニヨン・カレッジで学んだ後ペンシルヴェニア大学で哲学博士号を取得した。現在、元田〔作之進〕博士はかつて自分が学生だった小さな立教学校が花開いた立教大学の学長を務めている。彼は優れたキリスト教の指導者として、また日本で最高の教育者の一人として見られているのみならず、日本の進歩的な評論家や政治家の間で異例の信頼を受けている。

元田博士の教区は世界最大の首都の 1 つである。「大東京」の人口は約 500 万人である（注 2）。東京は東洋の玄関である。日本の教育とモラルの発展の中心でもある。東京のどの地区または行政区にも全聖公会の教会が 1 つはある。これらのうち 8 つの教会は完全に自給できており、日本人の聖職者と教会役員が受け持って運営している。依然として外部からの助けを必要としている東京における伝道事業は、米国聖公会が引き続き援助することが前提とされている。

この輝かしい偉業を達成したアメリカ、イギリス、カナダの主教に、日本と外国の聖職者とすべての教役者に栄光あれ。

（注 1）最初に学んだキリスト教系学校は、1887 年に立教大学校（当時の呼称）に統廃合された大阪の英和学舎。
（注 2）1922 年 4 月 24 日付『官報』によると、「大東京」の人口は 336 万 8,190 人。

65　1923 年 6 月号　神の国の進展。日本の不吉な影。365-366 頁。
訳出　365 頁下 17 行目～366 頁 22 行目まで。

「驚天動地」、神学博士ヘンリー・セント・ジョージ・タッカー師が京都主教を辞任して、この国に帰ることが必要であると判断したというニュースを聞いたときの感情を表せば、この一語に尽きる。かつて彼ほどに日本の人々と自分を同一視することに成功した者はわずかなものだ。それゆえにまた彼ほど日本の最良の人々の信頼と信奉者を勝ち得た者もわずかである。

タッカー主教はヴァージニア神学校を卒業してまもない 1899 年に、ヴァージニア教区の輝かしい伝道の伝統を一身に背負って日本に渡った。日本語はほとんどできなかったが、飢饉に見舞われた日本の東北部で救済活動に当たるという稀な機会に恵まれた。極寒の冬を通して、豪雪のためにほとんど通行不能となった道を徒歩で何マイルも歩いた。その当時、国の一部の地域で飢えに苦しんでいる人々の必要は、他の地域に住む日本人によって痛切に感じられていなかった。東北の人々は若いタッカーがしたことを決して忘れることはなかった。そして他の地域の人々もまもなく、日本人でもアメリカ人でもキリスト教徒が貧困者の必要を満たそうと努力するその素早さと勇気に気づいた。この若い宣教師が次に引き受けることになる偉大な仕事のための準備段階として、これに勝るものはなかった。1903 年、彼は立教学院の総理に任命された。偉大な知的才能に恵まれた彼は、このようなポストに理想的だった。その後の 8 年間には、素晴らしい発展が成し遂げられた。彼は立教を中学校から大学〔専門学校令〕に移行させることに成功し、現在の大学〔大学令〕の基礎を築いた。1912 年、彼は京都〔地方部〕主教に聖別された。

タッカー主教は、最初はスタッフとして、後に主教職の同僚として、友人であり指導者でもあるマキム主教と常に緊密に連携して仕事した。マキム主教が引退する時が来たら、この老主教がかくも懸命に、かくも立派に果たした偉大な任務を遂行する責任を、タッカー主教が引き継ぐのは当然と見られていた。今回の辞任が、京都地方部のみならず、日本の聖公会全体にとってどのような損失をもたらすか、敢えて予告しようという者はいない。

タッカー主教が日本を離れるという知らせが届いたとき、ミシガン教区は間髪入れず、故ウィリアムズ主教の後継者として聖公会で最も有能な主教の一人を確保する可能性を認識した。そして〔1923 年〕5 月 15 日に開かれた

特別会議において、その通りに選出された。しかし日本に戻ることを九分九厘永久に妨げることになると思われるこの召命を受け入れるかどうか、目下のところ不明である。

Meeting of the Council

ing regarding the financial situation confronting the Church, therefore be it

Resolved: That the National Council expresses its gratitude to these leaders and the people of the Church for their rallying to the call of the Council and their cooperation, and thanks to Almighty God for this evidence of the moving of His Holy Spirit in the hearts of our brethren, and

Further Resolved: That they are hereby earnestly and affectionately urged to continue their endeavors unabatingly to assure the execution of the 1923 Program.

On motion of the Rev. Dr. Freeman the following was adopted:

Whereas: There is immediate necessity of reducing the debt of the General Church, and

Whereas: The budget includes provision for reduction of the debt, therefore be it

Resolved: That the Bishops be respectfully requested to do all in their power to see that their dioceses meet the budget as adopted by General Convention, and that no money be designated by the dioceses towards priorities, even after their share of the budget is met, until assurance is given that the entire budget of the General Church has been paid.

Department of Missions: The secretary reported the gift to the Council, from Mr. George M. Tuttle, son of the late Presiding Bishop, of his father's certificate of consecration and Episcopal ring, which gift was accepted with grateful appreciation.

On the recommendation of the Department, the Council requested the Council of Advice of the House of Bishops to consider and outline the policy which the National Council should adopt when dealings with the Eastern Orthodox involve rival claims of Eastern Orthodox jurisdiction, and procedure in similar circumstances.

The Council heard with pleasure of the erection of two new dioceses in the Japanese Church, Tokyo and Osaka, comprising the cities of those names. Tokyo contains eight self-supporting parishes and Osaka twelve. Japanese bishops will be elected to these dioceses, the support to come entirely from the Japanese. The Council concurred in the following resolution of appreciation:

Resolved: That the Department has learned with the deepest pleasure of the erection of the Japanese Dioceses of Tokyo and Osaka. It congratulates the Nippon Sei Kokwai upon this step, evidencing, as it does, the increasing strength of the Church in Japan. The Department will ask that the prayers of the Church in the United States be offered for the guidance of the two dioceses in their choice of Japanese presbyters for the office of Bishop.

The Reverend Artley B. Parson, assistant foreign secretary, told of an extremely interesting trip he had made through Porto Rico at the invitation of Bishop Colmore.

Department of Religious Education: The secretary reported a very successful conference at Omaha, a full account of which has appeared in *The Leader*. Plans for promoting the Lenten Offering for Missions in the Sunday Schools were outlined. Permission was given the department to appeal for special funds under Priority No. 78 for the use of the general work of the Commission on Pageantry. It was announced that another conference on recruiting the ministry, similar to the highly successful one held at Saint Paul's School, Concord, N. H., last June, would be held in Philadelphia this summer. The Council expressed its deep interest in and hearty approval of this plan.

Department of Christian Social Service: The first conference on rural work was held in Philadelphia in February, with representatives from five dioceses present. There is widespread interest in this subject and the University of Wisconsin is offering a course for rural pastors at its summer school, June 25—July 6. Miss Carpenter, the secretary for Church institutions, at the request of

66　1923 年 6 月号　協議会会議。伝道部門。401 頁。
訳出　401 頁左下 6 行目～右 16 行目まで。

協議会は、日本聖公会が 2 つの新しい教区、それぞれ東京と大阪の都市を管轄する東京教区と大阪教区を設立したことを聞いて嬉しく思う。東京は 8 の自給教会（注 1）、大阪は 12 の自給教会（注 2）を有している。これらの教区では日本人主教が選出され、すべて日本人によって支えられる。協議会は以下の祝辞を決議することに合意した。

決議文：〔米国聖公会全国協議会〕伝道部門は、日本の東京教区と大阪教区の設立を知り深く喜ぶものである。伝道部門は、日本聖公会のこの措置を、日本において聖公会の強さが増している証左として祝賀する。伝道部門は、主教の職に日本人司祭を選ぶことにおいて、2 つの教区を導くために米国聖公会の祈りが捧げられることを願う。

（注 1）東京教区内の自給教会は 8 教会。東京教区への参加教会は 26 教会（後に 23 教会となる。『基督教週報』46 巻 18 号、1923 年 3 月 2 日）。左記の『基督教週報』によると、そのうち北東京地方部（米国聖公会系）からは 14 教会。南東京地方部（英国教会系）からは 9 教会という内訳になっている。
（注 2）大阪教区内の自給教会（日本聖公会第 14 総会の申請時）は 7 教会。大阪教区に参加した教会は 11 教会（『基督教週報』45 巻 14 号、1922 年 7 月 11 日）。

67 1923/7 The Progress of the Kingdom: Progress in China and Japan.
68 1923/7 The Progress of the Kingdom: The Result of Wise Leadership.

THE PROGRESS OF THE KINGDOM

THE fourteenth of June was the thirtieth anniversary of the consecration of the Right Reverend John McKim, D.D., as Bishop of Tokyo, and the Right Reverend Frederick R. Graves, D.D., as Bishop of Shanghai. These three decades have been years of marvelous progress in the Church's Mission in Japan and China. Few American Churchmen can begin to appreciate what these two leaders have accomplished in less than a generation. In each case the original missionary district has been divided and then divided again, so that there are now six districts where formerly there were two. The staff of Japanese and Chinese workers has been multiplied many times. In quality and effectiveness it easily takes a leading place as compared with any other communion. A remarkable system of Christian education has been developed in China, beginning with the elementary school and carrying straight on through the professional training school. In Japan the system is less complete because of the efficiency of the Japanese Government in promoting elementary education. At one end of the line are the kindergartens; at the other end are the middle schools, crowned by Saint Paul's University. Medical work has been improved and extended. Our doctors and nurses splendidly reinforce the work of making known the Christian message through church and chapel by interpreting it in helpful service. In both countries national Churches have been established, self-governing in all that affects their own ecclesiastical life. Both Churches have their Boards of Missions and are actively propagating the Gospel. Numerous self-supporting congregations have been established. The Church in Japan will have before 1923 closes two Japanese bishops in full charge of Japanese dioceses centering around the two leading cities of the country.

Progress in China and Japan

GOD has wonderfully blessed the efforts of American Churchmen to share their spiritual heritage with the Orient. The results are vast in extent and influence beyond all comparison with the investment either in life, or in money. Wise and consecrated leadership has made the most of whatever measure of coöperation we have given.

The Result of Wise Leadership

A great future lies ahead. When Bishop McKim was consecrated Japan was reacting from its former enthusiasm for things Western and had entered upon a period of indifference, if not opposition.. Religion, as Prince Ito said, was an unnecessary element in national life. To-day Japan's leaders are emphasizing the necessity for religion as a foundation for all moral and national progress.

Bishop Tucker says: "Not only has Christianity won confidence and sympathy, but its moral and religious teachings have exerted profound influence upon the life and thought of the people. While the number of people who have been baptized may seem to be comparatively small, yet those who accept the general Christian moral standard, in theory at least, represent perhaps a large majority of the intelligent people of the country." This fact accounts in large measure for Japan's present position as one of the four leading powers of the world.

In all that concerns governmental efficiency, China presents a pathetic contrast. Without a cabinet, with a president apparently in name only, with

The Progress of the Kingdom

no effective public opinion—all the elements of great national disaster are threatening. If it were not for the elevating influence of the million or more devout Chinese Christians, friends of China might well despair. Even in such dark days as these, those who know China and the Chinese are confident that God's purpose for this great people will not be, cannot be, frustrated. They are confident that in spite of all difficulties, the Chinese Christian element will rise in the power of the Incarnate life of our Lord, and, holding fast to the truth that makes men free, will at last lead China on to peace, freedom and service.

A Venture of Faith

AT its first diocesan convention on June fifth, the diocese of Osaka elected as its first bishop the Reverend Yasutaro Naide, rector of Christ Church, Osaka. Like Dr. Motoda, Mr. Naide is one of the fine fruits of the Church's work in Japan. Born in a Buddhist home, he reacted, as so many other Japanese young men have done, against the unsatisfying negations of Buddhism and became indifferent to all religious influence.

The death of his mother when he was a lad of seventeen started him thinking about the hopelessness of the future. Passing along the street one day he read the announcement of a preaching service. What he heard opened to him a door of hope. In time he was baptized and confirmed. Then he determined to give his life to the ministry. It has been a most successful ministry. Mr. Naide's congregation is the largest of our communion in Japan. It was the first to become self-supporting. With some help from the United States it erected four years ago one of the best church buildings in Japan and has made the church, with its inadequate parish house, the center of all sorts of good work.

Christ Church stands on the bank of one of the canals that make Osaka a Japanese Venice. On the opposite bank is the government building containing the offices of the governor of Osaka-fu. The location is symbolic. It is as though the church with its vigorous tower was saying to the city officials: "This is the place where the friends of righteousness rally for inspiration in right living and practical work. This church aims to develop loyal and patriotic citizens of the empire, useful members of this great commercial community, good neighbors and helpful friends."

That represents Mr. Naide's spirit. He is a man of great influence in Osaka and is well known throughout Japan as one of the most eloquent and effective preachers of the Gospel. The faculty and former students of the Virginia Theological Seminary look back with pleasure upon the year that Mr. Naide spent there in post-graduate study.

Osaka and Tokyo represent a venture of faith. Statistics would not entitle them to be classed as strong dioceses, but statistics do not make up the sum of diocesan life. The young dioceses are strong in purpose. Their people, clerical and lay, bishops-elect and all, propose to press on in hope, live on in faith. Part of their success will depend upon the readiness of the Church in this country to coöperate with these independent dioceses of the Church in Japan. They are outstanding results of sixty years of missionary endeavor. Our coöperation is not a favor we extend but an opportunity seized on to assist a sister Church and its dioceses to hasten the time when the leading nation of the Oriental world shall be enrolled under the banner of our common Lord.

67　1923 年 7 月号　神の国の進展。中国と日本における進展。436 頁。
訳出　436 頁 1 行目～26 行目まで。

〔1923 年〕6 月 14 日、神学博士ジョン・マキム師が東京主教として、神学博士フレデリック・R・グレイヴズが上海主教として聖別されてから 30 周年を迎えた。この 30 年間は日本と中国における聖公会の伝道が目覚ましい進展を見せた年月であった。これら 2 人の指導者が、わずか一世代に満たない間に達成したものを正しく評価できる米国聖公会員はほとんどいない。いずれの場合も、最初の宣教区は分割を繰り返して、以前 2〔伝道〕教区（注 1）しかなかった所に現在は 6〔伝道〕教区（注 2）ある。日本人と中国人の教役者の数も何倍にも増えた。その質と効率の点で他のどんな教派と比べても首位に立つのは間違いない。キリスト教教育の注目すべき制度は中国では小学校に始まり、一直線に職業訓練学校まで発展している。この制度は日本では、日本政府が初等教育を効率的に推進しているために、それほど完璧ではない。線の一方の端には幼稚園があり、他方の端には中学校があり、その頂点に立教大学がある。医療の仕事も改善および拡大された。我々の医師や看護婦は、教会と礼拝堂を通してキリスト教のメッセージを知らしめる仕事を、医療という具体的な形で見事に補強している。いずれの国でも国内の聖公会が確立され、自身の教会生活に関係するすべての点で自立している。どちらの聖公会も伝道局を持ち、積極的に福音を広めている。自給できる教会も数多く作られた。日本の聖公会は 1923 年が終わる前に、国の 2 大都市を中心とする教区を全面的に担当する 2 人の日本人主教を持つことになろう。

（注 1）中国と日本の 2 伝道教区。
（注 2）中国の 3 伝道教区（上海、漢口、安慶）と日本の 3 伝道教区（北東京、京都、東北）の合計 6 伝道教区。

68　1923 年 7 月号　神の国の進展。賢明なリーダーシップの結果。436-437 頁。
訳出　436 頁 27 行目～437 頁 9 行目まで。

神は、米国聖公会員がその精神的遺産を東洋と共有する努力を素晴らしい形で祝福してくださった。その結果は範囲と影響において莫大であり、生活

や金銭に対する投資の比ではない。聖別された賢明なリーダーシップは、我々が提供した協力の手段は何であれ最大限に活用した。

偉大な未来が前途にある。マキム主教が聖別されたとき、日本はそれまでの西洋の文物に対する熱狂からの反動で、敵対的ではないものの無関心の時期に突入していた。伊藤〔博文〕公爵が言ったように、宗教は国民生活には不必要な要素であった。しかし今日、日本の指導者たちは、あらゆる道徳と国家の進歩の基礎として宗教の必要性を強調している。

タッカー主教は言う。「キリスト教が信頼と共感を勝ち得ただけでなく、その道徳的、宗教的な教えは人々の生活と思考に深い影響を及ぼした。洗礼を受けた人の数は比較的少ないように見えるかもしれないが、おそらくこの国の知的な人々の大多数は、一般的なキリスト教の道徳規準を少なくとも理論として受け入れている。」この事実は、世界の４大国の１つという今日の日本の立場を十分説明するものである。

政府の効率に関するすべての点において、中国は痛ましいほど対照的である。内閣はなく、大統領は明らかに名前のみ、無力な世論、これらすべての要素は国が崩壊する前兆である。もし百万かそれ以上の敬虔な中国人キリスト教徒の高揚する影響力がなかったなら、中国の友人たちは絶望するに違いない。このような暗黒の日々においてさえ、中国と中国人を知っている者は、この偉大な民族に対する神の目的は挫かれないこと、いや挫かれ得ないことを確信している。こうしたすべての困難にかかわらず、中国人キリスト教徒の要素が主の受肉の力を増し、人々を解放する真理を堅持して、ついには中国を平和と自由と奉仕に導くであろうことを、彼らは確信している。

69　1923 年 7 月号　神の国の進展。信仰の冒険。437 頁。
訳出　437 頁 10 行目～最後の行まで。

大阪教区は〔1923 年〕6 月 5 日に開かれた最初の教区総会で大阪の基督教会牧師・名出保太郎師を初代主教に選出した。名出氏は、元田〔作之進〕博士と同様、日本の聖公会が生み出した傑出した人材の一人である。仏教の家に生まれた彼は、他の多くの若者がそうであったように、仏教の満足のいかない否定に反発して、すべての宗教的なものに対して無関心になった。

17 歳の若者になったとき母親が死んで、未来に希望がないと考えるようになった。ある日、通りを歩いていて、説教会の案内を目にした。そこで聞

いたものは、彼に希望の扉を開いた。やがて彼は洗礼と堅信を受けた。そのとき彼は生涯を聖務に捧げる決意をした。そしてそれは最も成果の大きい聖務となった。名出氏の教会は、日本聖公会の中で最大の信徒団である（注1）。最初に自給できるようになったのもこの教会である。合衆国からのいくらかの援助を得て、数年前に日本で最良の教会建築物の１つを建て、教会とその不十分な信徒会館とを、あらゆる種類の有益な活動の中心にした。

基督教会は、大阪を日本のヴェニスとしている運河の１つの土手の上に立っている。反対側の土手には大阪府知事の執務室が入った政府の建物がある。この立地は象徴的である。堂々とした塔を備えた教会は、あたかも都市の役人にこう告げているかのようである。「これは正義の友が正しい生活と実践的な仕事に対する霊感を求めて集う場所である。教会の目的は帝国の忠実かつ愛国的な国民、この巨大な商業都市の有用な人材、良き隣人、そして助けになる友人を育成することである。」

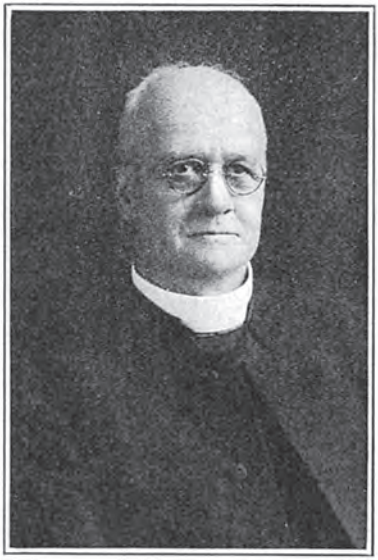
それはまた名出氏の精神を表現している。彼は大阪で大きな影響力を持った人物であり、福音を最も雄弁で効果的に説教する１人として日本中で知られている。ヴァージニア神学校の教授陣や卒業生たちは、名出氏が大学院生として研究していたときのことを懐かしく思い出す。

大阪と東京は信仰の冒険を代表している。それらは、統計的数値からはそれらを強力な教区として分類することはできないが、統計的数値が教区生活の総和をなすわけではない。これらの若い教区は目的意識が強い。教区の人々、聖職者と信徒、被選主教、すべてが希望を抱き続け、信仰に生きるよう提案する。この国における聖公会の成功の一部は、聖公会のこれら独立した教区と協力する用意のいかんに掛かっているだろう。それらは 60 年間にわたる伝道の努力の卓越した成果である。我々の協力は彼らに示す好意などではなく、姉妹聖公会とその教区を支援して、東洋世界の主導国家が我々の共通の主の旗の下に組み入れられる時を速めるために捉えられた好機なのである。

注記：SM 誌 1923 年 7 月号の巻頭言には、米国聖公会全国協議会総理ゲイラー主教による「日本の教会」と題した文章が掲載され、2 つの日本人管轄独立教区（東京・大阪）が日本聖公会に誕生したことへ喜びを表明している。
SM 誌 1923 年 8 月号には、元田作之進、名出保太郎の 2 人の被選主教の写真が掲載された（546 頁）。この 8 月号発刊の翌月、日本は関東大震災に見舞われた。

東京ミッションの新任スタッフとして、アーネスト・フート（Ernest Foote）が加わり、立教大学商学科で教える予定とされている（SM 誌 1923 年 8 月号、549 頁）。

（注 1）現在の大阪教区主教座聖堂である川口基督教会。元・大阪英和学舎の付属礼拝堂。



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



THE REV. J. S. MOTODA, D.D., PH.D.
Bishop-Elect of Tokyo



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THE REV. C. S. REIFSNIDER, L.H.D.
President, St. Paul's University, Tokyo



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RUDOLPH B. TEUSLER, M.D.
Director, St. Luke's Hospital, Tokyo

FOUR LEADERS OF THE CHURCH IN TOKYO

To the Rescue in Japan

How the Church Is Trying to Face the Emergency

The matter on this and the next page embodies the latest news we have received from Japan before going to press. Dr. Wood's article, on page 647, was written at an earlier date and should be read with this statement in mind.

THE appalling catastrophe in Japan occurred at noon on September 1, but the first direct news from the stricken area did not reach the Missions House until September 6, when the anxiously-awaited cable from Tokyo was forwarded from Washington through the courtesy of the Secretary of State. This message, and Dr. Wood's explanation of it, will be found on page 647. It has been widely circulated throughout the Church. A detailed account of the churches and other institutions destroyed in Tokyo will be found on page 653.

Immediately on the receipt of this cable, the President of the Council and the Executive Secretary of the Department of Missions sent the following telegram to all bishops in this country:

> Bishop McKim cables: "Our missionaries safe. All Tokyo churches, schools, residences and St. Luke's Hospital destroyed. Missionaries lost all household and personal effects. Need emergency relief for missionaries and Japanese clergy and Church people. All gone but faith in God."
>
> We earnestly ask that you request all congregations in your diocese to give largely for immediate relief of the physical needs of our fellow Churchmen and women in Japan. As American citizens our people will do their part in giving to American Red Cross, but we beg on behalf of Bishop McKim that they also give generously now through National Council for special Japanese Relief Fund. Later when details are known the work of permanent reconstruction will be taken up.
>
> Our estimate, based on Bishop McKim's cable, indicates $500,000 needed immediately. If any part of this amount is not required it will be added to permanent reconstruction fund.
>
> THOMAS F. GAILOR,
> JOHN W. WOOD.

This was followed by a letter to all the parochial clergy to the same effect. A leaflet indicating the different needs to which this Emergency Fund would be applied, and explaining why they did not come within the province of the Red Cross, was prepared and widely distributed. It will be found in substance on page 710. Frequent bulletins were sent out to the Church papers, the public press, and to the relatives and friends of missionaries.

Dr. R. B. Teusler, director of St. Luke's Hospital, and Mrs. Alice St. John, head of the nursing staff, were in this country but are hurrying back. At a meeting in Philadelphia which Bishop Tucker, Dr. Teusler and Dr. Wood addressed, $10,000 and an X-ray machine were subscribed. Bishop McKim had cabled asking that plain furniture, bedding and household linen might be sent at once. Dr. Teusler sailed on September 23, taking with him a quantity of such supplies, besides cots, bedding, canned goods and other things for an emergency hospital. Just before he sailed he was gladdened by the receipt of a cable saying that though the old St. Luke's was totally destroyed, the Japanese doctors, nurses and patients were all saved, and that the foundations of the new building were intact.

Mrs. St. John, who will follow on October 4, took with her sixteen trunks of warm clothing for our missionaries. She enlisted the services of a nurse, Mrs. Lucille Kellam, of Norfolk, Virginia, and of a dietitian, Miss Helen M. Pond, of Lancaster, Ohio. Both will sail for Tokyo on October 11.

An unsigned message received Sep-

tember 24 brought the good news that all our Japanese workers were safe. They include Bishop-elect Motoda and the Rev. Messrs. Daito, Sugiura, Goto, Ochiai, Kobayashi, Minagawa, Ota, Sakai, Sugai, Tagawa and Yamagata.

In response to a cable request, Dr. C. S. Reifsnider, President of St. Paul's University, sailed a week after the disaster and is now in this country. He brings with him full information as to emergency needs which he will lay before the meetings of the Department of Missions and the National Council on October 9 and 11.

The decision to appeal to the Church for a $500,000 Emergency Fund was reached after the most careful deliberation on the part of the officers at the Church Missions House. Too much emphasis cannot be placed on the fact that this is an *Emergency Fund* only. Plans for permanent reconstruction cannot be formulated yet. The uses to which this fund will be put are explained so well on page 710 that it is not necessary to recapitulate them here.

Another point to be remembered is that the Red Cross relief in no way takes the place of this fund. None of the Red Cross money will be given to our own or any other mission in Japan except as may be necessary in temporary, individual relief. Unless our own Church people meet the needs of our people in Japan, they will not be met. Quick action is imperative, for the suffering in Tokyo must be great and will be greater as winter advances. Checks should be sent to Lewis B. Franklin, treasurer, 281 Fourth avenue, New York, marked "For the $500,000 Emergency Relief Fund." "He gives twice who gives quickly!"

While every effort has been made by cable and otherwise, we have not been able as yet to secure any details from Japan. We are confident that in our next issue we shall have for our readers the first-hand story of an eye-witness of this greatest tragedy in the life of the Japanese Church.

Missionaries in the Earthquake Area

THE following is a list of American missionaries of our Church who were stationed in or near Tokyo at the time of the earthquake, with the dates of their appointment and the dioceses from whence they came, given in the order of their length of service:

Bishop McKim (1880—Milwaukee). Became Bishop of Tokyo in 1893.

The Rev. C. F. Sweet, D. D. (1898—Maine), is a professor in the Divinity School.

The Rev. C. S. Reifsnider, L.H.D. (1901—Massachusetts), is the President of St. Paul's University.

Miss L. H. Boyd (1902—Virginia) is an evangelistic worker among women.

Miss Bessie McKim (1904—Tokyo) is the elder daughter of the bishop.

Miss C. Gertrude Heywood (1904—Western Massachusetts) is the principal of St. Margaret's School.

Miss Caroline Schereschewsky (1910—Tokyo) is the daughter of the late Bishop Schereschewsky.

Miss Nellie McKim (1915—Tokyo) is the younger daughter of the bishop.

Miss Roslyn Andrews (1921—Tokyo) is a teacher in St. Margaret's School.

Miss Bessie E. Curtis (1921—Minnesota) is a nurse in St. Luke's Hospital.

The Rev. H. C. Spackman (employed in the field in 1921) is an evangelistic worker.

Miss Helen R. Lade (1922—Massachusetts) is a nurse in St. Luke's Hospital.

Dr. Sidney V. Kibby (1923—Massachusetts) is an X-ray specialist in St. Luke's Hospital.

Miss Ruth Burnside (1923—Maryland) is secretary to the bishop.

Mr. Ernest E. Foote (1923—New York) is an assistant in the treasurer's office.

70　1923 年 10 月号　日本の救援のために。聖公会はいかに緊急事態に直面すべきか。645-646 頁（644 頁は写真）。
訳出　645～646 頁〔全文〕。

この頁と次頁の記事は、本号を印刷する前に日本から届いた最新のニュースを扱っている。647 頁に掲載したウッド博士の記事〔記事№ 71〕はそれより前に書かれたものであり、そのことを念頭に置いて読まれたい。

〔1923 年〕9 月 1 日正午、日本で恐るべき大災害が発生した。しかし被災地からの第一報がミッションズ・ハウスに届いたのはようやく 9 月 6 日になってからで、待ちわびた東京からの電信が国務長官の好意でワシントンから転送されてきた。そのメッセージと、これについてのウッド博士の解説が 647 頁〔記事№ 71〕に載っている。これは広く聖公会中に配布された。東京の破壊された教会およびその他の施設の詳細な内訳は 653 頁〔記事№ 72〕に載っている。

この電信を受け取ってすぐ〔米国聖公会全国〕協議会総理と伝道部門常議委員会は、この国のすべての主教に次の電報を送った。

マキム主教の電信：「我が宣教師は無事なり。東京の教会、学校、住宅、聖路加病院は破壊されり。宣教師はすべての家財を失えり。宣教師、日本人聖職者、聖公会会員への救援は急を要す。神への信仰の他はすべて失せり。」

我々は日本にいる我々の仲間の男女会員たちの物質的なニーズを直ちに満たすために、貴教区の全会衆に大規模な支援を求めることを切に願う。我々の会員は米国市民として米国赤十字に応分の寄付をするであろうが、しかし今寛大にも全国協議会を通して特別日本救援基金にも寄付することを、マキム主教に代わって懇願する。後日、詳細が明らかになった時点で本格的な再建が行われることになる。

現在緊急に必要とされている額は、マキム主教の電信に基づき 500,000 ドルと推定される。万一この金額の一部が必要とされなければ、本格的再建の資金に加えられる。

トーマス・F・ゲイラー
ジョン・W・ウッド

この後に全教会区の聖職者に宛てた同じ内容の手紙が続いている。この緊急資金が使われる種々の必要品を示した小冊子と、それらがなぜ赤十字の管轄に入らないかについての説明文を作成して、広く配布した。その大要が710頁〔記事№78〕に記載されている。通知を聖公会紙、一般新聞、宣教師の親戚や友人に頻繁に送った。

聖路加病院長のR・B・トイスラー博士と、看護職員の長であるミセス・アリス・セントジョンは、この国にいたが、急いで戻った。フィラデルフィア教区の会議でタッカー主教、トイスラー博士、ウッド博士が演説して、10,000ドルとX線装置が寄付された。マキム主教は電信で、簡易家具、寝具、家庭用リネン製品をすぐ送ってもらいたいと伝えてきた。トイスラー博士は9月23日、これらの援助物資に加えて、折り畳み式ベッド、寝具、缶詰、その他救急病院用の品物を大量に携えて出発した。出発直前に彼を喜ばせる1通の電信が届いた。それによると、古い聖路加病院は壊滅したものの、日本人の医師、看護婦および患者は全員無事で、新しい建物の基礎は無傷とのことだった。

続いて10月4日にミセス・セントジョンが宣教師のための防寒服を詰めた16個のトランクを持って出発した。彼女はヴァージニア州ノーフォークの看護婦ミセス・ルシル・ケラム、オハイオ州ランカスターの栄養士ミス・ヘレン・M・ポンドの奉仕を得た。2人は10月11日に東京に向けて出発する。

9月24日に受け取った署名のないメッセージは、日本人の教役者は全員無事であるという朗報を伝えた。これには元田〔作之進〕被選主教、大藤（注1）、杉浦（注2）、後藤（注3）、落合（注4）、小林（注5）、皆川（注6）、大田（注7）、阪井（注8）、須貝（注9）、多川（注10）、山縣（注11）の各氏が含まれる。

立教大学総長（注12）のC・S・ライフスナイダー博士は電信での要請に応えて、災害の1週間後に出発して現在この国にいる。彼は緊急に必要な物資に関する完全な情報を持っており、〔1923年〕10月9日および11日に開かれる伝道部門と全国協議会の会議で発表する。

聖公会に緊急援助資金として500,000ドルを要請する決定は、チャーチ・ミッションズ・ハウスの幹部の側で極めて慎重に検討した結果下された。これは「緊急援助基金」に過ぎないという事実は、いくら言っても強調し過ぎということにはならない。本格的な再建計画は現在まだできていない。この

資金を使う用途は、710頁〔記事№78〕に詳しく説明されているので、ここで繰り返す必要はないだろう。

以上の他に留意すべきポイントは、赤十字の支援はこの基金に取って代わるものでは全くないということである。赤十字の資金が、一時の個々の支援で必要となるような場合を除いて、日本における我々のミッションやその他のミッションに与えられることは決してない。我々聖公会の会員が日本の会員の必要を満たさない限り、それらは満たされることがないのである。迅速に行動することが不可欠である。なぜなら東京の被害は大きく、冬が近づくに連れてそれはもっと大きくなるだろうからである。小切手は財務委員のルイス・B・フランクリン（ニューヨーク市4番街281）に「500,000ドル緊急援助基金」と明記して送付されたい。まさに「すばやく与える者は2度与える」である。

電信その他であらゆる努力を払ってはいるが、今のところまだ日本からの詳細な報告を得ることができないでいる。しかし次号では我々の読者のために、この日本聖公会の生涯最大の悲劇を目撃者から直接聞くことができると信ずる。

地震地域の宣教師

以下に、地震が発生したときに東京またはその近傍に滞在していた聖公会のアメリカ人宣教師の名前、赴任した年、出身教区を、奉仕期間の長い順に記載する。

マキム主教（1880年～ミルウォーキー）は1893年に東京主教になった。

神学博士C・F・スィート師（1898年～メイン）は神学校（注13）の教授である。

人文学博士C・S・ライフスナイダー師（1901年～マサチューセッツ）は立教学院総理〔及び立教大学総長〕である。

ミス・L・H・ボイド（1902年～ヴァージニア）は女性への伝道教役者である。

ミス・ベシー・マキム（1904年～東京）は主教の長女である。

ミス・C・ガートルード・ヘイウッド（1904年～西マサチューセッツ）は立教高等女学校の校長である。

ミス・キャロライン・シェレシェフスキー（1910年～東京）は故シェレシェフスキー主教（注14）の娘である。

ミス・ネリー・マキム（1915年～東京）は主教の次女である。

ミス・ロスリン・アンドリューズ（1921年～東京）は立教高等女学校の教師である。

ミス・ベシー・E・カーティス（1921年～ミネソタ）は聖路加病院の看護婦である。

H・C・スパックマン師（1921年現地で雇用）は伝道教役者である。

ミス・ヘレン・R・レイド（1922年～マサチューセッツ）は聖路加病院の看護婦である。

シドニー・V・キビー博士（1923年～マサチューセッツ）は聖路加病院のX線専門家である。

ミス・ルース・バーンサイド（1923年～メリーランド）は〔マキム〕主教の秘書である。

アーネスト・E・フート氏（1923年～ニューヨーク）は会計事務所の助手である。

（注1）大藤鋳三郎。
（注2）杉浦義道。
（注3）後藤粂吉。
（注4）落合吉之助。
（注5）小林彦五郎。
（注6）皆川晃雄。
（注7）大田霊順。
（注8）阪井徳太郎。
（注9）須貝止。
（注10）多川幾造。
（注11）山縣雄杜三。
（注12）ライフスナイダーの肩書としてのPresident of St. Paul's Universityの訳語は、立教学院総理と立教大学総長（1923－1931年）の2通りが考えられるので、文脈に応じて訳し分ける（1931年以降は立教学院総理と立教大学総長に代わり、立教学院総長に統合される）。なお、立教大学初代学長は日本人の元田作之進である。
（注13）聖公会神学院。
（注14）米国聖公会中国第三代伝道主教。C・M・ウィリアムズ主教の後任。

"All Gone But Faith in God"

By John W. Wood, D.C.L.

NO one connected with the Church Missions House is likely to forget that fateful Saturday, September 1st, 1923. Into the comparative quiet of the week, and when most people seemed to have left town for the three-day holiday, there came the first reports of the destruction and death that had overwhelmed Tokyo, Yokohama and other cities of Central Japan. Anxious days followed, waiting for a reply to a cable sent to our Kyoto office expressing sympathy and asking for information.

The first good news came on September 5th, when Kyoto cabled the names of missionaries from that district known to be safe. Only a few were missing from the roll. Happily, they were accounted for in a message received on September 10th. It was not until September 6th that the first message reached us from Tokyo, relayed through the Kyoto office and kindly transmitted to the Department of Missions through the office of the Secretary of State in Washington. The first three code words of the message were, unfortunately, mutilated and it has not been possible to translate them or to secure a repetition. In substance, the cable was this:

Our own missionaries safe. Tsukiji totally destroyed, Ikebukuro partly destroyed. All churches burned. People without houses and clothing. Have drawn on you today for $25,000 to meet emergencies. Do not send any new missionaries until further notice.

All gone but Faith in God.

A great load was lifted from our hearts when we realized that, through the mercy of God, not a single missionary had been lost. Soon the wires were transmitting the telephones and telegrams to relatives and friends in this country, telling of the safety of their dear ones.

With anxiety for the safety of our missionaries out of the way it was possible to give thought to the material damage that seems literally to have overwhelmed all the southern section of the district of Tokyo. Let me take the bare phrases of the cable and try to indicate what they mean.

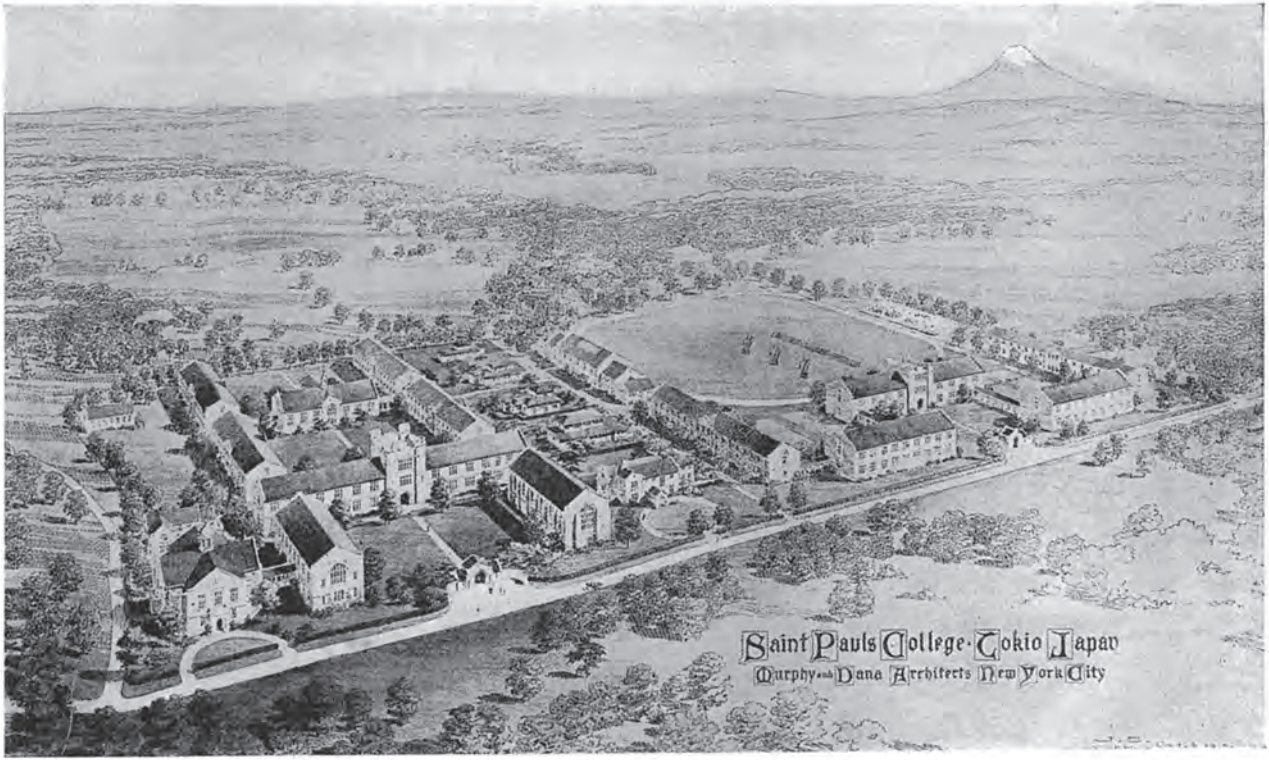
1. **Tsukiji Totally Destroyed:** Tsukiji is the name given to the section of the Kyobashi ward which years ago was set aside as a concession or place of residence for foreigners. Here our institutional work was begun fifty years ago and here it has been developed steadily through all the years since. This part of the message means that the dignified brick-built Holy Trinity Cathedral has gone. It was used jointly and at different hours by Japanese and English-speaking congregations. It was in this building that last May the first election of a Japanese presbyter to be a bishop in Japan was held.

The buildings of St. Paul's Middle School, with an enrollment of 880 boys and young men, and of St. Margaret's School, with an enrollment of more than 500 girls and young women, are wiped out. Fortunately, as in the case of the earthquake which destroyed St. Paul's in 1891, the pupils were on vacation. Both schools served an invaluable purpose. St. Margaret's was the only middle school for girls in the whole of Kyobashi ward and was doing such admirable work that the Japanese Education Department had expressed to Bishop McKim its intention not to establish a middle school for girls in the ward so long as St. Margaret's maintained its usual standards and efficiency.

The building in which our business offices were located, together with the diocesan library, is gone.

The old building of St. Luke's Hospital went the way of the rest of the property.

A telephone message from the State Department in Washington on Septem-



See page 651

BIRD'S-EYE VIEW OF ST. PAUL'S UNIVERSITY, IKEBUKURO, TOKYO
From the architect's drawing

ber 11th told us that the American Ambassador had informed the Department that St. Luke's was totally destroyed by fire. In the absence of other information, we infer that the patients were removed before the building burned. Dr. Rudolf B. Teusler, now in this country on business connected with the new hospital, views with a saddened heart the complete destruction of the hospital into which so much of his own life has been built these past twenty-three years. More than that, he realizes that the foundations of the new building, completed only a few weeks ago and costing more than $50,000, are, in all probability, hopelessly damaged. Fortunately, the work on the superstructure of the new St. Luke's had not been begun. The Japanese nurses' home, the buildings in which the American nurses lived, and everything else connected with St. Luke's, has disappeared in the general ruin.

Bishop McKim is not only without a cathedral, he is without a home. So are Dr. Reifsnider, of St. Paul's; the Rev. Norman Binsted, in charge of the English-speaking congregation at the cathedral; Miss Heywood and all the other teachers of St. Margaret's, Dr. Teusler, Mr. Tagawa, in charge of the Japanese Cathedral congregation, and the Rev. J. H. Kobayashi. The destruction of our residence property in the Tsukiji section—some fifteen buildings—is an appalling loss, not only because of its value, but because fully 100 people, Japanese and American, working in our Tsukiji institutions, are rendered shelterless. The autumn and winter are no times to be without homes in northern Japan.

2. Ikebukuro Partly Destroyed: From Tsukiji we go eleven miles to the northwest to the suburb of Ikebukuro, where the buildings of St. Paul's University and the Central Theological College are located. Just what "partly destroyed" may actually mean we can only imagine at present. The steel and concrete buildings of St. Paul's University were among the best structures anywhere in Japan. It is possible that the damage is only slight. The Central Theological College, erected under auspices other than those of our Board of Missions, was, from the structural point of view, a very indifferent building, and though comparatively new it is more than probable that it is now practically ruined or so badly damaged as to be beyond repair.

3. All Churches Burned: I well remember the quiet and modest way in which Bishop McKim said to me four years ago, "There is not a ward in the city of Tokyo in which there is not at least one congregation of the Nippon Sei Ko Kwai." It was a fact of which the Bishop had a right to be proud. "All churches burned!" That means the new St. John's, consecrated only a few months ago, the fine buildings of All Saints', Christ Church, Grace Church, St. Timothy's, the church for students, and the tiny old building known as True Light Church, in which the Rev. Y. Sugiura has carried on for many years his Christ-like ministry in one of the worst of Tokyo's slums. Only last month THE SPIRIT OF MISSIONS published an account of this work. This building is not much of a loss from the material point of view. It was, however, the first church built in Tokyo and dates back nearly fifty years.

The building used for the Church of the Love of God is gone. Fortunately, the Rev. P. Goto had not yet begun the erection of the new building for which most of the funds were in hand. Here and there were smaller preaching places in Japanese houses.

We are still anxiously awaiting news with regard to the fate of the Japanese clergy and other workers. Obviously, it has not been possible for Bishop McKim to call the long roll of those willing and affectionate people with whom our missionaries felt it a privilege to be associated in a common task. We hope that the next cable may bring news of the safety of men like Bishop-elect Mo-

toda, the Rev. T. Minegawa of Christ Church, the Rev. P. C. Daito of St. John's, and many others.

Not only have all these churches been destroyed, but their congregations have almost certainly been shattered. Many of their members have passed suddenly from this life. Homes have been wrecked; business enterprises have been ruined for the time, if not permanently. People who took pride in providing for the support of their own clergy and the activities of their churches find, without warning, practically everything swept away. They are not able to do what heretofore they have gladly done. This means, of course, that the Church in the United States will step into the breach and for the next few months, at all events, carry the full support of all the Japanese staff. Bishop McKim has been cabled that he may count upon this. Japanese teachers in our schools, Japanese doctors and nurses in our hospitals, whose support has come entirely from the funds earned by the institutions, will have to be tided over the period when the institutions they have served so well have no revenue.

The cable makes no mention of the work in cities within a radius of 100 miles of Tokyo. There are many of them in which we have property and where effective work is being done. Kawagoe and Kumagaya were rejoicing in new churches built only recently. Hachioji, Maebashi, Takasaki, Urawa, Mito, Shimodate, Utsonomiya and other prosperous communities lie within the area of earthquake violence and may have suffered severely. We are anxiously waiting for news.

One can easily understand the sadness with which Bishop McKim looks upon what to some may seem to be the destruction of the work of a lifetime. True, buildings have been demolished, plans have been overturned, hopes have been almost crushed. But the work of the thirty years of Bishop McKim's episcopate is not expressed only in buildings or plans or hopes. The results are seen in Christ-like lives of thousands of our Japanese friends who have come to know our Lord and to follow Him with a glad allegiance. These are evidences of God's mercy and grace which neither earthquake shocks nor raging fires can destroy.

What Should We Do First in This Emergency?

In view of this sudden ruin and what it means, is it any wonder that the Church has been asked to give an emergency fund of $500,000 to meet immediate and pressing needs?

One of the most important things to be done would seem to be the speedy erection of frame buildings as a temporary St. Luke's Hospital with accommodations for 250 to 300 patients. For a long time Tokyo will have to battle against disease. Dr. Teusler, brave-hearted as ever and determined that all the best he has shall be given to the service of the Church and the people of Japan whom he loves, is making plans for the shipment of lumber, or, if they can be procured, portable buildings that can be converted into a hospital within a few days after their arrival in Japan. Such a building, with the equipment—some of which could later be transferred to the permanent St. Luke's—might cost easily $100,000. It would serve to continue with but brief interruption the fine ministry of our hospital for the next four or five years until plans can be carried through for the erection of the new St. Luke's.

Dr. Teusler sails from San Francisco by the S. S. *President Jefferson* on September 23rd. He has been authorized to take with him $1,000 worth of winter clothing for our men missionaries. Mrs. Alice St. John, one of the American nurses of St. Luke's now in this country, will sail October 4th. She will take with her at least $1,000 worth

of winter clothing for the women of our mission. We wish we dared authorize them to take five times as much. It will all be needed. Some of our missionaries have lost everything except the clothes they wore at mid-day on September 1st. Others more fortunate, who were still at Karuizawa, the sanitarium in the mountains, have at least the satisfaction of having summer outfits. All their winter garments in Tokyo, all their household effects, furniture, pictures, linens, bedding, books, accumulated in some instances through many years, are gone forever. Winter is coming on. Shelter, simple heating apparatus, clothing and at least some of the most indispensable household effects must be replaced immediately.

We are grateful that Bishop McKim, ever watchful for the welfare of those for whom the Church had made him responsible, did not hesitate a moment to draw upon the Church's treasury for $25,000. Of course, that draft will be honored when it comes. Long before that significant bit of paper makes the journey from stricken Japan to prosperous America we expect to have many times $25,000 in hand to meet it. With Bishop McKim, the Council and its Department of Missions have "faith in God" and that includes faith in the love and generous self-sacrifice of the people of this Church.

When all the emergency needs are provided for Bishop McKim and his advisers in Japan, the Department of Missions and the National Council will begin to make plans for permanent reconstruction. Before these plans can be intelligently made or any accurate estimate of the cost of executing them determined it will be necessary to make a careful survey of the whole situation. The important matter to remember is that our effort to give immediate relief must of necessity be followed later on by the hard and steady work of rebuilding in worthy form and for more effective service all the agencies the Church has lost.



SUNDAY SCHOOL OF THE CHURCH OF THE LOVE OF GOD, TOKYO

This Mission is in one of the poorest sections of Tokyo. Many of these little ones must have perished in the fire

71　1923 年 10 月号 「神への信仰の他はすべて失せり」。ジョン・W・ウッド民法学博士。647-651 頁。
訳出　647～651 頁〔全文〕。

チャーチ・ミッションズ・ハウスに関係のある人なら、あの運命の 1923 年 9 月 1 日土曜日を忘れることはないでしょう。比較的静かな週末を迎え、ほとんどの人が 3 連休で都会を離れたように見えたとき、東京と横浜、その他の日本の中心部の都市を襲った破壊と死亡の最初の知らせが入りました。京都〔地方部〕事務所に電信で見舞いの言葉を送り、安否を尋ね、その返事を待つ不安な日々が続きました。

最初の朗報が届いたのは 9 月 5 日でした。京都から無事が確認された京都地方部の宣教師の名前が送られてきたのです。そのリストに載っていなかったのはほんの数人でした。幸いにも 9 月 10 日のメッセージで彼らの消息が分かりました。東京から知らせが届いたのは 9 月 6 日以降で、最初のメッセージは京都〔地方部〕事務所を経由し、親切にもワシントンの国務長官の事務所を通して〔米国聖公会全国協議会〕伝道部門に転送されました。あいにくメッセージの最初の 3 語はばらばらになり、それらを解釈したり、再現したりするのは不可能です。電信はおよそ次のような内容でした。

宣教師は無事である。築地は全壊、池袋は一部崩壊した。教会はすべて焼けた。人々は家も服もない。緊急資金として本日 25,000 ドルの手形を貴方宛てに振り出した。次の知らせまで新しい宣教師を送らないように。
神への信仰の他はすべて失った。

神の御慈悲により 1 人の宣教師も命を失わなかったのを知ったとき、私たちの心から重荷が取り除かれました。直ちに電話と電報でこの国の親戚や友人に、最愛の人の無事を知らせました。

宣教師の安否に対する不安がなくなって初めて、東京地区の南部全域を文字通り制圧したと思われる物質的損壊のことを考えることができました。以下に電信のありのままの文言を取り上げ、それが何を意味しているか示そうと思います。

1．築地は全壊した：築地は京橋区に属する一区画の名前で、何年か前

（注 1）まで外国人の居留地として隔離されていました。50 年前にここで私たちの組織的な活動が開始され、以来ここで今日に至るまで着実に発展し続けました。メッセージのこの部分は、堂々たる煉瓦造りの三一大聖堂が倒壊したことを意味します。この建物は日本語を話す会衆と英語を話す会衆によってあるときは合同で、またあるときは異なる時間帯に使われていました。昨年 5 月、この建物において日本で主教となるべき日本人司祭の初めての選挙が行われました（注 2）。

880 人の男子生徒を有する立教中学校と、500 人以上の女子生徒を有する立教高等女学校は壊滅しました。幸運にも、1891 年（注 3）に立教学校が地震で破壊されたときと同様に、学校は休みで生徒はいませんでした。いずれの学校も計り知れない価値のある目的に仕えていました。立教高等女学校は京橋区全体で唯一の女子中学校であり、その仕事は、日本の文部省がマキム主教に、立教高等女学校が現在の水準と効率を保つ限り、同地区に女子中学校を作るつもりはないと表明したほど賞賛すべきものでした。

〔北東京地方部〕事務所と教区（注 4）図書館が入っていた建物は倒壊しました。

聖路加病院の古い建物は、残りの建物と同じ運命を辿りました。

〔1923 年〕9 月 11 日にワシントンの国務省から電話が入り、アメリカ大使が国務省に聖路加病院が火事で全焼したことを報告したと聞かされました。他の情報がないところから、患者たちは建物が焼ける前に避難したと推測しています。現在新しい病院に関係した仕事でこの国に来ているルドルフ・B・トイスラー博士は、過去 23 年間自分の人生を注いだ病院の完全な崩壊を悲しみの心で見ています。それのみならず、50,000 ドル以上かけてつい数週間前に完成したばかりの新しい建物の基礎が、九分九厘どうしようもないほど損壊したことを知りました。新しい聖路加病院の上部構造の工事が始まっていなかったのは幸運でした。日本人看護婦の家屋、アメリカ人看護婦が住んでいた建物、そして聖路加病院に関係するすべての物は廃墟と化しました。

マキム主教は〔築地三一〕大聖堂を失っただけでなく、家もなくしました。立教学院のライフスナイダー博士、大聖堂で英語を話す会衆担当のノーマン・ビンステッド師、立教高等女学校のミス・ヘイウッドと他の全教師、トイスラー博士、大聖堂の日本人会衆担当の多川〔幾造〕氏（注 5）、そしてＪ・小林〔彦五郎〕師も、同様です。築地地区の居住財産―建物約 15 棟

―が崩壊したことは、その価値のみならず、築地の施設で働いていた100人もの日本人とアメリカ人が住む家を失ったという意味で恐るべき損失です。日本の北部では家なしで秋と冬を過ごすことはできません。

2．池袋は一部崩壊した：築地から11マイル北西の郊外に、立教大学の建物群と聖公会神学院が立地している池袋があります。「一部崩壊した」という言葉が実際に何を意味しているかは、現在のところ想像するしかありません。立教大学の鉄とコンクリートの建物は、日本全国でも最高の構造物に数えられます。被害は軽微なものである可能性もあります。われわれの伝道局の援助によって建てられたのではない聖公会神学院の建物は、構造的な観点から見ると全くたいしたことはなく、比較的新しいにもかかわらず、現在は事実上廃墟と化したか、修復できないほど破損が激しい可能性は大いにあります。

3．教会はすべて焼失した：私はマキム主教が4年前に静かな穏やかな口調で私にこう言ったのをよく覚えています。「東京のどんな地区にも日本聖公会の教会が必ず1つはある」と。主教がこのように誇らしげに言ったことは事実でした。その教会が「すべて焼失した」のです！　それらは、数か月前に聖別されたばかりの〔浅草〕聖ヨハネ教会、〔九段〕諸聖徒〔教会〕の素晴らしい建物、〔神田〕基督教会、聖愛教会（注6）、学生のための教会である〔本郷〕聖テモテ教会、そして杉浦〔義道〕師が東京の最悪のスラム街の1つで長年キリストのような聖務を果してきた〔深川〕真光教会の小さく古い建物です。この仕事については先月号の『スピリット・オブ・ミッションズ』に記事が載ったたばかりです。この建物は物質的な観点からはそれほど大きな損失ではありません。しかしながらそれは東京で建てられた最初の教会であり、その歴史はほぼ50年に達します。

神愛教会のために使われていた建物も失われました。幸いにもP・後藤〔粂吉〕師はまだ新しい建物の建設を始めていませんでしたので、大部分の資金は手元に残っていました。この他にも、ここかしこに小さい説教所が日本家屋の中にありました。

私たちは今なお、日本人の聖職者と教役者の安否に関する知らせを心配して待っています。明らかにマキム主教にとって、私たちの宣教師が一緒に仕事できることを光栄に思う熱意と愛情のある人々の長いリストを読み上げる

ことができなかったのでしょう。次の電信が、たとえば元田〔作之進〕被選主教、基督教会のT・皆川〔晃雄〕師、聖ヨハネ教会のP・大藤〔鋳三郎〕師、その他大勢の人々の安否に関する情報を伝えてくれることを期待します。

これらすべての教会が破壊されただけでなく、それらの会衆も壊滅したことはほぼ確かです。それらの会員の多くは突然この世から去ったのです。家屋は崩れ落ち、企業は、永久にではないものの、少なくともしばらくの間は壊滅しました。自分たちの聖職者と教会の活動を支援することを誇りとしてきた人々は、何の予告もなしに突然すべてが一掃されるのを見ました。彼らはこれまで喜んでしてきたことができなくなりました。このことは言うまでもなく、合衆国の聖公会が代わりを務め、今後数か月はどんなことがあっても日本のすべてのスタッフを全面的に支援することを意味します。マキム主教には、これを当てにしてよいと打電しました。私たちの学校の日本人教師や、私たちの病院の日本人の医師と看護婦は、施設が稼ぐ資金によって全面的に支えられてきましたが、彼らがあれほど懸命に奉仕した施設に収入がない期間を乗り切らなければなりません。

電信は東京の半径100マイル圏内の各地の仕事については触れていません。そこには私たちが財産を持ち、効果的な仕事を行ってきた町が数多くあります。川越や熊谷は最近新築された教会を喜んでいたところです。八王子、前橋、高崎、浦和、水戸、下館、宇都宮、その他の盛んな地区は、地震が猛威を振ったエリアにあり、深刻な被害を受けたかもしれません。私たちはひたすら知らせを待っているところです。

生涯をかけた仕事が崩壊したかのようにも思える現実を目の当たりにしたマキム主教の悲しみは、容易に察することができるでしょう。事実、建物は解体され、計画はひっくり返り、希望はほぼ打ち砕かれました。しかしマキム主教の30年間に及ぶ主教職としての仕事は建物や計画や希望のみによって表されるものではありません。その成果は、私たちの主を知り、喜んで主に忠誠を尽くす何千という日本の友人のキリストのような生き方にこそ見られます。そこには地震の衝撃も荒れ狂う火災も破壊できない神の慈悲と恵みの証拠があるのです。

この緊急事態においてまず何をすべきか

この度の突然の崩壊とそれが意味するものを考慮するならば、至急かつ切

実な必要を満たすために聖公会が 500,000 ドルの緊急援助金を要請されたことに何の不思議があろうか？

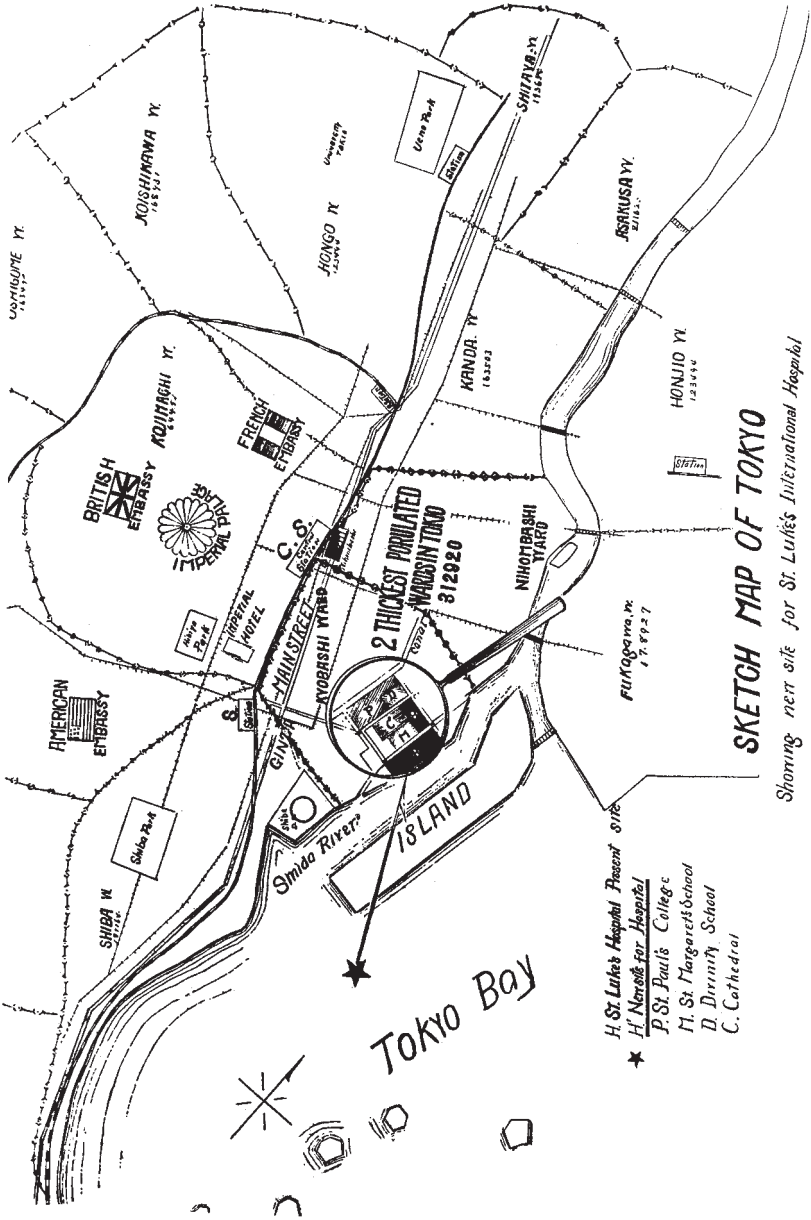
なすべき最も重要なことの 1 つは、仮設の聖路加病院として 250 人ないし 300 人の患者を収容できる木造家屋を早急に建設することであろう。東京は今後長期間にわたり病気と闘わなければならないだろう。勇敢な精神を失わず、教会と自分が愛する日本の人々のために全力を尽くす覚悟のトイスラー博士は、材木を日本に送る計画を立てている。調達可能であれば、日本に到着後数日間で病院に仕立てられるような可搬式の建物を送る。そのような建物は、装備を含めて―その一部は後に常設の聖路加病院で使用できよう―優に 100,000 ドルはするだろう。それは今後 4 年か 5 年、新しい聖路加病院を建設する計画が実行されるまで、一時中断された病院の立派な仕事を継続することに資するであろう。

トイスラー博士は 9 月 23 日に「蒸気船プレジデント・ジェファーソン」号でサンフランシスコから出発する。彼は 1,000 ドル相当の男性宣教師のための冬服を携えていくことが公認された。今この国にいる聖路加病院のアメリカ人看護婦ミセス・アリス・セントジョンは 10 月 4 日に出発する。彼女は我々のミッションの女性のために少なくとも 1,000 ドル相当の冬服を持っていく。彼らには思い切ってその 5 倍持っていってもらいたいところだ。それくらいは必要だろう。何人かの宣教師は 9 月 1 日の昼間に着ていた服以外は何もかも失った。これより幸運な者は、まだ軽井沢の山中の療養所におり、少なくとも夏服は一応持っている。東京にある彼らの全部の冬服、すべての家庭用品、家具、写真、リネン類、寝具、本が、中には長年かけて集めたものもあるが、永遠に失われた。冬は近づきつつある。避難所、簡単な暖房装置、衣類、そして少なくとも必要不可欠な家庭用品は、直ちに補給されなければならない。

マキム主教が、教会によって彼が責任を負うよう義務付けられた人々に対する福利に気を配って、一瞬もためらうことなく聖公会の基金宛てに 25,000 ドルの手形を振り出したことを、我々は感謝している。手形が届いたら、聖公会が引き受けることは言うまでもない。この重要な紙片が被災した日本から繁栄しているアメリカに長い道のりを経て届いたときには、25,000 ドルの何倍もの額が手元にあることを期待する。マキム主教、〔全国〕協議会および伝道部門は、「神への信仰」を持っているが、それは聖公会の人々の愛と寛大な自己犠牲への信頼をも含んでいる。

マキム主教と彼の日本の助言者にとって緊急な必要がすべて満たされたら、伝道部門と全国協議会は恒久的な再建計画に着手することになろう。これらの計画を理に適ったものとし、あるいは計画を実施する費用の正確な見積りを決定するには、その前に全状況の綿密な調査を行うことが必要である。銘記すべき重要なことは、緊急援助を与える我々の努力は必然的に、聖公会が失ったすべての機関が以前にも増して効果的な奉仕活動をするように、価値ある再建をするという、困難で地道な仕事を伴うということである。

（注 1）外国人居留地が撤廃されたのは 1899（明治 32）年なので四半世紀前。
（注 2）東京教区被選主教は立教大学学長の元田作之進。
（注 3）1894 年の東京大地震の誤認。
（注 4）北東京地方部。1923 年時点での日本聖公会では教区ではない。
（注 5）多川幾造の敬称に〔氏〕とあるのは信徒と混同されやすい。多川は聖職であるので、続く小林彦五郎と同じく「師」という尊称が適当である。
（注 6）1889 年に麹町区上六番町一七番地に設立された博愛教会は、1901 年に麹町区上二番町一番地に移転したときに聖愛教会に改称されている（元田作之進『日本聖公会史』普公社、1910 年、160、164 頁）。


SKETCH MAP OF TOKYO
Showing new site for St. Luke's International Hospital
This map was made in 1917. St. Paul's College and the Divinity School have been removed to Ikebukuro
H. St. Luke's Hospital Present site
H' Nareshi for Hospital
P. St. Paul's College
M. St. Margaret's School
D. Divinity School
C. Cathedral
Tokyo Bay
ISLAND
Sumida River
SHIBA W.
AMERICAN EMBASSY
BRITISH EMBASSY
KOJIMACHI YU.
FRENCH EMBASSY
IMPERIAL PALACE
ORIENTAL HOTEL
MAIN STREET
KYOBASHI WARD
2 THICKEST POPULATED WARDS IN TOKO 312920
NIHONBASHI WARD
KANDA YU.
HONJIO YU.
JSAKUSA YU.
KOISHIKAWA YU.
HONGO YU.
SHITAYA YU.
FUKAGAWA YU.

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Institutions and Churches in Tokyo Which Have Been Destroyed

THE following account of our ruined institutions and churches in the earthquake zone of Tokyo will be of interest. We have reason to hope that the fine new buildings of St. Paul's University were only partly destroyed.

St. Luke's Hospital: St. Luke's International Hospital, which has been totally destroyed, whether by earthquake, fire or tidal wave, we do not know as yet, represents the life work of a man whose name will go down to the future as one of the great missionaries, Dr. Rudolph B. Teusler. Dr. Teusler went to Japan twenty-four years ago. His professional skill at once made his services in great demand among foreigners in the Orient, but he preferred to live on his modest stipend as a medical missionary, turning in all his fees for private practice to the support of the hospital he had established. The splendid service given by this institution won the confidence of the Japanese nation, and when a new building was imperatively needed the Emperor contributed $25,000 in gold from his personal funds in addition to $50,000 raised by the people. At the time of the earthquake St. Luke's had an equipment of about 150 beds, with clinic and out-department and a training school for nurses in which the daughters of many of the first families in Tokyo were enrolled.

The foundations for the new building, which were rapidly going up, were not destroyed. In coöperation with Viscount Goto and the Public Health authorities of Japan it had been planned to make the new St. Luke's a public health center in which fifty post-graduate Japanese physicians might engage in laboratory and public health work, with children's welfare stations and pre-natal clinics in connection with the Tokyo municipality.

When the new structure is completed St. Luke's will occupy an entire city block, with accommodations for 320 beds, a dispensary equipped for 500 charity patients, a school for Japanese physicians and nurses, and a laboratory for the study of Oriental diseases. The Japanese Government recently suspended its tariff laws to permit the free importation into Japan of all building material necessary for the construction of the new plant.

St. Paul's University: The first permanent educational work of our Church in Japan was a school with five boys and three teachers, begun in Tokyo in 1874, which has developed into St. Paul's University. At first classes were held in a rented house, but in the great fire of 1878 this was destroyed. After a few months funds were secured for a new building, which proved the beginning of an era of great prosperity for St. Paul's. There had begun to be an interest among the Japanese for everything Western, including the Western religion, as Christianity was termed.

In 1891 the school—or college, as it was now called—met with a great disaster. The main building was destroyed by an earthquake. Fortunately the students were away on vacation and there was only one fatality. The Rev. T. S. Tyng, the president, was successful in raising a sum large enough to erect new buildings, so that for the first time St. Paul's found itself in large, well-equipped, and what were supposed to be safe, quarters.

Again the experience of 1878 was repeated and what seemed at first to be a calamity proved to be really a benefit. The work increased tremendously, government recognition was secured, and by 1907 it became evident that a new site and new buildings must be secured.

The site was found on the plain of Ikebukuro, eleven miles from the center of Tokyo and St. Paul's University, with substantial academic buildings, dormitories, a refectory, a gymnasium and a chapel surrounding the campus, was erected. The interior of All Saints' Chapel is most beautiful, the altar and reredos being of pure white Japanese marble. The organ is a memorial to the wife of Bishop McKim. Except for some memorials and a gift of $500 from the Church Building Fund Commission the entire cost of the Chapel was borne by the Woman's Auxiliary of the Diocese of New York.

From the first St. Paul's has been fortunate in its leaders. Founded by Bishop Channing Moore Williams, it was carried on through years of struggle by devoted early missionaries, among whom were Mr. J. McD. Gardiner, the Rev. Dr. Theodosius S. Tyng and the Rev. Arthur Lloyd. The last-named resigned in 1903 to succeed Lafcadio Hearn at the Imperial University, and the Rev. H. St. George Tucker became president. When he accepted the see of Kyoto in 1911 he was succeeded by the present incumbent, the Rev. Dr. C. S. Reifsnider. The headmaster for many years was the Rev. Dr. Motoda, now Bishop-elect of the Japanese diocese of Tokyo. At the time of the earthquake the student roll numbered nearly six hundred.

St. Paul's Middle School for Boys: St. Paul's Middle School for Boys was a preparatory department for St. Paul's University, and had at the time of the earthquake nearly a thousand pupils. It was just across the street from St. Margaret's School for Girls. The buildings were very inadequate for the need, and had it not been for the tragedy of their destruction we might think it was well that new accommodations were compulsory.

St. Margaret's School for Girls: In 1877 the Rev. C. T. Blanchet, our missionary, and his young wife set up housekeeping in the heart of the native city of Tokyo, and at once opened a day school for girls. As soon as Miss Pitman, the first foreign teacher, arrived from the United States in the same year, a boarding school for girls was opened with two orphan girls as the first pupils. This was the beginning of St. Margaret's School, Tokyo. After many vicissitudes, owing to frequent removals, in 1891 the school moved into a building of its own, which in spite of being badly damaged by the earthquake of that year was made to serve until 1899, when a new St. Margaret's arose which accommodated some seventy-five girls.

This building was outgrown in turn and gave place in 1912 to the St. Margaret's which has been destroyed. In 1910, at the request of the pupils, Miss C. Gertrude Heywood, the teacher of English, was made principal, a post she has filled with great acceptability. The Rev. J. H. Kobayashi has been headmaster for many years.

In this issue of THE SPIRIT OF MISSIONS will be found an article by Miss Heywood which, in view of the destruction of the school just as it had entered on its forty-sixth year, will be read with the greatest interest.

The influence of St. Margaret's has been felt throughout the Tokyo Mission. Graduates of the school are found as Bible women, as nurses, as kindergartners and as teachers in the mission schools.

Trinity Cathedral and Parish House: A large part of the money with which Holy Trinity Cathedral was built was given by Bishop Williams, who denied himself all but the barest necessities of life in order that he might lay stable foundations for the Church in Japan. The building was consecrated in 1889.

Holy Trinity Cathedral has both English-speaking and Japanese congregations. Interesting services were held by the former on national holidays,

such as Thanksgiving Day, etc. The Japanese also use it to celebrate their national days of intercession or thanksgiving. The last gathering of this sort was a memorial service for President Harding, in which both foreigners and Japanese took part.

The Parish House, in which Bishop Williams had his rooms, also housed the Divinity School which he founded in 1878 with ten students. He ordained two of this number to the diaconate in 1883, one of whom was the Rev. Yasutaro Naide, now Bishop-elect of the Japanese diocese of Osaka. The Divinity School was later removed to Ikebukuro.

St. John's Church: St. John's Church was started in 1878 by Bishop Channing Moore Williams as a preaching place in connection with Holy Trinity Cathedral. The congregation grew and in 1890 a small brick church was built. The Rev. B. K. Seita, one of the most gentle and sympathetic priests of the Japanese Church, was the rector for fourteen years. On his death he was succeeded by the Rev. P. C. Daito, who is still in charge.

In 1912 Mr. Daito came to the United States to lay before Church people his need for a new church building to replace the low, half-decayed and small edifice which hampered the growth of the congregation. He succeeded in acquiring sufficient funds to start building in December, 1921. In March, 1922, Bishop McKim laid the cornerstone of a church which would seat two hundred people, and on Christmas Eve he consecrated a handsome building, costing some 45,000 *yen,* half of which sum was contributed by the congregation, which at the time of the earthquake was entirely self-supporting.

Christ Church: Christ Church shared with St. John's the honor of having a self-supporting congregation. It was a well-built brick and stone structure on a narrow street just off one of the main thoroughfares. It was recently necessary to enlarge the church, and the enlargement, as well as the parish house, was provided entirely by the congregation. The rector, the Rev. T. Minegawa, is an energetic man, whose congregation is representative of the great middle class which is the backbone of every country. When Christ Church became independent of any financial support it held a service to mark the event and sent an offering to the Board of Missions in New York. Each year since then the congregation has made an offering of the same kind.

The Doshikwai: The Doshikwai, or Christian Hostel for students at the Imperial University of Tokyo, was started in 1903 by the Rev. B. T. Sakai, a Japanese graduate of Harvard University and the Cambridge Divinity School. At that time there were hardly any Christians among the five thousand students at the University and it was thought to be of no use trying to convert them. However, Mr. Sakai persisted and the work has proved itself one of the most valuable agencies in the Japanese Church. It combines the activities of a religious society with the good points of a fraternity of an American college. After they leave the University the graduates still keep in touch with the Doshikwai and there are frequent reunions. There are over a hundred graduates now and many of them occupy positions of importance and trust. Some are in the consular service, some in business; three are doctors in St. Luke's Hospital, one an army doctor, one a naval engineer, and so on. The Doshikwai had its own house, specially built and well adapted to its purpose.

St. Timothy's Church: .The young men of the Doshikwai started to hold services in a tiny chapel fitted up in the house of the Rev. J. A. Welbourne. After a while a small house in the neighborhood was rented and as the work grew this gave place in 1909 to

St. Timothy's Church for students, built largely through contributions from the colleges of America, Yale and the University of Pennsylvania each giving $1,000. St. Timothy's is situated in the center of the district of Hongo, the seat of the Imperial University and other government educational institutions. More than 15,000 students live in Hongo, of whom six hundred live in the dormitory just across the road from St. Timothy's. The field is perhaps the greatest intellectual center in the Empire, and although the number of students reached is small compared with the great numbers in the district, yet the influence exerted is great. A congregation has been built up with a large and flourishing Sunday School, and the prospects for the future at the time of the great catastrophe were bright.

Church of the Love of God: The mission of the Love of God was begun on the very spot in Shitaya ward from which the police had driven the Rev. H. S. Jefferys when he first attempted to preach to the poor in the street. The first indoor services were held in a little room about six feet square, which had to be reached by a ladder. Soon, by the help of the Rev. J. S. Motoda, now Bishop-elect of the Japanese diocese of Tokyo, the mission secured larger quarters and, under the care of the Rev. P. K. Goto, increased in size and influence. During his sixteen years' pastorate more than three hundred people were baptized and many confirmed. Mr. Goto felt that if he had had a real church building instead of a rented house he could have done much more. Let us hope he will have one in the new Tokyo which will arise from the ashes of the old one.

True Light Church: Situated in one of the most crowded districts of Tokyo, the True Light Church under the Rev. Yoshimichi Sugiura shed its light on some of the poorest and most degraded people in the city. Mr. Sugiura has devoted his life to this work and has carried the Gospel of Christ into places where it was hardly safe for an outsider to enter. In addition to the services held in the church, he had a club known as "The Laborers' Reform Union"—at least, that is how he translated the name into English—a kindergarten and a day nursery where mothers who had to work in the factories might leave their babies. THE SPIRIT OF MISSIONS for September contained a full account of Mr. Sugiura's work.

Grace Church: Grace Church was one of the congregations founded by Bishop Williams. It was a substantial brick structure, with a communicant list of a hundred and a Sunday School numbering seventy. Although in 1893 the congregation could supply only 1 *yen* a month toward its support, the contributions in 1921 amounted to 1623 *yen*. Grace Church is in charge of the Rev. R. Ota.

Holy Trinity Orphanage and Home for Feeble-minded Children: In 1891 a great earthquake—known as *the* great earthquake—devastated the two provinces of Mino and Owari, Japan. A great number of orphans were left helpless, among them of course many girls. A young teacher in St. Margaret's School in Tokyo, Mr. Ryoichi Ishii, heard of the need and came to the rescue. But we will let him tell the story in his own words:

"The thought came into my mind like an inspiration that it was my duty to devote myself to the cause of rescuing those poor orphan girls from the hands of vicious men and educating them into Christian womanhood. So I gathered several girls together and started an orphanage. Among the first girls I received was one feeble-minded child. To educate her was a grave problem to me. This opened my eyes to the needs of unfortunate ones I had never thought of, to whom my sympathy now went forth. I wanted to make a study of this particular branch of education and went to America twice for the purpose.



ENTRANCE TO THE ISLAND, THE WORST SLUM IN TOKYO, WHERE MR. SUGIURA DID HIS WORK

"In fact, the education of the feeble-minded has gradually become the more important part of my work, and I expect to make it so. I have two reasons for this: In the first place, this branch of education has been shamefully neglected in our country. In the second place, the enlargement of the school for the feeble-minded gives our girls in the orphanage the means of self-support, as I can employ them either as teachers or nurses, so that the emphasis laid on the education of the feeble-minded has proved to be a solution of the problem of the independent existence of the whole institution.

"The teachers and nurses are all girls from the orphanage who are now grown up. They are faithful and, in many instances, efficient helpers. I often think I could not have done this work if I had not had them."

Mr. Ishii's work is not directly under the Church in America but is supported principally by the Japanese. He has always insisted in laying emphasis on the religious side of his instruction, sometimes to the detriment of the success of his work financially, but he did not allow this to influence him in any way. The results have more than justified this course.

72　1923 年 10 月号　破壊された東京の施設と教会。653-657 頁。
訳出　653 左 1 行目～657 頁最後の行まで〔全文〕。

東京の震災地域で破壊された我々の施設および教会に関する次の報告は興味深いだろう。立教大学の新築の建造物（注 1）の破壊は部分的にとどまったという希望を持てそうである。

聖路加病院：聖路加国際病院は全壊したが、それが地震か火災か津波によるものなのか、我々はまだ知らない。同病院は、後世まで語り継がれるであろう偉大な宣教師の 1 人ルドルフ・B・トイスラー博士のライフワークである。トイスラー博士が日本に行ったのは 24 年前である。そのプロフェッショナルな技術のために、彼の奉仕はたちまち東洋の外国人の間で引っ張りだこになったが、彼は医療宣教師としてのわずかな俸給で暮らすことを選び、個人的な奉仕で得た報酬はすべて自分が建てた病院の支援につぎ込んだ。この施設が提供する卓越した奉仕は、日本国家も確信するところとなり、新しい建物がどうしても必要となったとき、一般に集めた 50,000 ドルに加えて天皇が個人の資産から 25,000 ドル相当の金貨を寄付した。震災が発生した時点で聖路加病院はベッド約 150 床を備え、診療所、外来部門のほかに、東京の良家の多くの子女が籍を置く看護婦養成学校を持っていた。

建設を急いでいた新しい建物の基礎は破壊されなかった。新しい聖路加病院は、後藤男爵（注 2）および日本の公衆衛生当局と協力して、保健センターにすることが計画されていた。そこでは大学を出た医師が研究や公衆衛生に携わり、東京府と連携して小児福祉施設および妊産婦施設を運営することになっていた。

新しい建造物が完成したら、聖路加病院は都市の一角を完全に占め、ベッド 320 床、慈善患者 500 人を収容する救護所、日本の医師および看護婦を養成する学校、そして東洋の風土病の研究所を有することになる。日本政府は最近関税を一時停止して、新しい施設の建設に必要な資材を日本に無税で輸入できるようにした。

立教大学：聖公会の日本における最初の恒久的な教育事業は、1874 年東京で生徒 5 人と教師 3 人（注 3）の学校から始まり、それが立教大学にまで発展した。最初、授業はある借家で行われたが、これは 1878 年（注 4）の大

火で焼失した。それから数か月後には新しい建物（注5）のための資金が集められ、立教学校が大きく飛躍する時代の幕開けとなった。日本人は西洋の文物には何でも興味を示すようになり、それにはキリスト教と呼ばれる西洋の宗教も含まれた。

1891年（注6）に学校―または今日呼ばれているように学院―は大きな災害に見舞われた。校舎の本館が地震によって倒壊したのである。幸いなことに学生は休暇で登校しておらず、犠牲者は1人で済んだ。〔立教学校〕総理のT・S・ティング師は新しい校舎を建設するのに十分な資金を集めることに成功し、こうして初めて立教学校は広大で設備の充実した、そして安全だと思われるような施設を持つことになった。

再び1878年（注7）の経験が繰り返されたが、最初災いと思われたものが、実は福であることが明らかとなった。学校の仕事は途方もなく増え、政府の認可も受け、1907年までには、新しい敷地と建物を確保しなければならないことが明白となった。その敷地は東京の中心から11マイル離れた池袋の平地で見つかり、堅牢な校舎、寄宿舎、食堂、体育館、そして礼拝堂がキャンパスを取り囲む立教大学が建てられた。諸聖徒礼拝堂の内部は最も美しく、祭壇と装飾壁は日本の純粋な白大理石で作られている。オルガンは故ジョン・マキム主教夫人を記念している。若干の寄付金と聖公会建設基金委員会から寄贈された500ドルを除けば、この礼拝堂の全費用はニューヨーク教区の女性伝道補助会によって担われた。

立教学校は当初から指導者に恵まれていた。チャニング・ムーア・ウィリアムズ師によって創設され、苦難の年月を通してJ・McD・ガーディナー氏、博士テオドシウス・S・ティング師、そしてアーサー・ロイド師など、初期の宣教師の献身によって運営された。ロイド師は1903年に〔東京〕帝国大学でラフカディオ・ハーンの後任となるために総理を辞職し、H・セント・ジョージ・タッカー師が総理に就任した。1911年（注8）にタッカー師が京都〔地方部主教〕を引き受けると、現職のC・S・ライフスナイダー師が後を継いだ。長年にわたり校長を務めたのは博士・元田〔作之進〕師であり、現在は東京教区の被選主教を務めている。震災時点の学生在籍数は600名近くを数えた。

立教中学校：立教中学校は立教大学の予科であり、震災時点でおよそ1,000名の生徒が在籍していた。立教高等女学校と道路を隔てた向かい側に立地していた。建物は必要を満たすには不十分であり、地震で倒壊するという悲劇

がなかったとしても、新しい施設が緊急に必要であると考えたであろう。

立教高等女学校：1877 年、聖公会宣教師の C・T・ブランシェ師と彼の若い妻（注 9）は東京の下町に居を構えると、すぐさま女子を対象とした通学校を開いた。同じ年に最初の外国人教師としてミス・ピットマンが合衆国から到着するや否や、女子用の寄宿校を開設して 2 人の孤児を最初の生徒として受け入れた。これが東京の立教女学校の前身となった。何度も引っ越しを繰り返すという浮き沈みを経た後、1891 年に自己所有の校舎に移った。その建物は同年発生した地震（注 10）によって大きな被害を受けたが、1899 年まで使用された。この年新しい立教女学校が立ち上がり、約 75 人の女子生徒を収容した。

建物は次第に大きくなり、1912 年に今回破壊された建物に取って代わられた。1910 年に生徒の要望を受けて、英語の教師だったミス・C・ガートルード・ヘイウッドが院長になり、その職責を見事に果たした。J・小林〔彦五郎〕師が長年校長を務めた。

『スピリット・オブ・ミッションズ』本号には発足から 46 年目を迎えたばかりの学校が震災にあったことについて、ミス・ヘイウッドの記事（注 11）が載っているが、非常に興味深く読まれることだろう。

立教高等女学校の影響は東京ミッション中で感じられた。卒業生は女性伝道師、看護婦、幼稚園教諭、そしてミッション・スクールの教師として活躍している。

〔築地〕三一大聖堂と信徒会館：三一大聖堂を建設するための資金の大部分はウィリアムズ主教によって与えられた。彼は日本で聖公会の安定した基礎を築くために、自分自身のためには生活に必要な最小限のものを除いてすべて拒んだ。建物は 1889 年に聖別された。

三一大聖堂には英語を話す会衆と日本語を話す会衆がいる。英語の会衆によって感謝祭など国民の祝日に興味深い礼拝が行われた。日本人の会衆も、とりなしや感謝祭の日を祝うために礼拝を利用するようになった。最近行われたこの種の集会は、ハーディング大統領の追悼礼拝で、外国人も日本人も参列した。

ウィリアムズ主教が暮らしていた信徒会館は、彼が 1878 年に 10 人の学生で始めた神学校も収容していた。彼はそのうち 2 人を 1883 年に執事に按

手した（注 12）。その 1 人が現在の大阪教区被選主教の名出保太郎師である（注 13）。神学校はその後、池袋に移転した（注 14）。

〔浅草〕聖ヨハネ教会：聖ヨハネ教会は 1878 年にチャニング・ムーア・ウィリアムズ師によって、三一大聖堂に併設した伝道所として始められた。会衆が増えたので、1890 年に小さい煉瓦造りの教会が建てられた。日本聖公会で最も温和で好感のもてる司祭の 1 人である B・清田〔海一郎〕師が 14 年間牧師を務めた。清田師が他界した後、P・大藤〔鋳三郎〕師が後を引き継ぎ、現在に至る。

大藤氏は 1912 年に合衆国にやって来て、老朽化した低く小さな建物は会衆の増加を妨げており、新しい建物が必要であることを聖公会員に訴えた。彼は十分な資金を集めることに成功して、1921 年 12 月に着工した。1922 年 3 月、マキム主教は 200 人収容することになる教会の定礎式を挙げ、クリスマス・イブに立派な建物を聖別した。建設に要した費用は約 45,000 円だったが、その半分は会衆によって寄付された。その会衆は震災発生時には完全に自給できるようになっていた。

〔神田〕基督教会：基督教会も聖ヨハネ教会と同じく自給会衆を誇っている。それは大通りから少し離れた狭い通りに、煉瓦と石で建てられたしっかりとした建物だった。近年教会を拡張する必要が生じたが、この拡張は信徒会館と同様に、完全に会衆の寄付金で行われた。牧師の T・皆川〔晃雄〕師は精力的な人物であり、その会衆はどの国でも中核をなす偉大な中産階級の出身者である。財政的に完全に自立できるようになったとき、基督教会はそれを記念する礼拝を行い、ニューヨークの伝道局に献金を送った。以来、会衆は毎年同じ趣旨の献金を行ってきた。

同志会：同志会、すなわち東京帝国大学の学生のためのキリスト教宿泊所は、1903 年 B・阪井〔徳太郎〕師によって始められた。彼はハーバード大学とケンブリッジ神学校を卒業した日本人である。当時、大学の 5,000 人の学生の中にキリスト教徒はほとんどおらず、彼らを改宗させようとするのは無駄だと考えられていた。しかし阪井氏は初志を貫徹し、その成果は日本聖公会の最も価値ある機関の一つであることが自ずと証明された。それは宗教団体の活動と、アメリカのカレッジの友愛会の良い点を結合させている。卒

業生は大学を出た後も同志会と連絡を取り続け、頻繁に集まっている。現在卒業生は100人以上にのぼり、その多くは重要で信頼されたポジションに就いている。ある者は領事職につき、またある者はビジネス界に身を置いている。3人は聖路加病院の医師、1人は陸軍医、1人は造船技師、等々。同志会は特にその目的に合わせて造った自前の宿舎を持っていた。

〔本郷〕聖テモテ教会：同志会の若者たちはJ・A・ウェルボーン師の自宅にしつらえたちっぽけな礼拝堂で礼拝を始めた。それからまもなく近隣で小さい家屋を借りたが、活動規模が大きくなったため、1909年に学生のための聖テモテ教会が建てられた。建設資金は大部分がアメリカのカレッジからの寄付金で賄われ、イェール大学とペンシルヴェニア大学もそれぞれ1,000ドル寄付した。聖テモテ教会は本郷地区の中心に立地しており、ここには帝国大学やほかの官立教育機関が所在している。本郷には15,000人以上の学生が住んでおり、そのうち600人が聖テモテ教会と通りを隔てた寄宿舎で暮らしている。この地区はおそらく帝国内で最大の知的中心地であり、獲得できた学生の数はこの地区の総数と比較するとわずかであるが、彼らが発揮する影響力は大きい。大規模で活発な日曜学校と共に会衆は増え、大震災が発生した時点で将来の見通しは明るかった。

神愛教会：「神の愛」のミッションが開始されたのは下谷地区であり、H・S・ジェフリーズ師が路上にいる貧しい人々に初めて説教を試みたとき、警察がやってきて追い出された所である。最初の屋内の礼拝はおよそ6平方フィートの小さい部屋で行われ、そこへ行くには梯子を使わなければならなかった。まもなく現在日本の東京教区の被選主教であるJ・元田〔作之進〕師の支援を受けてミッションはより広い部屋を確保し、P・後藤〔粂吉〕師の世話で規模と影響力を増した。彼が牧師を務めた16年間に300人以上が洗礼を受け、多くが堅信を受けた。後藤氏はもし貸家ではなく本当の教会堂を持っていたら、もっと多くのことができたであろうにと感じた。彼が灰燼から復興した新しい東京でそのような教会を持てることを期待しよう。

真光教会：東京の最も混雑した地区の一つに立地している（注15）真光教会は杉浦義道師のもとで、都市の最も貧しく堕落した人々に光を与えている。杉浦氏は生涯をこの仕事に捧げ、部外者が足を踏み入れることさえ危険

を伴うこの場所にキリストの福音を伝えた。杉浦氏は教会で礼拝を行うことに加えて、「労働者改革ユニオン」（少なくとも彼が英語に訳した名前はこうである）というクラブを持っていた。それは工場で働かねばならない母親たちが赤ん坊を預けることができる幼稚園もしくは託児所である。『スピリット・オブ・ミッションズ』9月号（注16）には杉浦氏の仕事が詳しく紹介されている。

聖愛教会：聖愛教会（注17）はウィリアムズ主教によって創られた教会の一つだった。堅牢な煉瓦造りの建物で、100人の受聖餐者と70人が在籍する日曜学校を持っていた。1893年には会衆はその支援のために1円しか拠出できなかったが、1921年の寄付金は合計1,623円になった。現在聖愛教会は大田霊順師によって管理されている。

聖三一孤児院と知的障害児施設〔滝乃川学園〕：1891年、濃尾地震として知られる大地震が日本の2つの地方、美濃と尾張を壊滅させた。この災害によって多数の孤児が取り残されたが、その中にはもちろん少女もいた。東京の立教女学校の若い教師だった石井亮一氏はこの窮状を聞いて救済に駆け付けた。その後の経緯については、彼自身の言葉に耳を傾けよう。

「このときまるで霊感のように私の心の中に次のような考えが浮かびました。身寄りのない貧しい少女を悪意のある男たちの手から救い出し、キリスト教徒の女性に教育することにこの身を捧げるのが私の義務ではないか。そこで私は何人かの少女を集めて孤児院を開設しました。最初に引き受けた孤児の中に1人知的障害児がいました。彼女を教育することは私にとって深刻な問題でした。この経験は、それまで一度も考えたことがなく、そしていま自分が同情を寄せているこれら不運な子供たちが必要としているものに対して私の目を開かせました。私はこの教育の特殊な分野の研究をしたいと思い、その目的で2度アメリカに渡りました。

「事実、知的障害児の教育は次第に私の仕事のより重要な部分となっていき、私自身もこれに専念したいと思いました。それには2つの理由があります。第一に、恥ずかしいことですが我が国ではこの分野の教育は無視されてきました。第二に、学校を知的障害児のために拡大すれば、私たちの児童養護施設にいる少女に自立の手段を与えることができます。なぜなら彼女たちを教師や看護婦として雇うことができるからです。こうして知的障害児

の教育に重点を置くことは、施設全体の自立的な存続の問題を解決することが証明されたのです。

「教師と看護婦は全員児童養護施設で成長した少女たちです。彼らは忠実ですし、多くの場合に有能な助手でもあります。私はよく、もし彼らがいなかったらこの仕事はできなかっただろうと思います。」

石井氏の仕事は直接アメリカの聖公会の援助を受けておらず、基本的に日本人によって支援されている。彼は常にその施設の宗教的側面を強調することを主張してきた。そのためときどき財政的な損失を被ることもあったが、それによって彼が影響されることを決して許さなかった。その方針が正しかったことは何よりも結果が雄弁に物語っている。

（注 1）池袋キャンパス。
（注 2）後藤新平。
（注 3）この 3 人の宣教師は、C・H・ニューマン、C・T・ブランシェ、W・B・クーパー。創立者 C・M・ウィリアムズはこの数に入っていない。
（注 4）1876 年の誤り。1879 年に再度火災の被害に遭っている。
（注 5）1882 年 12 月竣工の築地居留地 37 番の煉瓦校舎「立教大学校」を指しているのであれば、「数か月後」でなく、「数年後」である。
（注 6）1894 年の東京大地震の誤り。1891 年の濃尾大地震では立教学校の校舎は倒壊していない。
（注 7）1876 年の誤り。
（注 8）1912 年の誤り。
（注 9）1875 年来日の米国女性一致伝道協会宣教師アニー・V・N・モルトビー。
（注 10）1891 年であれば濃尾大地震。1894 年の誤認であれば東京大地震。おそらく後者と推測される。
（注 11）SM 誌 1923 年 10 月号、659－661 頁。
（注 12）日本で聖公会聖職として最初に按手された田井正一と金井登。
（注 13）誤認。
（注 14）米国聖公会系の東京三一神学校は、1911 年に英国教会 SPG 系の聖教社神学校と合併して池袋に移転し、聖公会神学院となった。英国教会 CMS 系の大阪三一神学校は 1915 年に聖公会神学院に合併した。
（注 15）深川。
（注 16）SM 誌 1923 年 9 月号、611－616 頁記載の P・A・スミスによる “The Island and Its Prophet” という記事。
（注 17）1901 年の移転時に博愛教会から聖愛教会に改称。記事№ 71（注 6）参照。

73 1923/10 News and Notes.
74 1923/10 Next Month.

News and Notes

ON September sixth a cable was received at the Missions House announcing the death of Deaconess Ann Hargreaves, following an operation in St. Luke's Hospital, Manila. In her death the Philippine mission has sustained a great loss. For seventeen years Deaconess Hargreaves had carried on a most successful work among women and children in the mountain sections of Baguio and Besao.

❖

AT the request of the Ven. J. T. Kennedy, archdeacon for colored work in the diocese of Western North Carolina, we are warning our readers against anyone soliciting funds for St. Cyprian's School at Lincolnton, N. C., which was closed by Bishop Horner a year ago.

❖

AT its meeting on September twentieth the Church Building Fund Commission instructed its secretary to send a message of sympathy to the Bishop of Tokyo, assuring him that it would stand behind him in the work of reconstruction to the limit of its ability, and that it would be in a position to consider a special emergency case if presented at the November meeting of the Commission.

OWING to Bishop Rowe's inability to make the trip into the interior of Alaska this year, Archdeacon Drane has undertaken the duty of navigating *Pelican II* to distribute the mission supplies for next year to the various stations.

Writing from the mission of St. John's-in-the-Wilderness, Allakaket, under date of August sixteenth, Archdeacon Drane reports that he finds the schoolhouse so dilapidated that it must be entirely replaced. The floor of the mission residence has also worn out and requires immediate replacement. The Koyukuk Indians and the Kobuk Eskimos have donated all the necessary logs. The archdeacon estimates that the repairs will cost about $600.

❖

THE December number of THE SPIRIT OF MISSIONS will this year be the issue devoted to furthering the United Thank Offering of the women of the Church, instead of the October issue as in former years. Most of the articles will be written by U. T. O. missionaries. All women who are interested in this great offering should unite in an effort to see that this number is read in every parish of the Church.

NEXT MONTH

IN the November issue we hope to give the story of the Tokyo catastrophe by an eye-witness. In response to a cable request Bishop McKim has informed us that the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, is on his way to this country. His story will be read with eager interest. There will also be an eight-page illustrated section, showing the devastation wrought by the earthquake—if the pictures arrive in time. If not, the pictures will be interesting, anyway.

In addition to the Tokyo story there will be, among other good things, several articles on our hospital work at home and in the Orient and an account of Bishop Carson's recent visitation of his field in Haiti.

Extra copies should be ordered in advance.

Address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York

73　1923 年 10 月号　ニュースと記録。693 頁。
訳出　693 頁左 22 行目〜左 32 行目まで。

〔1923 年〕9 月 20 日の会議において聖公会建設基金委員会は、東京の〔マキム〕主教に見舞いのメッセージを送るよう主事に指示した。その内容は、復興事業において主教を力の限り支援すること、そして委員会の 11 月の会議で提案された場合は特別非常事態を考慮する用意があるということを保証するものである。

74　1923 年 10 月号　来月号。693 頁。
訳出　693 頁下段枠内。

本誌〔1923 年〕11 月号には東京の大災害について目撃者の証言を掲載する予定である。電信での要請に応えてマキム主教は、立教大学総長〔立教学院総理〕の博士チャールズ・S・ライフスナイダー師が合衆国に向かっている途中であると知らせてきた。彼の話は非常に興味をもって読まれるだろう。そのほかにもし写真が間に合えば、地震がもたらした荒廃の様子を 8 ページにわたって写真入りで伝える。たとえ間に合わなくても、写真はどのような形ででも興味を起こさせるだろう。

東京の件に加えて、我々の本国と東洋における病院事業に関する幾つかの朗報と、カーソン主教が最近任地であるハイチを訪問した記事を載せる。

「追加部数は事前の予約が必要です。」

予約先：『スピリット・オブ・ミッションズ』ニューヨーク市 4 番街 281

Holy Holy Holy

ALLELUIA

THE SANCTUARY OF MISSIONS

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His saving power remains;
Thy realm shall last, thy own Messiah reigns.

❖

THANKSGIVINGS

WE thank Thee—

That in the midst of earthquake and fire, when the solid foundations of the earth have been shaken and, with death and misery on every hand, nearly all the material results of the fifty years' work of our Church in Tokyo have been swept away, our leaders there have not lost their faith in God.

That the lives of all our missionaries, both Japanese and American, have been spared.

That because of the time of the earthquake, the teachers and pupils of St. Paul's Middle School for boys and St. Margaret's School for girls were not in the buildings when they were destroyed.

For the courage and fine spirit shown by the people of Japan in this emergency.

❖

INTERCESSIONS

WE pray Thee—

To sustain the bishops in Tokyo under the crushing load of responsibility which rests on them, and to give them courage and wisdom to face the work of reconstruction.

That, if it be Thy will, a larger and better Christian work may arise out of the ruins of our churches and schools in Tokyo.

That the Church in America may accept the full measure of its responsibility in meeting this emergency, and may show its gratitude to God for the splendid work our Church has been enabled to do in Tokyo by succoring its missionaries there in their distress.

To send comfort and help to all sufferers in Yokohama, in the English diocese of South Tokyo, where the destruction was even greater than in Tokyo.

❖

O ALMIGHTY GOD, whose blessed Son when on earth hadst not where to lay His head; have mercy on the thousands who are homeless and destitute in Japan. We pray for all refugees; for all who are anxious about those they love; for the injured and the missing; for those who mourn the loss of loved ones. Succor the widows; shelter the orphans; cheer the afflicted; rejoice the sad; solace the lonely, and enfold us all in Thy gracious, healing love, through Jesus Christ our Lord. Amen.

❖

O LORD Jesus Christ, who, for our sake, didst set at nought the riches of Thy glory, enlighten the understandings of the people of Thy Church that they may know themselves to be the stewards of Thy gifts; open their eyes that they may become conscious of the needs of those who are sore-stricken in Japan, and enlarge their hearts that they may become worthy almoners of Thy bounty, that so they may be worthy of the trust reposed in them by Thee. Amen.

ALLELUIA

Lord God Almighty

75　1923 年 10 月号　ミッションの聖域。694 頁。
訳出　694 頁枠内左 7 行目～右最後の行まで。

感謝

主に感謝します。

地震と火災の真っ只中にあって、大地の堅固な基礎が揺らぎ、そして四方八方に死と悲惨が広がり、東京における聖公会のほぼ 50 年間の事業の物質的成果がほぼすべて崩れ去ったときでも、私たちの指導者たちは神への信仰を失わなかったことを、

私たちの宣教師は日本人もアメリカ人も全員命を救われたことを、

地震が発生した時ゆえに、立教中学校および立教高等女学校の教師と生徒たちは、建物が倒壊したときにその中にいなかったことを、

この非常事態に日本の人々が示した勇気と立派な精神に対して。

とりなし

主に祈ります。

自分たちに掛かっている責任の重圧に押し潰されそうな東京の主教たちを支え、彼らに復興事業に直面する勇気と知恵を授けることを、

それが主の御心であるならば、東京にある私たちの教会と学校の廃墟の中から、より大きく立派なキリスト教の事業が現れることを、

アメリカの聖公会がこの非常事態に対応するための最大限の責任を引き受けることを、そして東京で苦境にある宣教師を援助することによって、聖公会が成し遂げることができた見事な事業に対して神に感謝を示すことを、

東京より激しい破壊に見舞われた横浜にある、イギリス系の南東京教区（注 1）のすべての犠牲者に慰めと援助を送ることを。

全能の神よ、地上にあって頭を横たえる場所を持つことがなかった祝福された神の子よ、日本で家を失い貧窮している数千の人々を憐れみたまえ。私たちはすべての避難民のために、愛する者の身を案じているすべての人のために、負傷者と行方不明者のために、愛する者の死を悼む人々のために、祈ります。寡婦を支援し、孤児に避難する場所を与え、被災者を元気づけ、悲しむ者を喜ばせ、孤独な者を慰め、そして我らが主イエス・キリストを通して私たち全員を、あなたの恵み深い癒しの愛で包みたまえ。アーメン。

私たちのためにあなたの栄光の富を無に帰した主イエス・キリストよ、聖公会の人々を教え導いて、彼らが自分自身をあなたの贈り物の執事であると理解できるように彼らの目を開いて、日本で悲しみに打ちひしがれている人々の窮状を意識するように、そして彼らの心を広げて、主の恵みの立派な分配人となり、彼らに託された主の信頼に値するようにしたまえ。アーメン。

（注 1）南東京地方部。

Progress of the Kingdom

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea . . . The Lord of Hosts is with us; the God of Jacob is our refuge.

Message From the President of the Council
The Catastrophe in Japan

THE material, visible evidences of our mission work in Tokyo and its vicinity have been almost totally destroyed, and it is estimated that two million dollars will be required to restore the buildings, hospital, schools, churches, houses.

For thirty years Bishop McKim has given his whole life to this work; and our hearts go out to him and to Dr. Teusler and the other faithful souls, who stand stricken amid the ruins.

It is generally conceded that history knows no disaster comparable to this that has come upon Japan, and the comment of the New York *Tribune* is that "man remains at the mercy of endless giant forces; and his wisdom—if one looks to the whole area of the universe—is as a candle blown by the wind in the night."

Nature and Nature's forces are cold, inexorable, remorseless. She is indeed "red in tooth and claw" and knows no pity; and the burning question is: Can we believe in a good God, Who sees and knows and permits it all?

And our reply is, "Yes"; for we are Christians. We are not victims of dumb fate. We have been assured that behind the blind and heartless forces of Nature there is a Loving Will, and that all things, bright and dark, are full of the purposes of His compassion. That was the message of the Cross of Our Lord Jesus Christ. He lived and suffered and died and won His victory over death in order to give us that assurance. It is Christ and Christ's victory that is the pledge to us right here and now—in spite of all apparent contradictions—that God is our Father and that He does love His children, and that the sorrows of this present time cannot be compared with the glory that shall be revealed.

Therefore a disaster like this is a great opportunity, a direct challenge to Christians.

Let us bestir ourselves and meet this test of our faith. Let us prove to the world that we believe in the Fatherhood of God and the Brotherhood of Man; that it is a Christian Revelation and a Christian obligation; and let us rebuild in Japan the material witnesses of this faith. For the youngest of us the time is short; and life is a poor thing except as an opportunity of service.

If every parish in the United States will make an emergency offering for this cause it will gladden a multitude of earnest souls and bring a blessing upon us at home.

Henry H. Gailor

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76　1923年10月号　神の国の進展。〔米国聖公会全国〕協議会総理からのメッセージ。日本の大災害。695頁。
訳出　695頁〔全文〕。

東京とその近郊にある私たちのミッションの事業の目に見える物質的な証拠は、ほぼ完全に破壊されました。建物、病院、学校、教会、家屋を復旧するのには、200万ドルが必要であると推定されています。

マキム主教は30年間、この事業に彼の全生涯を捧げてきました。私たちは彼と、トイスラー博士と、そして廃墟の只中に打ちひしがれて佇むその他すべての誠実な人々に思いを馳せます。

今回日本を襲った災害に匹敵するものは歴史上ないと一般に認められています。そしてニューヨークの『トリビューン』紙のコメントは、「人は無限に巨大な力のなすがままである。その知恵は―広大な宇宙全体に目を向けるならば―夜、風に吹き消される蝋燭の火のようなものである」と言います。

自然と自然の力は冷酷、無情、無慈悲です。まさに自然は「歯と爪が赤く染まり」、憐れみを知りません。そして熱い問いが投げ掛けられます。「我々は善良な神を信じることができるのか？　神はこのようなことを見て、知って、許すのか？」

これに対する私たちの答えは「イエス」です。なぜなら私たちはキリスト教徒だからです。私たちは愚かな運命の犠牲者ではありません。私たちは自然の盲目的で残酷な力の後ろには愛する意志があること、そしてすべての物事は、明るいことも暗いことも、その慈悲の目的に満ちていることを確信してきました。それが、我らが主イエス・キリストの十字架のメッセージでした。彼はこの確信を私たちに与えるために、生き、苦しみ、死に、そして死に勝利したのです。それはキリストとキリスト教の勝利であり、まさしく今ここにいる私たちに―どんなに矛盾するように見えようとも―神は私たちの父であり、自分の子らを愛しており、そしてこの現時点の悲しみは啓示される栄光とは比べものにならないことを約束するのです。

それゆえ今回のような災害はキリスト教徒にとって大きな機会であり、明確な挑戦です。

私たちは奮起してこの信仰の試練に立ち向かいましょう。神が父であり、人が兄弟であることを私たちが信じていること、それがキリスト教の啓示で

あり、キリスト教徒の義務であることを世界に証明しましょう。そして日本でこの信仰の物質的な証拠を再建しましょう。私たちの中で最も若い人々にとっても時間は長くはありません。人生は奉仕の機会であることを除けば貧しいものにすぎません。

もし合衆国の全教会区がこの大義のために緊急献金をするならば、それは大勢のひたむきな人々を喜ばせ、本国にいる私たちに祝福をもたらすでしょう。

トーマス・F・ゲイラー

The Progress of the Kingdom

The Japan Tragedy

NEVER in the recorded history of missionary endeavor has the Christian Church faced such conditions as now confront it in Japan. In a few short hours the material equipment acquired through long years of labor has been swept away. Missionaries have built their lives into edifices and institutions; they have vanished in a night. Churches, schools, homes, hospitals, are in ruins. Congregations have not only lost churches, parish houses and rectories, but in many instances the congregational families have been irrevocably broken up. Physical suffering has taken its heavy toll of moral and spiritual morale. Here indeed is a test of the faith and courage of the Church in Japan and of the Church in the United States.

Will the Church in Japan be able to rise victorious from this test? No one who has been privileged to visit Japan and to meet the leaders of our Church and their people, no one who has entered, however inadequately, into the spirit of Japanese Christianity, can doubt for an instant that the test will be met and that the Christian Church in Japan in all its branches will emerge from these days of desperate trial with faith strengthened and courage renewed.

Japan's Heroism

Where can there be found a finer expression of the quality and the real soul of a people than Japan has given in the last few weeks? With marvelous self-control, with a fine and deep appreciation of speedily-extended aid, but with no appeal to the rest of the world, the people of Japan have rallied round their young Prince Regent and the Imperial House. They have done their best, and a wonderfully fine best it is, to relieve the almost unbelievable misery that the appalling calamity has thrust upon them. When a whole nation manifests such qualities, can anyone question the capacity of its people not only to restore physical expressions of progress and prosperity, but to rebuild, so far as rebuilding may be needed, its spiritual life?

Japan's people will be universally grateful for the spirit of brotherhood manifested by America in this time of distress. Our fellow Churchmen in Japan will be doubly grateful as we endeavor to help them provide the material concerns of life, and to go on with the greater task of building the City of God within their beautiful land.

The reality of Christian brotherhood is being tested. While our fellow Churchmen in Japan will be ready to suffer without complaint, they will be deeply impressed by and grateful for every evidence of sympathy that American Churchmen can show. They can be counted upon to do their utmost to reestablish their church life, to continue the support of their clergy, to conduct their parish schools and other activities. But to do all these things now without enlarged cooperation from the Church in the United States would put altogether too heavy a burden upon the young Church in Japan.

A Hard Task Before Dr. Motoda

What effect will Japan's experience have upon the plans for consecrating the Bishops-elect of Tokyo and Osaka? Bishop McKim's latest message: "All Japanese safe" relieves the anxiety of many who have been wondering as to the welfare of Dr. Motoda, Mr. Naide, Mr. Daito, Mr. Goto, Mr. Sugiura and others of our Japanese friends whose names and whose work are almost as well known among us as the names and the work of our fellow-countrymen in Japan. Although the cathedral in which he was to have been consecrated is a heap of ruins, there is good reason to believe that the consecration of Dr. Motoda will not be delayed. It had been the hope of Bishop McKim and our Church

in the United States to transfer to the care of the new diocese of Tokyo all the material equipment needed for its evangelistic work. Not a church is left as a home for a congregation or as a seat for the bishop. Instead of starting from the vantage ground of a well-organized and well-furnished diocese, Dr. Motoda must start at the very beginning. He must rally the spiritual forces of his diocese, gather his people about him and enter upon the long, hard task of rebuilding. Hard as that task seems to be, who shall say that it will not prove one of the very best methods of demonstrating the capacity of Japanese Churchmen to lead their people into a new life of enlarged responsibilities and greater powers.

It will indeed be a stirring sight to watch Bishop McKim, who for thirty years has planned and worked for Tokyo and Japan, giving all the fruits of his long and varied experience in joyful cooperation with a younger Japanese brother in the episcopate, as he takes up the task of building anew his diocese in Japan's capital.

The Work of Reconstruction

Will the Church in the United States stand the test of its faith and courage? Again the answer will be "Yes, by God's help it can and it will." Behind lies a record that may justly make us humbly proud. This Church was the first to send its representatives to Japan when the empire was reopened in 1859 to Christian influence from abroad. This Church can look back upon the inspiring examples of Matthew Perry and Townsend Harris, two of her sons whose names are everywhere honored in Japan today. This Church can recall her service to a great neighbor across the Pacific in her educational and philanthropic institutions. Who could think for a moment that with the recollection of St. Paul's School and St. Paul's University and St. Margaret's School before it, the Church would hesitate to take up its educational task afresh? It is unthinkable.

The example of a man like Dr. Rudolph Teusler, is a spiritual tonic for the Church. In a single day he saw the hopes of ten years apparently overwhelmed in ruin. The next day he turned to the making of plans to bring out of the ruin something better and finer than even he had dreamed before. That is the spirit of everyone of our missionaries. That is the spirit of the fine body of Japanese clergy, teachers, doctors, nurses, to whom this Church has been privileged to give both their purpose in life and their training for service.

So, we people of the Church in the United States will turn with courage and determination to the task of reconstruction. All that may be involved in it is not entirely clear at this moment. This much is clear, that in its reconstruction efforts plans must be made not only to meet the needs that existed in August, 1923, but the larger requirements of the next generation. When we join with the Church in Japan in rebuilding, we must build for a future of deepened faith and larger service.

JOHN W. WOOD.

What a Pity They Must Grow Up!

IN the midst of all the gloom and anxiety caused by the terrible earthquake in Tokyo, one bright ray of light shines across the path of the officers at the Church Missions House. It comes, as so much of the happiness of life comes, from the children of the Church. They have given the splendid sum of $390,853 in their Lenten Offering this year! The figures have just been completed in the treasurer's office and we hasten to share the good news with our readers. This is $100,000 more than the offering of last year! It is a great joy to have this splendid backing from the children and to one and all of them, in the name of the National Council, we say "Thank you" from the bottom of our hearts.

77　1923 年 10 月号　神の国の進展。日本の悲劇。日本の勇敢さ。元田博士の重大な任務。再建事業。何と残念なことか。彼らも大人になってしまうのだ！　696-697 頁。

訳出　696 頁左 1 行目～697 頁右最後の行まで〔全文〕。

日本の悲劇

聖公会はミッションの努力の記録された歴史において、現在日本で直面しているほどの状況に遭遇したことはかつてない。長年の労力を通して獲得した物質的装備がわずか数時間で消し飛ばされた。宣教師たちは大建造物や施設に命を注いだが、それらは一夜にして消え去った。教会、学校、家屋、病院は廃墟となった。会衆は教会や信徒会館や牧師館を失ったばかりか、会衆の家族の多くが回復できないほど打ちのめされた。物理的な苦悩はモラルと士気に大打撃を与えた。まさにここで日本の聖公会と合衆国の聖公会の信仰と勇気が試されているのである。

日本の聖公会はこの試練から雄々しく立ち上がることができるだろうか。幸運にも日本を訪ね、聖公会の指導者とメンバーに会うことができた者、日本のキリスト教の精神に不十分ながらも踏み込んだ者は誰も、日本の聖公会がこの試練に耐え、そのすべての支部機関とともに現在の絶望的な苦難の日々から、より強い信仰と新たな勇気をもって再び浮上するであろうことを一瞬たりとも疑うことはできない。

日本の勇敢さ

日本はここ数週間、ほかに例を見出せないほど明確に国民の資質と本質を表現した。日本国民は驚嘆すべき自制心と、迅速に行われた援助に対する繊細で深い感謝の気持ちを持って、しかも世界のその他の国々に訴えることもなく、彼らの若い摂政宮と皇室を中心に結集した。彼らは最善を尽くした。そして怖気を震うような災難に見舞われた、信じがたいほどの悲惨さを、驚くほど見事に和らげた。もし国家全体がそのような資質を示すならば、国民が進歩と繁栄の物理的表現を復興するだけでなく、その精神的生活を―再建する必要がある限りで―再建できる能力を疑う者はあるまい。

日本の人々は誰もがこの苦難の時期にアメリカによって示された兄弟愛の精神に感謝している。しかし我々の仲間の教会人は二重に感謝していることだろう。なぜなら我々は生活に必要な物資を彼らに送り届けるのを助けるだ

けでなく、彼らの美しい国に神の国を築くという、より偉大な仕事を進める努力をしているからである。

キリスト教兄弟愛の現実性が試されているのである。日本にいる仲間の教会人は不平を言わずに苦難を耐える心構えはできているが、アメリカの教会人が示すことのできる共感のあらゆる証拠に強い感銘を受けて感謝することだろう。日本人が教会生活を再興し、自分たちの聖職者を支援し続け、教会の学校やほかの活動を運営するために全力を傾けることはまちがいない。しかしいま合衆国の聖公会からの一層の協力なしに、これらすべてを実行することは、日本の若い聖公会にとってあまりに過大な重荷であろう。

元田博士の重大な任務

今回の日本の出来事は、予定されていた東京と大阪の被選主教の按手にどのような影響を及ぼすのであろうか。マキム主教から最近届いた「日本人は全員無事」のメッセージは、元田〔作之進〕博士、名出〔保太郎〕氏、大藤〔鋳三郎〕氏、後藤〔粂吉〕氏、杉浦〔義道〕氏、その他日本にいる自国人の名前と仕事に劣らないほどその名前と仕事が良く知られている日本の友人の安否を気遣っていた多くの人々の不安を取り除いた。按手が行われることになっていた大聖堂もいまは瓦礫の山であるが、元田博士の按手が延期されないと信ずる十分な理由がある。伝道事業に必要なすべての物質的装備を東京の新しい教区の管理下に移管するというのは、マキム主教と合衆国の聖公会が期待していたことである。会衆の家であり、主教の座である教会は一つも残っていない。元田博士は良く組織され設備の整った教区という有利な立場からスタートするのではなく、何もかも一から始めなければならない。彼は教区の精神的な力を再結集し、人々を自分の周りに集め、再興という長く困難な仕事に取りかからなければならない。確かにその仕事は困難に思えるが、それが人々をより大きな責任と大きな力を持った新しい生活へと導く日本の教会人の能力を実証する最良の方法の一つであることは疑いをいれない。

東京と日本のために 30 年間計画し仕事してきたマキム主教が、その長年にわたる多様な経験のすべての成果を、元田博士という主教職にあって日本の首都の教区で新たな建設の仕事を引き受ける日本の若い兄弟との喜ぶべき協力に注ぐのを見るのは、まさしく感動的な光景であろう。

再建事業

合衆国の聖公会は、その信仰と勇気の試練に耐えられるだろうか。答えは再び「イエス」である。「聖公会は神の御加護により耐えることができるし、またその意志がある。」背景には我々が謙虚に誇ってよい記録がある。1859年に〔日本〕帝国が外交からのキリスト教の影響に再び門戸を開いたとき、聖公会は最初にその代表を日本に派遣した。さらに聖公会は2人の息子マシュー・ペリーとタウンゼント・ハリスの感動的な例にまで遡ることができる。今日その名前は日本中どこでも称賛されている。聖公会は太平洋を隔てた偉大な隣国に教育施設や慈善施設で奉仕したことを思い起こすことができる。そして立教学校や立教大学や立教女学校を思い起こしながら、聖公会がその教育の仕事に再び着手するのをためらうなどと、一瞬でも考える者がいるだろうか。それは考えられない。

ルドルフ・トイスラー博士のような人物は、聖公会にとって精神的な強壮剤である。彼は自分の10年間の希望が1日にして廃墟と化すのを目の当たりにした。しかし次の日、彼はその廃墟の中から、それまで夢見てきた以上に良いもの、立派なものを実現するための計画を練ることにした。それは我々の宣教師の誰もが持っている精神である。それは日本人の聖職者、教師、医師、看護婦の健全な肉体に宿る精神である。聖公会は彼らに人生における目的と奉仕のための訓練を2つながら与える幸運に浴した。

したがって合衆国の聖公会のメンバーは、勇気と決意をもって再建の仕事に向かうだろう。そのために必要になるすべてのものは、現下においては完全に明らかではない。しかしその再建の努力において、1923年8月に存在していたニーズを満たすだけでなく、次世代のより大きな要求に応える計画が策定されねばならないことだけは明らかである。我々が日本の聖公会とともに再建に加わるとき、我々はこれまでよりも深い信仰と大きい奉仕の未来のために建設しなければならないのである。

ジョン・W・ウッド

何と残念なことか。彼らも大人になってしまうのだ！

東京で恐るべき地震によって引き起こされた大変な沈鬱と不安の只中で、チャーチ・ミッションズ・ハウスの幹部職の経路を通って一条の明るい光が差し込んでいる。その光は人生の幸福の多くがそうであるように、教会の子供たちから出ている。今年の大斎節の献金で彼らは390,853ドルも寄付した

のである！　この数字は会計事務所でまとめられたばかりであり、取り急ぎ読者とこの明るいニュースを分かち合う次第である。これは昨年の献金の額よりも 100,000 ドル多い！　子供たちから、かくも素晴らしい支援を得ることは大きな喜びであり、全国協議会の名において彼ら 1 人ひとりに心の底から「ありがとう」と言いたい。

$500,000—What For?

IN view of the fact that the Red Cross has raised so large a relief fund, the question naturally arises why the Church in America is asking for $500,000 for the relief of the Japanese Church. The uses to which this money will be put are explained in the following statement prepared by Dr. Wood. It is manifest that all these objects are outside the scope of the Red Cross:

1. Shelter: Ten American families of about thirty-five persons, and eleven American women are known to be homeless. There may be others outside of Tokyo equally unfortunate.

Some fifteen Japanese clergy and their families in Tokyo must be provided for.

Fifty Japanese nurses and some at least of the fifteen Japanese doctors connected with St. Luke's Hospital must have shelter.

The same is true of about thirty teachers and their families connected with St. Paul's University, St. Paul's Middle School, and St. Margaret's School.

A considerable portion of our emergency relief must therefore go to provide temporary homes.

2. Daily Bread: The Red Cross relief will continue for a month, or possibly longer. When the usual channels for supplying food are opened Red Cross relief will largely cease.

More than 100 of our Japanese staff, clergymen, teachers, catechists, nurses, doctors, have had their source of income swept away. Their salaries, not drawn from funds sent there from this country, but from the earnings of the institutions with which they were connected, have ceased. To-day those institutions are earning nothing. The Church in the United States would be unwilling to let these faithful helpers in our common task suffer unnecessarily.

3. Sick Relief: The shock of this appalling experience, combined with the sanitary conditions accompanying it, has already produced a large amount of sickness. Medical bills in an unusual number and size will have to be provided for.

It may be necessary to bring to this country some of our American staff who have suffered most severely. Sickness may therefore involve large bills for steamer and railroad transportation as well as medical care.

4. Personal and Household Belongings: Nearly all Americans have lost most of their wearing apparel, including everything in the way of warm clothing, and all their household effects. They will need warm clothes. Tokyo winters are piercingly cold. Plain furniture, beds, bedding, wool blankets, stoves, household utensils and dozens of other things must be supplied.

5. Keeping the Organization Intact: Every business man knows what that means. The Church has a splendid staff of Japanese workers, clergy, nurses, doctors, teachers and others. As already indicated, their sources of income have been destroyed. Nothing will do more to maintain their morale than the speedy assurance that the Church is going to stand by them in these months of bitter need.

The staff of doctors and nurses at St. Luke's Hospital and of teachers in our schools has been built up through many years. It would be disastrous to disband those organizations and to tell the staffs: "We can do nothing for you. Go seek a living elsewhere."

By timely help, the organization can be kept intact. Then as we get our hospital and our schools going again, we will have our trained and tested teachers to go on with the work, instead of having to build up a new staff and train it into effective cooperation.

6. Buildings: Temporary buildings in which work may be carried on is an insistent need. In view of the appalling sanitary conditions, there must be a temporary hospital to replace the burned St. Luke's. Dr. Teusler estimates that it should have at least 300 beds. It will cost fully $100,000. The Red Cross will send, for the present, medical and surgical supplies.

Nearly 1,500 boys and young men were just about to begin their studies at St. Paul's University and St. Paul's Middle School for the next academic year. The same is true of more than 500 young women and girls who were going to St. Margaret's.

At least seven churches in the City of Tokyo and probably not less than ten in neighboring cities have been destroyed. Temporary buildings should be erected as soon as possible in order that congregations may not be irrevocably scattered and lost. Temporary rectories must also be provided.

No one can forecast accurately the number of children left orphans. The Church must be their mother and their father, too. That means more orphanages, such as Miss Hayashi and Mr. Ishii have conducted so effectively in years past.

Copies of a leaflet embodying these suggestions for use in special appeals to individuals may be procured in any quantity from The National Council, 281 Fourth avenue, New York.

78　1923 年 10 月号　500,000 ドルは何のために？　710 頁。
訳出　710 頁〔全文〕。

赤十字が多額の義援金を集めたという事実に鑑み、アメリカ聖公会が日本聖公会の救済のために 500,000 ドル集めようとするのはなぜかという質問が出るのは当然である。この資金が使用される用途は、ウッド博士によって作成された以下の意見書で説明されている。これらすべての目的が赤十字の範囲外にあることは明白である。

1．避難所：10 家族、合計約 35 人のアメリカ人と、11 人のアメリカ人女性が家を失ったことが知られている。東京以外にも同様に不運な人々がいるものと思われる。

東京にいる 15 人ほどの日本人聖職者とその家族も保護されなければならない。

聖路加病院と関係のある 50 人の日本人看護婦と少なくとも 15 人の日本人医師は、避難所を必要としている。

同様のことは立教大学、立教中学校、立教高等女学校に関係のある約 30 人の教師とその家族にも言える。

それゆえ我々の緊急支援の相当部分は仮住まいを提供することに費やされなければならない。

2．糧食：赤十字の支援は 1 か月か、恐らくそれ以上続くだろう。食料品を供給する通常の経路が回復すれば、赤十字の支援は大方終了するだろう。

我々の 100 人を越える日本人スタッフ、聖職者、教師、伝道師、看護婦、医師は自分たちの収入源を奪われてしまった。彼らの給料は、合衆国から送られた資金によって賄われていたのではなく、彼らが関係していた施設の収入から得ていたが、それが停止したのである。今日それらの施設は一銭の収入もない。合衆国の聖公会は、我々の共通の仕事におけるこれらの忠実な協力者に不必要な苦しみを味わわせようとは思わない。

3．医療支援：この恐ろしい経験のショックと、それに伴う衛生環境により、既に多くの病気が発生している。異例の数と規模の医療費が支給されなければならない。

症状が極めて深刻なアメリカ人スタッフは帰国させる必要があるかもしれない。それゆえ病気は、医療だけでなく船と鉄道による輸送に要する巨額の費用を発生させる可能性がある。

4．家財道具：ほとんどすべてのアメリカ人は、防寒具になるようなものを含め衣料の大部分と家財道具全部を失った。彼らは防寒具を必要としている。東京の冬は刺すように寒い。簡素な家具、ベッド、寝具、ウールの毛布、ストーブ、家庭用品、その他諸々のものが支給されなければならない。

5．組織維持：ビジネスマンなら誰でもこれが何を意味するか知っている。聖公会は日本人の教役者、聖職者、看護婦、医師、教師、その他の優秀なスタッフを擁している。前述したように、彼らの収入源は断たれてしまった。彼らの士気を維持するのに、聖公会が今後の苛酷な数か月間にわたり彼らを支援することをいち早く請け合うことほど効果的なことはない。

聖路加病院の医師と看護婦や我々の学校の教師からなるスタッフは、長年かけて築き上げられたものである。これらの組織を解散し、彼らに「我々はあなたがたのために何もできない。どこかで働き口を探しなさい」と告げるのは無残なことだろう。

時を得た援助によって、組織は保持できる。再び病院と学校を運営できるようになったとき、我々は新しいスタッフを集めて効果的に仕事できるよう訓練する代わりに、訓練を積み試練を経たスタッフに仕事を任せることができるのである。

6．建物：仕事を遂行できる仮設の建物が絶対に必要である。ぞっとするような衛生状態に鑑み、焼けた聖路加病院に代わる仮設病院を設けなければならない。トイスラー博士の見積りでは少なくとも 300 床が必要である。その費用は優に 100,000 ドルになろう。赤十字は、当分は医薬品と外科用備品を送るであろう。

ほぼ 1,500 人の男子が立教大学と立教中学校に入学して、次年度から勉強を始めようとしていた。これは立教高等女学校に入ろうとしていた 500 人以上の女子についても言える。

東京では少なくとも 7 以上の教会、近隣の都市では 10 以上の教会が破壊された。会衆が散り散りになって二度と戻ってこられないという事態になら

ぬよう、できるだけ早く仮設の建物を用意することが必要である。
孤児になった子供の数を正確に予測することはできない。聖公会もまた彼らの母となり、父とならなければならない。それはミス・林（注 1）や石井〔亮一〕氏がここ数年非常に上手く運営してきたような児童養護施設（注 2）を増やすことを意味する。

これらの提案を特に個人に訴えるために作成されたパンフレットは、部数を問わず全国協議会（ニューヨーク市 4 番街 281）から取り寄せることができる。

（注 1）林歌子。博愛社。
（注 2）石井亮一。滝乃川学園。



TOWER IN ASAKUSA PARK, TOKYO

Asakusa Park was a pleasure resort in the city. Many people were killed when this tower was wrecked

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FLEEING THEY KNOW NOT WHITHER, GLAD TO ESCAPE WITH THEIR LIVES FROM THE HORROR BEHIND THEM

The Tokyo Horror

As Told to the National Council by an Eyewitness

The Rev. Dr. C. S. Reifsnider
President of
St. Paul's University, Tokyo

I WAS at my summer home in Karuizawa, about a hundred miles from Tokyo, when the earthquake occurred. Before I describe my sensations I should like you to realize that the force of the shock was three or four times as great in Tokyo as it was where I was situated.

I felt as though a giant with an enormous sledgehammer had delivered a blow just below my feet and lifted me into the air. Then the swaying motion began from north to south, shifting from east to west. The result was a feeling as if you were being twisted spirally. The first earthquake lasted six minutes. By the time I got up to my house I found the three children with their arms around a fir tree and their mother with her arms around them.

The most horrible thing in an earthquake is to have the earth open up and engulf one. This is the reason people cling to trees. Warning is given us that in an earthquake the safest place is a bamboo grove, because the roots are so intertwined that they prevent the earth from cracking open. The next best place is above the roots of a big tree.

Just as I reached my home another shock came. As I was standing with my legs spread apart as far as possible, swaying with the motion, it changed again from north and south to east and west and I fell forward on my face. The maid was just coming out of the house and she fell down the terrace and rolled at my feet.

Up to September 8th there were 1,500 separate shocks, some of them, of course, perceptible only to the seismograph. On that day there were only 100, indicating that the quakes were lessening in number and severity.

That night the report was brought to our house that a new volcano had started up. We thought the center of the disturbance was a mountain seventy miles away. The whole top of the mountain was covered with smoke and clouds. We climbed to the top of a height, looked across to the southeast and saw a great pillar of flame. We thought a new volcano was in violent activity. The next day we found it was Tokyo burning, a hundred miles away!

The next morning, Sunday, September 2nd, after a celebration of the Holy Communion, I went down to the train to see if I could get to Tokyo. Word had come that it was destroyed. A Japanese friend said that we would buy tickets half way and walk the rest. I went just as I was, no food, no water.

At the station they told us "You will have to have food and water, there is none to be had in Tokyo." We bought some food and took the train which brought us to Kawaguchi, where the bridge had fallen into the river. The Bishop's daughters had just crossed in a train on this bridge on their way out of Tokyo when it fell. We had to leave the train and I crossed on a pontoon bridge and walked the rest of the way, twenty-five miles, to Ikebukuro, arriving there about 6.30.

On my way to St. Paul's, in going through a narrow street, there was another quake and the cornice of the building I was passing fell all about me. Just before I got to the University campus there was still another shock. The first thing I saw was that the Mather Memorial Library was wrecked so that it was just ready to fall. Right around the ceiling of the first floor or the floor of the second floor was a great big crack, about a foot in diameter. The top of the building was just hanging by the buttresses.

I started over the campus and saw that one of the turrets of the big gothic tower, which was also the smokestack for the heating plant, had fallen in. The other turrets were just ready to fall. There were cracks all around the tower up to the second story. The front of one of the dormitories had fallen out.

When we got around to the chapel it was nearly dusk. I found it had jumped about three inches from its foundations. It had broken just below the windows. I then opened the door and found that the brass cross had jumped from the ledge of the reredos down to the table of the altar. It was standing erect, in spite of the fact that it had moved some distance, and in some way, although the rest of the interior was dark, a beam of the setting sun was reflected from a high cloud through the west window right down upon the cross, so that the only thing we could see in the gloom was this shining cross, just as if it were saying "I am here!" It meant a great deal for me and for the Japanese clergy who were with me.

That night I spent sitting in an arm chair outside because of the constant quakes that were coming. All over the people had put chairs together, or stuck poles into the ground, and spread mosquito netting or any covering they could get over them, so as to spend the night under them. All that night I sat in the chair, looking off toward Tokyo. It seemed as if the sky grew redder and redder. Every now and then streamers of flame like the Northern Lights would go up.

Next morning I went down to Tsukiji. We could only travel on the very wide streets, and even then it was difficult. The smell of burning flesh was so overpowering even along this wide street that most of the way I rode with a handkerchief over my face. The ruins on either side of the way were burning. It was an extremely hot day and, with the additional heat of the fires, it was simply "hell"—there is no other word for it.

On the way to Tsukiji, from time to time the jinriksha man would have to stop. I would get out and climb over the heaps of rubbish and he would carry the jinriksha over. Along the way we saw the iron frames of bicycles and alongside the bodies of the riders who had inhaled the flames. The most horrible sight I saw was a car, the cover had been burned off, nothing but the frame was left, but behind the wheel was sitting the chauffeur, not showing a mark, sitting there dead, holding on to his wheel.

When I got to the center of the shopping district I did not know where I was, all sense of direction was gone. In Nihonbashi ward the Bank of Japan is the only building standing.

On every side there were dead bodies. In front of the Middle School there were three dead bodies floating in the water. In Bishop McKim's garden I found three bodies. I was the first to find them. One was an old



SHIBA PARK WHERE MANY FAMILIES SOUGHT REFUGE FROM THE FLAMES
Note the family setting up housekeeping in a shelter formed by four bamboo poles partly covered over

white-haired Japanese lady and the others were men. The old lady had no clothes on at all.

When I reached my house there was nothing left but eight radiators and some pipes and the sounding board of the piano, and that was all! The brass beds had all melted up so that they could not be found.

Tsukiji was wiped out! The only building standing in one of the largest wards was a modern building of reinforced concrete that was in process of erection. Of the Middle School only the brick foundations are left. The front wall of the cathedral was still standing up. Bishop McKim's house was split in two. But God was with us. We did not lose one of our Japanese staff or servants. There were 338,000 dead in Tokyo alone, but none of the people who were connected with our American mission lost their lives.

The heat of the fire was so great that the hot air ascending and the cold air rushing in formed a miniature typhoon, so that the people insisted that a typhoon accompanied the earthquake, but outside of the city there was no wind.

My caretaker told me that people came to him and said "We are escaping to the open ground in front of the Imperial Palace." This place became so crowded that children had to be held up in the arms of grown people. He said: "I cannot go; the master has left me in charge and I am afraid of looters." About nine o'clock fire began to come from three directions and he and his wife and child tried to escape, but could not, as the bridges were all down but one. They got on board a police boat in a little lagoon and stayed there for four hours with sheets of flame coming over them at intervals. Their hair and clothes were burned, but they managed to keep alive by wetting their coats and putting them over their heads and the mother shielded her child with her body. The boat caught fire, but they kept baling up water and put it out.

People in Tsukiji got down into the river, but as more came many were crowded out into the deep parts and drowned. One man, the head of a Methodist mission, got his arms round a pile. When he was rescued he was so stiff they had to pry him loose; he could not move. He said he had been standing on something that kept his head above water. It was a corpse!



A STREET IN THE BURNED-OVER DISTRICT
The heat was so intense that the wooden pavement blocks were burned out of the ground

St. Luke's people took their patients out at the first earthquake and put them in the nurses' homes in the new hospital grounds. Then the fire came. Those who were able to walk went over to the river with towels, which they kept wetting and putting over their heads. Those who could not walk were carried by the nurses and put into the foundations of the new St. Luke's Hospital. Fortunately, it had been raining and there were about two feet of water in them. The nurses crouched down by their patients and kept wet blankets over them for four hours as the sheets of flame passed over their heads.

They were not sparks nor cinders, but *sheets* of flame. These sheets of flame went across two streets, across the canal, across St. Luke's Hospital grounds, across the river and set fire to houses on the island. The people in the foundations of St. Luke's were below the ground level and were protected by the wet blankets. That gives you some idea of the conditions.

The most horrible story of all centered in the Military Depot. This was a plot of ground of about ten acres surrounded by storehouses. 32,700 people rushed in there and less than a hundred were saved. 32,600 dead bodies were found in that spot. The few who survived were taken out unconscious from underneath the pile of dead bodies. Let us hope that they inhaled the flames and died quickly.

In that neighborhood a great many houses were roofed with tin. These roofs got red hot and came sailing through the air, as someone said, "like great golden bats." A man told me that one came down within six feet from him and cut a man in two.

To show the efficiency of the government, in five minutes time after the first shock the gas and electricity were shut off. That night the military were out and had things in perfect control. This was in spite of the fact that it could not have happened at a worse time. A new cabinet was in process of construction and the Metropolitan police bureau and the office of the secretary for home affairs were the two buildings first destroyed. So the place where orders were issued and the headquarters of the Metropolitan police were wiped out to begin with, but in spite of that they were able to control the situation.



CHAOS!

This photograph looks like a mere jumbled mass of debris, but it tells a gruesome story. The tin roofs of the houses which came sailing through the air red-hot "like great golden bats" descended on the hapless fugitives. The one seen in the photograph enwraps the body of a man

The shock at Tokyo was four times as bad as it was at Karuizawa, where I felt it, and at Yokohama it was much worse than at Tokyo. Yokohama is completely wiped out and 67 per cent of Tokyo is burned.

Tokyo was a city of 2,500,000 people; 338,000 are killed or missing; more than a million have gone to be cared for by friends; a million are destitute.

Bishop McKim was anxiously awaiting my return at Karuizawa, so I did not delay. When I started to go back I found a crowd of a hundred thousand people trying to cross the pontoon bridge to get out of Tokyo. They came marching down, twenty, thirty and forty abreast. The bridge was only wide enough to allow sixteen to cross. The military were stationed all along the bridge and at either end with drawn bayonets to keep the people from pushing each other into the water.

At the station across the river people were fighting and crowding to get on the trains which left every thirty minutes. They covered the cars, on the roofs, on the engines. I saw a woman and two men sitting on the cow-catcher. Men were hanging on to the brass rods of the engine. One man was hanging on to the window frames.

I waited for several trains and then walked fifteen miles to Omiya, where I managed to get on a train. The only place I could find was the washroom. I spent the night sitting in a wash-basin—and very glad I was to sit there!

Inside the cars people were lying in the aisles, hanging on to the luggage rails or kneeling with their heads in people's laps, fast asleep from exhaustion. Several children died from suffocation. In our train a baby was born and died.

When I left Tokyo 74,000 bodies had been cremated. The *President Grant* brought in three tons of quicklime. There wasn't enough wood to burn the bodies and dysentery and typhoid had broken out.

[St. Paul's University will reopen its classrooms to any who come in such buildings as are sufficiently safe this month. St. Paul's Middle School will use these buildings in the morning and the university in the afternoon.—Ed.]

79　1923年11月号　東京の戦慄。目撃者が全国協議会に語る。博士C・S・ライフスナイダー師。立教大学総長〔立教学院総理〕。717-721頁。
訳出　717頁左1行目～721頁右最後の行まで〔全文〕。

地震が発生したとき、私は東京からおよそ100マイル離れた軽井沢の別荘にいました。私の驚愕について述べる前に、東京での地震の衝撃は私がいた場所に比べて3倍ないし4倍大きかったことを理解してください。

私はまるで巨人が物凄い大槌で足の真下を叩いて、私の体を空中に舞い上がらせたかのように感じました。それから地面は北から南へと揺れ動き、次に東から西へと移動しました。そのため体がまるで螺旋状にねじれるかのように感じられました。最初の地震は6分間続きました。別荘に辿り着くまでに、3人の子供がモミの木に腕を回してつかまり、その子供たちの上に母親が腕を回してかばっているのを見ました。

地震で最も恐ろしいのは大地が裂けて口を開き、人を飲み込むことです。そのために人々は木にしがみつくのです。地震が起きたとき最も安全な場所は竹藪であると聞かされています。根が絡み合って大地が裂けるのを防ぐからです。その次に安全な場所は大木の根の上です。

ちょうど別荘に着いたときに2度目の地震が来ました。両足をできるだけ広げて揺れながら立っていると、それは再び北から南へ、そして東から西へと変化したので、私は前のめりになってうつ伏せに倒れました。そのとき家政婦が家から出てくるとテラスの上で転倒し、よろめきながら私の所に来ました。

〔1923年〕9月8日までに1,500回の震動がありましたが、もちろんそのうちのいくつかは地震計にしか感知されないものでした。地震があった日は振れが100回しかなく、次第に回数も強さも減少していることを示していました。

その晩、新しい火山が活動を開始したという報告が家にもたらされました。私たちは震源は70マイル離れたところにある山だったのだと思いました。その山の頂上は全体が煙と雲で覆われていました。高台に登って南東の方向を見渡すと、巨大な火柱が立っているのが見えました。新しい火山は激しく活動していると思いました。翌日になって、それは100マイル離れた東京が燃えていたのだということを知ったのです！

翌9月2日の日曜日、聖餐式を終えて、私は東京に行くことができるか

見るために鉄道の駅まで行きました。そのとき鉄道は破壊されたと聞かされました。日本の友人は乗車券を途中まで買って、あとは歩こうと言いました。そこで私は食料も水も持たずに出かけました。駅に着くと、「食料と水を持っていった方がいい。東京には何もないから」と言われました。私たちは幾らか食料を買って、鉄道に乗りました。鉄道は私たちを川口まで運びましたが、そこで鉄橋は川に落下していました。鉄橋は、ちょうど東京発の列車に乗った〔マキム〕主教の娘たちが川を渡った直後に落ちたのでした。私たちは鉄道を降りなければならず、平底船を並べて作った橋で川を渡り、池袋まで残りの道程 25 マイルを歩きました。池袋に着いたのは 6 時半頃でした。

立教大学に行く途中、狭い道路を歩いているときにまた余震が起きて、ちょうど通過していた建物のコーニスが全部私の周囲に落下しました。大学のキャンパスに着く直前にも余震がありました。私が最初に目にしたのはメイザー記念図書館が破壊されて、今にも崩れ落ちようとしている様でした。1 階の天井もしくは 2 階の床には、直径 1 フィートほどもある大きな割れ目がありました。建物の頂部は、かろうじて控え壁によって支えられていました。

構内を歩き始めると、暖房設備の煙突でもある、ゴシック様式の大きな塔の小塔の 1 つが崩れ落ちているのが見えました。それ以外の塔も崩れる寸前でした。塔の周囲には 2 階まで至るところに割れ目がありました。寄宿舎の 1 棟の正面は落下して剥き出しになっていました。

礼拝堂まで来たときは、もう夕暮れでした。礼拝堂は基礎から 3 インチほど浮き上がっていました。建物はちょうど窓の下で壊れていました。ドアを開けて中に入ると、真鍮の十字架が装飾壁の出っ張りから祭壇のテーブルの上に落ちているのが見えました。十字架はかなりの距離移動したにもかかわらず真っ直ぐ立っていました。そしてどういうわけか、室内のほかの部分は暗いのに、沈む太陽の光線が高い雲から反射して西側の窓を通り、ちょうど十字架の上に差し込んでいました。そのため、私たちは暗闇の中でこの輝く十字架だけを見ることができました。それはあたかも「私はここにいる！」と言っているかのようでした。それは私にとって、また私と一緒にいた日本人の聖職者にとって非常に大きな意味を持っていました。

その夜は、余震がひっきりなしに起きたので、私は屋外で肘掛椅子に座って過ごしました。至るところで人々は椅子を寄せ集め、あるいはポールを地面に突き刺して、蚊帳や手に入れることができた覆いを張り巡らせ、その中

で夜を過ごしました。私は一晩中、椅子に座って東京の方を見ていました。空はますます赤味を増していくかのように見えました。ときどきまるでオーロラのような炎の流れが立ち昇っていました。

次の日の朝、私は築地まで出かけて行きました。非常に広い道路しか進めませんでしたが、それでも困難でした。この広い道路にも死体の焼ける臭いが立ち込め、私はほとんどの道程を顔にハンカチを当てていました。道のどちらかの側では廃墟が燃えていました。その日は非常に暑かった上、火災の熱が加わりました。それはまさに「地獄」でした―それ以外の言葉はありません。

築地に行くまでに人力車の車夫は何度か立ち往生しました。その度に私は降りて瓦礫の山を渡り、車夫は人力車をかついで乗り越えました。道に沿って何台もの自転車の鉄枠が見え、その脇には炎を吸い込んだ自転車の持ち主の死体が横たわっていました。私が見た最も恐ろしい光景は１台の車でした。車体は焼けおちてフレームだけが残されていましたが、ハンドルの後ろには運転手が座っていました。運転手の特徴を示すものは何１つありませんでしたが、ハンドルをしっかり握ったまま死んでいたのです。

商業地域の中心部に着いたとき、私は自分がどこにいるのか分かりませんでした。方向感覚が完全に失われたのです。日本橋地区では日本銀行が唯一立っている建物でした。

そこでは四方八方に死体が転がっていました。中学校の正面では、３人の死体が水に浮かんでいました。マキム主教の庭にも３人の死体がありました。私が最初にそれらを見つけました。１人は白髪の日本人女性で、あとの２人は男性でした。老いた女性は全く衣服を身につけていませんでした。

自分の家に着いたとき、そこに残されていたのは８台のラジエーター、数本のパイプ、ピアノの共鳴板だけでした。それで全部です！　真鍮のベッドは完全に溶け落ちて、見つけることもできませんでした。

築地は全滅でした！　この最大の地区の１つで唯一立っていたのは建設中の鉄筋コンクリートの建物だけでした。中学校は煉瓦の基礎だけが残されていました。大聖堂は正面の壁だけが立っていました。マキム主教の家は２つに裂けていました。しかし神は私たちと共におられました。私たちの日本人のスタッフと使用人は皆無事だったのです。東京だけで死者の数は338,000人に達しましたが、私たちアメリカ・ミッションの関係者で命を落とした者は１人もいませんでした。

火災の熱は非常に凄まじかったので、熱い空気が上昇すると冷たい空気が急降下して小型の台風を形成しました。そのため人々は台風が地震を連れてきたと言いましたが、都市の外は無風でした。

管理人は、人々が来ては「皇居前広場に逃げる」と言った、と語りました。広場は人々で埋め尽くされ、大人は子供たちを頭上に抱き上げなければならないほどでした。管理人は、「自分は行けない。主人に残るように言われたし、略奪が心配だから」と言いました。9時頃に火災が3方向から迫って来たので、管理人は妻と子供を連れて逃げようとしましたが、橋が1つを除いて全部崩れてしまったため逃げられなくなりました。そこで彼らは小さい潟に停めてあった警察のボートに乗り移り、その中に4時間留まっていましたが、断続的に火の海が押し寄せました。彼らの髪と服は焼けましたが、コートを水に濡らして頭の上に被せ、母親は子供の体に覆い被さってなんとか生き延びました。ボートにも火がつきましたが、彼らは水をすくっては火にかけて消し止めました。

築地の人々は川の中に避難しましたが、ますます増える人によって深い場所に押し出されて溺れ死にました。1人の男は、メソジスト・ミッションの長でしたが、1本の杭にしがみついていました。助け出されたとき、彼の体は固まっていて人々は無理やり引き剥がさなければなりませんでした。全く動けなかったのです。彼は、ずっと何かの上に足を載せて頭を水面に出していたそうです。なんと、それは死体でした！

聖路加病院の人々は最初の地震が起きたときに患者を外に出して、新しい病院の敷地にある看護婦の家に収容しました。それから火災がやって来ました。歩くことができる者たちはタオルを持って川まで行きました。タオルを水に濡らしては頭に被ったのです。歩けない者たちは看護婦に背負われて、新しい聖路加病院の基礎の中に運ばれました。幸いなことに前に雨が降ったため中には水が2フィートほど溜まっていました。看護婦たちは患者のそばにうずくまり、濡らした毛布を患者に被せながら火の海が彼らの頭上を通り過ぎるのを4時間待ちました。

それは火花でも燃え殻でもなく、文字通り火の「海」でした。その火の海は2本の道路を横切り、運河を渡り、聖路加病院の敷地を通過し、川を渡って島の上の家々に火を付けました。聖路加病院の基礎に避難した人々は地面よりも低い位置にいたため、濡れた毛布で守られたのです。これでそのときの状況が幾分か想像できるでしょう。

中でも最も悲惨だったのは、陸軍被服廠でした。それは倉庫に囲まれた10エーカーほどの区画でした。32,700人が殺到し、助かったのは100人足らずでした。その場所の残された死体は32,600体を数えました。生き延びたわずかな人たちは、死体の山の中から意識を失った状態で引きずり出されたのでした。亡くなった人々は、炎を吸い込んで即死したと思いたいものです。

その近隣に立ち並ぶ数多くの家の屋根はブリキでした。それが真っ赤になって空中を飛びました。その様子は「まるで黄金のコウモリ」のようだったと言われました。ある人から聞いた話では、そのようなブリキ屋根の1枚が6フィートも離れていない所に落ちてきて1人の人間を真っ二つにしたそうです。

政府は効率の良さを見せ、最初の地震が発生して5分後にガスと電気を止めました。その日の夜は軍隊が出動して完璧に治安を維持しました。しかもそれはこれ以上悪い時はあるまいという状況においてでした。折しも新内閣が作られている最中で、警視庁と内務省の建物は真っ先に焼け落ちました。つまり命令を出す場所と警視庁の本部が真っ先に壊滅したのですが、それにもかかわらず彼らは事態をコントロールできたのです。

東京では4回地震がありましたが、それは私が軽井沢で感じたのと同じくらいひどいものでした。横浜の被害は東京以上でした。横浜は完全に壊滅し、東京は67パーセント焼失しました。

東京は人口250万人の都市です。そのうち338,000人が死亡または行方不明、100万人以上が友人の世話になり、100万人が貧窮しています。

マキム主教は軽井沢で私が帰るのを待ちわびていました。そのため私は遅れるわけにいきませんでした。私が戻り始めたとき、10万人もの群衆が船橋を渡って東京を脱出しようとしていました。彼らは横に20人、30人、40人と並んで川岸へと降りて行きました。橋の幅はせいぜい16人しか通れませんでした。橋の全長に沿って軍が配備され、両端では銃剣を抜いて人々が押し合って水に落ちないようにしていました。

川の向こうの駅では、30分おきに出る列車に乗るために人々が殺到し争っていました。彼らは客車の屋根だろうと機関車の上だろうと列車を覆い尽くしました。私は機関車の先端に取り付けた排障器の上に1人の女と2人の男が座っているのを見ました。機関車から突き出ている真鍮の棒にぶら下がっている男たちもいました。1人は窓の外にぶら下がっていました。

私は列車を何台かやり過ごした後、15マイル歩いて大宮に行き、そこでどうにか列車に乗ることができました。私が見つけることができた唯一の席は便所でした。そのため私は一晩中洗面器に座っていましたが、それがいかに幸運なことであったか！

客車の中では乗客は床の上に横になったり、荷物棚からぶら下がったり、ひざまずいて頭を人々の膝の上に載せたりという姿勢のまま、疲労からあっという間に眠りました。何人かの子供は窒息死しました。私が乗った列車では1人の赤ん坊が生まれ、そして死にました。私が東京を出たときには、74,000の遺体が火葬されていました。「グラント大統領号」が3トンの生石灰を届けてきました。遺体を焼く木が不足し、赤痢と腸チフスが発生しました。

[立教大学は今月、充分に安全な建物に入りたい人すべてのために教室を再開する。それらの建物は立教中学校が午前中、立教大学が午後使用する―編集部]

Has It Been Worth While?

A Question and the Answer

By the Rt. Rev. H. St. George Tucker, D.D.

WE are today faced with the question as to whether we think the work we have been trying to do in Japan for the past sixty years is worth while.

Sixty years ago we heard God's call to carry the Gospel to Japan, and after some experience there we determined that if Japan was to be made a Christian nation the work must be developed in three-fold ways:

First, by developing what may be called the philanthropic work. We had just come to the point where in the new St. Luke's Hospital we had created the means whereby the practical nature of Christian love could be made known to the Japanese nation.

Again, through the development of a system of Christian education. We were just on the point of realizing this ideal in the new buildings of St. Paul's University and St. Margaret's School.

The third method in the evangelization of the country was through the development of a native Church where the Japanese themselves should take a large part of the responsibility of making Christ known to their countrymen. We had just created an independent diocese, to be supported by the Japanese themselves, for which they had elected a presbyter of their own race as their first bishop.

Just at this time the whole thing—as far as the material side was concerned—was swept away. The question is whether the result of our sixty years of effort is worth reconstructing; whether it means enough to the Japanese Church and to the world to put back that which has been destroyed and see that the work goes on without interruption. I think there is only one answer to that question.

Back in the 70's St. Paul's School was burned and a larger St. Paul's took its place. In 1895 an earthquake wrecked it and the result was the fine buildings we have had until now. I am sure the Church is going to take a similar view of this calamity. We are not going to be discouraged. Our answer is to be, "We will put the Church in Japan on even a better basis than before."

What happened during the earthquake proved the solidity of the work we have done; to give only one instance, the way in which the nurses of St. Luke's saved all their patients. Everyone who has been in an earthquake knows the strain on the nerves. Dr. Reifsnider has told us of their heroic efforts.

Never before have the Japanese been in so receptive a mood toward the Christian message as today when the nation is smitten with this great calamity, and when our own nation has shown them that Christian love is not only a name.

During the past few years when we have spoken to the Japanese about America there has often been a doubt as to whether we were really sincere. Now we have the opportunity of proving to them that we *do* think this work is worth while, that while we have been glad to come to their material assistance we also feel that the Christian work which we have been able to do for sixty years is of no less value to them than the material assistance we have been giving them. It is the moment for showing them that Japan cannot be safely and well reconstructed without the coöperation of Christianity. If we can do this I believe that it will be the realization of the greatest opportunity that the Christian world has had in Japan.

80　1923年11月号　それは価値があったか？　問いと答え　神学博士ヘンリー・セント・ジョージ・タッカー師。722頁。
訳出　722頁〔全文〕。

今日私たちは、過去60年間に日本でやろうとしてきた事業はその価値があったのか、という問いに直面しています。

60年前、私たちは福音を日本に伝えよという神の声を聞きました。そして幾らかの経験を重ねた後、日本がキリスト教国家になるべきであるならば、事業は次の3通りの方法で展開しなければならないと考えました。

第1に、慈善事業と呼ばれ得るものを展開すること。私たちは新しい聖路加病院においてキリスト教の愛の実践的な本質を日本国家に知らしめる手段を創り出す地点まで達したところです。

第2に、キリスト教教育を展開すること。私たちはこの理想を、立教大学と立教高等女学校の新しい建物において実現する地点にいました。

国家をキリスト教化する第3の方法は、自国の聖公会を育て、日本人自身がキリスト教を自国民に知らしめる責任の大部分を担うようにすることでした。私たちは日本人自身によって運営される独立の教区を作ったところです。そのために彼らは自国人の司祭を最初の主教に選びました。

ちょうどこの時点で、―物質的な側面に関する限り―一切のものが崩れ去ったのです。ここで問われるのは、私たちの60年間の努力の成果は再興するに値するか、破壊されたものを復興し、事業が途切れることなく進むのを見ることは日本の聖公会と世界にとって十分意味のあることか、ということです。私はこの問いに対する答えは1つしかないと思います。

1870年代を振り返ると、立教学校は焼失し、その代わりにより大きい立教が現れました。1895年（注1）にそれは地震によって倒壊しましたが、その結果として私たちが今まで持っていた立派な建物が建てられました。聖公会は今回の災害に対しても同様の視点で見るものと確信しています。私たちは勇気を挫かれることはありません。私たちの答えは、こうあるべきです。「日本の聖公会を今まで以上にしっかりした基礎の上に築こう」と。

地震の間に起こったことは、私たちがやってきた事業の堅実性を証明しました。一例だけ挙げるならば、聖路加病院の看護婦が患者全員を救ったことです。地震を経験した者は誰でも、どれほど神経が緊張するか知っています。ライフスナイダー博士は看護婦たちの英雄的な努力について私たちに

語ってくれました。

国家が大災害に打ちのめされ、そして私たち自身の国がキリスト教の愛は言葉だけではないということを彼らに示した今日ほど、日本人がキリスト教のメッセージを受け入れる気持ちになったことはこれまでありません。

過去何年間か、日本人にアメリカのことを語ったとき、私たちが本当に真剣であるのかよく疑われたものです。しかしいまや、私たちがこの事業を「本当に」価値あるものと考えていることを、そして私たちは、彼らを物質的に支援できたことを嬉しく思いながらも、私たちがこの 60 年間に成し遂げることができたキリスト教の事業は、私たちが与えた物質的な支援に劣らず彼らにとって価値があると感じていることを、彼らに証明するチャンスです。日本はキリスト教の協力なしには安全かつ立派に再興することができないことを彼らに示す時です。もしこれができたなら、それはキリスト教世界が日本でこれまでに持った最大のチャンスを実現することになるだろうと信じています。

（注 1）1894 年の誤認。

National Council Endorses Appeal

Latest Information Confirms First Estimates of Need

SINCE the October issue of THE SPIRIT OF MISSIONS told its readers the story of the Japanese earthquake much has been done at the headquarters of the Church's business. In every possible way, by bulletins and by articles in the religious and secular press, the story of the earthquake has been broadcasted throughout the country in order that the Church might be fully aroused to the appalling need.

The Department of Missions met on October 9th and heard the story of an eyewitness of the earthquake, the Rev. Dr. Reifsnider, President of St. Paul's University, who had just arrived from Tokyo. A statement was prepared to present to the National Council, which met on the two days following. On October 11th Dr. Reifsnider was asked to be present at the meeting of the Council, when he repeated the account of his harrowing experiences to its members. (See page 717.)

After hearing Dr. Reifsnider and listening to a stirring appeal from the Bishop of Kyoto, who had come by invitation to speak to the Council on the situation in Japan, there was but one mind in the assembly, namely, that the appeal made by Bishop Gailor and Dr. Wood for an Emergency Fund of $500,000 must be ratified and put before the Church with the strongest possible endorsement of its executive body. To this end the statement was adopted and the resolutions passed which will be found on the following pages. Dr. Reifsnider's and Bishop Tucker's addresses, together with the statement and resolutions which follow, have been mimeographed and sent to all the weekly and

Why Is $500,000 Required?

It Is Needed For:

Support of Japanese clergy, doctors, nurses and teachers for twelve months	$116,820
Clothing, household furniture, etc., for Japanese and American Missionaries	83,000
Buildings for shelter and worship until permanent building is possible	40,000
Temporary St. Luke's hospital to be used probably for three or four years	100,000
Land and immediate needs of schools	125,000
Care of Japanese children now orphans as a result of the earthquake	25,000
Cost of bringing back to America Missionaries for whom housing cannot be provided in Japan	10,000
	$499.820

At date of going to press contributions to the Emergency Fund amount to

$275,000

Resolutions of the National Council

Endorsing action of officers in meeting crisis.
Confirming necessity of full amount asked for.
Urging completion of Emergency Fund.
Commissioning Bishop Gailor and Dr. Wood to visit Japan to study reconstruction plans.
Extending sympathy and assurance of support.

IN view of the appalling and unprecedented calamity that has befallen the Church in Japan, the National Council of the Episcopal Church at its meeting October 11, 1923, adopted the following resolutions:

RESOLVED: That the Council unanimously endorses all the steps taken by its officers to meet the crisis facing the Church in Japan as a result of the earthquake.

FURTHER RESOLVED: That the statement made by the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, who addressed the Council as Bishop McKim's representative, fully confirms the necessity of securing immediately an Emergency Fund of not less than $500,000. This is especially evident when it is understood that our American workers, having lost all their personal possessions, are destitute, and that in addition fully 200 Japanese clerical and lay workers who have hitherto received their entire support, not through gifts from the United States, but from the congregations and institutions that they serve, have by this calamity been deprived of all means of livelihood.

FURTHER RESOLVED: That the Council is deeply gratified by the response already made to the call for Emergency Relief as shown by gifts to October 11 of $153,000. The Council confidently urges the Church to complete this pledge of Christian fellowship and to complete it quickly.

FURTHER RESOLVED: That the President of the Council and the Executive Secretary of the Department of Missions are commissioned to proceed as quickly as possible to Japan in accordance with Bishop McKim's request to confer with him and to secure the further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs. It is necessary to distinguish clearly between emergency relief and permanent reconstruction. From information already in hand it seems clear that the reconstruction cost cannot be less than $2,400,000.

FURTHER RESOLVED: That the National Council offers to the people of the Japanese Empire its profound sympathy for the loss and sorrow that has befallen them and records its unbounded admiration for the resourcefulness and fortitude with which the people of Japan have set about rebuilding their waste places. And the National Council conveys to Bishop McKim, to Bishop-elect Motoda, to our missionary staff and to the Nippon Sei Kokwai, its sympathy in this appalling disaster and its gratitude for the superb example which they have set all Christian people by their faith and works. And the National Council assures them of the continued and adequate support of this Church.

National Council Endorses Appeal

diocesan Church papers. In a printed form they have gone to every one of the bishops and parochial clergy as Leaflet No. 262.

The response to the appeal for a $500,000 Emergency Fund has been widespread. Contributions have been received from practically every diocese and district in the United States, and from the Canal Zone, Cuba, Mexico, Shanghai, Kyoto and even from Tokyo itself. Three thousand five hundred separate gifts have been received from dioceses, parishes and individuals, ranging in amounts from $5,000 to fifty cents. But, in spite of this widespread interest, only half the amount needed has come in as yet. We hope that in the December SPIRIT OF MISSIONS we may ask our readers to join us in a Te Deum over the completion of the Fund.

On October 15th the last of the series of Japanese Bulletins was issued by Dr. Wood, Executive Secretary of the Department of Missions. In it he expressed his gratitude for and admiration of the fortitude shown by friends and relatives in this country during the days of anxious uncertainty. As THE SPIRIT OF MISSIONS is now the organ of the National Council and not, as formerly, under the direction of the Department of Missions, we may venture to say here that the Church owes a debt of gratitude to Dr. Wood, not only for his statesmanlike handling of the situation, but for his untiring efforts to relieve the anxiety of those in this country who had relatives in Tokyo and to secure help for Japan.

It is not possible as yet to make any plans for permanent reconstruction. The Japanese Church has been greatly encouraged by the assurances of our help and the Synod of the Japanese diocese of Tokyo has decided to proceed with the consecration of its first bishop. The date has been fixed for December 7th. Bishop Gailor and Dr. Wood sail from Seattle on November 22nd, to be present at the consecration, as had been planned before the catastrophe.

Statement of Committee

Approved by the National Council at its meeting on October 11th

"ALL gone but faith in God." This is the message that comes to us from the Church in Japan through Bishop McKim.

The earthquake has destroyed nearly $2,000,000 worth of Church property in Japan; but the unshaken Church faces the future with calm confidence and stands ready to turn defeat into victory.

The courage of the Japanese Christians is such as to evoke an immediate response from us. Our spirit must answer theirs. They have seen the things for which they have made sacrifices broken. We must make sure that they have something better than worn-out tools with which to build them up.

Cables and letters from Bishop McKim show he ought to have at least $500,000 to meet immediate emergency needs. In itself it is a large sum, but it is a small measure with which to gauge the sympathy and admiration that we feel for our Christian brethren in Japan. We are confident that our people in every congregation will complete this pledge of Christian fellowship and will complete it quickly.

More than 200 Japanese workers, clergy, doctors, nurses, teachers, whose support hitherto has come from congregations and institutions, not from gifts from the United States, now have no support, because congregations are scattered, and institutions are wrecked and for a long time can earn nothing.

The Japanese clergy have lost their personal and household effects. They are destitute.

Our American missionaries — our own representatives in Tokyo—have lost everything, clothing, books, household furniture. They also are destitute.

Statement of Committee

While all this property was fully covered by fire insurance, it may not be possible to collect the face of the policies because of the earthquake. Our privilege is to replace the material loss as if we were their insurers.

Homeless members of our staff, Japanese and Americans, now living in crowded quarters with friends, must have temporary homes at least.

Five simple temporary churches must be erected quickly. They will rally the scattered congregations and maintain their spiritual morale.

Old St. Luke's Hospital is destroyed, but the foundations of the new St. Luke's remain. Upon these we must at once erect a barracks hospital to meet the immediate and pressing needs of the situation.

Bishop Gailor and Dr. Wood go to Japan in November at Bishop McKim's request. Until they return it will not be possible to prepare a properly considered plan for the rebuilding of the churches, schools, hospital and residences that have been destroyed.

Our gifts now are to meet the immediate personal needs of Japanese and American workers and to enable them to carry on with temporary equipment until the time for reconstruction comes.

The earthquake in Japan has quickened our sense of brotherhood with these neighbors of ours as decades of normal intercourse could never do.

The light of faith and courage is shining from the Japanese. Surely the Church in America must let her light shine before them.

A Message From Bishop McKim

MAY I beg that through The Spirit of Missions our many great needs may be made known to the Christian people of America. We are absolutely helpless—no churches, no schools, no residences and no money to rebuild. It is the greatest calamity that has befallen within the history of the American Church. We make no especial appeal for the personnel of the mission, although most of our missionaries are homeless and without household effects. They are in great need of temporary homes, clothes, furniture and bedding.

We must have an emergency fund to put up temporary buildings for the shelter of our homeless people. It will be a long time before we can do much in the way of permanent buildings for the demand for labor and material is way beyond any immediate supply.

The members of the Mission in Tokyo have lost almost everything they possess. Very few of them were able to save anything. They have but little more than what they were wearing at the time. The only books I have left are a Bible, Prayerbook, and three journals of the General Convention. Others are in the same condition. It will cost much more money than these people have to refurnish their new homes when they get them.

The Church in Japan has been tried as by fire, but while our material structures are destroyed, the spiritual life of the diocese has grown stronger. Are we down-hearted? No! We are faint but not weary. God who has been our help in ages past is our hope for years to come!

81　1923 年 11 月号　全国協議会、要請を承認。723, 725 頁（724 頁＝記事№ 82）。

訳出　723 頁左 1 行目～右 21 行目～725 頁上段まで。723 頁下段枠内〔全文〕。

最新情報で必要資金の最初の見積りを確認

『スピリット・オブ・ミッションズ』〔1923 年〕10 月号で読者に日本の地震について伝えて以来、聖公会の事業本部では多くのことがなされた。聖公会がこの恐るべき窮状で敢然と立ち上がるように、あらゆる可能な手段で、機関紙で、宗教的新聞や世俗的新聞の記事で国中に地震の話を伝えた。

伝道部門は 10 月 9 日に会議を持ち、地震の目撃者で東京から到着したばかりの立教大学総長の博士 C・S・ライフスナイダー師から話を聞いた。それから 2 日後に開かれた全国協議会に提出する声明が準備された。10 月 11 日、ライフスナイダー博士はこの協議会会議に出席するよう要請され、そこで再び出席者にその痛ましい経験を語った（717 ページ参照〔記事№ 79〕）。

ライフスナイダー博士の話を聞き、そして日本の状況を協議会に報告するために招請された京都主教〔ヘンリー・セント・ジョージ・タッカー〕の切実な訴えに耳を傾けた後で、全員の心は 1 つになっていた。すなわちゲイラー主教とウッド博士によって作成された緊急基金 500,000 ドルの要請を承認し、執行部の可能な限り強力な推薦をもって聖公会に提出することにした。この目的のために声明は採択され、次のページに掲載する決議が可決された。声明と決議の前にライフスナイダー博士とタッカー主教の演説を入れて謄写版で印刷し、聖公会のすべての週刊新聞や教区新聞に送った。これらはリーフレット第 262 号として主教および教区聖職者の 1 人ひとりに送られた。

この緊急基金 500,000 ドルの要請に対する反響は広がりを見せた。寄付は、事実上合衆国のすべての教区や地区から、さらにはパナマ運河地帯、キューバ、メキシコ、上海、京都、そして東京からさえも寄せられた。こうして教区、教会、個人から、額は 5,000 ドルから 50 セントまで 3,500 件の贈り物を受け取った。しかしこれほど関心が広がっているにもかかわらず、まだ必要な額の半分しか集まっていない。『スピリット・オブ・ミッションズ』12 月号では、基金を達成して読者にテ・デウムへの参加を呼び掛けられることを期待している。

10 月 15 日、日本叢書の最終号が伝道部門総主事ウッド博士によって刊行された。その中で彼はこの落ち着かない不安な日々に合衆国の友人および親族が示した不屈の精神に対して感謝と賞讃を表明した。これまで伝道部門の指揮下にあったが現在は協議会の機関となった『スピリット・オブ・ミッションズ』は、この場を借りて聖公会はウッド博士が政治家のような手腕で状況に対処しただけでなく、東京に親戚がいる人々の不安を取り除き、また日本に対する援助を確保するためにたゆまず努力したことに非常に感謝していることを伝えたい。

現在のところ恒久的な復興の計画を立てることはできない。しかし我々が援助を保証したことにより日本聖公会は大いに勇気づけられ、東京教区の総会はその最初の主教の按手を進めることを決定した。日程は〔1923 年〕12 月 7 日に決まった。ゲイラー主教とウッド博士は、災害前に計画されていたように、按手式に出席するために 11 月 22 日にシアトルを発つ。

なぜ 500,000 ドル必要か？

以下のものに必要とされている。

日本人の聖職者、医師、看護婦および教師の 12 か月間支援	116,820 ドル
日本人およびアメリカ人宣教師のための衣類、家財道具など	83,000 ドル
恒久施設が建つまでの避難および礼拝のための建物	40,000 ドル
3 年ないし 4 年使用することになる仮設の聖路加病院	100,000 ドル
学校の土地と緊急必需品	125,000 ドル
震災孤児になった日本人の子供の世話	25,000 ドル
日本で住宅が得られないアメリカ宣教師の帰国費用	10,000 ドル
	499,820 ドル

本号発行日における緊急基金への寄付金総額
275,000 ドル

82　1923 年 11 月号　全国協議会の決議。724 頁。
訳出　724 頁枠内〔全文〕。

危機に対処すべく幹部が行動することを保証する。
要請された総額が必要であることを確認する。

緊急基金の達成を強く促す。
復興計画を策定するためにゲイラー主教とウッド博士を日本に派遣する。
同情と支援の保証を伝える。

日本の聖公会を襲った予期せぬ恐るべき災難に鑑み、米国聖公会は 1923 年 10 月 11 日の会議において以下の決議を採択した。

決議事項：協議会は、日本の聖公会が地震の結果として直面している危機に対処すべく、幹部があらゆる手段を講じることを全会一致で保証する。

追加決議事項：立教大学総長の博士チャールズ・S・ライフスナイダー師がマキム主教の代理として協議会に提起した声明は、500,000 ドル以上の緊急基金を直ちに確保することの必要性を十全に確認するものである。このことはとりわけ、アメリカ人教役者が一切の家財道具を失って貧窮していること、さらにこれまで合衆国からの援助ではなく会衆と自分たちが勤める施設から全生活費を受け取っていた 200 人もの日本人の聖職者および奉仕者が、今回の災難ですべての生計の道を断たれたことを理解するならば明白である。

追加決議事項：協議会は、緊急援助の求めに応じて既に 10 月 11 日までに示された 153,000 ドルの寄附に深く感謝していること。協議会は自信をもって教会がこのキリスト教共同体の約束を、速やかに果たすことを促すこと。

追加決議事項：協議会総理および伝道部門総主事は、マキム主教の要請に従い可及的速やかに日本に赴いて協議し、協議会のために現在の緊急援助の努力に続いて恒久的な復興計画を策定するに当って必要な情報を入手することを委託された。緊急の援助と恒久的な復興を明確に区別する必要がある。既に手元にある情報から復興費用は 2,400,000 ドルを下ることはないと思われる。

追加決議事項：全国協議会は大日本帝国の国民に、この度の悲しむべき出来事に対する深甚なる同情を表明すると共に、廃墟の再建に取りかかる日本

国民の処理能力と不屈の精神への限りない称賛を銘記する。協議会はマキム主教に、被選主教元田〔作之進〕師に、我々の宣教師に、そして日本聖公会に、この恐るべき災害に対する同情と、彼らがその信仰と奉仕によってすべてのキリスト教徒に卓越した模範を示したことに対する感謝を伝える。さらに全国協議会は彼らに対して聖公会の途切れることのない十分な支援を保証する。

83　1923 年 11 月号　委員会の声明。全国協議会により 10 月 11 日の会議で承認。725-726 頁。
訳出　725 頁下段〔全文〕～726 頁上段〔全文〕。

「神への信仰のほかはすべて失せり。」

これは日本の聖公会からマキム主教を通して我々に届けられたメッセージである。

今回の地震は日本にある聖公会のほぼ 2,000,000 ドルに相当する財産を破壊した。しかし揺るぎない聖公会は静かな自信をもって未来に直面し、敗北を勝利に変える準備ができている。

日本のキリスト教徒が示した勇気は、直ちに我々の対応を呼び起こした。我々の精神は彼らの精神に答えなければならない。彼らは自分たちが犠牲を払ってきた事物が破壊されるのを見た。それらを再建する際には、彼らがこれまでの使い古された道具ではなく、より良い道具を持てるようにしなければならない。

マキム主教からの電信と手紙によれば、直ちに緊急のニーズを満たすために少なくとも 500,000 ドルを集めなければならない。それ自体は多額であるが、我々が日本のキリスト教徒の同胞に抱く同情と感嘆を評価するには小さな額である。我々はすべての会衆のメンバーがこのキリスト教共同体の誓約を守り、素早く完遂するものと確信している。

生活費を合衆国からの援助ではなく自分たちの会衆と施設から得ている 200 人以上の日本人の教役者、聖職者、医師、看護婦、教師は、生計の手段を失った。なぜなら会衆は散り散りになり、施設は崩壊して長期間にわたり収入を得ることができないからである。

日本人の聖職者は、家財道具を失った。彼らは極貧状態にある。

アメリカ人宣教師―東京にいる我々の代表者―は衣服、本、家具などす

べてを失った。彼らもまた極貧状態にある。

これらすべての財産は火災保険によって全額補填されるところであるが、今回は地震のため保険証券の満額を得ることは不可能だろう。あたかも彼らの保険会社のようにこの物質的な損失を埋め合わせることこそ我々の特権である。

日本人もアメリカ人も我々のスタッフで家を失った者は、現在混み合った地区で友人と暮らしているが、少なくとも仮設の家屋を持たなければならない。

簡素な仮設の教会を早急に5棟建てなければならない。それらは散り散りになった会衆を再び集め、彼らの霊的な士気を維持するだろう。

古い聖路加病院は破壊されたが、新しい聖路加病院の基礎は残っている。この上にすぐにも仮設病院を建てて、現下の状況の逼迫したニーズに対応しなければならない。

ゲイラー主教とウッド博士は、マキム主教の要請で〔1923年〕11月に日本に行く。彼らが戻るまでは、破壊された教会、学校、病院および住宅を再建するために適切に考えられた計画を策定することはできないだろう。

現在我々にできる支援は、日本人とアメリカ人の教役者の緊急の個人的なニーズを満たし、復興が行われる時まで仮の装備で続けられるようにすることである。

日本における地震は、通常の交わりでは何十年かかってもできないほどに我々の隣人との兄弟愛の感覚を促進した。

信仰と勇気の光が日本人から差し込んでいる。アメリカの聖公会がその光を彼らの前で照らさなければならないのは言うまでもない。

84　1923年11月号　マキム主教からのメッセージ。726頁。
訳出　726頁下段枠内〔全文〕。

『スピリット・オブ・ミッションズ』を通して私たちの深刻な窮状をアメリカ聖公会員に伝えるようお願いします。私たちは全く無力です。教会も学校も住宅もなく、それらを再建する金もありません。これはアメリカ聖公会の歴史で起こった最大の災難です。宣教団の職員のために特別訴えることはしませんが、宣教師のほとんどは家を失い、家財道具は何もありません。彼らは一時的な住まい、衣類、家具、寝具を大いに必要としています。

家を失った人々が避難する仮設の建物を建てるために緊急基金が必要です。恒久的な建物を建てることができるようになるまでには長い時間かかるでしょう。労働力と資材に対する需要は、当面の供給能力をはるかに越えているからです。

東京の宣教団のメンバーは持っていたものをほとんどすべて失いました。多少でも手元に残すことができたのはごくわずかな人だけです。しかし彼らも当時着ていたもの以外にはほんの少し持っているに過ぎません。私に残された本は聖書と祈祷書と総会の議事録3冊だけです。ほかの人々も同じ状態です。これらの人々が新しい家を手に入れたら再び家具を揃える以上に多額の費用がかかるでしょう。

日本の聖公会は火災の試練を受けました。しかし私たちの物質的構造は破壊されても教区の精神的生活は一層強くなりました。私たちは意気消沈しているでしょうか？　否、私たちは弱ってはいますが諦めていません。過去において私たちの救いであった神は、来たる年月には私たちの希望なのです。



MAIN STREET IN NIHONBASHI, THE BUSINESS DISTRICT OF TOKYO

Stories From the Scene of the Earthquake

From Bishop McKim

I WAS at Karuizawa, 90 miles from Tokyo, at the time of the earthquake, and as soon as possible I took train for Tokyo: every car was so closely packed with people that they cried with pain and many fainted: they crowded into the engine cab, covered the coal tender, rode on the cow catcher and covered every inch of the roofs of the cars. Many of them lost their lives by being swept off the roofs by fallen telegraph wires. I was brushed through the window of a freight car by some friends and landed on all fours on top of hospital supplies that were being forwarded to Tokyo. Binsted joined me: we knew that if the train men discovered us they would turn us out and so we put the blinds up and stewed in the heat and darkness for thirteen hours.

The terrible earthquake and fire have destroyed three-quarters of Tokyo and blotted Yokohama from the map. You may stand at the highest point in Ueno Park in Tokyo and look ten miles distant and see nothing but a desert: dead bodies were everywhere lying in the open and under the debris; the river and canals were filled with corpses; three were found in my garden.

I went all over our burned district in Tsukiji. It is a heart-rending sight, nothing material is left of the beautiful work of fifty years of service. The only thing standing, strange to say, is a little wooden shack built by Dr. Teusler two years ago as a temporary office on the new hospital grounds. Every church is totally destroyed, with the exception of St. Timothy's, whose frame work still stands and in which service was held last Sunday. The outer wall of St. Timothy's was brick veneer, which dropped out.

St. Luke's Hospital has made a new record for itself. The work of the hospital staff during the earthquake and fire was beyond all praise. It is

Stories From the Scene of the Earthquake

the only hospital in the city that did not lose a patient. The little Japanese nurses carried many of the patients out on their backs to the lawn of the new hospital property, where they stayed until ten o'clock at night. As the fire grew nearer and the patients were in danger of being burned the nurses dipped heavy Japanese quilts in the river and placed them over the patients for protection. When the peril became greater they commandeered sufficient automobiles, which carried them to the large open spaces before the Imperial Palace, and later to the grounds of the Methodist University at Aoyama, which was uninjured by the fire. The discipline, order and intelligence of the doctors and nurses have made a splendid impression on all who have heard of it. They were without sleep or rest and had very little food for forty-eight hours.

My two daughters had a miraculous escape. They left our house in Tokyo an hour before the earthquake and took train for Karuizawa. Just as they had crossed a long steel railway bridge the shock came and the bridge fell; had it been half a minute earlier they would have been killed. They were due at Karuizawa at 5 p.m. The line was broken in several places and they had to walk many weary miles, arriving in Karuizawa at 2 a.m. I had been full of dread and anxiety, unable to read or sit still. Nellie's voice, as she neared the house, was the sweetest sound I had heard for many a year.

Truly God has been loving and merciful to me. Every member of the Mission safe and unharmed!"

From Miss Helen Ross Lade

Nurse in St. Luke's Hospital

MUCH to my regret now, I left Tokyo for Karuizawa on Saturday at 7.30 a. m., just four hours ahead of the earthquake. Nellie and Bessie McKim left only three-quarters of an hour ahead of it. When it came we were in the tunnels. We came to a violent stop several times and went back until the brakes worked. That is all it did to us on the train. The McKims took fourteen hours to reach here.

At first everyone thought it was a purely local thing, probably from the volcano of Asama. Several houses went down here and it was hard work standing, but that was about the extent of the damage.

Early on Sunday word began to come through that Tokyo was badly damaged. We couldn't believe the awful tales we heard, but at seven in the evening Tsutsumi San arrived, having left Tokyo at eight in the morning, walking the first part of the way. If you could have seen him as he sat cross-legged on the lawn in front of the house, where he dropped as soon as he saw a face he knew, just talking Japanese like a streak, words tumbling all over each other, his face black as a negro's with grime, his clothes the remnants he'd been able to grab and in which he has lived since Saturday noon! He told incident after incident —I can't begin to remember them all— and, of course, my limited Japanese was a miserable handicap. Finally he just dropped asleep in the middle of a sentence and we hadn't the heart to make him talk more.

Tsutsumi San says St. Luke's is the only hospital which saved every patient —it makes us proud of our staff, doesn't it? After the first earthquake they moved every patient to the new hospital grounds. They got out drugs and some food and supplies, but during the evening they saw the fire coming. It reached there about midnight. They put patients on that little hill back of my house on the grass and held wet futons over them. Nurses took patients on their backs into the Sumida River. They had put all the supplies, etc., in



MOAT ROAD, TOKYO
Looking toward the Metropolitan Police Office and the Imperial Theatre, both destroyed by fire

the concrete boxes formed by the foundations of the new hospital, but they finally burned there. In all Tsukiji just half of one little house stands. All the brick buildings went with the earthquake, but the frame buildings waited for the fire.

Then they heard a tidal wave was coming. Uchiyama San had saved the Ford and drove back and forth through the flames, taking patients and nurses to the palace grounds, then later moved them again. Every patient and nurse was saved. He says the nurses and doctors were wonderful—everybody was. They only had food for a meal. No one had eaten since until he left. Dr. Kuh operated on a patient after eight Saturday morning and that patient was saved. The nurses, etc., saved only the clothes they had on.

The fire did such weird things—leaped from Mrs. St. John's house to mine, then back again, then to the school. St. Margaret's went first, then Dr. Teusler's house, then the hospital. He doesn't think the flames touched the ruins of the Bishop's house—so maybe they'll salvage something. Bessie and Nellie brought out a suitcase—neither of them, Ruth nor I brought a coat of any kind—so we will have to scout for material and a tailor here and hope for the best—I have my wardrobe trunk so have plenty of summer clothes—a steamer rug and a pillow I'd been using. I certainly am rich, compared with others. But, oh! the heavenly difference in the state of our mind last night and tonight. Then we thought perhaps they were all gone. Now we know they are at least safe, but it seems wicked to be here safe and well-fed and in absolute luxury compared to those poor people in Tokyo, starving—no water—no shelter for most of them.

Just as soon as the police will give me a permit I'm going down to see what I can do. Just now they won't let a woman enter Tokyo, but we think they will soon—nurses at least. In the meantime I have started on making clothing for refugees.

85　1923 年 11 月号　地震の体験談。マキム主教からの報告。727-728 頁。
訳出　727 頁左 1 行目～728 頁上段〔全文〕。

地震が起きたとき、私は東京から 90 マイル離れた軽井沢にいましたが、できる限り急いで東京行きの列車に乗りました。客車はどれも鮨詰め状態で、人々は苦痛に叫び、多くが気を失っていました。人波は機関車にも押し寄せ、炭水車を覆い尽くし、排障器の上に乗り、客車の屋根は 1 インチの隙間もなく埋め尽くされました。彼らの多くは落下してきた電信ケーブルに振い落とされて命をなくしました。私は数人の友人によって貨物車の窓から放り込まれ、東京に搬送される医療物資の上に四つん這いになって着地しました。ビンステッド（注 1）が同行しました。鉄道員が私たちを見つけたら、引きずり出すだろうということは分かっていましたので、鎧戸を上げ、暗闇の中で 13 時間暑さに茹だっていました。

激しい地震と火災が東京の 4 分の 3 を破壊し、横浜を地図から消し去りました。東京の上野公園の一番高い地点に立って見回したなら、10 マイル四方は砂漠しか見えないでしょう。至るところに死体が剥き出しで横たわり、あるいは瓦礫の下に埋もれていました。川や運河は死体で溢れていました。私の庭でも 3 体発見されました。

私は築地の焼跡をくまなく歩きました。それは胸が引き裂かれるような光景でした。50 年間の奉仕の素晴らしい成果で、形あるものは何も残っていません。立っている唯一のものは、おかしなことに、トイスラー博士が 2 年前新しい病院の敷地に仮設の事務所として建てた木造の掘立小屋だけでした。教会はすべて完全に破壊されましたが、聖テモテ教会だけは骨組みが残り、そこで先週日曜日に礼拝が行われました。聖テモテ教会の外壁はレンガの化粧張りが施してありましたが、それも脱落していました。

聖路加病院自体が新しい記録を作りました。震災中に病院のスタッフがなしたことは、どんな称賛の言葉も及びません。聖路加病院は、1 人の患者も失わなかった東京で唯一の病院です。小柄な日本人の看護婦が多くの患者を背負って新しい病院の敷地の芝生に運び、そこに夜 10 時までいました。火事が次第に接近して患者が焼ける危険が迫ったとき、看護婦たちは重い日本の布団を川の水に浸し、それで患者を覆って火災から守りました。危険が大きくなると、彼らは十分な数の自動車を確保して、患者を皇居前の広場に運び、それからさらに火災に遭わなかった青山のメソジスト大学〔青山学院〕

（注 2）の構内に運びました。医師と看護婦の規律、秩序、そして知性は、この話を聞いた全員に強い感銘を与えました。彼らは 48 時間、不眠不休のうえ、食べるものもほとんどありませんでした。

私の 2 人の娘（注 3）は奇跡的に震災を免れることができました。彼女らは地震が発生する 1 時間前に東京の自宅を出て、軽井沢行きの列車に乗りました。ちょうど長い鉄橋を渡り終えたときに地震が起きて橋が落ちたのです。地震が 30 秒早く起きていたなら、2 人は死んでいたでしょう。彼女らは午後 5 時に軽井沢に到着することになっていました。しかし鉄道が数か所で途絶えたため、何マイルもの道程を歩かなければならず、軽井沢に着いたのは午前 2 時でした。それまでというもの私は恐怖と不安にさいなまれ、本を読むことも、座っていることもできませんでした。家の近くまで来たネリーの声がしたとき、それはもう何年も聞いたことがないほど甘美に聞こえました。

まことに神は私に愛と慈しみを示してくださいました。ミッションのメンバーは全員無事で無傷だったのです！

（注 1）遣日宣教師 Norman Spencer Binsted.

（注 2）青山学院の年史によれば、聖路加病院は青山学院中学部寄宿舎を借りて負傷者を収容している（古坂嵓城『青山学院八十五年史』1959 年、70 頁；『青山学院九十年史』青山学院、1965 年、406 頁）。当時の青山学院は大学令に基づく大学（University）ではなく、専門学校令に基づく中学部（Academy）、高等学部（College）、神学校（Theological School）という学校編成であった（前掲『青山学院九十年史』400 頁）。

（注 3）長女ミス・ベッシー・マキム（Bessie McKim）と次女ミス・ネリー・マキム（Nellie McKim）。

86　1923 年 11 月号　ミス・ヘレン・ロス・レイドからの報告。聖ルカ病院看護婦。728-729 頁。
訳出　728 頁下段～729 頁右最後の行まで〔全文〕。

今から思うと悔やまれますが、私は土曜日の朝 7 時 30 分、ちょうど地震が起きる 4 時間前に軽井沢に向けて東京を発ちました。ネリーとベッシー・マキムは地震のわずか 45 分前に出発しました。地震が起きたとき、私たちはトンネルの中にいました。列車は何度か乱暴に止まったかと思うと戻り出

し、最後にブレーキが効いて停車しました。列車の中で私たちに起こったのはそれだけでした。マキムの娘たちは軽井沢に着くのに 14 時間かかりました。

最初、誰もがそれはこの地域の出来事に違いなく、おそらく浅間山が噴火したのだろうと思いました。ここでは家が何軒か倒れ、私たちは立っているのがやっとでしたが、被害の程度はだいたいそんなものでした。

日曜日の早朝、東京が大きな被害にあったという情報が入り始めました。私たちは耳にした恐ろしい話を信じることができませんでしたが、夜 7 時にツツミさんが到着しました。朝 8 時に東京を出て、行程の最初の部分は歩いたそうです。彼が家の前の芝生の上に胡坐をかいて座ったときの様子をあなたがたに見せることができたなら。彼は知っている顔を見るやいなや飛び降り、まるで機関銃のように日本語を話し出し、言葉があとからあとから飛び出てきました。煤で汚れた顔は黒人のように黒く、服はなんとか手に入れた端切れで、土曜日の昼からそれで暮らしているのです！　彼は起きたことを次から次へと話しましたが、私はそれら全部を覚えきれなくなりました。もちろん私の乏しい日本語は惨めなハンディーでした。ついに彼は話している最中に眠りに落ち、私たちもそれ以上話してもらう気になれませんでした。

ツツミさんの話によると、聖路加病院はすべての患者を救った唯一の病院とのことです。私たちが病院のスタッフを誇りに思ったのは言うまでもありません。最初の地震が起きた後、彼女らは患者全員を新しい病院の敷地に移しました。薬と若干の食料と必需品を持ち出しましたが、夜の間に火事が接近してきました。火事がそこまで達したのはほぼ真夜中でした。彼らは患者を私の家の裏手にある小高い丘の芝生の上に寝かせ、濡れた布団を被せました。看護婦たちは患者を背負って隅田川に運びました。必需品などはすべて新しい病院の基礎で囲まれたコンクリートの箱の中に入れましたが、結局は燃えてしまいました。築地全体で立っているのは 1 軒の小さい家屋の半分だけでした。レンガ造の建物はすべて地震で倒壊し、木造家屋はまもなく火事に襲われました。

それから看護婦たちは、津波がやって来ると聞きました。ウチヤマさんはフォード車を確保して火をくぐって戻り、患者と看護婦を皇居の敷地に連れて行き、それから再び移動しました。こうしてすべての患者と看護婦が救われたのです。看護婦も医師も誰もが素晴らしかったとツツミさんは言いまし

た。食料は１食分しかなく、その後は彼が出発するまで誰も食べませんでした。クー医師は土曜日の朝８時過ぎに手術をしましたが、その患者も救われました。看護婦たちに残されたものと言えば着ていた服だけでした。

火事は実に奇妙な動きを見せました。セントジョン夫人の家から私の家に飛び、再び戻ると、今度は学校に移りました。最初に立教高等女学校が焼け落ち、次にトイスラー博士の家、それから病院が燃えました。ツツミさんは、火は主教の家の廃墟まで達しなかったようだと言うので、何か救い出せるかもしれません。ベッシーとネリーはスーツケースを持ってきましたが、彼女ら２人もルースも私もコートのようなものは持っていません。だからここで生地と仕立屋を探して最善を期すしかありません。私は衣装トランクを持っていて、中にはたくさんの夏服と厚手の毛布、それに使っていた枕が入っています。間違いなく私はほかの人と比べたら豊かです。それにしても私たちの精神状態は昨夜と今晩とでは天と地ほどに違います。きのうはおそらく全員死んだだろうと思っていました。今は少なくとも彼らは無事であることを知っています。でも私がここで無事でいて、しっかり食事を取り、東京にいる哀れな人々と比べたら極めて贅沢なのを後ろめたく思います。彼らの多くは飢えに苦しみ、水もなく、寝る所さえないのです。

警察から許可が出次第、行って私に何ができるか考えたいと思っています。今のところ警察は女性が東京に入るのを許していませんが、まもなく認めると思います―少なくとも看護婦は。それまでの間、被災者のために衣服を作りはじめました。



GINZA, THE SHOPPING STREET OF TOKYO

From the Rev. P. A. Smith

GOD be thanked our people are all safe, though it is almost a miracle that Miss Cannell and Miss Powell escaped. They are not used to Japan nor to the city of Tokyo and it is only by God's grace they found their way out. They had to spend one night in the hole made for the foundation of the new part of St. Luke's, where they found a little muddy water from a shower that had fallen in the morning, and by spreading a blanket over their heads and keeping it wet and by pouring the water over their bodies they kept themselves cool enough to live through the night. They have said little of what they saw as they went along the streets, but one man who saw it the second night said that no man who wanted to keep his reason should go down there.

Miss Ambler and Miss Boyd were down there, too, but they made their way out to Ikebukuro and are safe there, as are some others.

The military have taken hold well and the work of caring for the people is going well. One man who was in Tokyo at the time said that it was scarcely ten minutes from the time of the first shock till the military were on their way out of the barracks and in fifteen more the police were increased, so there was as little confusion as one could possibly expect. Others who walked through the fleeing crowds said that there was little confusion and no looting to amount to anything.

No words can picture the horror and the suffering that has come nor the distress that is sure to follow as the first excitement passes. Then will come the economic distress due to the total destruction of so much of the center of the economic life of the country. For years to come there will be distress due to this last, for literally millions of people will have lost their all. God help them!

87　1923 年 11 月号　P・A・スミス師からの報告。730 頁。
訳出　730 頁左 1 行目～右最後の行まで〔全文〕。

私たちのメンバーが全員無事だったことは、神に感謝。それにしてもミス・カネルとミス・パウエルが逃げられたのはほとんど奇跡です。2 人は日本にも東京の町にも慣れておらず、ただただ神の恩寵によって脱出する道を見出したのです。彼らは聖路加病院の新しい建物の基礎のために掘った穴の中で一晩を過ごさなければなりませんでした。そこで午前中に降ったにわか雨が溜まって生じた泥水を見つけ、頭の上に毛布を広げて濡らし続けるとともに、体中に水をかけて冷やし、なんとか一晩生き延びることができたのでした。2 人は街で見たことについて多くを語りませんでした。しかし 2 日目の夜に街の様子を見たある人は、正気を失いたくないなら街に行くべきではないと言いました。

ミス・アンブラーとミス・ボイドもいましたが、どうにか池袋にたどりつき、ほかの何人かとともに無事でした。

軍隊はしっかり統制し、人々を介抱する作業も進んでいます。ちょうどこのとき東京にいたある人が言うには、最初の地震があってからものの 10 分もしないうちに軍隊が兵舎から出動し、15 分後には警察が増員されたため、混乱はおよそ予想できる最小限ですみました。避難する集団の中を通った別の人は、ほとんど混乱はなく、言うに足る略奪もなかったと言いました。

今回人々を襲った恐怖と苦しみ、そして最初の興奮が去った後必ずやって来る苦悩を言い表せる言葉はありません。その次には国の経済生活の中心の大部分が壊滅したことによる経済的困窮が訪れるでしょう。そのため苦悩は今後何年も続くでしょう。なぜなら文字通り何百万という人々が一切合財を失ったからです。神よ、彼らを助けたまえ！

88 1923/11 From Dr. I. H. Correll.
89 1923/11 From Deaconess Knapp.



ON THE BORDERS OF THE SUMIDA RIVER WHERE MANY WERE DROWNED IN TRYING TO ESCAPE THE FLAMES

From Dr. I. H. Correll

Secretary of the Church Publishing Society of the Nippon Seikokwai

WE have great reason to be grateful that, as far as we know, all our missionaries and their families are safe, but in many cases their worldly possessions are all gone. I have not been able to learn definitely as to whether our personal possessions are all gone or not, though I do know that a number of the things I prized most highly are in ashes, but the Church Publishing Society has lost everything, not a vestige left. Our store on the Ginza, our stock in Tsuikiji, office and all furniture are totally in ashes.

As it is thus necessary for us to begin our work anew, will you not do all in your power to get help to meet the heavy obligations which are imposed upon us by this calamity? We must reprint our Prayer Book, Hymn Book and all our Church Literature. I have only a very few copies here and a few more in my Kobe Branch, but these will very soon be exhausted. Our Church and Christian Literature have been blotted out. It is a time for most active efforts to be put forth along this line. Help, Help, Help is our cry.

From Deaconess Knapp

NO words of commendation could be too strong or too complimentary in describing the conduct of the Japanese people at such a time as this. They are kindness itself, strong and cheerful and singularly expert in righting themselves.

They work with our American Embassy most successfully and our Embassy is leading everything.

Everyone, especially the British, has been most appreciative of the skill and promptitude of Mr. Woods, our new ambassador.

88　1923年11月号　I・H・コレル博士からの報告。日本聖公会出版社主事。731頁。
訳出　731頁上段〔全文〕。

知る限りにおいては私たちの宣教師と家族が全員無事だったことは、大いに感謝しなければなりません。しかしほとんどの人は現世の財産をすべて失いました。私たちの個人財産が完全に失われてしまったのか、私にはまだはっきり言うことができません。分かっているのは、私が最も大切にしていた数多くのものが灰と化したことです。聖公会出版社はすべてを失い、跡形もなくなりました。銀座にあった店、築地の倉庫、事務所、すべての家具が完全に灰燼に帰しました。

このように私たちは仕事を再び一から始めなければならないため、この災難によって私たちに課せられた重い義務を果たすのを全力で助けてもらえないでしょうか？　私たちは祈祷書、聖歌集、そして聖公会のすべての文献をもう一度印刷しなければなりません。ここにはほんのわずかな部数しかなく、神戸支部にももう少しありますが、それらはあっという間に尽きるでしょう。聖公会とキリスト教文献は完全に消え去りました。今こそこれらを回復するために最大限の努力を払うべき時です。助けて下さい、助けて下さい、というのが私たちの叫びです。

89　1923年11月号　ナップ執事からの報告。731頁。
訳出　731頁下段〔全文〕。

今回のような時に日本人が示した行動を、どんな称賛の言葉を用いて言い表しても、大袈裟すぎることも褒めすぎることもないでしょう。彼らは親切そのものであり、強く陽気で、物事を正常化する類まれな能力を持っています。

日本人はアメリカ大使館と最も首尾よく協働しており、何事も私たちの大使館が指導しています。

誰もが、とりわけ英国人が、私たちの新任大使であるウッズ氏（注1）の技量と迅速さを最も高く評価しています。

（注1）サイラス・E・ウッズ（Cyrus E. Woods）。

The Woman's Auxiliary and the Emergency Fund

ONE of the many inspiring lessons of the Japanese disaster is found in the amazing courage of those who have been called upon to see the results of many years' striving destroyed in one of the greatest calamities of all time.

In the letters which are coming to the Missions House from Bishop McKim and our missionaries there is not one note of despair nor even of the discouragement which would seem to be only natural. It is a magnificent record. Can the Church at home hope to measure up to the standard which our missionaries and the whole Japanese Church is setting for us? There is much to make us hope that we may in some measure at least rise to so inspiring a challenge.

On September 11th there were sent from the Missions House telegrams to diocesan presidents telling of the disaster and of the Emergency Fund which was needed for our work and workers. This was followed by a letter giving fuller details and suggesting that the Woman's Auxiliary should try to raise $100,000 of the $500,000 asked of the Church.

The responses were prompt and gratifying both by telegram and letter. We wish it were possible to print them all, filled as they are with an eager desire to help and the realization of the greatness of the need. We can give only a few, but they are typical of many others which have come from all parts of the Church.

From Oregon: "Your message received. Using Convention machinery of a year ago and organizing for relief of Church in Japan. Women of Oregon will do their full share."

From Ohio: "In response to your telegram and letter, immediate action was taken in regard to the Japanese Relief Fund. Ohio will do her part, and you will hear from us soon—$2,000 has already been received."

From Missouri: "Your telegram, giving the particulars and necessities in Japan since the earthquake, has been received and we will begin at once to see what we can do to help. It seems terrible indeed that the efforts of so many years have been blotted out so quickly, and we who have been so mercifully blessed 'that no harm has come nigh our dwelling' must be the ones to now sustain the faith of our workers in that afflicted field, and with our gifts again establish the wonderful work done by Bishop McKim."

From Tennessee: "In response to your telegram, and after consultation with Bishop Gailor, I have sent a telegram to each parish branch and to all the important newspapers in the State, signed by Bishop Gailor and myself, practically repeating your message and asking that immediate action be taken and contributions sent at once to Mr. Franklin.

"Be assured the Woman's Auxiliary in Tennessee will do its very best. We thank God for sparing the life of our missionaries and for the great faith they and Bishop McKim displayed."

From Washington: "I have received your letters telling of the need of money before the 22nd, so have written to our treasurer asking her to send what little funds we have in our diocesan treasury, and to call on the parish treasurers for aid."

From Minnesota: "Both St. Paul's and Minneapolis's Deaneries met Monday afternoon (September 17th). Bishop McElwain was able to be with us and Mrs. Prince, Mrs. Lincoln and I attended both meetings, which were



NEAR THE SHIMBASHI RAILROAD STATION

representative. I read aloud your night letter in St. Paul's."

From Long Island: "Long Island will send whatever it has in its treasury at once and more gifts will follow."

From Rhode Island: "You may rest assured that the members of the Auxiliary in Rhode Island will do their very best in this terrible crisis."

From Maryland: "We have appointed our meeting for September 26th. Our minimum pledge will be $2,000, and we trust it will go over. The first thousand will go to you as soon as we can reach our treasurer." [The first thousand has been received.—ED.]

From South Dakota: "Your letter in regard to Japanese Relief reached me, and, of course, we are all doing our best to help. Our Auxiliary has had a food sale and sent in fifty dollars, and I am suggesting that each of our branches do something like that, besides their personal and Red Cross gifts."

From Nebraska: "Your telegram received, and I am enclosing a copy of the appeal which I have sent to every president:

After returning thanks to God for preserving the lives of our missionaries, which I am sure you have done, I am asking the Auxiliaries throughout Nebraska to do their utmost for a generous response to this heartrending appeal. Please ask for gifts from branches and individual gifts that we may do our very best for our Church and its workers.

The Emergency Fund, which includes the Woman's Auxiliary gifts, is today $..... The need is great and our opportunity without parallel.

Have you done your share?

"I hope we will have a generous response from Nebraska, and I will have the money sent you as soon as possible."

FROM the Church General Hospital, Wuchang, comes an interesting report for the year 1922. So long as the supply of copies holds out we will be glad to share them with those who would like to have some details of the important service the hospital is rendering. A postcard to the Department of Missions, 281 Fourth Avenue, will secure copies.

90　1923 年 11 月号　女性伝道補助会と緊急基金。747-748 頁。
訳出　747 頁左 1 行目～748 頁右下 12 行目まで〔全文〕。

今回の日本の災害から多くの奮起させる教訓が得られたが、長年の尽力の成果が史上最大規模の災難で破壊されるのを目の当たりにした人々が見せた驚嘆すべき勇気もその 1 つである。

マキム主教をはじめとする宣教師からミッションズ・ハウスに届く手紙には、本来ならあって然るべき絶望どころか落胆の調子さえない。それは堂々たる記録である。本国の聖公会は、私たちの宣教師と日本の聖公会全体が私たちに課した基準に達すると期待できるだろうか？　少なくともある程度は、かくまでに奮い立たせる挑戦に応じることができると期待させるものは多くある。

〔1923 年〕9 月 11 日、ミッションズ・ハウスは各教区長宛てに、災害と、我々の仕事および教役者に必要とされる緊急基金のことを伝える電報を送った。それに続いてより詳しい内容と、聖公会に要請された 500,000 ドルのうち 100,000 ドルを女性伝道補助会が集めるように記した書簡が送られた。

これに対して教区からは素早く電報または手紙で喜ばしい反応が届いた。それらは助けたいという強い願望と必要の大きさへの認識に満ちており、できることならそれらをすべてそのまま印刷したいところである。我々がここに紹介できるのはほんの一部だが、それらは聖公会の隅々から届いた多くのメッセージの典型である。

オレゴンから「貴メッセージを拝受しました。1 年前の大会機構を使い、日本聖公会の救援を組織します。オレゴンの女性はその務めを完全に果たすでしょう。」

オハイオから「貴方の電報と書簡に応え、日本救済基金に関して直ちに行動を開始しました。オハイオはその務めを果たし、近いうちに知らせます。既に 2,000 ドル受け取りました。」

ミズーリから「地震後の日本の状況とニーズを伝えた電報を拝受しました。我々にできることをすぐに検討します。長年の努力が一瞬にして無に帰したのは本当に恐ろしく思われます。『我々の住居の近隣は被害がなかった』ほ

どに慈しみ深く祝福された私たちは、被災地の教役者の信仰を支える者となり、マキム主教によってなされた素晴らしい仕事を私たちの援助で復興しなければなりません。」

テネシーから「貴報に応え、ゲイラー主教と相談した後、各教区支部と当州のすべての有力な新聞社にゲイラー主教と私自身が署名した電報を送りました。内容はほぼ貴方のメッセージを繰り返し、直ちに行動を起こし、すぐに寄付金をフランクリン氏宛てに送るように依頼しました。

「テネシー州の女性伝道補助会は必ず最善を尽くします。私たちの宣教師の命を救ってくださったことに、彼らとマキム主教が示した偉大な信仰に対して神に感謝します。」

ワシントンから「22 日までに金が必要であるという手紙を拝受しました。当方の財務委員に書き送って教区金庫にあるわずかばかりの基金を送るように、また教会区財務委員に援助を呼び掛けるように頼みました。」

ミネソタから「セントポール伝道区とミネアポリス伝道区が月曜午後（9 月 17 日）に会議を持ちました。マクエルウェイン主教も私たちに同行しました。プリンス夫人とリンカーン夫人と私は代表的な両方の会議に出席しました。私はセントポール伝道区で貴方の夜間電報を読み上げました。」

ロングアイランドから「ロングアイランドは現在金庫にあるものを直ちに送るとともに、後日より多くの額を寄付します。」

ロードアイランドから「ロードアイランドの女性伝道補助会のメンバーはこの恐るべき危機に際して最善を尽くしますのでご安心ください。」

メリーランドから「我々は 9 月 26 日に会議を持つことにしました。我々の最低限の約束は 2,000 ドルですが、この額を越えることを確信しています。最初の 1,000 ドルは財務委員と連絡が取れ次第お送りします。」[最初の 1,000 ドルは受領した―編集部]

サウスダコタから「日本救済に関する貴書簡を拝受しました。我々全員が援

助のために全力を尽くすことは言うまでもありません。当方の女性伝道補助会は食品を販売して 50 ドル送りました。我々のすべての支部が、個人および赤十字の寄付のほかに、同様のことを行ってくれるよう提案するつもりです。」

ネブラスカから「貴報拝受しました。私がすべての教会区長に送った要請文のコピーを同封します。

私たちの宣教師の命を守ってくださったことに対して改めて感謝を捧げたことと確信しておりますが、ネブラスカ中の女性伝道補助会にこの切実な要請に惜しみなく応えるべく全力を尽くすことをお願いします。聖公会とその教役者のために最善をなすために支部および個人から寄付を募ってください。

女性伝道補助会の寄付金を含めた緊急基金は現在 …… ドルです。多額の援助が必要とされており、それは私たちにとって比類のない好機です。

あなたはもう務めを果たしましたか？

私はネブラスカから惜しみない反応があるものと期待しており、できるだけ早く寄付金をお送りします。」



SEARCHING IN THE RUINS IN THE HOPE THAT SOMETHING HAS ESCAPED THE VIOLENCE OF THE FIRE

Story of the Disaster in Pictures

PICTURES give but a faint idea of the scenes that followed the great earthquake in Tokyo. Read Dr. Reifsnider's thrilling story in this issue and perhaps you may be able to imagine what happened in that city of 2,500,000 people when, without warning, their houses came tumbling down about them.

To the shock of the earthquake was added the horror of fire. One sees the multitudes as night came on fleeing from the flames, many, alas! to meet death in their haven of refuge.

Others, more fortunate, took refuge in the public parks, lying on the ground with a covering thrown over four bamboo poles to shelter them. On every hand was death, destruction and desolation.

A million people are destitute in Tokyo today, some of whom are our own Church folk. Their houses, churches and schools are destroyed. Is it any wonder that the Church is asking for $500,000 to meet this emergency?

91　1923 年 11 月号　写真が語る災害。749 頁（写真は 749-756 頁）。
訳出　749 頁下段〔全文〕。

写真は東京の大震災後の模様の一端を伝えるに過ぎない。これに関するライフスナイダー博士の身の毛もよだつ報告（注 1）を今号で読めば、人口 250 万を擁する都市で、予告もなく家屋という家屋が崩れ落ちたとき、いったい何が起きたかおそらく想像できるだろう。

地震の衝撃に火災の恐怖が加わった。夜になって群衆は火から逃れ、そして悲しいかな、多くが避難所で死を迎えた。

彼らよりも幸運な人々は公園に避難して地面に横になり、4 本の竹竿にカバーを張り渡して身を守った。至るところ死と破壊と荒廃に満ちていた。

現在東京では 100 万人が極貧状態にあり、その中には聖公会員も含まれている。彼らの家も教会も学校も破壊された。この緊急事態に対処するために聖公会が 500,000 ドルを要請することに、何の驚くべきことがあろうか？

（注 1）記事№ 79。

News and Notes

THE fires that destroyed all of our churches and the residences of our clergy in Tokyo, both Japanese and American, destroyed also their vestments, altar linen and vessels for the Holy Communion.

Dr. John W. Wood, Secretary of the Department of Missions, who is leaving for Japan on November 15th, has offered to take with him any supplies of this character that altar guilds or other friends of Japan may desire to send to Bishop McKim and his clergy and people.

Full information can be obtained from the Supply Department, 281 Fourth Avenue, New York.

❖

THE Council at its recent meeting received the following encouraging telegram from the Diocese of California:

> **The Bishops and Standing Committee of the Diocese of California have this day jointly voted to ask the Church people of this Diocese in recognition of the good providence that came to it in its own period of disaster to contribute at least one day's income or such part thereof as may be practicable to the fund for rehabilitation of churches and other buildings belonging to our missions in Japan destroyed in the great earthquake and fire, and they suggest to our people that these contributions be individually sent to the treasurers of the respective parishes and missions during the week beginning December second. It may occur to some to signalize the blessings of Thanksgiving and Christmas by reinforcing such contributions.**
>
> **William F. Nichols, Bishop of California,**
> **Edward L. Parsons, Coadjutor,**
> **J. Wilmer Gresham, President of Standing Committee.**
> **A. W. Noel Parker, Secretary.**

❖

FOR several years Bishop Huntington and Dr. Harry B. Taylor have been trying to find a young American dentist to take a place on the staff of St. James's Hospital, Anking. They have at last secured the help of Dr. M. C. Fellows, a Churchman, who has served for a number of years in the same capacity at the University of Nanking. But now a cable comes from the hospital to say that there is no equipment of dental instruments.

Dr. Fellows will not only serve the Chinese but will be of great use in caring for our foreign staff on the upper Yangtze River. It means a saving of our missionaries' time and expense of trips to Shanghai.

Does any reader of THE SPIRIT OF MISSIONS know of a dentist who is retiring from business who might be glad to give his outfit for the missionary cause, or is there any other way in which this need can be speedily met? The Department of Missions, 281 Fourth Avenue, New York, will be glad to receive suggestions.

❖

ABOUT eighty-five of the Long Island clergy met with the lay members of the Diocesan Council in October to discuss plans for the Every Member Canvass and to receive instruction on the Church's Mission. A more delightful setting for a conference could not have been found. A large summer hotel in the beautiful town of Southampton was turned over to the members where they lived, talked and worked together with a spirit of intimacy and fraternity hitherto undeveloped in the diocese. Long Island is peculiar in that there is but one city in the diocese and that at the extreme western end. Most diocesan functions are held in Brooklyn, which makes it very difficult for the clergy down the Island to attend. So on this occasion the city men journeyed down to the extreme eastern end of the island and for the first time in the history of the diocese had an opportunity of getting to know intimately their somewhat distant neighbors whom they meet usually only at conventions and then only for a few hours. The benefit of

92　1923年11月号　ニュースと記録。766頁。
訳出　766頁左1行目〜左下8行目まで。

東京にある我々のすべての教会および日本人とアメリカ人の聖職者の住宅を破壊した火災は、祭服も、祭壇布も、聖餐式の器も破壊した。

11月15日に日本に向けて出発する伝道部門主事のジョン・W・ウッド博士は、オルター・ギルドやその他の日本の友人たちがマキム主教とその聖職者、信徒に送りたいと願っているであろうこの種の物品を持参することを申し出た。

詳細は供給部（ニューヨーク市4番街281）に問い合わせられたい。

協議会は最近の会議で、カリフォルニア教区から次の激励の電報を受け取った。

> カリフォルニア教区の主教および常置委員会は災害の最中に示されたありがたい神意を認め、当教区の聖公会員に対し、大震災で破壊された日本における我々のミッションに属する教会やその他の建物の復興のための基金に有用である限り、少なくとも1日分の収入またはその一部を寄付するよう要請することを一致して決議しました。また会員には、寄付金は12月2日に始まる週にそれぞれの教会区およびミッションの財務委員に個々に送るよう指示します。このような募金活動を行うことにより、感謝祭およびクリスマスの祝福を際立たせるように受けとめられるやもしれません。

ウィリアム・F・ニコルズ、カリフォルニア〔教区〕主教
エドワード・L・パーソンズ、補佐〔主教〕
J・ウィルマー・グレシャム、常置委員長
A・W・ノエル・パーカー、主事

OPPORTUNITIES AND NEEDS IN THE MISSION FIELD

Under this head THE SPIRIT OF MISSIONS *would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor,* THE SPIRIT OF MISSIONS, 281 *Fourth Avenue, New York, N. Y.*

THE fires that destroyed all of our churches and the residences of our clergy in Tokyo, both Japanese and American, destroyed also their vestments, altar linen and vessels for the Holy Communion.

Dr. John W. Wood, Secretary of the Department of Missions, who is leaving for Japan on November 15th, has offered to take with him any supplies of this character that altar guilds or other friends of Japan may desire to send to Bishop McKim and his clergy and people.

Full information can be obtained from the Supply Department, 281 Fourth Avenue, New York.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., is greatly in need of Prayerbooks and Hymnals, especially the latter. About one hundred copies of the old Hymnal without music and twenty-five copies of the Hutchins Hymnal with music, for the choir, could be used to great advantage. Please write directly to the custodian of the choir, Miss Agnes Elmendorf, at the school.

MISS JULIA E. SHOBER, of 110 Greenwood Avenue, Wyncote, Pennsylvania, has a Prayerbook and Hymnal with large print which she would be glad to send to someone whose eyes are not as good as they were and who is not in a position to buy these expensive books.

THE Rev. Juan McCarthy, Camaguey, Cuba, is in need of furnishings of all descriptions for the altar and chancel. Mr. McCarthy has several missions under his charge. Further particulars will be gladly furnished by the Rev. A. R. Gray, D.D., 281 Fourth Avenue, New York.

DOES any reader know of a dentist who is retiring from business and wants to put his equipment to good use? A young American dentist has recently been appointed on the staff of St. James's Hospital, Anking, China. He has served for some time in the same capacity in another Chinese institution, but he finds himself without equipment in his new position. He will serve not only the Chinese patients, but the whole of our foreign staff in the upper Yangtze valley. The Department of Missions, 281 Fourth Avenue, New York, will be glad to answer any questions.

WOULD any reader of the Spirit of Missions like to help the Science Department of St. Faith's School for Girls at Yangchow, China, by the gift of a microscope? What Chinese girls do not know about the simplest facts of science is appalling. The Department of Missions will be glad to supply information.

A LITTLE church in Texas has no altar furnishings except one set of green hangings and a brass alms basin. There must be churches which have such things to spare. Will any such write to Mrs. Charles G. Norton, Ranger Daily Times, Ranger, Texas?

ST. ANDREW'S MISSION, Alcoa, Tenn., has made its own chancel furniture and communion linens, but it is greatly in need of a chancel Prayer Book and a Communion Service, etc. Dean Walter C. Whitaker, St. John's Church, Knoxville, Tenn., will be glad to give particulars.

THE Rev. Irwin Q. Wood is in charge of three missions in Eastern Oregon which are badly off for Hymnals with music. Mr. Irwin asks if there are not some parishes in the East that are putting in new Hymnals and if so whether they would not be willing to send on their old ones where they would do good work? Please address Mr. Irwin at Ontario, Oregon.

THE Rev. L. G. McAfee has recently taken charge of Holy Trinity Church in Zamboanga, Philippine Islands. He finds the little mission sadly in need of vestments and altar furnishings and will be glad to correspond with any individuals or parishes which have used or second-hand stoles, etc., which they feel able to pass on.

IS there any settlement house or school which could make use of pianola music rolls, of both classical and modern music? If so, application should be made to Miss Hannah Fox, Foxburg, Clarion Co., Pa.

93　1923年11月号　任地での機会とニーズ。769頁。
訳出　769頁左1行目～左16行目まで。

東京にある我々のすべての教会および日本人とアメリカ人の聖職者の住宅を破壊した火災は、祭服も、祭壇布も、聖餐式の器も破壊した。

11月15日に日本に向けて出発する伝道部門主事のジョン・W・ウッド博士は、オルター・ギルドやその他の日本の友人たちがマキム主教とその聖職者、信徒に送りたいと願っているであろう物品を持参することを申し出た。

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注記：記事№92の前半部分と同一内容。

The Lord is My Defence

THE SANCTUARY OF MISSIONS

LIFT up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished.

LET us pray for our bishops and other clergy in Japan who have seen the work of many years destroyed, that they may have courage and faith to begin their task anew.

LET us pray for the congregations of Thy Church which have been scattered and made homeless through earthquake and fire, that Thou wilt raise up friends to stand by them through the dark days before them.

LET us pray for the aged who have lost those on whom they relied for support, that they may find comfort and help for their latter days.

LET us pray for the children who have been left orphans, that they may find a home with their Mother, the Church.

LET us pray for the injured and sick in body, that hospitals may be quickly opened to relieve their pain.

LET us pray that help may come speedily and in full measure to relieve the suffering of Thy servants in Japan.

THE Lord is my rock, and my fortress, and my deliverer; my God, my strength in Whom I will trust.

O ALMIGHTY GOD, whose blessed Son when on earth hadst not where to lay His head; have mercy on the thousands who are homeless and destitute in Japan. We pray for all refugees; for all who are anxious about those they love; for the injured and the missing; for those who mourn the loss of loved ones. Succor the widows; shelter the orphans; cheer the afflicted; rejoice the sad; solace the lonely, and enfold us all in Thy gracious, healing love, through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who for our sake didst set at nought the riches of Thy glory, enlighten the understandings of the people of Thy Church that they may know themselves to be the stewards of Thy gifts; open their eyes that they may become conscious of the needs of those who are sore-stricken in Japan, and enlarge their hearts that they may become worthy almoners of Thy bounty, that so they may be worthy of the trust reposed in them by Thee. *Amen.*

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kindgom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALLELUIA

ALLELUIA

My God is the Rock of My Refuge

94　1923 年 11 月号　ミッションの聖域。770 頁。
　　訳出　770 頁枠内 6 行目～下 9 行目まで。

長年積み上げた成果が破壊されるのを見た日本にいる我々の主教とほかの聖職者のために、彼らが再び仕事を始める勇気と信仰を持つように祈りを捧げよう。

地震と火災によって離散し家を失った聖公会の会衆のために、主がこれらの友たちを起き上がらせ、その前途に横たわる暗黒の日々に彼らの力となるように祈りを捧げよう。

自分を支えてくれる者を失った老人のために、彼らが晩年に癒しと助けを得るように祈りを捧げよう。

孤児となった子供たちのために、彼らが母なる聖公会と共にある家を見出すように祈りを捧げよう。

負傷者や病人のために、病院が早く開かれて彼らの苦痛を取り除くように祈りを捧げよう。

日本にいる主の僕の苦しみを取り除くべく十分な援助が迅速に届けられるように祈りを捧げよう。

神は私の岩であり、私の要塞であり、そして私の救世主、私の目的、私が信頼している強さである。

全能の神よ、地上にあって頭を横たえる場所を持つことがなかった祝福された神の子よ、日本で家を失い貧窮している数千の人々を憐れみたまえ。私たちはすべての避難民のために、愛する者の身を案じているすべての人のために、負傷者と行方不明者のために、愛する者の死を悼む人々のために祈ります。寡婦を支援し、孤児に避難する場所を与え、被災者を元気づけ、悲しむ者を喜ばせ、孤独な者を慰め、そして我らが主イエス・キリストを通して私たち全員をあなたの恵み深い癒しの愛で包みたまえ。アーメン。

私たちのためにあなたの栄光の富を無に帰した主イエス・キリストよ、聖公会員を教え導いて、彼らが自分自身をあなたの贈り物の執事であると理解できるように、彼らの目を開いて、日本で悲しみに打ちひしがれている人々の窮状を意識するように、そして彼らの心を広げて、主の恵みの立派な分配人となり、彼らに託された主の信頼に値するようにしたまえ。アーメン。

Progress of the Kingdom

Message From the President of the Council

The Japan Church—Nippon Sei Ko Kwai

THE Japanese are a remarkable people, brave, intelligent, ambitious, proud: and this accounts for the fact that they were content to be isolated from other nations for so many centuries until Commodore Perry's visit in 1853, and for the further fact, that when they opened the gates to western culture the purely scientific and intellectual phases of it made a special appeal to them.

So it is reported, that in one recent graduating class of the Imperial University, numbering five thousand young men, there were 15 Shintoists, 40 Buddhists, 60 Christians, 1500 agnostics and 2500 atheists.

Thus the issue is clearly joined in Japan between the Christian religion and scientific materialism.

The Episcopal Church has rightly emphasized the work of Christian education. It opened the first kindergarten in Japan; and St. Paul's University, although the College Department is only sixteen years old, has nearly nine hundred students in the Middle School and five hundred in the College. The other educational institutions show the same increase in members and influence. And the results are manifest. When the Nippon Sei Ko Kwai was formed in 1887, all the clerical delegates were foreigners except two Japanese deacons. At the meeting of the Synod in 1920 the majority of the delegates, clerical and lay, were Japanese.

And now we are to have a fully organized Japanese Church, with two native bishops to lead their people in the great work of bringing the Gospel to the knowledge and acceptance of the masses of their countrymen.

It is a notable achievement after a little more than fifty years of devoted and intelligent service on the part of the missionaries of our American Church. Henceforth the Nippon Sei Ko Kwai will be a sister Church, working out its own peculiar problems from the standpoint and with the special outlook of an Oriental race.

Let us remember, however, that while the Japanese Churchmen will take care of their own bishops and clergy,they cannot be expected to support entirely the many educational institutions, the hospitals and other enterprises of social service, which in a land that is still un-Christian, if not anti-Christian, are the best evidences of their faith.

Most generously are our people responding to the appeal for the emergency relief fund: and our hope is that this disaster will have so quickened their interest in the great work we are doing in Japan that an increasing number of Churchmen will gladly and proudly help us in strengthening and encouraging this brave and unselfish native Church—the Nippon Sei Ko Kwai.

Henry H. Gailor

95　1923 年 11 月号　神の国の進展。協議会総理からのメッセージ。日本の教会―日本聖公会。771 頁。
訳出　771 頁〔全文〕。

日本人は勇敢で知的、野心的で誇り高い並はずれた人々です。それゆえにこそ、彼らは 1853 年ペリー提督が来日するまで何世紀もの間ほかの国々から孤絶することに満足していたのです。またそれゆえにこそ、彼らが西洋文化に門戸を開いたとき、その純粋に科学的、知性的な側面に特別強く引かれたのです。

ある報告によると、帝国大学の最近の卒業生 5,000 人のうち、神道信者は 15 人、仏教徒は 40 人、キリスト教徒は 60 人、不可知論者は 1,500 人、無神論者は 2,500 人でした。

こうして見ると日本では問題はキリスト教と科学的唯物論の間にあることが明らかです。

聖公会は正しくもキリスト教教育事業に力を注いできました。聖公会は日本で最初の幼稚園を開設しました。立教学院は、大学部が出来て 16 年ですが（注 1）、学生数は中学校 900 人、大学 500 人です。ほかの教育機関も同様に人数と影響を増しています。その結果は顕著です。日本聖公会が 1887 年に創設されたとき、聖職者の代表団は 2 人の日本人執事を除いて全員外国人でした。しかし 1920 年の〔第 13〕総会では聖職者、信徒を含め代表団の大多数は日本人でした。

そしていま私たちは完全に組織された日本の聖公会を持って、2 人の現地人の主教が福音を多数の同国人の知識と認知にもたらすという偉大な仕事において人々を導こうとしています。

それは米国聖公会が 50 年余りにわたる献身的で知的な奉仕によって達成した特筆すべき成果です。これ以降日本聖公会は姉妹教会となり、それ自身の問題に東洋人の観点から独自の展望をもって対処していくことになります。

しかしながら忘れてはならないのは、日本聖公会が自身の主教や聖職者の世話を見るとしても、多くの教育機関、病院、そのほかの社会奉仕施設をすべて支えることは期待できないということです。それらは反キリスト教徒とは言わないまでも非キリスト教徒がまだいる国において、彼らの信仰の最高の証なのです。

緊急救済基金の要請に対して私たちの会員はこのうえなく度量の広い反応を見せてくれました。いま私たちが期待するのは、今回の災害が日本で行っている偉大な仕事に対する彼らの関心を高め、ますます多くの聖公会員がこの勇敢で利他的な現地の日本聖公会を強化および促進することにおいて喜びと誇りをもって私たちを支援してくれることです。

トーマス・F・ゲイラー

（注 1）1907 年に専門学校令による立教学院立教大学が設置されてからの年数。1922 年には大学令による大学として認可された。

The Progress of the Kingdom

Unprecedented Opportunity

ON October 6th the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, reached New York. Bishop McKim kindly agreed to his departure from Japan, much as the Bishop needed his counsel and coöperation, in order that he might make a personal report of earthquake experiences and conditions to the Church at home. With Dr. Reifsnider's arrival new impetus has been given to relief plans. Wherever his story of the suffering and the heroic fortitude of Japanese and Americans has been told it has gripped his hearers and made them eager to share in the privilege of aiding fellow Churchmen in Japan to re-establish their work and to continue the fine service they have been giving to the nation.

From every quarter of the country gifts of money and offers of material aid have come. As we go to press the Emergency Fund has passed the $275,000 mark. Who will dare to think of American Churchmen as unwilling to make sacrifices for others in need? Who can doubt that the spirit manifested by our people since early September will deepen as the weeks pass? It will not be exhausted in meeting an emergency, but will carry on with the longer and harder task of patient and wise rebuilding. It will not look back to August, 1923, for its standards. It will look forward to the conditions of the next twenty-five years and will plan to meet them.

"Unprecedented opportunity" is not too strong a phrase to describe the present situation. The Japanese nation has been deeply moved by the swift and generous aid extended by Christian nations and especially by this country and Great Britain. America's $10,000,000, given through the Red Cross, has done more to promote peace and the peace-loving spirit right here in America than a hundred times that amount invested in battleships or a hundred years of academic discussion could possibly do. Men and nations grow in peaceableness by practicing the peaceful virtues of brotherliness, helpfulness and self-sacrifice.

The bearing of the Japanese members of the Christian Churches in the face of suffering and death has profoundly impressed many of those who are not yet believers. This is a time for earnest prayer that to Japanese and American leaders alike there may be given the ability to see clearly, to think straight and to act wisely—and promptly. Undue caution that paralyzes action deserves no place in Christian counsels. Infinite pains must be taken to get the facts and to understand the real needs. Once that is done then every energy should be bent to carry out quickly a worthy plan for the future. The secret of victory, said Marshal Foch, is to have no doubts. That is as true in missionary as it is in military campaigns.

Terrible sufferings and great personal losses have not broken the spirit of these men and women. They have no doubts of God's mercy or of His call to them to carry on. The will to serve has been strengthened by the experience through which the Christian Church in Japan has passed. The capacity to serve is only limited by the extent of the equipment we provide.

JOHN W. WOOD.

Advance or Retreat?

THE tragic experience of the Church in Japan and the effort to provide succor have been absorbing the attention of the Church here. It is very natural that the desperate plight of our brethren should enlist our sympathy, and that to meet the needs of this emergency should be regarded as our first duty. But, having done our best to meet this emergency, we must again direct our attention to the problem of the whole general work of the Church. For the annual Every-Member Canvass is at hand,

and upon the outcome of this canvass depends the maintenance of the regular work for the coming year. The needs of the Church throughout the world have not been lessened because of these unforeseen new needs in Japan. It is not that the other fields need less but that Japan needs more. All will recognize the necessity and justice of meeting this emergency in a special way and without in any wise crippling any other part of the work.

Let us, therefore, face the Every-Member Canvass as though there were no emergency problem. The canvass presents its own serious problem. In this canvass the people of the Church will, by their pledges, determine whether the Church shall advance or retreat. Last year there was a decrease in offerings for the general work, causing a deficit. The pledges which determined the amount of offerings of last year were made at a time when the whole country was suffering from a reaction, felt in religious as well as secular affairs. For this and other reasons it was felt that it would not be justifiable to jump at the conclusion that the Church had determined to retreat, that is, to abandon some of the work now going on. But if there should be a further reduction in offerings it would be difficult to avoid the conclusion that the Church desires the lines to be withdrawn.

It is very gratifying to know that the signs point to increased rather than decreased offerings this year. At the last meeting of the National Council the treasurer reported that the offerings from the dioceses were larger than at the same time last year. And it is encouraging to note that the dioceses are beginning to take official recognition of their responsibility for the budgets adopted by General Convention. There is reasonable hope that at the end of 1923 the balance will be on the right side. Much depends upon the results of the approaching Every-Member Canvass. This will not only determine the income for next year but also materially influence the payment of the pledges for this year.

As has often been said before, it is, after all, not a question of figures, not a matter of money, not a balancing of receipts and expenditures, not a question of surplus or deficit. These things are but outward expressions of the mind of the Church, evidences of the reality and extent of the interest of the people of the Church. It cannot too often be repeated that the Nation-Wide Campaign was not merely a drive to secure a fund. It was an effort to awaken the Church to a consciousness of her primary duty and high privilege, which is to change this unhappy world in the name and power of Jesus Christ into the Kingdom of God. If the increased giving which followed the campaign was only the result of a temporary spasm of enthusiasm, then the campaign was a failure, no matter how much money was secured. But if it resulted in a change of heart and a deeper interest in the Mission of the Church, then it was a success, even though the offerings fell far short of the amount suggested. Every annual Every-Member Canvass is a referendum in which the people of the Church answer the question, "Shall the Church advance or retreat?"

A New Hand at the Helm

MR. G. WARFIELD HOBBS, of Baltimore, who for some time has been assisting the Publicity Department in an advisory capacity, has accepted the office of Editorial Secretary, to which he was elected by the National Council, and, beginning with the next issue, will assume the editorship of THE SPIRIT OF MISSIONS. Mr. Hobbs has had a wide and successful newspaper experience. He comes to us from the *Baltimore Sun*, of which he has been Sunday editor. He is an active Churchman and is keenly interested in the missionary work of the Church. As a missionary speaker he has been in great demand in Maryland and other dioceses.

96　1923 年 11 月号　神の国の進展。前例のない好機。前進か後退か。772-773 頁。

訳出　722 頁左 1 行目～723 頁下 20 行目まで。

前例のない好機

〔1923 年〕10 月 6 日、立教大学総長〔立教学院総理〕の博士チャールズ・S・ライフスナイダー師がニューヨークに到着しました。マキム主教は彼の助言と協力を必要としていますが、地震の経験とその後の状況について直接本国の聖公会に報告するために日本を離れることに同意してくれたのです。ライフスナイダー博士の到着によって救済計画に弾みがつきました。どこであろうと彼が日本人とアメリカ人の苦難と不屈の精神について語れば聴衆の心をつかみ、日本にいる仲間の聖公会員を支援する特権にあずかり、彼らの仕事を復興し、彼らが国家に提供してきた素晴らしい奉仕を継続することに寄与したいと思わせたのです。

国の隅々から寄付金と支援物資が届きました。報告するように緊急基金は 275,000 ドルを超えました。米国聖公会員は困窮している他人のために犠牲を払う気がないなどと誰が言うでしょうか？　9 月初めに私たちの会員が明白に示した精神が週を追うごとに深まっていることを誰が疑うでしょうか？それは緊急事態への対応に尽きるものではなく、忍耐強い賢明な再建という長く困難な任務と共に続くでしょう。それは 1923 年 8 月の状態を振り返って基準とするのではなく、今後 25 年間の状態を見通して、それに相応しい計画を立てるでしょう。

「前例のない好機」は、現在の状況を言い表す語句として決して強すぎることはありません。日本国民は、キリスト教国、とりわけ合衆国と英国によって行われた迅速で惜しみない支援に強く感動しました。アメリカが赤十字を通して寄付した 10,000,000 ドルは、まさにここアメリカにおいて、戦艦に投資した金額の 100 倍以上、また 100 年間に及ぶ学術的な議論がなし得ること以上に、平和と平和愛好精神を促進するのに寄与しました。国民と国家はその平和を、兄弟愛と有用性と自己犠牲という平和的な美徳を実践することにより育てるのです。

聖公会の日本人メンバーが苦難と死に直面して見せた態度は、まだ信者でない多くの人々に強い感銘を与えました。いまこそ日本とアメリカ双方の指導者に、明瞭に見て率直に考え、賢くそして迅速に行動する能力が与えられ

るように、真剣に祈る時です。行動を麻痺させるような不当な用心はキリスト教の助言には相応しくありません。事実に直面して現実のニーズを理解するために、どこまでも心を砕かねばなりません。一度それがなされたなら、未来にとって価値ある計画を素早く実行することに全力を傾けるべきです。フォッシュ元帥は勝利の秘訣は疑わないことだと言いました。これは軍事行動におけると同様に伝道においても真実です。

恐るべき苦しみと個人にとっての大きな損失が、これらの男女の精神を打ち砕くことはありませんでした。彼らは神の慈悲を、あるいは続けよという神の声を疑いません。奉仕の意志は、日本の聖公会がくぐり抜けた経験によって一層強くなりました。その奉仕の能力が制限されるとすれば、それはひとえに私たちが提供する装備の範囲によってです。

ジョン・W・ウッド

前進か後退か

日本の聖公会の悲劇的な経験と援助を提供する努力は、本国の聖公会の注意を引き付けてきた。同胞の絶望的な苦境が我々の同情を集め、またこの緊急のニーズに応えることが我々の第一の義務と考えられるべきことは、全く当然である。しかしこの緊急事態に対処するために最善を尽くしたなら、我々は再び聖公会の事業全体の問題に注意を向けなければならない。なぜなら毎年行われる全員募金が目前に迫っており、そしてこの募金の成果に、通常の仕事の維持がかかっているからである。これら日本の予期しなかったニーズのために、世界中の聖公会のニーズは減少していない。ほかの任地がより少なく必要としているのではなく、日本がより多く必要としているのである。誰もがこの緊急事態に特別に、しかも事業のほかのいかなる部分も決して損なうことなく対処することの必要性と正当性を認めるだろう。

それゆえ、あたかも緊急の問題がないかのように全員募金を迎えよう。募金自体が深刻な問題を抱えている。この募金において聖公会の会員は、その誓約によって聖公会が前進すべきか後退すべきか決定するのである。昨年は一般事業に対する献金が減少して、赤字を生んだ。昨年の献金の額を決定する誓約は、国全体が宗教だけでなく世俗的な問題でも感じられる反動を被っていた時期に行われた。これやあれやの理由から、聖公会が後退すること、すなわち現在進んでいる事業の一部を断念することを決めたという結論に飛躍するのは正当ではないと感じられた。しかしもし献金がさらに減少したな

ら、聖公会は前線を後退させたがっているという結論を避けるのは難しいだろう。

今年の献金は減少するより、むしろ増加する兆候があることを知るのは喜ばしい限りである。前回の全国協議会の会議で、財務委員は教区からの献金が昨年の同時期より多いと報告した。そして教区は総会によって採択された予算に対する自分たちの責任を正式に認知するようになったと見られるのは心強い。1923 年末に収支は適切なものとなることが合理的に期待される。しかし多くは間近になった全員募金の結果に依存している。これは来年の収入を決定するだけでなく、今年の誓約の支払いにも実質的に影響する。

だがそれはつまるところ、以前よく言われたように、数字の問題ではなく、金の問題ではなく、収入と支出の釣り合いではなく、黒字か赤字かという問いでもない。これらは聖公会の気持ちの外的な表現、つまり聖公会員の関心の現実性と程度を証示するものにほかならない。全国キャンペーンは単に基金を確保するための募金活動ではなかったということは、何度繰り返しても過ぎることはない。それはこの不幸な世界を、イエス・キリストの名と力において神の国に変えるという第一義的な義務と高い特権の意識に聖公会を目覚めさせる努力であった。キャンペーンによって増えた献金が、一時的な熱狂の結果に過ぎなかったなら、金がどれだけ集まろうともキャンペーンは失敗だった。しかしそれが心の変化と聖公会のミッションに対するより深い関心につながるならば、たとえ献金が指示された額に遠く及ばなかったとしても、キャンペーンは成功だった。毎年の全員募金は、聖公会の会員が「聖公会は前進すべきか、それとも後退すべきか」という問いに応える国民投票なのである。

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council

October 10-11, 1923

THE October meeting of the Council at which the budget for the coming year is considered is always an important one. This year it had an added interest in the presence of the Rev. Dr. Reifsnider, president of St. Paul's University, Tokyo, who came as the representative of Bishop McKim, to tell the Council and the Church at large the story of an eyewitness of the horrors of the Tokyo earthquake. This story, together with the address of Bishop Tucker and the action of the Council, will be found on the first pages of this issue.

Twenty-one out of the twenty-five members were present with Bishop Gailor in the chair. In his opening address Bishop Gailor called attention to the vacancy in the number of presbyters through the elevation of the Rev. Dr. Freeman to the episcopate. The Rev. George Craig Stewart of Evanston, Illinois, was elected to fill this place. The Council also passed resolutions of sympathy and interest in the proposed celebration of Huguenot-Walloon Memorial Sunday on April 24, 1924, and of Navy Day, October 27, 1923.

Treasurer's Report: The report made by the treasurer was hopeful. The receipts from the people of the Church applicable to the Budget for the first nine months of this year show an increase of about $170,000 over last year. This includes nearly $90,000 not credited to this year's quota. In addition, the receipts from other sources have shown a gratifying increase while the expenses for the first nine months of the year have remained practically the same as for 1922.

Consideration of the budgets for the Council and its six departments was the most important of the routine matters before the meeting. The most rigid economy was asked for in all departments, and only such increases were made in the budget of 1924 as were absolutely necessary if the work were not to be crippled. One increase felt to be imperative was the amount necessary to make the salaries of women workers in the foreign field equal to those of the single men. It was pointed out that it costs the women just as much to live as it does the men.

The appropriations made for the year 1923 amounted to $4,241,057, of which $241,057 represented lapsed balances. The above sum included, in addition to the appropriations to the various fields, an item of $200,000 for the reduction of debt. This budget was changed during the year, drastic cuts being made in every department and in the coöperating agencies, totaling $276,725, this amount being added to the appropriation for the reduction of debt.

The General Convention authorized a budget for 1924 requiring $4,200,000 for its execution—$3,700,000 of this is in the quota assigned to the dioceses, the balance or $500,000 is expected from interest on Trust Funds and other sources.

In accordance with the above action of the General Convention the Department of Finance recommended a budget for 1924 which, including an item of $356,217 for reduction of debt, will require the $4,200,000 authorized by General Convention for its execution. The actual budget amounts to $200,000 more than this, which represents lapsed balances.

It should be noted that if the entire budget asked by the Council and authorized by the General Convention is paid during this triennium, the entire indebtedness now carried by the Council will be paid.

97　1923年11月号　全国協議会。全国協議会会議。1923年10月10－11日。775頁。
訳出　775頁左1行目～左13行目まで。

〔米国聖公会全国〕協議会の〔1923年〕10月会議は、翌年の予算を審議するため常に重要な会議の1つである。今年はそれに加えて立教大学総長の博士ライフスナイダー師が出席して関心を増した。彼はマキム主教の代理で、協議会と聖公会全体に東京の地震の恐怖について目撃者として報告するためにやって来た。その報告は、タッカー主教の演説と協議会の行動と併せて、本号の冒頭に掲載される。

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The Executive Board of the Woman's Auxiliary

THIRTEEN of the elected members were present at the meetings of the Executive Board on October 8th and 10th. After the celebration of the Holy Communion, Miss Matthews called the meeting to order, mentioning those who had left us during the months since the last meeting—Miss Delafield, Deaconess Scott, Deaconess Hargreaves and Mrs. Knapp.

In the absence of the secretary, Mrs. Dix, Mrs. Adams was asked to act as secretary. Mrs. Monteagle's resignation was received with many regrets, and the following message was sent her:

WHEREAS, The Executive Board of the Woman's Auxiliary has received the resignation of Mrs. Louis F. Monteagle as one of its members with deep regret, and,

WHEREAS, The Board feels in accepting this resignation it sustains an exceptionally great loss in being deprived of the counsel of one who was always ready to inspire a happy fellowship amongst the members, and to give unstinted service;

Be It Resolved, That we, the undersigned, representing the entire Executive Board of the Woman's Auxiliary, send this expression of loving appreciation to Mrs. Monteagle, and assure her of our regret in her temporary withdrawal from active service, and that we shall daily realize our communion with her, and hers with us, through our united prayers.

Mrs. Samuel Thorne, president of the New York Woman's Auxiliary, was elected in Mrs. Monteagle's place.

The secretaries made full reports on many matters which had occupied their time and thoughts during the summer.

The first subject considered was, of course, that of the Japanese emergency. The following very kind letter was read from the Woman's Auxiliary of the Church of England in Canada.

October 7, 1923.

At a meeting of our Board, held last week, I was asked to convey to the American Board of Missions our deepest sympathy with you in the terrible losses the Church has sustained through this appalling earthquake. We pray you may all be given courage and faith to go forward to reconstruct your work in Japan and that your members may be given generous hearts to supply the means, that the work of rebuilding and reconstructing for the forwarding of the Kingdom of God in Japan may not suffer. With our united sympathy and prayers.

Yours very sincerely,
VIOLET SUMMERHAYES.

Many branches had reported that the women were working with the men in all efforts for the emergency, and the Board felt that it was much more important that the Auxiliary should throw all its strength into work in any way which seemed wisest in a particular diocese, than that it should insist on working as an organization; if the Auxiliary shall be *responsible* for seeing that at least the $100,000 suggested is given through its efforts, it will have met its responsibility.

Miss Winston, chairman of the Fund, reported for the Woman's Auxiliary Special. The committee appointed by the Department of Missions at its May meeting had considered the location of the Training School for Colored Women, and was reporting to the Council that they advised its being placed at St. Augustine's, Raleigh, and that it should be opened next September. Thirty-seven thousand, thirty-eight dollars and ninety-seven cents has been pledged, and Miss Winston was able to report good work being done by many chairmen.

Mrs. Phelps, chairman of the Committee on Appointments of the United Thank Offering, reported the appointments approved (see pages 776, 777).

Miss Weed, chairman of the Committee on the United Thank Offering, reported some helpful suggestions which are to be printed in the December issue of THE SPIRIT OF MISSIONS.

Mrs. Loaring Clark reported on the Emery Fund. Nearly $1,000 had been expended during the last months in sending missionaries to summer conferences, which conferences had been much enjoyed and appreciated by these missionaries. The Board very gladly voted gifts from the Fund to one of our missionaries returning from Japan, and was quite in the mood to vote gifts to all women missionaries in Tokyo, but for the fact that the Fund can go only to those on furlough.

The Committee on Publications, Mrs. Robins, chairman, brought forward some interesting questions which were referred back to the Committee for further consideration.

Next to the Japanese emergency, probably

the most important subject considered was that of the *Survey of the Training Requirements, Conditions of Work, and Salary Standards for Women Workers in the Episcopal Church.* This Survey had been presented to the Executive Board at its meeting in May, and had been referred to an editorial committee of which Mrs. Graham Taylor, the author of the Survey, was chairman. At this October meeting, the Executive Board passed a resolution asking the Executive Secretary to present the report of the Survey to the Council, and ask approval for printing a small edition of it. This was done on October 10th, and the Council referred the matter to the President and Executive Secretaries to report on at the next meeting of the Council.

So that the Executive Secretary of the Woman's Auxiliary may be able to attend the meetings of the Council, the meetings of the Executive Board are to be held, at least for the next two meetings, on the Saturday and Monday preceding the Council's meetings.

Some details of the Executive Secretary's proposed visit to the East were considered, and she presented the following tentative itinerary:

Leave San Francisco—November 27th.
Arrive Honolulu—December 3rd.
Leave Honolulu—December 19th.
Philippines—January to about middle of February.
China—March and April.
Japan—May and June.

In accordance with the by-laws, the election for 1924 was held, and resulted in the election of Mrs. Arthur S. Phelps, of New Jersey, as chairman; Mrs. Herbert Payson, of Maine, vice-chairman, and Mrs. Marcellin Adams, of Pittsburgh, as secretary.

After prayers by Miss Matthews, the Chairman, the meeting adjourned.

Besides the regular two days' business meetings, the Board gave a dinner to Mrs. Charles R. Pancoast, of Pennsylvania, on her return from the mission fields in the East, not only to entertain their fellow member, but that they might hear her interesting and vivid account of her visits.

The November Conference

THE November Officers' Conference will be held at the Church Missions House on Thursday, November 15th, at ten-thirty o'clock. It will be preceded by a celebration of the Holy Communion at ten o'clock in the chapel. The subject will be *The Woman's Auxiliary and The Rural Problem.*

The Woman's Auxiliary Specials

The Bishop Tuttle Memorial

THE chairman of the committee on Woman's Auxiliary Specials has much that is encouraging to report. The subject of the Specials was presented at all summer conferences where it was received with cordial interest. The committee has issued three leaflets, the last of which contains the information that at its special meeting the Executive Board of the Woman's Auxiliary voted that the Special which the Auxiliary was raising be known as the Bishop Tuttle Memorial Fund.

In cash and pledges the amount now stands at $37,038.97, twenty-nine dioceses having been heard from. There is still much work to be done, though the beginning which has been made could scarcely be better.

Miss Winston, the members of her committee and the provincial and diocesan representatives are working with enthusiasm. Every woman in the Church will surely wish to have a share in this great endeavor.

United Thank Offering

To the Women of the Church

The next (December) issue of THE SPIRIT OF MISSIONS will be the annual Thank Offering Number and will contain articles from United Thank Offering Missionaries who are at work in Alaska, China, Japan, The Philippines, among the Highlanders of the Southern mountains and with our Negro youth.

In addition there will be the latest news from Japan and a number of Christmas articles.

We would call your attention to the announcement on inside front cover, which gives information as to the way in which you may make this number increase your United Thank Offering.

98　1923 年 11 月号　女性伝道補助会。女性伝道補助会常議員会。786-788 頁。

訳出　786 頁左下 17 行目～右下 6 行目まで。

最初の審議事項は、言うまでもなく日本の緊急事態についてであった。カナダ聖公会の女性伝道補助会から届いた以下の非常に親切な書簡が読みあげられた。

1923 年 10 月 7 日

先週開催された当伝道局の会議において、米国聖公会が今回の恐るべき地震で被った損失に対する深甚なる同情を、私から米国伝道局に伝えることになりました。あなたがたの全員が日本における事業を復興すべく前進する勇気と信仰を与えられることを、貴会員に必要な資財を提供する惜しみない心が与えられることを、そして日本で神の国を進展させるために再建と復興の事業が順調に進むことをお祈りします。私たち全員の同情と祈りをもって。

敬具

ヴァイオレット・サマーヘイズ

多くの支部が、女性たちはこの緊急事態に対処するあらゆる努力において男性たちと協力していると報告してきた。そして伝道局は、女性伝道補助会が個々の教区で最も賢明と思われるやり方で活動に全力を投入することが、あくまで組織として活動しようとすることよりはるかに重要であると感じた。女性伝道補助会がその努力によって少なくとも 100,000 ドルを集めることに「責任を負う」ならば、必ずやその責任を果たすだろう。

基金委員長のミス・ウィンストンは、特別女性伝道補助会の報告をした。5 月の会議で伝道部門によって任命された委員会は、黒人女性訓練学校の設置場所について討議し、ローリーの聖オーガスティン大学に置くよう進言し、来年 9 月に開校することにしたと理事会に報告した。370,038 ドル 97 セントが誓約され、ミス・ウィンストンは多くの委員長が良い仕事をしていると報告できた。

一致感謝献金任命委員会の委員長フェルプス夫人は承認された任命を報告した（776、777 頁参照）。

一致感謝献金委員会の委員長ミス・ウィードはいくつかの有益な示唆を報告したが、これについては『スピリット・オブ・ミッションズ』12月号に掲載する予定である。

ローリング・クラーク夫人はエモリー基金について報告した。先月は夏の諸会議に宣教師を派遣するために1,000ドル近く費やしたが、これらの宣教師は会議を大いに楽しみ評価した。伝道局は、日本から帰国した宣教師の1人に基金から寄贈するよう決めたことを非常に喜んでいる。東京にいるすべての女性宣教師に贈りたいのはやまやまであるが、基金は休暇中の者にだけ与えられることになっている。

A Week With the Women and Children of Changsha

detailed study of China several times, during the seventeen years of my work in China. It is a real help in a general educational way for these Chinese Christian women, for it has to be made simple enough to supply their lack of knowledge in geography and history, which the women of the older generation never had studied. Other Thursdays we have a Bible lesson, and different Christian women teach it. It has been interesting to see them develop in ability and courage as the weeks go by, and to note the appreciation of the other women when one of their own number leads the class. We do routine things at this meeting as well. We learn and drill on the names of the Books of the Bible so that they can find their places readily, and we learn hymns and prayers by rote so as to have them a real part of the devotional life of the women.

On Fridays we have had a Bible class for the better educated women, the ones who read well and who can study at home. Some have worked well in this class.

On Saturday afternoons we undertake the preparation of the church for Sunday, the care of the altar linen, silver and brass. Sometimes I attend a social gathering—a tea party or entertainment.

On Sunday afternoons there is a union English service held at the Yale Mission Chapel and I often go to that. Sometimes in the early part of Sunday afternoons—I lock my doors and take a nap!

The weeks slip by very quickly in this regular routine of work. The constant companionship with the Chinese women brings one a sense of great joy. We American women have so much in our lives that they know nothing about, so many interests and privileges all due to our Christian environment, and so much to give to them when we try to obey our Lord's command—"Teaching them to observe all things whatsoever I have commanded you"—and then one realizes anew what our Lord meant when he said, "And lo, I am with you always, even unto the end of the world."

Dear friends in America, will you not pray for the Christian women in Changsha, that God will use them to bring the joyful Message of His loving care to the many other women who do not know Him?

Progress of the $500,000 Emergency Relief Fund

THE books of the Treasurer of the National Council on November 26 showed the following receipts for the Japanese Emergency Relief Fund:

I—Province of New England.	$53,657.60	Cuba	118.45
II—Province of New York and New Jersey	102,793.45	Haiti	25.00
III—Province of Washington...	110,331.36	Kyoto	66.00
IV—Province of Sewanee	32,139.06	Mexico	197.66
V—Province of the Mid-West.	42,077.98	Panama	90.34
VI—Province of the Northwest	16,882.26	Shanghai	15.00
VII—Province of the Southwest.	11,002.39	Tokyo	50.00
VIII—Province of the Pacific....	16,104.06		562.45
		European Churches	100.00
		Miscellaneous and Anonymous...	2,690.46
Missionary Districts:			
Brazil	$78.00	Total to November 13.....	$388,419.07

The total amount at the time of going to press is $440,000. Amount still needed, $60,000.

99　1923 年 12 月号　緊急救済基金 500,000 ドルの進展。814 頁。
訳出　814 頁下段〔全文〕。

〔米国聖公会〕全国協議会財務委員の〔1923 年〕11 月 26 日現在の帳簿によると、日本緊急救済基金に寄せられた額は次の通りである。

Ⅰ―ニューイングランド管区	53,657.60 ドル	
Ⅱ―ニューヨークおよびニュージャージー管区	102,793.45 ドル	
Ⅲ―ワシントン管区	110,331.36 ドル	
Ⅳ―スワニー管区	32,139.06 ドル	
Ⅴ―ミッドウェスト管区	42,077.98 ドル	
Ⅵ―ノースウェスト管区	16,882.26 ドル	
Ⅶ―サウスウェスト管区	11,002.39 ドル	
Ⅷ―パシフィック管区	16,104.06 ドル	
伝道教区		
ブラジル	78.00 ドル	
キューバ	118.45 ドル	
ハイチ	25.00 ドル	
京都	66.00 ドル	
メキシコ	197.66 ドル	
パナマ	90.34 ドル	
上海	15.00 ドル	
東京	50.00 ドル	
		562.45 ドル
欧州聖公会		100.00 ドル
その他および匿名		2,690.46 ドル
11 月 13 日現在合計		388,419.07 ドル

本号を印刷に回す直前の合計は 440,000 ドルであった。金額はまだ 60,000 ドル不足している。



BEFORE—

This photograph, taken a short while before the earthquake in Tokyo, shows St. Luke's Hospital on the left and part of Bishop McKim's house on the right

What Is Being Done for Japan

The $500,000 Emergency Fund Already at Work

By John W. Wood, D.C.L.

When these words are read Bishop Gailor and Dr. Wood will be nearing Japan, having sailed from Seattle on November 22nd. They carry with them a message of cheer and twenty trunks full of clothing and household supplies—with some Christmas gifts thrown in for good measure—to relieve the discomfort of those who have lost their all.

As soon as Bishop Gailor and Mr. Wood reach Japan, about December 5th, they will confer with Bishop McKim and other leaders, Japanese and American, to determine first of all the next steps that should be taken in the way of emergency relief. When these matters have been dealt with, attention will be turned to the needs of the future. The relocation of schools and churches, plans for the development of St. Luke's Hospital and the purchase of property necessitated by whatever methods of work may be determined upon, will be some of the matters discussed.

OUR friends in Japan have lost no time in making plans to get the Church's work under way once again. Japanese and Americans alike have shown resourcefulness and determination of a high order. On October 15th St. Paul's University, St. Paul's Middle School and St. Margaret's School began their sessions with a total enrollment of nearly 2,000 young men and women. The Middle School is using the University buildings in the morning; the University carries on its work in the afternoon and at night. St. Margaret's School for Girls has become the temporary guest of that splendid



AND AFTER

This photograph was taken shortly after the earthquake from the same spot. Nothing is left of the hospital and only some ruined walls of the bishop's house

philanthropy known as Holy Trinity Orphanage at Oji.

Dr. Teusler reached Tokyo on October 5th, and after conference with the municipal and national authorities developed still further the plans made prior to his arrival by the Japanese and American staff of the Hospital. The present St. Luke's is using tents erected on the playground of St. Paul's Middle School in Tsukiji. These are supplemented by three or four buildings of the barracks type. In order to provide most quickly for living quarters for the members of the hospital staff and others whose homes have been destroyed, twelve portable houses have been ordered from this country.

The purchases made by Dr. Teusler and Mrs. St. John in this country before their return to Japan in September and October have been supplemented by additional purchases made at Bishop McKim's request, of bedding, furniture, simple rugs, table linen, tableware, stoves and many other items. These speedy purchases have been made possible by the generous response to the Japan Emergency Relief Fund. The equipment thus forwarded cannot begin to take the place of the household belongings that our workers have lost, but at least they will relieve some of the discomfort, not to say suffering, to which our friends have been necessarily subjected. They have borne it all, however, with the good grace that would naturally be expected. Individuals and families that have lost little or nothing have been sharing their slender possessions with their less fortunate friends. People have been living as guests of others in narrow quarters.

In order that Bishop McKim might have further funds with which to carry out his plans of building temporary churches, and to meet other emergency needs, he was authorized to draw upon the National Treasurer for $50,000. In addition I will carry with me a letter of credit for another $50,000, upon which the Bishop will be able to draw as needs arise.

In response to a cabled request, Bishop McKim and Dr. Teusler have

been assured that the staff of St. Luke's Hospital will receive support for the next six months, until the hospital can regain something of its old earning power. It would have been impossible to do this and to give similar assurance with regard to the support of the Japanese clergy of formerly self-supporting congregations and Japanese teachers in our schools whose salaries have previously come from the institution rather than from appropriations, if it had not been for the response of our people to the call for emergency relief.

Much of the work at present under way, and especially that at St. Luke's Hospital, has to be carried on in surroundings that depress the spirit and sap the morale of the workers. The workers are living in the midst of a great ruined area, and are almost submerged in the sea of human suffering. It has been a great satisfaction to be able promptly to help to relieve this situation by sending to Japan at the request of Dr. Teusler and Bishop McKim two victrolas, two moving picture machines, and a modest assortment of educational films. From many friends there have been coming to the Church Missions House packages containing victrola records, until the number received now amounts to nearly 400. Others have undoubtedly gone direct by mail to Japan—and still there is need. Some of the Emergency Fund has been used to provide vestments, altar linen and communion vessels for the clergy of the destroyed churches in the city of Tokyo.

Nothing could be more typical of the spirit of our friends in Japan than an occurrence on Sunday, October 7th, at Christ Church in the Kanda Ward of Tokyo, that for a number of years has been a self-supporting congregation. They had a good church building, a parish house, an admirable organization, and were doing effective work in the community. The fire destroyed the entire plant, besides the homes of many members of the congregation. Nothing but the heaps of bricks and the low outline of the walls of the building served to show where Christ Church had once stood. In the midst of these ruins on the morning of October 7th, seventy members of the congregation gathered. They built an altar of bricks from the ruins, covered it with a fair linen cloth, and there, with the rain beating down upon them, they stood while Bishop McKim celebrated the Holy Communion. Who does not feel that it is more than worth while to help fellow Churchmen such as these to regain their spiritual privileges and to go on in God's Name with their work for their Nation and their Countrymen?

Attempt to Disrupt the Russian Church in America

THE Metropolitan Platon, ruling Archbishop of the Russian Orthodox Archdiocese in North America, has had the unpleasant duty of defending his position against the Rev. John Khedrovsky, a suspended priest of the Archdiocese, who has been commissioned by the "Living Church" authorities in Russia to supplant him, and for that purpose has been consecrated bishop with the rank of Metropolitan.

The origin of the difficulty lies in Russia, where a group of insurgent clergy called the "Living Church" last spring usurped the authority of the Patriarch Tikhon while the Soviet Government held him in prison, instituted certain "reforms", and with the aid of the Soviet government seized upon the ecclesiastical machinery. Aided by the government, which they strongly supported, they crushed opposition temporarily among those who remained faithful to the old Church and to Tik-

Attempt to Disrupt the Russian Church in America

hon. This new group has recently assumed the name of the Russian Orthodox Church.

The usurpers wished to secure a foothold in America, and therefore invited to Moscow a recalcitrant priest of the American Archdiocese, and although the canons of the Church do not permit a married man to be made a bishop, elevated him to the episcopate and sent him to take possession of the Archdiocese of North America.

Bishop Gailor, together with Bishop Manning and Bishop Lines, is giving his strong support to Metropolitan Platon, as they feel after careful examination that Tikhon and Platon represent the rightful authorities in the Russian Church. The Foreign-Born Americans Division has taken effective steps to help. Since Tikhon was released from prison, the majority of the Russian people and many of those former partisans of the "Living Church" have rallied to support him against the usurpers. He has recently confirmed Platon in his appointment here.

The new Church regime is so closely identified with the Soviet Government in Russia that its spread in America is regarded as favoring their "Red" propaganda here. Platon has the strong support of the Russian parishes here who have rallied to his standard since the intruding bishop has appeared.



METROPOLITAN PLATON, ARCHBISHOP OF THE RUSSIAN ORTHODOX CHURCH IN AMERICA

Bishop Gailor, in a strong statement concerning the subject, says in part:

"I am sure that thoughtful Christians in America will continue to give the Metropolitan Platon their confidence and support, and refuse to recognize or tolerate the emissary of the new Soviet Church."

Special Meeting of the House of Bishops

THE House of Bishops concluded on November 15th the special session called by Bishop Garrett to convene in Dallas to consider a number of matters of special importance in the mission fields of the Church. While much important business was deferred, so far as definite or final action was concerned, a number of decisions of wide significance were made.

The House elected three new missionary bishops: the Rev. Edward M. Cross, rector of the Church of St. John the Evangelist, St. Paul, Minnesota, as Bishop of Spokane, to succeed the Rt. Rev. Herman Page, who has become Bishop of Michigan; the Rev. Charles S. Reifsnider, D.D., President of St. Paul's University, Tokyo, Japan, to be Suffragan Bishop of Tokyo, and the Rt. Rev. Manuel Ferrando to be Suffragan Bishop of Porto Rico. Bishop Ferrando has been at work for some years in Porto Rico under another Communion and brings with him a body of some 2,000 communicants. The full story will be told in the January SPIRIT OF MISSIONS.

The house accepted the resignations of the Rt. Rev. H. St. George Tucker, Bishop of Kyoto, and of the Rt. Rev. Henry D. Aves, D.D., Bishop of

100　1923 年 12 月号　日本のために何が行われているか。緊急救済基金 500,000 ドルは活用されている。ジョン・W・ウッド民法学博士。836-838 頁。

訳出　836 頁 1 行目～右下 15 行目まで〔全文〕。

この記事が読まれるときは、ゲイラー主教とウッド博士は〔1923 年〕11 月 22 日にシアトルを出帆して日本に向かっていることだろう。2 人は激励のメッセージと、衣類や家財道具を詰め込んだ 20 個のトランクを運んでいる。トランクにはおまけとして、いくらかのクリスマスプレゼントも入れた。震災ですべてを失った人々の慰めとなるように。

ゲイラー主教とウッド氏が日本に着くのは 12 月 5 日頃であるが、到着したら直ちにマキム主教はじめほかの日本人およびアメリカ人の指導者と協議して、緊急救済のために講じるべきあらゆるステップの中で何を最初に行うかを決める。それらが実施されたら、次に将来のニーズに注意が向けられる。すなわち学校や教会の移転、聖路加病院の発展のための計画、そしてどのような事業の方法に決定しようとも必要となる資産の購入などが、討議されることになろう。

日本にいる友人たちは一刻を惜しんで聖公会の事業を再開するための計画を立てています。日本人もアメリカ人も高いレベルの処理能力と決断力を示しました。10 月 15 日、立教大学と立教中学校と立教高等女学校は、合計約 2,000 人の若い男女を集めて授業を始めました。中学校は午前中に大学校舎を使用し、大学は午後と夜間に授業を行います。立教高等女学校は王子にある輝かしい社会奉仕施設である聖三一孤児院（注 1）に一時、間借りすることになりました。

トイスラー博士は 10 月 5 日に東京に到着し、市および国の当局と協議した後、彼の到着前に病院の日本人とアメリカ人のスタッフが作成した計画にさらに手を加えました。現在聖路加病院は、築地にある立教中学校の校庭に立てたテントを使用しています。補足としてバラック様の建物が 3 棟か 4 棟建てられています。家を破壊された病院のスタッフやその他の人々にいち早く寝る場所を提供するために、12 棟の可動家屋が合衆国に注文されました。

トイスラー博士とセントジョン夫人がそれぞれ 9 月と 10 月に日本に戻る

前に合衆国で購入した物品に加えて、マキム主教の要請により寝具、家具、厚手の敷物、テーブルクロス、食器、ストーブ、その他多くの品目が購入されました。このように素早く購入できたのも、日本緊急救済基金に対する惜しみない反応のおかげです。こうして送られる装備は、私たちの教役者が失った家財道具を埋め合わせることはできませんが、少なくとも幾分かは不便を緩和することにはなるでしょう。彼らが否応なく被った苦しみを和らげるとまでは言いませんが。しかしながら彼らは、そうするのが当然であるかのようにすべてを潔く耐えました。ほとんどあるいは全く失わなかった個人や家族は、自分たちの乏しい持ち物を不運な友人と分かち合います。人々は友人の狭い家に厄介になっています。

マキム主教は仮設の教会を建てる計画を実行するための資金を確保し、またその他の緊急のニーズを満たすために、全国協議会財務委員に 50,000 ドルの手形を振り出す権限を与えられました。さらに必要が生じたときに主教が手形を振り出せるように、50,000 ドル相当の信用状を私が持っていきます。

電信での要請に応えて、マキム主教とトイスラー博士は聖路加病院のスタッフに、病院が以前の収益力を幾分かでも回復するまで今後 6 か月間サポートを受けられることを保証しました。緊急救済の呼びかけに私たちの会員が応えなかったなら、以前は自給できていた会衆の日本人聖職者や、それまで給料を割り当て金からではなく自身の施設から得ていた私たちの学校の日本人教師のサポートに関して、このような保証を与えることは不可能だったでしょう。

現在行われている仕事の多く、とりわけ聖路加病院の仕事は、勤務員の精神を抑圧して士気を低下させる環境で続けられなければなりません。勤務員たちは悲惨な廃墟の只中で生きており、人間の苦しみの海にほとんど没しています。トイスラー博士とマキム主教の要請で日本に 2 台の蓄音機と 2 台の映写機と穏当な教育的フィルム一式を送って、この状況を至急緩和する一助となり得たのは大いに満足すべきことでした。聖公会ミッションズ・ハウスには多くの友人からレコードの入った小包が届き、その数は現在ほぼ 400 枚に達しています。このほかにも郵便で直接日本に送られたことは疑いありません。しかしそれでもまだ足りません。緊急基金の一部は東京の破壊された教会の聖職者に祭服、祭壇布、聖餐式の器を提供するために使用されました。

私たちの日本の友人の精神を最も典型的に示したのは、10 月 7 日、東京

の神田地区にある基督教会での出来事です。この教会は長年自給会衆を持っていました。彼らは立派な教会堂と信徒会館と称賛に値する組織を持っており、地域で効果的な活動をしていました。しかし火災によってすべての施設と共に、会衆の多くのメンバーの家屋も破壊されました。レンガの山と建物の崩れた壁跡だけが、かつてそこに基督教会が立っていたことを示唆しました。10 月 7 日朝、この廃墟の真っ只中に 70 人の会衆が集まりました。彼らは廃墟のレンガを積んで祭壇を作り、それを綺麗な麻布で覆いました。そしてマキム主教が聖餐式を執り行っている間、彼らは雨に打たれて立っていたのです。彼らのような仲間の聖公会員が精神的特権を回復し、神の名において国家と同胞のために仕事を続けるのを助けるのは何よりも価値あることだと感じない人がいるでしょうか。

（注 1）滝乃川学園。

101　1923 年 12 月号　主教会の特別会議。839 頁。
訳出　839 頁左下 16 行目～右下 5 行目まで。

〔米国聖公会〕主教会は 11 月 15 日、聖公会の任地における特に重要な一連の事項を審議するために、ギャレット主教によって召集される特別会議をダラスで開催することを決めた。多くの重要な案件は保留されたが、明確なまたは最終的な行動に関する限り、いくつかの非常に重大な決定がなされた。

主教会は 3 人の新しい伝道主教を選出した。すなわち、ミネソタ州セントポールの洗者聖ヨハネ教会牧師であるエドワード・M・クロス師を、ミシガン主教となったハーマン・ペイジ師の後任としてスポーケン主教に、立教大学総長（立教学院総理）の神学博士チャールズ・S・ライフスナイダー師を東京の補佐主教に、マヌエル・フェルナンド師をプエルト・リコの補佐主教に。フェルナンド主教はプエルト・リコでほかの教派のもとで何年か働いていたが、およそ 2,000 人もの受聖餐者を引き連れてきた。詳細は『スピリット・オブ・ミッションズ』〔1924 年〕1 月号で報告する。

News and Notes

OUR cover this month is peculiarly appropriate, bringing together as it does the three things that are first in our thoughts—Christmas, stricken Japan and the United Thank Offering. It shows Santa Claus in a kindergarten in Tokyo, a city where many of our United Thank Offering missionaries are at work.

❖

WE are glad to report that the Government has now provided adequate mail service so that magazines may be sent to Ft. Yukon, Alaska, the year round. The need for reading matter is so urgent that Dr. Grafton Burke telegraphed the Church Periodical Club as soon as the new service was assured. He asked especially for the following magazines: *Literary Digest, Scribner's, Harper's, Saturday Evening Post, Life, Outlook, Popular Science, Scientific American, Asia, World's Work, Current History, Review of Reviews,* popular radio magazines and nursing journals. They can use any number of copies of these. We hope that all who have been sending magazines to Ft. Yukon will continue to do so during the winter and that others may be moved to a like good work. The address is St. Stephen's Mission, Ft. Yukon, Alaska.

❖

THE story of the Japanese disaster was told to the trustees of the American Church Building Fund Commission, at their meeting on September 20th, by Dr. John W. Wood, a trustee, and Foreign Secretary of the Department of Missions. Dr. Pardee was instructed to advise the Bishop of Tokyo that the Commission had made the disaster a matter of special consideration; that it would stand behind him in reconstruction work to the limit of its ability; and that it would be in a position to consider a special emergency case if such should be presented at the November meeting of the Board.

At the same meeting there was announced the receipt from a communicant of the Church of a gift of $25,000 to establish the Bishop Henry C. Potter Memorial Fund, a timely and most appreciated help to the trustees in their efforts to augment a Permanent Fund.

❖

TWO thousand sacks of mail were damaged by fire on the *President Grant* en route to Manila, P. I., from the United States in the month of September. Certain of this mail matter was destined for the Sagada Mission. The Rev. John A. Staunton, Jr., asks those who do not hear from the mission in regard to letters or packages which they have sent to acquit the members of discourtesy and to write them particulars telling what has been lost on this steamer.

❖

ON October 27, 1922, St. John's Church, Mankato, Minnesota, was destroyed by fire. A new church was opened on November 8, 1923.

The vestry and congregation at the suggestion of their rector, the Rev. Dr. Jonathan Watson, immediately and unanimously agreed that the first offering in the new church should be given to the relief of the Church in Japan, and this in spite of the fact that the congregation is carrying a heavy debt.

The vestry has also agreed that in future years the Sunday nearest to the anniversary of the opening day, November 8, shall be set aside for a special offering for the Mission of the Church, in order that the new life of the parish may be permanently linked with the memory of the past and the vision of the future.

❖

AT the moment of going to press word reaches us of the sudden death of Bishop Sherwood, of Springfield. Our sincerest sympathy goes out to his family, his host of friends and to the diocese which will so greatly miss his leadership.

102　1923 年 12 月号　ニュースと記録。841 頁。
　　訳出　841 頁左下 17 行目～左下 2 行目まで。

〔1923 年〕9 月 20 日、米国聖公会建設基金委員会の管財人の会議において、伝道部門の管財人で外国主事のジョン・W・ウッド博士が日本の災害について報告した。パラディー博士は指示により東京の〔マキム〕主教に、委員会は今回の災害を特別配慮事項としたこと、委員会は復興において〔マキム〕主教を全力で支援すること、11 月の理事会で提起されたなら特別緊急事態として扱う用意があることを伝えた。

Progress of the Kingdom

What Message Shall We Send?

FROM every quarter of the country the gifts for the Emergency Fund total received is $440,000. Never behave been coming in a steady stream. As we go to press on November 26th the total received is $440,000. Never before have our people given so promptly and so generously to meet an emergency in the Church's work. They have far surpassed the relief efforts of all other communions.

On November 17th Dr. Wood started for Japan. "Please tell Church people everywhere," he said just before leaving the Church Missions House, "how proud I am of what they have already done to give relief to the Church in Japan. I want so much to have a cable in Tokyo before December 7th saying that the full $500,000 has been given for the Emergency Fund. What renewed hope and confidence will be given to the Church in Japan by that announcement at Dr. Motoda's consecration as a bishop of the Japanese Church! And what satisfaction we American Churchmen here will feel in knowing that within three months we have completed the first part of the great task to which the appalling catastrophe of September 1st summoned us!"

That consecration service on December 7th will be an historic occasion. So important is it that Bishop Gailor and Dr. Wood felt they must accept Bishop McKim's invitation of last May to attend it. Now they go not only as official representatives of the Episcopal Church in America, but as bearers of gladly-given aid and deepened love for brother Churchmen overseas.

If any readers of THE SPIRIT OF MISSIONS have not yet shared in the Emergency Fund, this is the time to claim the privilege. Many who have already given will want to give a little more in order that the desired message may reach Tokyo on December 7th. Speed is essential. Some may be too far away to reach New York by mail. Telegrams that gifts are on the way will be included in the cable. Address them to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York.

Meeting of the House of Bishops

ON another page will be found a brief statement, received as we are going to press, of the decisions of the House of Bishops with regard to the problems of certain missionary jurisdictions. There will be general gratification that the vexing questions involved have had consideration, and no one will doubt that they had the wisest possible solution.

In the first place the House of Bishops declined to receive Bishop Roots's resignation. In this act we can but see the vast esteem in which the noble Bishop of Hankow is held by his peers.

In the second place the House did accept the resignation of the Bishop of Mexico. It could not have done otherwise, since Bishop Aves had not only served two years beyond the date when he was entitled to retire, but had suffered a severe illness recently and had written that his strength was no longer equal to the hardnesses of Mexican life. We congratulate Bishop Aves on having at length been authorized to retire and wish him many years of peace and prosperity.

The election of Bishop Ferrando as Suffragan of Porto Rico is an event on which the Church is heartily to be congratulated. In the first place the new

bishop is the first of what we hope will be a long line of Latin-born bishops in Latin America. A Spaniard by birth, he has for the past twenty years carried on an independent work of unusual power among the unevangelized mountain people of Porto Rico. All of the fruits of this work, in souls of men, and lands, and buildings, he is virtually giving to the Church.

Of Dr. Reifsnider who has been elected Suffragan of Tokyo we need hardly speak. As was once written to Ephesians, we say also we know his works and his patience and how for Christ's name he has labored in the midst of earthquakes and has not fainted. May his strength be long enduring and may he have many years to serve his Master as a bishop of the Nippon Sei Ko Kwai!

The Rev. Edward Makin Cross, elected to succeed Bishop Page as bishop of Spokane, was born in Philadelphia in 1880 and is a graduate of the Philadelphia Divinity School. He went immediately to the mission field, serving in South Dakota and Wyoming. He has been rector of St. John's Church, St. Paul, Minn., since 1916.

Finally, the House of Bishops accepted the resignation of Bishop Tucker, of Kyoto. Of Bishop Tucker's many years of service in Japan the Church has often heard in this paper. As President of St. Paul's College he laid the foundations on which President Reifsnider has been able to build fearlessly. One well remembers the dismay which was felt at the idea of St. Paul's losing Dr. Tucker, and at this time it is well to recollect, when the College is again dismayed over losing its executive, that we can take courage and feel sure that the Lord will provide. Remembering this, we shall not be faint-hearted about the future of the District of Kyoto, even though it will not have Bishop Tucker any more. It's an ill wind that blows nobody good, and we shall comfort ourselves over the thought of Dr. Tucker's leaving Japan, by keeping before us the fact that as a professor in the Virginia Theological School he will keep the light of Missions burning bright, so brightly that it will shine throughout this land.

Let Us Clear the Way for Advance

THE National Council is charged by General Convention with carrying out the Program which it adopted, but the Council cannot do this work except as the people of the Church support it with their gifts. The Program is not the Program of the Council but of the Church, adopted without a dissenting voice by the representatives of every diocese. The responsibility for executing the work rests on the Council while the responsibility for supporting the work rests on the people.

The portion of the Program determined upon for execution in the year 1923 consists of two parts, the Budget covering the work in all parts of the world now being carried on; the Priorities consisting of 204 pieces of advance work.

The work covered by the Budget for this year will require $4,000,000 for its execution, toward which the Church has a definite income of something over $500,000. The balance of $3,500,000, plus $2,000,000 to cover the cost of the 204 Priorities, has been allotted in the form of quotas to the several dioceses.

Allowing one month for the collection of the money there should have been paid to the National Treasurer on these quotas by November 1, *on the Budget share alone*, the sum of $2,618,813.84, whereas the total received was only $1,616,024.74, a shortage of $1,002,789.10. This means that the people of the Church have given so far this year less than sixty per cent of the amount asked of them just to support the actual work now going on. If sufficient money is not received this year to pay the minimum operating expenses, these expenses in 1924 must be reduced and this means actual reduction in missionary work, mission stations abandoned, schools shut up,

103　1923 年 12 月号　神の国の進展。どんなメッセージを送るべきか。主教会会議。843-844 頁。

訳出　843 頁左 1 行目～右 11 行目まで。844 頁左 11 行目～左 21 行目まで。844 頁左 31 行目～右 4 行目まで。

どんなメッセージを送るべきか

国の隅々から緊急基金に贈られた義援金が途絶えることなく寄せられた総額は 440,000 ドルである。〔1923 年〕11 月 26 日に本号を印刷に回す時点で受け取った総額は 440,000 ドルである。聖公会の事業において会員がこれほど迅速に惜しみなく緊急要請に応えたことはない。彼らは他のすべての教派の救済の努力をはるかにしのいだ。

〔1923 年〕11 月 17 日、ウッド博士は日本に向けて出発した。彼はチャーチ・ミッションズ・ハウス（注 1）を発つ直前、こう語った。「彼らが日本の聖公会を救済するためにこれまでにしたことを私がどんなに誇りに思っているか、至るところで聖公会の会員に伝えてください。私は東京で、12 月 7 日より前に 500,000 ドルの緊急基金が全額満たされたという電信を受け取るのを心待ちにしています。元田〔作之進〕博士を日本聖公会の主教に聖別することを発表できたら、どれほど新たな希望と自信が日本の聖公会にもたらされることでしょう！　そして 9 月の恐るべき大災害が課した大きな責務の第一部を 3 か月以内に達成したと言うことを知れば、私たちはどれほど満足を感じることでしょう！」

〔1923 年〕12 月 7 日の按手式は歴史的な出来事となるだろう。その重要性に鑑みて、ゲイラー主教とウッド博士は昨年 5 月にマキム主教から列席要請が届いたとき、それを受けなければならないと感じた。いま彼らは米国聖公会の公式代表としてのみならず、進んで与えられた援助と海外の聖公会の兄弟会員に対する深い愛の担い手として行くのである。

まだ緊急基金に寄付していない『スピリット・オブ・ミッションズ』の読者がいたら、いまこそその特権を行使する時である。既に寄付した多くの人々は、望まれたメッセージが 12 月 7 日に東京に届くように、もう少し寄付したいと思うだろう。スピードが大事である。郵便ではニューヨークは遠すぎて時間がかかることもあるだろう。寄付を送ったという電報があれば、それを電信に含める。電報はルイス・B・フランクリン財務委員（ニューヨーク市 4 番街 281 番地）に送られたい。

主教会会議

―略―

東京の補佐主教（注2）に選出されたライフスナイダー博士について、我々はほとんど語る必要がない。かつてエペソ人への手紙に書かれたように、我々もまた彼の仕事と忍耐強さ、そして彼がキリストの名のために地震の只中で懸命に働きながら倒れることがなかったのを知っている、と言う。願わくは彼の強さが長く続くように、彼が日本聖公会の主教として長年主に仕えるように！

―略―

主教会は、京都のタッカー主教の辞任を最終的に承認した。タッカー主教の日本における長年の奉仕については本誌で度々伝えられた。彼は総理として立教学院の基礎を築き、その上にライフスナイダー総理が大胆に建設した。人は立教学院がタッカー博士を失うと考えたときに感じた狼狽をよく覚えているだろうが、いま大学が再びその幹部を失って狼狽しているときに、我々は勇気を出せること、そして主が定めたもうと確信できることを思い起こすべきである。それを思い出すなら、我々は京都地方部の未来について、たとえタッカー主教がいなくなるとしても弱気になる必要はない。誰の得にもならないような風が吹くことはない。日本を離れるタッカー主教はヴァージニア神学校の教授として伝道の光を燃やし続けるという事実を思い致すべきである。その光はこの国をくまなく照らすほどに輝くことだろう。

（注1）ニューヨークにある米国聖公会伝道本部。

（注2）米国聖公会東京伝道教区補佐主教（日本聖公会北東京地方部〔現・北関東教区〕補佐主教）。

The National Council

taries of the National Christian Conference. The book is one of the most interesting and enlightening accounts of present-day China which I have read in a long time.

One should also mention *China Today Through Chinese Eyes*, by four well-known Chinese scholars; a small volume of unique interest not only because of its authorship, but by reason of its able presentation, in brief, of the present literary renaissance in China, and of the impression of Christianity which thoughtful Chinese are receiving from their contacts with the West.

Many of our readers have doubtless seen the popular article in *The Saturday Evening Post*, for September 8, 1923, written by Frederick Simpich under the caption *How Missionaries Help Foreign Trade*. Those who have not read it, or who do not, even yet, realize the significant and multiform rôle which Christian missions and missionaries have played and are playing in the spread of commerce and the advance of civilization, will get an entirely new view of the subject, presented in a most memorable form.

The November issue of *The World Tomorrow* has, as its main topic, *Capitalism in China*, presented by some of the most competent authorities on the subject—Dennett, Porter, Hodgkin, Tchou, Shen, and others. The edition of this issue will be a large one, and many mission leaders are purchasing it wholesale for distribution among their constituencies. It can be procured from The Fellowship Press, Inc., 396 Broadway, New York, at 15 cents per single copy.

The Disaster in Japan

I have been asked by several leaders of classes using *Creative Forces in Japan* whether the recent disaster should modify in any way the presentation of our own Mission with its published budget and priorities. Evidently not, so far as the work outside the zone of destruction is concerned. Within that zone the actual material loss of buildings and equipment should, I think, be emphasized, if only to show what a great work our various institutions were doing and the appealing necessity of restoring the whole equipment on a still more enduring and effective basis. Naturally, the Budget items can suffer no diminution; salaries must be paid, and we must do the best we can with temporary quarters and equipment. As to the Priority items, time will doubtless show that many changes will have to be made in the existing list; it is too soon to venture any prediction regarding this. But leaders should remember that, severe as were the losses, they are confined to one portion only of the great field covered by our Mission in Japan.

The Handbooks

Supplement No. 2 to the Handbook on China is now ready for distribution. It covers the year 1922, and will be sent free on request to all who own a copy of the Handbook. Henceforth it will be included, together with Supplement No. 1 for 1921, with all copies purchased. The price of the Handbook is 40 cents a copy.

During the past month we have sent to purchasers of the Japan Handbook a card telling how to indicate the area affected by the earthquake of September 1, 1923, on the map in the Handbook. These directions are here repeated: in order to show the earthquake zone on the Handbook map, draw a circle with a radius of 5/8 of an inch, using as the centre the middle of the sole of the small shoe shaped promontory directly south of Tokyo.

Another volume in our uniform series of Handbooks on the Missions of the Episcopal Church has now appeared. As previously announced, this new volume, the third in the series, deals with the Philippine Islands. It is the only publication extant which tells the whole story of our Church's work in those Islands from the early efforts of the Brotherhood chaplains through the coming of Bishop Brent down to the close of the year 1922. Like its predecessors, China and Japan, it is profusely illustrated, not only with pictures of the work of the Mission, but also with pictures of Philippine life and customs. Those who have seen it have found it fascinating reading. Its usefulness is further enhanced by a map of the Islands especially prepared for it and by a carefully selected bibliography and an index. Those who are familiar with the series will want to add No. III to their collections, and those who are not will find this Handbook on the Philippine Islands a good one with which to make the acquaintance of the series. The price is, as usual, 40 cents. Purchasers will receive annual supplements which are intended to keep the story fresh and up-to-date, and for which a pocket is provided on the inside back cover of every Handbook.

Dr. Sweet's Book

Once more I want to call attention to the emended edition of Dr. Sweet's *New Life in the Oldest Empire*. As stated last month, the Macmillan Company have agreed to insert a page or pages containing certain corrections and additions recently supplied by the author, thus adding greatly to an already valuable book. In order to secure this new material for the use of leaders we are purchasing the book in quantity from the publishers, and can supply copies at 75 cents apiece. Every leader should possess a copy.

104　1923 年 12 月号　全国協議会。日本の災害。848 頁。
訳出　848 頁左下 26 行目～左最後の行まで。

私は『日本における創造の力』を使っているクラスの何人かの指導者から、この度の災害によって我々自身のミッションの表現に関して、発表された予算と優先順位に何らかの修正が必要だろうかという質問を受けた。破壊された区域外の事業に関する限り、その必要がないのは自明である。破壊された区域内については、我々の様々な機関がいかに偉大な仕事をしてきたか、そして全装備をより一層永続的で効果的な基礎の上に再興することが不可欠であることを示すためだけにも、建物と装備の実際の物質的な損害を強調すべきだと思う。もちろん予算項目は削減されるべきではない。給料は払わなければならず、また仮の宿舎と装備で最善を尽くさなければならない。優先項目に関しては、既存のリストに多くの変更を加える必要があることは必ずや時が示すだろう。これについて敢えて何らかの予告をするのは早急に過ぎる。しかし指導者たちは、損害がどれほど甚大だったとしても、それらは日本で我々のミッションがカバーする広大な任地のほんの一部に限られていることを想起すべきである。

which concern spiritual growth, have been performed by Mr. Conover.

Over 100,000 copies were sold last year. This year the Committee hopes for a sale of over 200,000 copies. Advertisements have been placed in the church weekly papers, and a letter has been sent to every clergyman.

The title of this article, *Is Your Bible Gathering Dust?* is the inquiry that should be made by all in the Church.

A suggestion has been offered to all the clergy to enlist the names of church members who will sign a pledge and undertake to read some portion of scripture daily. As educators the country over are realizing the need for some antidote to the casual and superficial mental habits engendered by over-much newspaper reading, it is hoped that a move towards serious and meditational reading of the Scriptures will be effective at this time.

The Order of the Daughters of the King and the Brotherhood of St. Andrew found the courses of great service in their efforts to establish Family Prayer. The Girls' Friendly Society also made good use of the courses.

Miss Mary E. Thomas, Executive Secretary of the Church Periodical Club, has reported that Daily Bible Readings had been sent to all Church Periodical Club officers and that one of her diocesan officers had, as a result, sent copies to all her parish officers; resulting from this again, one parish had taken thirty copies and formed a reading group.

The Committee hopes that in every parish the leaflets will be available at the door of the church or that someone will be delegated to distribute them to every family.

The new Kalendar will follow along the lines of last year, but three separate courses will also be issued.

Course A: Will be based upon the Epistles for the first half of the year; historical books for two months; St. John for two months; and St. Paul's Epistles for two months.

Course B: The Life of Christ from Advent to Trinity; Old Testament Heroes from Trinity to Advent.

Course C [For Children]: Life of Christ from Advent to Trinity; Teachings of Christ, Trinity to Advent.

The Kalendar contains three complete courses, so that one may select the course that most fits his need. Each course begins with Advent. This Kalendar also contains the most important dates in the history of the Church. Price, $15.00 per hundred. Single copy, 20c.

The three courses above mentioned may be secured separately in leaflet form. Price, $3.00 per hundred. Single copy, 5c.

The Committee responsible for this work consists of: Rt. Rev. David Ferris, D.D., Rochester, N. Y.; Very Rev. E. S. Rousmaniere, Boston, Mass.; Rt. Rev. Herman Page, D.D., Spokane, Wash.; Rev. Frederick Tyner, Minneapolis, Minn.; Rt. Rev. E. L. Parsons, D.D., San Francisco, Cal.; Rev. Thomas A. Conover, Bernardsville, N. J.; Mr. Warren H. Turner, Philadelphia, Pa.; Miss Grace Lindley, New York, N. Y.; Rev. William E. Gardner, D.D., New York, N. Y.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Some Valuable Suggestions

By Margaret C. Weed, Chairman

The following suggestions in regard to methods for increasing interest in the United Thank Offering are made by the committee of the Executive Board on the United Thank Offering, merely to supplement leaflet W.A. 107, which is full of excellent material. The committee is especially delighted that the following suggestions have come from all parts of the country. Such a desire to share successful plans, thus helping other United Thank Offering custodians, shows a wonderful unity of purpose. That what has helped a few will be multiplied in helpfulness when given to the many is the sincere hope of the committee.

1. In large parishes, divide the women of the parish into groups of ten with a captain at the head of each group. Each captain receives the boxes for her group from the parish custodian, and delivers them personally to each member of her group, at the same time telling something of the United Thank Offering. The captains notify the members of their groups of the date and hour of the United Thank Offering service and urge the attendance of every woman with her offerings. Should any fail to attend the service the captain calls for the unreturned boxes, gives their contents to the custodian and later returns the boxes to their owners. The captain also notifies the members of her group of any special meeting held

in the interest of the United Thank Offering and ask coöperation by participation and attendance. Missouri reports that this has worked with wonderful success in large parishes where it has been tried.

2. Where it is impossible to give out the Blue Boxes have envelopes with "United Thank Offering" printed upon them. Ask the rector to announce two weeks beforehand the date and hour of the United Thank Offering service and ask him to give a brief talk on the Offering. Ask him to announce also that during the week the envelopes will be sent to every woman in the parish for her to use in making a Thank Offering. Also state that captains will call upon all the women of the parish the day before the service so that all who cannot come to the service may at least send in their offering. Los Angeles has used this method most successfully, as has also Minnesota.

3. In small places where it is impossible to produce an elaborate pageant, *The Box Convention* and *A Tale of Three Boxes* will fill a great need. The few changes required in *A Tale of Three Boxes* can easily be made by the custodian, or can be obtained from the chairman of the committee. No preparation is necessary to give either of these. They can be bought from the Woman's Missionary Society of the Lutheran General Council, Room 844 Drexel Building, Philadelphia, Pa., for a few cents. Minnesota especially recommends *The Box Convention.*

4. A chart or poster hung in the parish house, or in the vestibule of the church where there is no parish house, will arouse interest. Any of the charts in leaflet W.A. 107, or a sentence, as "Have you a little Blue Box? If not, why not?" or "How do you thank God?" or a brief explanation of the United Thank Offering, or the poster mentioned in leaflet W.A. 106. Kentucky suggests this most excellent idea.

5. An award or honorable mention offered to the Young People's Service League and the senior members of the Church School for the best paper on the United Thank Offering arouses interest, not only among the young people but among their parents. The best paper may be read at the parish United Thank Offering meeting. This plan comes from Florida.

6. That every branch in a diocese may be asked to write a paper on the United Thank Offering and submit it to a committee appointed by the diocesan president of the Woman's Auxiliary, is the suggestion of Georgia. Any woman in a parish or mission, or any isolated Churchwoman, may be permitted to submit a paper, provided that there is not more than one from a branch. The one that the committee decides is the best may be read at the annual meeting of the Woman's Auxiliary.

7. Instead of papers, original charts and posters on the United Thank Offering may be prepared and exhibited by the various branches at the annual meeting of the Woman's Auxiliary.

8. The use of the two United Thank Offering stereopticon lectures is strongly recommended. Get them from the nearest depository, and arrange to have several places in the diocese use them in succession. This lessens the expense of rental and carriage. The depositories are as follows:

For the East: The New York office, Lantern Slide Bureau, 281 Fourth Avenue, New York.

For the South: Miss Edith E. Welch, 226 Indiana Avenue, N. W., Washington, D. C.

For the Mid-West: Miss Ada Crary, 8614 Euclid Avenue, Cleveland, Ohio.

For the West: Miss Lena J. Gibbs, 3565 Washington Street, San Francisco, Cal.

This question has been asked by some diocesan custodians: "Will the National Treasurer of the Church invest the funds of the United Thank Offering if the diocesan custodians send them to him?" Mr. Franklin says that he will be glad to invest the money and will give the diocesan custodian or her representative a check for the amount, with interest, at the time of the Triennial. After discussion with the Executive Board it was decided to notify all diocesan custodians that if they desire to send their money to the National Treasurer of the Church for investment they may do so. This is a matter for diocesan custodians to decide.

It will be of great assistance if any person having plans or suggestions, especially if they have been tried, will send them to their provincial representative, who will give them to the committee on the United Thank Offering.

The committee wishes to thank all of those who have given the suggestions incorporated in this article. Their interest and zeal will, we feel sure, make for the further extension of the knowledge and blessing of the United Thank Offering.

The October Conference

THE first Officers' Conference of the autumn was made a memorial meeting for Deaconess Scott and Deaconess Hargreaves. As usual the Conference was preceded by the celebration of the Holy Communion, and this again was made a memorial service. Bishop Gailor was the celebrant, and Bishop Lloyd made the address.

Bishop Lloyd said that he had known the two deaconesses and their work. They had been so very different; Deaconess Scott young, never afraid, with tremendous courage and perfect willingness to undertake anything; Deaconess Hargreaves, mature when

she began her work, had borne responsibility, and she exemplified St. Paul's words, "I know Whom I have trusted." Their background had been very different, their point of view, their personalities. All this should make us take courage, for their strength was not in themselves. In the name of Him they conquered.

At the close of the service, the members of the conference, and many of Deaconess Scott's friends who were there, gathered in the Board Room. Representatives of the following diocesan branches were present: Albany, Arizona, Central New York, Chicago, Colorado, Connecticut, Hankow, Long Island, Maryland, Massachusetts, Newark, New Jersey, New York, Pennsylvania, Philippines, Texas. It was especially lovely to have Mrs. Sioussat, President of the Maryland Branch, present, for Deaconess Scott had been junior educational secretary in the diocese and had gone from there to China.

Miss Grace Hutchins, who had been at St. Hilda's in Wuchang with Deaconess Scott, spoke first about her, describing her in four pictures, the first at an early Communion Service at Bryn Mawr, again at a school in Baltimore, where she displayed such wonderful mental gifts, at Silver Bay with Bishop Roots, where she definitely decided to go to China, and with the little Chinese children at St. Hilda's, where the tenderness and generosity of her nature was so apparent. Perhaps these words, written by Mrs. Dickey, best portrary her:

She needed no new beauty to go forth,
No lustrous wedding garment to put on.
She wore her crown of deep unburnished gold
And in her face the rose and white of youth.
Her hands were full of priceless gifts she'd wrought
Out of the common things of every day;
The alabaster box of duty done—
The precious ointment of a perfect love,
With fragrance of devotion and of prayer.
Oh, what a marvel and a mystery,
Her sudden call to venture on alone!
She went out clothed in beauty and in peace!

Dr. Wood touched on Deaconess Scott's wonderful fitness for her work in Wuchang, her splendid intellectual gifts, and turned to the faithful work of Deaconess Hargreaves in the Philippines, emphasizing her courage, her faith and her devotion to the children in the mountains of Baguio, and later at St. James's School at Besao. Her constant love and thought for them were vividly shown in a last expressed wish: "Keep my horse and my cows and use them for the school, and do see that the children have some good food and milk, and a bit of bread, a bit of candy sometimes, and a biscuit."

Dr. Reifsnider, the head of St. Paul's University, Tokyo, took the closing ten minutes of the conference, and gave a very wonderful description of the earthquake, which we are not inserting here as it has been printed.

The December Conference

THE December Officers' Conference will be held at the Church Missions House on Thursday, December the twentieth, at ten-thirty o'clock. It will be preceded by a celebration of the Holy Communion at ten o'clock in the chapel.

The subject will be *Training for Service.* This subject is one of great importance. Its relationship to all types of Church work is direct and its consideration now is particularly timely in the light of the fact that a thorough and most illuminating study of women's work in the Church, undertaken by the Woman's Auxiliary, has lately been completed.

Miss Lindley's Itinerary

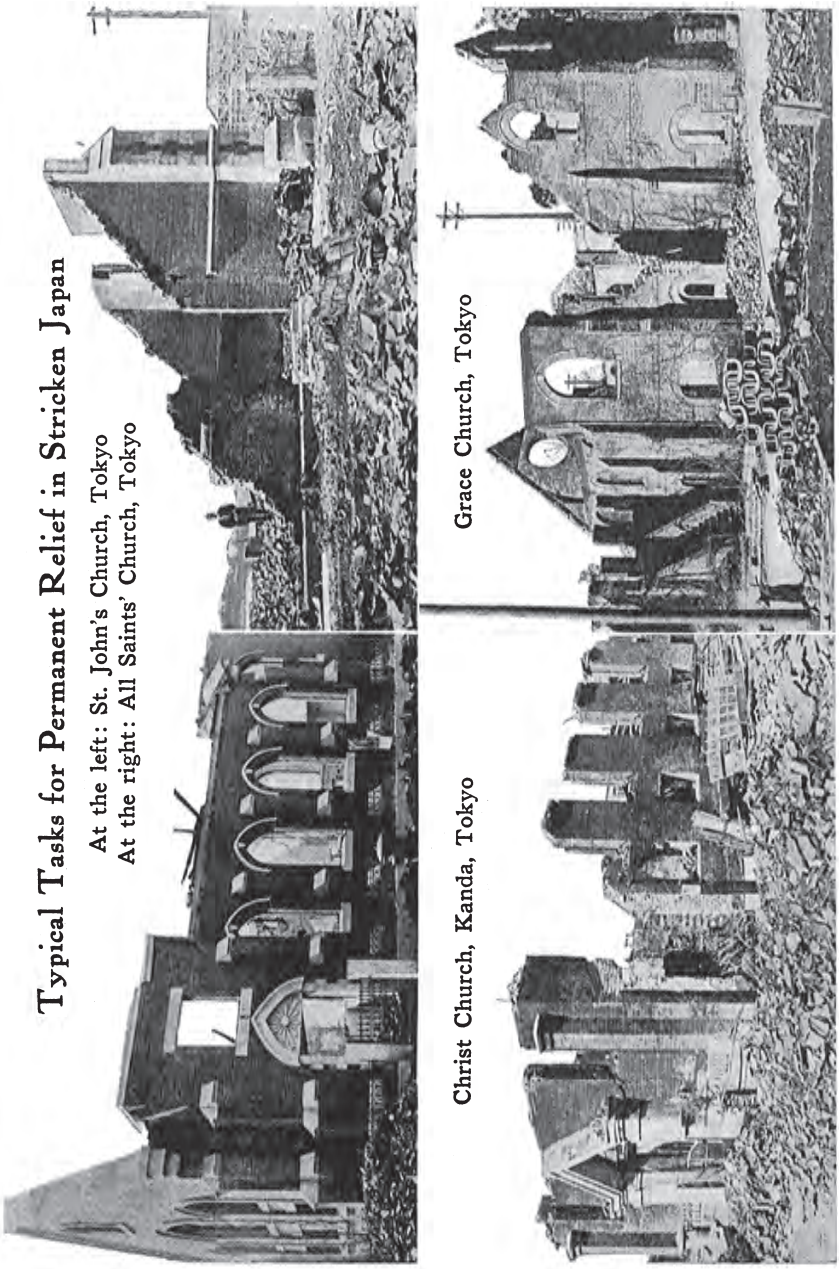
Leave San Francisco November 27th, via S.S. President Wilson (Pacific Mail Line).
Arrive Honolulu December 3rd; address: care of Bishop LaMothe.
Leave Honolulu December 19th, via S. S. President Pierce (Pacific Mail Line).
Arrive Philippines January 9th; address: care of Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I.
Leave Philippines (about) February 15th.
Arrive Hankow March 1st; address: care of American Church Mission, 43 Tung Ting Road, Hankow, China.
Leave Hankow March 20th.
Arrive Anking March 21st; address: care of St. James' Hospital, Anking, China.
Leave Anking April 3rd.
Arrive Shanghai April 4th; address: care of Mr. P. M. Walker, 20 Minhhong Road, Shanghai, China.
Leave Shanghai April 25th.
Arrive Peking (about) April 25th-28th; address: Hotel de Pekin.
Leave Peking May 2nd.
Arrive Japan May 2nd-5th.
Stay Kyoto May 5th-20th; address: care of Bishop's Office, Karasumaru-dori Shimotachi-Uri, Kyoto, Japan.
Stay Toyko May 21st-June 15th; address: care of Bishop McKim, Ikebukuro, Tokyo, Japan.

Daily papers throughout the country give the dates on which the mail to each foreign port closes. For this information look for *Trans-Pacific Mails.*

105　1923 年 12 月号　女性伝道補助会。853-855 頁。
訳出　855 頁右 4 行目～右 9 行目まで。

東京の立教大学総長（立教学院総理）のライフスナイダー博士は会議の最後の 10 分間を使って、地震について非常に見事な報告を行ったが、それについては既に印刷された（注 1）のでここでは再録しない。

（注 1）記事№ 79（SM 誌 1923 年 11 月号、717－721 頁）。


Typical Tasks for Permanent Relief in Stricken Japan
At the left: St. John's Church, Tokyo
At the right: All Saints' Church, Tokyo
Grace Church, Tokyo
Christ Church, Kanda, Tokyo

Native Bishops for the Japanese Church

Consecrations in Tokyo and Osaka Mark an Epoch in Our Foreign Work

AFTER hardly more than half a century of consecrated effort among the Japanese people the whole Anglican Communion, in England, in Canada and in America, has cause for thanksgiving that, under the blessing of God richly bestowed, there now is established in that land an autonomous native Church.

This epoch-marking achievement reached a climax on Friday, December 7th, 1923, at Tokyo, and on Tuesday, December 11th, at Osaka, when native bishops were consecrated for the Church in Japan and assumed spiritual jurisdiction over their own people. No more significant or encouraging achievement is recorded in the whole story of modern Christian missions and as a Church we may be forgiven a profound sense of pride that the prayers and the giving of life and money service and every other evidence of consecration to the Church's mission have conspired to bring about so splendid a result.

The Church in America has been unfailingly loyal to the spread of the Kingdom in Japan over all this time. It has provided a long line of heroes, men and women, who in the medical, educational and evangelistic fields have done heroic service.

It was perhaps typical of the high type of loyalty to this work that has been evident from the beginning that the birthday of the new free Church was marked by the completion in the American Church of the five-hundred-thousand-dollar Emergency Relief Fund made necessary by the disastrous earthquake and fire which caused frightful loss of life and property damage in the Tokyo district last September.

Thanks From Bishop McKim

WORDS of encouragement from friends came as showers upon a thirsty land. The superb response made by the Church at home to our lamentable cry gives us the assurance that in the not distant future the material fabric of the Church in Tokyo will be firmer, stronger, and more beautiful than before. The Japanese people are amazed by the spontaneous and lavish generosity of the American people. Our Japanese Christians are filled with gratitude and joy and their belief in the communion of saints has been enlightened and strengthened by it.

Bishop Gailor, President of the National Council, and Dr. John W. Wood, who had traveled to Japan for the purpose, together with notables of the Japanese, Anglican, Canadian and Russian Churches, attended the impressive ceremonies which marked the consecration of the Rev. Joseph S. Motoda, D.D., heretofore director of St. Paul's University, Tokyo, as Bishop of Tokyo, and of the Rev. Y. Naide, as Bishop of the Diocese of Osaka.

The first ceremony took place December 7th in Tokyo, in St. Timothy's Church, Hongo, the only church of our communion left standing in the Tokyo district, while the consecration of Bishop Naide took place December 11th at Osaka.

In the case of Bishop Motoda, the ceremony proved most impressive. Bishop John McKim presided and in addition to himself the consecrators were the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo (Anglican) and the Rt. Rev. Arthur Lea, Bishop



THESE ORPHANS WHO WERE INJURED IN THE EARTHQUAKE ARE BEING CARED FOR BY THE NURSES OF ST. LUKE'S

of South Japan or Kyu-Shyu (Anglican). The preacher was Bishop Gailor. The presenters were Bishop Heaslett, of South Tokyo, and the Rt. Rev. Heber J. Hamilton, Bishop of Nagoya, a diocese of the Canadian Church. The Litany was read by the Rev. Y. Naide, then Bishop-elect of Osaka.

The same bishops who had part in the consecration of Bishop Motoda took part on December 11th when Bishop Naide was consecrated at Osaka. The ceremonies were attended by great congregations, including the governor of the province and the mayor of the city.

A circumstance of peculiar interest was that Bishop Naide was vested in the robes originally worn by the late Bishop Channing Moore Williams, our first Bishop to Japan, who thirty years ago provided in his will that these vestments were to be preserved for, and to be worn by, the first native Japanese bishop of Osaka. Bishop Williams was a pioneer missionary as well as our first bishop. His see, by the way, included both China and Japan. He reached Japan in May, 1859, two months before the treaty guaranteeing the right of American citizens to reside in Japan would go into effect. He struggled for seven years before he had baptized a single native convert.

Bishop Williams died in 1910. He had lived to see the Japan mission grow to splendid proportions, with two missionary districts and two bishops in the field, and a similar achievement in China as well. In Japan he had seen the organization of the Nippon Sei Kokwai and he had inspired primary steps toward the unification of English and American mission work there. He had been a notable factor in procuring the adoption of one Japanese Prayer Book for use by all of the missionaries of the Anglican communion in Japan and with fine prophetic vision he saw in his mind's eye the day when this progression toward independence would result in a free Church in Japan, presided over by native bishops.

It was natural, therefore, that he would wish to be linked tangibly with such an event, hence the bequest, and hence the pioneer bishop's robes figured in the ceremony which vindicated Bishop Williams' expectation.

The new Japanese Church becomes an independent native organization, standing upon equal footing with the sister Churches of England, Canada and America. To establish such native



A MAJOR IN THE U. S. ARMY DIRECTING THE DISTRIBUTION OF STORES FOR ST. LUKE'S

and autonomous Churches is the ultimate goal of all missionary activity throughout the non-Christian world. It has fallen to the lot of the American Church workers in Japan after a half century of consecrated service to be the first to achieve such a goal and to set off such a free native Church.

"We have participated in an epochal occasion" was the joint assertion of Bishops McKim and Gailor at the conclusion of the impressive ceremonies.

St. Luke's Hospital Wins Laurels in Tokyo

BISHOP GAILOR, President of the National Council, and Dr. John W. Wood, Executive Secretary of the Department of Missions, sailed from Seattle on November 22 on their errand of cheer and encouragement to the stricken Church in Japan.

The party arrived in Tokyo Thursday, December 6, and immediately inspected the emergency equipment now dotting the site of St. Luke's Hospital. This they found to consist of five barracks for general patients; a barrack sixty feet by thirty, in which is housed the operating suite, laboratory and X-ray units, and an encampment of twelve army tents where are housed American and Japanese nurses; ten tents for stores, and a number of other tents occupied by servants. They found as well the small wooden house occupied by Dr. Rudolf B. Teusler, which for unaccountable reasons escaped destruction and now serves as dining-room and administration office for the hospital staff.

Cablegrams from Bishop Gailor and Dr. Wood have come describing their delight at the efficient work manifest everywhere and in Dr. Teusler's heroic efforts to restore St. Luke's to some degree of service in the stricken community.

Simultaneously with the arrival of the American party striking evidence was given of the place won by St. Luke's in the minds and hearts of the officials of Tokyo. St. Luke's staff has been asked to take over thirty milk stations maintained by the city in the destroyed district, an extraordinary compliment to the standing of the hos-

106　1924 年 1 月号　日本聖公会の現地人主教。東京と大阪の按手式は我々の外国事業に一時代を画す。4-7 頁（4 頁は写真）。
訳出　5 頁左 1 行目～7 頁上段まで〔全文〕。

日本人の間で献身的な努力を始めてほとんど半世紀も経たないうちに、イギリス、カナダおよびアメリカの全聖公会は、神が授けたもう惜しみない祝福により、いまこの国で自律的な自国の聖公会が設立されることを感謝する機会を持つ。

この画期的な業績は、東京では 1923 年 12 月 7 日金曜日に、大阪では 12 月 11 日火曜日に、日本聖公会のために現地人の主教が按手されて、自国民に対する精神的管轄を引き受けたときその頂点に達した。近代のキリスト教伝道の歴史でこれほど意義深く励みになる業績は記録になく、我々は祈り、生活および金銭による奉仕、聖公会のミッションに対するそのほかの奉献の証が重なり合って、かくも輝かしい成果を生み出すに至ったことに聖公会として深い誇りの感覚を抱くことを許されよう。

米国聖公会はこの全期間にわたり日本で神の国を広める事業に常に忠実であり続けた。それは数多くの男女の英雄をもたらし、彼らは医療や教育や伝道の分野で英雄的な奉仕をした。

当初から自明であったこの事業に対する高い忠誠心の典型と言えるのは、新しい独立した聖公会の誕生を祝賀するために、昨年 9 月東京地区で生命と財産の恐ろしい被害をもたらした壊滅的な地震と火災により必要となった 500,000 ドルの緊急救済基金が米国聖公会において完了したことであろう。

全国協議会総理のゲイラー主教とジョン・W・ウッド博士は日本に行き、元立教大学学長の神学博士ヨセフ・元田〔作之進〕師を東京の主教として、名出〔保太郎〕師を大阪教区の主教として按手する感動的な式典に、日本、英国、カナダ聖公会およびロシア正教会の名士とともに参列した。

最初の按手式は 12 月 7 日、我々の教派では東京で唯一残った本郷の聖テモテ教会で行われ、名出師の按手式は 12 月 11 日大阪で行われた。

元田主教の場合、式典はこのうえなく感動的なものだった。マキム主教が司式、彼自身のほかに按手者は、南東京〔地方部〕主教のサミュエル・ヘーズレット師（英国教会）と南日本もしくは九州〔地方部〕（英国教会）の主教アーサー・リー師であった。説教者はゲイラー主教。提示者は南東京のヘーズレット師と、カナダ聖公会の〔伝道〕教区である名古屋（注 1）の主

教ヒーバー・J・ハミルトン師であった。嘆願は当時大阪の被選主教のY・名出師によって読み上げられた。

元田主教の按手式に参与した同じ主教たちが、12月11日に大阪で名出師が按手されたときも参与した。式には〔大阪〕府知事と市長を含む多数の会衆が参列した。

特別関心を引いた事情は、名出師がもともと故チャニング・ムーア・ウィリアムズ主教が着ていた祭服をまとっていたことである。ウィリアムズ主教は我々が日本に派遣した最初の主教であり、30年前に遺言でこの祭服を保管して、大阪の最初の日本人主教が着るように定めたのである。ウィリアムズ主教は先駆的な宣教師であると同時に、我々の最初の主教でもあった。ところで、彼の管轄は中国と日本の双方を含んだ。彼が日本に到着したのは1859年5月（注2）で、米国市民が日本に居住する権利を保証する条約が発効する2か月前だった。彼はたった1人の日本人の会衆者に洗礼を授けるまでに7年間苦闘した。

ウィリアムズ主教は1910年に他界した。それまでに彼は日本のミッションが目覚ましい成長を遂げ、2つの伝道区と2人の任地の主教を擁するのを見た。中国でも同様の成果が達成された。日本では日本聖公会を組織し、英国と米国の伝道事業の統合に向けた最初のステップを敷いた。彼は日本語の祈祷書を採用することに力を注ぎ、日本にいる全聖公会のすべての宣教師に使用されるように図るとともに、優れて先見的なビジョンによりこうした独立に向けた進展の結果、日本で現地人の主教によって取り仕切られる独立した聖公会が生まれる日を心の目で見ていたのである。

それゆえ彼がそのような出来事と明白に結び付けられたいと願い、この先駆的な主教の形見である祭服がウィリアムズ主教の期待を証明する式典において見られたいと願うのは自然なことであった。

新しい日本の聖公会は独立した自国の組織となり、イギリス、カナダおよびアメリカの姉妹聖公会と等しい基盤の上に立つ。このような自国の自律的な聖公会を設立することは、非キリスト教世界全体で行われているあらゆる伝道活動の最終的な目標である。米国聖公会は、半世紀にわたる献身的な奉仕の末にそのような目標に到達し、独立した自国の教会を始めることとなった。

「我々は画期的な出来事に立ち会った」とは、この感動的な式典の最後にマキム主教とゲイラー主教が合同で表明した言葉である。

マキム主教からの感謝の言葉（注 3）

友人たちの激励の言葉は、まるで干上がった土地に降り注ぐ雨のように届きました。本国の聖公会が私たちの悲痛な叫びに見事に応えてくれたことは、遠くない将来東京の聖公会の物質的な骨組みは、以前にも増して堅固で強く美しいものとなることを私たちに保証します。日本人はアメリカ人の自発的で物惜しみしない寛大さに驚嘆しています。日本のキリスト教徒は感謝と喜びに満たされ、聖徒の交わりに対する彼らの信仰はそれによって啓発され強化されました。

（注 1）中部地方部。

（注 2）1859 年 6 月下旬。

（注 3）SM 誌 1924 年 1 月号 5 頁文中の中央枠内部分の記述。

other one as their sitting and sleeping room while they put some of the children in what was originally intended for the teachers' sleeping apartments. We surprised the children at play and it was amusing to see children of such varied races playing "London Bridge." It was good to see some of our own United Thank Offering missionaries. The Misses Hilda and Margaret van Deerlin and Miss Sara Chung are the teachers at the mission.

Of course we went into the church which is very simple but very lovely. We were greatly impressed with the beautiful order and cleanliness of the church and everything in the mission. Apparently there was only one thing to regret and that is the overcrowded condition. There is room for a building which should be erected for classrooms, leaving the present school for the teachers and boarding pupils, and when one realized that this building could be erected at the cost of only $3,000 one longed to have that amount to give them at once. Before we left we knelt down in the Church and Bishop LaMothe prayed for the work and the workers.

From there we went to St. Mark's Mission, where we met Mrs. Black, in charge, and the two kindergartners, Miss Ross and Miss Jones. Here again it was fascinatingly interesting to see the small tots, mostly Hawaiians, playing the regulation kindergarten games, singing the same little songs we sing at home, only here they sing in both English and Hawaiian. And, of course, I was charmed when they sang especially to me, and one little tot presented me with a bright red *lei* of beads from the school. We visited the little church and were invited to return next Sunday night to attend the confirmation service.

This ends our official story up to date. Of course we have seen as much of Honolulu as the Bishop's car could cover in the day and a half we have been here. This includes beautiful views of the mountain and a visit to Waikiki Beach. We have not tried surf-riding yet.

Miss Lindley's Itinerary

Leave Honolulu December 19th, via S. S. President Pierce (Pacific Mail Line).
Arrive Philippines January 9th; address: care of Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I.
Leave Philippines (about) February 15th.
Arrive Hankow March 1st; address: care of American Church Mission, 43 Tung Ting Road, Hankow, China.
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Stay Toyko May 21st-June 15th; address: care of Bishop McKim, Ikebukuro, Tokyo, Japan.

Next Month

MANY good things! To mention a few:

Japan naturally holds the center of the stage. We hope to have the story of what Bishop Gailor and Dr. Wood found among the ruins left by earthquake and fire in Tokyo; also stories of the consecrations of the first native bishops of the Japanese Church by an eye-witness; also the thrilling narrative of Miss C. Gertrude Heywood's weary tramp through seemingly unending horrors to gather up what was left of St. Margaret's School.

Fifteen years of devoted work among the Oglala Sioux on the Pine Ridge Reservation in South Dakota, by our veteran missionary, the Rev. Nevill Joyner, and the story of an outpost in the Dominican Republic.

107　1924 年 1 月号　来月号。20 頁。
訳出　20 頁下段〔枠内全文〕。

良い事がたくさんある！　ほんの一部だけ紹介すると、話題の中心になるのは言うまでもなく日本である。ゲイラー主教とウッド博士が東京の地震と火災が残した廃墟で見たものを語ってくれることを期待している。日本聖公会で行われた初の現地人主教の按手についても目撃者から聞けるだろう。そして立教高等女学校に残されたものを再び集めるために、果てしない恐怖の中を必死で歩き回ったミス・C・ガートルード・ヘイウッドのスリリングな話も。

我々のベテラン宣教師ネヴィル・ジョイナー師がサウスダコタ州のパインリッジ保留地でオグララ・スー族のために捧げた 15 年間の奉仕、そしてドミニカ共和国の開拓地の報告もある。



THE SANCTUARY OF MISSIONS

THANGSGIVINGS

WE thank Thee—
For a New Year in which to live and work for Thee.

For progress of Thy Kingdom in Japan, Porto Rico and all the world.

For loyal, generous, consecrated people in Thy Church at home who so swiftly made the Japan Emergency Fund available.

For countless blessings in the year that has gone.

INTERCESSIONS

"THAT it may please Thee"
To grant to Bishops Motoda and Naide the unfailing guidance of Thy Holy Spirit in advancing Thy Kingdom through the instrumentality of the new Native Church in Japan.

To bless the efforts put forward through this magazine to inform, encourage, inspire all those who send and carry the Good News of Thy Gospel to the uttermost parts of the earth.

♣

Our Father, Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

108　1924年1月号　ミッションの聖域。54頁。
訳出　54頁枠内左1行目～右15行目まで。

感謝

主に感謝します。

主のために生き働くことができる新しい年に、

日本、プエルト・リコ、そして世界中におけるあなたの王国の進展に、

日本緊急援助基金をかくも速やかに達成した主の教会の忠実、寛大で献身的な人々に、過ぎた年の数え切れない祝福に。

とりなし

主に祈ります。

元田主教と名出主教に、日本の新しい現地人教会という手段を通して主の国を前進させるために主の聖霊の確かな導きを授けることを、

本誌を通じて主の福音の良い知らせを地球の最果てまで送り届けるすべての人々に情報を与え、勇気づけ、鼓舞する努力を祝福することを。

Progress of the Kingdom

The Will to Help Themselves

THE whole Church will join in admiration of our brethren of the new independent Church of Japan who, undismayed by earthquake and fire and almost total loss of fabric in the Tokyo district, have bravely faced what to many may seem an appalling task. Photographs in this issue add to evidence heretofore published that the extent of damage to mission property was, if anything, greater than first reports seemed to indicate. Our frontispiece depicts the ruins of four of our parish churches, and other photographs have indicated equal havoc elsewhere.

Graphic stories have been printed and others will appear in future numbers of this magazine, telling various phases of the catastrophe, and bringing home to the whole Church, we trust, a sense of sustained responsibility to these people. The Emergency Relief Fund stands a monument to the spontaneous generosity of American Church people. It is quite obvious that in the face of any such sweeping destruction the half million dollars thus far given meets but a scant portion of the need.

Through the action of the National Council the whole Church is pledged to the privilege of continued and unfailing support until our work in Japan is in some large degree permanently restored. There is a very real pleasure in helping those who so obviously have the will and courage to help themselves.

A Tireless Missionary

MANY aspects of the consecration of Bishop Manuel Ferrando and the addition of his heretofore independent communion in Porto Rico to our work there may very well give rise to profound gratitude on the part of all of us for what would seem to be a divine blessing upon our missionary activities in that island. Let us stress just one point apt to be overlooked in the search for means for furthering the Kingdom. This is that the messenger that carried the good news into the heart of Porto Rico's mountains was none other than our age-old missionary, the Book of Common Prayer.

This inspiring key to our discipline and guide to our worship, always presenting its message in a language "understanded of the people", had been translated into Spanish for the service of our mission work there. Dr. Ferrando, then a volunteer ambassador of Christianity and civilization to the backward mountain people, found in the Prayer Book sent him from Ponce just the agent he needed to bring his message to a Spanish-speaking people. Many influences, of course, led the good doctor to seek ultimate canonical union with our Church, but it is quite obvious that the Prayer Book, unassisted, told its own story in such winsome and convincing fashion that to it may be ascribed a fairly epoch-marking event in the story of our valiant and consecrated effort on behalf of the Porto Rican people.

We thank God for this blessing upon our effort in Porto Rico.

A Word From Miss Lindley

WE are happy this month to publish a few words from Miss Grace Lindley, executive secretary of the Woman's Auxiliary, who is now circling the globe as an official visitor to mission enterprises in every field. Miss Lindley very graciously consented to take time during the busy months ahead of her to

write of her experiences to THE SPIRIT OF MISSIONS and thus, though far away, still be fresh in the minds and hearts of the members of the great organization which she represents.

Hawaii, the Philippines and China will occupy Miss Lindley's time until May and her study of the work in the last-named land will cover every detail of it in all three of our missionary jurisdictions.

THE SPIRIT OF MISSIONS is very happy to be the medium through which these articles will reach the Church at home. Certainly they cannot fail to prove an inspiration to all who have any part in advancing the Kingdom at home or abroad in obedience to the Great Command.

A Challenge to Scholars

IN the pages of the magazine this month we present a challenge to the scholarship of the Church. The problem of a generally understood written language for China has been a baffling one, not only to the foreigner bringing the message of Christianity, but to native forces interested in the intellectual progress of the people.

Very recently advance has been made in this regard through the means of the simplified Wenli, by which ultimately it is hoped that a popular literature may reach vast numbers of the people. Certainly the Holy Scriptures and the Book of Common Prayer as translated for use generally for the Chinese should represent the highest possible achievement of scholarship.

We trust that this plea from a native leader will meet response from our universities in China itself and from scholars throughout the whole communion, and at the same time attract the attention of others who, themselves unable to contribute toward solution of the problem involved, may be able to provide the funds which will enable scholarly individuals or groups to undertake this pressing task.

The article itself is the first of a series in which THE SPIRIT OF MISSIONS will undertake to deal with broader problems and philosophies affecting missionary progress.

Write to Bishop Garrett!

BISHOP GARRETT, now in his ninety-third year and totally blind, asks in this issue that the children of our Church schools write a bit of a note to him, pledging loyalty to their part of the Church's mission to non-Christian folk in foreign lands. The venerable presiding bishop is surrounded at Dallas by tender and loving friends who see that so far as is humanly possible his every comfort is assured and his every wish realized. Only a very brave and determined soldier of the Cross of his years and with his physical limitation would have the courage to undertake the onerous duties of his high office. These loyal friends are eyes and hands for him and make his achievements possible.

But what a winsome thought, what happiness will come to the aged Bishop if into his darkness can come rays of light from hundreds of groups of little Churchmen and Churchwomen, bringing the assurance that new generations are rising to "carry on" as the patriarch of the Church nears the end of the journey!

A Pat on the Back

THERE is an aspect of the recent contribution by the Church of five hundred thousand dollars for Japanese Emergency Relief that seems to justify something of a pat on the back for one phase of the new organization of the Church.

A fund of such magnitude ordinarily would be raised with the aid of a special organization which would only take shape through many weeks of careful study and preparation. The Japanese Emergency Fund, however, was completed in exceptionally quick time with the use of regularly existing agencies.

The power invoked was Publicity

operating through channels created during recent years by the Department of Publicity which undertakes to see that every Churchman, everywhere, has presented to him, promptly, forcefully, and effectively, whatever matters affecting the weal of the whole Church every such Churchman, everywhere, ought to know. This machinery is far from complete, and where it exists it occasionally fails to function, but, discounting all the lacks and all the failures, the fact remains that the call for help that came from Japan was broadcasted and did bring into the coffers of general headquarters a fine golden stream that presently amounted to the whole of the sum that had been asked.

Publicity, therefore, would seem to be in the forefront of those agencies which are at work within the Church to break down parochialism and to prepare the way for unified effort and jointly-won triumphs.

Forward March Through 1924

WITH this issue of THE SPIRIT OF MISSIONS we greet the advent of the new year with complete confidence of continued loyalty from old friends and a very earnest desire that this voice of the missionary activity of the Church and of its administrative departments will win many other friends and readers. So far as the Church is concerned the pages of the magazine during the year just ended have in the main found all the outposts well manned and courageously struggling to advance the Kingdom of God wherever the Church has raised her banner.

In Porto Rico an independent communion of two thousand souls, created through the evangelistic zeal of Manuel Ferrando, comes bodily to join us with Dr. Ferrando become Bishop-suffragan in that missionary jurisdiction. The whole incident is a monument to the power inherent in the Prayer Book as itself a missionary of the Church. It was the Prayer Book translated in the Spanish tongue, lent to Dr. Ferrando to facilitate his work, that won his interest and admiration and finally his allegiance, and thus added to our numbers in Porto Rico, under the spiritual guidance of Bishop Colmore, two thousand in a day.

The Japanese story needs no re-telling. Enough to recall that almost on the eve of the creation of a native autonomous Church with preparations for the consecrations of native bishops complete, came upon Japan one of the most terrible disasters in the history of the world. It was a pitiful thing, indeed, to spread upon the pages of the magazine. Yet through that instrumentality the American people were enabled to give to Japan a memorable demonstration of Christian fraternalism at work. Swift upon the outpouring of millions through the instrumentality of the Red Cross came also the Church's spontaneous giving of the five hundred thousand dollar Emergency Relief Fund. This evidence of a real solidarity cheered the hearts of the stricken people and added immeasurably to the happiness which marked the consecrations of Bishops Motoda and Naide.

At times the pages of the magazine in the year just ended have brought grief to all the faithful. It has been necessary to record the passing of a number of great leaders in Israel. We will not call the roll of these, other than to voice again the deep regret with which we told of the death of the Rt. Rev. Daniel Sylvester Tuttle, who fell on sleep April 17th last. In his death the Church in the United States and the Anglican communion in all the world lost a man of precious value, for many years a patriarchal figure whose memory remains an inspiration.

"Forward March" was always the message of the late Presiding Bishop in annual letters to the children of his Church. In high loyalty to the great leader who has gone, THE SPIRIT OF MISSIONS with his motto faces the responsibilities of 1924.

G. WARFIELD HOBBS.

109　1924年1月号　神の国の進展。自分自身を助ける意志。褒め言葉。1924年は前へ進め。55-57頁。

訳出　55頁左1行目～左下8行目まで。56頁右下17行目～57頁左24行目まで。57頁右7行目～右30行目まで。

自分自身を助ける意志

全聖公会も、日本の新しく独立した教会の仲間を共に賞讃したい。彼らは地震と火災により東京教区の骨組みがほぼ完全に失われたことに落胆することなく、多くの者にとっては怖気を震うような課題に勇敢にも立ち向かった。本号に掲載した写真は、ミッションの財産が被った被害の規模は当初思われたよりむしろ大きかったという既に発表した証言を裏付けるものである。口絵は我々の教区にある4つの教会の廃墟を示すものであり、それ以外の写真は至るところに見られる惨状を示している。

本誌には既に生々しい報告が掲載されたが、これからも掲載していく。それらは大災害の様々な局面を伝えるとともに、聖公会全体に日本の人々に対する息の長い責任を痛感させるものと信ずる。緊急援助基金は米国聖公会員の自発的な寛大さを証言するモニュメントである。これほど広範囲の破壊に直面すれば、今までに与えられた50万ドルは、必要とされる金額のほんの一部しか満たさないことが極めて明らかだ。

全国協議会の行動を通して、日本における我々の仕事がある程度の規模で恒久的に回復するまで、全聖公会が絶えず支援し続けることを誓っている。これほど明白に自分自身を助ける意志と勇気を持った人々を助けるのは実に真の喜びである。

褒め言葉

最近〔米国〕聖公会は日本緊急援助のために50万ドル寄付したが、これに関連して聖公会の新しい組織の一面を褒めるのは不当ではないと思われる。

通常これほどの規模の基金は、何週間にもわたる慎重な調査と準備によってようやく形を取るのが普通である。しかしながら日本の援助基金の場合は、普段から存在している機関を使い異例の速さで完成した。

ここで大きな力を発揮したのは、近年広報部門によって作り出された情報経路を通した広報活動である。広報部門は、聖公会のあらゆる会員がどこに

いようと、聖公会全体の福利に関わることであれば何であれ、全員が知るべきことを迅速に、力強く、そして効果的に知らせる体制を築こうとしている。この体制はまだ完全と呼ぶにはほど遠く、存在しているだけで時には機能しないケースもあるが、こうしたすべての不十分性や欠陥を差し引いても、日本からの援助の訴えが広く伝えられ、総本部の金庫に引きも切らずに金が流れ込み、現在要望された金額に達したという事実は残る。

それゆえ広報は、聖公会内部で教区の壁を打ち破り、統一された努力と共同で勝ち取る勝利への道を準備するために活動している機関の最前線にいるように思われる。

1924 年は前へ進め

―略―

日本の話を再び語る必要はない。自国民の主教聖別が準備され現地人の自立した教会が生まれようとするほとんど前夜に、世界の歴史で最も恐ろしい災害の１つが日本を襲ったことを思い起こせば十分である。実際、本誌で詳しく伝えるのは痛ましいことであった。だが、この手段を通じてこそ、アメリカ人は日本に、生き生きとしたキリスト教徒の友愛の精神を印象深く示すことが可能となったのである。赤十字を通じて何百万という義援金が寄せられた後にすぐ続いて、聖公会の 50 万ドルの緊急援助基金が自発的に贈られた。この真の連帯の証拠は、災害に打ちひしがれた人々の心を励ますとともに、元田〔作之進〕主教と名出〔保太郎〕主教の按手に満ちたる幸福を、測り知れないほどいや増したのである。

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council

December 12, 13, 1923

THE National Council met on December 12th and 13th at the Church Missions House, New York, with twenty-one out of the twenty-six members present. In the absence of the President, Bishop Gailor, in Japan, the Vice-President, Mr. Lewis B. Franklin, presided.

The following resolution of appreciation for the splendid response to the appeal for a Japanese Emergency Fund was unanimously carried:

Resolved, That the National Council, at its meeting in New York on December 12, 1923, having been informed by the Treasurer that the sum of $481,000 had been received for the Japan Emergency Fund of $500,000, sends its hearty congratulations to the members of the Church on its quick and ready response to the great need of our daughter Church of Japan and expresses the hope that the balance necessary to complete the Fund will be speedily given.

Before leaving this country for Japan Bishop Gailor and Dr. Wood asked the officers to give careful study to methods of making the need for reconstruction in Tokyo known to the Church, so that on their return with definite information such plans might be put in operation without loss of time. In accordance with the request of the officers the following resolution was adopted:

Whereas, It is advisable that a Fund needed to replace the buildings destroyed by the earthquake and fire in Japan be raised through the medium of a special appeal to the people of the Church; therefore, be it

Resolved, That the National Council hereby approves an appeal to the people of the Church in the Spring and early Summer of 1924 for the reconstruction of the material fabric of the Church in Japan recently destroyed by earthquake and fire.

It was felt that the expense of organizing this appeal and carrying it through should, if possible, be met beforehand, so that all money given for reconstruction purposes might go direct to the object for which it was intended.

Treasurer's Report: The Treasurer reported that the amount due on the budget quotas for the year was $1,683,635. This, however, includes an item of $200,000 for the reduction of the debt and another of $237,000, which resulted from reducing appropriations, principally in the home office. In addition to these reductions $321,856 has been received in legacies which can be used in any way determined by the Council. If no appropriation is made for reduction of the debt and if the legacies mentioned are placed in the current account the minimum amount necessary to be collected before the New Year is $837,779.

Department of Missions: The committee on the Training School for Colored Church Workers recommended that it be located at Raleigh, N. C., in connection with St. Augustine's School, and that a committee consisting of Dr. John W. Wood, Miss Grace Lindley, the Rev. Edgar H. Goold, the Rev. Dr. R. W. Patton, the Rev. G. M. Plaskett, Mrs. A. S. Phelps and Miss N. H. Winston, be appointed, with power to add to their number, to consider the questions of land and buildings, the budget and methods of meeting it, control of school; curriculum and discipline; said committee to report to the February meeting of the Council. Both recommendations were approved.

110　1924 年 1 月号　全国協議会。全国協議会会議。1923 年 12 月 12-13 日。59 頁。
訳出　59 頁左 1 行目～右 10 行目まで。

全国協議会は〔1923 年〕12 月 12 日と 13 日にニューヨークのチャーチ・ミッションズ・ハウスで会議を持ち、メンバー 26 人のうち 21 人が出席した。日本に行っている総理のゲイラー主教に代わって、副総理のルイス・B・フランクリン師が議長を務めた。

日本緊急援助基金の要請に対する素晴らしい反応を称えて、次の決議が全員一致で採択された。

決議：全国協議会は 1923 年 12 月 12 日にニューヨークで開催された会議において、財務委員より日本緊急援助基金 500,000 ドルに対して計 481,000 ドルを受領したという報告を受け、聖公会の会員が日本の娘教会の窮迫に迅速に進んで対応したことに対して深甚なる祝辞を送るとともに、基金を達成するために必要な残額が速やかに寄せられることへの期待を表明する。

ゲイラー主教とウッド博士は日本に向けて出発する前に、役員に東京の復興の必要性を聖公会に知らせる方法を注意深く検討するよう依頼したが、それは彼らが明確な情報を携えて帰国したら、時を移さずその計画を実行できるようにするためである。役員の要請に従い、次の決議が採択された。

日本で地震と火災によって破壊された建物を再興するのに必要な基金を、聖公会の会員に特別に訴える手段によって集めることが賢明であり、それゆえ下記の通り決議する。
決議：全国協議会は 1924 年の春と初夏に、過日地震と火災によって破壊された日本の聖公会の物質的な骨組みを再興するため聖公会の会員に要請することを承認する。

この要請を組織し実行するための費用は、可能であれば事前に確保して、再興の目的で集められた資金は全額所期の目的のために使われるように図るべきであると感じられた。

illiteracy; enforcing the compulsory education laws," etc. He said, "Hog and cattle conservation are good—but conservation of people is better!" He showed how a few years ago the State of North Carolina was spending only about $10,000 a year for health, through the State Board of Health—but now she is spending nearly half a million. "Churches should get behind clean-up movement and health work", he urged—"and the Church should not be confined strictly to 'Sunday religion'". He said that Protection and Prevention are the watchwords of the State Conference for Social Service—and urged the coöperation of all Church people.

Mrs. Johnson's subject was, *What the State Department of Public Welfare Expects of the Episcopal Church.* She defined social service as "the conserving and enriching of human life and the bettering of conditions that surround human life", and declared that the Church has a "vast opportunity" to undertake and promote a definite work along the line of Christian service which no other organization has taken up. She referred to five bureaus under which her department is working and called most earnestly for the support and coöperation of all Church people in the State. The bureaus are:—County Organization (related to and responsible to the State Board); Mental Health and Hygiene (bureau for feeble-minded children); Institutional Supervision (for inspection, etc., of Jails and County Homes for poor and aged); Promotion and Education (bureau for the better fitting of workers to serve the State); Child Welfare (for care of delinquents under 16 years of age). She outlined the actual work that these bureaus are doing and stressed the fact that Church people can greatly advance the Department's work in effectiveness by lending a hand in the matters of public opinion, advice, actual helpfulness and definite coördination of forces.

The Rev. Carey Montague, City Missioner of Richmond, Va., and executive secretary of the department of social service in the diocese of Virginia, outlined the activities of his organization, referring to the many ways of carrying gladness into hospitals, homes for the aged and poor, asylums and institutions for children. He displayed a graphic chart setting forth a great array of figures as to visits made, gifts, acts of social and individual help, etc., which convinced all present of the far-reaching possibilities of Christian service when definitely organized and properly directed.

Dean Lathrop, of the National Department of Social Service, was the last speaker. He gathered together the threads of thought for the whole day and said pertinently, "This conference has been my dream—the dream that I have had for the whole Church". He pleaded for the introduction of religion into every avenue of life and gave emphasis to the words of a former speaker as to "conserving and enriching human life and bettering the conditions that surround human life everywhere".

The diocesan commission on Social Service which arranged this excellent feast of good things was as follows:—Rev. Lewis N. Taylor, chairman; Rev. A. S. Lawrence, Dr. Jos. H. Pratt, Mrs. J. S. Holmes, Mrs. W. H. S. Burgwyn.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The Executive Board of the Woman's Auxiliary

THE December meeting of the Executive Board of the Woman's Auxiliary was the first to be held without the presence of Miss Lindley. Although greatly missed, the Board rejoiced that it was possible for the Executive Secretary to visit our missions in the Orient, bringing to them the inspiration of her presence, and the greetings which officers and members of the Auxiliary are glad to send to our missionaries and to the native Christians in so direct and personal a way.

At the time of the meeting Miss Lindley was in Honolulu, having sailed from San Francisco November 28th, and was staying at the Priory School, whose principal, Sister Olivia Mary, is a sister of the Miss Matthews, who, during the past year, has been chairman of the Board. It was a delightful coincidence, and made the mission field seem near indeed!

A celebration of the Holy Communion preceded the day's meeting, after which Miss Matthews called the meeting to order. Miss Matthews spoke of the fact that the Board was meeting at a time of historic interest; on the day preceding the first native Bishop of the Japanese Church, Dr. Motoda, had been consecrated in Tokyo, an epoch-making event and one for which the American Church should be profoundly grateful. It marks the culmination of many years of devoted service by the missionaries and by the native Christians. Its significance to the future development of the Japanese Church must be very great. The members

of the Board joined in the General Thanksgiving, after which the chairman prayed that the Japanese Church might have light and guidance in all its undertakings and sufficient courage for the difficult days through which it is now passing.

Fifteen members responded to the roll call and, with the exception of Miss Lindley, all the secretaries were present. The announcement was made that the Japanese Emergency Fund had been met, and a cable from Japan was read announcing Bishop Motoda's consecration, its few vivid words making possible a mental picture of that great event.

The reports of the secretaries emphasized points which their experience of late had brought especially to their attention. Mrs. Biller and Miss Boyer dwelt particularly upon conditions in rural communities and suggested ways in which the Auxiliary might aid in developing that much neglected field. Mrs. Wade's report touched upon a closely related subject, the work of the mountain missions and the Auxiliary's cooperation through the medium of the Supply Department.

The reports of committees were full of interest. Miss Winston, who is chairman of the Fund, reported for the Woman's Auxiliary special. Progress is being made and Miss Winston urged that all dioceses renew their efforts to put before their constituency this most important matter. New literature, descriptive of the progress of the Fund and of details in regard to the two houses, will be published from time to time, due notice of publication of these leaflets being given.

Mrs. Phelps, chairman of the Committee on Appointments of United Thank Offering missionaries, reported the names and fields of the new appointees (see page 60). Miss Weed, chairman of the Committee on the United Thank Offering, brought before the Board interesting suggestions as to the promotion of the Offering. Her Committee is giving much time and thought to the matter, and the result of the plans as they are worked out will be given to the Auxiliary. The Committee urges upon all diocesan treasurers continued efforts during the coming months.

Mrs. Robins reported for the Publications Committee. Among the recommendations contained in her report was that there be prepared a leaflet dealing with the devotional life of the Auxiliary, containing suggestions as to forms for the opening and closing of meetings, etc. The suggestion was approved by the Board, and the Committee instructed to proceed with the plan.

Mrs. Loaring Clark, as chairman, reported on the Emery Fund. At the last meeting of the Board the suggestion was made that the names of missionaries returning home on furlough be secured from the Department of Missions and that letters of greeting should be sent them from the chairman of the Emery Fund, these greetings to be from the Woman's Auxiliary, thus establishing another link between those who represent us in the field and ourselves. Mrs. Clark reported that she had written letters to those missionaries who have lately arrived, welcoming them and requesting that they notify her if she or any member of the Board or of the Auxiliary could be of service to them, and especially whether some need or desire of theirs could be met by the Emery Fund. Mrs. Clark further reported that a Christmas gift of a small sum of money would be sent to each of our women missionaries at home on furlough and to our retired missionaries also. All those who have had a part in this Fund must be glad indeed to think of it as an added bond between our missionaries and ourselves, serving as an expression of our affectionate interest in their happiness and well-being, and of our desire to show our gratitude for all that they are doing.

Miss Magill, chairman of a special committee on the increase in the circulation of THE SPIRIT OF MISSIONS, was not present, but telegraphed that progress in her plans for pushing forward this important work was being made.

Miss Matthews, who is a member of the Committee on Work with Women Students, reported most interestingly of a meeting lately held at which considerable time was given to the discussion of the relationship between the Committee and the Woman's Auxiliary.

There is need for greater development in the contacts between college women and the Auxiliary, and through this committee we may hope to receive valuable suggestions as to how we can make coöperation between these two groups a closer one.

It was voted by the Board to again cooperate with the women of other Communions in the observance of the Day of Prayer for Missions which is appointed for Friday, March 7th, 1924, the general subject being *The Spirit of Power*.

Mrs. Thorne, chairman of the Committee on the Emery Room, submitted architect's plans for the doing over of the large Auxiliary room so that a rest room for missionaries can be arranged where visiting missionaries may write letters, rest, or make appointments to see their friends. It is hoped, too, that Auxiliary members visiting New York will take the opportunity which the Emery room will offer to meet and talk with the missionaries as they come and go

Mrs. Strong, who as Missions' Associate of the Girls' Friendly Society has been their representative on the Executive Board of the Woman's Auxiliary, retires this year

from that position and her place will be taken by Miss Helen Brent. Much regret was expressed by the members of the Board at the termination of this pleasant relationship. Mrs. Strong spoke of the fact that the opportunity for discussion of their mutual problems which her presence on the Board had made possible, had resulted in a growth of understanding between the two groups and gave valuable suggestions as to ways in which relationship might be strengthened.

A vote of appreciation was given Mrs. D. D. Taber for the excellent work which, as a United Thank Offering missionary-at-large, she has done in the field, especially in the district of Eastern Oregon, where, during the last three months, she has been at work.

A vote of appreciation and thanks was passed for the wise leadership of Miss Matthews, the retiring chairman of the Board, as well as for the faithful service of Mrs. Dix, the secretary.

The officers elected in October to serve for the year 1924 enter upon their duties at the February meeting.

The meeting closed with prayers by Miss Matthews and the Executive Board adjourned to reassemble February 16-18, 1924.

The November Conference

THE Officers' Conference met November 15th and opened with a celebration of the Holy Communion.

The following dioceses were represented: Honolulu, Long Island, Massachusetts, Nebraska, Newark, New York, North Carolina, Oregon, Pittsburgh, Tokyo, West Texas, Western Massachusetts, Western New York.

Miss Lindley opened the meeting, announcing that Mrs. Biller would preside and that the subject would be *The Woman's Auxiliary and the Rural Problem.*

Mrs. Biller stressed the importance of the rural work and stated that the Auxiliary secretaries had been traveling extensively and studying the question as thoroughly as possible. Reference was made to the resolution passed at the Triennial meeting in Portland which designated funds from the United Thank Offering to place three women in the field to do work of a rural nature.

Miss Boyer urged strong organization and suggested that groups be formed in reach of trolleys and other modes of travel, each group to be in charge of a head who would stimulate education and give definite plans for the district. The district organization to be unified by the diocesan plan and the diocesan secretary to handle material and have supplies on hand. The importance of program meetings and intensive days for educational work was urged.

Dean Lathrop reminded the conference of the early presidents who had come from rural districts, the large number of people who live in rural districts and 60 per cent of them without the Church. He suggested that the Woman's Auxiliary workers take a course that would help them to understand rural conditions.

The Rev. Mr. Meyer, missioner of Chenango County, New York, gave the following helpful information:

Rural Opportunities of The Woman's Auxiliary

WHENEVER a rector becomes inspired with a vision of duty outside of his parish and needs help and understanding he usually goes to his branch of the Auxiliary and presents the problem. Most rectors who have experienced this situation have shared in the encouraging results that followed. An Auxiliary branch is composed of women whose vision of service has developed beyond parish lines and who appreciate a call for service anywhere in the world.

A challenge now presents itself that is as attractive and yet more approachable than the foreign mission field, and, while not as large as the foreign field, its conversion will mean much for our Church and our nation. That challenge is the rural field. Our seminaries are silent on this work, which has been regarded only as a training field. Salaries of the rural clergy have been pitiably small and although there has been some increase of late in those received, the rural field is still under-manned and largely without clerical leadership. The expense of travel by automobile is very great and is hardly ever adequately provided for.

The first step must be that of publicity. City and town parishes seem unconscious of the changed situation that has developed in the rural field and the Parish branch of the Auxiliary can coöperate in no better way than to study the actual conditions and help spread the news.

I would suggest that they get their information direct. There are many books on the rural Church and the rural problem, but the situation is changing rapidly through social and business conditions, brought about largely through farmers' coöperative organizations, good roads, automobiles and radio. Therefore any up-to-date understanding must come direct from the field.

As a suggestion, make it a point to attend a service in some rural mission Church,

especially if on an automobile trip. Get acquainted with the faithful flock and the priest in charge. Ascertain how well they are organized and how much competition they meet from other religious bodies. If possible, get a brief history of the mission. Write an account of this and read that account at your next Auxiliary meeting. Better still, it would be interesting if the president of the Auxiliary would ask that a committee make such a visitation.

After a paper is read from such a visiting committee there may be an opportunity for the organization of another Auxiliary branch. If so, appoint a committee to again visit the field with this purpose in mind, after consent of priest in charge has been secured. A meeting could be arranged at home of some parishioner in that mission. This can be arranged by correspondence after attendance at service at which you disclosed your identity and parish from which you came. Act the part of a big sister to them. Invite the newly created branch to your meeting and arrange a special program for their reception. With the help of this small branch a rough survey can be secured which will disclose an unusual opportunity which can be presented to the men of the parish for their coöperation.

The Auxiliary of a large city parish, as well as of a town parish, could enter into this rural problem by journeying five miles outside of the city or town limits. It might be found wise to stop in a community in which our Church is not represented, or, in fact, where no church exists, and by making a few calls unusual opportunities will develop for an entrance into that community with a woman's organization. Future developments might mean a Lay Reader's service station and a Mission. The women are more able to get away for an afternoon and can secure a quicker introduction than even the parish priest to the women who will naturally be at home when the call is made.

If such small organizations can be developed, it might be wise to keep them missionary units of your branch until they develop to the point of becoming small branches themselves. If there is an Auxiliary branch organized in the mission you are visiting, invite them to your meeting and then appoint a special committee to visit their meeting with suggestions for more active interest and interesting meeting programs.

The rural problem has become an educational one. Residents in rural sections are no longer of the hayseed type. They are thinking out their life problems and with many of them our Church is not understood. Where the Church does exist as a small mission, it is receiving a remnant of service from a nearby parish priest, usually at an hour unsuitable because the priest is obliged to give the popular service hours to the parish of which he is rector. Under such conditions it is very hard to organize and any help from an intelligent, sympathetic group of inspired Auxiliary workers would be welcomed and the development would be rapid and astonishing.

The January Conference

THE January Conference will be held at the Church Missions House on Thursday, January 17th, being preceded by the celebration of the Holy Communion at ten o'clock in the Chapel. The subject will be "The Woman's Auxiliary and the Young People of the Church."

The subject of the young people is always one of paramount importance. That is especially the case now when organizations of young people are springing up throughout the Church. The Woman's Auxiliary has a distinct responsibility toward this whole movement. Just what is this responsibility, and how best can we discharge it, will be discussed at this Conference, and it is hoped that the officers and members of the Auxiliary, especially those who are in any sense in touch with young people's work, will make every effort to be present.

Important Notice

AS the February meeting of the National Council will occur on the same date as that heretofore fixed for the Officers' Conference, the Conference will be held on the second Thursday in February, the fourteenth —the subject being Educational Plans for 1924.

A readjustment of subjects for three of the remaining Conferences has been found necessary. In January *The 1925 United Thank Offering—Plans and Possibilities* will be discussed; in February, *Educational Plans for 1924*, while at the March Conference the subject will be *The Woman's Auxiliary and the Young People of the Church.*

The Officers and members of the Auxiliary are urged to note carefully these changes.

MISS GERTRUDE HEYWOOD principal of St. Margaret's School, Tokyo, happened to be in Kobe on the day of the earthquake. As soon as possible, she returned to Tokyo, went to the site of St. Margaret's School, and there, in the ruins of the once attractive building, found a notice saying that all the members of the staff were safe and giving their temporary addresses. After three days of hard work tramping about Tokyo, she located most of them, and then held a conference with some of the leaders of the faculty on plans for the future.

111　1924 年 1 月号　女性伝道補助会。女性伝道補助会常議員会。65-67 頁。
訳出　65 頁左下 18 行目～15 行目まで。65 頁右下 15 行目～66 頁左 15 行目まで。

女性伝道補助会常議員会の 12 月会議はミス・リンドレーが出席していない最初の会議となった。

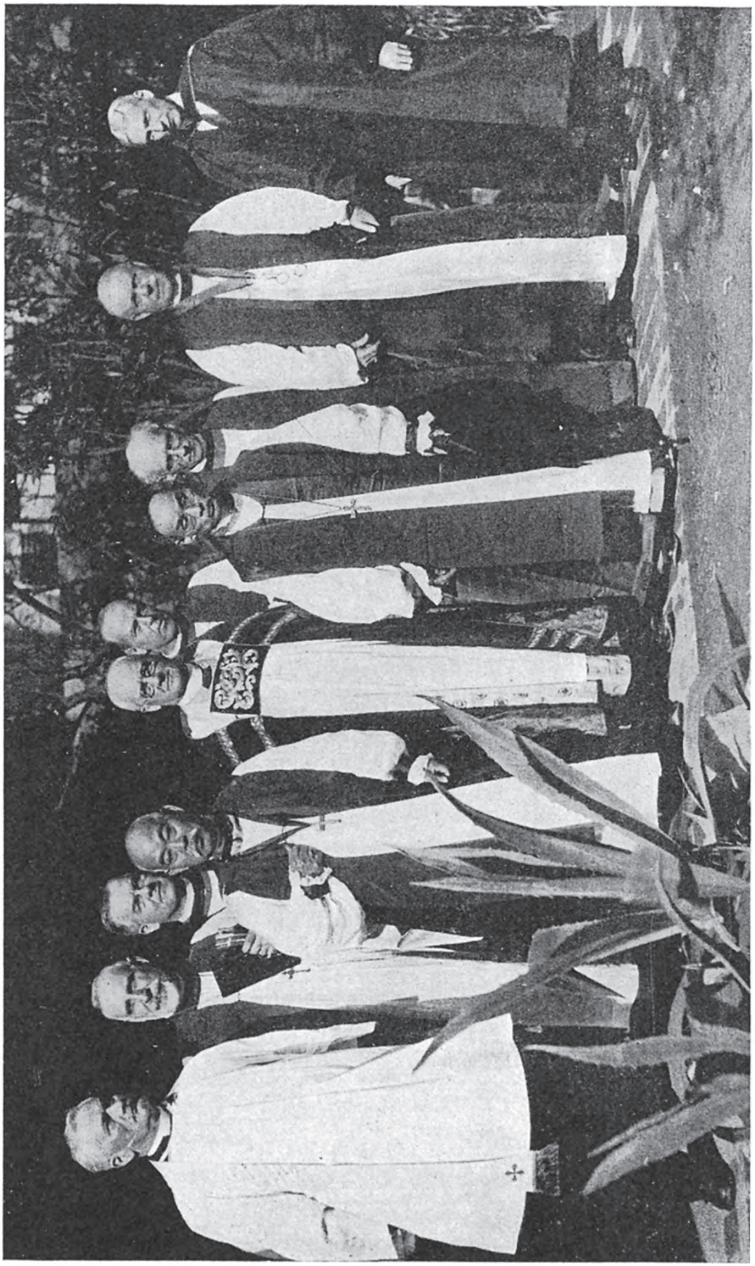
―略―

この日の会議に先立ち聖餐式が行われ、その後でミス・マシューズが開会を宣言した。ミス・マシューズは、この会議は歴史的な意義のある日に開催されたという事実を告げた。その前日、東京で元田〔作之進〕博士が日本聖公会の最初の現地人主教として按手された。これは画期的な出来事であり、これに対して米国聖公会は深く感謝すべきである。それは宣教師と日本のキリスト教徒たちの長年にわたる献身的な奉仕の頂点を画するものである。日本聖公会の将来の発展にとってその意義は非常に大きい。常議員が全米感謝祭に出席した後で、議長は、日本聖公会がそのすべての企てにおいて光と導きを、そして今まさに迎えている困難な日々に対する十分な勇気を与えられるように祈った。

ミス・リンドレーを除く 15 人の委員が点呼に応え、主事は全員出席した。日本緊急援助基金は達成されたという報告がなされた。元田主教の按手を伝えた日本からの電信は、数少ない言葉でこの偉大なイベントのイメージを生き生きと伝えた。

112　1924 年 1 月号　重要な知らせ。68 頁。
訳出　68 頁右下 14 行目～右最後の行まで。

東京の立教高等女学校の院長ミス・ガートルード・ヘイウッドは地震があった日に神戸にいた。彼女はできるだけ急いで東京へ戻り、立教高等女学校の敷地に行った。かつての魅力に溢れた校舎の廃墟の中で、スタッフは全員無事であると知らされ、彼らの仮住まいの住所を得た。それから彼女は 3 日間東京周辺を必死に歩きまわってほとんど全員の居場所を突き止めた。その後教職員の数人の幹部たちと会議を持ち、将来の計画について話し合った。



ANGLICAN, CANADIAN, AMERICAN AND JAPANESE DIGNITARIES WHO ATTENDED THE CONSECRATIONS

From left to right they are the Rev. Canon Gould (Canadian), Bishop Lea of South Japan (Anglican), Bishop Heaslett of South Tokyo (Anglican), Bishop Motoda of Tokyo, Bishop McKim, Bishop Scott of Shantung, North China (Anglican), Bishop Naide of Osaka, Bishop Hamilton of Nagoya (Canadian), Bishop Gailor and Dr. Wood

Dawn of A New Epoch in Japan

The Consecration of Bishop Motoda at Tokyo

The Consecration of Bishop Naide at Osaka

Significance of the Event Defined by Leaders of the Church

Simple Dignity When Dr. Motoda is Consecrated

Articles and pictures in this issue dealing with Japan are from Mr. William Hoster, representing the Publicity Department, who was sent to report the consecrations of Bishops Motoda and Naide and to secure complete information and photographs covering the losses of the Japanese Church in the earthquake disaster for use in the proposed campaign for a fund for reconstruction.

AMERICAN PARTY SAILS FOR HOME

A cablegram received at the Church Missions House, Tuesday, January 22, announced that Bishop Gailor and family, Bishop McKim, Dr. Wood and the Rev. J. J. Chapman sailed that day for America on board the steamship President Wilson.

IN the little Church of St. Timothy, in Hongo Ward, Tokyo, at eleven o'clock a. m. Friday, December 7, 1923, the Rev. Joseph S. Motoda, Ph.D., D.D., was consecrated the first native Bishop of the diocese of Tokyo.

Though distinguished leaders of the Church came thousands of miles from across the seas to participate in the event, the occasion was marked by a simple dignity in perfect keeping with the extraordinary setting in which it was laid. When, on May 17 last, the first synod of the new Tokyo Diocese elected Dr. Motoda Bishop, the meeting was held in Trinity Cathedral, in the Tsukiji district; and it was planned that the consecration should be held there, in the heart of the section where fifty years of effort had wrought such results as were typified in Dr. Motoda's elevation to the episcopate. He began his career as a servant of Christ there, as a youth in St. Paul's Middle School. It would have been fitting for him to have been formally installed in the highest honors the Church bestows amid the same surroundings.

Earthquake Intervenes: The earthquake of September 1 intervened. December 7 found a heap of charred ruins in Tsukiji, where the Cathedral, St. Paul's, St. Luke's, St. Margaret's, had stood, and the greater part of Tokyo leveled to the ground. Of all the houses of worship of the Church in the city prior to the earthquake, but one remained—St. Timothy's, Hongo, presided over by Mr. Welbourn, and here it was that the consecration service was held.

Nestled away in what, to the foreigner at least, is a secluded part of old Tokyo, St. Timothy's is a delightful little gable-roofed edifice of the "country church" style, with a seating capacity of about 500, standing on a

corner where three streets, or by-ways, converge. One would say that, save for the construction of this church and the influence which it has exerted upon the people of the neighborhood, nothing has changed there in two hundred years. Ox carts drive along, the soft-footed jinricksha man trots past with his charge, the patter of wooden shoes on the hard earth occasionally breaks the silence and awakens echoes of centuries in the narrow, unpaved alleyways.

Notables in Procession: Picture, then, the interest and amazement of the denizens of this remote corner of the earth when on December 7 the President of the National Council of the Episcopal Church in the United States, the Presiding Bishop of the Church in Japan, a group of Bishops of the Church of England, a representative of the Church of Canada, a Russian Bishop and a Bishop of the Greek Church, all garbed in their official vestments, marched in stately procession through a muddy alley behind two score American and Japanese clergymen of the Christian Church, to induct into the Episcopate a native-born Japanese.

A crowd which taxed beyond all measure the capacity of the church was in attendance long before ten o'clock, the hour fixed for the beginning of the service.

Outside, a picturesque crowd of Japanese men, women and children stared open-eyed at the arriving Churchmen, whose motor cars stood in marked contrast with the jinrickshas which threaded their way through the jam.

Robed in a Tent: Fifty yards down the narrow lane, to the rear of St. Timothy's, a tent had been erected in an open space, and here the participating clergy robed for the ceremony. Grass mats were flung in the mud along the route of the procession, and promptly at ten o'clock, with Miss Nelly McKim, daughter of Bishop McKim, at the little organ in the church, the procession started from the tent and wound its way through the ancient alley to the main entrance, to the rousing old hymn of *Onward, Christian Soldiers,* rendered in the language of Japan.

Rev. Mr. Spackman, of our English mission, acted as Master of Ceremonies and led the way, followed by the crucifer, as the first notes of the hymn floated out through the open windows, and this unusual procession moved amid a drizzle of rain toward the main entrance of the Church.

One of the first familiar figures in the procession was Dr. John W. Wood, Executive Secretary of the Department of Missions, and not less familiar were the two beloved Churchmen who marched in the honored positions at the head of the line—Bishop Gailor, President of the National Council, and the venerable Bishop McKim.

Order of Procession: The order of the procession was as follows: Master of Ceremonies, Standing Committee of the Tokyo Diocese, First Cross, Choir, Diocesan Catechists, Other Catechists, Diocesan Clergy, Visiting Clergy, Second Cross, Rev. J. Y. Naide, attending priests, Bishop-elect Motoda, Chaplain, Rev. Dr. Sweet, Visiting Bishops, Chaplain, Rev. Mr. Kojima, Bishop Gailor, Chaplain, Rev. Mr. Tagawa, Bishop McKim.

When the Consecration party had been seated within the chancel the regular Consecration Service was proceeded with, in this instance, however, being conducted entirely in the Japanese language.

Bishop McKim, as Presiding Bishop of the Church in Japan, presided at the service. The co-consecrators were Rt. Rev. S. H. Heaslett, D.D., Bishop of South Tokyo, and Rt. Rev. Arthur Lea, D.D., Bishop of Kyu Shu. The Presenters were Bishop Heaslett and Rt. Rev. H. J. Hamilton, D.D., Bishop of Mid-Japan. The attending presbyters were Rev. T. Minagawa and Rev. S. Yamada. Bishop-elect Naide read the Litany, and Bishop Gailor preached in English, the sermon being translated



ST. TIMOTHY'S CHURCH, TOKYO, WHERE BISHOP MOTODA WAS CONSECRATED

into Japanese as it was delivered. Bishop Hamilton read the Epistle and Bishop Lee the Gospel. The choir of St. Paul's University sang during the service.

Owing to the limited accommodations of St. Timothy's the invitations to the Consecration were restricted to members of the congregations of the American, English and Japanese churches in Japan, and a few invited guests, who included, in addition to those already named, Bishop Scott, of Shantung, China, representing the Church in China; Rt. Rev. Sergius, Russian Archbishop of Tokyo; the Bishop of Kamschatka, and Canon Gould, representing the Church in Canada.

Bishop of Osaka Consecrated in Historic Robes

THIRTY-ODD years ago, when the late Rt. Rev. Channing Moore Williams, D.D., first Bishop of Japan, resigned his episcopate, he laid aside a robe and other insignia of the episcopal office, which he directed should be preserved for the use of "the first Japanese Bishop of Osaka".

At eleven o'clock on the morning of December 11, 1923, in Christ Church, in the city of Osaka, the Rt. Rev. Yasutaro Naide was consecrated the first Japanese Bishop of Osaka, and before a congregation which filled every corner of the church, the robe which Bishop Williams had prophetically laid aside for him, was taken out and placed upon his shoulders.

"The mantle of Elijah has fallen upon our brother Naide's shoulders," said Bishop McKim, as the consecration service came to an end.

Thus the second native Bishop of the Church in Japan was inducted into office, four days after Bishop Motoda, the first to attain this honor, had been

consecrated in St. Timothy's Church, Tokyo.

If Bishop Naide's consecration lacked the high historic importance which attached to that first ceremony three hundred miles away in the capital of the Japanese Empire, the striking feature of his inheritance of the robe bequeathed by Bishop Williams, and other significant events attaching to this ceremony in Osaka, made it an event notable in the annals of the Church.

Dinner Follows Ceremony: Not the least important of these was the dinner in the Osaka Hotel, which followed immediately after the ceremony in Kawaguchi. Here in the commercial capital of the Empire, five hundred people, of whom not more than twenty were of foreign birth, assembled at the noon hour to pay tribute to the new Japanese Bishop. And of these attending four hundred and eighty citizens of Japan, nine-tenths of them active Christians and supporters of the Church, one, Hon. H. Nakagawa, was the Governor of the Prefecture of Osaka; another, Mayor Saki, was the Chief Executive of the city in which Bishop Naide's headquarters will be established; and a third was Mr. Motoyama, the editor and owner of Osaka's great newspaper, *The Mainichi.* All three of these distinguished guests made felicitous addresses during the course of the notable dinner.

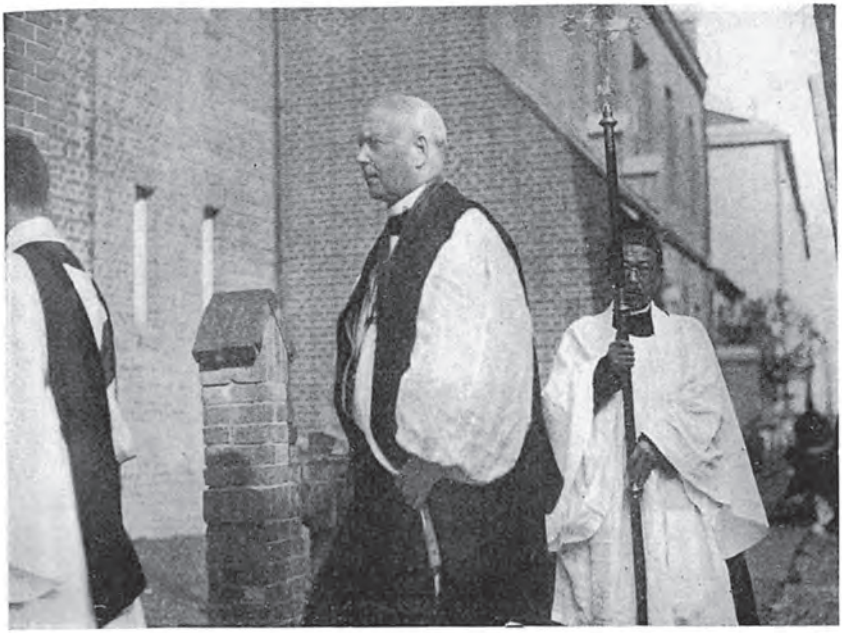
Altogether it was a day which will be memorable in the history of Christian missions in Japan.

Bishop McKim's Comment: Bishop McKim has been in Japan forty-four years. His face was aglow when the dinner finally came to an end. What the occasion meant to Churchmen and the Church may be summed up in his brief but earnest comment: "Forty years ago," he said, "to invite a Japanese official to a Christian gathering of any kind, would have been to invite scorn if not insult. Today we have not only had three distinguished officials of the Empire sit down with us, but have heard from their lips words of praise and encouragement for the work which we are doing. Surely the hand of God is stretched forth toward Japan."

It was an occasion, in other respects also, for Bishop McKim to rejoice. Just twenty-nine years ago, the Bishop, then already old in the missionary service, but holding his first convocation as a Bishop in Japan, ordained among four native candidates for the ministry the man upon whom the mantle of Bishop Williams had just fallen. It is interesting in this connection also to note that Bishop Motoda, a few years prior to Dr. Naide's entrance into the diaconate, as a catechist received Dr. Naide as a catechumen. And one other interesting fact may be noted as illustrating the progress upward of the Church in the land of the Rising Sun. At Tokyo, four days previously, when Bishop Gailor preached the sermon at the consecration of Bishop Motoda, Dr. S. Kojima, headmaster of St. Paul's School, acted as his interpreter; at Osaka, when the sermon was again preached by Bishop Gailor, Dr. T. Takamatsu acted in the same capacity. Both of these native Churchmen were classmates through St. Paul's Middle School as well as the University.

Scene of Consecration: Dr. Naide became a Bishop in the church of which he was long the rector, and which is now presided over by Rev. B. S. Ikezawa. It is interesting to note that this little church, located here in far-off Japan, has a listed membership of 782 native Christians, of whom 240 are regular communicants, and that it contributes annually to the support of the establishment the sum of 8,979 *yen.*

The day was Tuesday, December 11th, the hour ten o'clock, the place the interior of Kawaguchi, filled to overflowing with Japanese Christians, for the most part attired in native costume, who came by motor car and jinricksha, appropriately left their footwear in the vestibule of the edifice, and donning soft-soled sandals crowded



BISHOP GAILOR IN THE PROCESSION AT BISHOP NAIDE'S CONSECRATION

into the body of the church until pews and aisles, save the center, the open spaces in the rear and the overhanging gallery, were completely filled and a throng stood outside in the vestibule; and there, later, joined with those inside in the singing and the prayers.

Ten o'clock, and to the music of *Holy, Holy, Holy,* the procession, preceded by a crossbearer, emerged from the robing room in the rear, and proceeded slowly along a mat-strewn pathway to the side entrance, from which the voices of the congregation were already issuing. In the street, as the procession wound its way along, coolies paused and gazed with wide-opened eyes at the white-robed prelates. Across the way, where a building was in process of erection, the laborers paused in their tasks and gazed down upon the scene. Moving picture machines whirred and cameras clicked. This would not be important detail in America; but it is in Japan, the supposedly benighted and un-Christian land, that these things are occurring.

Order of Procession: The long line of clergy, who were moving forward in another history-making event — the commissioning of another leader in the army of Christ—a Japanese Bishop for the rapidly mobilizing force of Japanese Christians—moved as follows: The crossbearer, clergy of the new Osaka Diocese, visting clergy, among whom were representatives of the Church in America, the Church of England, the Church in Canada, the Church in China, the Osaka diocesan committee, a chaplain, Bishop-elect Naide, the consecrating bishops, a chaplain and Bishop McKim, presiding Bishop of the Church in Japan.

Inside the church, the deacons and clergy formed a double line on either side of the main aisle, through which the consecration party passed forward to the chancel.

One felt the high privilege of being present on such an occasion. In lusty voices the congregation were singing in Japanese the *Holy, Holy, Holy,* led by a full-voiced native choir in the little

gallery above. A brilliant shaft of sunshine flooded the sanctuary.

As the service proceeded, the impressiveness of the whole scene deepened and fixed itself upon those who beheld it. One hesitates to speak of things so sacred, but there is a forceful illustration of what the Church and Christianity mean to these millions of kind and gentle folk here, in the sight of a mother kneeling in prayer, while the infant, folded in the wrappings at the back of her kimona, gently coos and prattles. There is an unwonted music in the Japanese version of *Bring Forth the Royal Diadem, Glorious Things of Thee Are Spoken* and *The Church's One Foundation,* which were now rendered in the native tongue as the consecration proceeded. And one who has seen hundreds of kimona-clad men and women, youthful and aged, reciting in a strange tongue what cannot be mistaken for anything but the Apostle's Creed, can never doubt the worth of the effort which is being expended off here in work for the Master.

Consecration Personnel: The Consecration personnel was the same as that which officiated at the elevation of Bishop Motoda, with the exception that on the latter occasion the then Bishop-elect Naide read the Litany. Bishop Motoda read the consent of the bishops. Incidentally, the formality of the presentation of these and other formal certificates had to be dispensed with at the consecration of Bishop Motoda, since all the documents were consumed in the great fire. At Bishop Naide's consecration, too, the robing of the new Bishop was done within the sanctuary, while at the consecration of Bishop Motoda this act was performed in the robing room outside.

It was an impressive moment when the robe which had been bequeathed by Bishop Williams was placed over the shoulders of Dr. Naide, and Bishop McKim, as Presiding Bishop, placed the episcopal ring on his finger.

Immediately following the consecration, the party proceeded in motor cars to the Osaka Hotel, where the great banquet hall was thronged with 500 people to welcome them.

"It is the happiest day of my life," said Bishop Naide, as he took his seat at the guest table where were gathered Bishop McKim, Dr. John W. Wood and Bishop Gailor; Bishop Heaslett, of South Tokyo, and Bishop Lea, of Kyu-Shu, who acted as co-consecrators; Bishop Hamilton, of Mid-Japan; Bishop Scott, of Shantung; Canon Sydney Gould, representing the Church of Canada; the Governor of the Prefecture of Osaka, and the mayor of the city, among others.

These Made Addresses: Addresses were made by the new Bishop, Dr. Naide, by Bishop Motoda, Bishop Lee, Bishop Hamilton, Bishop Scott, Dr. Wood, Governor Nakagawa and Mayor Saki. In his address, Governor Nakagawa said in part:

"At this critical time, in which Japan is facing the great work of reconstruction, we are more than glad to see two Japanese Bishops consecrated, for they will surely contribute much in helping to create a new Japan."

He asked the foreign guests to tell their countrymen how grateful Japan feels for their sympathy and assistance in the recent disaster.

Mayor Saki, who followed the Governor, said:

"I am glad to say that Osaka, the industrial center of Japan, has been greatly helped by the religious activities of the Episcopalians. It has been my pleasure to see that the religions and industries have advanced side by side in Osaka."

Congratulations Offered: Bishop Lea voiced a message of congratulation to Bishop Naide in behalf of the Archbishop of Canterbury; Dr. Wood tendered to the new Bishop the congratulations and best wishes of the laity of the Church in America; Canon Gould spoke for the Church in Canada and Bishop Scott for the Church in China.



ON THE STEAMER PIER AT YOKOHAMA
From left to right: Miss Gailor, Mrs. Gailor, Miss McKim, Bishop Gailor, Mr. Hoster

Others participating in the luncheon were Rev. B. S. Ikezawa, Rev. J. J. Chapman, Rev. N. Fukada and Rev. S. Yanagihara.

In his consecration sermon, Bishop Gailor declared that the consecration of two Japanese Bishops marks a new epoch in the history of the Church in Japan.

"Progressive Japan has shown in religion," he said, "the same great advancement as in all other branches of human activities. This advancement is the result of the untiring, unreserved and unconditioned coöperative efforts of the Christians of Japan. These two Bishops are forerunners of many more Japanese Bishops, and for this I wish to offer my heartfelt congratulations."

He adjured the new Bishop to be patient and courageous in discharging the duties of his new office and to hold fast to his convictions as the fundamental source of all religious effort.

Meaning of the New Epoch in Japan

The New Bishops, Bishops Gailor and McKim and Dr. Wood Make Plain the Deep Significance of the Founding of a Japanese Episcopate

CHURCH history was made, and a new epoch in the history of the Christian Church in Japan specifically was inaugurated when on December 7 and 11, respectively, in Tokyo and Osaka, the first two Japanese Bishops of the Anglican communion were consecrated, and an independent Japanese Christian Church came into existence.

The significance of these two events in the progress of the Kingdom—just what they mean to Japan and to the cause of Christianity throughout the world, are herewith outlined, first, by the two native episcopal leaders, the Rt. Rev. Joseph S. Motoda, Bishop of Tokyo, and the Rt. Rev. Yasutaro Naide, Bishop of Osaka; as well as by the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council of the Episcopal Church in the United States; by the Rt. Rev. John McKim, D.D., Presiding Bishop of the Church in Japan, and by John W. Wood,

D.C.L., Executive Secretary of the Department of Missions of the American Church.

Statement of Bishop Motoda: The consecration of the two Japanese Bishops of the Episcopal Church means, first, the realization of the object for which the Nippon Sei Kokwai was organized thirty-six years ago, when the constitution then adopted provided the organization upon which the future self-governing and self-supporting Church should be built. We have not yet fully realized this ambition, but at least these consecrations mark distinct progress along the road toward its realization.

Second, what has just taken place marks the closer unification of the various missionary societies and organizations which are operating in the field. In Osaka, the C. M. S. of England and the American Church were working more or less independently, at least in the view of the outside world. In Tokyo, three organizations, the C. M. S., the S. P. G. and the American Missionary Society, were working as in Osaka, although actually they were affiliated. Now, all are made one under one directing head.

Third, the consecration of two Japanese Bishops has brought about the nationalization of the Sei Kokwai in Japan. Formerly the Sei Kokwai was represented by foreigners, English and Americans. They will continue to be active in its counsels; but in the new conditions it will be native bishops who will stand before the people. They can go into the life of the nation more closely, with more sympathy, and, I am almost tempted to say, more efficiently, because we speak the language, we know the customs of the people and are familiar with their psychology. We know their defects as well as their strong points, and consequently we shall be able more effectively to move among them for the accomplishment of the objects which Christians the world over have in view.

Statement of Bishop Naide: I feel that the immediate effect of the consecration of two Japanese Bishops of the Church will be to impress upon the Japanese people that the Nippon Sei Kokwai is not a foreign organization under foreign direction, if it ever was, but has become, at all events, a Japanese National Church, independent of foreign control or supervision. It will impress our people at large that it is a Church of and for the Japanese people, something in which they may have a just national pride, which is laboring for, and has great potentialities for the common good of the Japanese people; and, therefore, I feel that this step will undoubtedly put upon the Japanese a great responsibility for the advancement of the Church and will consequently result in its steady extension.

Statement of Bishop McKim: In the consecration of Bishop Motoda and Bishop Naide we have accomplished, in part at least, what we came here for originally, namely, to form an independent National Church which would be self-supporting and self-governing. It has its own constitution and canons and now it has two bishops who may be trusted in every way to carry on the work which has been entrusted into their hands. Indeed, the Church of Japan is already functioning, since in addition to the two Bishops who have now been consecrated, it has long had its own missionary society which is supporting two missionaries in Formosa. We may confidently expect that the Church of Japan will now go forward to the attainment of rich results.

Statement of Bishop Gailor: It is a marvelous thing that, though our Lord was born of Jewish parentage, yet in all the attributes of nature and life no man can say that he is more a Jew than he is a Greek, a Roman or a Barbarian. He is all men's Man. In Him Caucasian, as well as Japanese, African and Hindoo, find their ideal. All these alike find in Him the pattern of their manhood. Christianity coming down

through history shows its likeness to a river which takes its color from the banks which it has washed. The Greek interpretation of the Christian religion differed from that of the Roman, though it had the same fundamentals in both; and so the faith has expressed itself in divers ways through the racial characteristics of each people upon which it has left its impress. So, likewise, each one of those races has contributed something to our fuller understanding of the richness and depth of the Christian religion.

So far we have never had a definite illustration of the interpretation and application of Christianity which would be given by the Oriental mind. It is wonderful to think, therefore, of the possibilities of a new view, and the development of larger truths which may be expressed through the Japanese people.



CHRIST CHURCH, OSAKA,
Where Bishop Naide was consecrated

I consider that the consecration of these two Japanese Bishops is the first step toward the development of an indigenous Japanese Church which will gradually eliminate foreign influences and foreign missionaries, and develop on its own lines, with its own special constitution, to a complete understanding of what Christianity means; and so far as I can see it is all just a part of God's plan. It isn't that we are going to convert the whole Japanese people within any limited period; but that we are establishing here a living force, a vital, functioning institution which, because it isn't foreign and is Japanese, is going to permeate with its influence the whole country.

The Japanese are going ahead now, with the help of the Lord. If they develop their own Church as we have every reason to believe they will, they will grow twice as fast under their own leadership as they have before. To have their own native leaders will give them that confidence which is necessary to break off the prejudice which has existed against Christianity under foreign leadership. This is the goal toward which we have always worked.

Statement of Dr. Wood: The consecration of two Japanese as Bishops of the Nippon Sei Kokwai is an event of the highest importance. It should not be thought of as an isolated occasion, however important and interesting, but as the final step in an orderly process foreseen and planned for from the very beginning of Christian work in Japan. The coming of the first modern missionaries, Channing Moore Williams and John Liggins, both clergymen of the Protestant Episcopal Church in the United States, in 1859, was the first step. Then came in order the baptism of those who in the early days braved persecution and even death for the faith, the organization of the first congregation, the organization of the National Church, the ordination of the first clergymen and now the consecration of the first bishops. This latest event marks an epoch in the history of the Church in Japan. With tried and trusted men like Bishops Motoda and Naide as leaders there is every reason to believe that the wonderful possibilities of the future will be realized.

May God bless the Nippon Sei Kokwai. May all its people face bravely the inspiring tasks before them!

113　1924年2月号　日本の新しい時代の幕開け。東京で元田主教の按手。大阪で名出主教の按手。聖公会の指導者が決めた出来事の重要性。77-79頁。

訳出　77頁1行目～79頁上段まで〔全文〕。

元田博士の簡素で荘厳な按手式

日本に関する本号の記事と写真は広報部門を代表するウィリアム・ホスター氏から送られた。彼が日本に派遣された目的は、元田〔作之進〕主教と名出〔保太郎〕主教の按手の模様をレポートするとともに、提案されている復興基金のキャンペーンに使うために、震災で日本聖公会が失ったものを正確に伝える情報と写真を得るためである。

アメリカ隊帰国の途へ

1月22日火曜日、チャーチ・ミッションズ・ハウスに届いた電信は、ゲイラー主教と家族、マキム主教、ウッド博士およびJ・J・チャップマン師が同日、蒸気船プレジデント・ウィルソン号でアメリカに向けて出帆したことを伝えた。

1923年12月7日金曜日午前11時、東京の本郷地区にある小さな聖テモテ教会で、哲学博士・神学博士ヨセフ・元田〔作之進〕師が東京教区の最初の現地人主教に按手された。

聖公会の錚々たる指導者が数千マイルもの海路を経てこのイベントに参加したが、式典は特別に準備した会場設営と完全に調和した簡素な荘厳さに包まれた。去る〔1922年〕5月17日、新しい東京教区の最初の教区会議は元田博士を主教に選出した。会議は築地地区にある三一教会で開かれ、按手式はこの教会で行われることが計画された。同教会は、50年間の努力の末に元田博士が主教職に任ぜられることに象徴される成果を生み出した地区の心臓部である。元田師はここで少年期に立教中学校で学んでキリストの僕としてのキャリアを開始したのである。聖公会が授ける最高の栄誉に、まさに同じ場所で正式に任命されることは彼にとって相応しいことであったに違いない。

地震の発生：〔1923年〕9月1日地震が発生した。12月7日現在、三一教会、立教学院、聖路加病院、立教高等女学校が立っていた築地は黒焦げの瓦礫の山であり、東京の大部分は建物が全壊した。地震前に東京にあった聖公会の教会や礼拝所のうち唯一残ったのは、ウェルボーン氏によって司牧されている聖テモテ教会だった。そしてここで按手式が挙行されたのである。

聖テモテ教会は、古い東京の、少なくとも外国人にはひっそりとしていると思える場所に佇む「田舎の教会」風である。切妻屋根の建物で、席数は約500。3本の道路もしくは裏道が交わる角に立っている。この教会の建物とそれが近隣の人々に及ぼした影響を除けば、ここでは過去200年間なにも変化しなかったかのようである。牛車が行き交い、客を乗せた人力車の車夫が静かな足音を立てて走り去る。ときおり硬い地面に当たる下駄の音が静寂を破り、舗装されていない狭い路地に数世紀のこだまを呼び覚ます。

名士の行進：この最果ての地に暮らす住民の、そのときの興味と驚きを想像してもらいたい。〔1923年〕12月7日、生粋の日本人を主教に任命するために、米国聖公会の全国協議会総理、日本聖公会の現主教、英国教会の主教グループ、カナダ聖公会の代表者、ロシア正教会主教、そしてギリシャ正教会主教が全員正装して、40人ものアメリカ人と日本人の聖公会の聖職者に先導されて、泥だらけの狭い道を厳かに行進したのである。

教会の収容人数をはるかに越えた群衆が、按手式の開始が予定された10時よりはるかに前から集まっていた。

建物の外ではまるで絵で見るような日本人の大人や子供たちが群がり、聖公会員が到着すると驚きで目を見開いた。彼らが乗ってきた自動車は人ごみをぬって通る人力車と著しい対照を見せていた。

テントで着替え：聖テモテ教会の裏手の狭い通りを50ヤード下った広場にテントが立てられ、列席する聖職者はここで祭服に着替えた。行進のルートにはぬかるみの上にむしろが敷かれていた。10時きっかりに教会の小さいオルガンの前に座ったマキム主教の娘ミス・ネリー・マキムの合図でテントから行進が出発し、曲がりくねった古い通りを、古い日本語で斉唱された聖歌 “Onward, Christian Soldiers” に合わせて教会に向かった。

進行役を務めたのは英国ミッションのスパックマン師で行進の先頭に立ち、教会の開け放った窓から聖歌の最初の節が流れてくると十字架捧持者が

その後に続き、この異例の行進は、こぬか雨の降る中、教会の正面玄関に向かって進んだ。

行進の列中で最も良く知られているのは伝道部門総主事のジョン・W・ウッド博士、彼に劣らず有名で愛されている２人の聖公会員は全国協議会総理のゲイラー主教と尊敬すべきマキム主教であり、列先頭の名誉ある位置で行進した。

行進の順序：行進の順序は次の通りである。進行役、東京教区常置委員会、第一十字架、聖歌隊、教区伝道師、その他の伝道師、教区聖職者、訪問聖職者、第二十字架、J・名出〔保太郎〕師、参列司祭、元田〔作之進〕被選主教、博士スイート師、チャプレン小島師（注1）、ゲイラー主教、チャプレン多川〔幾造〕師、マキム主教。

一行が内陣に着席すると本来の按手式が行われたが、すべて日本語で進められた。

式はマキム主教が日本聖公会の総裁主教（注2）として取り仕切った。共同按手者は南東京〔地方部〕主教の神学博士S・H・ヘーズレット師と九州〔地方部〕主教の神学博士アーサー・リー師。提示者はヘーズレット主教と、中部日本（注3）主教のH・J・ハミルトン師。参列祭司はT・皆川〔晃雄〕師と山田〔助次郎〕師。被選主教の名出師が嘆願を読み上げられた。ゲイラー主教が英語で説教し、その内容は日本語に逐語通訳された。ハミルトン主教は使徒書簡、リー主教は福音書を朗読した。式の間、立教大学の聖歌隊が歌った。

聖テモテ教会の収容人員が限られているため、按手式へ招待したのは日本におけるアメリカ、英国および日本の教会の会衆メンバーと少数のゲストに限られた。これらのゲストには既に挙げた以外に、中国の聖公会を代表して山東省のスコット主教、東京のロシア〔正教会〕大主教セルギウス師、カムチャッカ主教、カナダ聖公会を代表するグールド参事司祭が含まれた。

（注1）小島茂雄。
（注2）日本聖公会主教会議長。「主教」の往時の呼称は「監督」。
（注3）日本聖公会中部地方部。

114　1924 年 2 月号　大阪主教、歴史的祭服で按手。79-83 頁。
訳出　79 頁下段～83 頁上段〔全文〕。

30 年余り前、日本で最初の主教である故神学博士チャニング・ムーア・ウィリアムズ主教は主教職を退いたときに、祭服と主教職のほかの標章を取っておき、「大阪の最初の日本人主教」が使用するために保管するよう指示した。

1923 年 12 月 11 日午前 11 時、大阪市の基督教会で名出保太郎師が大阪の最初の日本人主教に按手された。教会の隅々まで人で埋め尽くされた式に先立ち、ウィリアムズ主教が予言して彼のために保管されていた祭服が取り出されて、その肩の上に置かれた。

按手式が終了したとき、マキム主教は「エリヤの外套は我らの兄弟である名出の肩の上に落ちた」と言った。

こうして元田〔作之進〕主教が東京の聖テモテ教会で名誉ある最初の按手を受けてから 4 日後に、日本の聖公会の 2 人目の現地人主教が任命されたのである。

名出主教の按手には、300 マイル離れた大日本帝国の首都で行われた最初の式典に付帯していたほどの歴史的重要性がなかったとしても、ウィリアムズ主教から遺贈された祭服という遺産の強烈な特徴と、この式典に付随して行われたほかのイベントが、大阪での按手式を聖公会の歴史に残るものにした。

式典後の祝宴：そのうち少なからず重要だったのは、川口での式典にすぐ続けて大阪ホテルで持たれた祝宴である。ここ帝国の商業の首都で昼間の時間に 500 人もの人々―そのうち外国人の数はせいぜい 20 人だった―が新しい日本人主教に敬意を表するために集まったのである。そして出席したこれら 480 人の日本人の 10 分の 9 は熱心なキリスト教徒と聖公会の支援者であった。その 1 人は大阪府知事の H・中川氏、もう 1 人は關市長で、名出主教の本部が設置されることになる市の最高行政官、三人目は大阪の大新聞「毎日新聞」の編集者でオーナーの本山氏である。これら 3 人の著名な来賓はいずれもこの素晴らしい祝宴で適切なスピーチをした（注 1）。

総じてそれは日本における聖公会の歴史で記憶すべき一日であった。

マキム主教のコメント：マキム主教は日本に来てから 44 年になる。祝宴がついに幕を閉じたとき彼の顔は輝いていた。この出来事が聖公会員と聖公会にとって何を意味したかは、彼が言った簡潔な、しかし正直なコメントに要約されていよう。「40 年前はどんな種類のものであれキリスト教の集まりに官僚を招待すれば、侮辱とは言わないまでも冷笑を買ったものです。それが今日は帝国の 3 人の高官が私たちと席を共にしたばかりか、彼らの口から私たちがしている仕事に対する称賛と激励の言葉が聞かれたのです。疑いなく神の御手は日本に向けて伸ばされています。」

それはマキム主教にとって別の意味でも喜ばしい出来事であった。今から 29 年前、主教は当時既に長年宣教師として働いていたが、初めて日本の主教として最初の聖職者会議を開いた。このとき彼が 4 人の日本人の聖職者候補の中から聖職に按手したのは、今日ウィリアムズ主教の外套がその肩に落ちた人物であった。これに関連して興味深いことを述べると、名出博士は執事になる数年前に、伝道師の元田主教のもとで洗礼志願者となった。そしてもう 1 つの興味深い事実は、日出ずる国における聖公会の発展を物語るものであろう。4 日前東京で行われた元田主教の按手式でゲイラー主教が説教をしたとき、立教中学校校長の小島〔茂雄〕博士が彼の通訳を務めた。大阪で再びゲイラー主教が説教をしたときは、高松博士（注 2）が同じ役割を果たした。この 2 人の日本人聖公会員は、立教中学校と立教大学を通してクラスメートだったのである。

按手の場面：名出博士は彼が長年教会牧師を務め、現在 B・池沢師（注 3）が司牧している〔基督〕教会で主教となった。注目すべきは、この日本の中心から遠く離れた地にある小さな教会が 782 人の日本人キリスト教徒を会員に擁し、そのうち 240 人が定期受聖餐者であること、そして本部の支援のために毎年計 8,979 円を寄付していることである。

〔1923 年〕12 月 11 日火曜日午前 10 時、川口にある教会の内部は日本人のキリスト教徒で溢れかえっていた。大部分は着物で正装し、建物の入口できちんと履物を脱いで室内用の草履に履き替え、中央部分だけ空けて、信者席から通路、後ろの空きスペースから張り出し回廊まで埋め尽くした。入口の外にも大勢立っており、後で教会内の信徒と一緒に歌い、祈りを捧げた。

〔午前〕10 時、“Holy, Holy, Holy” の演奏に合わせて、十字架棒持者に先導されて、後ろの着替え室から行進が登場した。マットを敷いた通路をゆっ

くり通用口に進んだが、そこからは既に会衆の声が起きていた。通りに出た行進の列が曲がりくねった道に沿って進むと、日雇労働者たちが白い祭服に身を包んだ高位聖職者に目を見開いた。道路を隔てたところには建設中の建物が立っていたが、労働者たちは仕事の手を休め、その光景を見降ろしていた。撮影機がうなり声を上げ、カメラのシャッター音が聞かれた。こうしたディテールはアメリカでは重要ではあるまい。だが、暗愚な非キリスト教国と思われている日本で、これらの事が起こるというのは特別の意味がある。

行進の順序：聖職者の長い隊列は、キリストの軍勢のもう１人の指導者、日本人キリスト教徒の勢力を急速に動員する日本人主教を任命するもう１つの歴史を画するイベントでも行進したが、その順序は次の通りである。十字架棒持者、新しい大阪教区の聖職者、米国聖公会、英国教会、カナダ聖公会、中華聖公会の代表者をはじめとする訪問聖職者、大阪教区委員会、チャプレン、名出被選主教、按手する諸主教、チャプレン、そして日本聖公会の総裁主教〔主教会議長〕であるマキム主教。

教会内部では執事と聖職者が中央通路の両側に列を作り、その間を按手団が内陣に向かって進んだ。

このような儀式に立ち会えたのは非常に名誉なことであると感じられた。会衆は上方の小さい回廊に陣取った聖歌隊の豊かな声にリードされて、元気な声で “Holy, Holy, Holy” を日本語で歌っていた。この聖域に一筋の輝かしい太陽の光が差し込んでいた。

式が進むにつれて、場面全体の感動は深まり、それを見守る人々を包み込んだ。これほどまでに神聖な事柄について語るのは憚れるが、１人の母親がひざまずいて祈り、その着物の背中で布にくるまれた幼児が愛くるしい声で何やらしゃべっている光景を見るならば、ここには聖公会とキリスト教がこの国の数百万の優しく穏やかな民にとって何を意味するかを示す力強い実例がある。式の進行と合わせて、“Bring Forth the Royal Diadem”、“Glorious Things of Thee Are Spoken” および “The Church’s One Foundation” のめったに聞けない日本語バージョンが、日本人によって歌われた。着物を着た数百人もの老若男女が聞きなれない言葉で、しかし紛れもなく使徒信経を朗唱しているのを見た者は、この国で主のための仕事に費やされている努力の価値を決して疑うことはないだろう。

按手関係者：按手関係者は元田主教の任命を司宰したのと同じ顔触れであるが、そのときは名出被選主教が嘆願を読み上げた。元田主教は主教たちの同意を読んだ。因みに、これらをはじめ、その他の正式な認証の発表は元田主教の按手式では省かざるを得なかった。すべての資料が大火で焼失してしまったからである。また、名出主教の按手式では新しい祭服に着替えるのは聖堂内で行われたが、元田主教の按手式では外の更衣室で行われた。

ウィリアムズ主教より遺贈された祭服が名出博士の肩の上に置かれ、総裁主教のマキム主教が彼の指に主教の指輪をはめたのは感動的な瞬間であった。

按手式の後すぐに一行は自動車に乗って大阪ホテルに移動した。そこでは広い宴会場に 500 人もの人々が集まり彼らを出迎えた。

ゲストのテーブルに着席した名出主教は「今日は私の生涯で最も幸せな日」と言った。同じテーブルにはマキム主教、ジョン・W・ウッド博士、ゲイラー主教、南東京のヘーズレット主教、共同按手者を務めた九州のリー主教、中部日本のハミルトン主教、山東省のスコット主教、カナダ聖公会を代表するシドニー・グールド参事司祭、大阪府知事、大阪市長、その他の名士が座った。

演説者：演説を行ったのは新主教の名出博士、元田主教、リー主教、ハミルトン主教、スコット主教、ウッド博士、中川大阪府知事、關大阪市長である。中川知事はその演説の中で次のように語った。

「日本が震災復興の大事業に直面しているこの危難のときに、2 人の日本人主教が按手されたことは喜びに堪えません。なぜならお 2 人は新しい日本の創造に必ずや大きな手助けになってくださるだろうからです。」

知事は外国人ゲストに対し、今回の震災で日本が受けた同情と支援に対してどれほど感謝しているか本国の人々に伝えてくれるように頼んだ。

知事に続いて關市長は、次のように述べた。

「私は日本の産業の中心である大阪が聖公会の宗教的活動によって大いに助けられてきたことを嬉しく思います。大阪で宗教と産業が手を携えて前進したのを見るのは私の喜びです。」

祝辞：リー主教はカンタベリー大主教の名において名出主教への祝辞を読み上げた。ウッド博士は新主教に米国聖公会の信徒の祝いの言葉を伝えた。

グールド参事司祭およびスコット主教はそれぞれカナダと中国の聖公会を代表して挨拶した。このほかに昼食会にはB・池沢〔駿太郎〕師、J・J・チャップマン師、深田師（注4）および柳原師（注5）が出席した。

ゲイラー主教はその按手説教の中で、2人の日本人主教の按手は日本における聖公会の歴史に新しい時代を画するものであると言い、次のように語った。

「前進する日本は宗教において、人間活動のほかのすべての分野と同様の偉大な進展を見せました。この進展は日本のキリスト教徒のたゆまぬ無制限、無条件の協力的な努力の成果です。これら2人の日本人主教はさらに多くの日本人主教の先駆けであり、このために心からお祝い申し上げます。」

彼は新主教に、新しい職務を遂行するに際しては常に忍耐と勇気を持ち、あらゆる宗教的努力の根源である自己の信念を堅持することを言い渡した。

（注1）『基督教週報』第48巻27号（1923年12月21日）によると、中川〔望〕大阪府知事、關〔一〕大阪市長、大阪毎日新聞社長の本山氏の祝辞があったと報じられている。
（注2）高松孝治。
（注3）池沢駿太郎。
（注4）深田直太郎。
（注5）柳原貞次郎。

115　1924年2月号　日本における新しい時代の意味。新主教、ゲイラー主教、マキム主教およびウッド博士が、日本聖公会の創設の深い意義を明らかにする。83-85頁。
訳出　83頁下段～85頁最後の行まで〔全文〕。

〔1923年〕12月7日と11日、それぞれ東京と大阪でアングリカン・コミュニオン初の二人の日本人主教が按手され、独立した日本聖公会が誕生したとき、聖公会の歴史が創られ、日本の聖公会の歴史における新しい時代がはっきりと始まった。

神の国の進展におけるこの二つの出来事の意義、すなわちそれらが日本にとって、また全世界のキリスト教の大義にとって何を意味するか、その概要が以下に示される。最初に二人の日本人の聖公会指導者、東京のヨセフ・元田〔作之進〕主教と大阪の名出保太郎主教、続いて米国聖公会全国協議会総

理・神学博士トーマス・F・ゲイラー主教、日本聖公会総裁主教・神学博士ジョン・マキム主教、米国聖公会伝道部門総主事ジョン・W・ウッド民法学博士の声明を載せる。

元田主教の声明：聖公会の二人の日本人主教が按手されたことは、第一に、36年前に日本聖公会が組織された目的が達成されたことを意味します。このとき採択された法憲は、将来自立かつ自給できる教会を築くための礎となる組織を定めました。私たちはまだこの大望を完全に実現してはいませんが、少なくとも今回の按手は、その実現に向かう道ではっきりとした前進を得たことを示すものです。

第二に、今回の出来事は、宣教地で活動している様々な伝道協会や組織の統一をより緊密にするものです。大阪では英国教会伝道協会と米国聖公会は多かれ少なかれ独立して活動しており、少なくとも外部の世界にはそのように見えていました。東京では三つの組織、すなわち英国教会伝道協会、英国教会福音宣教協会、米国〔聖公会〕伝道協会が大阪と同じように活動してきましたが、実際には提携していました。今、これらすべてが一つの指導部の下で一つになるのです。

第三に、二人の日本人主教の按手は日本における聖公会の国民化をもたらしました。かつて聖公会は外国人、すなわちイギリス人とアメリカ人によって代表されていました。彼らはこれからも積極的に助言するでしょうが、新しい条件の下で人々の前に立つのは日本人主教です。彼らは国民の生活により深く、より多くの共感をもって、そして敢えて言うならばより効果的に入ることができます。なぜなら私たちは同じ言葉を話し、人々の習慣を知り、彼らの心理を熟知しているからです。私たちは彼らの欠点も強みも知っており、その結果としてキリスト教徒が世界中で目指している目標を達成すべく、彼らの間でより効果的に活動することができるのです。

名出主教の声明：聖公会の二人の日本人主教が按手されたことの直接的な効果は、日本聖公会は外国の指導下にある外国の組織ではない、たとえ以前そうだったとしても、いずれにせよ日本聖公会は外国の支配や監督から独立した、という印象を日本人に与えることだと思います。それは広範な人々に、日本人のための日本人の教会であり、日本人として誇れるものであり、日本人の公益のために働き、大きな可能性を秘めているという印象を与えるで

しょう。それゆえ私はこのステップは疑いなく日本人に聖公会の前進のための大きな責任を負わせ、その結果として揺るぎなく拡大していくと思います。

マキム主教の声明：元田主教と名出主教の按手により、そもそも私たちが最初に日本にやってきた目的、すなわち独立した自国の聖公会を創設し、それが自給および自立できるようになるという目的を少なくとも一部達成しました。日本の聖公会は法規と法憲を持っており、そしていま委ねられた仕事を遂行すると全面的に信頼してよい二人の主教を持ったのです。事実、日本の聖公会は既に機能しています。なぜならそれはこの度按手された二人の主教に加えて、以前から独自の伝道協会を持っており、台湾の二人の伝道師を支えているからです。私たちは日本の聖公会がさらに前進して豊かな成果を達成することを、自信をもって期待できます。

ゲイラー主教の声明：私たちの主がユダヤ人の両親から生まれながらも、その本性と人生のすべての特質において彼がギリシャ人やローマ人や未開人であるよりもユダヤ人であると誰も言えないのは驚くべきことです。主はあらゆる人の中の人です。カフカス人も日本人も、アフリカ人もヒンドゥーも主の内に自分たちの理想を見出します。彼らはみな同様に主の内に人間であることの模範を見ます。歴史を下って来たキリスト教は川に似て、それが洗い流した土手の色を呈します。たとえ基礎は一つでも、ギリシャ人のキリスト教の解釈はローマ人のそれとは異なります。そのように信仰は、キリスト教が影響を与えた人々のそれぞれの人種的な性格によって様々に表現されます。同様に、これらの人種の各々が、キリスト教の豊かさと深みを私たちがより十全に理解することに寄与してきたのです。

これまで、東洋の心によって与えられると思われるほど明確なキリスト教の解釈と応用の実例はありません。それゆえ日本人によって表現される新しい見方の可能性と、より大きい真理の発展について考えるのは素晴らしいことです。

これらの二人の日本人主教の按手は、固有の日本聖公会の発展に向けた最初のステップであり、それは徐々に外国の影響と外国人宣教師を除いて独自の方針と法憲を持ち、キリスト教が意味するものの完全な理解へと発展するものと思います。その限りで、これはあくまでも神の計画の一部であると言

えます。限られた時間内で日本人全員を改宗させようというのではありません。しかし私たちはここに生きた勢力、つまり活発に機能する機構を作り出そうとしています。なぜならそれは外国のではなく日本の機構であり、全国にその影響を浸透させていくからです。

いま日本人は神の御加護により前進しています。彼らが独自の聖公会を発展させたなら、彼らがそうするであろうと信じるに足る十分な根拠がありますが、自分自身のリーダーシップの下でこれまでの2倍の速さで成長するでしょう。自国の指導者を持つことは彼らに自信を与えるでしょうが、それは外国人の指導下でキリスト教に対して存在していた偏見を取り除くために必要です。これは私たちが常に追求してきた目標でもあります。

ウッド博士の声明：二人の日本人を日本聖公会の主教として按手したのは、極めて重要な意味を持つ出来事です。それはどれほど重要で興味深いものであろうと、孤立した出来事と考えるべきではありません。それは日本でキリスト教の仕事を開始した当初から予見し計画された整然としたプロセスの最終段階なのです。1859年に最初の近代宣教師で、いずれも米国聖公会の聖職者であるチャニング・ムーア・ウィリアムズとジョン・リギンズが来日したのが第一段階でした。それから順に、初期に勇敢にも迫害に立ち向かい、信仰のために命を落としさえした人々の洗礼、最初の会衆の組織、日本聖公会の設立、最初の聖職者の任命、そしていま主教の按手と続きました。この最後の出来事は日本における聖公会の歴史に一時代を画するものです。元田主教や名出主教のように筋金入りの信頼できる人物をもってすれば、未来の素晴らしい可能性が実現されると信じるのはもっともなことです。

日本聖公会に神の恵みがあらんことを。すべての会員が彼らの前途にある感動的な任務に果敢に取り組まんことを。

注記：SM誌1924年2月号（85頁）文中の真中の写真は、「名出主教が按手された大阪の基督教会」。現在の大阪教区主教座聖堂川口基督教会。

News and Notes

THE Rev. Charles Shriver Reifsnider, L.H.D., President of St. Paul's University, Tokyo, Japan, will be consecrated bishop-suffragan to Bishop McKim, of Tokyo, in All Saints' Church, Pasadena, California, Tuesday, February 12th, at 10 a. m.

The consecrators will be Bishop McKim of Tokyo, Bishop Gailor, President of the National Council, and Bishop Johnson, of Los Angeles. The preacher will be Bishop Partridge, of West Missouri, formerly of Kyoto. The presenters will be Bishop Leonard of Ohio and Bishop Stevens, coadjutor of Los Angeles. The Litany will be read by Bishop Francis of Indianapolis, formerly of our Japan mission. Attending presbyters will be the Rev. Dr. L. E. Learned, rector of All Saints' Church, scene of the consecration, and the Rev. John H. Yamazaki, rector of St. Mary's Japanese Parish, Los Angeles. Certificate of election will be read by the Rev. William MacCormack, D.D., and the consent of Standing Committees will be read by the Rev. George Davidson, D.D. The master of ceremonies and registrar will be the Rev. C. Rankin Barnes.

A feature of very great interest is the participation in these ceremonies of Bishop McKim and Bishop Gailor, who will arrive from Japan just in time to reach Pasadena. These, with Dr. Wood, executive secretary of the Department of Missions, will go directly from Pasadena to New York to attend the meeting of the National Council of the Church, called for February 20th to consider the Japanese situation and to determine a plan for raising a fund for permanent rehabilitation.

❖

CHILDREN are of no nationality. We have it on good authority that they are citizens of the Kingdom of Heaven. When we hear that children are hungry we do not withhold our help because we are not in sympathy with their parents. Our hearts go out to all children who are suffering and, therefore, we commend the work of the Federal Council of Churches in appealing for aid for the children of Germany. The Rev. Charles S. MacFarland, General Secretary of the Council, 105 East Twenty-second street, New York, will be glad to hear from any who agree with General Allen, the commander of the American Army of Occupation in Germany, that "America never made war on children."

❖

THE CHURCH LEAGUE CLUB, at 150 East Fifty-seventh street, New York, has this year renewed its offer to remit the initiation fee of $10 to missionaries, deaconesses and the wives and daughters of the clergy. Many Churchwomen took advantage of this offer last year and found great satisfaction in the privileges they enjoyed in the club. The terms of membership will be gladly furnished by Mrs. Caleb R. Stetson, Murray Hill Hotel, Park avenue, New York.

❖

ALTHOUGH we printed a thousand extra copies of the January number of THE SPIRIT OF MISSIONS the edition is entirely exhausted. Bishop Moulton's article on Indian work in Utah has caused widespread interest and many requests have been received for additional copies. We should be grateful if any subscribers who do not desire to keep their magazines would mail them back to us.

❖

UNFORTUNATELY the Alaskan Churchman Calendar, through some remissness on the part of Uncle Sam, reached us too late for notice in December issue. It makes its usual attractive appearance and contains many pictures full of interest to the friends of the Alaska mission. Copies may be ordered from Box 6, Haverford, Pa. The price is fifty cents.

THE SPIRIT OF MISSIONS extends heartfelt sympathy to Bishop Burleson of the missionary district of South Dakota, and all of the other members of the family, on the occasion of the death of their mother, who was the widow of the Rev. Solomon S. Burleson, a missionary priest for many years in Minnesota and Wisconsin. Mrs. Burleson was the mother of five sons, all of whom entered the sacred ministry of the Church, one of them attaining the Episcopate itself.

❖

MR. E. WALTER ROBERTS, "the man who made the mite box," calls our attention to the fact that the two cuts which formed such an attractive heading for the article which appeared last month about his connection with the Lenten Offering, depicted an earlier type of box than those which Mr. Roberts invented. The pyramid, the keystone and the present rectangular box were the products of his brain. Over sixteen million of these three forms have been used in the last thirty-four years and the total saving to the missionary work of the Church has been in the neighborhood of a quarter of a million dollars.

❖

TWICE during the past month has death invaded the House of Bishops of the Church.

The Rt. Rev. Edward A. Temple, D.D., Bishop of the Missionary District of North Texas, died suddenly on January 10th and was buried at Waco, Texas, the funeral service having been said by Bishops Garrett and Kinsolving.

The Rt. Rev. Edwin Gardner Weed, D.D., Bishop of Florida, died at Jacksonville on January 19th and was buried there. Bishop Weed was next in succession to Bishop Garrett as Presiding Bishop of the Church. He was consecrated August 11, 1886. Bishop Weed's death confers right of succession to Bishop Garret upon the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

MANY American tourists now visit the Philippine Islands every year and few of them have any accurate knowledge of the work of the Episcopal Church in the islands. The Rev. George C. Bartter, who had served in the mission for nearly twenty years, has kindly written a tourist missionary guide to the Philippine Islands. It is brief but informative. Any friends planning a trip to the Philippines can obtain a typewritten copy from the Department of Missions, 281 Fourth avenue, New York, for 25 cents. Later, if there is sufficient demand the "Guide" will be printed.

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GRACE CHURCH, Nyack, N. Y., devotes its Christmas offering to a memorial scholarship fund to enable some worthy young man of the parish to enter the priesthood. We are continually hearing of leaders in the church who would never have been able to take Orders had it not been for such aid. One notable instance is that of a clergyman in the Mid-West, who would not have been able to secure an education had it not been for the kindness of a wealthy man who became interested in him. This particular clergyman is no longer living, but one of his sons is dean of a cathedral and the other a bishop. The good which such help does spreads in ever-widening circles.

❖

BISHOP LaMothe has lost one of his valued workers. Mrs. Celia Searle, who died on December 16th last, was the visitor of the Hawaiian congregation at the cathedral. Being part Hawaiian, she was ideally fitted for her work and, the Bishop says, was one of the truest, most sympathetic and helpful Christian women he had been privileged to know.

❖

ALASKA has matched Brazil's gift to meet Japan's need. The teachers and Indian boys and girls at St. Mark's Mission, Nenana, have sent $31.50 to be added to the Emergency Fund.

116　1924 年 2 月号　ニュースと記録。127-128 頁。
　　訳出　127 頁左 1 行目～左 30 行目まで。

立教大学総長〔立教学院総理〕・人文学博士チャールズ・S・ライフスナイダー師は、〔1924 年〕2 月 12 日火曜日午前 10 時、カリフォルニア州パサデナの諸聖徒教会で、東京〔北東京地方部〕のマキム主教の補佐主教に按手される。

按手者は東京〔北東京地方部〕のマキム主教、全国協議会総理ゲイラー主教、そしてロサンゼルス教区のジョンソン主教である。説教者は元京都〔地方部〕、現在ウェストミズーリ教区のパートリッジ主教、提示者はオハイオ教区のレオナード主教とロサンゼルス教区のスティーヴンス補佐主教である。嘆願は元日本ミッションの一員だったインディアナポリス教区のフランシス主教が読み上げる。出席司祭は、按手式の舞台となる諸聖徒教会の牧師の博士 L・E・ラーンド師とロサンゼルスにある聖マリア日本人教会の牧師ジョン・H・ヤマザキ師（注 1）である。選挙の認証は神学博士ウィリアム・マコーマック師、常置委員会の同意は神学博士ジョージ・デヴィッドソン師が読む。司式者と記録係は C・ランキン・バーンズ師が務める。

（注 1）SM 誌 1924 年 3 月号（170-171 頁＝記事№ 127）の原文では、J. H. Yamazaki でなく、J. M. Yamazaki（2 ヶ所）となっている（本書 475 頁）。

117　1924 年 2 月号　ニュースと記録。127-128 頁。
　　訳出　128 頁右下 5 行目～最後の行まで。

アラスカはブラジルの寄付に合わせて日本の必要に応えた。ネンナの聖マルコ・ミッションの教師とインディアンの少年少女たちは、緊急援助基金に加えるべく 31.50 ドルを送った。

The Sanctuary of Missions

O ALMIGHTY GOD, whose desire is toward Thy holy Church throughout all the world: We humbly pray Thee that Thou wouldst be pleased to establish a national Church in every land whither Thy Word has gone. Raise up a zealous and faithful company of ministers, that the people may hear in their own tongue the wonderful works of God. Grant to all converts loyalty and obedience toward Thee, steadfastness in the Faith and love one toward another; through Jesus Christ, our Lord. Amen.

❖

Thanksgivings

WE Thank Thee—

For the consummation of a free Church in Japan, presided over by bishops, our brethren of that nation, and blessed by the consecrated lives of thousands of other fellow nationals, and we pray that it may increase in numbers and in power for the spread of Thy Gospel through the inspiration of the Holy Spirit.

For the fullness of years which Thou hast vouchsafed to many Chief Pastors of this Church and especially for those who in this year reach milestones in the progress of their high service.

For Christian nurture, Christian homes, and Christian parents which are the gifts of the Christ Child. And for Christian schools which at home and in non-Christian lands are bringing Thy children to knowledge of Thee.

For the evidence of courage and zeal with which the children of Thy Church prepare for their great annual service of sacrifice and thanksgiving which they render the cause of Thy Church in the world through the instrumentality of the Lenten Offering for Missions.

Intercessions

THAT it may please Thee—

To bless to Thy purpose the visit to Japan of leaders of this Thy Church and to grant to them wisdom in council so that Thy people here may be led loyally and gladly to give of their means to the end that the sadly-stricken people of the new Church of Japan may be relieved of all their distress.

To bless the efforts of every other Christian communion and every secular agency, likewise, seeking to overcome in Japan the havoc of earthquake and fire.

To bless abundantly the executive secretary of the Woman's Auxiliary, that her visit to the foreign mission places of the Church may inspire her, and through her, the great organization she represents with renewed consecration to the spread of Thy Kingdom.

To bless, encourage, and strengthen every mission worker in every far place, or near at home, and every representative of Thy whole Church upon whatever mission bent, that through the efforts of all of these Thy Kingdom soon may come.

❖

O GOD, the strength of all those who put their trust in Thee: Send Thy blessing upon Thy servants who work among the poor and needy. Fill their hearts with a courage which never falters, a patience which never wearies, and a love which never fails. Give them the constant vision of Thy glorious kingdom, and perseverance to attain it; through Jesus Christ our Lord. Amen.

❖

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

118　1924年2月号　ミッションの聖域。130頁。
訳出　130頁枠内左9行目～右下15行目まで。

感謝

主に感謝します。

日本でわが兄弟である同国の主教によって統括される自由な聖公会が、ほかの仲間の国々の何千という献身的な人々の祝福を受けて成就されたことを。私たちはこの教会が数と力を増して聖霊の啓示により主の福音を広めることを祈ります。

主が聖公会の多くの指導的な牧師たちに長年賜った充足、とりわけ今年尊い奉仕の進展において金字塔をうち立てる人々を、

幼子キリストの贈り物であるキリスト教徒の養育、キリスト教徒の家庭、そしてキリスト教徒の両親を、祖国と非キリスト教国において主の子供たちを主の知識へともたらすキリスト教徒の学校を、

主の教会の子らが、ミッションへの大斎節の献金という手段で主の教会の大義をこの世界に表す年に一度の犠牲と感謝の奉仕に備える勇気と熱意の証拠を。

とりなし

主に祈ります。

主の教会の指導者が主の目的で行う日本訪問を祝福することを、そして協議において彼らに英知を授けて、この国の人々が忠実に導かれ、日本の新しい教会の悲しみに暮れる人々がすべての苦難から救われるために喜んで拠出するようになることを、

同様に日本における地震と火災による大惨事を克服しようと努めるほかのすべてのキリスト教派およびすべての世俗機関の努力を祝福することを、

女性伝道補助会の総主事を大いに祝福して、聖公会の海外宣教地への訪問が彼女を勇気づけ、また彼女を通してその代表する偉大な組織に、主の国の拡大に新たに献身する念を抱かせることを、

遠く離れた国にいるか本国にいるかを問わずすべての伝道従事者を、そしてその捧げるミッションを問わず主の教会のすべての代表者を祝福し、勇気づけ、強くして、彼らすべての努力を通して主の国がまもなく実現することを。

Progress of the Kingdom

GREATEST interest will attach throughout the Church to the detailed articles we present this month concerning the consecrations of Bishop Motoda at Tokyo and Bishop Naide at Osaka, events which mark a new epoch in the history of our Communion in Japan. The new bishops inaugurated a Japanese-born episcopate for the Sei Ko Kwai. For the present the interest of the American Church will continue to be served by Bishop McKim and by Bishop Reifsnider, who, on February 12th, at Pasadena, California, will be consecrated suffragan of Tokyo. Their contact with the Japanese Church will be advisory in the main, although they will retain direct Episcopal supervision in all matters affecting the institutional work of the mission and in the district of Tohoku and elsewhere where need exists.

Nippon Sei Ko Kwai

Beyond doubt the time will come when a third bishop of Japanese birth will realize the ultimate ambition of our brethren of Nippon to achieve a sister Church in the Anglican Communion entirely their own. The progress thus far made toward this end is a tribute to the consecrated zeal of the men and women of our Mission throughout the past sixty-four years. This is the goal the very pioneers set for themselves. There are Anglican suffragan bishops in India, named from among India's people, and there is a suffragan bishop of Chinese birth in China, but nowhere in the whole realm of missionary enterprise is there anything to match the progress made toward a national autonomous Church comparable with our own achievement in Japan

A Distinct Organization

In explanation it may be said that the two new bishops are bishops exclusively of the Nippon Sei Ko Kwai. They are not members of the House of Bishops of the American Church. The name of the Church is as distinctive as its organization is independent. Translated **Sei Ko Kwai** means Holy Catholic Church, the familiar phrase of the Apostles' Creed, with the word **Nippon** (Japan) prefixed. The choice was made after long debate that had its origin in the instinct of the Japanese for individuality, together with the fact that "Protestant Episcopal" cannot be translated, a plight in which many Communions, including the Roman, have found themselves in Japan. Sweet in **New Life in the Oldest Empire** tells us that "in some circles, both in China and Japan, it is related as a mild jest that the meaning which could be extracted from a literal translation is 'Church of the Kicking Overseers' or 'Church of the Contradictory Bishops.'" It would seem clear enough then that the daughter church was compelled to find some other designation, and the "Japan Holy Catholic Church" has become the official and the accepted designation.

The West Sends On the Good News

We are happy to have secured explanations of the consecrations as affecting the life of the Church in Japan from the two new bishops themselves, from Bishops McKim and Gailor, and from Dr. Wood. Amplification of their statements is superfluous. The immediate need is sustained, prayerful, loving, brotherly

interest in and sympathy for the whole mission cause in Japan.

Very well may all of us, with full hearts, thank God that we have been permitted to be instruments in His hands for passing westward to another people the Good News that three centuries ago was passed westward to us through the consecrated missionary zeal of that period. And just as that loyalty to Christ's great command in a day when America was "foreign parts" established Apostolic vision of seventeenth century Anglicanism, so we prove our Apostolic contact and inspiration by the zeal with which we have crossed the Pacific determined to reach with the Good News the uttermost parts of the world.

Mission Study Course

SOMETHING of the program for this year's mission study is presented in the pages of this issue. One phase of the matter prompts comment here. It will be found that an adequate compliance with the program of study involves possession of the following publications:

Study Courses for Adults for 1923-24 (Bulletin No. 38).

Mission Problems and Policies in Japan, by Bishop H. St. George Tucker.

Handbooks on Missions of the Episopal Church—No. 2, Japan.

They That Sat in Darkness, by the Rev. Yoshimichi Sugiura.

New Life in the Oldest Empire, by the Rev. C. F. Sweet (Macmillan).

Creative Forces in Japan, by G. M. Fisher. *Suggestions for Study,* on the same, by Laura F. Boyer.

Here is a library of charm, absorbing interest and highest value to anyone who would be an informed Churchman or Churchwoman, having knowledge of the Church's business and, therefore, power in furthering its program. We wonder how many individuals, men or women, in all the Church, possess these seven publications. Six of them are publications of the Church itself and all may be secured at extremely modest prices through the Book Store, 281 Fourth Avenue, New York City, N. Y.

Whether we are able to attend an organized mission study class or not there would seem to be no real reason why thousands of us could not secure, "read, mark, learn and inwardly digest" this admirable presentation of the Church's problem in Japan.

The Lenten Offering

AS we approach Lent attention is centered upon the annual Offering of our Church schools. This is important because of the very large sum it places at the disposal of the Church for its work at home and abroad, but even more so for its educational value to the coming generation who thus catch the vision of the great Apostolic Mission of the Church, first to be sent and then gladly to go. In this issue we give some suggestion of the new set of posters to be sent to Church schools everywhere, visualizing something of the missionary responsibility. We call attention to the boxes, more than five hundred thousand of which are being broadcasted, and to **The Call to Service** by which the Department of Religious Education links the Lenten Offering with the cause of spiritual nurture.

The real inspiration will come to every school, large or small, throughout the Church, whether at home or abroad, that faithfully and loyally adopts the whole program. Distributing the Lenten Offering boxes will, of course, serve a purpose. Using the posters one after another throughout the Lenten services will inform. And **The Call to Service** alone would inevitably widen the horizon of Christian experience. The value to the individual, to the school as a whole, and thus through parish and diocese to the nation and the world, can only be realized when all three of these agencies are combined.

Some Rural Figures

AMONG many impressive articles in the current number of *The Church at Work* we venture the opinion that none will attract more attention than figures compiled in a religious census of a high-class rural community of the Eastern Shore of Maryland by the Rev. James A. Mitchell, whose study of the practical job that confronts him is a model for men anywhere in the Church who care to look all the elements of their responsibility squarely in the face.

Here is a community settled since the very dawn of English colonization in the Virginia-Maryland district, with the Church at work among them for three hundred years and with a liberal sprinkling of other Communions, likewise faithfully at work. Nevertheless, only thirty-three percent of the people are affiliated with any Church, that is to say, that two-thirds of such a community are utterly indifferent to the appeal of organized religion, while one-third of the children receive no religious education whatever. Certainly the task of the Church is impelling.

March Issue Late

THE March issue of THE SPIRIT OF MISSIONS will appear somewhat later than usual because publication will be deferred until after the meeting of the National Council set for February 20-21, when the question of permanent Japan relief will be considered and a policy agreed upon. Action taken at this meeting will be of utmost importance to every Churchman and Churchwoman and THE SPIRIT OF MISSIONS is one of the important agencies by which such information can be broadcasted. Needless to say, every effort will be made to make the delay as brief as possible and to have the magazine available, if not by Ash Wednesday, certainly soon enough to fulfill its usual important mission in connection with Lent and the Lenten Offering. Special effort will be made this Lent to increase the number of subscribers. Will not each one feel himself or herself a friendly agent and speak a word to another or pass on this or any issue in the hope that so valuable a mouthpiece for the Mission of the Church have as wide an audience as possible? With a little coöperation the present circulation could be trebled.

Bravo DuBose School

NATURALLY we regret to record the destruction of the DuBose School by fire, but we join with the faculty, students and friends of the school in their sincere belief that it merely means the prompt erection of more adequate buildings to take the place of those so recently destroyed. DuBose in its brief history has proved beyond any doubt that in offering opportunity for preparation to men with an unmistakable call to the sacred ministry, yet for various reasons denied in earlier years opportunity for proper preparation, it serves a real need.

Throughout the Church hearts will go out to that little group that gathered in the chapel the morning after the disaster and with the celebration of the Holy Eucharist consecrated themselves to the task of rehabilitation. We commend them and their purpose to every reader and to the whole Church.

Candles "to Burn"

SOMETHING of an excuse for a smile actually invaded the more or less tragic Tokyo district on the heels of earthquake and fire. Bishop McKim made an appeal for candles, it will be remembered. There seemed to be no other way to secure light. Here and there somebody may have overlooked the call for cash, but the response to the appeal for candles was unanimous. They reached Tokyo in boxes, bags and barrels, until wherever he looked the good Bishop saw mountains of them and fairly frantically he cabled:

"Send no more candles."

"Candles to burn!" said a St. Luke's nurse.

119　1924年2月号　神の国の進展。日本聖公会。独自の組織。福音は西方に伝えられる。キャンドルを燃やせ。131-133頁。
訳出　131頁左1行目～132頁左19行目まで。133頁右下19行目～最後の行まで。

日本聖公会

今月掲載する東京の元田〔作之進〕主教と大阪の名出〔保太郎〕主教の按手に関する詳細な記事は、聖公会全体で最大の関心を集めるだろう。この出来事は日本における我々の教派の歴史において新しい時代を画するものである。新主教は日本聖公会のために日本生まれの主教としての職務を正式に始動させた。当面、米国聖公会の関心事は引き続きマキム主教と、2月12日にカリフォルニア州パサデナで東京〔北東京地方部〕の補佐主教に按手されたライフスナイダー主教によって扱われる。彼らの日本聖公会とのコンタクトは主として助言的なものとなろうが、ミッションの組織的事業に影響するすべての事柄や、東北地区をはじめとして必要がある所では、直接聖公会の監督を続ける。

やがて三人目の日本人主教が誕生して、全聖公会において完全に自立した姉妹教会を実現するという日本の兄弟の最終的な野心が実現される時が来ることは疑いを入れない。この目標に向けて大きく前進できたのは、我々のミッションに携わる全男女の過去64年間にわたる献身的な熱意の賜物である。これは最初の先駆者その人が立てた目標でもあった。インドにはインド人の間から任命された聖公会の補佐主教がおり、中国には中国生まれの補佐主教がいる。しかし世界中の伝道事業において、我々が日本で達成できたものに比肩し得るほどに自律的な自国聖公会に向かう進展はどこにもない。

独自の組織

説明のために言うと、二人の新しい主教は専ら日本聖公会の主教である。彼らは米国聖公会の主教会のメンバーではない。組織が独立しているように教会の名前も独特である。日本語に翻訳された「聖公会」は Holy Catholic Church（聖なる公会）を意味する。これは使徒信経でおなじみの言葉であり、頭に「日本」を付けて日本聖公会とした。この言葉は長い議論の末に選ばれたものであるが、それは日本人の個性を求める素質に根ざしていると同時に、“Protestant Episcopal” は直訳できないという事情もある。それは

ローマ・カトリック教会を含め多くの教派が日本で直面した難題である。スイートはその著『最古の帝国における新しい生活』の中で、次のように書いている。「中国でも日本でも、文字通り翻訳すると『文句を言う監督の教会』とか『言い争う主教の教会』という意味になり、あるグループでは軽い冗談として受け取られる。」これで我々の娘教会が何か別の名称を探さざるを得なかったことは十分明らかだろう。こうして「日本聖公会」が正式名称として承認されたのである。

福音は西方に伝えられる

日本の聖公会の今後に影響を与える按手について、二人の新主教本人と、マキム主教、ゲイラー主教およびウッド博士から確かな説明が得られたのは喜ばしいことである。彼らの声明を膨らますのは余分であろう。いますぐ必要なのは、日本における全ミッションの大義に対して息長く信心深い、愛情ある兄弟としての関心と共感を抱くことである。

我々が主の道具として福音を西方の人々に伝えることを許された神に誰もが心から感謝していることだろう。それは3世紀前に当時の献身的な伝道の熱意によって西方の人々に伝えられたものである。アメリカが17世紀英国国教会主義の確立された使徒のビジョンにおいて「外地」だった時代に、あくまでもキリストの偉大な命令に忠実であったように、我々もまた福音を世界の最果てに届けることを決意して太平洋を渡った熱意によって、我々自身の使徒の交わりと啓示を証明するのである。

キャンドルを燃やせ

東京地方は地震と火災の余波に多かれ少なかれ苦しんでいるが、多少とも笑いを誘う話がある。マキム主教がキャンドルを要請したことは覚えているだろう。当初明りを確保する方法はほかになかったものと思われる。現金に対する訴えを見過ごした人はところどころいたようだが、キャンドルの要請には全員が反応した。キャンドルが箱や袋や樽に詰めて東京に送られたのである。善良な主教は至る所に山のように積まれたキャンドルを見るに及んで、かなり慌てて「もうキャンドルは送るな」と電信を送った。

聖路加病院のある看護婦はこう言った。「キャンドルを燃やせ！」

"Let Us Rise Up and Build"

THE Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, "All gone but faith in God", and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting, on February 20th, the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than sixty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is $3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."

THE NATIONAL COUNCIL.

120　1924 年 3 月号 「さあ、立ち上がって築こう」。148 頁。
訳出　148 頁枠内 1 行目～最後の行まで〔全文〕。

昨年 9 月、日本で地震が起きた後、聖公会は「神への信仰のほかはすべて失せり」というマキム主教のメッセージに震撼させられ、誇らしくも全国協議会は日本聖公会に緊急援助を届ける迅速で惜しみない行動を我々の会員に呼びかけた。

緊急援助の後は慎重に復興されなければならないことを知り、協議会は総理と伝道部門総主事を日本に派遣して、事実を調査し、幹部と討議し、そして計画を報告させた。

協議会は〔1924 年〕2 月 20 日の会議でゲイラー主教とウッド博士のレポートを受け取ったが、そこには自身の調査と日本聖公会の聖職者や指導者、聖路加病院のトイスラー博士、建築や土木の専門家、後藤〔新平〕子爵や渋沢〔栄一〕子爵などの政治家との討議に基づく完璧な復興計画が記されていた。

彼らは物理的な復旧の必要を超えて、災害に続いてキリストを日本に知らしめるためのかつてない最大の機会が生じたと報告している。ここにおいて我々は自分たちの役割を果たし、60 年以上にわたる献身的な努力の豊かな実りを刈り取らなければならない。

彼らは、伝道の努力が成功するためには、教会に加えて、聖公会のリーダーを育てるための完璧でバランスの取れた教育制度と、キリスト教の実践的証明としての医療事業の二つが存在することが絶対に必要であることに関して、日本聖公会の指導者が経験と信念を持っていると断言する。

協議会はその会議において、マキム主教、ライフスナイダー主教およびタッカー主教の助言を得る恩恵にあずかった。彼らはゲイラー主教とウッド博士のレポート、およびその推奨の拠り所となった信念を無条件に請け合った。

建物と装備の復旧、および事業を完璧かつ効果的なものにするのに必要な拡張の費用として見積もられた額は 3,000,000 ドルである。

協議会は事実を聖公会に提出するための委員会を任命したが、恒久的な復興という、より大きな課題に直面して、聖公会が緊急援助要請にあれほど見事に応えたのと同じ素晴らしい献身と犠牲の精神を示すことを確信している。
「さあ、立ち上がって築こう」　全国協議会。



ST. LUKE'S HOSPITAL WORKS UNDER DIFFICULTIES
Tents, barracks, duck boardwalks, present a problem and demand rebuilding at the earliest possible moment

Program for Japan Adopted by Council

Bishop Gailor and Dr. Wood Present Needs After Personal Study and Conferences in Tokyo With Expert Advisers

THE series of events beginning with earthquake and fire which have served to keep Japan and our mission there in the mind and heart of the Church for many months reached a new phase with the meeting of the National Council of the Church held in New York on February 20, 21. Upon that occasion the Council received detailed report of the disaster, of the kind and extent of rehabilitation demanded, commended efforts that had achieved the five hundred thousand dollar emergency fund, endorsed methods and expenditures involved in meeting the emergency, and agreed upon the formal call to the Church for a further, permanent upbuilding as the splendid privilege of the Church in America in behalf of the Church in Japan.

Deputies Report

Bishop Gailor and Dr. Wood, who were commissioned by the Council, at its first meeting after the earthquake in Japan, to visit Japan to study the situation, confer with leaders and experts and prepare a reconstruction program, presented a formal report.

After describing the condition in which the earthquake and fire left the property of the Church in the district of Tokyo and the difficult conditions under which the work of the churches and in the institutions was being carried on, the report detailed the manner in which the Emergency Relief Fund was utilized. The losses of American missionaries and Japanese workers were covered, salaries were maintained, repairs made where buildings or parts

of buildings could be utilized, shacks or temporary buildings erected and such other expenditures made as to make it possible for all the work to be continued to the best advantage until provision for permanent structures and equipment could be made.

St. Margaret's School for Girls was reopened in another part of the city in some of the buildings of the Home for Feeble Minded Children through the generous kindness of Mr. Ishii. St. Paul's Middle School was reopened in some of the buildings of St. Paul's University which were only partially destroyed. The Middle School uses the class rooms during the morning, the University uses them during the afternoon and evening.

St. Luke's Resumes

For several weeks, through the courtesy of Bishop Welch, St. Luke's Hospital used the buildings of the Methodist School. Then full hospital work was resumed in tents and shacks built on and among the ruins of the old Hospital and the other buildings of the Church in the Tsukiji section. Part of the equipment there in use is a complete field hospital donated by the U. S. War Department.

All of the churches have been holding services and conducting Sunday School and other work in tents or in temporary quarters in houses.

The report included definite recommendations for reconstruction. The city authorities of Tokyo have started reconstruction and are developing plans which will materially change the character of some districts of the city, including Tsukiji. It was recommended therefore that St. Margaret's School, St. Paul's Middle School and the churches and residences which were in Tsukiji be built on other locations. It is further recommended that these buildings should not be replaced exactly as they were, partly because the lessons of the earthquake with regard to the material and the forms of the construction should be heeded and partly because they have been long since outgrown and it is necessary to plan for future needs. No brick construction will be used. All new buildings will be of steel and reinforced concrete or of wood, according to the circumstances. It was found that it would be impossible to collect anything on the insurance policies because the loss by fire was due directly or indirectly to the earthquake.

Will Move Schools

It is proposed to move St. Paul's Middle School to a location near St. Paul's University, and in order to complete the balance of the educational program it is proposed to erect a primary school at the same place, and to complete the necessary equipment of the University.

St. Luke's Hospital will be erected in the complete form originally proposed by Dr. Teusler.

In order to carry out this complete program it is estimated that it will be necessary to secure a fund of $3,000,000. The estimates were made after consultations with architects, building experts and other well-informed American and Japanese business men in Tokyo.

Dr. Wood, in presenting the formal report, discussed in fuller detail the conditions in Tokyo, the efforts being made to carry on the work in all its forms and the considerations upon which the recommendations of the report are based, strongly urging the adoption of the complete program not only as meeting an imperative need but also as an essential step if we are to do our part in the great opportunity now presented for Christian progress in Japan. Dr. Wood answered many questions that were raised.

Bishop Gailor, in backing up the report, made an earnest appeal that full advantage be taken of the existing favorable attitude of the Japanese by holding up the hands of the Japanese Church for which he had consecrated two bishops while in Japan, by restoring



CROWDED CLASS ROOMS HINDER WORK AT ST. MARGARET'S SCHOOL
The girls are housed in one part of an institution for feeble minded children and stand four deep against the walls during all of the recitation periods

all the churches that were destroyed and by replacing and completing our educational and medical equipment on such a scale that they may adequately accomplish their evangelistic purpose.

Bishop McKim Approves

Bishop McKim, who came to America with Bishop Gailor and Dr. Wood to assist in presenting the reconstruction program to the Church, said that the program as presented had his hearty approval and he strongly pleaded for its adoption in full. In particular he spoke for Dr. Teusler, the head of St. Luke's Hospital, who, because of his heavy responsibilities and his heavy labors as executive and surgeon, found it impossible to come to America at this time.

Bishop Tucker, former bishop of Kyoto and one-time president of St. Paul's University, Tokyo, was present at the meeting by invitation and urged that, as in the future we must make the appeal for Christianity to Japan as a nation through the Japanese Church, we must stand behind the Church we have created with our hospitals and schools because without them it would be impossible for the appeal to be made by the Japanese Church to the nation as a whole. He especially urged the need of a strong system of Christian education because the effect of modern secular education in Japan has been to create agnosticism. It is a time when the Japanese nation as a whole feels the need of regeneration. If we are to exert influence we must establish our educational institutions on an adequate basis.

Bishop Reifsnider, who on February 12th at Pasadena, Calif., was consecrated Suffragan Bishop of North Tokyo, was also present and made an address fully endorsing the convictions of Bishop Tucker and the conviction of the Japanese leaders that the present opportunity was the greatest ever presented to the Church in Japan.

After a debate resolutions were adopted approving the administration of the Emergency Relief Fund, adopting the proposed program of reconstruction and deciding to make an im-

Program for Japan Adopted by Council

mediate endeavor to raise a fund of $3,000,000. A statement addressed to the Church was adopted. A committee of the Council was appointed to present the whole matter to the Church and to raise the fund. This committee was authorized to add to its numbers and to effect its own organization.

Primary Schools Imperative in Japan

Our System Leaves Six Years' Gap Between Kindergarten and Middle Grades

By the Rt. Rev. John McKim, D.D.,
Bishop of North Tokyo, Japan

SCHOOLS are essential to the Foreign Missions of the Church because of their value in planting Christian principles in the plastic minds of the children and youth committed to our care. These schools dissipate suspicion and disarm prejudice. I believe that any student who has entered a Christian school with the fear that it might weaken his patriotism or inculcate ideas hostile to the welfare of his country soon realizes his mistake and becomes a sympathizer with, if not a convert to, Christianity.

The graduates of our schools are found in all walks of life, commercial, educational, professional and official. They make known their sympathy and friendship with us wherever they go, and the ideals learned at the schools and exemplified in their lives bear witness to the power of Christ to shape and transform character.

The value of Christian schools in setting forth high ethical ideals and their ability to influence the national life of Japan for good, was strikingly expressed in speeches made by the Governor of Osaka Prefecture, the Mayor of the city and the publisher of the greatest newspaper in Japan, at a luncheon following the consecration of Bishop Naide in Osaka.

Christian schools are necessary also for educating the children of our Christian people in the knowledge and love of God. The government schools are non-religious and in many instances anti-Christian. We must have our own schools for the protection of our children who need to be surrounded with a Christian atmosphere.

We need these schools also because they provide us with Christian workers. Three-fourths of our clergy and catechists are the product of our schools. The two Japanese Bishops consecrated last December were students in our old St. Timothy's School, Osaka, which afterwards removed to Tokyo and became St. Paul's Middle School, finishing their education at St. Paul's University.

Our present system of education in Japan is defective in that it provides no schools for children between seven and thirteen years of age, the most impressionable years of childhood. Our kindergartens have had most wonderful results in molding the characters of little children, and through them, many of their parents and others have come into the Church, but when these children graduate from the kindergarten and enter the government primary and grammar schools, many are lost to us. We urge the necessity of forming a chain of schools which shall carry the education of our children from the time they enter the kindergarten until they leave the university with Christian characters fixed and trained to do their duty in that state of life to which it shall please God to call them.

121　1924 年 3 月号　協議会が採択した日本復興計画。ゲイラー主教とウッド博士が自身の調査と東京での専門的アドバイザーとの討議に基づいて発表。149-152 頁。

訳出　149 頁左 1 行目～152 頁右 4 行目まで〔全文〕。

地震と火災で始まった一連の出来事のために、聖公会は何か月にもわたって日本と日本における我々のミッションを心に留めてきたが、〔1924 年〕2 月 20 日と 21 日にニューヨークで開かれた聖公会の全国協議会の会議で新たな段階に入った。この会議において協議会は災害について、必要な復旧の種類と規模、50 万ドルの緊急援助基金を達成した称賛すべき努力、緊急援助を実行するために承認された方法と費用について詳細な報告を受け取り、そして日本の聖公会のために米国聖公会が輝かしい特権としてさらに恒久的な復興に向けて聖公会に正式に要請することを合意した。

派遣レポート

日本の地震後最初の会議で協議会から、日本を訪問して状況を調査し、幹部や専門家と討議し、復興計画を準備するよう委託されたゲイラー主教とウッド博士は、正式のレポートを提出した。

レポートは東京地方の聖公会の財産が震災に見舞われた後の状態、および教会その他の施設の仕事を続けていくことが困難な状況について述べた後、緊急援助基金がどのように使われたかについて詳しく報告した。アメリカ人宣教師と日本人教役者の損害が補填され、給料は支払われ続け、建物やその部分で利用できるものは修繕され、掘立小屋や仮設建物が建てられ、さらに恒久的な建物と装備が準備されるまで、すべての事業を可能な限り最善の形で継続できるようにするために出費された。

立教高等女学校は東京の別の場所で、石井〔亮一〕氏の寛大な好意により提供された知的障害児施設（注 1）の建物で再開された。立教中学校は部分的な破損だけですんだ立教大学の建物（注 2）を使って再開された。教室は中学校が午前中使い、大学は午後と夕方に使用する。

聖路加病院の概要

聖路加病院はウェルチ監督の厚意で数週間メソジストの学校の建物（注 3）を使うことができた。その後古い病院の廃墟に立てられたテントや掘立

小屋と、築地地区にある聖公会の別の建物で病院の仕事は全面的に再開された。そこで使用した装備の一部は、米国陸軍省から寄贈された野戦病院一式である。

どの教会もテントや家の中に臨時に設けたスペースを使って、礼拝を続け、日曜学校を運営した。

レポートは明確に復興を推奨している。東京市当局は復興に取りかかり、都市計画を策定しているが、それらは築地を含む都市の幾つかの地区の性格を大きく変えることになろう。それゆえ築地にあった立教高等女学校、立教中学校、教会および住宅は、別の場所に建てることが勧められた。これらの建物を以前あった通りに復元しないことも勧められた。その理由は、構造物の材料と形状に関して地震の教訓に留意すべきであり、またとうに手狭になっており、将来のニーズに合わせて立案することが必要だからである。今後レンガ造は用いない。新しい建物はすべて状況に応じて鉄筋コンクリートか木造とする。また、火災による損害は直接または間接に地震が原因なので、保険証券の満額を得られないことが判明した。

学校を移転する

立教中学校を立教大学に近い場所に移転するとともに、教育課程のバランスを完成させるべく同じ場所に小学校を設けること、また大学に必要な装備を完備することが提案された。

聖路加病院は最初にトイスラー博士が提案した通りの形で建設される。

この計画をすべて実行するには、3,000,000 ドルの基金を確保することが必要であろう。この見積もりは建築および土木の専門家のほか、東京にいるアメリカ人と日本人の精通した企業人と相談した結果、出されたものである。

ウッド博士は正式レポートを発表して、東京の状況、すべての事業を今まで通り実施するために払われている努力、そしてレポートの推奨の根拠となった考察について事細かに論じ、緊急の必要を満たすためだけでなく、日本におけるキリスト教の進展のために与えられている大きな機会に関与しようとするならば不可欠のステップとして、計画全体を採択すべきであると力説した。ウッド博士は提起された多くの質問に答えた。

ゲイラー主教はレポートを支持して、彼が日本にいる間に二人の主教を按手した日本聖公会を支えることにより、つまり破壊されたすべての教会を復

旧することによって、そして我々の教育および医療施設を、伝道目的を十分達成するのに適した規模に作り替え、完成させることによって、現にある日本人の好意的な態度を十全に活用すべきであると真剣に訴えた。

マキム主教の同意

復興計画の聖公会への提出を支援するためにゲイラー主教とウッド博士に伴ってアメリカに来たマキム主教は、発表された計画に心底から同意するとともに、これを全面的に採択することを強く求めた。特に彼は聖路加病院の院長トイスラー博士を代弁した。なぜならトイスラー博士は幹部および外科医としての重責と苛酷な仕事のために今回渡米することができなかったからである。

前京都〔地方部〕主教で前立教学院総理のタッカー主教は招待されて会議に出席し、次のように力説した。我々は将来日本の聖公会を通して国家としての日本にキリスト教を求めなければならないのであるから応援しなければならない。我々は日本聖公会と一緒に病院と学校を作ったが、これらなくして日本聖公会が国家全体に働きかけることは不可能だからである。彼は特に日本における近代の世俗教育によって不可知論が生み出されているので、キリスト教教育の強力な制度が必要であると訴えた。いまや日本国は全体として再生する必要があると感じている。ここで影響力を及ぼそうとするのであるならば、我々の教育機関を適切な基礎の上に築かなければならない。

〔1924 年〕2 月 12 日にカリフォルニア州パサデナで北東京地方部の補佐主教に按手されたライフスナイダー主教も出席し、現下の機会はかつて日本の聖公会に与えられた最大のものであるというタッカー主教と日本人指導者の確信を全面的に請け合った。

議論の後、緊急援助基金の管理を承認すること、提案された復興計画を採択すること、そして 3,000,000 ドルの基金を募集する努力を直ちに始めることを決定するという決議が採択された。米国聖公会に提出する声明も採択された。全事案を米国聖公会に提出し、基金を集めるための協議会の委員会が任命された。この委員会は委員の数を増やし、独自の組織を作る権限が与えられた。

（注 1）滝乃川学園。
（注 2）池袋キャンパス。
（注 3）青山学院中学部寄宿舎。記事№ 85（注 2）を参照。

122　1924 年 3 月号　日本で小学校は不可欠。現在の体制は幼稚園から中学校まで 6 年間のギャップがある。神学博士マキム主教。北東京〔地方部〕主教。152 頁。
訳出　152 頁下段左 1 行目～右最後の行まで〔全文〕。

聖公会の海外伝道にとって学校は必須である。それは我々に委ねられた子供や青少年の柔軟な心にキリスト教の原理を植え付けることが非常に価値があるからである。こうした学校は懐疑を消散させ、偏見を和らげる。キリスト教学校は愛国心を弱めるのではないかとか、自分の国の福利に敵対する観念を植え付けるのではないかという恐れを抱いて入学した学生は、誰でもすぐにそれが誤りであると気付き、たとえキリスト教に改宗しないまでも、キリスト教の支持者になると私は思う。

我々の学校の卒業生は、商業、教育、専門家、公務員などあらゆる分野に見出される。彼らはどこに行こうと我々に対する共感と友情を明らかにし、彼らが学校で学び、実生活で実証する理想は、人間の性格を形づくるキリストの力を証明する。

倫理的理想を提示するキリスト教学校の価値と、日本の国民生活にいつまでも影響を与えることができるその能力は、大阪の名出〔保太郎〕主教の按手式に続く祝宴の席で行われた大阪府知事、大阪市長、日本最大の新聞の発行者（注 1）のスピーチでも明確に表現された。

キリスト教学校は我々の信徒の子弟にとっても神の知と愛を教えるために必要である。公立学校は非宗教的であり、多くの場合、反キリスト教的である。我々はキリスト教的な雰囲気に囲まれる必要がある子供たちを保護するためにも、我々自身の学校を持たなければならないのである。

キリスト教学校が必要なのは、それらはキリスト教の教役者を供給するからでもある。我々の聖職者と伝道師の 4 分の 3 は、我々の学校から生み出されている。昨年〔1923 年〕12 月に按手された二人の日本人主教は、大阪にあった我々の旧聖テモテ学校（注 2）の学生だった。学校はその後東京に移って立教中学校となり、二人は立教大学を卒業した。

日本における我々の現在の教育制度は、7歳から13歳という最も感受性の強い時期の子供に学校を提供していないという点で欠陥がある。我々の幼稚園は幼児の性格形成で極めて素晴らしい成果を上げた。これらの子供達を通して彼らの両親やそのほかの人々が教会に来るようになった。しかしこれらの子供が卒園して公立の小学校に入ると、多くが我々から離れる。我々は子供が幼稚園に入るときから大学を卒業するまで、キリスト教的な性格で教育し、神が思し召す人生の段階でその義務を果たすよう訓練する学校を連続して形成する必要性を強く訴える。

（注1）大阪毎日新聞社社長。
（注2）大阪英和学舎。

123 1924/3 The Church's Task in Japan Just Begun. By the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo and President of St. Paul's University, Tokyo.



TRUE LIGHT SUNDAY SCHOOL HOLDS SESSIONS IN A BAMBOO GROVE
This is part of the famous work done by Mr. Sugiura. A room in a private residence takes the place of the old True Light Church in the slums of Tokyo

The Church's Task in Japan Just Begun

By the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo and President of St. Paul's University, Tokyo

IN the Japan Mission field, slightly different from the purpose in other fields in which the Church is striving to make Christ known, our purpose is to develop a native Church with a strong emphasis on *native* and not to implant a western Christianity, or the Church exactly as we know it in western lands. Because of a strong nationalistic spirit, strongly entrenched national characteristics, and the history of the development and adaptation before acceptance of such religions as Buddhism and Confucianism, Christianity to become the national religion of Japan must be accepted and digested by strong national leaders and presented and interpreted by them to their own people.

It is our task to find, try out, educate and develop such leaders and this can be best done in and through our institutions. Then when found and equipped these leaders go to their people and in and through the churches present the Christ and his Gospel conceived and adapted to the needs of a strongly nationalistic people.

Your missionary in Japan has been steadily spreading the fundamental principles of decency, humanity, kindness, honesty, courage, and service upon which all true civilization rests—what is known in Japan as *jinkaku kyoiku*, or character education by the eductive rather than the inductive method. We have tried to draw out and strengthen rather than to induce or impose. Secondly, he has preached Christianity as the fullest revelation of God and as the completest expression of a means by which such attributes are possible of attainment—a utilization of all that is good in Japan's ancient philosophy and

civilization and religion as stones in a new structure of which Christ, not Buddha, shall be the cornerstone—a constructive rather than a destructive exegesis. This may be termed the preparatory or extensive period in the Christianization of Japan.

We have now entered upon the second period—that of the independence of the native Church, the outstanding features of which are the erection of two independent dioceses with their native bishops and the independent self-supporting parishes upon which they rest; the engagement in and assumption of entire responsibility for missionary effort in Formosa; and the earthquake which has shown the Japanese Church its cohesion and solidarity, its latent strength, its ability to do things for itself and the strength that comes through sacrifice. But the vision is still imperfect and the leaders too few.

The American Church's task is but begun. Christianity has still many stones of error to roll away; many mile-stones to shape and set up along the highway of our God; and many more prophets to enlighten and inspire before the Japanese people shall have climbed the Mount of Calvary and with the Cross aloft shall have entered into the Kingdom of our God. The missionary as a pioneer and assistant to the native priest is still necessary, as are also the institutions as object lessons of Christianity in action—the hospitals as physical expressions of the Christian love back of service and sacrifice; the educational institutions as the training schools for the development of a trained Christian laity and clergy as the exponents of Christian service—the experts who knowing Christ shall make him known to their own people.

The American Church's Christian opportunity and privilege is now so to strengthen the missionary area of the Japanese Church that the vision may be made perfect and the Japanese Christian army officered by its own native priests and bishops may march along the King's Highway to the Eternal City of God. "Let us rise up and build!"

Japan Officially Asks for a New St. Luke's

To what extent the Japanese Government and people appreciate the service which St. Luke's Hospital, for twenty years one of the outstanding Episcopal institutions in Tokyo, has rendered during that period, but especially in the crisis created by the September earthquake, is shown in the following official letter from Viscount Goto, Minister of Home Affairs in the Yamamura Cabinet, to Dr. R. B. Teusler, Director of St. Luke's:

HOME OFFICE

Tokyo, October 8, 1923.

Dear Dr. Teusler:

I wish to express to you my deep appreciation of the promptness which you and your staff showed in erecting an emergency hospital and restoring your services to the people of Tokyo.

Dr. Beard has informed me of your anxiety concerning the future. He asks me whether the Japanese Government, speaking for the Japanese nation, desires the reconstruction of St. Luke's Hospital, and the enlargement of its services according to the plans set forth in our correspondence last winter. That question can have only one answer. In this great crisis it is a hearty "Yes". As Home Minister and President of the Board of Reconstruction, I would sincerely welcome the rebuilding of St. Luke's and the extension of its services to the people of Japan. The needs of our suffering people are very great and the sooner you open your doors to receive them, the deeper will be their gratitude.

Yours Sincerely,

[VISCOUNT] S. GOTO.

123　1924 年 3 月号　日本における聖公会の任務は始まったばかり。北東京〔地方部〕補佐主教・立教学院総理チャールズ・S・ライフスナイダー師。153-154 頁。

訳出　153 頁左 1 行目～154 頁右 27 行目まで〔全文〕。

日本の宣教地では、聖公会がキリストを知らしめることに努めるほかの宣教地の目的とはやや異なり、私たちの目的は西洋のキリスト教、あるいは我々が西洋の国々で知っているのと全く同じ聖公会を移植するのではなく、「現地の」という点を特に強調した聖公会を作り上げることです。強い国粋主義的な精神、深く根付いた国民性、そして仏教や儒教などの宗教を受容するまでの発展と適応を考慮すると、キリスト教が日本の国民的宗教となるためには、強力な国家の指導者によって受け入れられて消化され、彼らによって解釈されて国民に提示されるのでなければなりません。

私たちの任務はそのような指導者を見つけて試し、教育して育て上げることであり、これは私たちの施設において、また私たちの施設を通してこそ最も効果的に行うことができるのです。これらの指導者が見出されて相応に準備されたら、彼らは人々の中に入り、教会を通して極めて国粋主義的な国民の必要性に合わせて適応されたキリストと福音を伝えます。

日本における聖公会の宣教師は品位、人間性、親切、誠実、勇気、そしてあらゆる真の文明が依拠する奉仕の基本的原理を確実に広めてきました。これは日本で「人格教育」として知られているものであり、あるいは帰納的方法であるよりも、むしろ演繹的方法による性格教育です。私たちは誘導したり無理強いしたりする代わりに、引き出して強化することを心がけてきたのです。第二に、宣教師は、キリスト教を神の完全な啓示として、そして上記の特性を獲得することを可能にする手段の最も完璧な表現として説いてきました。破壊的ではなく建設的に、日本の古代の哲学や文明や宗教で良いものをすべて新しい構造物の石材として活用しながらも、仏陀ではなくキリストが礎石をなすべきです。これは日本のキリスト教化の準備期もしくは拡大期と呼べるでしょう。

私たちはいま第 2 期、すなわち現地人教会の独立という時期に入りました。その傑出した特徴は二つの独立した教区が現地人の主教を選出し、彼らを輩出した独立した教区が自給できることであり、台湾の伝道事業に従事し、その全責任を引き継いだこと、地震により日本聖公会の団結と連帯、そ

の潜在的強さ、自分自身で物事を処理する能力、そして犠牲を通した強さが示されたことです。しかしまだビジョンは不完全であり、指導者が不足しています。

が、米国聖公会の任務は始まりました。日本人がカルヴァリーの山に登り、十字架を高く掲げて神の国に入るようになるまでに、キリスト教はまだ多くの躓きの石を取り除かなければならず、私たちの神の道に沿って多くの里程標を作り立てなければならず、より多くの預言者が啓蒙、啓発しなければなりません。依然として宣教師は先駆者として、また現地人司祭の補佐として必要です。同様にキリスト教の実物教育として活動する施設も必要です。すなわち奉仕と犠牲を支えるキリスト教の愛の物理的な表現として病院が必要です。またキリスト教の奉仕の主導者である訓練されたキリスト教信徒と聖職者を育成するための学校として教育施設が必要です。キリストを知っている専門家が、自らを自国の人々に知らしめるのです。

いま米国聖公会のキリスト教徒にとっての機会と特権は、日本聖公会の宣教地を強化して、そのビジョンを完璧なものとし、現地人の司祭と主教によって管理された日本聖公会の軍勢が神の道を進軍して神の永遠の国に入れるようにすることです。「さあ、立ち上がって築こう」。

Japan for Christ in a Generation

This May Prove Result of Seizing Opportunity Born of Earthquake and Fire

By Lewis B. Franklin

Vice-President and Treasurer, National Council

THREE hundred years ago there were hundreds of thousands of Christians in Japan. In the early part of the seventeenth century missionaries of the Roman Church had converted great numbers to Christianity. Then came disaster. Most of them were massacred and the rest, as well as practically all of the foreigners, were driven from the country and the doors of Japan were closed to the Western World.

An interesting and perhaps true story is told of the reason for this change of heart by the rulers of the Empire. A Spanish ship went ashore and was seized by the Japanese. Her commander demanded his property and stated that unless it was returned his sovereign would take possession of the country. "How will you accomplish this?" he was asked. "By means of the influence of Christian missionaries," was the sailor's reply.

For more than two hundred years Japan was truly the hermit nation, living unto herself alone, ignorant of all that was going on in the Western World. Then in 1853 came the visit of Admiral Perry and the signing of the treaty opening the ports of Japan to the commerce of the world. After a sleep of two centuries this great Oriental giant opened one eye, then the other, rose to his feet, and then flung open the doors and windows of his house and looked upon a new world. And what strange and wonderful sights were revealed.

In science he saw for the first time the various utilizations of the power of steam, the factory turning out its product at a rate hitherto undreamed of, the locomotive and the steamship carrying the product to the farthest corners of the globe, and the telegraph making possible rapid communication between distant places. He saw warfare pursued on an enormous scale.

He saw in Western Europe the spread of popular education under governmental supervision and at the expense of the state. In politics was revealed the miracle of the settlement of a new hemisphere and the establishment thereon of great democracies. As he looked about him with wondering eyes he began to see that these new things were bringing to the people of distant countries much in comfort and pleasure that his people did not have and he determined to inquire more fully into them. So in the year 1862 he called together the wisest of his people and said to them, "Go, look, investigate, and then return and tell me which of these strange ways are good for our people."

And so the wise men went their way, traveling from country to country and spending many, many months in their work. They approved of the French military system and Japan adopted it as her own, later changing to the German system. As a result Japan today is the greatest military power in the East.

From the United States she copied the system of public education until today there are few nations in the world that have a better record for literacy. From the great commercial nations she secured their systems of banking, and from them learned the lessons of machine production and modern transportation and communication.

Thus within the space of fifty years Japan has acquired what in the rest of

the world was a process of comparatively slow development. It is needless to say that with the blessings of modern civilization came also its curses. Sudden concentrations of population due to the establishment of great industries introduced unsanitary and immoral living conditions; commercial greed brought about the exploitation of the labor of women and children; great military power led to a desire for conquest.

Christianity or—Nothing

And what of religion? When the commission was bringing back to Japan the good things from the West, why did they not bring Christianity? Because they reported that while it was a religion of high ideals, these ideals were not practiced by those who professed them. They said, "The Christians say, 'Thou shalt not steal,' but they have not always dealt honestly with us. They preach purity and practice immorality; they worship a God of love and hate one another. Our old religions also hold up high ideals; we see nothing better in theirs."

As a consequence, Japan went on with her work of building up her army and navy, her factories and commercial houses, her transportation lines on sea and land, without changing her religious ideas. To us Christianity came when we were a primitive people, and the structure of this modern and complex civilization was builded upon a foundation which was to a large extent Christian. Japan has builded the superstructure upon a foundation of shifting sand. Her rapidly increasing knowledge of history and of science has revealed to her more cultured people the fact that the gods she was worshiping are false gods. Her belief in the spirits of the air, of the mountain, of the water, has not withstood the onslaughts of truth. As far as their influence on the cultured classes is concerned, she has torn her idols from their temples and has put in their place—*nothing.*

A recent religious census of the students at the Imperial University makes the following disclosures:

15 Shintoists.
40 Buddhists.
60 Christians.
4,500 Atheists and Agnostics.

In large measure Japan today occupies the unique position of being a civilized nation without a god! It is not a choice between the old gods and Christianity, but between Christianity and nothing.

And then came the fatal day of September 1, 1923—that day in which fire and earthquake devastated the cities of Tokyo and Yokohama, destroying most of the buildings and killing upwards of 300,000 of their inhabitants. America paused but an instant to learn of the extent of the tragedy and then poured out its succor in double measure. Such jealousies and differences as had existed between the two nations were in an instant swept away upon the rushing tide of Christian sympathy.

Once more the eyes of Japan are opened and this time she sees more clearly than before. She perceives that despite our worldliness, our greed, our occasional dishonesty, we are at heart a Christian people. She now knows that the motives that led to this splendid gift were the product of the teaching of Christ.

Thus through fire and death is the way opened to bring to Japan the blessings of Christianity. Dr. Reifsnider, president of St. Paul's College, Tokyo, who was consecrated Bishop Suffragan of North Tokyo on February 12, said recently, "I believe that within another generation Japan will become a Christian nation." But this will not come about unless the American Church realizes that, for Japan, "Behold *now* is the accepted time, behold *now* is the day of salvation."

"Let Us Rise Up and Build!"

124　1924年3月号　一世代でキリストのための日本を。これは震災から生まれた機会をつかむ成果を証明するだろう。ルイス・B・フランクリン。全国協議会副総理・財務委員。155-156頁。
訳出　155頁左1行目～156頁右最後の行まで〔全文〕。

300年前、日本には何十万というキリスト教徒がいました。17世紀初頭、ローマ・カトリック教会の宣教師たちは多数の日本人をキリスト教に改宗させました。それから災難がやって来ました。その大部分は虐殺され、残りの日本人とほぼすべての外国人は国外に追放され、西洋世界に対して日本の扉は閉ざされました。

日本の統治者がこのように心変わりした理由について、興味深い、おそらく真実と思われる話が語られています。スペインの船が沿岸を航海しているときに日本人によって拿捕されました。船長は財産を返すよう要求し、返さなければ彼の祖国は日本を占領するだろうと述べました。彼は「それをどうやって成し遂げるつもりか」と尋ねられました。「キリスト教宣教師の影響によって」というのが水夫の答えでした。

実際、日本は200年以上、自分だけで生きている隠者国家であり、西洋世界で起きているすべてを無視していました。それから1853年にペリー提督が来航して、日本の港を世界の通商に開放する条約が結ばれました（注1）。2世紀にわたる眠りの後、この東洋の偉大な大国は片方の目を開き、それからもう片方の目も開いて起き上がり、家の扉と窓を開け放ち、新しい世界を見回したのです。そこには何と珍しく素晴らしい光景が広がっていたことでしょう。

日本は初めて科学によって蒸気の力が様々に利用されているのを見ました。工場はそれまで夢にも思わなかった速度で生産し、機関車や蒸気船は製品を地球の果てまで運び、電報は遠く離れた場所と迅速に交信することを可能にしていました。戦争も途方もない規模で行われていました。

日本は、西欧では政府の監督と国の費用で民衆教育が普及しているのを見ました。政治では、新大陸の入植地の奇跡が起こり、その上に偉大な民主主義が築かれていました。驚きの目で周囲を見回すと、これらの新しい事物は遠い諸国の人々に多くの快適さと喜びをもたらしているのではないかと思い始めました。それらは日本人が持っていなかったものであり、そこでもっと詳しく調べることを決意しました。そして1862年（注2）に日本は最も優

秀な人材を集めて、「行って、見て、調査して戻り、これらの見慣れない道が国民のためになるか知らせよ」と言ったのです。

こうして優秀な男たちはそれぞれの道を進み、国から国へと旅して回り、それぞれの仕事に何か月も費やしました。彼らはフランスの軍隊制度に賛同し、日本はそれを自国の制度として取り入れ、後にドイツの制度に切り替えました。その結果、日本は今日では東洋世界で最強の軍事大国です。

合衆国からは公教育の制度を取り入れ、現在に至るまで日本より識字率の高い国は世界でも数えるほどしかありません。商業大国からは銀行制度を取り入れ、機械生産や近代的な輸送および通信を学びました。

こうして日本は50年そこそこの間に、ほかの世界では比較的遅いプロセスで発展してきたものを獲得しました。近代文明の恩恵にはその弊害も伴ったことは言うまでもありません。大工業の形成された結果として急速な人口集中を招き、不衛生で不道徳な生活条件が生み出されました。商業欲は婦人や子供の労働の搾取をもたらし、巨大な軍事力は征服の願望へと導きました。

「キリスト教か、無か」

宗教についてはどうでしょうか？〔岩倉〕使節団が世界から良い事物を日本に持ち帰ったとき、なぜ彼らはキリスト教を持っていかなかったのでしょうか？　それは彼らが、キリスト教は理想の高い宗教ではあるが、キリスト教を信仰している者はそれらの理想を実践していないと報告したからです。彼らは次のように言いました。「キリスト教徒は『汝盗むなかれ』と言うけれど、彼らは必ずしも我々と誠実に取引きしなかった。彼らは純潔を説くが、不道徳なことをしている。愛の神を崇拝しながら、互いに憎み合っている。我々の古い宗教も高い理想を掲げており、それに優るものは彼らの宗教に見出せない。」

その結果として、日本はその宗教的な理想を変えることなく、陸軍と海軍、工場や商店、海と陸の輸送経路を作る仕事に邁進したのでした。我々の場合、キリスト教がやって来たのは我々が未開人だったときであり、この近代の複雑な文明の構造は、相当程度キリスト教的な基礎の上に築かれたものです。日本は上部構造を、動いている砂の基礎の上に築きました。歴史と科学の知識が急速に増した結果、教養の高い人々は自分たちが崇拝していた神々は誤っていたことに気付きました。風や山や水の霊に対する信仰は、真

理の猛攻には対抗できませんでした。教養階級への影響に限って言えば、近代日本は彼らの寺院から偶像を引き剥がしましたが、その代わりに置いたのは「無」だったのです。

最近帝国大学の学生に行った宗教調査の結果、次のような数字が出ました。

神道信者	15 人
仏教徒	40 人
キリスト教徒	60 人
不可知論者と無神論者	4,500 人

日本は今日、神のいない文明国というユニークな地位を占めていると言えるでしょう！　それは古い神々とキリスト教の間の選択ではなく、キリスト教か無かなのです。

そして 1923 年 9 月 1 日、運命の日が訪れました。この日、地震と火災が東京と横浜を壊滅させ、大半の建物を破壊して 300,000 人以上の住人の命を奪いました。アメリカは間髪入れずこの悲劇の規模を知り、大量の支援を注ぎ込みました。それまで両国の間にあった妬みや不一致は、キリスト教の同情の猛烈な波によって一瞬にして一掃されました。

日本の目はいま一度開かれ、しかも今回は以前よりもはっきり見ています。日本は、我々がその世俗性、強欲、ときとして不誠実にもかかわらず、心底においてキリスト教徒であることを認識しています。日本はいまではこの見事な支援に導いた動機がキリストの教えの所産であったことを知っています。

こうして日本にキリスト教の祝福をもたらすための道が火災と死を通して開かれたのです。〔1924 年〕2 月 12 日に北東京〔地方部〕の補佐主教に按手された立教学院総理ライフスナイダー博士は、最近「日本は次の世代にキリスト教国になると信じている」と言いました。しかしこれは、米国聖公会が日本にとって「見よ、『今』は恵みの時、『今』は救いの日である」ことを悟らなければ起こらないでしょう。

「さあ、立ち上がって築こう」

（注 1）1859 年に日米修好通商条約を締結したのはアメリカ人初代駐日公使のタウンゼント・ハリス。

（注 2）1862（文久 2）年の幕府遣欧使節団ではなく、1872（明治 5）年の岩倉使節団の誤認と思われる。



CHRISTMAS SERVICES IN TENTS ON THE RUINS OF ST. JOHN'S
The Rev. Mr. Daito, the rector, officiates, while Mrs. Daito presides at the organ, in the upper right-hand corner. Mr. Daito's people are splendidly loyal

Faith the Keynote as Tokyo Revives

Survey, Five Months After Disaster, Finds Our Workers Loyally Functioning in Tents and Shacks

By William Hoster

WHAT is the situation in Tokyo? Tokyo today—the Tokyo of the Church—five months after the earthquake, is a place of kaleidoscopic changes, with each change marking progress and improvement, and one word sounding the keynote of the situation, namely, Faith.

Stand amid the fireswept wastes and view the ruins of what were Trinity Cathedral and the Bishop's house, St. Luke's Hospital and St. Margaret's School, St. Paul's Middle School, seven pretentious native churches and a score of mission residences, and you are overwhelmed by a sense of sadness and desolation. But the feeling is only temporary.

In Tokyo Today

There is no sadness and desolation in Tokyo today among our mission workers. Their cheerfulness and courage are what most impress the visitor. In twenty-four hours these devoted people saw the utter wiping out of fifty years of material accomplishment, and lost all their earthly possessions. Yet in two months' stay among them I heard no word of complaint nor gloomy harking back to the past. They came triumphantly through the ordeal with

renewed faith and zeal for the eternal Cause; and their faces are turned with calm courage and determination toward the future and its infinite potentialities. What Tokyo is today with all its promise for the future rests upon their faith and zeal, and the justification of their conviction that the folks at home stand loyally behind them.

Tokyo five months after is the scene of material activity. Physically it is close kin with a western mining town from which has gone out the cry of Gold. Spiritually it is an awakened community in which the servants of the Master, against the most distressing obstacles, are putting forth redoubled effort in His behalf.

Old Beliefs Fail

Consider the situation: Admittedly there is a weakening of the faith to which Japan has clung for centuries. Followers of the Buddha, shaken in their national confidence, and aroused by the affair of September 1 from the dream that destiny had marked them out for special favor, find nothing in their ancient beliefs but mere tradition; and are groping blindly for a spiritual foundation to which they may cling when adversity overwhelms them. An official of the foreign office proclaims his people's need of "a spiritual background upon which we may rely if we are to work out our destiny."

The non-Christian Governor of the Province of Osaka, at the consecration of Bishop Naide, proclaims that "at this critical time in which Japan is facing the great work of reconstruction, we are more than glad to see two Japanese bishops consecrated, for they will surely contribute much in helping to create a new Japan." And echoing the sentiment of his colleague, the Mayor of Osaka declares that "Osaka, the industrial centre of Japan, has been greatly helped by the religious activities of the Episcopalians."

It is not through courtesy or mere chance that these significant words are uttered, or that, on his visit to Kyoto, Bishop Gailor is given the use of the official car of the Mayor of that city during his stay; nor that public attention is called in speeches to the fact that the Americans inaugurated the momentous Disarmament Conference at Washington with a solemn invocation to the Christian God.

Faith Unshattered

September 1st brought countless changes in Japan not the most important of which are represented by the ruins of Tokyo and Yokohama. Specifically it ushered in a situation of flux and change; it awakened a spirit of unrest among the Japanese and created an unparalleled opportunity for the leadership of the Church of God which lies ready at hand.

That is the Tokyo of today; and it is in this Tokyo that, with unshattered confidence in the Christ, His servants go serenely about His work with a power of example which is the most encouraging sign throughout this stricken land.

Emerge Triumphant From Trial by Fire

TO grasp the situation in Tokyo one must needs revert to striking incidents which gleamed like beacon lights amid the gloom of the disaster, of those days when the earth trembled and fires burst forth in a hundred different sections of the city. How did Christianity react in the hour of trial?

Off there in the enclosure at the Military Stores on September 1, where 32,000 refugees were consumed as in a furnace, a Japanese Christian rose amid the frenzied throng. With death at his right hand he told to all within hearing of his voice the story of the Redeemer of mankind. "Lord Jesus, I come," he cried, and fell into the flames.



AMONG THE MANY CANVAS TENTS IN USE FOR THE STAFF AND PATIENTS AT ST. LUKE'S, TOKYO, THEY CALLED THIS "MAIN STREET"

Emerge Triumphant

It is but one of a score of authenticated stories of native Christians who emerged triumphant from the trial of fire. When the earth shocks came and the fires started, they called their families together and knelt in prayer before committing themselves to the mobs of refugees who were in mad flight for safety. Christian Japanese men and women ran back into tottering homes to save Bibles and prayer books. Wives of native Christian priests risked all to rescue their husbands' vestments; and, by the grace of God, converts to the Christian faith emerged from the frightful experiences of the disaster.

There is the story of Mrs. Furukawa, with her husband, an unbeliever in the Christ. Both had rejected the pleadings of their only son, an active member of St. John's Church, Asakusa. Came September 1 and its horrors, and Mrs. Furukawa saw husband and son fall victims to the flames. Cruelly burned, herself, and first thrown into one of the canals and then miraculously washed back upon its bank, she lay throughout the night unconscious. Awakening with the dawn the vision of her Christian son flashed before her and in that instant light entered her soul. Mrs. Furukawa was baptized a week ago by Rev. Mr. Daito in the tent where St. John's congregation worships.

Worshiped in Ruins

When the worst was over, indeed, while the fire still raged and the earth still trembled and the smoke still rose from the ruins of their churches, the Japanese Christians made haste to clear away the wreckage and set up rude structures within the gutted enclosures in which they might continue the worship of God. Bibles, prayer books and hymnals having been consumed in the fires, they scribbled on rice sheets their favorite hymns and quotations from Bible and prayer book with which they were most familiar, and made them into loose pamphlets for use in their temporary places of worship. When Dr. Wood arrived with Bishop Gailor early in December, bringing with him twenty trunks of supplies for the mission workers who had lost their all, the native clergy hurried into Tsukiji from all sections of Tokyo, seeking first, not warm clothing to protect them from the piercing cold which had set in, but vestments and prayer books and hymnals to carry on with proper dignity the work to which they have devoted their lives.

Within a week after the first of Sep-

tember there was not a Christian congregation in all Tokyo that had not resumed services in some makeshift enclosure. In tents, in rude barracks put together with scraps of tin and timber, in the parlors of private residences these earnest people gathered, and still gather, for worship. Their altars are rudely constructed tables of pine. Their pews are kegs and boxes or rough benches hastily put together. Where electric lighting is not procurable they hang up Japanese lanterns.

Facing Difficulties

Bishop McKim celebrated Holy Communion in the ruins of Christ Church, Kanda, and the congregation throughout the service stood ankle-deep in mud. The first Christmas service ever conducted by a native Bishop of the Church in Japan was presided over by Bishop Motoda in the private home of Mr. Gardiner, with a marble mantel surmounting an open grate fire, serving as an altar, and only thirty members of Grace Church present, because the apartment would not hold more. So, too, in Senju and Ikebukuro, in Shibuya and in Aoyama, where the congregations of St. Thomas's Church and of the ruined Cathedral worshiped together in the small chapel attached to the temporary home of Bishop McKim, the homeless congregations of the Church are housed today in out-of-the-way and inadequate corners. Sunday schools gather in bamboo groves, and day nurseries and kindergartens are conducted in shanties pending arrival of the assistance for which pleading hands are outstretched toward America.

Such is the situation in Tokyo today. Bishop McKim's message was as literally as it was spiritually true. Naught is left but faith. Here in Tokyo, not only have the churches been wiped out, thousands of families have been disrupted and impoverished. They are able to give but meagre help in the reconstruction of their ruined churches, which must be accomplished without delay if the faith which we have instilled in them is to be justified in the eyes of the 60,000,000 of Japanese who are looking for a sign.

The seven Japanese congregations whose houses of worship were destroyed averaged from 150 to 300 in membership. The largest of these temporary places of worship in which they have devoutly taken refuge will not accommodate more than fifty people. They are too poor to help themselves. If immediate provision for them is not made is it difficult to see that it will not be long before these congregations, built up through years of concentrated effort, will inevitably disintegrate?

Hospital and Schools Vital Factors

AS with the Church, so with its educational and social service handmaidens which play so vital a part in the advance of the Cause in the Orient.

Here, for instance, is St. Luke's International Hospital. Who will attempt to measure the influence of St. Luke's in the spread of the Christian doctrine throughout the region of the Far East? Is it realized in America how high a place St. Luke's occupies as a Christian enterprise in the scheme of things in Japan? Know, then, the value that Far Easterners themselves place upon St. Luke's. The Japanese Government and people, through the Department of Home Affairs at Tokyo, has urged upon Dr. Teusler the rebuilding of the Hospital as speedily as may be possible. Through its twenty-one years of service it has won an enduring place in the hearts of the people of the Orient; culminating in the heroic effort of its staff on September 1st when its patients were brought through the perils of earthquake and fire without the loss of a single life.

The Church has already felt the



DR. KUBO, HEAD JAPANESE PHYSICIAN, ST. LUKE'S, TOKYO, IN FRONT OF ONE OF THE TEMPORARY BARRACKS NOW IN USE THERE

thrill of that heroic performance. More vivid even to the Japanese, they have asked that St. Luke's continue onward in its career of service, and, pending the reconstruction of the new St. Luke's, they have given testimony to their confidence in the institution by setting aside the necessary funds for the construction of five of the fifteen barracks of which the temporary St. Luke's will be composed; and entrusting to the management of St. Luke's staff not only the maternity hospital and a children's welfare department, which will comprise part of the five new barracks, but giving over in addition to the administration of St. Luke's staff thirty free milk stations which the municipality of Tokyo has established in various parts of the city.

What of the Future?

Shattered by earthquake, and swept by fire, St. Luke's functioned throughout the terror of September, and has continued to function with ever-increasing efficiency. Its entire plant destroyed, a tent hospital was set up amid the ruins of St. Paul's Middle School. Complete as skill and efficiency could make it, this tent hospital has now given way to the barracks hospital whose structures have been spread over the broad acres of the mission property at Tsukiji. It is not the hospital it was before the fire nor the imposing institution it was planned to be; but it is the best hospital in Tokyo today, however inadequate it may be to meet the demands of the situation which exists and without reckoning upon the future which is looming up ahead. At best, these wooden shacks will be serviceable for but three years; and after that, what?

St. Luke's is known as the American Hospital. As a monument to the skill and courage in adversity for which the Christian civilization of America stands it is worth while. As an example of all that American civilization represents in the way of hospital achievements it leaves much to be desired. Meanwhile, its prestige suffers and its income is curtailed. Before the earthquake St. Luke's was practically self-supporting. It is prostrate in that respect today. What shall we do?

Schools Handicapped

What, finally, of St. Margaret's School for girls; of St. Paul's Middle School; of St. Paul's University, the Central Theological Seminary, and of adequate buildings in which the heroic mission workers may be housed?



CEREMONY AT THE OPENING OF ST. MARGARET'S SCHOOL, NOW DESTROYED
Count Okuma is speaking. Representatives of the Minister of Education, the Mayor of Tokyo and the head of the Kyobashi district are on the platform. The fine hall was erected through the gifts of Philadelphia Churchwomen

St. Margaret's and St. Paul's are functioning, both of them, though the ground upon which they formerly stood is bare of all save unsightly heaps of blackened brick. There was genuine pathos in the services which Dr. Wood attended early in September when first the boys of the Middle School assembling in a hollow square in the ruins of the Institution paid final tribute to their comrades who perished in the fire, and later when the girls of St. Margaret's, assembling in the ruins of their school, with tear-dimmed eyes, besought Dr. Wood to hasten the rebuilding of their school. St. Paul's is sharing quarters with the boys of St. Paul's University at Ikebukuro, itself severely damaged by the earthquake, and with a consequent impairment of the efficiency of both. St. Margaret's shares the quarters of the Ishii Institution for Feebleminded Children, on the outskirts of Ikebukuro. Ordinarily this would be sufficient commentary in itself, on the existing situation; but visit St. Margaret's and see the pupils standing five rows deep in the classrooms because of lack of accommodation, enter the dormitories where hallways are used for classrooms by day and sleeping quarters for the girls at night, and where apartments usually given over for the uses of six pupils have twelve and fifteen crowded into them, and some idea of the intolerable conditions at the temporary St. Margaret's may be had.

For the rest, Tokyo five months after finds the mission workers from Bishop McKim and Dr. Teusler down inadequately housed—many of them living in tents and shacks—clothed for the most part in refugee garments—but bravely going forward, in full confidence that the struggle will not be abandoned when the battle is more than half won.

125　1924年3月号　東京が復活する基調は信仰。震災から5か月後の調査。我々の教役者はテントと掘立小屋で忠実に職務を果たしている。ウィリアム・ホスター。157-162頁。
訳出　157頁左1行目～162頁右最後の行まで〔全文〕。

東京の状況はどうであるか？　震災から5か月たった今日の東京―米国聖公会の東京―は、目まぐるしく変化する場所であり、変化の一つ一つが進展と改善を表している。このような状況の基調として響いている一つの言葉、それは信仰である。

焼け残った残骸の只中に立ち、かつては三一大聖堂や主教の家、聖路加病院や立教高等女学校、立教中学校、7つの立派な現地人教会、宣教師の住宅があったところの廃墟を見るならば、その悲しく惨めな光景に圧倒される。しかしこの感情は、ほんの一時的なものに過ぎない。

「今日の東京」

今日の東京には、教役者の間に悲しみも惨めさもない。彼らの明るさと勇気は、訪れた者に最も強い感銘を与える。これらの献身的な人々は、50年間にわたって積み上げた物質的な成果がたった24時間で完全に消え去り、自分たちの地上の持ち物がすべて失われるのを見た。しかし彼らのもとに滞在した2か月間、私は不平の言葉も、暗黙に過去を振り返ることも耳にしなかった。彼らは永遠の大義に対する新たな信仰と熱意をもって堂々と試練をくぐり抜けたのである。彼らの顔は静かな勇気と決意で未来とその無限の可能性に向けられている。今日東京がその未来に期待しているものはすべて彼らの信仰と熱意に、そして本国の人々が忠実に彼らを支援してくれるという確信が正しいことを拠り所にしている。

5か月後の東京は、物質的な活況を呈している。物理的には、かつて金を求める叫び声が鳴り響いたアメリカ西部の鉱山の町に近い。精神的には目覚めた共同体であり、主の僕がこのうえなく困難な障害に抗して主のために前にも増して努力を払っている。

「古い信仰は機能しない」

状況を考察するならば、明らかに日本が数世紀間しがみついてきた信仰は弱まっている。仏教の信奉者は、その国民的な信念が揺るぎ、さらに

〔1923年〕9月1日の出来事で特別の愛顧を受ける運命にあるという夢から目覚めさせられて、古代の信仰の内に単なる伝統しか見ていない。彼らは苦境に見まわれたときにすがることができる精神的な基礎をやみくもに探し求めている。外務機関のある役人は人々に「自分たちの運命を切り開こうとするなら、拠り所にできる精神的バックグラウンド」が必要であると説いた。

名出〔保太郎〕主教の按手の折りに非キリスト教徒である大阪府知事は、次のように述べた。「日本が震災復興の大事業に直面しているこの危難のときに、二人の日本人主教が按手されたことは喜びに堪えません。なぜなら両人は必ずや新しい日本の創造のために大きな力となるだろうからです。」同僚の心情に同調して、大阪市長は次のように述べた。「日本の産業の中心である大阪は、聖公会員の宗教的活動によって大いに助けられてきました。」

これらの有意義な言葉が発せられたのは、あるいはゲイラー主教が京都を訪れたとき、滞在中に京都市長の公用車を使うように提供されたのは、儀礼からではなく、単なる偶然でもない。ワシントンで開催された極めて重要な軍縮会議でアメリカ人がスピーチをキリスト教の神への厳粛な祈りで始めたことに、人々の注目が集まったのも同様である。

「揺るぎない信仰」

9月1日は日本に数え切れないほどの変化をもたらしたが、そのなかで最も重要なのは東京と横浜の廃墟に見られる変化ではない。とりわけそれは不安定と変化の状況を招き寄せた。それは日本人の間で精神の動揺を呼び覚まし、神の教会のリーダーシップにとってまたとないチャンスを創り出した。そのチャンスは既に手中にある。

以上が今日の東京である。そしてこの東京で、主の僕がキリストに対する揺るぎない信念をもって模範を示すことにより、静かに主の仕事に取りかかっている。その模範こそこの被災国において最も励みになる兆候である。

厳しい試練から雄々しく立ち上がる

東京の状況を把握するには、大地が震え、東京のありとあらゆる地区が猛火に包まれた日々に、この大災害の闇の只中であたかも灯標のように輝いた印象深い出来事に戻る必要がある。この試練の時にキリスト教はどのように反応したのか？

〔1923年〕9月1日、陸軍被服廠の跡地で32,000人の避難民がまるで炉で焼かれるようにして死んだとき、パニックに陥った群衆の間で1人の日本人キリスト教徒が立ち上がった。迫りくる死を前に声の届く限りの人々に人類の救済者の話をした。そして「主イエスよ、あなたのもとへ参ります」と叫んで炎の中に倒れたのである。

「雄々しく立ち上がる」

これは厳しい試練から雄々しく立ち上がった日本人キリスト教徒の多くの実話の一つに過ぎない。大地が揺れ、火災が発生したとき、彼らは家族を呼び集めてひざまずいて祈り、それから安全な場所を求めて狂ったように逃げまどう避難民の群れに加わった。日本人キリスト者は男も女も聖書と祈祷書を救い出すために揺れる家に駆け戻った。日本人司祭の妻たちは全員危険を冒して夫の祭服を守った。そして神の恩寵により、恐ろしい災害の経験からキリスト教に改宗する人々が現れたのである。

これはキリストを信じない夫を持つフルカワ夫人の話である。二人は一人息子が浅草の聖ヨハネ教会の積極的なメンバーになることに反対していた。そして9月1日の恐怖が訪れ、フルカワ夫人は夫と息子が炎に飲み込まれるのを見た。彼女自身無残に焼かれながらも、運河の一つに飛び込んだ。彼女は水に流されて奇跡的に土手に打ち上げられ、そこで一晩中意識を失っていた。夜明けに目が覚めると彼女の前にキリスト教徒の息子の幻影が現れ、その瞬間彼女の心に光が入った。フルカワ夫人は1週間前、聖ヨハネ教会の会衆が礼拝するテントの中で大藤〔錡三郎〕師により受洗した。

「廃墟の礼拝」

最悪の事態が過ぎた後でも、火災は依然として猛威を奮い、大地は揺れ続け、教会の廃墟からまだ煙が立ち上っているというのに、日本人キリスト教徒は神への礼拝を続けることができるように急いで瓦礫を片付けて、全焼した囲い地の中に粗末な構造物をしつらえた。聖書や祈祷書や聖歌集は火事で焼けてしまったので、わら半紙に好きな聖歌や、聖書と祈祷書から一番よく知っている引用文を書き付け、それらを束ねて仮の礼拝所で使用した。12月初旬にウッド博士とゲイラー主教が、なにもかも失った伝道従事者のための物資を詰め込んだトランクを20個携えて到着したとき、東京のあらゆる地区から日本人聖職者が築地に駆け付けた。彼らが最初に求めたのは、既に

始まった身を切るような寒さを防ぐための防寒具ではなく、彼らが命を捧げた仕事を相応の威厳をもって遂行するための服と祈祷書と聖歌集だった。

9月1日から1週間以内に、どこか間に合わせの囲い地で礼拝を再開しなかった聖公会の会衆は東京中に一つもなかった。これらの熱心な人々はテントに、ブリキと材木の破片を寄せ集めた粗末なバラックに、あるいは個人の住宅の居間に集まって礼拝した。いまも彼らはそうしている。祭壇は松のテーブルの上に粗雑に作られている。会衆席は樽や箱や急ごしらえの粗末なベンチである。電灯が手に入らない所では、日本の提灯を吊るしている。

「困難に直面して」

マキム主教は神田の基督教会の廃墟で聖餐式を執り行った。式の間ずっと会衆は泥に踝まで埋まって立っていた。日本の聖公会の現地人主教によって初めて行われたクリスマスの礼拝は、ガーディナー氏の私邸で元田〔作之進〕主教によって司式された。火格子の上に火を抱いた大理石の炉棚を祭壇代わりに使用した。出席者は聖愛教会から30人の会員のみだったが、部屋にそれ以上入らなかったのだろう。千住や池袋、渋谷や青山でも事情は同じで、聖トマス教会や廃墟になった〔三一〕大聖堂の会衆は、マキム主教の寓居に設けた小さい礼拝堂で一緒に礼拝した。現在ここで、家を失った聖公会の会衆が人目につかないように片隅に寝起きしている。日曜学校は竹藪の中で集まり、保育園と幼稚園は掘立小屋で運営しながら、援助が届くのを待っている。いまその嘆願の手がアメリカに向けて伸ばされている。

これが今日の東京の状況であり、マキム主教のメッセージは精神的に文字通り正しかった。信仰以外に何も残っていないのである。ここ東京では教会が壊滅しただけでなく、何千という家族が離散し、貧窮している。これらの人々にできることと言えば倒壊した教会の復興をささやかに手助けすることぐらいである。しかしそれは直ちになされなければならない。我々が彼らに植え込んだ信仰が、合図を待っている6,000万の日本人の目に正しいものと映るべきであるならば。

礼拝所が破壊された日本人の7つの教会は、平均して150～300人の会衆がいた。敬虔にも避難民を受け入れた仮の礼拝所は、最大でもせいぜい50人しか収容できまい。彼らはあまりに貧し過ぎて自分自身を助けることができない。もし彼らのために至急支援がなされなければ、長年の献身的な努力によって築き上げられたこれらの会衆が、そう遠くないうちに散り散りにな

るだろうということを理解するのは難しいだろうか？

病院と学校は不可欠の要素

東洋において米国聖公会の大義が前進するために、教育的および社会的奉仕活動は不可欠の要素である。

ここで聖路加国際病院の例を取り上げよう。極東の地のすみずみまでキリスト教の教義を広めるに当り、聖路加病院の影響を正しく評価する者はいるだろうか？　日本という枠組みの中で聖路加病院がキリスト教事業としてどれほど高い位置を占めているか、アメリカでは理解されているだろうか？極東の人々自身が聖路加病院に置いている価値を知るべきである。日本の政府と国民は東京の内務省を通して、トイスラー博士に病院をできるだけ速やかに再建するよう強く要請した。聖路加病院はその 21 年間の奉仕によって、東洋の人々の心の中で不動の地位を占めるに至ったのである。そのクライマックスは、9 月 1 日震災の危険から一人の患者の命も失うことなく全員救い出した病院職員の英雄的な働きである。

その英雄的行為には米国聖公会も身震いを感じた。なおのこと日本人には強烈だった。彼らは聖路加病院にこれからも運営を継続するよう依頼し、新しい聖路加病院が復興するのを心待ちにして、仮設の聖路加病院を構成する 15 棟のうち 5 棟の建設に必要な資金を確保することによって、この施設に対する信頼を証言した。彼らはまた聖路加病院の管理者に、新しい 5 棟のバラックの一部を使って産科と小児科の運営を任せたばかりか、東京市当局が各所に分散して設けた 30 の無料授乳所の管理も聖路加病院のスタッフに委ねた。

「将来どうなるか？」

聖路加病院は地震で倒壊し、火災で一掃されながら、恐怖の 9 月を通して機能し続け、しかも絶えずその効率を増していった。病院の施設は壊滅したため、立教中学校の廃墟にテント病院が建てられた。それを技能と効率で補完した。現在テント病院はバラック病院に替わり、その構造物は築地でミッションが所有する土地の広い範囲に及んでいる。それは震災前の病院と同じではなく、当時計画されていた立派な施設でもない。しかし今日それは東京で一番良い病院である。いかに不十分であろうとも、それは現在の状況

のニーズを満たすことはできよう。だが、目前に迫っている将来については当てにできない。これらの掘立小屋が使えるのはせいぜい3年である。その後はどうなるのか？

聖路加病院はアメリカの病院であることが知られている。アメリカのキリスト教文明が逆境に耐える技能と勇気を示すモニュメントとしては価値がある。しかしアメリカの文明が病院の業績という方法で示すあらゆるケースの一例としては、大いに物足りない。現在のところ、その威光は陰り、収入は減少している。震災前には聖路加病院は事実上自立していた。その点では今日それは疲弊している。我々は何をなすべきか？

「不利な学校」

最後に、立教高等女学校、立教中学校、立教大学、聖公会神学院、そして英雄的な伝道従事者が住むことのできる適当な建物についてはどうか？

立教高等女学校と立教中学校はいずれも機能しているが、それらが以前立っていた敷地には黒焦げになったレンガの山を除いて何もない。9月初め、立教中学校の生徒が廃墟となった施設の空き地に初めて集まり、ウッド博士も出席して礼拝を持ち、火災で命を失った級友に最後の言葉を送ったとき、そこには深い悲壮感が漂っていた。その後、立教高等女学校の女子生徒が学校の廃墟に集まったとき、ウッド博士が涙にかすむ目で学校の再建を急ぐよう訴えたときも同様である。立教中学校は、池袋にある立教大学の学生と施設を共有している。立教大学自身が地震で大きな損害を被っており、当然のことながら両校の効率は損なわれている。立教高等女学校は池袋の郊外にある石井〔亮一〕氏の知的障害児施設（注1）の建物を使用している。通常なら現在の状況についてこれだけ述べれば十分だろう。しかし立教高等女学校を訪ね、施設不足のせいで狭い教室で生徒たちが5列に並んで立っているのを見るならば、寄宿舎では廊下が昼間は教室として使われ、夜は女子たちの寝室となり、通常6人の生徒によって使用される部屋に12人ないし15人の生徒が押し込められているのを見るならば、立教高等女学校の現状が放置すべからざるものであることが分かるだろう。

そのほかの点について、東京では震災から5か月後、マキム主教やトイスラー博士のところから出た伝道従事者が、住む場所に不自由しながら―多くがテントや掘立小屋に泊まり、大部分は避難服を着ている―勇敢にも前に進んでいる。半分以上勝っている戦いをみすみす諦めることはしないと

いう固い信念をもって。

（注 1）滝乃川学園。



"THE CHORAL"—THEY LOOK AS IF THEY COULD SING—WE WISH WE COULD HEAR THEM

interested in our work. Come and see it.

In conclusion we wish to state that the Choral (our musical club) is making short trips throughout the Southwest province to promote further interest in the school. The club is rendering a service that mere words cannot express, and at the same time arousing interest in Negro melodies. We are planning a tour in the East and other places for June, July and August, and shall be glad to receive engagements with any organization interested in the furtherance of the work.

This Month

JAPAN

Next Month

ADEQUATE presentation of the action of the National Council with respect to Japan and the opportunity that presents itself there pre-empted an unexpectedly large share of the space in this issue of THE SPIRIT OF MISSIONS. Hence we are compelled to defer publication of several features advertised for this month. Articles omitted include a description of Cuba's First Church School Institute, a description of our work in the Dominican Republic, something of plans for the DuBose School recently destroyed by fire, and an account of a partnership between West Point cadets and Indians to honor the memory of Archdeacon Stuck.

For this month and several months Japan will remain central in the thought and the prayer and the activity of the Church. The April number will present further phases of our opportunity in that land.

Additional features next month will include an impressive review of scientific and humane social service as practiced in St. Luke's Hospital, New York, and an engaging glimpse of Anglican effort in old Jerusalem by Bishop MacInnes, who introduces some recollections of his visit to America. Miss Lindley writes of her Philippine visit.

126　1924 年 3 月号　今月号。日本。来月号。169 頁。
　　訳出　169 頁下段〔全文〕。

『スピリット・オブ・ミッションズ』の本号は、日本とそこで生じているチャンスに関する全国協議会の行動を詳細に紹介するために、予想外に多くのスペースが費やされた。その結果、今月号に広告していた幾つかの記事の掲載を延期することを余儀なくされた。今回省かれた記事には、キューバで最初の聖公会の学校についての報告、最近火事で焼けたドゥボーズ学校の計画について、ドミニカ共和国における事業の報告、スタック大執事を追悼するウェストポイント士官候補生とインディアンの協力関係に関する説明が含まれる。

今月以降も数か月は日本が、聖公会の思考と祈りと活動の中心を占めるであろう。4 月号では、この国における我々のチャンスの更に深い局面について報告する。

来月号のそのほかの記事には、ニューヨークの聖ルカ病院で実践されている科学的および人間的な社会奉仕に関する印象深い論評、マキネス主教によるエルサレム旧市街における英国教会の努力についての興味をそそる一瞥がある。また、マキネス主教はアメリカ訪問の回想記を紹介する。ミス・リンドレーはフィリピン訪問について書く。



DR. REIFSNIDER, PRESIDENT OF ST. PAUL'S UNIVERSITY, TOKYO, CONSECRATED
Seven bishops and many presbyters, among them a Japanese, took part in the ceremonial

Dr. Reifsnider Consecrated Suffragan Bishop of North Tokyo

THE RT. REV. JOHN McKIM, D.D., Bishop of North Tokyo and Presiding Bishop of the Church in Japan, journeyed from Tokyo to California to preside at the consecration in Pasadena, on February 12th, of the Rev. Charles Shriver Reifsnider, L. H. D., as Bishop Suffragan for the district of North Tokyo. There was in attendance on this notable occasion, in addition to distinguished guests from various parts of the country, the Rev. John M. Yamazaki, Japanese priest in charge of St. Mary's Mission, Los Angeles, and a group of Japanese graduates of St. Paul's University, Tokyo, of which Bishop Reifsnider is President. The venerable mother of the new bishop also attended, and not the least interesting feature of the ceremony was that Bishop Leonard of Ohio, who was one of the co-consecrators, had also first admitted Bishop Reifsnider to the diaconate and later confirmed him as priest before he left for Japan in 1901.

The consecration service was held in All Saints' Church before a distinguished company of local Churchmen and women and many winter residents. Bishop McKim acted as consecrator, with Bishop Johnson of Los Angeles and Bishop Leonard of Ohio as co-consecrators. Bishop Partridge of West Missouri, formerly Bishop of Kyoto, preached the sermon. The presenters were Bishop Harris of Marquette and Bishop-Coadjutor Stevens of Los Angeles. Bishop Francis of Indianapolis was the Litanist, and the attending presbyters were the Rev. Leslie E. Learned, D.D., and the Rev. J. M. Yamazaki. The Rev. C. Rankin Barnes, rector of St. James's Church, South Pasadena, acted as deputy registrar and master of ceremonies.

Bishop Reifsnider will remain in the United States for the present to assist in the creation of the fund for the re-



THE PRESBYTERS AND BISHOPS WHO TOOK PART IN THE SERVICE OF CONSECRATION

The procession, as it wended its way beneath the beautiful palms of Pasadena, was very impressive.

construction of Church property destroyed in the Japan earthquake, which has been authorized by the National Council; following which he will return to Japan to assume his new duties with Bishop McKim.

Children Brighten Last Days of "Old Friend"

Among Bishop Garrett's Last Acts is Writing of Letter of Thanks That Appears on the Next Page—Promises of Loyalty Filled Him With Delight

IT was the privilege of THE SPIRIT OF MISSIONS to contribute a very great happiness to the closing days of the life of Bishop Garrett. The appearance of the Bishop, feeble yet stately, radiating a goodly fellowship yet blind, so impressed the Editor during his visit to Dallas for the meeting of the House of Bishops that he determined to find a way to bring some real sense of fellowship into the life of the venerable Chief Pastor of the Church. Correspondence with Dallas followed, and out of it grew the Bishop's letter to the children which appeared in the January number, a Christmas message breathing tenderness and love. To this message, it will be recalled, the Bishop appended a request that each Church school have a letter written to him telling of loyalty to the mission cause of the Church.

Bishop Garrett had an idea that he would be able to reply to each of these letters. He underestimated the loyalty of the children. They fairly deluged him with missives that varied from a few words to as many as ten pages of closely written confidences, biographies, chronicles of their doings, histories of their parishes and promises of unfailing faithfulness to the cause of missions. Scores of these were read to the Bishop by members of his faithful staff and this became one of the delightful periods in each day. He fairly became a child again as his spirit, defying

127　1924 年 3 月号　ライフスナイダー博士、北東京〔地方部〕補佐主教に按手。170-171 頁。
訳出　170 頁左 1 行目～171 頁右 3 行目まで〔全文〕。

北東京〔地方部〕主教で日本聖公会総裁主教の神学博士ジョン・マキム師は東京からカリフォルニアに旅行して、〔1924 年〕2 月 12 日パサデナで行われた人文学博士チャールズ・シュライバー・ライフスナイダー師の北東京〔地方部〕補佐主教按手式を司式した。この特筆すべき式典に出席したのは、全国各地からの来賓に加えて、ロサンゼルスの聖マリア・ミッションを担当する日本人司祭のジョン・M・ヤマザキ師と、ライフスナイダー主教が総長を務める立教大学の日本人卒業生の一団である。新主教の母堂も出席したが、それに劣らず興味深い式典の特徴は共同按手者の一人オハイオ教区のレオナード主教で、彼はライフスナイダー主教を最初に執事に任命し、彼が 1901 年に日本に発つ前に司祭に按手した人である。

按手式は諸聖徒教会で、地元聖公会の著名人の一団と多数の冬鳥に囲まれて行われた。按手者はマキム主教が務め、共同按手者はロサンゼルス教区のスティーヴンス主教とオハイオ教区のレオナード主教であった。元京都〔地方部〕主教、現在ウェストミズーリ教区のパートリッジ主教が説教をした。インディアナポリス教区のフランシス主教が嘆願を読み上げ、マーケット教区のハリス主教と、ロサンゼルス教区のスティーヴンス補佐主教が提示者となった。出席司祭は神学博士レスリー・E・ラーンド師と J・M・ヤマザキ師であった。サウスパサデナ教区の聖ヤコブ教会牧師 C・ランキン・バーンズ師が、司会者と副記録係を務めた。

ライフスナイダー主教はしばらく合衆国に留まって、〔関東大〕震災で破壊された日本の聖公会の財産を復興するための基金の創設を補佐する。この基金は、全国協議会によって承認されている。その後彼は日本に戻ってマキム主教とともに新しい責務を引き受けることになる。

News and Notes

THE first synod of the new Japanese diocese of Tokyo was held in the see city on December 17, 1923. Bishop Motoda presided and officiated at the opening service of Holy Communion in the chapel of the Central Theological College, which had escaped destruction in the earthquake. The new diocese begins work under conditions which would tax the stoutest hearts. Over two-thirds of its 3,600,000 people are refugees. But the courage and faith of the Japanese Christians are an object lesson to the rest of the Christian world.

❖

ON the evening of February 14th the program broadcasted from station WEAF in New York City was heard at the Hudson Stuck Memorial Hospital, Ft. Yukon, Alaska, just north of the Arctic Circle. The friends who made it possible for Dr. Burke to secure a radio outfit when he was in the States last summer will rejoice in knowing how much they have done toward relieving the isolation which seemed to be the inevitable lot of dwellers at that lonely outpost.

Those other friends who recently presented a radio outfit to the Rev. W. A. Thomas, our missionary at Point Hope, still farther north, may reasonably hope that our missionaries there, too, may join the circle of "listeners in."

❖

ON All Saints' Day, 1923, the cornerstone of the Sarah Conway Ramsaur Memorial Hospital at Cape Mount, Liberia, was laid. A great number of people who had known and loved Mrs. Ramsaur had gathered. A procession of the boys of St. John's School and the girls from the House of Bethany was headed by the vested choir of the Irving Memorial Church, the Rev. E. L. Haines and the Rev. H. A. Donovan. Miss Ridgely gave a short history of the founding of the hospital by Mrs. Ramsaur and Miss Seaman spoke of her life and work. After the Church service the proceedings were conducted by the Master Masons of Liberia, the actual laying of the cornerstone being performed by His Excellency the President of Liberia, the Hon. G. A. B. King. As the *Liberian Churchman* in its account of the occasion said, "It was truly fitting that this beautiful service should be held on All Saints' Day, which happened to be also the National Thanksgiving Day. Mrs. Ramsaur has gone to join the Saints in glory and we are thankful that she has left us such a wonderful example of Christian service."

❖

A BUILDING every four days is the record shown by the report of the American Church Building Fund Commission for 1923. The Year Book just issued sets forth what this department of the Church at work has done, is doing, and yet can do to lengthen the cords and strengthen the stakes in the way of physical Church extension. Copies may be had on application to the Corresponding Secretary at 281 Fourth Avenue, New York City.

❖

IF by any chance a very charming lady might be called "The Andrew Carnegie of China" that title belongs to Miss Mary Elizabeth Wood, librarian of Boone Library in Wuchang and organizer of half a dozen branches of that library in as many different places. Miss Wood is one of our missionaries with a real vocation.

❖

THROUGH a letter sent across country by the Rev. Efraim Salinas, principal of St. Andrew's School, Guadalajara, Mexico, we are glad to hear that the school has experienced no material harm from the siege to which the city has been subjected. The work is progressing normally, the chief ill effect of the revolution being felt in the food

shortage and consequent high prices. The school is fortunate, however, in finding some part of its food supply in its own fields and gardens.

✤

ON Wednesday, January 9th, in the Chapel of the Messiah at Prairie Island, Minnesota, Mr. Thomas Rouillard, a full-blooded Sioux Indian, was ordained a deacon by Bishop McElwain. Archdeacon Ashley, of South Dakota, preached the sermon in both English and Dakota. In spite of rough weather a good congregation gathered in the little chapel and a number of laymen came over from Red Wing with the clergy to witness the rather unique service and to encourage the churchfolk on Prairie Island.

When the ordinand was examined just before the laying on of hands, the Bishop asked the questions in English, Dr. Ashley interpreted them in Dakota, and Mr. Rouillard answered in Dakota.

The Rev. Mr. Rouillard has for many years served the Church of the Messiah, our Indian mission on Prairie Island, as lay reader. He is a man in the neighborhood of sixty years of age, a very devout Christian, and in his new relationship as deacon in charge of the work will be able to serve his people in an even larger way than he has in the past.

✤

IN recognition of their services to the community during the recent catastrophe in Tokyo, the Imperial government has conferred decorations on Bishop McKim and Dr. Teusler. We believe Bishop McKim has received the "Order of the Sacred Treasure," but the cable was not quite clear on this point.

✤

REAR-ADMIRAL PHELPS, who has just retired from the Asiatic fleet, says, "One thing I shall take home with me—the firm conviction that only Christianity and education will change the mentality of the Chinese. That I shall preach."

WOULD it not make you happy to receive such a letter as this?

Dear SPIRIT OF MISSIONS:

You sent me a lovely Christmas card, a sort of round-the-world Christmas card. And since I am still a very new member of the Missions Family, it specially pleases me to find that the Spirit of Christmas told the SPIRIT OF MISSIONS where to find me.

Your visits once a month to our station in Kyoto are most welcome. You are read eagerly from cover to cover. You have been so generous to Japan in space, in comment and in material results, and Japan is very grateful. But when you tell about Liberia and Alaska and Southern Virginia and Brazil we are just as keenly interested. Furthermore, to read about the heat of Liberia makes me enjoy the chilblains of Kyoto much more.

A Happy, Busy New Year to you, dear SPIRIT OF MISSIONS. I hope lots more people will come to know you and enjoy you as much as

Yours sincerely,

EDITH L. FOOTE.

PRIZE ESSAY CONTEST

Conducted by

The National Student Council of the Episcopal Church
on the topic

College Teaching as It Affects the Religious Life of Students

$100.00 First Prize

$50.00 Second Prize

Judges: The Commission on Student Work of the Department of Religious Education of the Episcopal Church.

CONDITIONS

1. Contestants must be Episcopalians who are undergraduates, i.e., applying for, but not yet having received, a bachelor's degree in institutions authorized to grant such degrees.

2. Essays to be received by Rev. Paul Micou, Church Missions House, 281 Fourth Avenue, New York City, not later than April 30, 1924.

3. All essays to be typewritten, double space, on one side of paper.

4. Maximum limit of essay, 1,500 words.

5. All essays to be the property of the National Student Council for publication in whole or in part.

128　1924 年 3 月号　ニュースと記録。194-195 頁。
訳出　194 頁左 1 行目～左 15 行目まで。

1923 年 12 月 17 日、日本人による新しい東京教区の最初の会議が東京で開かれた。〔関東大〕震災による破壊を免れた聖公会神学院の礼拝堂で、元田〔作之進〕主教が聖餐式の開会礼拝を司式した。新教区はこのうえなく頑丈な心が要求される状況下で仕事を始める。ここでは 360 万の住民の 3 分の 2 以上が避難民である。しかし日本の聖公会員の勇気と信仰は、世界中の聖公会員が模範とすべき実例である。

129　1924 年 3 月号　ニュースと記録。194-195 頁。
訳出　195 頁左下 17 行目～左下 9 行目まで。

〔日本〕帝国政府は、マキム主教とトイスラー博士がこの度の東京の災害に際して地域に果たした貢献を認め、両人に勲章を授けた。マキム主教は瑞宝章を授与されたと思われる（注 1）が、電信はこの点について必ずしも明確ではない。

（注 1）勲四等瑞宝章。

The Sanctuary of Missions

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

❖

O GOD, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; through the same Jesus Christ our Lord. *Amen.*

❖

Thanksgivings

WE thank Thee—

For opportunity to give generously for the rehabilitation of the Church in Japan, sorely stricken by earthquake and fire.

For the brave visioning of the leaders of this Church who, not content merely to rebuild the Church that was, have determined to enlarge the fields of its usefulness the better to hasten the coming of Thy Kingdom among the people of Japan.

For continued blessing upon loyal men and women who, in shack and tent, under great difficulty yet without complaint, are doing Thy work with splendid zeal in churches and schools and in St. Luke's Hospital, Japan.

Intercessions

THAT it may please Thee—

To bless the efforts of all who strive to make of this magazine a worthy messenger and advocate in the cause of the Mission of Thy Church.

To bless the faithful little army now striving to obtain greatly increased numbers of readers for THE SPIRIT OF MISSIONS.

To bless the children of Thy Church as with fine zeal and energy and sacrifice they begin efforts to secure the annual Lenten Offering for the spread of Thy Kingdom.

To bless Bishop Talbot as he assumes the great responsibility of Presiding Bishop of the Church.

❖

ALMIGHTY God, Who giveth wisdom to all who ask in faith; We make our supplications unto Thee for all Church schools established in Thy Name. Grant to the leaders diligence and patience that they may serve as in Thy sight. And to all the children committed to their care give the spirit of loyal obedience; that with minds ready to receive the living Word, and with wills devoted to joyous service, they may be made like unto Him who went about doing good, Thy Son, Jesus Christ our Lord. *Amen.*

❖

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

130　1924年3月号　ミッションの聖域。196頁。
訳出　196頁枠内左17行目～左37行目まで。

感謝

主に感謝します。

震災による甚大な被害を受けた日本の聖公会を復興する機会を、寛大にも与えてくださったことを、

この米国聖公会の指導者が勇敢にも、聖公会を再建するだけに満足することなく、その有益性の領域を拡大して日本人の間に主の国が到来するのを一層速めるよう決意したことを、

掘立小屋やテントに住み、非常に苦労しながらも文句を言わずに、卓越した情熱をもって教会や学校や聖路加病院で主の仕事を果たしている忠実な男女に引き続き祝福を賜らんことを。

Progress of the Kingdom

To The Children

LENT is here and again the children of the Church are busily accumulating their offering. Begun in 1877 with the gift of two hundred dollars from the Sunday School of St. John's Church, Lower Merion, Pennsylvania, this annual outpouring reached last year the impressive sum of $390,853. Each of recent years has shown amazing advances in this total, so that it seems entirely possible that the fine sum of five hundred thousand dollars will be reached this year. With this achievement the total given in the form of this offering by the children of the Church will pass the five-million-dollar mark, truly a monumental sum.

Bishop Gailor, captain of the children's host, sends to them an encouraging message in this issue. It might well be read to schools throughout the Church and would not fail to inspire our valiant young soldiers for the task before them. To the whole army, from the great teeming school in the huge city to the littlest scholar in the remotest school, THE SPIRIT OF MISSIONS sends Godspeed. Never before was the need greater for generous, sacrificial giving that the Church might measure up to the wonderful opportunities of service presented at home and abroad.

The New Presiding Bishop

THE Right Reverend Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, has become Presiding Bishop of the Church through the death of Bishop Garrett, who had succeeded Bishop Tuttle in that high honor and responsibility. The title remains operative until the sessions of the General Convention at New Orleans in 1925, when the seniority system will be abandoned and the Presiding Bishop and President of the National Council in one person will be elected by that body. The change was made because it was felt that under the old system the office devolved upon men of too great age. The soundness of this position seemed established when Bishop Garrett, beyond ninety and totally blind, became Presiding Bishop.

The whole Church will rejoice in the accession of Bishop Talbot, missionary pioneer and distinguished scholar, still in his prime and capable of inspiring leadership, who now becomes titular head of the Church. The National Council sent to him congratulations and assurance of loyal support, and without hesitation we bespeak exactly the same spirit upon the part of the whole Church and all of its agencies. Not the least of these last is this venerable organ of the mission of the Church. To the new Presiding Bishop THE SPIRIT OF MISSIONS makes its profoundest bow, and its pledge of unfailing loyalty.

Rise Up And Build

IN successive numbers of THE SPIRIT OF MISSIONS we have presented developments in connection with the great disaster that fell upon the city of Tokyo and upon our Church there. In the first dark hour a phrase uplifted our spirits. It came from Bishop McKim: "All gone but faith in God" he cabled and broke the news to us that practically the whole fabric of our enterprise in Tokyo had been wrecked by earthquake and burned by fire.

Next with a ring of pride in the words we told of the swift raising of the Emergency Relief Fund. We told, too, that the National Council of the Church had determined upon permanent rehabilitation and had sent Bishop

Gailor and Dr. Wood to study the situation, consult with Bishop McKim and Dr. Teusler and others and to outline an adequate and wise program for future effort.

This month we reach a new stage in these developments. Bishop Gailor and Dr. Wood have made known their findings. With one voice, and the support of many distinguished advisers, they declare not only for rehabilitation but for a splendid forward-looking policy that will mean much in the ultimate winning of the people of Japan for Christ and His Kingdom.

Their plan would rebuild the wrecked churches of Tokyo, the schools and St. Luke's Hospital. Their study of the educational situation revealed a serious gap between the kindergartens and the middle school. Always part of our plan, the mission had not been able up to the time of the earthquake to develop a primary school unit. The result was a gap of some six years in the system, during which period the child who had felt the Christian influence in kindergarten years entered Japanese primary schools, always un-Christian and often definitely anti-Christian.

In China our educational sequence is complete. A Chinese child entering a kindergarten may go progressively through Christian schools maintained by our Mission for a period of eighteen years to manhood and womanhood. The wisdom of this is apparent. The whole Church, we feel, will give emphatic endorsement to the new proposition which will duplicate this efficiency in Japan.

The frontispiece of this issue carries the Council's message to the Church. In terse sentences is unfolded a splendid adventure for God. Leaders in our Japan mission declare that the recent disaster has further weakened already failing belief in ethical systems and in ancient religions. As a result there is presented to Christianity the greatest opportunity it ever has known. Our Church proposes to enter the wide open door. To some extent evangelistic effort will be trusted to the new independent Church in Japan while this effort is supplemented impressively by us in the educational and medical forms of service. The idea is alluring. Its fulfillment requires a great, generous outpouring of funds, and, as at the beginning, so now a phrase calls us to high service.

"Let us rise up and build" is the Council's message to the Church.

To Our Many New Readers

THIS issue of THE SPIRIT OF MISSIONS will fall into the hands of practically one hundred thousand new readers. In some instances there will be merely reunion. The magazine will come as one that they have "loved long since, and lost awhile". We trust the reunion will not be for a moment, that friends of long ago will still find it full of interest and inspiration and information, a real factor in intelligent, satisfying, Christian living.

For many thousands of these new readers we will be for the first time upon trial. We would appeal to them not as the oldest missionary publication in America (we are that) but as the youngest and best so far as zeal and devotion and perennial interest are concerned.

By way of definition may we say to these new friends that THE SPIRIT OF MISSIONS is primarily the organ of the Department of Missions of the Church and seeks to present the whole range of the Church's work at home and abroad in well written, well illustrated, authoritative articles, generally from men and women who represent the great body of us who make their pioneering possible.

The magazine also tells from month to month of the activities of each of the departments in the Church's national organization, and is the chief agency for informing the Church of plan and purpose, of success or failure, of its National Council and all of the Council's executive agencies.

131　1924 年 3 月号　神の国の進展。立ち上がって築こう。197-198 頁。
　　訳出　197 頁右下 20 行目～198 頁右 12 行目まで。

『スピリット・オブ・ミッションズ』は毎号連続して、東京の都市と聖公会を襲った大災害に関連する経過を紹介してきた。最初の暗黒の時間に、一つの文言が我々の精神を奮い立たせた。それはマキム主教から届いたものであった。彼は「神への信仰のほかはすべて失せり」と打電し、東京での我々の事業の骨組みがほぼすべて地震によって瓦壊し、火災で焼失したことを我々に知らせた。

次いで我々は言葉にいささか誇りを込めて、いち早く緊急援助基金を集めることを伝えた。我々はまた、米国聖公会の全国協議会が恒久的な復興を決定し、ゲイラー主教とウッド博士を派遣して状況を調査させ、マキム主教、トイスラー博士およびそのほかの人物と協議して将来の努力のために適切かつ賢明な計画を練らせたことも伝えた。

今月、我々はこれらの展開において新たな段階に入る。ゲイラー主教とウッド博士が、調査結果を発表したのである。二人は一致して、多くの著名な助言者からの支持も得て、単に復旧だけではなく、素晴らしく先見の明のある政策を表明している。それは日本人が最終的にキリストとその王国を勝ち取る上で大きな意味を持つだろう。

彼らの計画では東京の倒壊した教会、学校および聖路加病院は再建される。教育状況に関する調査の結果、幼稚園と中学校の間に深刻な溝があることが判明した。常に我々の計画に含まれていながら、ミッションは震災の時点まで小学校の部を進展させることができなかった。その結果として制度に 6 年ほどの溝があり、その間に幼稚園時代にキリスト教の影響を受けた子供は日本の小学校に入学するが、これらはすべて非キリスト教であり、ときには明らかに反キリスト教である。

中国では我々の教育順序は完成している。幼稚園に入った中国人の子供は、そのまま我々のミッションが運営するキリスト教学校で 18 年間学んで一人前の男性や女性になる。これが賢いやり方であることは明白である。我々は、この効果を日本で真似ようという新しい提案を全聖公会が支持するものと思う。

本号の口絵は協議会のメッセージを聖公会に伝えている。簡潔な文章の中に神のための素晴らしい冒険が繰り広げられている。我々の日本ミッション

の指導者たちは、この度の災害は既に低下していた倫理制度と古代宗教に対する信仰をさらに弱めたと言っている。結果としてキリスト教にとってこれまでにない最大のチャンスが生じている。我々の米国聖公会は大きく開かれた扉の中へ入ることを提案する。伝道の努力は新しく独立した日本の聖公会にある程度委託されるが、その努力は我々により教育および医療の奉仕の形で補完される。この考えは魅惑的である。しかしそれを実現するためには、惜しみない多額の基金を注ぎ込むことが必要である。最初と同じように、いままた一つの言葉が我々を高い奉仕へと呼び掛ける。

「さあ、立ち上がって築こう」。これが聖公会に送る協議会のメッセージである。

The National Council

Whereas: By the death of the Right Rev. Doctor George Coolidge Hunting, the State of Nevada has lost one of its foremost citizens and the Church a faithful and devoted bishop; be it

Resolved: That the National Council records its gratitude to God for the strong and self-effacing life of a beloved brother in Christ, and extends to the people of the State and Missionary District of Nevada its deep sympathy.

Resolved: That a copy of this Minute be sent to Mrs. Hunting and to the Chairman of the Council of Advice of the Missionary District.

The Council sent the following message to Bishop Talbot of Bethlehem, who, through the death of Bishop Garrett, automatically becomes Presiding Bishop:

The National Council of the Church sends its affectionate greeting and assures you of its readiness to serve whenever it can be of assistance in your work and of its prayers for God's blessing upon you in the discharge of your new and grave responsibility.

The Council received with regret the resignation of Mr. William M. Baldwin, the representative from the Second Province, and Mr. William J. Tully was elected to fill the vacancy.

Letters of appreciation of the attitude of the Council toward the Orthodox Eastern Churches had been received from Bishop MacInnes, Archbishop Platon and Metropolitan Gerassimo.

Bishop Johnson of Missouri told the Council of the plans for a memorial to Bishop Tuttle, and the following resolution was adopted:

Whereas: The National Council has heard with satisfaction that the Diocese of Missouri has effected a strong organization to erect a Church Community House, and to secure an Endowment Fund for the same, as a National Memorial to Bishop Tuttle, in the City of St. Louis, which was for forty years his home: Therefore,

Resolved: That the National Council hereby expresses its gratification that the creation of such a Memorial has been undertaken and gives its hearty approval and endorsement, hoping that the multitude of those who loved and venerated Bishop Tuttle may generously contribute to the success of this Memorial.

Report of Treasurer: A preliminary report on the year 1923 showed an estimated surplus of receipts over expenses amounting to nearly $3,000, which will be available for the reduction of the deficit. The statement of receipts from districts and diocese was most encouraging. Nine of these have paid their full quota, both budget and priorities. This is a splendid gain. The honor roll is as follows: Alaska, Arizona, East Carolina, Honolulu, Kentucky, Liberia, North Texas, Southwestern Virginia and Utah.

The Council showed its appreciation by the following resolution:

Resolved: That the National Council expresses to the Bishops and other officers of these Dioceses and Missionary Districts and to the other members of the Church therein, its hearty congratulations on their achieving the goal set before them; assures them of the Council's appreciation of this full support in the work of the Church's Program, and of the sense of encouragement the Council derives from such coöperation; and feels sure that what they have so gladly done for the extension of the Kingdom will serve as a wholesome example to the whole Church. Be it further

Resolved: That the Treasurer is instructed to convey this message to the Bishop and the Executive Secretary of each of the above-mentioned Dioceses and Districts.

The total amount received on the Japanese Emergency Fund was $523,000. On another page will be found some statement of the effect which the generosity of American Churchmen has had on the Japanese.

Department of Religious Education: The Executive Secretary is giving a course of lectures on Methods of Religious Education at Cambridge, attended by Harvard and Andover students. The annual conference of Diocesan Educational Secretaries will be held at Brookline, Massachusetts, May 2-5.

Mr. William J. Tully was elected a member of the department to fill the place of Mr. Baldwin, resigned.

Department of Social Service: The Rev F. D. Goodwin of Virginia has been secured for a year as secretary for rural work.

A little paper called *Bits* is now issued by the department. Sample copies will be sent on request.

Field Department: The Province of the Pacific has drawn up a plan for a Field Department within the Province which met with the approval of the Council.

At its last meeting the Council heard of the plan for having "Auxiliary Secretaries" to the Field Department, who should serve without compensation, and several names were submitted. The name has been found confusing and the Council authorized the change to "Associate Secretaries".

132　1924 年 3 月号　全国協議会。202 頁。
　　訳出　202 頁右 30 行目～右 34 行目まで。

日本緊急基金に寄せられた義援金の総額は 523,000 ドルとなった。アメリカの聖公会員の寛大さが日本人に与えた効果が、別のページで語られている。

Let Us Rise Up and Build

Japan Features in This Issue

Japan Reconstruction Fund Committee's Plan

Why Land in Tsukiji Should Be Held

How Emergency Relief Fund Was Spent

Statement by Col. William C. Procter, National Chairman

St. Luke's International Hospital: Past, Present, Future

Why St. Luke's Should Be Rebuilt, by Dr. Teusler

Bravely at Work Amid the Ruins

Japan Committee Announces Plans

THE Committee appointed by the National Council to have charge of the Japan Reconstruction Fund has been actively at work effecting an organization and devising plans. A national committee of a hundred is being formed, with the Presiding Bishop, Bishop Talbot, and the President of the National Council, Bishop Gailor, as Honorary Chairmen. Colonel Wm. Cooper Procter of Cincinnati is Chairman of the Executive Committee.

It is planned that the effort to raise the Fund shall culminate in an offering of pledges and money to be taken on Sunday, May 25. In the meantime teams will go out to secure large subscriptions for memorials and otherwise. Later, each parish is asked to organize for a canvass for subscriptions of $10 and upward, to be conducted between May 5 and May 15. A general appeal will be mailed to all the communicants and adherents of the Church and the Church school children about a week before the final. A suitable poster is being prepared and will be sent to the parishes and missions. A lecture on the earthquake and reconstruction, illustrated by lantern slides, has been offered to all the parochial clergy. There is also a reel of motion pictures, taken in Tokyo, which has been offered to all who have motion picture machines or can rent machines. The plans include, of course, both spoken and printed publicity.

At a meeting of the Executive Committee in the Church Missions House on Monday, March 25, it was resolved "that in making the appeal for the Japan Reconstruction Fund the members of the Church in the mission fields abroad, as well as the Church at home, be given the opportunity to participate and be asked to make their offering to the fund on the same date as the Church at home."

The Committee adopted a resolution that announcement be made that on investigation it had been found possible to provide the cost of all the new land which must be purchased by the use of land now owned in Tokyo known as

Let Us Rise Up and Build

the Tsukiji tract, on which the Cathedral, St. Luke's Hospital, schools and other buildings were located. With the possible exception of St. Luke's Hospital these buildings must be reconstructed elsewhere. This means that $600,000 of the $3,000,000 required will be provided, thus reducing to $2,400,000 the amount necessary to ask from the Church.

As to the disposition of the Tsukiji tract, or so much of it as is not used for reconstruction, the Committee issued a statement explaining why the National Council decided to hold this tract for the present.

The Committee received, and approved, a report showing what disposition had been made of the $500,000 Emergency Relief Fund

At the close of the meeting Colonel Procter issued a statement stressing the imperative need at this time of strengthening Christianity in the Orient and expressing the conviction that the Church people in America will loyally and enthusiastically make possible the reconstruction of the destroyed buildings in Tokyo.

(Resolutions and statements referred to above will be found in this issue).

Value of Tsukiji Credited to Japan Fund

Total Needed Now $2,400,000 — Land Will Be Held for More Advantageous Market

THE Administrative Committee for the Japan Reconstruction Plan presented the following preamble and resolutions at a meeting of the Executive Committee, and they were adopted:

Whereas: The National Council at its meeting February 20, 1924, adopted resolutions to the effect that an immediate endeavor be made to secure a reconstruction fund of $3,000,000; that St. Paul's Middle School and St. Margaret's School be built elsewhere than on the Tsukiji property; that the Tsukiji property be held for the present; that any proceeds derived by sale or lease of the Tsukiji property, with the exception of that part of it, approximately one-third, belonging to St. Luke's Hospital, be held subject to the instructions of the National Council through the Department of Missions; and

Whereas: The National Council empowered this committee "by affirmative vote of not less than seven of the original members of the committee, to make from time to time such modification of the plan as presented to the Council as found necessary"; and

Whereas: This Committee is of the opinion that the appeal to the Church should cover only such work as is made vitally necessary by the earthquake and fire and by the need for a well-rounded and complete educational, medical and evangelistic equipment; and

Whereas: Valuable land is owned or controlled or held on perpetual lease by the Domestic and Foreign Missionary Society or its representatives, the value of such land being sufficient to cover the cost of the new sites made necessary by the decision to move the schools and perhaps the hospital; therefore, be it

Resolved: That in the appeal to the Church for Japan Reconstruction the statement be made that the cost of the land provided for in the plans will be met eventually by use of the Tsukiji property either through lease, pledge or sale, but that purchase of land can be financed out of advances from the Fund pending such lease, pledge or sale, such advances to be repaid and used for the construction of buildings and the provision of equipment when the lease, pledge or sale of the Tsukiji property is consummated.

Resolved: That inasmuch as $600,000 of the $3,000,000 required for reconstruction work in Japan will be provided as above, the people of the Church be informed that it will be necessary to raise only $2,400.000.

Resolved: That a statement be made to the Church as to the reasons why the Tsukiji land must be held for the present.

133　1924年4月号　さあ、立ち上がって築こう。本号の日本特集記事。日本復興基金委員会の計画。なぜ築地の土地は保有されねばならないか。緊急援助基金はどのように使われたか。大佐ウィリアム・C・プロクター全国議長の声明。聖路加病院の過去・現在・未来。なぜ聖ルカ病院は再建されねばならないか、トイスラー博士。廃墟の只中で勇敢に仕事する。221-222頁。
訳出　221頁左1行目～222頁右16行目まで〔全文〕。

日本委員会が計画を発表

〔米国聖公会〕全国協議会によって任命された日本復興基金を担当する委員会は、組織を発足させて計画を立案する仕事に積極的に取り組んだ。〔米国聖公会〕総裁主教のタルボット主教および全国協議会総理ゲイラー主教を名誉議長として100人からなる全国委員会が作られている。シンシナティ教区のウィリアム・クーパー・プロクター大佐は執行委員会議長である。

基金を集める努力は〔1924年〕5月25日の日曜日の誓約と献金で頂点を迎えるように計画されている。それまでにチームは出向いて追悼などの目的で多額の寄付金を確保する。次いで各教会に、5月5日から5月15日までの間に10ドル以上の寄付のための戸別訪問を組織するよう依頼する。最終献金のおよそ1週間前に全体的な要請を聖公会のすべての受聖餐者と支持者および聖公会の学校の生徒に郵送する。適当なポスターを用意して、教会とミッションに送る。地震と復興について幻灯機用のスライドを使って解説する講義が、すべての教区聖職者に提供された。東京で撮影した一巻の映画もあり、映写機を持っているか、借りられるすべての人に提供された。もちろん計画には口頭と印刷物のいずれの広報活動も含まれている。

3月25日月曜日にチャーチ・ミッションズ・ハウスで開かれた執行委員会の会議で、「日本復興基金の要請を行うに当り、本国の聖公会と同様に海外任地の聖公会のメンバーにも参加する機会を与え、本国の聖公会と同じ日に基金への献金をするよう依頼する」ことが決議された。

委員会は、調査の結果、現在東京で所有している土地を処分すれば、購入されねばならないすべての新しい土地の費用を準備できることが判明したという発表をする決議を採択した。この土地は築地地区として知られるもので、以前は〔三一〕大聖堂、聖路加病院、学校およびそのほかの建物が建っ

ていた。これらの建物は、場合によっては聖路加病院を除き、どこか別の場所に再建されなければならない。以上のことは必要とされる 3,000,000 ドルのうち 600,000 ドルがもたらされ、それによって聖公会から要請する総額は 2,400,000 ドルに減額されることを意味する。

築地地区の処分に関して、あるいは再建に用いられない土地の活用に関して、委員会は全国協議会がなぜこの土地の区画を当面保有することに決めたかを説明するという声明を出した。

委員会は 500,000 ドルの緊急援助基金の使途を明らかにした報告書を受け取り承認した。

会議の終わりにプロクター大佐は、この時期に東洋でキリスト教を強化することが不可欠であることを強調するとともに、アメリカの聖公会員は東京の破壊された建物の再建を忠実かつ熱狂的に可能にするであろうことを確信しているという声明を出した。

(上記の決議文と声明文は本号に掲載される。)

134　1924 年 4 月号　日本基金に入れられる築地の価値。現在必要な総額は 2,400,000 ドル―土地は一層有利な市場のために保有。222 頁。
訳出　222 頁左 20 行目～右最後の行まで。

日本復興計画管理委員会は、執行委員会の会議で次の前文と決議を発表し、採択された。

〔米国聖公会〕 全国協議会は 1924 年 2 月 20 日の会議で、直ちに 3,000,000 ドルの復興基金を集める努力を開始すること、立教中学校と立教高等女学校を築地の土地以外の場所に建設すること、築地の土地は当面保有すること、築地の土地の売却または賃貸によって得られる収益は、聖路加病院に属する、全体のほぼ 3 分の 1 に相当する部分を除き、伝道部門を通して全国協議会の指示に従うという趣旨の決議を採択し、

全国協議会は本委員会に、「委員会の初代メンバー 7 名以上の賛成投票により、協議会に提出された計画に対して時々必要と思われる修正を加える」権限を与え、

本委員会は、聖公会への要請は震災により、また教育、医療および伝道のための調和の取れた完全な施設の必要性により絶対に必要とされる

事業のみに限定すべきであるという意見であり、

価値のある土地は聖公会内外伝道協会またはその代表者によって所有または管理または借地として保有されており、そのような土地の価値は、学校とおそらくは病院の移転を決定することにより必要となる新しい敷地の費用を十分カバーできる故に、

聖公会に対する日本復興の要請において、計画に盛り込まれている土地の費用は、最終的に築地の土地を活用して賃貸、担保または売却のいずれか満たされるが、その土地の購入はかかる賃貸、担保または売却まで基金からの前払いによって賄うことができ、かかる前払いは築地の土地の賃貸、担保または売却が完了した時点で返済されて、建物の建設および装備に使用されるという声明を出し、

日本における復興事業に必要とされる 3,000,000 ドルのうち 600,000 ドルの額が上記の通り提供され、聖公会員には 2,400,000 ドルのみ募金する必要があることを知らせ、

築地の土地を当面保有しなければならない理由に関して聖公会に声明を出すことを決議した。

Statement From Colonel William C. Procter

Chairman Executive Committee Japan Reconstruction Fund

I HAVE undertaken this work because of my conviction that what the world needs most today is the spirit of brotherhood between nations, and that this must be based upon broad Christian principles.

As a result of the war, Europe is greatly shaken in its faith; and if it is possible at this time to strengthen Christianity in the Orient —and I believe it is, through the practical efforts which the Church is putting forth there — it is the commonsense thing to be done, especially by the people of America.



COL. WM. COOPER PROCTER
Chairman Executive Committee
Japan Reconstruction Fund

Japan was first opened to the world by an American — Commodore Perry —in 1853. Within a few years the missionaries of the Episcopal Church were at work there, and since that time have been building toward the ideal of Japan as a Christian nation. The policy of the Church has been consistent in that the teaching of the Gospel must be accompanied always by tangible evidence of what the practice of the Gospel means. This was the reason for the foundation of that great institution known throughout the Orient as St. Luke's International Hospital, which stood in a fine group of buildings which included Holy Trinity Cathedral and the educational institutions.

Six months ago it was reduced to a mass of ruins; today it is a collection of barracks, tents and temporary structures; tomorrow it must be a massive building of reinforced concrete, able to withstand fire and earthquake, to minister to the needs of the poor and the afflicted, and, above all, able to testify to the fact that Christianity is a religion of service and has no limitations of nation or race. With the destroyed churches and educational institutions rebuilt in Tokyo, and St. Luke's working in coöperation, we shall be playing no small part in the world-wide task of restoring the peace and tranquillity so needed in the world.

I am convinced that the Church people in America will loyally and enthusiastically make possible the reconstruction of their destroyed buildings in Tokyo. It is an opportunity at once to spread Christianity among the Japanese, and, at the same time, to strengthen the ties which already bind the two nations. I am glad to have an humble part in this practical effort.

Wm Cooper Procter

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135　1924年4月号　ウィリアム・C・プロクター大佐・全国執行委員会議長の声明。日本復興基金。223頁。
訳出　223頁左1行目～右最後の行まで〔全文〕。

私がこの仕事を引き受けたのは、今日世界が最も必要としているのは国家間の兄弟愛の精神であり、これは包容力の大きなキリスト教的原理に基づかなければならないと確信するためです。

戦争の結果、ヨーロッパはその信仰がひどく揺らぎました。この時期に東洋においてキリスト教を強化することが可能であるならば、私は聖公会が進めている実践的な努力を通して可能であると信じていますが、それはとりわけアメリカ人によってなされるべきであるというのは常識とも言うべきことです。

日本は1853年にアメリカ人のペリー提督によって初めて世界に開かれました。それから数年以内には米国聖公会の宣教師が日本で働いており、その時以来ずっとキリスト教国日本という理想に向かって築いてきたのです。聖公会の方針は、福音を教えることは、常に福音が何を意味するかの具体的な証拠を伴わなければならないという点で一貫しています。これは聖路加国際病院として東洋中にその名を知られている偉大な施設を創った理由です。その建物は三一大聖堂や教育施設などの立派な建物群の間に立っていました。

6か月前、それは瓦礫の塊に変貌しました。現在はバラックやテントや仮設の構造物の寄せ集めです。明日は鉄筋コンクリート製の巨大な建物でなければなりません。それは火災や地震に耐えられるようにするため、貧しい人や被災者の必要を満たすため、そして何よりもキリスト教は奉仕の宗教であり、国家や人種の制限はないという事実を証言するためです。破壊された教会と教育施設を再建し、聖路加病院の仕事と協調することにより、我々はこの世界に平和と平穏を回復するという世界規模の課題に少なからぬ役割を果たすことになります。

私は、アメリカの聖公会員が東京で破壊された自分たちの建物の復興を、忠実かつ熱狂的に可能にすることを確信しています。それは日本人の間でキリスト教を普及させると同時に、既にある両国間の絆を強める機会でもあります。私はこのような実践的な努力にいささかなりとも関われることを嬉しく思います。

ウィリアム・クーパー・プロクター大佐
日本復興基金執行委員会議長

Why Land in Tsukiji Should Be Held

THE earthquake and fire in Japan on September 1, 1923, destroyed a large part of the material equipment of our Church in and near the City of Tokyo. Insofar as the property in what is known as the Tsukiji district is concerned, the only thing of value that remained was the land. Naturally, the first question to be decided was, "Shall we rebuild on the old sites?" Insofar as the schools and the church in Tsukiji are concerned, this question was almost immediately decided in the negative, as the neighborhood is not well fitted for school work and the church can be of greater service elsewhere. Decision as to the property on which St. Luke's Hospital will be erected has not yet been reached.

This decision meant that new sites must be purchased for at least one church building, the schools and perhaps the hospital, and the natural thing to do would be to exchange the land in Tsukiji for the new property needed for a new church and schools.

For the following reasons such a course of action would be very unwise, if not impossible.

1. Immediately after the earthquake and fire there was thrown upon the staff of St. Luke's Hospital the responsibility of caring for thousands of sick and homeless people. Through the heroic efforts of Dr. Teusler and his staff and the money provided by the Emergency Relief Fund, as well as aid from other sources, Dr. Teusler and his staff have erected a temporary hospital, partly in barracks, partly in tents, and partly in temporary quarters constructed by using parts of the old walls of a number of different buildings, on each of the three blocks. In addition, the City of Tokyo has put up a temporary maternity ward and a children's ward on this property and has asked Dr. Teusler to supervise their operation. Thus St. Luke's Hospital in its temporary form has of necessity spread over a large part of the land formerly occupied by the hospital, the two schools, the Cathedral, residences and other buildings. The loss of this property prior to the time when the new hospital is ready would destroy this work.

2. The market for real estate in Tokyo has been and is greatly disturbed and prices quoted are considered to be below what property ought reasonably to be worth. Prominent business men and officials of the government in Tokyo whose advice has been available to the Council feel that this property can be sold at a future date at a very appreciable advance over what could be obtained at the present time.

In view of these sound reasons why this property should not be sold at this time, inquiry was made as to possibility of mortgaging the property for an amount sufficient to obtain the new land necessary. Because of present financial conditions in Toyko, which would make it very difficult if not impossible to borrow on this basis, and the extreme rates of interest which would have to be paid in any case, this idea has been abandoned.

The Committee of the National Council, acting under authority of the Council, has therefore determined that no decision as to the disposition of this property by rental, exchange, pledge or sale shall be made at this time, but that an amount equal to the cost of the new land needed will in some way eventually be provided by means of the Tsukiji property, and that in the meantime contributions to the Japan Reconstruction Fund, not otherwise desig nated, may be used for the purchase of the new sites, with the distinct understanding that any such payments are to be considered as advances only and are to be repaid as needed to the fund for reconstruction of buildings and equipment.

136　1924年4月号　なぜ築地の土地は保有しなければならないか。224頁。
訳出　224頁左1行目～右最後の行まで〔全文〕。

1923年9月1日、日本で地震と火災が東京とその周辺にある聖公会の設備の大部分を破壊した。築地地区として知られている場所の財産に関して言えば、価値が残っているのは土地だけである。もちろん最初に決定しなければならなかったのは、「古い敷地に再建すべきか」という問いである。築地の学校と教会に関する限り、この問いはほぼ即座に「否」と決定された。界隈は学校の事業にはあまり相応しくなく、また教会はほかの場所で、より大きな奉仕ができるからである。聖路加病院を建設する場所に関する決定はまだ下されていない。

この決定は、少なくとも教会1棟と学校、そしておそらくは病院のための新しい敷地を購入しなければならないことを意味した。そのために当然すべきなのは、新しい教会と学校のために必要な土地を、築地の土地と交換することであろう。

しかし以下に記す理由から、そのような行動方針は不可能ではないまでも、非常に愚かなことであろう。

1．震災直後、聖路加病院のスタッフには数千人の病人や家を失った人々の世話を見るという責任が課せられた。トイスラー博士と彼のスタッフの英雄的な努力と、緊急援助基金およびそのほかの資金源から提供された金で、トイスラー博士とスタッフは仮設病院を建てた。一部はバラック、一部はテント、そして一部は様々な建物の古い壁の一部を利用した仮設宿舎であり、これらを3区画の各々に設けた。さらに東京市はこの土地に仮設の産科病棟と小児病棟を設置し、トイスラー博士にそれらの運営を監督するよう要請した。こうして仮設形態の聖路加病院は、必要に迫られて、以前は病院と二つの学校、大聖堂、住宅およびそのほかの建物が立っていた土地の大部分を占めた。新しい病院ができる前にこの土地を手放すことになれば、以上の仕事ができなくなるだろう。

2．東京の不動産市場はこれまでのところ非常に動揺しており、土地の取引価格は本来あるべき価値を大きく下回っている。協議会には有能なビジネスマンや東京市政府の役人の助言が得られたが、彼らはこの土地は将来の時点で現在得られるより相当高い金額で売却できるという感触を持っている。

現時点では土地を売却すべきではないというこれらの理にかなった理由に鑑みて、新しい土地を取得するのに必要な金額で抵当に出す可能性について調査を行った。しかし現在の東京における金融情勢のために、抵当で借りることは不可能でないにしても非常に困難であり、いずれにせよ極端に高い金利を払わなければならないので、この案は断念された。

それゆえ全国協議会から権限を与えられている協議会の委員会は、この土地の処分を賃貸、交換、担保または売却のいずれによるか現時点では決めないこと、新しい土地に必要な費用に相当する額は最終的には何らかの方法で築地の土地を活用して捻出すること、それまでの間は日本復興基金への義援金を、別に指定されていなければ新しい敷地の購入に使用できることを決定した。この場合、このような支払いはあくまでも前払いとして考えられるべきであり、建物や装備の復興に基金が必要とされたら返済しなければならないことが明確に前提とされる。

How the $500,000 Japan Fund Was Spent

Official Statement Covers Emergency Work Done for the Churches, Schools and St. Luke's Hospital

THERE was received for the Emergency Relief Fund up to March 20, 1924, the sum of $526,405.26. Disbursements and allotments have been made under the supervision of Bishop McKim. In accordance with his requisitions a total of $460,000 has been forwarded to Japan. The balance of the Fund has been retained in this country to meet payments necessarily made here.

The Fund will not be entirely expended for a year or two, or perhaps longer, as the aid now being given for the support of the pastors of Japanese congregations and for the maintenance of our institutional work must continue during the process of reconstruction. The following allotments and disbursements have been made

1. Allotment for the support of Japanese clergy, teachers, doctors, nurses, etc. $116,820.00
   Prior to September 1st, 1923, these workers were supported wholly or partially by the congregations and institutions they served. The earthquake and fire greatly reduced their earning and giving capacity.
2. Expenditures for emergency repairs to safeguard property 5,603.87
3. Allotments for temporary buildings for shelter and worship 40,000.00
4. Expenditures to reimburse Japanese and American workers for personal losses, clothing, household effects, etc. 55,199.12
5. Allotment to St. Luke's Hospital for barrack buildings to be used for three or four years and for equipment, exclusive of X-ray equipment .. 100,000.00
6. Expenditures on account of St. Luke's Hospital X-ray equipment, from gift designated for the purpose 8,740.94
7. Advance to Christ Church, Tokyo, for purchase of land, the amount to be repaid to the American Church Mission in annual installments through ten years 10,000.00
8. Allotments to St. Paul's University for repairs on buildings (not including chapel and library) 60,000.00
   This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.
9. Allotment to St. Margaret's School for land, temporary buildings and equipment 100,000.00
   Of this amount $50,000 will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.
10. Expenditure for land as site for new church and parish house to be used by the Japanese and American congregations formerly worshiping in Trinity Cathedral 55,000.00
    This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.
11. Expenditure for bringing missionaries to this country because of lack of housing in Japan 2,795.00
12. Printing, postage, cables, travel, miscellaneous expenses 3,562.28

$557,721.21

Of the foregoing items, it is expected that returns will be made to the Emergency Relief Fund from the Reconstruction Fund, when available, as follows:

Item 8—St. Paul's University $60,000
" 9—St. Margaret's School ... 50,000
" 10—Aoyama Church 55,000

The amount refunded will be used to meet such further payments for the support of workers, maintenance of work, repair of buildings, etc., as may be necessary during the process of reconstruction. The unexpended balance, if any, will be transferred to the Japan Reconstruction Fund.

137　1924年4月号　日本基金500,000ドルはどのように使われたか。教会、学校および聖路加病院のための緊急事業を対象とする公式声明。225頁。

訳出　225頁左1行目～右最後の行まで〔全文〕。

1924年3月20日までに緊急援助基金に寄せられた金額は526,405.26ドルである。支払いおよび割当てはマキム主教の監督下で行われた。彼の要請に従い計460,000ドルが日本へ送金された。基金の残額は、米国で必要となった支払いに充当するために留め置かれた。

基金は1年間か2年間、おそらくはそれ以上にわたり使い果たされない。なぜなら日本人牧師の生活支援と施設の事業を維持するために復興プロセスにおいても援助を続けなければならないからである。基金の割当てと支払いは次の通り行われた。

1．日本人聖職者、教師、医師、看護婦などの生活支援の割当て。 1923年9月1日以前はこれらの教役者は全部または一部が会衆および彼らが奉仕する施設によって支払われていた。震災によりそれらの収入と支払能力は大幅に減少した。	116,820.00ドル
2．財産を保全するための緊急修繕に対する支出	5,603.87ドル
3．避難と礼拝のための仮設建屋の割当て	40,000.00ドル
4．日本人およびアメリカ人教役者の個人的損失、衣類、家財道具等を補償するための支出	55,199.12ドル
5．聖路加病院の3年ないし4年使用するバラック建屋と装備の割当て。X線装置を除く。	100,000.00ドル
6．聖路加病院のX線装置のための割当て。同目的のために指定された義援金より。	8,740.94ドル
7．東京の基督教会に対する土地購入代金の前払い。10年間の分割払いでアメリカン・チャーチ・ミッションに毎年返済する。	10,000.00ドル
8．立教大学の建物の修繕の割当て （礼拝堂と図書館は含まず）	60,000.00ドル

これは復興基金が達成されたとき、緊急援助基金に戻される。

9．立教高等女学校の土地、仮設の建屋および装備の割当て　100,000.00 ドル

このうち 50,000 ドルは復興基金が達成されたとき、緊急援助基金に戻される。

10. 以前〔築地〕三一大聖堂で礼拝していた日本人およびアメリカ人会衆が使用する新しい教会と信徒会館のための土地に対する支出　55,000.00 ドル

これは復興基金が達成されたとき、緊急援助基金に戻される。

11. 日本に住宅が欠乏しているため米国に帰らせた宣教師のための支出　2,795.00 ドル

12. 印刷、郵送、電信、旅費、雑費　3,562.28 ドル

557,721.21 ドル

上記の項目のうち復興基金が達成された時点で緊急援助基金に戻されることになっている項目は次の通りである。

8．立教大学　60,000 ドル

9．立教高等女学校　50,000 ドル

10. 青山教会　55,000 ドル

返済される金額は、復興プロセスにおいて必要となる教役者の生活支援、事業の維持、建物の修繕等の支払いのために使用される。もし残額が出たら、日本復興基金に移行される。

The Sanctuary of Missions Easter



So They Ran Both Together

'TIS the spring of souls today;
Christ hath burst His prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From His light, to Whom we give
Laud and praise undying.

❖

ALMIGHTY GOD, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

❖

ALMIGHTY GOD, Who hast opened in Japan a great door of service for Thy Church, stir our hearts that we may rise up and build the waste places; that so our brethren may be strengthened and the East may see the brightness of His rising, through the same Thy Son, Jesus Christ, our Lord, *Amen.*

❖

OUR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

138　1924年4月号　ミッションの聖域。復活祭。272頁。
訳出　272頁下12行目〜下8行目まで。

全能の神よ、あなたは日本であなたの教会に対する奉仕の扉を開き、立ち上がって荒廃した場所を建てなおすように私たちの心を揺り動かされました。そうして私たちの兄弟が強められ、東方が主の立ち上る輝きを見ますように、御子イエス・キリストによってお祈りします。アーメン。

Progress of the Kingdom

Welcome, Happy Morning

APRIL brings Easter. This number of THE SPIRIT OF MISSIONS presents its message of opportunity and achievement at this moment when, with Lent drawing to a close, the whole Church is ready to "raise the strain of triumphant gladness." Beyond doubt the Church as a whole has been inspired with new eagerness to serve. And that being true never in many generations has more splendid opportunity awaited consecrated effort. Teeming millions in many remote places and more millions near at home await eagerly a new insistence upon the Easter message that "Christ hath burst his prison." Whether it be in remote places and among strange peoples or whether it be at home, the call of the "uttermost" place and the "uttermost" man comes appealingly.

With renewed earnestness THE SPIRIT OF MISSIONS goes about its task of bringing this call to those who would hear and to those who would patiently serve the risen Christ.

The Lord hath triumphed gloriously
The Lord shall reign victoriously.

Let Us Rise Up and Build

WE present this month definite plans for raising the Japan Reconstruction Fund. These have been agreed upon by the Executive Committee named by the National Council to assume leadership in this great responsibility. The Committee is fortunate to have secured Colonel William Cooper Procter of Cincinnati as its chairman. Long experience in large affairs, fine loyalty to the Church and a vision of world responsibility resting upon it for the spread of the Kingdom among men equip Colonel Procter to see in this emergency a real opportunity for worth-while service.

The whole Church, at home and abroad, will be approached in three ways to attain the financial goal that has been set. Selected groups will present the claims of Japan to those among us most abundantly blessed with wealth. It is expected that a large percentage of the total will be secured in the form of such special gifts for memorial and kindred purposes.

Second, a special canvass will be made among congregations throughout the Church during a particular period for gifts of ten dollars and more, while, culminating on Sunday, May 25th, a broadside appeal will reach every communicant, each friend and adherent, and the great army of children of our Church schools.

For this last effort small bags, facsimiles of the familiar containers of cement, will take the place of the classic "mite box" which has figured so conspicuously in Church-wide gleanings on behalf of missions for more than a half century.

The total sum required for rehabilitation in Japan is three million dollars. Against this has been credited a conservative estimate of present market value of certain properties in Tokyo which will ultimately be sold. This amount is six hundred thousand dollars and this subtracted from the total named above leaves two million, four hundred thousand dollars, the actual amount to be raised.

With this sum a threefold need will be met. The churches which were reduced to heaps of debris by earthquake and fire will be replaced, the Japanese congregations contributing what they can. This will be a small part. Practically none of these people escaped some serious effect of the disaster. An

appalling proportion lost homes and business. Many families lost adult members and breadwinners, and altogether many years will pass before the Japan congregations will reach again the degree of prosperity they were enjoying on September 1st, last. Meantime the whole Church will eagerly join to help them "Rise Up and Build." This covers the evangelistic aspect of our mission effort.

Educational needs will be met. St. Margaret's School and St. Paul's Middle School literally were wiped out. St. Paul's University was seriously damaged. Our educational work in Japan is handicapped by a serious gap, the lack of primary schools. We lose contact with the children after kindergarten age for six or seven years, until they are ready for middle school. It has been determined to meet this need and incorporated in the fund is an item for the beginning of a primary school work. Christian education is fundamental in the conquest of Japan or any foreign land for Christ. Priests, teachers, leaders and people, all must be prepared to play effective parts in the program. Here also the Church very gladly will respond to the call for generous giving.

Finally as a convincing evidence of the actuality of Christian sacrifice and service stands our medical work, exemplified in St. Luke's International Hospital. In another part of the magazine we present in considerable detail the scope, the nature and importance of this phase. St. Luke's International Hospital is a monument to the consecrated missionary zeal of Dr. Rudolf B. Teusler. In itself it is our ablest missionary in Japan. The old St. Luke's was utterly destroyed. The temporary St. Luke's now functions in shacks and tents. A new St. Luke's worthy its high mission and a credit to the whole great generous Church that made it possible certainly must rise from amid those ruins.

Thus the threefold task and the program for its fulfillment is unfolded. We feel confident that the splendid vision and loyalty which poured out the Emergency Fund will respond again when presented with evidence of need and a real and comprehensive program of Christianizing progress. Authoritative leaders, American and Japanese, declare emphatically that the greatest opportunity ever presented for the conquest of Japan for Christ now challenges us. The swift completion of this fund for permanent reconstruction is by the same token the greatest opportunity ever presented to the Church to demonstrate its capacity to achieve great adventures for God.

"Let us Rise up and Build."

Lenten Offering

THESE closing days of Lent are busy times for the children of the Church. With increasing earnestness as Easter draws near they set about the business of making the little paper boxes fairly bulge with many dimes and quarters and dollars. They have before them this year the goal which would have struck their predecessors of ten years ago, or five years ago, as beyond any possible hope of achievement. But those more loyal ones of a decade ago would have been just as certain that the $390,000 of last year was impossible, too.

THE SPIRIT OF MISSIONS has unfailing faith in the capacity of the children to achieve ultimately what they set out to do. One policy will make success absolutely certain. That is that each individual do just a little better than he or she did last year. The most wholesome sort of competition grows from this thought. Each individual competes only with himself. Each class seeks to exceed its record of last year. The sum of such exceeded records insures that each school, competing with itself, shall establish a new high peak of achievement.

THE SPIRIT OF MISSIONS asserts its faith in the childhood of the Church and once more bids them Godspeed in their splendid endeavor.

139　1924 年 4 月号　神の国の進展。立ち上がって築こう。273-274 頁。
　　訳出　273 頁左下 16 行目～274 頁右 17 行目まで。

今月は日本復興基金を集めるための具体的な計画を紹介する。これらの計画は、この大きな責任においてリーダーシップを取るべく全国協議会によって任命された執行委員会が合意したものである。委員会は幸運にもシンシナティのウィリアム・クーパー・プロクター大佐を議長に持つことができた。長年重要な仕事に携わった経験があり、聖公会に対する立派な忠誠心を持ち、そして人々の間に神の国を広めるために聖公会に課せられた世界的な責任を自覚しているプロクター大佐は、この緊急事態に価値ある奉仕のための絶好の機会を見ることができる。

本国と海外の全聖公会は、設定された金銭的な目標を達成するために 3 通りの方法で要請を行う。まず選出されたグループが、我々の中の最も富裕な人々に日本の要請を提示する。このような、追悼やその類いの目的のための特別寄付という方法で、基金総額のうちの相当な割合が確保されることが期待される。

次に、特定の期間に 10 ドル以上寄付するように聖公会の全会衆を戸別訪問する。そして 5 月 25 日の日曜日に頂点を迎え、全受聖餐者と全支持者、そして聖公会学校の多数の生徒に広く呼びかける。

この最後の努力のために、小さい袋、すなわちセメント製の慣れ親しんだ容器の複製が、ミッションのための教会全体の収集で半世紀以上にわたり際立ってきた古典的な「信施箱」に取って代わる。

日本の復興のために必要な総額は 300 万ドルである。これに対して、東京にある最終的に売却される土地の控えめな見積金が考慮される。この額は 60 万ドルであり、これを上記の金額から差し引くと 240 万ドルになり、これが実際に集めるべき額である。

この金額によって三重の必要が満たされる。まず、地震と火災によって瓦礫の山と化した教会が再建される。これには日本の会衆も彼らにできる寄与をするだろうが、それは微々たるものに過ぎまい。実際、これらの日本人で災害の深刻な影響を免れた者は一人もいない。彼らの大半が家と職業を失い、多くの家族が大人や稼ぎ手を失った。日本の会衆が再び昨年 9 月 1 日に享受していた繁栄に達するには、この先何年もかかると思われる。それまでの間、聖公会は彼らが「立ち上がって築く」のを助けたいと強く願ってい

る。これは我々のミッションの伝道の側面に関わるものである。

次に、教育上の必要が満たされる。立教高等女学校と立教中学校は文字通り一掃された。立教大学は深刻な被害を受けた。日本における我々の教育事業は小学校の欠如という深刻なギャップによって不利な状況に置かれている。我々は幼稚園を出てから中学校に入る年齢になるまでの６～７年間、子供たちとの接点がない。そこでこの必要を満たすことを決め、小学校の事業を始めるという項目を基金に組み入れた。キリスト教教育は日本やほかの外国をキリストのために獲得するに際しての基礎をなす。司祭も教師も幹部も信徒も全員がこのプログラムにおいてそれぞれの役割を効果的に果たす覚悟を持つべきである。今回も聖公会は寛大な寄付の要請に大いに喜んで応えるだろう。

最後に、キリスト教の犠牲と奉仕が現実のものであることを雄弁に証言するものとして、聖路加病院を範とする医療事業がある。本誌の別の箇所で、この側面の範囲、性格および重要性についてかなり詳しく紹介されている。聖路加国際病院はルドルフ・Ｂ・トイスラー博士の献身的な伝道への熱意に対するモニュメントである。それ自体が日本で最も有能な宣教師である。古い聖路加病院は全壊した。現在は仮設の聖路加病院が掘立小屋とテントで機能している。この廃墟の只中から、その高いミッションに値する新しい聖路加病院が、それを可能にした偉大にして寛大な聖公会に対する称賛として立ち上がらなければならない。

このように三重の任務と、それを遂行するためのプログラムが展開されている。我々は、現実的かつ包括的なキリスト教化の進行計画が発表され、その必要性が証明されたならば、緊急援助基金を注ぎ込んだ輝かしい見通しと忠実さが再び反応することを確信している。アメリカ人も日本人も権威ある指導者は、日本をキリストのために獲得するかつてない最大のチャンスがいま我々に挑みかかっている、と強く訴えている。同じように、この恒久的復興のための基金を早急に完了することは、神のための偉大な冒険を成し遂げる聖公会の能力を世に示すために、これまで聖公会に与えられた最大のチャンスである。

「さあ、立ち上がって築こう」。

The Church's Opportunity

A Plea to the Church Which Has Been Mother to the Japanese Church for Fifty Years

THE great catastrophe of last September has opened more opportunities for Christian work than ever before. Evidences of this are seen in many phases of government, social and educational life. The terrible loss of life and property compelled individuals and government alike to look for the things which cannot be shaken by earthquake or destroyed by fire. A great responsibility is therefore laid upon the Church in Japan to take advantage of these opportunities.



BISHOP McKIM

The new Bishop of Tokyo, the Right Reverend Dr. Motoda, is recognized over there as a wise, judicious and forceful leader. His people will do all they can to hold up his hands and give him every encouragement in their power, but the earthquake and fire have left them practically helpless. With all possible determination to carry on they cannot do the things that should be done. They need the help and encouragement of the Church that has been a mother to them for fifty years. Shall they look in vain?

The Emergency Fund of $500,000 was oversubscribed in less than three months, and gave renewed impetus to the spirit of self-support already encouraged by the consecration of Dr. Motoda, for whose support they had made themselves responsible. The Emergency Fund was like manna from heaven to a people living in a wilderness of desolation.

The prompt, generous and sympathetic response to our call for help was life-giving and stimulating; a concrete illustration of the blessedness of the communion of saints. The first aid came from our fellow-Christians in Japan who sent to Tokyo nearly 30,000 yen in cash, and clothing and other supplies which must have cost an equal sum. Our brethren in China forwarded 5,000 yen.

The Japanese must rebuild their churches, their schools and their hospitals. To this end the National Council has unanimously and most generously promised its assistance and is calling the Church at large to aid in its plans for reconstruction of the Church's work in Tokyo. It should be borne always in mind that Japan as the leading nation in Eastern Asia has an influence in guiding the thought of the hundreds of millions in the Far East such as no other power can ever have.

John McKim

Bishop of North Tokyo

140　1924年5月号　教会の機会。50年にわたり日本聖公会の母であった米国聖公会への嘆願。292頁。
訳出　292頁左1行目～右最後の行まで〔全文〕。

昨年9月に起きた大災害は、キリスト教事業にとってかつてないほどの機会を開いた。その証拠は政治、社会および教育の多くの場面に見出すことができる。生命と財産が無残にも失われたことにより、個人も政府も同様に地震によって揺らぐことない事物、あるいは火災によって破壊されない事物を探すことを強いられているのである。それゆえ日本の聖公会には、これらの機会を生かすという大きな責任が課せられている。

東京の新しい主教である博士元田〔作之進〕師は、日本において、賢く、思慮深く、力強い指導者として認められている。その会員はだれもが進んで手を挙げて、彼を励ますために自分たちにできる限りのことをしようとするだろう。しかし震災は彼らをほぼ無力な存在にした。どれほど堅い決意をもってしても彼らはなすべきことをできないでいる。彼らは50年間自分たちの母であった聖公会の助けと励ましを必要としている。彼らの求めは無駄なのだろうか？

緊急援助基金50万ドルはわずか3か月以内に募集額を超え、既に元田博士の〔主教〕按手によって勇気づけられていた自給の精神に新たな勢いを与え、その支援に彼ら自身が責任を引き受けた。緊急援助基金は荒れ野に住む民に天が恵んだマナのようなものであった。

助けを求める我々の要請に対する迅速、寛大で好意に満ちた反応は、生命を与え元気づけた。それは聖徒の交わりの祝福を具現した。最初の援助は日本の仲間の聖公会員から届いた。彼らはほぼ3万円の現金のほか、ほぼ同額相当の衣類、そのほかの物資を東京に送った。中国の信者仲間からは5千円が送られてきた。

日本人は彼らの教会と学校と病院を再建しなければならない。この目的のために〔米国聖公会〕全国協議会は寛大にも全員一致で援助を約束し、東京における聖公会の事業を復興するための計画を支援することを聖公会に広く呼び掛けている。常に心に留めるべきは、日本は東アジアの指導的な国家として、極東の数億の人々の思考を方向づけるにあたって、ほかのいかなる大国も持ち得ないような影響力を持っているということである。

ジョン・マキム
北東京地方部主教

Let Us Rise Up and Build

Japan Reconstruction Features in This Issue Comprise: Plans and Personnel of Committees — Reconstruction Schedule — Appeal of Bishop Motoda—Why We Should Rebuild Our Educational Institutions—Need for Primary Schools by Bishop Reifsnider

Japan Reconstruction Plans

With Personnel of Committees

FOLLOWING the general plans outlined in the April SPIRIT OF MISSIONS, active presentation of the appeal for the Japanese Reconstruction Fund has been going on throughout the Church by both the spoken and printed word and there is confident expectation that the final offering on Sunday, May 25, will mark the completion of the Fund.

A detailed schedule of reconstruction was prepared and broadcast widely through a folder and *The Church at Work*. It will be found on another page of this issue. It has been laid before many small groups of Church people, and also larger gatherings, by speakers personally familiar with conditions and needs in the Japanese Church —including Bishop Gailor, and Dr. Wood, who visited Japan for the National Council and on whose report the whole scheme of reconstruction is based; Bishop McKim, who came to America for the express purpose of making an appeal to the Church; Bishop Reifsnider, the head of St. Paul's University, who was consecrated Bishop in February; Dr. Teusler, head of St. Luke's International Hospital, who, after developing the full activities of the Hospital in shacks and tents amid the ruins on the Tsukiji Tract, came over in April to add his voice; Bishop Tucker, formerly Bishop of Kyoto; Bishop Partridge, the first Bishop of Kyoto; and Bishop Francis, who as a member of the Board of Missions made a visit to Japan. Many generous subscriptions, both general and for memorials, have been made.

The next step will be the selective canvass in the parishes between May 5 and May 15. About a week before the day of the final offering a general appeal with pledge cards and offering envelopes will be mailed to all the communicants and adherents of the Church and on Sunday, May 18th, will be distributed among the children of the Church schools.

A poster, in colors, has been sent to all the parishes and missions. It is designed to symbolize the idea of reconstruction. Above a scene of ruins there is in the clouds a vision of a building, of churchly lines, bearing a cross. In the foreground is a group of Japanese people, gazing at the ruins and the vision through a torii. The poster bears the slogan, "Let us rise up and build."

In THE SPIRIT OF MISSIONS, *The Church at Work*, and in other Church papers there have been printed many articles and human interest stories, covering the earthquake and fire, the revival of active work among the ruins and the plans for reconstruction. This was made possible by the visit to Japan of Mr. William Hoster, of the Publicity Department, who in addition to gathering a great amount of information,

secured numerous photographs and motion picture films. Based upon these latter a lecture was prepared, illustrated by lantern slides and a reel of motion pictures. The demand for these slides and the reel has been so great that, though a number of duplicates were made, it was found impossible to meet all requests. Those who could not secure their use before May 25th will find them available for any date thereafter.

The Executive Committee, in whose hands the National Council placed the raising of the Fund, includes the following:

William Cooper Procter, Chairman — Lewis B. Franklin, Vice-Chairman
Rev. Franklin J. Clark, Secretary

Stephen Baker
Joseph Barroll
Rt. Rev. Thos. F. Gailor, D.D.
Clifton R. Kroll
Samuel Mather
Rt. Rev. James DeW. Perry, Jr., D.D.
James H. Pershing
Rt. Rev. T. I. Reese, D.D.
Harper Sibley
Rev. Ernest M. Stires, D.D.
Rev. George C. Stewart, D.D
John W. Wood, D.C.L.

A National Committee of clergy and laity was formed, including the following:

Rt. Rev. Ethelbert Talbot, D.D., Honorary Chairman
Rt. Rev. Thomas F. Gailor, D.D., Honorary Chairman
William Cooper Procter, Chairman
The Bishops of the Church
The Clergy of the Church

George W. H. Allen
Larz Anderson
Mrs. Charles Bailey
Courtenay Barber
William T. Barbour
Charles L. Behm
Mrs. Henry N. Bigelow
William C. Breed
John Stewart Bryan
James E. Brown
Joseph Buffington
Lewis L. Clarke
Mrs. W. J. Loaring Clark
J. S. Conover
Miss Eva D. Corey
A. J. County
J. H. Cutter
R. Fulton Cutting
Norman H. Davis
Mrs. Robert W. B. Elliott
H. D. W. English
Haley Fiske
E. H. Foot
Hollis French
Wilfred O. Frohock
Lloyd C. Griscom
Lewis G. Harriman
Angus Hibbard
Charles E. Hotchkiss
James L. Houghteling, Jr.
B. C. Howard
Henry Barton Jacobs
Mrs. Wilson Johnston
Homer P. Knapp
Clifton R. Kroll
H. N. Laflin
George C. Lee
Richard I. Manning
Burton Mansfield
L. P. Waldo Marvin
St. Elmo Massengale
William G. Mather
George A. McKinlock
William C. McMahon
Frederic Cook Morehouse
William Fellowes Morgan
Paul N. Myers
Joseph Orgill
Mrs. Charles Rodman Pancoast
Philip S. Parker
James Parmelee
George H. Patten
Mrs. Herbert Payson
George Foster Peabody
James H. Pershing
Mrs. Arthur S. Phelps
Gifford Pinchot
Frank L. Polk
George H. Plummer
Robert C. Pruyn
Blanchard Randall
William C. Rives
Edward L. Ryerson, Jr.
Mrs. J. Alison Scott
Charles E. Shepard
Samuel Sloan
Charles J. Symington
Samuel Thorne
Mrs. Samuel Thorne
William J. Tully
Allen Wardwell
T. H. Walbridge
John K. Walker
Miss Nannie Hite Winston
George Zabriskie

Reconstruction Schedule for Japan

A. CHURCHES

1. Christ Church, Tokyo, new concrete building	$35,000
2. All Saints' Church, Tokyo, new concrete building	35,000
3. St. John's Church, Asakusa, new concrete building	35,000
4. Grace Church, Bancho, new concrete building	35,000
5. True Light Church, Fukugawa, new concrete building:	
Cost $20,000	
In hand before earthquake.. 10,000	
Balance needed	10,000
6. Holy Trinity Church, Sugamo, repairs and improvements	5,000
7. Church and parish house, including site (cost $50,000), to house both an English-speaking and a Japanese congregation formerly worshiping in Trinity Cathedral	100,000
8. Christ Church, Senju, land (cost $5,000), church and house for kindergarten, cost	15,000
9. Repairs and replacements in churches outside of Tokyo	25,000
Total for churches, land and parish house buildings	$295,000

B. ST. PAUL'S UNIVERSITY

1. Two new Dormitories. steel and concrete, to cost $50,000 each	$100,000
2. Addition to main Class Room Building, 2 wings at $60,000 each, steel and concrete	120,000
3. Repairing and rebuilding Chapel	54,200
4. Repairs and improvements to the Library	37,500
5. Repairs and reconstruction, Class Room Building	40,000
6. Minor repairs to Dining Hall	7,500
7. Minor repairs to the two Dormitories	3,900
8. Minor repairs to the Gymnasium	1,600
9. Water tank and other minor repairs	1,500
10. New Heating Plant, including house.	25,000
11. Miscellaneous items	3,800
Total for St. Paul's University	$395,000

C. ST. PAUL'S MIDDLE SCHOOL

1. Land	$125,000
2. Four frame dormitories to accommodate fifty students each, at $20,000 each	80,000
3. Equipment for dormitories	20,000
4. Frame Chapel and furnishings	25,000
5. New concrete Class Room Building	150,000
6. Equipment for Class Room Building	25,000
7. Five houses for Japanese and Foreign teachers, at $5,000 each	25,000
Total for St. Paul's Middle School	$450,000

D ST. MARGARET'S SCHOOL

1. Land	$60,000
2. Main School Building (wood) containing 8 Class Rooms, Library and Offices	100,000
3. Frame Chapel and furnishings	20,000
4. Frame Science and Music Building, containing Class Rooms, Laboratories, Domestic Science Rooms, Dining Room, Kitchen and Practice Rooms.	50 000
5. Four frame Dormitories to house 50 girls each, at $15,000 each	60,000
6. Frame Gymnasium and Assembly Hall	25,000
7. Equipment and furnishings for 2, 4, 5 and 6	35,000
8. Five frame houses for teachers, at $5,000 each	25,000
Total for St. Margaret's School	$375,000

E. PRIMARY SCHOOLS

Two new Primary Schools (frame) at $60,000 each, to be located on land already available or included in other items	$120,000

F. ST. LUKE'S INTERNATIONAL HOSPITAL

1. Land	$300,000
2. Buildings, steel and concrete, including pay and part-pay patients, 150 rooms; outpatient and dispensary department; charity wards, children's wards; training school, 150 nurses; maternity wards; dormitories, 50 post-graduate nurses; chapel and dwellings for staff, together with equipment for same:	
Cost $1,050,000	
On hand 350,000	
Balance needed	700,000
Total for St. Luke's Hospital	$1,000,000

Money is also in hand to provide a new Nurses' Home.

G. HOUSES FOR MISSIONARIES

1. Land for five houses	$60,000
2. Three frame houses, at $20,000 each.	60,000
3. Three frame houses, at $15,000 each.	45,000
4. One frame house	5,000
Total for Houses for Missionaries.	$170,000

H. MISCELLANEOUS

1. Administration building for the American Church Mission	$15,000
2. School for American Children—our share of interdenominational enterprise	10,000
3. Allowance for shrinkage, expenses, etc.	170,000
Total for Miscellaneous	$195,000

SUMMARY

A.	Churches	$295,000
B.	St. Pauls' University	395,000
C.	St. Paul's Middle School	450,000
D.	St. Margaret's School	375,000
E.	Primary Schools	120,000
F.	St. Luke's Hospital	1,000,000
G.	Houses for Missionaries	170,000
H.	Miscellaneous	195,000
	Total amount needed	$3,000,000
	Of this amount the cost of all the land needed will be provided through the use of property now owned in the Tsukiji district of Tokyo	600,000
	Balance to be raised	**$2,400,000**

141　1924年5月号　さあ、立ち上がって築こう。本号の日本復興特集記事。委員会の計画と委員―復興スケジュール―元田主教の要請―なぜ我々の教育施設を再建しなければならないか―ライフスナイダー主教による小学校の必要性。293-295頁。
訳出　293頁左1行目～295頁右最後の行まで〔全文〕。

日本復興計画
委員の名前

『スピリット・オブ・ミッションズ』4月号で紹介した全体計画に続いて、日本復興基金に対する要請が、聖公会中で積極的に口頭と印刷物の両方で行われてきた。ここには〔1924年〕5月25日日曜日の最終献金で基金の達成を見るであろうという自信に満ちた期待がある。

復興の詳細なスケジュールが作成され、小冊子と『ザ・チャーチ・アット・ワーク』を通じて広く発表された。これは本号の別のページに掲載する。スケジュールは聖公会の多くの小さい会員グループでも、大きい集会でも紹介された。スピーカーを務めたのは日本聖公会の状況とニーズに個人的に通じている人々である。そのなかでゲイラー主教とウッド博士は全国協議会の指示で日本に行き、彼らのレポートに基づいて復興構想の骨子が作られた。マキム主教は聖公会に要請を行う目的を説明するためにアメリカに来た。立教学院総理のライフスナイダー主教は2月に主教に按手された。聖路加国際病院長のトイスラー博士は、築地地区の廃墟において掘立小屋とテントで病院の活動を完全に展開してきたが、〔1924年〕4月にアメリカに来て発言した。このほかに元京都〔地方部〕主教のタッカー主教、初代京都〔地方部〕主教のパートリッジ主教、伝道局のメンバーとして来日したフランシス主教〔元・遣日宣教師〕がいる。一般と追悼のいずれの目的でも多くの惜しみない寄付が行われた。

次のステップは、5月5日から5月15日まで各教会区で選択的な戸別訪問を行う。最終献金の1週間前に誓約書と献金封筒を添えた全体的な要請を、聖公会のすべての受聖餐者と支持者に郵送し、5月18日日曜日には聖公会の学校生徒の間に配る。

色刷りのポスターが全教会区とミッションに送られた。それは復興の理念を象徴するようにデザインされた。廃墟の場面の上方では、雲の中に十字架を抱く教会の輪郭をした建物の映像が浮かんでいる。その前景には廃墟と、

鳥居を通して映像を見つめる一群の日本人がいる。ポスターには、「さあ、立ち上がって築こう」のスローガンが書き込まれている。

『スピリット・オブ・ミッションズ』、『ザ・チャーチ・アット・ワーク』、そのほかの聖公会の印刷物には、震災や廃墟の中での活発な事業の復活、そして復興への計画について、多くの記事や人々の興味深い話が掲載された。これは広報部のウィリアム・ホスター氏が訪日したことによって可能となったものである。彼は大量の情報を収集したほか、数多くの写真や映画を撮影した。これらの映像を基に、幻灯機用のスライドで説明する講演が用意され、一巻の映画も準備された。これらのスライドや映画フィルムに対する要望は非常に大きかったため、相当数のコピーを用意したのだが、すべての要望に応えるのは不可能であった。5月25日以前に入手できなかった人は、それ以降いつでも利用できる。

全国協議会が基金の募集を任せた執行委員会の委員は次の通りである。

議長　ウィリアム・クーパー・プロクター　副議長　ルイス・B・フランクリン
主事　フランクリン・J・クラーク師
ステファン・ベイカー　ジェームズ・H・パーシング
ジョセフ・バロル　神学博士T・I・リーズ師
神学博士トーマス・F・ゲイラー師　ハーパー・シブレイ
クリフトン・R・クロル　神学博士アーネスト・M・スタイアーズ師
サミュエル・メーザー　神学博士ジョージ・C・ステュアート
神学博士ジェームズ・DeW・ペリー・Jr.師　民法学博士ジョン・W・ウッド

聖職者と信徒からなる全国委員会が設立され、委員は次の通りである。
名誉議長　神学博士エセルバート・タルボット師
名誉議長　神学博士トーマス・F・ゲイラー師
議長　ウィリアム・クーパー・プロクター
聖公会主教団
聖公会聖職者

ジョージ・W・H・アレン　リチャード・I・マニング
ラーズ・アンダーソン　バートン・マンスフィールド
チャールズ・ベイリー夫人　L・P・ウォルド・マーヴィン

コートネイ・バーバー
ウィリアム・T・バーバー
チャールズ・L・ベーム
ヘンリー・N・ビゲロー夫人
ウィリアム・C・ブリード
ジョン・ステュアート・ブライアン
ジェームズ・E・ブラウン
ジョセフ・バッフィントン
ルイス・L・クラーク
W・J・ローリング・クラーク夫人
J・S・カノーヴァー
ミス・エヴァ・D・コリー
A・J・カウンティー
J・H・カッター
R・フルトン・カッティング
ノーマン・H・デイヴィス
ロバート・W・B・エリオット夫人
H・D・W・イングリッシュ
ヘイリー・フィスク
E・H・フット
ホリス・フレンチ
ウィルフレッド・O・フローホック
ロイド・C・グリスコム
ルイス・G・ハリマン
アンガス・ヒッバード
チャールズ・E・ホッチキス
ジェームズ・L・ハフテリング・Jr.
B・C・ホワード
ヘンリー・バートン・ジェイコブズ
ウィルソン・ジョンストン夫人
ホーマー・P・ナップ
クリフトン・R・クラール
H・N・ラフリン
セント・エルモ・マッセンゲール
ウィリアム・G・メーザー
ジョージ・G・マッキンロック
ウィリアム・C・マクマホン
フレデリック・クック・モアハウス
ウィリアム・フェロウズ・モーガン
ポール・N・マイヤーズ
ジョセフ・オージル
チャールズ・ロッドマン・パンコースト夫人
フィリップ・S・パーカー
ジェームズ・パーマリー
ジョージ・H・パットン
ハーバート・ペイソン夫人
ジョージ・フォスター・ピーボディー
ジェームズ・H・パーシング
アーサー・S・フェルプス夫人
ギフォード・ピンチョット
フランク・L・ポーク
ジョージ・H・プラマー
ロバート・C・プライン
ブランチャード・ランダル
ウィリアム・C・ライヴス
エドワード・L・ライアーソン・Jr.
J・アリソン・スコット夫人
チャールズ・E・シェパード
サミュエル・スローン
チャールズ・J・シミントン
サミュエル・ソーン
サミュエル・ソーン夫人
ウィリアム・J・タリー
アレン・ウォードウェル
T・H・ウォールブリッジ
ジョン・K・ウォーカー

ジョージ・C・リー　　ミス・ナニー・ハイト・ウィンストン
ジョージ・ザブリスキー

日本再建計画

A．教会		
1．基督教会、東京、新築コンクリート造		$35,000
2．諸聖徒教会、東京、新築コンクリート造		35,000
3．聖ヨハネ教会、浅草、新築コンクリート造		35,000
4．聖愛教会、番町、新築コンクリート造		35,000
5．真光教会、深川、新築コンクリート造		
費用	$20,000	
地震前からの手元資金	10,000	
差額		10,000
6．聖三一教会、巣鴨、修繕と改良		5,000
7．以前三一大聖堂で礼拝していた英語と日本語の会衆を収容するための教会および信徒会館、土地（費用$50,000）を含む		100,000
8．基督教会、千住、土地（費用$5,000）、教会と幼稚園用の家屋、費用		15,000
9．東京郊外の教会の修繕と置換え		25,000
教会、土地および信徒会館の費用合計		$295,000

B．立教大学	
1．新築寄宿舎２棟、鉄筋コンクリート造、費用各$50,000	$100,000
2．主要教室棟に２翼追加、費用各$60,000、鉄筋コンクリート造	120,000
3．礼拝堂の修繕と再建	54,200
4．図書館の修繕と改良	37,500
5．教室棟の修繕と改築	40,000
6．食堂の小規模修繕	7,500
7．寄宿舎２棟の小規模修繕	3,900
8．体育館の小規模修繕	1,600
9．水タンクそのほかの小規模修繕	1,500
10．新しい暖房プラント、建屋を含む	25,000

11. 種々の項目	3,800
立教大学の費用合計	$395,000

C. 立教中学校

1. 土地	$125,000
2. 各 50 人の学生を収容する木造寄宿舎 4 棟、費用各 $20,000	80,000
3. 寄宿舎の備品	20,000
4. 木造礼拝堂と家具	25,000
5. 教室棟、新築コンクリート造	150,000
6. 教室棟の備品	25,000
7. 日本人と外国人の教師用家屋 5 棟、各 $5,000	25,000
立教中学校の費用合計	$450,000

D. 立教高等女学校

1. 土地	$60,000
2. 主校舎（木造）、8 教室、図書室および事務室を収容	100,000
3. 木造礼拝堂と家具	20,000
4. 木造科学・音楽棟、教室、実験室、家政学教室、食堂、厨房、実習室を収容	50,000
5. 各 50 人の女子生徒を収容する寄宿舎 4 棟、費用各 $15,000	60,000
6. 木造体育館と集会場	25,000
7. 上記 2、4、5 および 6 の備品	35,000
8. 教師用家屋 5 棟、各 $5,000	25,000
立教高等女学校の費用合計	$375,000

E. 小学校

2 校の新設小学校（木造）、各 $60,000、既にある土地に建設するか、ほかの項目に含める。	$120,000

F. 聖路加国際病院

1. 土地	$300,000
2. 建物、鉄筋コンクリート、有料患者および半有料患者を収容、150 室、外来患者および診療部、慈善科、小児科、	

看護婦 150 人の訓練学校、産科、卒後看護婦 50 人の寄宿舎、礼拝堂、職員住宅、上記の備品		
費用	$1,050,000	
手元資金	350,000	
差額		700,000
聖路加病院の費用合計		$1,000,000
新しい看護婦の家の建設資金も手元にある。		

G．宣教師用住宅	
1．5 棟用の土地	$60,000
2．木造家屋 3 棟、各 $20,000	60,000
3．木造家屋 3 棟、各 $15,000	45,000
4．木造家屋 1 棟	5,000
宣教師用住宅の費用合計	$170,000

H．種々の項目	
1．米国聖公会ミッション用の管理棟	$15,000
2．アメリカ人子弟用の学校―教派間事業の負担分	10,000
3．縮小、費用等の引当金	170,000
種々の項目の費用合計	$195,000

要約	
A．教会	$295,000
B．立教大学	395,000
C．立教中学校	450,000
D．立教高等女学校	375,000
E．小学校	120,000
F．聖路加病院	1,000,000
G．宣教師用住宅	170,000
H．種々の項目	195,000
費用総額	$3,000,000

この費用総額のうちすべての土地に要する費用は、現在東京の築地地区に所

有している土地の活用によって供給される。	600,000
募金すべき差額	$2,400,000

My Appeal to America

By the Right Rev. Joseph S. Motoda, D.D., Ph.D.

First Native Bishop of the Church in Japan

Bishop Motoda was elected Diocesan of Tokyo on May 17, 1923, and arrangements were under way for his consecration and the formal establishment of the Church in Japan when the earthquake of September 1 laid Tokyo prostrate. Despite the disaster, however, on December 7, in the Church of St. Timothy, the only house of worship in Tokyo that was not destroyed, the consecration service was held in the presence of the most distinguished gathering of Churchmen ever assembled in Japan. Bishop Motoda assumes the duties of his office with Christian zeal and vigor. He is a man of broad, philosophic vision, but practical withal, and has distinct aims and ambitions for the Christian religion in Japan, of whose future he is serenely confident.

THE appeal of my people to our fellow Christians in America is a simple one. We owe much to them already for the Faith which they brought to us. It was our firm foundation in the great trial to which we were subjected when earthquake overwhelmed us. We had built upon it, and we had an humble pride in the organization through which we were about to assume sisterhood in the Anglican Communion when the calamity of September 1 stripped us of all save that Faith upon which we had builded. Though our churches, most of them self-supporting, were destroyed and their congregations rendered penniless, America knows that the Japanese Christians stood firm in that hour of trial and went forward, helpless as they were, with the plans for the consecration of the two bishops-elect.



BISHOP MOTODA

Believing that our first duty is to the God whom we professed, and that the act of worship is essential more than the form and place, we have cleared away the ruins of our churches in so far as possible, and in tents and barracks and in rooms in private homes which have generously been thrown open to us, we are continuing our worship of the Most High, striving to our utmost, with undimmed faith in Him under Whose banner we serve, to hold together our people until we can get back once more to the happy situation which prevailed prior to the earthquake.

The task imposed upon us is a difficult one. Consider these facts: Of twelve church buildings and two rented houses in use by the Sei Kokwai before the earthquake, there remain now but three church buildings and one rented house; of the nine priests, four deacons, two catechists and three Bible women in her service, six priests, one deacon, one catechist and one Bible woman were burned out by fire. Of the 2,350 members of the churches connected with the American mission alone before the earthquake, 716 were burned out, 37 were burned or crushed to death, two were wounded and 63 are listed as missing and are probably to be included among those who perished. Before the earthquake the churches now comprising the Sei Kokwai con-

tributed 823 *yen* per month for its support. Since the earthquake these contributions have dwindled to 338 *yen* per month. The fact that the Church in America before the earthquake contributed 315 *yen* per month for the support of these churches, but since the earthquake has increased that contribution to 823 *yen* per month, relieves the situation only temporarily, since all of these congregations are now without homes in which to worship, or funds with which to rebuild their churches, and the increase from America merely serves to carry them along with no possible chance of progress or improvement.

A Grave Crisis Confronts Us:

We have done what we could. Our people are impoverished and cannot help. We cannot go on without assistance from the Church people of America who originally furnished us with the Christian inspiration. The situation presents a grave crisis which should be met without delay. As many of our congregations as can, faithful to their obligations, crowd into the places of worship which have been improvised, but at best these tents and barracks will accommodate but a third or a fourth of those who formerly worshiped in the ruined churches; and this takes no account of those who are turning toward the Church in the spiritual reaction which has followed our disaster. What is to become of those who have been crowded out?

I estimate that it will require about three years to get back to the conditions which existed before the earthquake prostrated us, providing the American Church will give us the buildings and the financial support necessary to enable us to struggle through the intervening period. Either we must receive this support, or we shall lose the golden opportunity which is at hand to make the power and the glory of our Lord's Message felt throughout Japan.

A Splendid Opportunity Before the Church:

I have a deep conviction that splendid things are in store for the Church of Christ among my people if it is possible for us now to grasp this opportunity. We have been making steady progress. It is not by numerical strength alone that this progress is to be measured, but by the evidence of the influence which it has increasingly exerted in the life of our people. The fact is that many of our leaders have got hold of the essentials of the Christian spirit, whether or not they are as yet conscious. With many of them it is still an idea rather than an ideal which they approve though as yet, only in the abstract. For instance, they agree that the Christian ideal of monogamy is right and the Japanese generally have arrived at the point of observing it in practice. They realize that the observance of Sunday is a good thing, and they are teaching their children to observe it, as the government does through the closing of all the departments on Sunday. They are sending their children to the Christian schools. They are adopting the Christian ideals of brotherhood and social service.

Most of the educated people of Japan, I think I may say in perfect fairness, have progressed beyond the old practices of Buddhism, although they continue the worship of Buddha they no longer have deep-rooted belief in that faith, and follow it blindly merely because it is the faith of their ancestors. They are groping in the dark. They feel the importance of spiritual ties to which they may cling in the hour of adversity. The hope for them lies in the fact that they are firm believers in education, and if we can instill into their minds the truth that behind education there must be a spiritual force, namely religion, we shall make progress speedily. This is why I believe that Japan today is a most important field for the work of the Christian Church.

142　1924年5月号　私のアメリカへの要請。哲学博士・神学博士ヨセフ・S・元田師。日本聖公会の最初の現地人主教。297-298頁。
訳出　297頁左1行目～298頁右最後の行まで〔全文〕。

元田〔作之進〕主教は1923年5月17日に東京教区で選出され、その按手と日本における聖公会の正式な設立の準備が進められていたが、9月1日地震が東京をなぎ倒した。しかしながら12月7日、東京で破壊されなかった唯一の礼拝堂である聖テモテ教会で、これまでで最も多くの聖公会の名士が出席して按手式が挙行された。元田主教はその職責をキリスト教徒としての熱意と活力をもって果たしている。彼は広い哲学的な見識の持ち主である上に実践的であり、日本におけるキリスト教に対して明確な目標と大志を抱き、その将来を一点の曇りもなく確信している。

私たち日本人信徒がアメリカの聖公会の仲間に要請するのは唯一つのことです。私たちは既にあなたがたがもたらした信仰に多くを負っています。それは大地震が襲ったとき、私たちに課された大きな試練の中で自分たちの確たる基礎となりました。私たちはこの信仰の上に築き上げ、その組織を通してアングリカン・コミュニオンの一員になろうとしていることをつつましやかに誇りとしていました。9月1日の災難は、私たちがその上に築き上げてきた信仰を除いてすべてを奪い去りました。私たちの教会は―その大半は自給していましたが―破壊され、会衆は一文なしとなったにもかかわらず、日本のキリスト教徒があの試練の時にしっかりと立ち、いかに無力であろうとも二人の被選主教の按手の計画を推し進めたことをアメリカは知っています。

私たちの第一の義務は私たちが信仰を告白した神に対するものであり、礼拝の形式や場所よりも礼拝の行為そのものが大事であると信じて、教会の瓦礫を可能な限り取り除き、テントやバラック、そして寛大にも私たちのために開放された個人の家で、最大限の努力を払いながら、私たちがその旗の下で奉仕する神への曇りのない信仰をもって、全能の神への礼拝を続けています。それは地震の前にあった幸せな状況にもう一度戻ることができるようになるまで、私たちの会員をまとめおくためです。

私たちに課せられた任務は困難なものです。次の事実を考えて見てください。地震前にあった12の教会堂と聖公会が使用していた2軒の借家のう

ち、残っているのは教会堂3棟と借家1軒だけです。9人の司祭、4人の執事、2人の伝道師、奉仕していた3人の女性伝道師のうち、司祭6人、執事1人、伝道師1人、女性伝道師1人が火事で焼け出されました。地震前にアメリカのミッションとだけ関係のあった教会のメンバー2,350人のうち、716人は焼け出され、37人が焼死または圧死し、2人が重傷、63人が行方不明となっていますが、おそらくは死亡者に加えられることになるでしょう。地震の前には現在聖公会を構成している教会は、聖公会を支えるために毎月823円寄付していました。地震の後、これらの寄付金は月338円に減額されました。米国聖公会はこれらの教会を支えるために地震前は毎月315円寄付していたところ、地震後月823円に増額しましたが、これは一時しのぎに過ぎません。なぜならこれらの会衆はみな礼拝するための家がなく、あるいは自分たちの教会を再建する資金がなく、アメリカからの増額は単に進歩や改善の見込みもなく生きながらえさせるだけだからです。

私たちは深刻な危機に直面している

私たちはできることはやりました。人々は貧困に陥っており、どうすることもできません。最初に私たちにキリストの啓示を与えてくれたアメリカの聖公会の人々からの援助なしにはやっていけません。状況は深刻な危機を呈しており、一刻の猶予もなく対処しなければなりません。多くの会衆ができる限り自分たちの義務に忠実に、間に合わせに作った礼拝の場所に押し寄せます。しかしせいぜいよくてこれらのテントもしくはバラックは、廃墟となる前の教会で礼拝していた人々の3分の1か4分の1しか収容できません。しかもこれは震災後の精神的状況の中で聖公会に関心を向けている人のことは考慮していません。締め出された人々はどうなるでしょうか？

米国聖公会が建物と、私たちがこの困難な時期を乗り越えるのに必要な財政的支援を与えてくれることを前提として、地震が私たちをなぎ倒す前に存在していた状態に戻るまで3年かかるとみています。私たちはこの支援を受け取らねばならないか、それとも主のメッセージの力と栄光を日本国中に感じさせることができる絶好のチャンスを失ってしまうかのいずれかです。

聖公会の前に素晴らしいチャンスがある

私たちがいまこのチャンスを掴むことができたなら、私の会員の間で素晴らしいことが聖公会を待ち受けていることを、私は強く確信しています。私

たちは確実に進歩を遂げてきました。この進歩を計るのは単に数の大きさによるのではなく、日本人の生活に次第に大きな影響を与えてきたという証拠によるべきです。事実、日本の指導者の多くは、彼らが意識するにせよしないにせよ、キリスト教の精神の本質的なものは手に入れています。彼らの多くにとってそれはまだ理想というよりは理念であり、いまのところ抽象的に受け入れるに留まっています。例えば、彼らは一夫一婦制というキリスト教の理想が正しいことに同意し、日本人は全体として実際にこれを守る地点に達しました。また、日曜日を守るのは良いことだと知って子供たちに守るよう教え、政府も日曜日にはすべての部局を休日にしています。彼らは自分の子供をキリスト教の学校に行かせています。兄弟愛と社会奉仕というキリスト教の理想も取り入れつつあります。

教育を受けた大半の日本人は、私は全く公平に言えると思いますが、仏教の古い慣習を越えました。たとえ仏陀を拝むことは続けていても、もはや深く根付いた信仰はなく、単に先祖の信仰だからという理由で盲目的に従っているに過ぎません。彼らは暗中模索しています。苦境のときにすがることのできる精神的な絆の重要性を感じています。彼らに対する希望は、彼らが教育を固く信じているという事実にあります。教育の背後には精神的な力、すなわち宗教がなければならないという真実を彼らの心に植え付けることができたなら、進歩は速いでしょう。これが今日の日本は聖公会の事業にとって最も重要な任地であると私が信じる理由です。

Christian Education Goes Deep Into the Foundations of Life in Modern Japan

Graduates of Our Three Leading Institutions Prominent in the Diplomatic, Business and Religious Life of the Empire

By William Hoster

IN time of earthquakes in Japan there is danger that the ground will open and people be engulfed; then it is that a refuge is sought under bamboo trees and wistaria vines, because their roots stretch forth in all directions and lend security to the earth. One feels regarding our educational institutions in that land that, through the hundreds of graduates who annually pass out through their portals into every field of activity in the Empire, the roots of Christian knowledge and training are being spread in every direction to make secure the Christian civilization which makes progress apace among them.

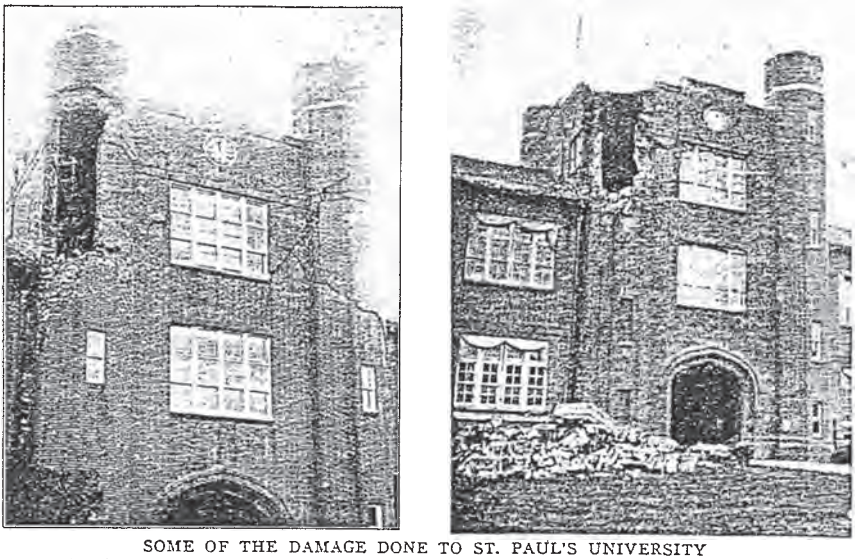
"We must stand by the Church we have created," says Bishop McKim, "with our hospitals and schools, because without them it will be useless for the appeal to be made by the Japanese Church to the nation as a whole."

So when one goes about Japan and finds former students of our institutions at the head of Foreign Affairs in the cabinet of the Imperial Government, among the leaders in professional, financial and industrial activities or as the heads of Christian families, the useful purpose which these institutions serve is reflected at one end of the scale as significantly as it is reflected at the other end, in the realization that a large per cent of the student body goes forth into the seething life of the empire professing and practicing Christianity.

For Fifty Years St. Paul's University Has Been Training Christian Leaders in Japan

ST. PAUL'S UNIVERSITY looks back upon fifty years of onward and upward achievement. The late Bishop Channing Moore Williams was its founder. Designing to provide young Japanese students seeking Holy Orders with a background of secular education, he gathered together ten promising candidates in 1874, and took them into his own home in Tsukiji. Like St. Luke's Hospital, that other conspicuous handmaiden of the Church in the Japan field, St. Paul's flourished from the beginning. Originally a middle school, with the advancement of educational effort in Japan the need of an institution of university grade was felt as early as 1907, when the movement began which ultimately resulted in the separation of the college department from the middle school, and the removal in 1919 of the former to the commodious building on the new site at Ikebukuro.

A charming and characteristic story of St. Paul's is told in this connection. It goes back to the day when Bishop Williams advanced a loan of ten *yen* to a needy Japanese student. Years passed, and then, when the new University buildings were dedicated, a letter came to the head of the institution. The writer, recalling a loan of ten *yen* made to him years before by Bishop Williams, requested that the enclosed check be accepted in discharge of the



SOME OF THE DAMAGE DONE TO ST. PAUL'S UNIVERSITY

At the left is the front of the main building after the first quake; at the right, the rear of the same building after the second quake. This tower fell just after Bishop Reifsnider had passed beneath it

obligation. The check was for ten thousand *yen,* and was signed by Mr. Suenobu, the poor boy of an earlier day, now become the president of the great Tokyo Marine Insurance Company.

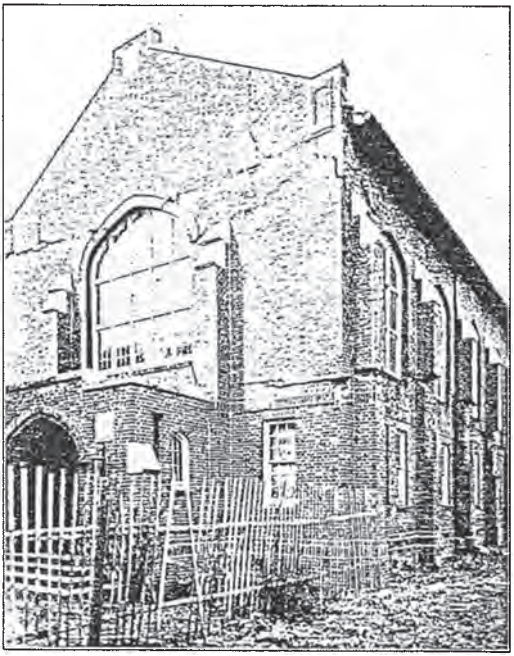
St. Paul's University Ranks High

What sort of institution is St. Paul's? In its steady climb to the high level of efficiency to which it has attained under the presidency of Bishop Reifsnider, the University ranks with the best institutions of its kind in Japan, and by recent license has been placed on a par with the native institutions by the government itself. It is the only Christian university in Tokyo to which this honor has been awarded. It bears favorable comparison with sister institutions of its kind throughout the world. Drawing its students from all classes of the people, emphasis is throughout its courses in arts and economics on character building in education, with Christianity as the impelling force.

The curriculum covers a period of three years, and provision is made whereby students at the University who desire to take Holy Orders may, contemporaneously with their studies in the classical course, pursue their work in the Central Theological College directly across the campus. It has accommodations for six hundred students, and it is an indication of the regard in which the institution is held throughout the country that 350 applicants had to be turned away last year because of lack of room. It has a staff of fifty-two Japanese and eight foreign professors and instructors, and the plant at Ikebukuro includes an academic building, chapel, library and administration building, gymnasium, refectory, two dormitories, the alumni building and three residences for the executives.

These dry facts and statistics, however, altogether fail to convey an adequate impression of the part St. Paul's University plays in the contemporary life of Japan. There is a thirst for education among the Japanese that is amazing to the visitor from afar. Here in Japan the newsboys selling papers on the street corners read the news be-

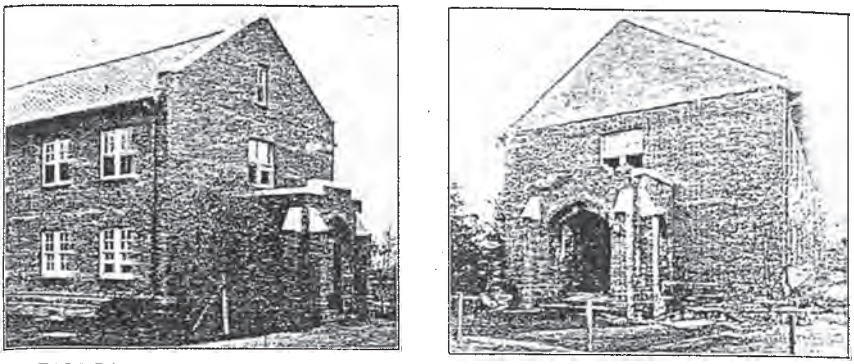
tween their cries of their wares, and shopkeepers squat in their establishments and pore over books between sales. Tokyo is a city of bookstalls. The thirst for knowledge is one of the dominant traits of the people. The schools of all classes are crowded and American educational methods are received with peculiar favor. Even before the present spiritual unrest which came as an aftermath of the earthquake the children of Buddhist parents flocked to the schools which were avowedly Christian, and now, with the grip of Buddhism undeniably loosened the tendency is greater than ever before to favor the Christian institutions. To a greater extent than ever, even in its crippled condition, St. Paul's is therefore sending out into the world stalwart young men equipped not only with modern secular education but grounded in Christian doctrine, and they are sweeping through the country in every field of endeavor.



THE MATHER LIBRARY OF ST. PAUL'S UNIVERSITY
This beautiful building, named in honor of its donor, was so badly cracked that it will have to be practically rebuilt

Baron Ijuin, until recently Foreign Minister in the Yamamoto Cabinet, former Governor-General of Kwantung and Ambassador to China and to Italy, is an alumnus of St. Paul's; Mr. Suenobu, president of the Tokyo Marine Insurance Company; Mr. Yamazaki, president of the Kyush Collieries Company; T. B. Sakai, of the Mitsui Company; Mr. Hoshino, president of the Tokyo Type Foundry Company, and others prominent in all the walks of Japanese life, are likewise distinguished alumni of the University; and there is additional food for reflection in the fact that Bishop Motoda and Bishop Naide, the first two native bishops of the Church in Japan, began their careers in this Christian institution of learning, which lies two miles outside of Tokyo, within the shadow of Fujiyama. Aside from the high station in life to which some of its graduates have been called, it is a striking commentary upon the general service St. Paul's is rendering that ninety of its hundred graduates this year have been placed in good positions in various parts of Japan in spite of the business stagnation following the earthquake, in marked contrast to the fact that but thirty per cent of the graduates of the Imperial University have so far been able to secure employment.

Now a crisis has been reached in the history of this institution. It cannot continue to render this all-important



EAST DORMITORY OF ST. PAUL'S UNIVERSITY, BEFORE AND AFTER THE QUAKE
The gable was thrown down, but it has been temporarily replaced and the building is being used

world service without assistance from America. Though located in a sheltered spot, it did not escape the destructive effects of the September earthquake. One of the stately towers of Academic Hall was rent in twain and its mate was thrown over entirely, while freakish cracks were opened in all sides of the building. The gable of the dormitory building across the way and its overhanging portico were demolished, as was likewise the coping of the dining hall in the rear of the dormitory, the walls of which were also cracked asunder. The beautiful library of the University was so shattered that it will have to be rebuilt. The Chapel was lifted practically in bulk three inches clear of its foundations by the force of the earthquake, its walls are cracked and the altar and reredos damaged. There was scarcely a building in the entire plant that was not more or less severely damaged by the initial quake and the thousand smaller quakes which continued during the ensuing ten days.

St. Paul's a Fingerpost at the Crossroads

But the needs of the University are no less great than immediate. From its halls go those who are swelling the ranks of the rapidly growing army that is marshaled by Bishop McKim and his devoted aides. The Japanese are at the crossroads of their spiritual life. On one hand the road leads to atheism and agnosticism; the other to Christianity. For there is no doubt, even among the leaders of the Japanese, that the ancient faith of these people has been shattered and is destined to be replaced by Christianity.

It has been said that St. Paul's was founded in 1874. In the days before the earthquake plans were being formulated for the celebration of the fiftieth anniversary of the University, which will occur this year. In anticipation of this anniversary a committee of the alumni and friends of St. Paul's, including such men as Viscount Shibusawa, Baron Sakatani, Viscount Kaneko and other men of prominence and wealth in Tokyo, had been formed to create an endowment of $200,000 for the institution. Though the earthquake intervened, these plans are still going forward, with every assurance that although no one in Tokyo has escaped financial reverses by reason of the disaster, the pledges made for this endowment will ultimately be forthcoming. But the immediate problem is that of reconstruction; and St. Paul's appeals to the generosity of the Christian people of America to make the restoration of the University their share in the observance of this fifty years of Christian educational effort. As Bishop Tucker has said, "We must stand behind the Church we have created with our hospitals and schools."

143　1924 年 5 月号　キリスト教教育は近代日本における生活の確立に深く関わる。我々の 3 つの指導的機関の卒業生は帝国の外交、ビジネスおよび宗教の分野で傑出している。ウィリアム・ホスター。299-302 頁。訳出　299 頁左 1 行目～302 頁右最後の行まで〔全文〕。

日本で地震が発生すると地面が裂けて、人々を飲み込む危険がある。そのため竹や藤の木の下に避難しようとする。なぜならそれらの根はあらゆる方向に伸びて、大地をしっかり掴むからである。日本における我々の教育機関について見ても、毎年学校を出て帝国のあらゆる活動分野の門をくぐる何百という卒業生によって、キリスト教の知識と訓練の根があらゆる方向に広がって、キリスト教文明を確固たるものにしているのを感じる。それは彼らの間で急速に進展するだろう。

マキム主教はこう言う。「私たちが作った聖公会を、病院と学校によって支援しなければなりません。それらがなければ日本の聖公会が国全体に訴える効果はないからです。」

日本を回って見ると、我々の教育機関の元学生が帝国政府の外務省のトップや、専門職、金融、産業活動などのリーダー、キリスト教団体の長になっている。そこには我々の教育機関が提供する有益な目的が一方の極で大いに反映されているが、それは反対の極でも同様にはっきり反映されており、全学生の大きなパーセントが帝国の目まぐるしい生活の中に広がり、キリスト教を信仰し実践しているのである。

立教大学は 50 年間、日本で聖公会の指導者を訓練している

立教大学の絶えざる発展の歴史は 50 年前に始まった。創設者は故チャニング・ムーア・ウィリアムズ主教である。世俗教育を背景に聖職者をめざす日本人の若者を生み出すことを意図して、彼は 1874 年に有望な 10 人の若者を集め、築地の自宅に連れて行った。日本任地における聖公会のもう一つの顕著な補助機関である聖路加病院と同様に、立教学院も当初から繁栄した。最初は中学校だったが、日本における教育努力が進展するに連れて、早くも 1907 年には大学レベルの機関の必要が感じられるようになり、移転が検討された。最終的に大学部門を中学校から分離することになり、1919 年に大学は池袋の新しい敷地に立つ広い建物に移された。

これに関連して立教学院の魅力ある特徴的な話が語り伝えられている。そ

れはウィリアムズ主教が一人の貧しい学生に 10 円貸した日に遡る。それから年月を経て立教大学が落成したとき、1 通の手紙が学校の首脳に届いた。手紙の主は、昔ウィリアムズ主教から 10 円借りたことを思い起こし、債務を返済するために同封の小切手を受け取ってもらいたいと要請していた。小切手の額面は 10,000 円で、末延氏のサインがしてあった。あのときの貧しい少年は、巨大な東京海上火災保険株式会社の会長になっていたのである。

立教大学の地位は高い

立教大学はどのような種類の機関だろうか？　主教ライフスナイダー学院総理の下で着実に高いレベルの効率に達した立教大学は、日本にあるこの種の機関としては最高位にランクされ、最近の認可により政府自身によって自国の機関と同等の地位に置かれた（注 1）。立教大学はこのような栄誉を与えられた東京で唯一のキリスト教大学である。それは世界中のこの種の姉妹機関と比べて、孫色がない。あらゆる階層から学生を集め、キリスト教を推進力として、学芸と経済の全課程を通して、教育における人格形成に重点を置いている。

カリキュラムは 3 年間で、聖職を希望する学生は古典課程で学ぶと同時に、キャンパスの真向かいにある聖公会神学院で研修できるように図られている。大学は 600 人の学生を収容できるが、スペースがないため昨年 350 人の応募者を拒まざるを得なかったことは、この機関に対する関心が全国に行き渡っていることを示している。教師陣は日本人 52 人および外国人 8 人の教授と講師からなり、池袋の施設には校舎、礼拝堂、図書館、管理棟、体育館、食堂、寄宿舎 2 棟、同窓会館、幹部用邸宅 3 棟がある。

しかしながらこうした無味乾燥な事実や統計をどれだけ並べても、立教大学が日本の現代生活に果たしている役割について、その印象を十分に伝えることはできない。日本人の間には外国からの訪問者の目を見張らせる程、教育に対する渇望がある。街角の新聞売りは新聞名を叫ぶあいまに新聞を読み、店員は客がいないときは店の中でしゃがんで本を読みふけっている。東京には本や新聞の売店が溢れている。知識欲は、これらの人々の主要な形質の一つである。学校ではどの学年も満員で、アメリカの教育方法が格別好んで受け入れられている。地震の余波として精神的に不安定な状況が生じる前から、仏教徒の両親を持つ子供たちはキリスト教を表明している学校に押し寄せていた。そして仏教の支配力の低下が明らかになるにつれて、状況はか

つてないほどキリスト教にとって有利に傾いている。それゆえ立教大学は機能が麻痺した状態にあっても、これまで以上の規模で意志堅固な若者を世界へ送りだしているのである。彼らは近代的な世俗教育を身に付けただけでなく、キリスト教の信条を根底に抱き、国中のあらゆる分野で活躍している。

広東省総領事・清国駐在大使、イタリア駐在大使を歴任し、最近まで山本内閣の外務大臣を務めた伊集院男爵は立教の卒業生である（注 2）。東京海上火災保険株式会社の末延会長（注 3）、九州炭鉱会社のヤマザキ社長、三井株式会社のバルナバ阪井徳太郎、東京活字鋳造会社のホシノ社長をはじめ、日本社会のあらゆる分野で活躍しているそのほかの名士も、立教大学の著名な卒業生である。これらに加えて考慮すべき事実は、日本の聖公会の最初の二人の現地人主教、元田〔作之進〕主教と名出〔保太郎〕主教は彼らのキャリアを、東京の郊外 2 マイルに位置して、富士山の姿が見える立教学校で開始したことである。卒業生の一部が社会で高い地位についているだけでなく、立教大学の全体的な特質を印象強くアピールするのは、地震後の不況にかかわらず今年 100 人の卒業生のうち 90 人が日本の様々な分野で良い就職口を見つけたことである。これは帝国大学の卒業生がこれまでのところ 30 パーセントしか就職できていないという事実と好対照をなしている。

いまこの機関の歴史に危機が訪れた。それはアメリカからの支援なくして世界に極めて重要なサービスを提供し続けることができない。安全な地域に位置していたとはいえ、9 月の地震の破壊作用を免れることはできなかった。校舎の堂々とした塔の一方は二つに裂け、他方の塔は完全に倒壊し、建物の全面でクラックが縦横に走り口を開いている。これと道の反対側に位置する寄宿舎の切妻と、張り出した玄関の屋根は崩れ落ちた。寄宿舎の後ろの食堂の笠木も同様で、その壁は至るところひび割れている。大学の美しい図書館は痛みが激しく、建て直さなければならないほどである。礼拝堂は地震の力でほぼ全体が基礎から 3 インチ浮き上がり、壁は割れ、祭壇と装飾壁は損傷した。最初の地震と、その後 10 日間続いた何千という余震によって、多かれ少なかれ損害を被らなかった建物は構内にほとんどない。

立教学院は岐路の道標

大学のニーズは何よりも急を要する。その殿堂から、マキム主教と彼の献身的な協力者によって編成された軍勢は急速に数を増して出陣している。日本人はいまその精神生活の岐路に立っている。この路の一方は無神論と不可

知論につながり、もう一方はキリスト教へと導く。というのも日本人の指導者の間でさえ、彼らの古代の信仰は崩壊し、キリスト教に取って代われる運命にあることは疑いないからである。

立教学校は1874年に創立されたと言われている。地震が発生する前は、大学創立50周年を祝う計画が練られており、それは今年実施されるはずであった。この記念祭を見越して、立教学院の卒業生や支援者、例えば渋沢〔栄一〕子爵、坂谷男爵（注4）、金子子爵（注5）、そのほかの東京の名士や資産家からなる委員会が作られ、学校のために200,000ドルの基金が創設された。その後で地震が起きたにもかかわらず、これらの計画はまだ進んでおり、東京で災害による財政的な苦境を免れた者は誰一人いないのは全く確かではあるが、この基金に対する約束は最終的には成就するであろう。しかし急を要するのは復興である。立教学院はアメリカのキリスト教徒の寛大さに呼び掛け、大学の再興を聖公会の教育的努力の50周年への彼らの祝儀とするように要請している。タッカー主教が言ったように、「我々が病院および学校と一緒に作った聖公会を応援しなければならない。」

注記：SM誌1924年5月号、301頁の写真のキャプション訳。「立教大学のメーザー図書館　寄進者の名前を冠したこの美しい建物は亀裂がひどいため、事実上建て直しが必要である。」302頁の写真のキャプション訳。「立教大学の東寮、地震の前と後　破風は崩れ落ちたが、一時的に取り換えられ、建物は使用されている。」

（注1）立教大学は1922年に大学令にもとづく大学として認可された。それまでは、1907年に専門学校令にもとづく大学であった。
（注2）伊集院彦吉は、1889年立教学校を卒業後、1890年には東京帝国大学法科大学を卒業、1923年9月第二次山本内閣の外務大臣に就任した。
（注3）末延道成（「立教学院出身者名簿」『立教学院学報』1号、2頁、1907年）は1889年立教学校卒業。
（注4）坂谷芳郎。
（注5）金子堅太郎。



DR. JOHN W. WOOD ADDRESSING THE BOYS OF ST. PAUL'S MIDDLE SCHOOL
The occasion was the memorial service held by the boys for their comrades who were killed in the earthquake. The service was held on the site where their school had stood

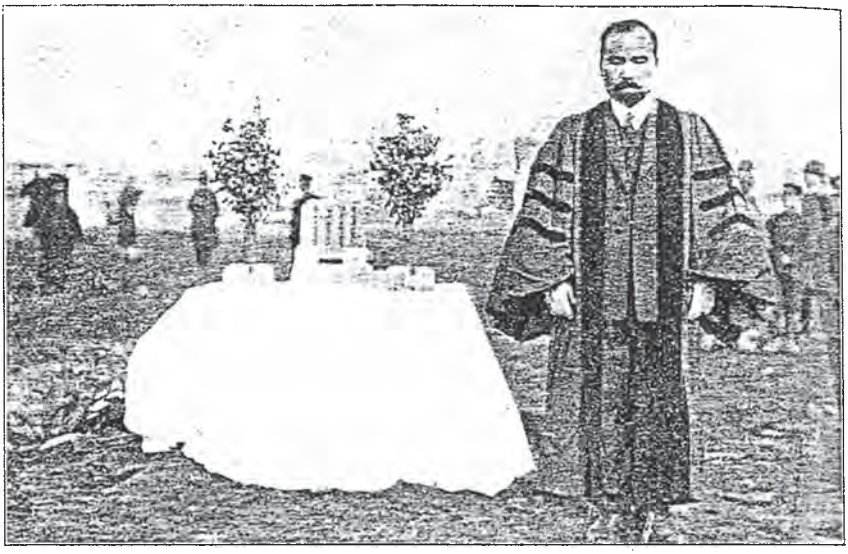
St. Paul's Middle School, Our Oldest Educational Institution in Japan

ST. PAUL'S MIDDLE SCHOOL, founded in 1874, which was entirely destroyed by the earthquake, is the parent institution of all the purely educational work of the Mission to Japan. From the Middle School, in consequence of the expanding educational needs of the Japanese people, St. Paul's University was developed; and it was out of the effort to give the Japanese girls those same educational advantages which their brothers were enjoying that St. Margaret's School was also organized.

The Middle School, like the University and St. Margaret's, operates under a government license; which means that it ranks with the best institutions of its type in Japan, and bears favorable comparison in all respects to the high schools of the American public school system. Though prohibited by government regulations from including religious instruction in its curriculum, the students, as in the other two institutions, are permitted to exercise their own choice in the matter of spiritual training outside of school hours.

There are well organized Bible classes at the Middle School, therefore, besides lectures and personal work by the clerical members of the mission, as well as a special class for catechumens. Chapel is a daily feature and is always largely attended by the boys, who come from all over Japan as well as from Formosa, Korea, Hawaii and China, and a high percentage of student baptisms annually is recorded.

The Middle School, in the educational scheme of the mission, acts as a feeder to the University at Ikebukuro, and Bishop Reifsnider, who has long been president of the Middle School as



DR. KOJIMA AND THE MEMORIAL TABLET ON THE SITE OF THE MIDDLE SCHOOL
Dr. Kojima is the headmaster of St. Paul's. After listening to addresses, the boys filed past this tablet bowing reverently as they did so in memory of the comrades they had lost

well as of the University, reports that the best of the students who enter the University are those who come up from the Middle School with the secular education which they have received at Tsukiji in the venerable school with its strong Christian background.

The curriculum at the Middle School covers courses in morals, language, literature and drama, history, geography and other branches taught in the average high school. The class of students entered at the school is representative of the average type of business and professional men in Tokyo, Osaka, Kobe and the other larger cities of Japan. A considerable number are also received from the rural districts, and there are not a few who work their way through the school by delivering milk or papers, drawing rickshaws or doing other work which is to be found out of school hours.

Memorial Service Held by the Boys

At the time of the earthquake there were 1,000 boys enrolled in the Middle School—sturdy, well set up lads, assiduous in their studies, put through drill exercises every day by a veteran of the war between China and Japan, always eager to learn, and possessed of a fine loyalty for their Alma Mater. This was beautifully typified in the memorial service which they held amid the ruins of the school, under the leadership of Dr. Kojima, the head master, shortly after the earthquake of September 1. Seven of their schoolmates perished in the fires that swept Tokyo on the evening of the great quake; and it was to pay a final tribute to their memory as well as to register their earnest desire that the school be rebuilt promptly that the memorial service was arranged. They gathered in military formation before a table on which a scroll containing the names of their departed comrades had been set up, listened to speeches by Dr. Wood and Dr. Kojima, bowed low and reverently in salute to the lads who had gone, and then with soldierly precision marched from the field, undaunted by the disaster which had overwhelmed them.

The Middle School, like the University and St. Margaret's, has continued to function despite the disaster which

swept away its old home in the Tsukiji district. Room has been found for its classes in the University buildings at Ikebukuro. But this makeshift at best is only temporary, and the best interests of the Middle School and University, as well as of the Cause for which they stand, require that without unnecessary delay both be restored to those happy conditions which existed prior to September 1, that the vital work in which both are engaged may go on.

As to the Middle School particularly, one feels a special word must needs be said, because it is the pioneer educational effort of the Church in Japan. It is inured to hardship and misfortune, for when but two years old the budding institution was wiped out by fire. It arose triumphant from the ruins then, only to suffer again in the earthquake of 1891, when the school house was once more destroyed. And then again it rose triumphant, as these Japanese Christians with sublime faith believe it will rise triumphant once more.

From its humble halls have gone forth those who, later graduating from the University, have distinguished themselves in every field of effort in the Empire. Bishop Motoda, first native bishop of the Church in Japan, graduated from the Middle School, to return there subsequently as its headmaster. Bishop Naide of Osaka is likewise a Middle School alumnus. Its boys are those from among whom the future leaders of the nation will be chosen—who will control its destinies, direct its intercourse with sister nations of the earth, and in the days just ahead will exert that influence which will say whether Japan shall cling to the Buddha or accept the Christ.

Is it not worth while restoring an institution of such potentialities?

St. Margaret's School Sends Out Young Women With High Ideals

ST. MARGARET'S SCHOOL, notable and especially deserving because of the far-reaching work which it is doing among the young womanhood of Japan, was founded in 1877, and is therefore ending its forty-sixth year of service. The records of the Alumni Association show that of the eight hundred fourteen graduates who have gone out from the school, three hundred sixty are baptized Christians; and of these, one hundred fifty-nine have been engaged in definite work in connection with the Japanese Mission or have become the wives of clergymen or catechists of the Church.

This is one of the significant functions of St. Margaret's, that it serves to an unusual degree in training young native women who upon graduation devote themselves in a greater or less measure to the work of propagating Christianity, in evangelistic, social service or other lines, among the women of their race. In all probability the number of converts for which the institution may claim credit is larger than shown in the records of the Alumni Association, since only a small proportion of the graduates are members of this organization; but in any event all of those who leave St. Margaret's without having been baptized, at least go out into the world as clerks, stenographers, school teachers, etc., imbued with Christian ideals through their contact with the school, and to that extent exert an influence that is incalculable.

It may not be out of place to note the fact that among the graduates of St. Margaret's is Mrs. Komiya, who became a Christian through the influence of Bishop Williams, was employed as a teacher in the early years of the school, and is today one of the most noted women in the Church of Japan, having done more than any other one person to establish, nourish and

144　1924 年 5 月号　立教中学校、日本における聖公会の最も古い教育機関。303-305 頁。
訳出　303 頁左 1 行目～305 頁上段右最後の行まで〔全文〕。

地震で壊滅した立教中学校は、1874 年に設立された、日本ミッションの純粋に教育的な事業の親とも言うべき機関である。日本人の教育の必要性が拡大した結果として、この中学校から立教大学が発展した。そして日本人の少年が享受しているのと同じ利益をその姉妹たちにも提供しようという努力の中から立教女学校も組織された。

立教中学校は大学および立教高等女学校と同様、政府から認可を得て運営されている。それはこの学校が日本でこの種の機関としては最高位にランクされることを意味しており、あらゆる点でアメリカ公教育制度のハイスクールと好意的に比較される。政府の規則により宗教の授業をカリキュラムに入れることは禁じられているが、生徒はほかの二つの機関と同様、自分の選択で授業時間外に精神修養に関することを実践することは許されている。

そのため中学校には良く組織されたバイブルクラスがあり、そのほかにミッションの聖職者による講義や個人的な活動、そして洗礼志願者のための特別クラスがある。礼拝堂は日常の場面に属し、常に日本全国はもとより、台湾、韓国、ハワイ、中国から来る少年で一杯である。毎年洗礼を受ける学生のパーセンテージも高い。

ミッションの教育構想の中で中学校は池袋にある大学に生徒を供給する役割を果たしている。長年中学校と大学の総理を務めたライフスナイダー主教の報告によると、大学に入学する最も優秀な生徒は、築地の由緒あるこの中学校で強力なキリスト教の背景で世俗教育を学んだ生徒である。

中学校でのカリキュラムには、修身、国語、文学と演劇、歴史、地理のほか、平均的なハイスクールで教えているそのほかの学科が含まれる。この学校に入学する生徒の出身階級は、東京、大阪、神戸、そのほか日本の大都市の平均的なビジネスマンや専門家を代表している。しかしまた地方からもかなりの数を受け入れており、学費を確保するために授業時間外に牛乳や新聞を配達し、人力車を引き、あるいはそのほかの仕事をする生徒も少なくない。

生徒によって挙行された追悼式

地震が発生したとき、中学校には 1,000 人の生徒が在籍していた。彼らは

丈夫で体格の良い若者であり、勉学に励み、日清戦争の退役軍人から毎日厳しい訓練を受け、常に貪欲に学び、自分たちの母校には固い忠誠心を持っていた。それが美しくも具現化されたのは、彼らが〔1923年〕9月1日の地震の直後、廃墟の中で校長・小島〔茂雄〕博士の指導のもとに挙行した追悼式である。大地震の夜、東京を飲み込んだ火災により7人の級友が命を失った。追悼式は、彼らに弔辞を贈るとともに、学校の速やかな再建を切望していることを銘記するために催された。生徒は亡くなった仲間の名前を記した巻物が置かれたテーブルの前に、軍隊式の隊形を組んで集まった。ウッド博士と小島博士の演説を傾聴した後、逝った級友に敬意を表して低く恭しくお辞儀をし、それから兵隊のような精確さで行進して退場した。彼らを襲った災害に屈服した様子はみじんもない。

災害によって築地の校舎が一掃されてしまったにもかかわらず、中学校は大学および立教高等女学校と同様に機能し続けた。教室に使う部屋は、池袋の大学に見出した。しかしこの方策は急場しのぎに過ぎず、中学校と大学、そしてそれらが設けられている大義にとって最良の解決は、いずれも不必要に遅れることなく〔1923年〕9月1日以前にあった幸福な状態に復旧され、両校が従事している事業が活発に進むようにすることである。

とりわけ中学校に関しては、特別言葉を費やす必要を感じる。なぜならそれは日本における聖公会の先駆的な教育努力の成果だからである。中学校は困難と不運に慣れている。築後2年しかたっていない真新しい校舎が大火で焼失したとき、中学校はその廃墟から雄々しく立ち上がった。が、まもなく1891年に地震に見舞われ（注1）、またもや校舎が倒壊し、そして再び雄々しく立ち上がった。崇高な信仰を持ったこれらの日本人キリスト教徒は、中学校がいま一度雄々しく立ち上がることを信じている。

そのつましい校舎から出た生徒は、後に大学を卒業して帝国のあらゆる活動分野で頭角を現した。日本の聖公会の最初の現地人主教である元田〔作之進〕主教は立教中学校を卒業し、その後校長として戻ってきた。大阪の名出〔保太郎〕主教も同じく立教中学校の同窓生である。その生徒の間からこの国の将来の指導者が選ばれ、国の運命を左右し、この地球のほかの国々との交流を指示し、そして遠くない将来にその影響力を行使して、日本が仏教に固執するか、それともキリスト教を受け入れるか迫るだろう。

このような可能性のある機関を再興するのは価値のないことだろうか？

（注 1）被害を受けたのは 1894 年の東京大地震の誤認。1891 年の濃尾大地震では校舎は倒壊していない。

The Christian Primary School—a Necessity and An Opportunity

By the Right Rev. C. S. Reifsnider, D.D.
Suffragan Bishop of North Tokyo

SOCIETY in Japan is undergoing a transition to a very marked degree. Its occupations, its habits of thought and of living and even its ideals are changing; the problems of adjustment become increasingly difficult. In view of the fact that life in Japan today is in the midst of a transition that is profoundly affecting every phase of its interest and activities, the necessity of bringing Christian educational values to bear upon every part of its educational system is doubly apparent. The problems of its youth and their answer will profoundly affect the Japan of tomorrow.



BISHOP REIFSNIDER

A large number of the young people of Japan at the most religiously-impressionable period of their lives are gathered together in primary schools, and while being given a proper secular education, they can also very easily be influenced spiritually. The question before us is, "What percentage of Christian education should *we* try to do?"

According to the 1921 issue of *The Christian Movement,* there are 9,190 Christian kindergarten pupils, which is about 19 per cent of the total kindergarten attendance in the country, or, to put it another way, out of the 707 kindergartens in Japan, 227 are Christian. There are 1,450 Christian primary school pupils in government schools, which is less than two one-hundredths of one per cent of the total number. There are no Christian primary schools. Of Christian middle school students there are 10,033 (boys), or about 6 per cent of the total number. Of Christian higher school students (girls) there are 11,935, or over 11 per cent of the total. There are also 2,535 Christian students in college and university grade institutions for men, or 4 per cent of the total, and 843 Christian students in institutions of the same grade for women.

These percentages in Christian education are strikingly uneven. Kindergarten education shows the best percentage, and the Christian influence exerted through them is great and far-reaching. The lowest percentage is shown in primary school education.

The most plastic age in a child's life is between the years of six and twelve — the primary school period — and hence the child in these most impressionable years can be most readily and permanently swayed for Christ if surrounded continually by Christian influences. What actually happens in government primary schools is that the seeds of an anti or non-Christian religion are sown that later flower as Emperor and ancestor worship or as atheism, or at best as agnosticism. *There are no Christian primary schools in Japan,* and hence in the non-religious or anti-

Christian atmosphere of government primary schools the 1,450 primary school students who enter as Christians are weaned away from Christ, perhaps permanently lost to Christianity.

But of even greater significance, perhaps, than this is the conviction felt and expressed by the Mayor of Tokyo that the public school system as heretofore carried on in government schools in Tokyo is weak in imparting moral fibre to the children and youth of the capital, and his consequent request that Christian speakers give an hour's Christian teaching once a week in each of the government primary schools in the city as the best possible method for their spiritual and moral education.

This is our opportunity. The word has officially gone out that Christianity is no longer considered to be antagonistic to the national ideals of Japan, and in some of the text-books prescribed by the Department of Education Christ is mentioned as one of the great moral heroes of the world. The barriers are down and the way is open for an unbroken Christian impression upon the minds of the youth of Japan from the age of five to twenty-two—from kindergarten to university—a completed Christian educational system with no break in the most formative period of a child's life—that between kindergarten and middle school.

The time has come when Christian primary schools would be welcomed by the Japanese nation, and would do excellent service for God and the State. We are standing at the beginning of a new epoch in the history of Christian education in Japan. A larger vision that will bridge this gap between kindergartens and middle schools is necessary if Christian education is not to fall short of its mission in Japan. If Christian education falls short, so also will Christianity fall short.

MR. THOMAS W. LAMONT of the firm of J. P. Morgan and Company, who is a member of the Presbyterian Church, has recently returned from a visit to Japan. He writes as follows to Mr. Procter, Chairman of the Japanese Reconstruction Fund Committee:

Mr. William Cooper Procter, Chairman,
Japan Reconstruction Fund Committee,
281 Fourth Avenue, New York City.

Dear Mr. Procter:

It gives me great satisfaction to add my testimony as to the efficiency and value of St. Luke's International Hospital at Tokyo. The hospital is one of the outstanding American institutions in the Far East and in addition to its service to the sick, and in training nurses, is a factor of great importance in maintaining good relations between our people and the Japanese.

When I heard of the disaster in Japan one of my first thoughts was of the fate of St. Luke's and of the necessity for its restoration; so you may know how fully I sympathize with the effort that you and your associates are making in its behalf.

No tribute to St. Luke's could omit reference to the character and personality of the devoted man who directs it, Dr. R. B. Teusler. As an American I am very proud of him.

Trusting that the financial support required by your Committee will promptly be secured and that you will allow me to include a modest contribution, I am,

Very truly yours,
THOMAS W. LAMONT.

145　1924年5月号　キリスト教小学校―必要性とチャンス。神学博士C・S・ライフスナイダー師。北東京地方部補佐主教。311-312頁。
訳出　311頁左1行目～312頁右24行目まで〔全文〕。

日本の社会は激しい過渡期にあります。職業、考え方、生活習慣、そして理想までもが変化しています。その中で調整を図るのはますます困難になっています。今日、日本における生活がその関心と活動のあらゆる局面に深く影響している過渡期の真只中にあることを鑑みれば、教育制度のあらゆる部分にキリスト教教育の価値を取り入れることの必要性は、一層明白です。日本の青少年の問題と、それに対する答えは、この国の将来に深い影響を及ぼすでしょう。

日本の青少年の大多数は生涯で宗教的感受性が最も強い時期に小学校に集められます。そして適切な世俗的教育を与えられる一方で、精神的にも非常に感化されやすくなります。ここで私たちに問われるのは、「どの位のパーセンテージのキリスト教教育を試みるべきか？」ということです。

1921年に刊行された『キリスト教運動』によると、日本にはキリスト教の幼稚園に通う園児が9,190人おり、これは全国の幼稚園児の約19パーセントに相当します。別の言い方をすれば、日本にある707の幼稚園のうち227園がキリスト教系です。公立小学校にはキリスト教徒の生徒が1,450人いますが、これは全体の1パーセントの100分の2以下です。キリスト教の小学校はありません。キリスト教の中学校の生徒は10,033人（男子）で、全体の約6パーセントです。キリスト教の高等学校の生徒（女子）は11,935人で、全体の11パーセント以上です。カレッジおよび大学レベルの機関ではキリスト教徒の学生は2,535人で、全体の4パーセント、同等の機関でキリスト教徒の女子学生は843人です。

ここに見るキリスト教教育のパーセンテージは著しく不均一です。幼稚園教育が最もパーセンテージが高く、幼稚園を通して与えられるキリスト教の影響は大きく広範囲に及んでいます。これに対し、パーセンテージが一番低いのは小学校教育です。

子供時代で最も柔軟な年代は6歳から12歳、つまり小学校期であり、この一番感受性の強い年齢の子供が絶えずキリスト教の影響に取り囲まれるなら、容易かつ永久にキリスト教に傾けることができます。公立小学校で実際に行われているのは反キリスト教または非キリスト教の種を植え付けること

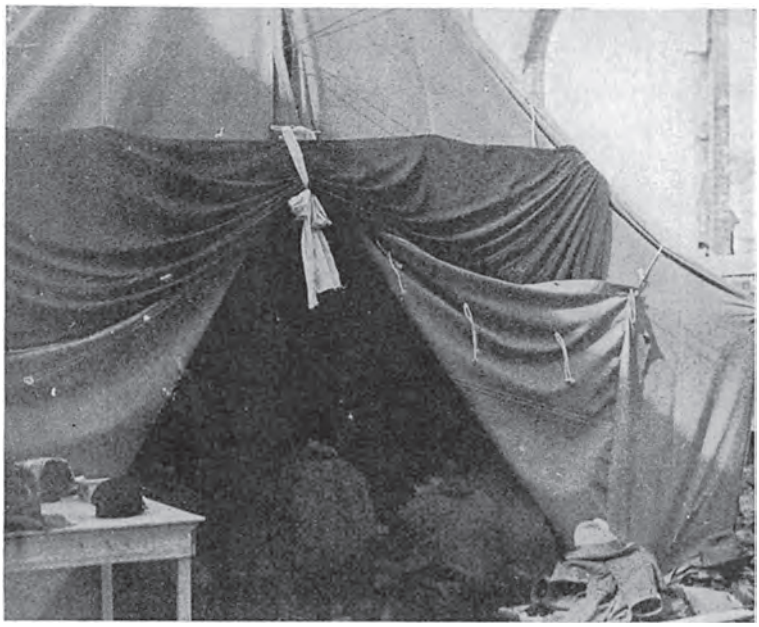
であり、それが後に天皇崇拝や祖先崇拝、あるいは無神論か、せいぜい良くて不可知論として開花するのです。「日本にはキリスト教の小学校がない」ので、公立小学校の反キリスト教または非キリスト教的な雰囲気の中でキリスト教徒として入学した1,450人の生徒はキリストから引き離され、おそらく永久にキリスト教には戻らないでしょう。

しかし、もしかしたらこれよりも重要な意味を持っているのは、東京市長が感じて表明した、これまで東京の公立学校で行われてきたような公的学校制度は首都の青少年に道徳構造を植え付けるには弱いという確信でしょう。それに基づいて彼は、精神的、道徳的教育の最良の方法として、東京の公立小学校で1週間に一度、キリスト教の教師がキリスト教の授業を1時間行うことを要求しているのです。

これは私たちにとってチャンスです。キリスト教はもはや日本の国家の理想に対する敵対者とは見なされないという言葉が正式に表明されたのです。そして文部省が指定する教科書の一部には、キリストは世界の偉大な道徳的英雄の一人であると書かれるのです。障壁は除かれ、日本の5歳から22歳まで、すなわち幼稚園から大学まで青少年の心に確固としたキリスト教の印象を植え付ける道は開かれました。それは子供時代の最も形成可能な時期である幼稚園と中学校の間が中断されない、完全なキリスト教の教育体制です。

キリスト教の小学校が日本国から歓迎されて、神と国家に対して素晴らしい奉仕ができるようになるときが訪れました。私たちは日本でのキリスト教教育の歴史において新しい時代の始まりにいます。日本におけるミッションにとってキリスト教教育が不足することを望まないならば、幼稚園と中学校の間の溝を橋渡しする広いビジョンが必要です。キリスト教教育が不足するならば、キリスト教そのものも不足することになるでしょう。

The Sanctuary of Missions



MEMORIAL SERVICE IN TENT AMID THE RUINS OF ST. JOHN'S CHURCH, TOKYO

Let us remember those who mourn and pray that we may not fail to emulate their faith

ALMIGHTY God, Who hast made of one blood all nations of men, and Whose Blessed Son has given us commandment to love one another as He loved us; Grant, we beseech Thee, that Thy Holy Spirit may incline our hearts to do Thy will, and kindle the soul of every member of Thy Church with renewed zeal for the extension of Thy Kingdom, and especially at this time for making known Thy saving health to the nation and people of Japan; That so we may justify Thy goodness in giving us life and show forth our praise for the Love that redeemed us: Through Jesus Christ, Our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, world without end. *Amen.*

✥

ALMIGHTY GOD, Who hast opened in Japan a great door of service for Thy Church, stir our hearts that we may rise up and build the waste places; that so our brethren may be strengthened and the East may see the brightness of His rising, through the same Thy Son, Jesus Christ, our Lord. *Amen.*

✥

OUR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

146　1924年5月号　ミッションの聖域。東京聖ヨハネ教会の瓦礫の中に建つテントで行われた追悼礼拝（写真）。344頁。
訳出　344頁枠内1行目～11行目まで。

「嘆き悲しむ人々のことを思い、私たちが必ずや彼らの信仰に習うように祈ろう。」

全能の神よ、ひとりの血からあらゆる民族を造り出し、その祝福された子は、彼が私たちを愛したように互いを愛するよう命じられました。願わくば、あなたの聖霊が私たちの心を御心に向かわせますことを、そして聖公会の一人ひとりの魂に主の国の拡大に向けた新たな熱意の火を着けますことを、とりわけこの時期に日本の国と人々に御救いを知らせますことを。そうして私たちが私たちに命を与えてくださったあなたの善意をほめ称え、私たちを救い出した愛に讃美を示すことができますように。イエス・キリストにより、あなたと聖霊と共にいます我らの主にとりまして、あらゆる栄誉と栄光がとこしえにありますように。「アーメン」。

Progress of the Kingdom

"Let Us Rise Up and Build"

THIS Church is facing the greatest single task in its missionary history. The swift and generous aid sent to Japan a few months ago to meet the emergencies arising from an unprecedented calamity is now to be followed by a carefully considered plan for permanent reconstruction. This plan is based upon a study of conditions in Tokyo and vicinity. It embraces only actual necessities to insure progress in the important enterprises established and developed during the last fifty years. This effort is not only one of thought and planning. It has been increasingly surrounded by prayer. It must have the coöperation of men and women who are consciously depending upon the Spirit of God for guidance and for power. It calls for courage and faith, for imagination no less than for energy.

Success in this endeavor will put new heart into many an anxious missionary, not only in Japan but everywhere. It will be convincing proof that Churchmen at home are steadily growing in the determination to take a worthy part in furthering the Mission of the Church.

Japan will be quick to note how the Christians of the West attack the task. Promptness and determination in reconstructing buildings, strengthening our work and improving our methods will indicate to these progressive people of the East the value we place upon our Christian heritage.

From every endeavor to render unselfish service come courage and strength for new and still more difficult tasks. Success in our emergency efforts gives confidence in our ability to carry through reconstruction plans. So success in reconstruction work will strengthen the Church for the tasks that lie ahead. Lord Kelvin, the English scientist, once said "a man facing his greatest task is on the eve of his greatest discovery." If that be true in the realm of science it is equally true in the spiritual realm that our discovery of God is directly proportioned to our enterprise for God.

Let there be no misunderstanding of the nature of the enterprise the Church is undertaking in the Japan Reconstruction Fund. There is always the danger of leaving God out of the reckoning and of thinking that dollars to be converted into land and buildings will supply the whole need.

Some, lacking imagination, will see in the great adventure the Church is making only a dull task of raising dollars by the million. The fact is our reconstruction plan is directly related to the building up of the Kingdom of God on the vast Asiatic continent with its 800,000,000 people. Japan is the key to the Orient. Enlist Japan under the banner of the Cross and Japan will lead the Christian forces of the world in the Christian conquest of all Asia.

With this wide view of our present opportunity before us, "Let us rise up and build."

JOHN W. WOOD.

A Cause for Rejoicing

THE growth of a Mission, like that of an individual, is marked by definite stages of progress. Like the infant, it cannot at first walk alone and its tottering steps must be sustained. But just as the boy goes through school and college until he assumes a man's responsibilities, so does a Mission progress by gradual steps toward the goal of passing on to others what it has received.

It is with deep gratitude that we re-

147　1924 年 5 月号　神の国の進展。「立ち上がって築こう」。345 頁。
訳出　345 頁左 1 行目～右下 14 行目まで。

聖公会はその伝道の歴史において最も偉大で単純な課題に直面しています。数か月前、先例のない災難から生じた緊急事態に応えるために日本に送られた迅速かつ寛大な援助に続いて、現在恒久的な復興のための計画が慎重に練られています。この計画は東京とその近郊の状況を調査した結果に基づいています。それは過去 50 年間に企てられ発展してきた重要な事業の進展を保証するために、どうしても必要なことだけを含んでいます。この努力は単に思考と計画の事柄ではありません。それはますます強い祈りに包まれています。それは神の霊の導きと力に自覚的に頼るすべての男女の協力を必要とします。それは勇気と信仰を、想像力を、そしてまたエネルギーを求めます。

この企てに成功すれば、日本だけでなく至るところで不安になっている多くの宣教師に新たな勇気をもたらすでしょう。それは本国の聖公会がしっかりと成長を続けており、聖公会のミッションを推し進めるために価値ある責任を果たす決意をしたことを雄弁に物語るでしょう。

日本は西洋の聖公会がいかに素早くその課題に取り組んだかに留意するはずです。建物を再建し、事業を強化し、方法を改善することを迅速に決断すれば、これら東洋の進歩的な人々に、私たちがキリスト教の伝統にどれだけの価値を置いているかを示すことになるでしょう。

私心なく奉仕するすべての努力から、新しい、より困難な課題に対する勇気と強さが生まれます。緊急援助の取り組みに成功したことは、私たちに復興計画をやり遂げる能力があることを確信させました。そして復興事業に成功すれば、聖公会は前途にある課題に対して一層強くなることでしょう。英国の科学者ケルビン卿はかつて「最大の課題に直面している者は、最大の発見をする前夜にいる」と言いました。それが科学の領域で真実であるならば、精神の領域においては、私たちが神を発見することは、神のための事業をなすことと直接比例しているということが、同様に真実です。

聖公会が日本復興基金で負っている事業の本質について、誤解があってはなりません。ドルは土地に変えるべきであり、建物はすべての必要を満たすなどと思い込んだり考えたりすれば、常に神から離れる危険があります。

想像力を欠く者は、聖公会が行っている偉大な冒険に、百万単位のドルを

集めるという味気ない課題しか見ないでしょう。事実を言えば、私たちの復興計画は８億の人口を抱える広大なアジア大陸に神の国を築くことに直接関係しているのです。日本は東洋の鍵です。日本を十字架の旗の下に加えることができたなら、日本は世界中のキリスト教徒の力をキリスト教による全アジアの獲得へと導くでしょう。

いま私たちの目の前にあるチャンスをこのように広い視野で見ながら、「さあ、立ち上がって築こう。」　　ジョン・W・ウッド

The Progress of the Kingdom

many other variations of the same theme. They offer a bewildering number of courses, on every type of Church work, suited on the one hand to the student and on the other to those who are not able to devote much time to research. They have one feature in common, for the brief space of time in which they function they enable the little army of Church workers who take advantage of them to gather fresh strength and formulate new plans for the advancement of the Kingdom.

Business With No Competition

THE question has been asked as to whether the earthquake in Japan did not offer a good opportunity for those in charge of international missionary activities to avoid competition in readjusting their work. The answer is simple. There *was* no competition in the sense in which the word is used in the business world. Our St. Paul's was the only Christian university holding a government license; our St. Luke's was the only Christian hospital in Tokyo. Twenty-five thousand children of middle school age in the city of Tokyo were unable to get into any schools at all last year. As for the evangelistic work, there were not nearly enough churches in Tokyo before the earthquake to accommodate all the Christians.

Sixty-five Miles From Anywhere

THE story told by Miss Laura M. Parmelee in this issue of life among the Navajo Indians on the Utah desert, is one that grips the imagination. It is hard for those who live in the midst of civilization to imagine life on a desert, sixty-five miles from the nearest town and one hundred miles from a railroad, which, of course, means sixty-five miles at least from stores, libraries, places of amusement and—last but not least—churches. It is a life in which women of cultivation and education must be constantly giving out and never replenishing their mental and spiritual stores. It is a wonder that they do not grow faint and weary; it is *not* to be wondered at that Miss Parmelee asks "those who have the privilege of kneeling at a real altar to remember this work and the two workers."

In other missions of our Church in the Far West, in Alaska, in Liberia and elsewhere in our distant fields are to be found other women living under similar conditions. Miss Lindley, in the installments of her journal printed in this and the last issues, gives a graphic picture of such lives among Mohammedans in the south and Igorots in the north of the Philippine Islands. We unite with her in our gratitude to women of this type who "do not wait till things are easy but work with what they have and obtain results, too," and, with her we, too, wonder that "they speak gratefully of what the Church at home is doing for them!"

Dodson Hall, St. Mary's, Shanghai

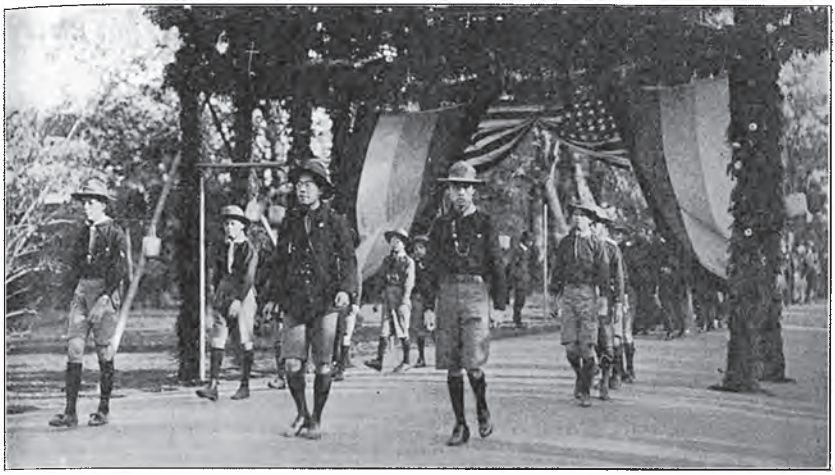
MANY Churchwomen throughout this country will be interested in the account of the new St. Mary's Hall, Shanghai, which Miss Fullerton gives in this issue, because it is largely the result of their work and prayers. The history of St. Mary's has been one of steady, healthy growth under devoted Christian leadership. Where so many have done well it seems invidious to mention any particular person, but the name of Steva L. Dodson stands out so pre-eminently that we cannot refrain from saying here how much the Church in China owes to her work among young women. For thirty years she was at the head of this institution and hundreds of Chinese women today bless her for the transformation of their lives under her loving care. Some years ago Miss Dodson retired and is now living in this country. The main building of the new St. Mary's has been named for her and will be a lasting reminder of her work.

148　1924 年 5 月号　神の国の進展。競争のない事業。347 頁。
訳出　347 頁左 14 行目〜左 35 行目まで。

日本における地震は国際伝道活動に従事している者にとって、彼らの事業を再調整する上で、競争を回避する格好のチャンスを提供しなかったのではないかと問われている。答えは単純である。この言葉がビジネスの世界で用いられている意味での競争は存在しなかった。立教大学は政府の認可を受けた唯一のキリスト教大学であった（注 1）。聖路加病院は東京で唯一のキリスト教病院であった。昨年は東京に住む 25,000 人の中学生世代が、どこの学校にも行けなかった。伝道事業について言えば、震災前の東京にはすべてのキリスト教徒を収容できるだけの教会は、ほとんど存在しなかった。

（注 1）大学令に基づく大学となったキリスト教大学は、同志社大学が先である（1820 年認可）。立教大学は 1822 年に認可された。ただし、東京におけるキリスト教大学（大学令）としては、この時点では立教大学のみである。

ST. JOHN'S UNIVERSITY, SHANGHAI



ST. JOHN'S BOY SCOUTS LEADING A PROCESSION
St. John's formed the first Boy Scout Troop in China and was closely followed by Boone University, Hankow

At the close of last term our Shanghai Branch of the Alumni Association held its annual banquet. Bishop Gailor and Dr. John W. Wood, who were in China at that time, were the distinguished guests of honor. Both made addresses to an enthusiastic audience of about 300. The alumni are planning to organize a campaign for raising an endowment fund in connection with the fiftieth anniversary of the founding of St. John's, which will be celebrated four years hence in 1929.

There is much that is discouraging in regard to China at the present time. The political outlook is exceedingly dark. All reform movements are crippled, owing to the chaotic condition of affairs in the interior of the country. Banditry is rife, and in many districts there is no security for life and property. On the surface one would say that China is retroceding rather than advancing.

Over against the gloomy side of the picture one can place the host of young men and women eager for knowledge, and longing to do something to save their country. The spirit of national consciousness is growing, and new religious and educational forces are at work in the country. Sooner or later the forces that make for the uplift of this country will overcome those that are holding China down.

St. John's is proud of what has been accomplished by some of her alumni in the work of Church and State, and looks forward to furnishing in the future an increasing number who will help in advancing the Kingdom of God in this land.

Alaska to Japan—Greeting!

"Enclosed you will find a check for thirty-five dollars, the balance of the Communion Alms for the year 1923 in St. Thomas's Mission, Point Hope, Alaska. It is the wish of our people that this amount be their gift to the mission stations in Japan which suffered so terribly. They would send more if they had it. Times are not prosperous with them with the drop in the fur market and the poor prospects for the present trapping season."

149　1924年6月号　アラスカから日本へ挨拶！　373頁。
訳出　373頁左下6行目～右最後の行まで。

「1923年アラスカ州ポイントホープにある聖トマス・ミッションで集めた信徒献金の総額35ドルの小切手を同封します。私たちの会員はこの金額が日本で大変な災害にあった伝道所に贈られることを願っています。できればもっと多くの金額を送りたいところです。しかし折悪しく皮革市場は落ち込み、今年の狩猟シーズンの見通しも芳しくありません。」

eral Gorgas, the sanitary engineer who made the digging of the Canal possible, will be placed in the Cathedral in the near future. General Gorgas is only one, however, of many distinguished men of the Army, Navy and Marine Corps who from time to time have been active in this enterprise.

The major work in the Zone is among American residents there and among English-speaking West Indian Islanders who originally were attracted by the opportunities of well-paid labor in connection with the digging of the Canal. The mission field is Colombia and the San Blas country, the latter closed to any Christian effort for more than three hundred years. Bishop Morris is personally developing a series of Colombian stations and looks forward to increasing success among these people. The whole Church, we are sure, will wish the Bishop the utmost success in his consecrated labors in a highly strategic field.

The Japan Fund

FOR eight successive issues THE SPIRIT OF MISSIONS has unfolded to the Church a panorama of our responsibility in Japan beginning with news of the disaster from earthquake and fire and concluding with earnest appeals from leaders of the Church for generous giving to the Reconstruction Fund. It is too early, of course, to announce the result of that effort. In due course the magazine expects to tell the story of the great task successfully accomplished, and ultimately to record the complete rehabilitation of our work in Tokyo.

There has been no exaggeration of the extent of the opportunity opened to us there. Political events here, disquieting to fellowship, merely add another reason why the Christian message of love and brotherhood be borne to these people.

Meantime we invoke the earnest intercession of the whole Church that God may strengthen and bless the Japanese bishops and priests and people who are bravely beginning the experiment of an autonomous church. In a large measure the burden of ultimate evangelization of Japan rests upon these sons and daughters of that land. Christians there have known all the horrors of persecution and martyrdom and now have withstood trial by fire. May our united prayer be that under the blessing of God a new era of peace, prosperity and progress has dawned.

Getting the Idea

READERS of the magazine who share its editor's ambition that the broader problems of mission activities be discussed in its pages will be interested in a paragraph of a letter recently received from a missionary in the field and typical of many others. All of our fields boast men and women capable of writing convincingly and entertainingly, not only of the particular work upon which they may be engaged, but upon the work generally. This would include admission of an occasional failure, along with the successes. Most missionary publications are highly colored with optimism, revel in triumphs, record impressive advances and, in a measure, conceal the difficulties, camouflage retreats, and create the impression that the whole missionary enterprise is marching on to inevitable and early conquest of the world.

We are eagerly urging our workers to add to their many duties the task of writing the facts so that THE SPIRIT OF MISSIONS may present the case as it is to its readers, quite sure that this knowledge will only inspire to renewed consecration and loyalty to the mission cause. "We missionaries," says our correspondent, "are sometimes very lacking in properly bringing our work to the attention of the public. We become so immersed in its details and its pressing demands that we are tempted to overlook at times its broader significance. At the present time there is no medium through which the 'problems and philosophies of mission work' can be discussed. As a result there is no

150　1924 年 6 月号　神の国の進展：日本基金。410 頁。
訳出　410 頁左 26 行目〜右 11 行目まで。

『スピリット・オブ・ミッションズ』は聖公会に対して 8 号連続して、日本における我々の責任の全貌を明らかにしてきた。それは地震と火災による被害の報道に始まり、復興基金に惜しみない寄付を呼びかける聖公会の指導者の訴えで終わっている。もちろんこの取り組みの結果を知らせるのは時期尚早である。しかし当然のことながら本誌はこの偉大な任務が成功裏に達成された話を伝え、最終的には東京における我々の事業の再興が完了したという報告ができることを期待している。

日本で我々の前に開けているチャンスの大きさに誇張はない。絆を脅かすような合衆国で起きている政治的事件も、聖公会員の愛と兄弟愛のメッセージを日本の人々に伝えなければならない理由を新たに付け加えるものでしかない。

ところで、勇敢にも自律教会の実験を始めた日本人の主教と司祭と人々を強化し、祝福するよう全聖公会が真剣にとりなすことを祈る。日本を最終的にキリスト教化する重責は、日本の国の息子や娘たちに大いに依存している。日本のキリスト教徒は迫害と殉教の恐怖を知っており、そしていま厳しい試練に耐えた。我々は全員一丸となって、神の祝福の下で新しい平和と繁栄と進歩の時代が始まることを祈る。

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council
May 14-15, 1924

TWENTY-ONE members of the Council were present at the meeting on May 14-15, every Province being represented.

In his opening address the chairman, Bishop Gailor, said that he was desirous of appointing the Bishop-Coadjutor of Southern Ohio, the Rev. Dr. Stewart, of Evanston, and Mr. Samuel Mather, of Cleveland, as a delegation to represent the Council at the coming Centennial of Kenyon College. Lord Kenyon, a descendant of the benefactor after whom the college is named, and a number of other prominent people, are coming over from England to be present on June 17.

November 8th of this year will be the fiftieth anniversary of the consecration of Bishop Holly, the first Haitien bishop. Bishop Carson, the present incumbent, asked for permission to mark the occasion by making an appeal for equipment at Port au Prince. As it had not been possible to include any priorities for Haiti in the Program for the Triennium, this request was gladly granted, and it is hoped that many Church people will take this occasion to show their appreciation of the self-sacrificing work Bishop Carson is doing. (See page 377 of this issue.)

The good wishes of the Council were sent to the Ven. John C. White, who, at the time of the meeting, was being consecrated as Bishop of Springfield.

A communication from Mr. Ira W. Stratton regarding increased lay activity in the Church was placed in the hands of a committee to be referred to the next General Convention.

The Bishop of Pittsburgh has requested the appointment of a Commission of the Church on International Peace and Good Will. This was referred to the Department of Social Service, which has been very active in arousing the sentiment of the Church in this matter.

At the invitation of the chairman, Mar Timotheus, Metropolitan of the Nestorian Church, addressed the meeting, pleading for the sympathy of American Churchmen for his suffering people who had lost their families, their property, their churches—everything. He disclaimed the generally accepted belief that the Nestorians were not orthodox and said such an error had arisen through misunderstanding.

The report of the committee on reconstruction in Japan showed that the details of the Reconstruction Fund had been delegated to a committee of which Lewis B. Franklin, Vice-president and Treasurer of the Council is chairman, and Dr. John W. Wood, Executive Secretary of the Department of Missions, Vice-Chairman. A gift of $100,000 from Mr. Samuel Mather was announced and an appreciative message sent to Mr. Mather. A cable from Tokyo also announced that the Japanese Minister of Education had voluntarily offered a loan of $34,000 (gold) to St. Paul's Middle School, Tokyo, without interest, for five years, interest thereafter to be at the rate of 5 per cent. This generous offer was accepted and the thanks of the Council transmitted to Tokyo.

The Council felt that the recent action of Congress in relation to the exclusion of the Japanese from the United States demanded serious consideration. The following resolutions were adopted:

Whereas: The National Council of the Protestant Episcopal Church in the United States of America has received from its missionaries in Japan messages calling at-

tention to the harmful effect upon the friendly relations between Japan and America caused by the agitation which has resulted in the section of the pending Immigration Bill excluding Japan from the operations of the quota provisions of the bill; and,

Whereas: In the opinion of the Council it is essential that our Immigration Laws should tend to preserve and strengthen the traditional friendship between the Governments of the United States and Japan.

Resolved: That the National Council respectfully expresses to the President of the United States its request that the proposed Immigration Bill shall be so modified as to relieve the Japanese people of cause for misunderstanding and our own Government of reproach.

Further Resolved: That the President of the National Council be requested to correspond with the President of the United States requesting an opportunity for himself and the Right Rev. Charles S. Reifsnider, L.H.D., Suffragan to Bishop McKim, to present in person the attitude of this Church with regard to the proposed legislation.

Department of Missions: A statement had been received from Bishop Roots of Hankow to the effect that he had resigned as one of the Executive Secretaries of the National Christian Council in Shanghai and was about to return to Hankow, the House of Bishops having thought his services more needed in his diocese. In view of this withdrawal, and in pursuance of a resolution of the General Convention of 1922, the matter of an annual payment of a sum, not to exceed $3,000, was referred to the President of the Council in consultation with Bishop Graves, Presiding Bishop of the Church in China.

The Presiding Bishop has requested Bishop Capers of West Texas to take oversight of Mexico, to relieve Bishop Howden. The Council felt that there was urgent need that a bishop should be elected to that field, and a resolution was adopted to that effect, which, it is hoped, will be acted upon at the next meeting of the House of Bishops.

An appropriation was made for a parish house in Hirosaki, in the diocese of North Tokyo, where the Rev. S. H. Nichols is doing admirable work.

Department of Religious Education: The Secretary reported a most successful conference of educational secretaries at Brookline, Mass. Seventy-three delegates from sixty-two dioceses were present.

A Handbook for the use of societies of young people has been prepared and is now available at ten cents a copy or five cents if ordered in quantities.

The resignation of Miss Agnes Hall, Secretary for Women Students, was accepted with regret. Bishop Brent of Western New York was elected a member of the department.

Department of Social Service: The secretary gave notice of two important conferences: one at Toronto, where social service workers from all over the country would meet, the other at Madison, Wisconsin, for rural clergy. This is the conference which proved most helpful last year.

Miss Mildred Carpenter, Secretary for Church Institutions, has been obliged through illness to resign. Great regret was felt at this announcement.

Department of Publicity: Since the last meeting this department has been engaged almost wholly in efforts on behalf of the Japan Reconstruction Fund. Two issues of *The Church at Work* and six numbers of THE SPIRIT OF MISSIONS were largely devoted to that purpose. *The Church at Work* is sending out 35,000 more copies than at the beginning of the year, in response solely to requisitions from the field. A movement is on foot to put this paper on a strictly subscription basis at a rate of ten cents a year. THE SPIRIT OF MISSIONS has also made a net gain of 3,500 subscriptions in the past year.

Field Department: The resignation of the Rev. J. M. B. Gill, as General Secretary was accepted and he was made an associate secretary, to serve without remuneration.

The Council expressed its great appreciation of the assistance given by the Rev. B. H. Reinheimer in the Eighth Province. This was made possible by the kindness of the diocese of Southern Ohio, as is set forth in full on page 418.

The committee appointed by the Council to confer with the committee appointed by the House of Bishops on a possible joint meeting between the House of Bishops and the National Council, reported by recommending that such a meeting be held during the week of October 6th, at which time one of the subjects for discussion should be *How to build, present and execute the Program for the next Triennium.* This report was adopted. If this meeting is held it should be productive of much good.

The Council voted that the meeting called for July should not be held unless there seemed imperative need for it. The Council, therefore, adjourned to meet with the House of Bishops on October 6th, unless called earlier by the President.

151　1924 年 6 月号　全国協議会。全国協議会会議。1924 年 5 月 14–15 日。413-414 頁。

訳出　413 頁右 14 行目～414 頁左 29 行目まで。414 頁右 19 行目～右 33 行目まで。

日本復興委員会の報告にある通り、復興基金の詳細は協議会副議長で財務委員のルイス・B・フランクリンを委員長とし、伝道部門総主事のジョン・W・ウッドを副委員長とする委員会に一任された。サミュエル・メーザー氏より 100,000 ドルの寄付の通知があり、メーザー氏に対して感謝のメッセージが贈られた。日本からの電信も、文部大臣が自発的に立教中学校に対し、34,000 ドル（金）を 5 年間無利子、それ以降は年利 5 パーセントで融資することを申し出たと伝えた。この寛大な申し出を受け入れて、協議会の謝意を東京に送った。

協議会は、合衆国からの日本人の排斥に関して最近議会が取った行動は、極めて憂慮すべきことと受け止め、次の決議を採択した。

米国聖公会全国協議会は日本の宣教師より、扇動の結果として審議中の移民法案の割当て規定から日本を除外する条項につながったことが、日本とアメリカの友好関係に有害な影響を及ぼすことに注意を呼びかけるメッセージを受け取った故に、

協議会は、我が国の移民法は合衆国と日本両国の政府間の伝統的な友好関係を維持および強化すべきであるという意見である故に、

全国協議会は謹んで合衆国大統領に対し、日本人から誤解の原因を取り除き、我々自身の政府から不名誉を取り除くべく、提案されている移民法案を修正する要望を表明することを決議し、

さらに全国協議会総理が合衆国大統領に書簡を書き送り、総理自身とマキム主教の補佐主教である人文学博士チャールズ・S・ライフスナイダー師が、提案されている法案に関する聖公会の態度を直接伝える機会を要望することを決議した。

―略―

広報部門：広報部門は前回の会議以来、日本復興基金のための取り組みにほぼ完全に専心してきた。『ザ・チャーチ・アット・ワーク』の 2 つの号と『スピリット・オブ・ミッションズ』の 6 つの号は、大部分がこの目的のた

めに捧げられた。『ザ・チャーチ・アット・ワーク』はひとえに任地からの要望に応えて、年初よりも 35,000 部多い部数を発送している。このパンフレットを年間 10 セント払って購読させる運動は着実に進んでいる。『スピリット・オブ・ミッションズ』も過去 1 年で購読数が 3,500 部に純増した。

All Tokyo Housed in Barracks Today

The Emergency Fund Has Enabled Our Christians to Build Barrack Churches

By the Rev. Norman S. Binsted

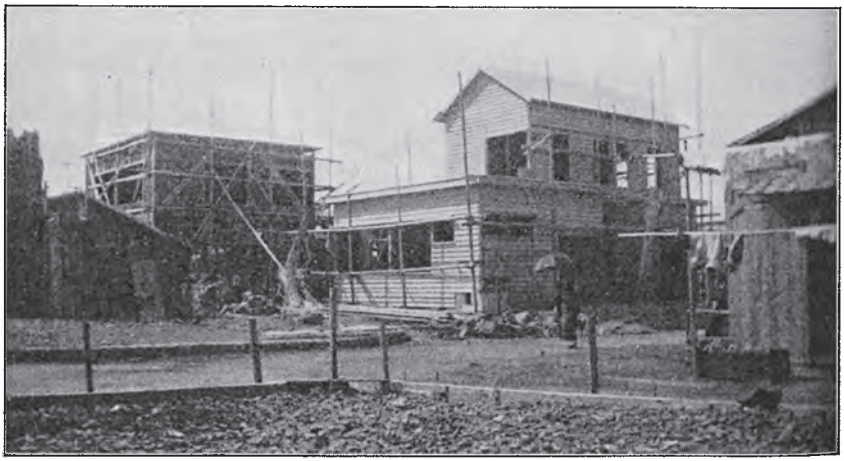
(For other pictures of the barrack churches of Tokyo see the Pictorial Section)

SIX months after the earthquake finds the congregations of the diocese of Tokyo housed in their barrack churches, thanks to the speed with which the Mother Church of America subscribed to the Emergency Fund. These buildings have little architectural beauty. They were built for utility to meet an emergency. The mission turned over to each congregation a fixed sum and left the expenditure of the money to the discretion of the rector and congregation. They are to be congratulated on the speed and spirit with which they have accomplished their task. Not even the most enterprising business houses have done better. In every case the money has been expended carefully and wisely, as becometh good stewards. These barracks have been built in such a way as to make them valuable as rectories or parish houses after they have been replaced by permanent buildings for places of worship.



ST. PAUL'S CHURCH
KYOBASHI, TOKYO

While all Tokyo is housed in barracks, barrack houses, barrack hotels, barrack shops, barrack theatres, barrack temples and barrack hospitals, the Church, too, can do her work in barracks. But the day of barracks is already passing and permanent buildings of steel and concrete are towering up beside the wooden sheds. The Church cannot afford to remain in the shadow of these great buildings. She, too, must erect buildings to the praise and glory of her Lord, which shall be-



ST. JOHN'S CHURCH, ASAKUSA WARD, TOKYO

St. John's is a self-supporting parish which had consecrated a beautiful new church just before the earthquake

come permanent spiritual homes in the new Tokyo.

Years of patient toil and generous giving erected serviceable churches in every ward in Tokyo. The earthquake and the fire left ruins and ashes, but a firm faith and an unquenchable spirit remained as memorials to this toil. The sympathy, quick to act, of the Church in America has given us temporary homes, where that spirit is nurtured and the faith spread. We look to the Church at home to help us replace these temporary shelters with structures which will advertise to the people of Japan the value we place in our faith and our devotion to the Kingdom of the Christ. The Buddhists are spending great sums on reconstruction. One temple alone, which is being erected in Tsukiji, a name which has long been familiar to the readers of THE SPIRIT OF MISSIONS as the center of our Church work in Japan, is to cost approximately $800,000. This amount is being raised by popular subscription. If the Church at home helps us to recover now, as we believe it will, is it too much to hope that, when this Kingdom shall become the Kingdom of the Christ, it will give even more liberally to the support of a living faith than it now gives to Buddhism? If a dying faith can do so much, what will a living faith in the One True God mean to the people of this land?

Japan Reconstruction Fund

At a meeting of the Japan Reconstruction Fund Committee, held in the Church Missions House on Thursday, June 19th, 1924, the following statement was adopted:

Statement

ACTING under instructions of the National Council, this Committee presented to the people of the Church the needs of the Church in Japan, due to the earthquake and fire of last September. The schedule of reconstruction needs required for its completion the sum of $2,400,000 in addition to the sum already in hand toward the cost of St. Luke's International Hospital and the cost of new land, which is to be provided through the use of property now owned in Tokyo.

The Committee determined upon a plan of campaign having three distinct features, the first being the solicitation of the people of larger means by direct representatives of the Committee, the second being a selective canvass in each parish by a parish committee of all able to give or pledge in amounts of $10 and upward, and the third being the general offering on May 25th.

From reports so far received from dioceses and parishes the Committee estimates that there has been given and pledged to date something less than $700,000.

In several important parts of the Church the presentation of the Japan appeal has been delayed until the autumn.

The Committee would again emphasize the vital character of this work, in order that the fruits of sixty years of intensive effort may be realized. Practically the entire equipment of the Church in Tokyo and vicinity has been destroyed. This must be replaced in order that the Church's work shall not be permanently crippled in the face of unequalled opportunity for effective service.

The Committee proposes to go right on with its work until its duty has been fully discharged and will keep the Church informed.

With the funds now in hand or assured by pledges, it will be possible to proceed with some of the most immediate needs.

The Committee desires to express its deep appreciation to those who have given and to those who have labored earnestly for this great cause.

For the Committee

WILLIAM COOPER PROCTER,
Chairman.

152　1924年7月号　いま東京全体がバラックに入っている。聖公会は緊急援助基金でバラック教会を建てることができた。ノーマン・S・ビンステッド師。（東京のバラック教会を写した別の写真はグラビアページに掲載されている）468-469頁。
訳出　468頁左1行目～469頁上段右最後の行まで〔全文〕。

震災から6カ月後、東京教区の会衆はバラック教会に入っていますが、それは本国アメリカの聖公会が緊急援助基金に迅速に寄付したおかげです。これらの建物は建築的にはそれほど美しくありません。それらは緊急援助のために実用本位で建てられたものです。ミッションは各々の会衆に決まった金額を託し、その支出は牧師と会衆の裁量に任せました。そのため彼らは見事なスピードと精神で自分たちの任務を達成したのです。最も進取の気性に富んだ企業でさえ、これ以上巧みにはできませんでした。どんな場合にも資金は、有能な財産管理人になったかのように、慎重に賢く使われました。これらのバラックは、礼拝のための恒久的な建物に置き換えられたときに、牧師館か信徒会館として利用できるように建てられました。

東京全体がバラック、バラック家屋、バラックホテル、バラック店舗、バラック劇場、バラック寺院、そしてバラック病院に入っており、聖公会もバラックで仕事ができるのです。しかしバラックの日々は過ぎ去りつつあり、木造小屋の隣に鉄筋コンクリート製の恒久的な建物が聳えはじめました。聖公会はこれらの巨大な建物の陰に留まることはできません。聖公会も主の讃美と栄光のために建物を建てなければならず、それは新しい東京において恒久的な心の故郷となるべきです。

忍耐強い労苦と惜しみない献身により東京の至るところに教会が建てられました。震災は廃墟と灰を後に残しましたが、固い信仰と消し去ることのできない精神がこの労苦の記念碑として残りました。アメリカの聖公会が迅速に行動してくれたおかげで、私たちは仮設の家屋を持つことができ、そこで精神が育成され、信仰が広まりました。私たちは本国の聖公会の助けによりこれら仮設の避難所を、私たちがキリストの王国に対する信仰と献身に置いている価値を日本の人々に知らしめるような構造物に置き換えることを待ち望んでいます。仏教徒は復興に多大な資金を費やしています。『スピリット・オブ・ミッションズ』の読者には日本における聖公会の活動の中心として昔からなじみのある築地に仏教の寺院が建設されている最中ですが、建設

費は約 800,000 ドルです。その資金は民衆の寄付によって集められました。本国の聖公会が私たちの復興を助けてくれるなら、私たちはそう信じていますが、この帝国がキリストの王国となったとき、現在仏教に対して行っている以上に寛容に生きた信仰を支持するであろうと期待するのは、期待しすぎでしょうか？　死につつある信仰にこれだけのことができるのであれば、唯一の真理である神への生きた信仰は日本の人々にとって何を意味するのでしょうか？

注記：写真のキャプション訳。「京橋の聖パウロ教会」。「浅草地区の聖ヨハネ教会　聖ヨハネ教会は震災直前に聖別された美しい自給教会である」。

153　1924 年 7 月号　日本復興基金。1924 年 6 月 19 日木曜日にチャーチ・ミッションズ・ハウスで開催された日本復興基金の会議において次の声明が採択された。声明文。469 頁。
訳出　469 頁下段左 1 行目～下段右最後の行まで〔全文〕。

本委員会は〔米国聖公会〕全国協議会の指示を受け、昨年 9 月の震災に起因する日本の聖公会のニーズを米国聖公会員に発表した。復興計画はその完了に、聖路加国際病院の費用と新しい土地の費用のために、現在東京で所有している土地を活用することによって得られる手元資金に加えて 2,400,000 ドルを必要とする。

委員会は、3 通りの顕著な特徴を備えたキャンペーンを決定した。最初に、委員会の代表が富裕層の人々に直接懇願する。次に、各教会で教会委員会が、10 ドルまたはそれ以上の寄付または確約が可能な所への選択的な戸別訪問を行う、そして最後が 5 月 25 日の全体献金である。

委員会がこれまでに教区と教会から受け取った報告によると、今日現在集められた額と確約された額の合計は 700,000 ドルをやや下回っている。

聖公会の幾つかの重要な部分において、日本の要請の紹介は秋まで延期された。

委員会は 60 年にわたる集中的な努力が実を結ぶように、この事業の重要性を再び強調するだろう。事実、東京および近郊にあった聖公会の施設は完全に破壊された。これらは効果的な奉仕のための比類ないチャンスに直面して、聖公会の事業がいつまでも障害を被らないために再興されなければなら

ない。

委員会は任務が完全に果たされるまでその事業を推進することを提案するとともに、聖公会に逐次報告する。

現在手元にあるか、確約された資金により、最も差し迫ったニーズの幾つかに対応することが可能であろう。

委員会は寄付をしてくれた人々、そしてこの偉大な大義のために真剣に労を払った人々に深甚なる感謝の意を表したい。

委員会を代表して

議長　ウィリアム・クーパー・プロクター

Taverner, Dorothea, Mattoon, Ill.: Philippines

On Furlough

Bartberger, Marguerite D., Pittsburgh, Pa.: Alaska
Bishop, Anstice B., Poughkeepsie, N. Y.: Wuchang
Boyd, Louisa H., Hampton, Va.: Tokyo
Couch, Carolina M., Taunton, Mass.: Hankow
Haines, Rev. E. L., Philadelphia, Pa.: Liberia
Hart, Deaconess Edith, Washington, D. C.: Hankow
Ogden, Mary, Collingswood, N. J.: Anking
Pott, Mr. and Mrs. J. H., New York City: Anking
Pumphrey, Rhea G., Washington, D. C.: Shanghai
Roberts, Rev. W. P., Brooklyn, N. Y.: Shanghai
Souder, Rev. E. L., Rosemont, Pa.: Wuchang
Tyng, Rev. and Mrs. W., Belmont, Mass.: Changsha

Brief Items of Interest From the Field

OUR cover this month takes us into the Virginia mountains and shows three generations of one of the families of Highlanders about whom Mr. Whittle tells us in the leading article in this issue. The head of this particular family is a stanch supporter of our Church.

❖

ABOUT seventy wide-awake boys and girls in the school for the children of American missionaries, Kuling, China, are eager to have more use of the school victrola than they have at present. The trouble is the supply of records is a small one, and even in China, one gets weary of hearing the same old tunes day after day.

Please overhaul your record cabinet, and send one or two of your choicest selections by parcel post carefully packed to Mr. A. H. Stone, Headmaster, School for American Missionaries, Kuling, Kiangsi, China.

❖

DURING the six months that Archdeacon Sykes has been at work in the Panama Canal Zone he has had remarkable success in building up a parish of white people at Christ Church, Colon. We have always had a large congregation of West Indian negroes there, but little or nothing has been done for the white people. Archdeacon Sykes began services with only three people; at the Holy Communion on last Easter Day there were one hundred and sixty-seven communicants. The Sunday School has increased in size to five times its original number and the average Sunday congregation compares favorably with that of many churches in our large cities.

❖

OFFERINGS from all over the country for the Japanese Reconstruction Fund have represented self-denial and hard work on the part of the donors, but it is doubtful whether there has been a more touching instance of devotion than that shown by the class recently confirmed in the Chapel of the Good Shepherd on Welfare Island, New York. Within a short radius on this island are institutions which shelter the blind, sick, poor and aged who are wards of the city. The class numbered forty-six men and women most of whom were more than sixty years old, and many of whom were taken to the chancel on stretchers and in wheel chairs.

The offering amounted to $36.64 and was presented to Bishop Manning with the following letter:

> **Please give this to Bishop McKim to provide a memorial communion set, cross or other need for his poorest parish as a token of love for our Japanese brothers in distress and with the prayers from the sick, aged and infirm, unfortunate, crippled, sad and glad-hearted brothers and sisters of the Chapel of the Good Shepherd, City Home, Welfare Island,**

154　1924 年 7 月号　任地からの興味深い短信。471 頁。
訳出　471 頁右下 31 行目～右最後の行まで〔全文〕。

日本復興基金のために全国から寄せられた献金は、寄贈者側の無私で賢明な努力の賜物であるが、ニューヨーク州ウェルフェア・アイランドにあるグッド・シェパードの礼拝堂で最近堅信式を受けたクラスが見せた献身以上に感動的なケースがあるだろうか。この島の狭い半径の中に、市の被保護者である盲人や病人、貧民や老齢者を収容する施設がある。クラスには 46 人の男女がいるが、その大半が 60 歳を越えており、担架か車椅子で内陣に運ばれた。

献金の額は 36.64 ドルで、次の手紙を添えてマニング主教に渡された。

どうかこれをマキム主教に渡して、彼の最も貧しい教会のために追悼聖餐式のセット、十字架、そのほか必要なものを購入してください。苦しんでいる日本の兄弟に対する我々の愛の印として、ウェルフェア・アイランドのグッド・シェパード市施設礼拝堂の、病み、老い、衰弱し、不幸で、不具で、悲しみと喜びの心を持った兄弟と姉妹から祈りを込めて。

not be daunted. They defy discouragement. One thinks of Mark Tapley and wonders whether his eagerness for opportunity to "come out strong" could be satisfied nowadays at DuBose, in South Dakota, or over in Japan.

(Just as we go to press word is received from Bishop Burleson that the tornado of June fourteenth was even more disastrous than first accounts indicated. An article by the bishop, with illustrations, will appear in the August issue.—EDITOR.)

Miss Lindley's Tour

BY the time this issue of THE SPIRIT OF MISSIONS reaches its readers Miss Lindley will have passed from the actual fields of the mission work of this Church on to India, where she will have opportunity to study methods and results of the efforts of the Mother Church in that land. Miss Hitchings accompanied by Miss Nellie McKim turned homeward in Japan while Miss Lindley will continue her round-the-world tour with her sister, Miss Alice Lindley.

The letter this month deals with China and experiences touching the work at Hankow, Changsha and Yochow.

Miss Hitchings adds a postscript of the experiences of herself and Miss Lindley that materially helps those of us at home to follow the wanderings of these itinerants.

Miss Lindley will continue her diary as the trip proceeds through India and thence homeward, completing the circle of the globe.

A Pioneer Work

THERE is always a special appeal in a pioneer work. Hence the article by Miss Catherine Mason dealing with the efforts of the Rev. A. H. Beer at San Pedro de Macoris in the Dominican Republic, will be read with close attention. And incidentally a little touch of Christmas merrymaking will be acceptable in the midst of July, suggesting how short a time has elapsed since snow was flying and greens were everywhere and the glad hymns of the Nativity were telling the Bethlehem story.

Miss Mason reveals what is true of all our fields in the West Indies, that the opportunity for real service today is boundless and the need of the people, particularly of the children who are to be the next generation, is real and insistent for just the sort of work the Church has gone there to do.

In Summer Schools

THE season of the summer school and conference is with us. This movement has grown in recent years to enormous proportions. Scores of these gatherings are held in every section of the country, attracting thousands of men and women and the youth of the Church from practically every diocese to seize the opportunity of the vacation period the better to inform themselves of some phases of the work of the Church and equip themselves for more successful participation in such work. No phase is overlooked. Throngs are drawn to the study of various branches of religious education, vocational training and instruction for workers generally. The demand for leadership in these gatherings has outrun the supply and a real necessity is the winter-time training of adequate leaders to do this summer instruction. Every part of the Church in the season of its active effort feels the inspiration of these summer gatherings. Because of them beyond doubt, some little progress is made toward solving the problem of more adequate religious education beginning in the parish school and proceeding through every other department of this all important responsibility.

The Japan Fund

AN official statement appearing elsewhere in this issue reveals that the first effort to raise a permanent reconstruction fund for Japan, so far as very fragmentary reports indicate, has yielded about seventy thousand dollars. Various dioceses have

felt compelled to delay their effort in this respect, while a supplementary campaign for St. Luke's Hospital next fall may be counted upon to go far toward taking care of the needs of that institution. As evidenced in the tone of the statement the campaign is still on and will be continued until the Church has completed the needed sum. The disaster to Church, hospital and educational institutions has been understated if any thing, nor has there been exaggeration in bringing the extent of the opportunity now there to the Christian Church among the Japanese people. This Church of course will do its duty.

Tokyo In Barracks

WE are indebted to the Rev. Norman S. Binsted of our Tokyo mission for photographs appearing in this number showing temporary buildings, completed or in process of erection, in which parishes of Tokyo are worshiping and where the business of the district is transacted. Each parish has a temporary home, has rallied its people and is looking forward to complete recovery from the awful disaster of last September.

Reaction to the Tokyo disaster whether at home or abroad in large groups or small is a dependable barometer of conscious responsibility for the spread of the Kingdom to the uttermost parts, certainly the major and perhaps the only fundamental business of the Christian Church. Tokyo parishes have come through their trial by fire. Their Christianity was real. They survived. What a privilege to help them!

Du Bose School Undaunted

DU BOSE MEMORIAL TRAINING SCHOOL which was absolutely destroyed by fire is rising rapidly from its ashes. Archdeacon Claiborne "the apostle of the mountains" buckled on his armor and was in the fields before the ruins were cooled, rallying friends of the work and laying the basis for a larger and better equipped institution. On June 11th the cornerstone of the new building was laid with appropriate ceremonies and it is cheering news that when a new fall season arrives DuBose will once more be training candidates for missionary ministries.

DuBose is a young work, hardly more than five years old. It was designed to train men for the ministry who might be counted upon to resist the tendency toward city churches and populous communities. Its mission is to the rural parts of the country and an exceptional record has been made. It is gratifying to learn that generous friends of the school have made available a large part of the necessary funds. It would be a happy thing indeed if a work as important as this might now be placed upon a firm footing. Archdeacon Claiborne is hard at work to this end and it may safely be said that the result is not in doubt.

Woman In China

CHINA sends the story of the fifth Triennial Synod of the Church there and readers in America will learn with surprise and interest of the progressive attitude taken there on many matters of concern to the Church everywhere. With canons being adopted looking to the possible admission of women to the diaconate, and with admission of women to membership in the Synod now an assured fact, these brethren of ours across the Pacific seem advanced indeed in their ideas. In the long run it may prove that the new Churches taking form in the Orient will prove laboratories for the testing of measures and policies in the organization, and more conservative members of the Sisterhood to the westward may look on with interest and either find something to copy or justification for a greater conservatism. We hope in a reasonably short while to be able to present a study of the whole status of woman in the Chung Hua Sheng Kung Hui.

155　1924 年 7 月号　神の国の進展：日本基金；バラックの中の東京。476-477 頁。
訳出　476 頁右下 8 行目～477 頁左下 12 行目まで。

日本基金

本号のどこかに掲載される非公式の声明によると、恒久的な日本復興基金を集める最初の取り組みの成果は、非常に断片的なレポートが示す限り約 7 万ドル（注 1）である。幾つかの教区はこれに関する取り組みを遅らせることを余儀なくされたが、その一方で聖路加病院のニーズに十分対処するための追加キャンペーンが、今秋にも行われることが予想されている。声明の口調からも明らかなように、キャンペーンはまだ続いており、それは聖公会が必要な総額を達成するまで続けられるだろう。聖公会、病院、そして教育施設を襲った災害が過小に評価されたとしても、日本人の間におけるキリスト教会のチャンスの大きさを伝えるのにいささかの誇張もなかった。もちろん聖公会はその義務を果たすであろう。

バラックの中の東京

東京ミッションのノーマン・S・ビンステッド師のおかげで本号では、完成したか、または建設中の仮設建物を写した写真を掲載することができた。これらの建物の中で東京の教会は礼拝をし、あるいは教区の仕事が行われている。各々の教会は仮の家を持ち、そこに人々を集めて、昨年 9 月の恐ろしい災害から完全に回復することを待ち望んでいる。

東京の災害に対する反応は、本国であれ海外であれ、大グループであれ小グループであれ、神の国を最も遠い地まで広めるための、疑いなくキリスト教会の主要な、おそらくは唯一の根本的な課題に対する責任意識の信頼できるバロメーターである。東京の教会は厳しい試練に耐えた。彼らのキリスト教は本物である。彼らは生き延びた。その彼らを助けるというのは何と光栄なことか！

（注 1）記事№ 153（SM 誌 1924 年 7 月号、469 頁）の声明文では 70 万ドルとなっている。70 万ドルが正しいと思われる。

Recruits for Varied Mission Fields

WE present to our readers this month eight additions to the missionary staff, of whom two have gone to Alaska, two to Hankow, two to Tokyo and one each to The Philippines and Anking. A noteworthy fact is that of the five men, four are laymen.

Alaska: A nurse and a teacher have gone to Alaska. Miss Florence Keefe, who will aid Dr. Chapman in the dispensary at Anvik, is the daughter of Church of England people from Yorkshire who settled in Jamestown, N. Y. She was baptized and confirmed in, and is still a member of, St. Luke's parish in that city. She also received her training as a nurse in the Jones General Hospital, Jamestown.

Miss Florence Belle Huband is a native of Virginia and a member of the parish of The Good Shepherd, Wilmington, in the diocese of East Carolina. She is well equipped for work in the conditions so often met with in the isolated stations of Alaska, as she is a graduate of the Church Training and Deaconess House in Philadelphia and has had ten weeks of practical nursing in the Episcopal Hospital of that city.

China: Two laymen have gone to teach in Boone University, Wuchang, Richard S. Underwood and Frederick C. Brown. Mr. Underwood was the secretary of the unit of the National Student Council in the University of Montana and became interested in the work in China through reading an account of Boone in the N. S. C. Bulletin.

Mr. Brown was born in Dover, England, and is a graduate of London University. He went to China as a surveyor, but became a teacher in Holy Trinity Boys' College, maintained by the Anglican Church in Canton. Mrs. Brown was also a missionary in that country. Coming to the United States Mr. Brown entered Carleton College in Minnesota and took his B.S. degree. He was a member of All Saints' parish, Northfield, in that state, when he volunteered for service in China under this Church.

Dr. Richard H. Meade, Jr., who goes to St. James's Hospital, Anking, is a Virginian and a member of Monumental Parish, Richmond. He has had experience in the Trudeau Sanitarium for tubercular patients in the Adirondacks and at the Willard Parker and Presbyterian Hospitals, New York. It was the unanimous opinion of the staff at the last-named hospital that our medical work in China was fortunate in acquiring a recruit with the high ideals and professional ability of Dr. Meade.

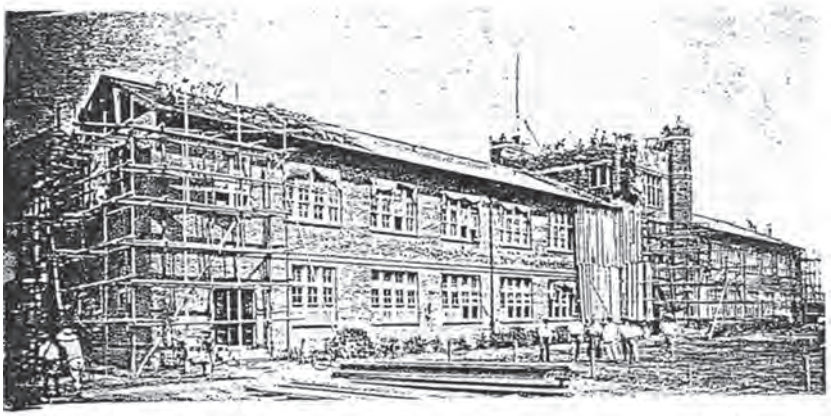
Japan: Our institutions in Tokyo, which are slowly struggling to regain their normal efficiency, are also fortunate in two additions to the staff. Mrs. Lucille C. Kellam went over to St. Luke's Hospital immediately after the earthquake in answer to Dr. Teusler's appeal for help. She is a Virginian and a member of St. Andrew's Parish, Norfolk.

Mr. Harry L. Caldwell has gone to teach in St. Paul's University. He is an excellent musician and linguist who has taught for three years in Canton Christian College in South China. Had it not been for the difference in dialect Mr. Caldwell might have volunteered for one of our Chinese universities, but the language of South China is just as different from that of Mid-China as is that of Japan.

The Philippines: The Rev. William L. Ziadie, is, as his name suggests, of foreign birth. He is a native of Syria, who came to this country when a young man, after spending his boyhood in the West Indies. He settled in Ohio, became interested in the work of our Church, entered Kenyon College and was ordained last year. Bishop Mosher met him on his last visit to this country and asked for his appointment to the Philippines.

156　1924 年 9 月号　様々な任地の人材補強。日本。589 頁。
訳出　589 頁右 28 行目〜右 38 行目まで。

ハリー・L・コールドウェル氏は立教大学で教壇に立つために出発した。彼は音楽家としても言語学者としても優れ、中国南部の広東キリスト教カレッジで 3 年間教えていた。もし方言の違いがなかったらコールドウェル氏は中国の大学の一つに志願していたことだろう。しかし中国南部と中国中央部の言葉は、日本語と同じくらい異なっている。



THE ACADEMIC BUILDING OF ST. PAUL'S UNIVERSITY, TOKYO

The photograph was taken on August 19th, nearly a year after the great earthquake which so seriously damaged the university buildings

Reconstruction of St. Paul's University

MR. WILLIAM WILSON is the New York construction engineer who was sent to Japan in 1916 to supervise the erection of the new buildings for St. Paul's College, Tokyo. His efforts resulted in much better buildings than would otherwise have been secured and in the saving of a good many thousand dollars. It was most fortunate that once again the Church was able to secure Mr. Wilson's services when the question of reconstruction plans in Tokyo was under consideration. He was able to give only part of the summer to this work, but his familiarity with the university and other buildings and his knowledge of general construction conditions and requirements in Japan made it possible for him to accomplish in a few weeks what would otherwise have required months.

On August 11 the contract was signed with a Japanese building company for the restoration of the academic building, the dining hall, dormitories, gymnasium and library. The illustration shows work in progress on the academic building. The central tower is to be cut down so that it projects but little, if at all, above the roof line. It will be reinforced in various ways devised by Mr. Wilson. Save for the tower, the academic building suffered little damage. All the other buildings now under repair will be strengthened. Mr. Wilson is applying at every possible point the lessons taught by the earthquake experience, so far as they can be applied in buildings already erected and with the available funds.

Bishop McKim and the Department of Missions deeply regret that it is not possible to make the necessary repairs in the university chapel at the same time that the other buildings are being restored. Several thousand dollars would be saved if this could be done. But it will cost $30,000 to repair and strengthen the chapel. Unfortunately, there is not sufficient money in the Japan Reconstruction Fund to provide for this. Bishop Reifsnider fears that delay in rebuilding the chapel may so seriously weaken the building that it will prove to be a total loss. Such loss must be prevented if possible.

157　1924 年 10 月号　立教大学の再建。637 頁。
訳出　637 頁左 1 行目～右最後の行まで〔全文〕。

ウィリアム・ウィルソン氏はニューヨークの建築技師であり、1916 年に立教学院の新築建物の建設を監督するために日本に派遣された。その尽力のおかげでほかのやり方ではありえないほど素晴らしい建物が完成し、しかも何千ドルという金額を節約できた。東京の復興計画が検討されていたときに、再びウィルソン氏の奉仕を確保できたのは聖公会にとって極めて幸運であった。この仕事に夏の一時期しか当てることができなかったが、彼は大学やそのほかの建築物に慣れていた上、日本における一般的な建築の条件や要求を熟知していたので、普通なら数か月かかるところを数週間で終えることができた。

〔1924 年〕8 月 11 日、日本の建設会社との間で校舎、食堂、寄宿舎、体育館、図書館を復興するための契約が結ばれた。図版は、校舎の再建の模様を示している。中央の塔はカットされて、屋根の線から僅かに上に突き出すのみとなった。ウィルソン氏が工夫した様々な方法で補強されることになる。塔を除けば、校舎はそれほどひどい被害を受けなかった。現在修理されているほかのすべての建物は、補強される。ウィルソン氏はおよそあらゆる箇所に、地震の経験から学んだ教訓を、既設の建物に応用できる限り、基金の許す範囲で応用している。

マキム主教および伝道部門は、ほかの建物を修復しているのと同時に大学礼拝堂に必要な修理を行えないことを非常に残念に思う。もしそれができたなら数千ドル節約できるだろう。しかし礼拝堂を修理して補強するには 30,000 ドルかかる。あいにく日本復興基金にはそれを支給するだけの余裕がない。ライフスナイダー主教は、礼拝堂の再建が遅れると建物の傷みが進行して完全に崩壊するのではないかと恐れている。できることならこのような損害は避けなければならない。



Round the World With Miss Lindley

XI.—Japan: Tokyo, North Tokyo and Tohoku

This is the last instalment of Miss Lindley's account of her visit to the missions in the Orient.

THE four weeks in these dioceses have flown as time does when it is full of interesting experiences. Over the days has been only one cloud; that, however, has been a big one. It is pathetic and worse—to feel that your country has done a disgraceful thing and almost every American we have seen here feels that. By the time this letter is printed comment on these feelings will be old. At present we can only hope that things will not be as bad then as we now fear they may be. At present it looks as if Christian America had struck a most serious blow at the growth of Christianity in Japan. "Do you think the Exclusion Act Christian?" is asked, and when the missionaries answer "No," the question "What did the Christian people do to prevent its passing?" follows. And even when that is answered by the statement that Christians here and at home did protest the next question, "Why was their influence so impotent?" goes unanswered. Why indeed? And what of the future? How much have we hurt the growth of the Church?

The names of the dioceses given above connote interesting developments. Tohoku has been a separate diocese for four years. The consecration of a Japanese bishop for Tokyo means that Bishop McKim is the Bishop of North Tokyo, and at present also has charge of Tohoku and Kyoto.

A list of the places visited would sound like a timetable, perhaps, however, a prettier timetable than some of ours. It is not possible to describe as one wants to all things seen. There was first of all a few weeks' trip in the north under Miss Nellie McKim's most kind guidance, stopping at Utsunomiya, Nikko, Koriyama, Wakamatsu, Fukushima, Sendai, Aomori, Hirosaki, Yamagata.

Every place has its special interest, but there are some general resemblances which grow to be delightfully natural. The train draws into the station and there is a group of people waiting to welcome you, one or more foreigners who give you a hearty greeting, and the Japanese priest or catechist, Bible woman, kindergarten teachers and other Christians who give you their charming, gracious welcome. Much the same thing is repeated when you leave and you are urged to take care of yourself and thanked for coming. These welcomes and farewells are often combined at stations where the train stops but you are unable to stay, for "a few Christians" will meet you for the short stop the train makes, and sometimes there is a group of children with whom you exchange smiles and bows.

After the welcome at places where you are going to stay for a time varying from an hour to a few days, you get into rickshas and are probably taken immediately to see the kindergarten. That is a visit which is always refreshing. Pages have been written on the charm of Japanese children and pages would be all too little to exhaust one's feeling of fascination. We have seen them at work, (if there is any work in a kindergarten) at play, at lunch and at prayers. We have seen them smiling, laughing



LUNCHEON UNDER THE TREES AT THE TRAINING SCHOOL FOR BIBLE WOMEN, SENDAI, JAPAN

The two foreigners are Miss Roslyn Andrews, daughter of the Rev. R. W. Andrews of our Tokyo Mission, and Miss Nellie McKim, daughter of Bishop McKim

and weeping, for foreigners often produce tears from the small tots, and in every state they are most lovable.

There is not time nor space to give details of that visit north, but there are certain things which must be mentioned. There is the little training school at Omiya which has developed under Miss Upton's guidance; there is the specially beautiful church at Nikko where Miss Mann and her little kindergarten were visited. There were the visits in Koriyama to a large government girls' school, to a Japanese hospital where we were delightfully entertained and to another hospital in Wakamatsu, under a Japanese Churchman. Then there was a flying visit to Fukushima, where we took rickshas to the church for a short service followed by a welcoming meeting and tea, and then rushed back to the station. These three visits were in parishes under the Rev. John C. McKim, and they were most interesting in that they gave the chance to see so many different things and people.

Sendai held the special pleasure of seeing the training school for women in which the Auxiliary is so much interested. There were in it about twenty pupils under Deaconess Carlsen and Miss Gray, Miss Andrews and Miss Coates. There, too, was held the meeting of the Woman's Auxiliary of the diocese. At Aomori we stayed in the house built for Deaconess Newbold by the Auxiliary of the Harrisburg Diocese and although the Deaconess is at home Miss Spencer entertained us most comfortably in it. There too is the beautiful church due so largely to Miss Bristowe's efforts.

We were met there by the Rev. Shirley H. Nichols, in whose district Aomori is, although his own parish is in Hirosaki, and it was a delightful Sunday which we spent in the latter place. There was a baptism Sunday morning and the services in the lovely church, and later a climb over the parish house which is being built and which will house the sewing school under Miss Hittle and Miss Fauntleroy satisfactorily, which is not the case at present in the rather unsatisfactory rented building. There were other delightful things about that visit but it is not possible to get them all into an article.

Monday took us to Akita which is so full of memories of the Gaylord Hart Memorial kindergarten. It gave us the chance, too, to make some visits, under the guidance of the Rev. E. R. Andrews and Miss Humphreys, to very poor homes from which come the children who go to the kindergarten, and it gave us also the unique pleasure of attending a wedding which was both Japanese and Christian. There was a beautiful service in the little church and a wedding breakfast afterward, where there was a bride who retired several times to reappear in another kimono.

Yamagata was our last stop where we visited the church and kindergarten. A convention of kindergarten teachers was just beginning as we left, but Miss Bessie Mead seemed quite able to plan for our entertainment and comfort while she more or less indirectly ran the convention.

Then came Tokyo and, as at many other places of tragedy, we both realized and failed to realize the terrible things which have happened there. You drive through streets still piled with debris. You see "Barracks" everywhere.

The people do not talk of that terrible experience and they smile and speak of your travels and plan how they can entertain you. They are a wonderful people and Tokyo a pathetically wonderful city.

The first place we went to was St. Margaret's School and both the school and its present location were deeply impressive. Mr. Ishii, the head of the wonderful work for feeble-minded children, had crowded those children and himself and his wife into an end of the building and insisted that St. Margaret's use the rest, and had done it in such a beautiful spirit that the deed ranks high on the list of Christian generosity. To meet Mr. and Mrs. Ishii and to hear, from others, what they are and what they are doing is an unforgetable privilege. Then there was the meeting of St. Margaret's girls with a greeting from a little girl in Japanese and from a big girl in English, in the course of which the latter said:

> **The Church in America has helped us so much in the past. When you go back to America, will you please tell all our friends there that St. Margaret's girls are thankful for all they do and that we are all trying to be true to Christ's teachings of love and peace in the world.**

Later that day there was a visit with Miss Heywood to the new site for the school. It is cause for much satisfaction, for it is a fine piece of property, a place where the school can develop as it should and it is to be hoped that reconstruction funds may quickly provide the buildings needed.

The next day there was a visit to St. Paul's University where admiration for what the buildings had been and regret for what they are today were mingled. As the visit was in the morning we saw the boys of St. Paul's middle school at work, since the school uses the buildings in the morning and the college in the afternoon. Later that morning we met Bishop Motoda and some of his clergy in a conference which made us realize how truly these Japanese have put their hands to the plow. The same day brought the opportunity of attending the opening service in the temporary St. John's, of which the Rev. P. C. Daito is rector, on which occasion Bishop Motoda preached.

Beside these visits we have been entertained at a charming Japanese tea to meet some of the ladies of Tokyo, have been taken to a delightful Japanese play, have met the women missionaries in a conference and seen the site bought for the new Holy Trinity Church. This is to be a memorial to Miss Elizabeth R. Delafield, and the Church at home which knows the work she did can be well content that on such a piece of land there will be a memorial where both Japanese and Americans may worship the Lord she served so loyally and loved so well.

We had the pleasure of visiting St. Luke's Hospital on the day when the nurses and doctors with their assistants were moving from the tents which have served to house the patients for so long

into the temporary barracks hospital. Dr. Teusler and his staff have done wonders with comparatively little money. The hospital is well arranged and has some good equipment. It is doing fine effective work. One cannot forget, however, that these buildings will not last long and that it is most important that there should be no serious delay in carrying out the plans for the permanent St. Lukes'.

There have been other visits outside of Tokyo, to Maebashi, where the Rev. James Chappell and Miss Bessie McKim are at work and from there to Kariuzawa where we met the Bishop and Mrs. McKim who took us on to Kusatsu. This is where the leper settlement is and where Miss Cornwall-Legh has seen her efforts so richly blessed that about half the five hundred who live in the village are already Christian. This time it is not space that forbids a description but inability to tell the story. One cannot talk of those sad and happy people, those pathetic bodies and beautiful souls. The place is both a *Via Dolorosa* and a Mount of Transfiguration.

Mito was the last city outside of Tokyo visited, when the Rev. C. H. Evans and Mrs. Evans showed us church and kindergarten and the kind people welcomed us and gave us messages for their friends in America. And so came Trinity Sunday and our last Sunday in Japan. At Bishop Motoda's request we had the great privilege of representing the Woman's Auxiliary at his first ordination of two deacons and two priests. In the afternoon the Bishop was kind enough to take us about the city to see the barrack churches and Mrs. Sekiya's kindergarten as well as to the Meiji Shrine and that unforgetable place where 30,000 perished in the terrible fire after the earthquake.

Much as we regretted leaving beautiful Japan, there is a satisfaction in knowing that an undertaking is completed. We have India ahead of us but while we shall undoubtedly learn much there the visits to our own missions are over. If only the cloud between Japan and America, a cloud for which we, not they, are to blame, did not hang over us we should leave with only the sorrow of parting with kind friends. As it is, perhaps thankfulness for the Sei Kokwai is the uppermost thought. There may be days of trial before the Japanese Church, there may even be days when growth will seem hopeless, possibly even days when the testing will be so thorough that only those able to bear it will remain faithful, but Japanese bishops, priests and people whom we have met make us sure that the Church is safely planted in this beautiful country and that nothing can prevail against it.



NURSES OF ST. LUKE'S HOSPITAL, TOKYO, ON THEIR WAY TO THEIR WARDS
St. Luke's Hospital is functioning splendidly in spite of its barracks buildings

158　1924年11月号　ミス・リンドレーと世界を回る。XI. 日本：東京、北東京、東北。699-702頁。
訳出　701頁右17行目～右34行目まで。

翌日は立教大学を訪ねました。そこでは以前あった建物に対する賛嘆と、それらが現在ある姿に対する悲嘆とが混じり合いました。午前中に訪問したので、立教中学校の生徒が授業を受けているのを見ました。というのも校舎は中学校が午前中使い、午後は大学が使うからです。その後の会議で元田〔作之進〕主教と何人かの聖職者と会いましたが、これらの日本人がいかに真剣に困難な課題と取り組んでいるかがよく分かりました。同じ日、P・大藤〔鋳三郎〕師が司牧している聖ヨハネ教会の仮設建物の落成式に出席する機会を得ました。説教をしたのは元田主教でした。

The First Joint Conference of the Bishops and the National Council

A JOINT conference of the Bishops and the National Council, the first of its kind, was held in New York on October 9 and 10. The bishops met with the Council at the invitation of the latter to talk over the national program for the next triennium, which, under the canon, the Council must prepare for submission to the General Convention meeting in New Orleans next October. The Council desired to have the advice of the bishops and the benefit of their knowledge of local conditions and sentiment in determining the contents of the program, the allocation of responsibility for the required support and the best means of promoting that support.

The conference proved to be a pronounced success, not only in achieving the object for which it was called, but also in promoting a clearer understanding of national policies and of the relationship of the dioceses and the National Council. The meetings were of the nature of executive sessions and were characterized by a frank discussion of difficulties and problems. The discussions proved of such value that at the close of the session a resolution was adopted recognizing the inspiration gained by all and recommending the holding of similar conferences in the future from time to time.

There were present one hundred and three of the bishops and all of the National Council except three. The sessions were held in the assembly room of the main building of the Metropolitan Life Insurance Company at the invitation of its president, Mr. Haley Fiske. On both days all who were in attendance were entertained at luncheon as the guests of Mr. Fiske and Senator William J. Tully, a member of the Council.

Bishop Burgess of Long Island was made chairman of the conference, and the secretary of the House of Bishops and the secretary of the National Council were made secretaries. A committee on despatch of business was appointed, consisting of Bishop Reese of Georgia, Bishop Davies, Bishop Oldham, the Rev. Dr. Stires and Mr. James H. Pershing. A committee on findings was also appointed, consisting of Bishop Bratton, Bishop Freeman and the Rev. Dr. Milton.

The agenda prepared in advance for the conference included a considerable number of questions and problems. As it was evident that all could not be given adequate attention in the limited time which the bishops found themselves able to give to the conference, the committee on despatch of business was instructed to select a limited number of the most important problems for consideration and to prepare a time schedule. All speeches were limited to five minutes.

The first group of problems considered had to do with the building of the program. The first topic discussed was the equitable distribution of funds to meet the needs of the dioceses and missionary districts. The consensus of opinion expressed was that the whole missionary program should be considered in its entirety without making undue distinction between diocesan missions and work in missionary jurisdictions. There were repeated appeals for equity in the distribution of funds as the results of a more complete study of the field and a more accurate knowledge of the relative merits of the work done in the dioceses and districts. Definite recommendations were agreed upon which will be presented to the National Council at its December meeting. There was also discussion of the policy of making specific appropriations in the budget, such as to Church colleges and to the various organizations classed as coöperating agencies, in regard to all

of which definite recommendations are to be made.

Another subject considered was possible economy in administration. This afforded an opportunity for constructive criticism, but there was evidenced a desire not to lay stress upon retrenchment in the administration of the Church's central agencies, except through wise economies, or upon the mounting cost of the Church's Mission, but rather to make more evident to the Church at large both the privilege and the opportunity of carrying out the Church's great missionary program, in fine, to fulfill the supreme command of Christ to preach the Gospel to every creature. On this subject of economy no recommendations were made. But it was resolved, "That the question of economies in administration be recommitted to the judgment and action of the National Council, with the full confidence of the bishops present at this conference."

The question of how large a budget ought to be presented to the next General Convention was next considered, and various recommendations in this regard will be laid before the National Council. This problem necessarily involved the matter of quotas apportioned to dioceses under the canon and the response of the dioceses through the offerings. A ringing challenge to the bishops was made by Bishop Darst, who said that this was not a time to scale the budgets down to the will of the dioceses but to scale the giving up to the will of God. There was evidenced a desire to readjust quotas rather than to reduce the total and a disposition to feel that the real solution to the problem lay in arousing the Church to a deeper sense of responsibility for the Mission of the Church, which would necessarily express itself in providing a larger support.

Under the general subject of priorities, various questions were proposed and considered, such as the size of the list of priorities, whether quotas should be allotted on the priorities and the budget combined, or on the two separately, or on the budget only; whether there should be any priorities at all and whether the advance work covered by the priorities should not be provided for under some other name and by some other method. Here again definite recommendations were made. This discussion involved the whole problem of "Specials" and it became apparent that there was no disposition to revive the old system of "Specials", while at the same time it was very necessary to bring before the Church in some way enterprises of strategic importance and also desirable to facilitate an approach to the larger individual givers of the Church with the coöperation of the bishops.

Among other problems given consideration were the following:

What is the best method of establishing a more equitable method of division of funds as between the dioceses and the general Church?

How can the bishops most effectively lead the dioceses in the execution of the program, in contacts with the parishes, parochial clergy and vestries, in contacts with leading laymen and in supervision of diocesan organizations?

How can the diocese best acknowledge its responsibility for its share of the program?

What is the best policy with regard to parishes making no effort to comply with the canon which makes it the duty of parishes and missions to "take necessary steps to raise their respective quotas."

The Committee on Findings, in addition to reporting the various resolutions and recommendations said, among other things:

"The discussions indicated an increased desire on the part of the bishops to recognize the relation which the diocese bears and the responsibility it assumes for the whole work of the Church. Only as this fact is recognized and adhered to is there any assurance of financing both the missionary enterprises of the diocese and the wider mis-

sionary enterprises of the whole church.

"It is clearly demonstrable that the Church at large has vastly increased the efficiency of its enterprises, diocesan and general, through what has been commonly known as the Nation-Wide Campaign. The increase of receipts for diocesan enterprises bears a distinct relation to the increase of interest and support accorded the general work of the Church. Notwithstanding the fact that the income for general work has declined in part during the present triennium, the results are so immeasurably greater than those under the old system that the present plan of operation should be widely commended and encouraged.

"It was evident from the discussions that this fact was generally recognized by diocesan and missionary bishops and it was felt that there should go forth to the whole Church at this time an expression of confidence and an appeal for a more intelligent and deepened interest in the Church's program. It is widely recognized that there is an increased demand for a fresh accent upon the national solidarity of this Church, a national consciousness, else the work of the Church must be seriously embarrassed and hindered and ultimately fail of its high purpose."

The report of the committee was adopted unanimously.

The final question asked was this: What kind of a general or Church-wide effort of a more intensive character should be made in order to increase the missionary and evangelistic spirit of the Church?

During the various debates of the sessions many suggestions based upon experience were made as to ways, both educational and inspirational, of awakening interest and deepening the sense of responsibility. In addition to these Bishop Darst proposed a plan for a Church-wide effort to revive the spiritual life of the Church. The proposed project was in the nature of a crusade, led by the bishops, assisted by outstanding priests and laymen of the Church, involving the holding of a series of meetings in hundreds of places in the Church in the early part of 1925, in which would be stressed the dominant note of evangelism, religious education and social service. These meetings would be conducted simultaneously in many places and the whole project was to be concluded within a limited number of weeks. The belief was expressed that an intensive movement of this sort would have an uplifting and inspiring effect which would be permanent in the Church and which, through the widespread publicity it would provoke, would have an influence upon the whole nation.

There being so little time to give the necessary careful study to such a proposal, a committee consisting of Bishop Darst, Bishop Brent and Bishop Slattery was asked to take the matter under consideration and report to the National Council at its December meeting.

On the subject of Stewardship the conference took action by adopting the following resolution offered by Bishop Tyler:

Resolved, That in view of the splendid progress that is being made by the Kingdom of God on earth and the fine opportunity there is for this Church in these times to assist in conquering the kingdoms of this world for our Lord and Christ, this conference would earnestly request the people of the Church who are not already doing so to consider proportionate giving from their incomes so that the Church shall have ample material means for carrying on its work and thus be freed from the paralyzing effect that the continual need for such means entails.

A telegram of greeting was received from the Brotherhood of St. Andrew, assembled in convention at Albany, to which a cordial reply was sent.

The following resolution bearing on the situation in Japan, offered by Bishop Freeman, was adopted:

Whereas, This joint conference recognizes the urgent need of restoring the institutions of our Church in Japan, believing that in this way the Gospel of Christ and of goodwill is most effectively proclaimed; therefore, be it

Resolved, That the bishops assembled in New York for conference with the National Council, recognizing the need for prompt reconstruction of the Church in Japan, assure Bishop McKim by cable that we pledge our earnest effort to the Japan Reconstruction Committee in the hope that it will bring about the early completion of the fund.

In reporting this resolution the Committee on Findings said: "The foregoing resolution envisions the Church's statesmanlike conception of its obligation to the devastated institutions and churches in Japan and the determination to lend at this critical time such aid as will confirm to the Japanese people our desire to exemplify the high purposes of our Christian faith. The conference believes that the restoration of our Japanese work is a matter of urgent importance that should engage the unfailing support of every diocese of the Church, and therefore requests that it be considered as an imperative claim during the first six months of 1925."

Meeting of the House of Bishops in New York

THREE new missionary bishops were elected at the special meeting of the House of Bishops in New York, October 8-9, preliminary to the first joint meeting of the bishops with the National Council. The Rev. Eugene Cecil Seaman, rector of the Church of the Holy Comforter, Gadsden, Alabama, was elected to succeed the late Rt. Rev. Edward Arthur Temple, D.D., as missionary bishop of North Texas; the Rev. Dr. Edmund Pendleton Dandridge, rector of Christ Church, Nashville, Tennessee, was elected to the missionary bishopric of Idaho, vacant through the resignation of Bishop Touret, and the Rev. A. A. Gilman, D.D., was elected suffragan bishop of Hankow. (Since the above was written Dr. Dandridge has notified the Presiding Bishop that he can not accept his election.)

Dr. Gilman, who is president of Boone University, Wuchang, was elected in response to a request from Bishop Roots that he be given a suffragan to assist him in the discharge of the rapidly accumulating duties of the important district of Hankow. Bishop Gailor made the gratifying report to the House of Bishops that Bishop Roots had withdrawn his resignation as diocesan of Hankow. With the aid of a suffragan, Bishop Roots will now be enabled to give a portion of his time to the National Christian Council of China.

It was decided to defer the election of a bishop for Mexico. This action was taken as the result of a detailed report submitted to the House by Bishop Kinsolving of Texas. It appears from this report that under the new constitution of Mexico foreigners are forbidden to engage in religious instruction or educational effort of any kind and are likewise forbidden to own property used for such purposes. The matter of the Church's property has been adjusted, but the more serious question of meeting the requirements of the new law remains to be looked into, as well as detailed matters in connection with several of the Mexican congregations. It was for these reasons that the House of Bishops decided it would be best to defer the election of a bishop for Mexico until the whole situation had been investigated. The National Council has been requested by the House of Bishops to designate two representatives, who, with Bishop Capers, will visit Mexico, inquire fully into conditions there and report to General Convention next October. The request made that Nevada be allowed to remain for another year under the charge of Bishop Moulton of Utah was granted.

Mar Timotheus, Archbishop of Malabar and Patriarch of the Nestorians, was presented to the House by Bishop McCormick and invited to a seat.

At the close of the meeting the House expressed its gratitude for the hospitality shown its members in New York, and adjourned to meet at the next General Convention in New Orleans, 1925.

159　1924 年 11 月号　主教と全国協議会の初の合同会議。720-723 頁。
訳出　722 頁右下 13 行目～723 頁上段右最後の行まで。

オルバニーの会議で集まった聖アンデレ同胞会から挨拶の電報が届き、それに対して誠心誠意の返礼を送った。

日本の状況に関わる次の決議がフリーマン主教より提起され、採択された。

この合同会議は日本における聖公会の諸機関を再興することが緊急に必要であることを認識し、そのようにすることによって善意とキリストの福音が最も効果的に明らかになると信じるがゆえに、

全国協議会との合同会議のためにニューヨークに集まった主教は、日本の聖公会を速やかに再建する必要性を認識して、マキム主教に、我々が日本復興委員会に対して真剣に取り組むことを確約し、それが基金の早期達成をもたらすものと期待していることを電信で伝えると決議した。

この決議文の報告において調査委員会は、次のように言った。「上記の決議は、米国聖公会が日本で壊滅した諸機関と教会に対する義務を公正な認識をもって見ており、この危機の時にあって我々がキリスト教の信仰の高い目的を模範的に示したいと強く願っていることを、日本人が得心するような形で援助する決意であることを明示するものである。会議は日本における我々の事業の再興は極めて緊要であり、聖公会の全教区の絶えざる支援を必要とすると信じ、それゆえこれを 1925 年の前半における最重要の要求と見なすことを要望する。」

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	1914	7	The Woman's Auxiliary.: Okubo Yojien: The Starting of a Kindergarten. By Bessie McKim.	514-516	514 頁左下 17 行目～515 頁左下 15 行目まで 516 頁右 2 行目～右 27 行目まで
			大久保幼児園：幼稚園の発足。ベッシー・マキム。		
2	1914	8	First Days in Japan. By Phoebe B. Pancoast.	543-545	544 頁右下 1 行目～545 頁左 15 行目まで
			日本での最初の日々。フィービ・B・パンコースト。		
3	1914	11	Lives That Have Helped.: II. The Keeper of True Light.	793-800	793 頁右 1 行目～794 頁右 16 行目まで
			助けとなった人々。真光の番人。		
4	1914	11	Meeting of the Board of Missions St. Mark's Church, Minneapolis, Minnesota October 9, 1914.	805-807	807 頁左下 28 行目～左下 19 行目まで
			伝道局会議。		
5	1914	12	The Progress of the Kingdom.: Japan and America; The Place to Begin.	836-838	836 頁右 12 行目～838 頁左 7 行目まで
			神の国の進展。日本とアメリカ。着手する場所。		
6	1915	1	The Progress of the Kingdom.: A Protest from Japan.	11	11 頁左 17 行目～右 7 行目まで
			神の国の進展。日本からの抗議。		
7	1915	1	A Protest from Japan.	40-41	40頁～41頁右7行目〔全文〕
			日本からの抗議。		
8	1915	1	The Woman's Auxiliary: The December Conference; Japan.	63-65	64 頁左 31 行目～右 28 行目まで 64 頁右下 20 行目～65 頁左 9 行目まで
			女性伝道補助会。		
9	1915	8	News and Notes.	558-559	558 頁左下 13 行目～右下 7 行目まで
			ニュースと記録。		
10	1915	11	The Progress of the Kingdom.: Bishop McKim's Bereavement.	747	747 頁右 12 行目～右 36 行目まで
			神の国の進展。マキム主教の別れ。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
11	1915	12	The Progress of the Kingdom.: Honors to Japanese Christians.	830-831	830 頁右下 26 行目～831 頁左 6 行目まで
			神の国の進展。日本人キリスト教徒への栄誉。		
12	1916	1	The Progress of the Kingdom.: Further Honors to Christians.	11-12	11 頁右 16 行目～12 頁左 4 行目まで
			神の国の進展。キリスト教徒たちへのさらなる栄誉。		
13	1916	1	What shall the Future be? By Louise Barton Myers.	17-23	17 頁～23 頁〔全文〕
			未来はどうあるべきか？　ルイーズ・バートン・マイヤーズ。		
14	1916	1	Meeting of the Board of Missions, December 8, 1915.	60-63	60 頁左 1 行目～左 4 行目まで 61 頁左下 2 行目～62 頁左 19 行目まで
			1915 年 12 月 8 日伝道局会議。		
15	1916	2	Adequate Mission Architecture.	96-100	97 頁左 1 行目～100 頁最後の行まで〔全文〕
			適したミッション建築。		
16	1916	4	The Old and the New. By the Rev. J. Armistead Welbourn.	255-259	255 頁 1 行目～5 行目 258 頁右下 2 行目～259 頁左 8 行目
			古きものと新しきもの。J・アーミステッド・ウェルボーン師。		
17	1916	4	A Hospital's Influence. By P.B.P.	264	264 頁左 1 行目～右最後の行まで〔全文〕
			病院の影響。P・B・P。		
18	1916	4	A List of Leaflets, Japan.	307	307 頁左 36 行目～左 44 行目まで
			冊子目録。日本。		
19	1916	5	Meeting of Executive Committee.	366	366 頁左 1 行目～左 4 行目まで 右 4 行目～右 7 行目まで
			常議委員会会議。		
20	1916	7	Commencement at St. Paul's Tokyo. By the Rev. J. Armistead Welbourn.	482-484	482 頁左 1 行目～484 頁右 27 行目まで〔全文〕
			立教の卒業式。J・アーミステッド・ウェルボーン師。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
21	1916	8	The New St. Paul's College Begun. By the Rev. J. Armistead Welbourn.	533-535	533 頁左 1 行目～535 頁右最後の行まで〔全文〕
			新しい立教学院が始まる。J・アーミステッド・ウェルボーン師。		
22	1916	11	The Second Missionary Mass Meeting.	798-799	798 頁 1 行目～下 8 行目まで
			第 2 回宣教大会。		
23	1916	11	Meeting of the Board of Missions.: St. Louis, Missouri, October 5-10, 1916.	817	817 頁左 1 行目～左 4 行目 817 頁右 18 行目～右 21 行目まで
			伝道局会議　セントルイス、ミズーリ州、1916 年 10 月 5–10 日。常議委員会。		
24	1916	12	What This Church Is Trying To Do in Her Work Abroad.	853-858	853 頁 1 行目～6 行目 856 頁 14 行目～857 頁 4 行目まで
			この教会は海外での活動において何をしようとしているのか。		
25	1917	3	Special Needs, Saint Paul's College, Tokyo, By the Rev. Charles S. Reifsnider, LL. D. President.	193-194	193 頁左 1 行目～194 頁右最後の行まで〔全文〕
			立教学院の特別の必要品。総理・法学博士チャールズ・S・ライフスナイダー師。		
26	1917	3	Meeting of the Executive Committee and the Board.	207	207 頁右 1 行目～右 9 行目まで 右下 6 行目～右最後の行まで
			常議委員会と伝道局の会議。		
27	1917	6	Saint Timothy's — A Church for Students, By the Reverend J. A. Welbourn.	388-392	389 頁 1 行目～392 頁右 30 行目まで〔全文〕
			聖テモテ教会―学生のための教会。J・A・ウェルボーン師。		
28	1917	6	News and Notes.	422	422 頁左下 5 行目～右下 19 行目まで
			ニュースと記録。		
29	1917	8	Notes on Authorized Appeals.	561	561 頁左下 15 行目～左下 9 行目まで
			公認された要請の記録。		
30	1917	9	Notes on Authorized Appeals.	629	629 頁左 1 行目～左 8 行目まで
			公認された要請の記録。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
31	1917	10	Progress at Saint Paul's College, Tokyo. By the Reverend Charles S. Reifsnider, LL. D., President.	683-684	683 頁左 1 行目～684 頁右最後の行まで〔全文〕
			立教学院の進捗。総理・法学博士チャールズ・S・ライフスナイダー師。		
32	1917	10	Notes on Authorized Appeals.	694	694 頁左 10 行目～左 16 行目まで
			公認された要請の記録。		
33	1917	12	The Progress of the Kingdom.	814-815	814 頁右下 21 行目～815 頁左下 9 行目まで
			神の国の進展。		
34	1918	3	The Progress of the Kingdom: Japan and America.	158	158 頁右 19 行目～右最後の行まで〔全文〕
			神の国の進展。日本とアメリカ。		
35	1918	4	News and Notes.	271	271 頁左 17 行目～左下 9 行目まで
			ニュースと記録。		
36	1918	7	The Progress of the Kingdom.	456	456 頁右 25 行目～最後の行まで
			神の国の進展。		
37	1918	7	Twenty-Five Years as a Bishop in Japan.	485-487	486 頁右 13 行目～右下 6 行目まで
			主教としての日本での 25 年間。マキム主教。		
38	1918	11	Minutes.	724	724 頁 1 行目～17 行目まで
			議事録。		
39	1918	12	The Educational Department.	834	834 頁左下 12 行目～右 21 行目まで
			教育部門。哲学博士W・C・スタージス主事。		
40	1919	1	With the Foreign Secretary in Japan.	39-41	40 頁左 1 行目～右最後の行まで
			外国主事と日本で。		
41	1919	1	Meeting of the Board of Missions.	53	53 頁左 1 行目～左 3 行目右 14 行目～右下 11 行目まで
			伝道局会議。		
42	1919	4	Meeting of the Board of Missions.	259-260	260 頁右 4 行目～右 25 行目まで
			伝道局会議。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
43	1919	9	The Opening of Saint Paul's College. By the Reverend J. A. Welbourn.	576-582	577 頁左 1 行目～582 頁右最後の行まで〔全文〕
			立教大学の開校。J・A・ウェルボーン師。		
44	1920	1	Executive Committee.	45	45 頁左下 2 行目～右 10 行目まで
			常議委員会。		
45	1920	3	The Doshikai and Saint Timothy's Church, Tokyo. By the Reverend J. A. Welbourn.	155-158	155 頁左 1 行目～158 頁右最後の行まで〔全文〕
			同志会と聖テモテ教会。J・A・ウェルボーン師。		
46	1920	9	Consecration of the Chapel Saint Paul's, Tokyo. By the Reverend J. Armistead Welbourn.	590-591	591 頁左 1 行目～右最後の行まで〔全文〕
			東京の立教学院の礼拝堂聖別。J・アーミステッド・ウェルボーン師。		
47	1920	9	News and Notes.	597	597 頁右下 10 行目～右最後の行まで
			ニュースと記録。		
48	1921	1	Meeting of the President and Council: Meeting of the Departments.	50	50 頁左下 5 行目～右 2 行目まで
			総理と協議会の会議。諸部門の会議。		
49	1921	7	A Library Without Books. By the Reverend Harold C. Spackman.	457-458	457 頁左 1 行目～458 頁右最後の行まで〔全文〕
			本のない図書館。ハロルド・C・スパックマン師。		
50	1921	8	News and Notes.	540	540 頁左 1 行目～右 12 行目まで
			ニュースと記録。		
51	1921	11	Centennial Greetings; A Message from the C. M. S.	702	702 頁 1 行目～20 行目まで
52	1921	11	A Message from the S. P. G.	702	702 頁 21 行目～最後の行まで
			百年記念の挨拶。CMS からのメッセージ。1921 年 7 月 13 日の委員会議事録からの抜粋。 SPG からのメッセージ。		
53	1921	11	A Message from Japan.	703	703 頁下 2 行目～最後の行まで （ ）内を含む
			日本からのメッセージ。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
54	1921	12	Meeting of the President and Council.	810-811	810 頁右下 19 行目～811 頁左 17 行目まで
			総理と協議会の会議。		
55	1922	1	Meeting of the Department of Missions.	46	46 頁左 13 行目～左 23 行目まで
			伝道部門の会議。		
56	1922	1	The December Conference.	66	66 頁右 4 行目～右 25 行目まで
			12 月会議。		
57	1922	4	News and Notes.	238	238 頁左下 17 行目～右 10 行目まで
			ニュースと記録。		
58	1922	5	A Letter From Abroad.	338	338 頁左下 14 行目～左下 6 行目まで
			海外からの手紙。		
59	1922	8	Meeting of the Council: Meeting of the Department of Missions.	516	516 頁左下 14 行目～右 9 行目まで
			協議会会議。伝道部門の会議。		
60	1922	9	The Progress of the Kingdom: The Church in Japan.	549-550	549 頁下 12 行目～550 頁 20 行目まで
			神の国の進展。日本の教会。		
61	1922	12	The Officer's Conference.	825	825 頁左 1 行目～左 10 行目 825 頁左 19 行目～左 36 行目まで
			幹部会議。		
62	1923	5	News and Notes.	332	332 頁左下 20 行目～右 10 行目まで
			ニュースと記録。		
63	1923	6	The Progress of the Kingdom: Japan Moves Forward.	364	364 頁 1 行目～下 9 行目まで
64	1923	6	The Progress of the Kingdom: Dr. Motoda.	364-365	364 頁下 8 行目～365 頁 14 行目まで
65	1923	6	The Progress of the Kingdom: A Calamity Overshadows Japan.	365-366	365 頁下 17 行目～366 頁 22 行目まで
			神の国の進展。日本の前進。 神の国の進展。元田博士。 神の国の進展。日本の不吉な影。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
66	1923	6	Meeting of the Council: Department of Missions.	401	401 頁左下 6 行目～右 16 行目まで
			協議会会議。伝道部門。		
67	1923	7	The Progress of the Kingdom: Progress in China and Japan.	436	436 頁 1 行目～26 行目まで
68	1923	7	The Progress of the Kingdom: The Result of Wise Leadership.	436-437	436 頁 27 行目～437 頁 9 行目まで
69	1923	7	The Progress of the Kingdom: A Venture of Faith.	437	437 頁 10 行目～最後の行まで
			神の国の進展。中国と日本における進展。 神の国の進展。賢明なリーダーシップの結果。 神の国の進展。信仰の冒険。		
70	1923	10	To the Rescue in Japan; How the Church is Trying to Face the Emergency.	644-646	645～646 頁〔全文〕
			日本の救援のために。聖公会はいかに緊急事態に直面すべきか。		
71	1923	10	“All Gone but Faith in God”. By John W. Wood, D. C. L.	647-651	647～651 頁〔全文〕
			「神への信仰の他はすべて失せり」。ジョン・W・ウッド民法学博士。		
72	1923	10	Institutions and Churches in Tokyo Which Have Been Destroyed.	653-657	653 左 1 行目～657 頁最後の行まで〔全文〕
			破壊された東京の施設と教会。		
73	1923	10	News and Notes.	693	693 頁左 22 行目～左 32 行目まで
74	1923	10	Next Month.	693	693 頁下段枠内
			ニュースと記録。 来月号。		
75	1923	10	The Sanctuary of Missions.	694	694 頁枠内左 7 行目～右最後の行まで
			ミッションの聖域。		
76	1923	10	Progress of the Kingdom: Message From the President of the Council; The Catastrophe in Japan.	695	695 頁〔全文〕
			神の国の進展。〔米国聖公会全国〕協議会総理からのメッセージ。日本の大災害。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
77	1923	10	The Progress of the Kingdom: The Japan Tragedy; Japan's Heroism; A Hard Task Before Dr. Motoda; The Work of Reconstruction; What a Pity They Must Grow Up!	696-697	696 頁左 1 行目～697 頁右最後の行まで〔全文〕
			神の国の進展。日本の悲劇。日本の勇敢さ。元田博士の重大な任務。再建事業。何と残念なことか。彼らも大人になってしまうのだ！		
78	1923	10	$500,000 — What For?	710	710 頁〔全文〕
			500,000 ドルは何のために？		
79	1923	11	The Tokyo Horror. As Told to the National Council by an Eyewitness. The Rev. Dr. C. S. Reifsnider. President of St. Paul's University, Tokyo.	717-721	717 頁左 1 行目～721 頁右最後の行まで〔全文〕
			東京の戦慄。目撃者が全国協議会に語る。博士 C・S・ライフスナイダー師。立教大学総長〔立教学院総理〕。		
80	1923	11	Has It Been Worth While? A Question and the Answer. By the Rt. Rev. H. St. George Tucker, D. D.	722	722 頁〔全文〕
			それは価値があったか？　問いと答え　神学博士ヘンリー・セント・ジョージ・タッカー師。		
81	1923	11	National Council Endorses Appeal: Latest Information Confirms First Estimates of Need.	723, 725	723 頁左 1 行目～右 21 行目～725 頁上段まで 723 頁下段枠内〔全文〕
82	1923	11	Resolutions of the National Council.	724	724 頁枠内〔全文〕
83	1923	11	Statement of Committee: Approved by the National Council at its meeting on October 11th.	725-726	725 頁下段〔全文〕～ 726 頁上段〔全文〕
84	1923	11	A Message From Bishop Mckim.	726	726 頁下段枠内〔全文〕
			全国協議会、要請を承認。 全国協議会の決議。 委員会の声明。全国協議会により 10 月 11 日の会議で承認。 マキム主教からのメッセージ。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
85	1923	11	Stories From the Scene of the Earthquake. From Bishop Mckim.	727-728	727 頁左 1 行目～728 頁上段〔全文〕
86	1923	11	From Miss Helen Ross Lade: Nurse in St. Luke's Hospital.	728-729	728 頁下段～729 頁右最後の行まで〔全文〕
			地震の体験談。マキム主教からの報告。 ミス・ヘレン・ロス・レイドからの報告。聖ルカ病院看護婦。		
87	1923	11	From the Rev. P. A. Smith.	730	730 頁左 1 行目～右最後の行まで〔全文〕
			P・A・スミス師からの報告。		
88	1923	11	From Dr. I. H. Correll.	731	731 頁上段〔全文〕
89	1923	11	From Deaconess Knapp.	731	731 頁下段〔全文〕
			I・H・コレル博士からの報告。日本聖公会出版社主事。 ナップ執事からの報告。		
90	1923	11	The Woman's Auxiliary and the Emergency Fund.	747-748	747 頁左 1 行目～748 頁右下 12 行目まで〔全文〕
			女性伝道補助会と緊急基金。		
91	1923	11	Story of the Disaster in Pictures.	749-756	749 頁下段〔全文〕
			写真が語る災害。		
92	1923	11	News and Notes.	766	766 頁左 1 行目～左下 8 行目まで
			ニュースと記録。		
93	1923	11	Opportunities and Needs in the Mission Field.	769	769 頁左 1 行目～左 16 行目まで
			任地での機会とニーズ。		
94	1923	11	The Sanctuary of Missions.	770	770 頁枠内 6 行目～下 9 行目まで
			ミッションの聖域。		
95	1923	11	Progress of the Kingdom: Message From the President of the Council; The Japan Church — Nippon Sei Ko Kwai.	771	771 頁〔全文〕
			神の国の進展。協議会総理からのメッセージ。日本の教会—日本聖公会。		
96	1923	11	The Progress of Kingdom: Unprecedented Opportunity; Advance or Retreat?	772-773	722 頁左 1 行目～723 頁下 20 行目まで
			神の国の進展。前例のない好機。前進か後退か。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
97	1923	11	The National Council: Meeting of the National Council. October 10-11, 1923.	775	775 頁左 1 行目～左 13 行目まで
			全国協議会。全国協議会会議。1923 年 10 月 10－11 日。		
98	1923	11	Woman's Auxiliary: The Executive Board of the Woman's Auxiliary.	786-788	786 頁左下 17 行目～右下 6 行目まで
			女性伝道補助会。女性伝道補助会常議員会。		
99	1923	12	Progress of the $500,000 Emergency Relief Fund.	814	814 頁下段〔全文〕
			緊急救済基金 500,000 ドルの進展。		
100	1923	12	What Is Being Done for Japan: The $500,000 Emergency Fund Already at Work. By John W. Wood, D. C. L.	836-838	836 頁 1 行目～右下 15 行目まで〔全文〕
101	1923	12	Special Meeting of the House of Bishops.	839	839 頁左下 16 行目～右下 5 行目まで
			日本のために何が行われているか。緊急救済基金 500,000 ドルは活用されている。ジョン・W・ウッド民法学博士。 主教会の特別会議。		
102	1923	12	News and Notes.	841	841 頁左下 17 行目～左下 2 行目まで
			ニュースと記録。		
103	1923	12	Progress of the Kingdom: What Message Shall We Send?; Meeting of the House of Bishops.	843-844	843 頁左 1 行目～右 11 行目まで 844 頁左 11 行目～左 21 行目まで 844 頁左 31 行目～右 4 行目まで
			神の国の進展。どんなメッセージを送るべきか。主教会会議。		
104	1923	12	The National Council: The Disaster in Japan.	848	848 頁左下 26 行目～左最後の行まで
			全国協議会。日本の災害。		
105	1923	12	Woman's Auxiliary.	853-855	855 頁右 4 行目～右 9 行目まで
			女性伝道補助会。		
106	1924	1	Native Bishops for the Japanese Church: Consecrations in Tokyo and Osaka Mark an Epoch in Our Foreign Work.	4-7	5 頁左 1 行目～7 頁上段まで〔全文〕
			日本聖公会の現地人主教。東京と大阪の按手式は我々の外国事業に一時代を画す。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
107	1924	1	Next Month.	20	20 頁下段（枠内全文）
			来月号。		
108	1924	1	Sanctuary of Missions.	54	54 頁枠内左 1 行目～右 15 行目まで
			ミッションの聖域。		
109	1924	1	Progress of the Kingdom: The Will to Help Themselves; A Pat on the Back; Forward March Through 1924.	55-57	55 頁左 1 行目～左下 8 行目まで 56 頁右下 17 行目～57 頁左 24 行目まで 57 頁右 7 行目～右 30 行目まで
			神の国の進展。自分自身を助ける意志。褒め言葉。1924 年は前へ進め。		
110	1924	1	The National Council; Meeting of the National Council, December 12, 13, 1923.	59	59 頁左 1 行目～右 10 行目まで
			全国協議会。全国協議会会議。1923 年 12 月 12–13 日。		
111	1924	1	Woman's Auxiliary; The Executive Board of the Woman's Auxiliary.	65-67	65 頁左下 18 行目～15 行目まで 65 頁右下 15 行目～66 頁左 15 行目まで
112	1924	1	Important Notice.	68	68 頁右下 14 行目～右最後の行まで
			女性伝道補助会。女性伝道補助会常議員会。 重要な知らせ。		
113	1924	2	Dawn of A New Epoch in Japan: Simple Dignity When Dr. Motoda is Consecrated.	77-79	77 頁 1 行目～79 頁上段まで〔全文〕
114	1924	2	Bishop of Osaka Consecrated in Historic Robes.	79-83	79 頁下段～83 頁上段〔全文〕
115	1924	2	Meaning of the New Epoch in Japan.	83-85	83 頁下段～85 頁最後の行まで〔全文〕
			日本の新しい時代の幕開け。東京で元田主教の按手。大阪で名出主教の按手。聖公会の指導者が決めた出来事の重要性。 大阪主教、歴史的祭服で按手。 日本における新しい時代の意味。新主教、ゲイラー主教、マキム主教およびウッド博士が、日本聖公会の創設の深い意義を明らかにする。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
116	1924	2	News and Notes.	127-128	127 頁左 1 行目～左 30 行目まで
117	1924	2	News and Notes.	127-128	128 頁右下 5 行目～最後の行まで
			ニュースと記録。 ニュースと記録。		
118	1924	2	The Sanctuary of Missions.	130	130 頁枠内左 9 行目～右下 15 行目まで
			ミッションの聖域。		
119	1924	2	Progress of the Kingdom: Nippon Sei Ko Kwai; A District Organization; The West Sends on the Good News; Candles “to Burn”.	131-133	131 頁左 1 行目～132 頁左 19 行目まで 133 頁右下 19 行目～最後の行まで
			神の国の進展。日本聖公会。独自の組織。福音は西方に伝えられる。キャンドルを燃やせ。		
120	1924	3	“Let Us Rise Up and Build”.	148	148 頁枠内 1 行目～最後の行まで〔全文〕
			「さあ、立ち上がって築こう」。		
121	1924	3	Program for Japan Adopted by Council.	149-152	149 頁左 1 行目～152 頁右 4 行目まで〔全文〕
122	1924	3	Primary Schools Imperative in Japan; Our System Leaves Six Years’ Gap Between Kindergarten and Middle Grades. By the Rt. Rev. John Mckim, D. D., Bishop of North Tokyo.	152	152 頁下段左 1 行目～右最後の行まで〔全文〕
			議会が採択した日本復興計画。ゲイラー主教とウッド博士が自身の調査と東京での専門的アドバイザーとの討議に基づいて発表。 日本で小学校は不可欠。現在の体制は幼稚園から中学校まで 6 年間のギャップがある。神学博士マキム主教。北東京〔地方部〕主教。		
123	1924	3	The Church’s Task in Japan Just Begun. By the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo and President of St. Paul’s University, Tokyo.	153-154	153 頁左 1 行目～154 頁右 27 行目まで〔全文〕
			日本における聖公会の任務は始まったばかり。北東京〔地方部〕補佐主教・立教学院総理チャールズ・S・ライフスナイダー師。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
124	1924	3	Japan for Christ in a Generation; This May Prove Result of Seizing Opportunity Born of Earthquake and Fire. By Lewis B. Franklin, Vice-President and Treasurer, National Council.	155-156	155 頁左 1 行目～156 頁右最後の行まで〔全文〕
			一世代でキリストのための日本を。これは震災から生まれた機会をつかむ成果を証明するだろう。ルイス・B・フランクリン。全国協議会副総理・財務委員。		
125	1924	3	Faith the Keynote as Tokyo Revives; Survey, Five Months After Disaster, Finds Our Workers Loyally Functioning in Tents and Shacks. By William Hoster.	157-162	157 頁左 1 行目～162 頁右最後の行まで〔全文〕
			東京が復活する基調は信仰。震災から 5 か月後の調査。我々の教役者はテントと掘立小屋で忠実に職務を果たしている。ウィリアム・ホスター。		
126	1924	3	Japan.	169	169 頁下段〔全文〕
			今月号。日本。来月号。		
127	1924	3	Dr. Reifsnider Consecrated Suffragan Bishop of North Tokyo.	170-171	170 頁左 1 行目～171 頁右 3 行目まで〔全文〕
			ライフスナイダー博士、北東京〔地方部〕補佐主教に按手。		
128	1924	3	News and Notes.	194-195	194 頁左 1 行目～左 15 行目まで
129	1924	3	News and Notes.	194-195	195 頁左下 17 行目～左下 9 行目まで
			ニュースと記録。 ニュースと記録。		
130	1924	3	The Sanctuary of Missions.	196	196 頁枠内左 17 行目～左 37 行目まで
			ミッションの聖域。		
131	1924	3	Progress of the Kingdom: Rise Up And Build.	197-198	197 頁右下 20 行目～198 頁右 12 行目まで
			神の国の進展。立ち上がって築こう。		
132	1924	3	The National Council.	202	202 頁右 30 行目～右 34 行目まで
			全国協議会。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
133	1924	4	Let Us Rise Up and Build; Japan Committee Announces Plans.	221-222	221 頁左 1 行目～222 頁右 16 行目まで〔全文〕
134	1924	4	Value of Tsukiji Credited to Japan Fund; Total Needed Now $2,400,000 — Land Will Be Held for More Advantageous Market.	222	222 頁左 20 行目～右最後の行まで
			さあ、立ち上がって築こう。本号の日本特集記事。日本復興基金委員会の計画。なぜ築地の土地は保有されねばならないか。緊急援助基金はどのように使われたか。大佐ウィリアム・C・プロクター全国議長の声明。聖路加病院の過去・現在・未来。なぜ聖ルカ病院は再建されねばならないか、トイスラー博士。廃墟の只中で勇敢に仕事する。 日本基金に入れられる築地の価値。現在必要な総額は 2,400,000 ドル―土地は一層有利な市場のために保有。		
135	1924	4	Statement From Colonel William C. Procter; Chairman Executive Committee, Japan Reconstruction Fund.	223	223 頁左 1 行目～右最後の行まで〔全文〕
			ウィリアム・C・プロクター大佐・全国執行委員会議長の声明。日本復興基金。		
136	1924	4	Why Land in Tsukiji Should Be Held.	224	224 頁左 1 行目～右最後の行まで〔全文〕
			なぜ築地の土地は保有しなければならないか。		
137	1924	4	How the $500,000 Japan Fund Was Spent; Official Statement Covers Emergency Work Done for the Churches, Schools, and St. Luke's Hospital.	225	225 頁左 1 行目～右最後の行まで〔全文〕
			日本基金 500,000 ドルはどのように使われたか。教会、学校および聖路加病院のための緊急事業を対象とする公式声明。		
138	1924	4	The Sanctuary of Missions Easter.	272	272 頁下 12 行目～下 8 行目まで
			ミッションの聖域。復活祭。		
139	1924	4	Progress of the Kingdom: Let Us Rise Up and Build.	273-274	273 頁左下 16 行目～274 頁右 17 行目まで
			神の国の進展。立ち上がって築こう。		
140	1924	5	The Church's Opportunity; a Plea to the Church Which Has Been Mother to the Japanese Church for Fifty Years.	292	292 頁左 1 行目～右最後の行まで〔全文〕
			教会の機会。50 年にわたり日本聖公会の母であった米国聖公会への嘆願。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
141	1924	5	Let Us Rise Up and Build; Japan Reconstruction Plans, With Personnel of Committees.	293-295	293 頁左 1 行目～295 頁右最後の行まで〔全文〕
			さあ、立ち上がって築こう。本号の日本復興特集記事。委員会の計画と委員―復興スケジュール―元田主教の要請―なぜ我々の教育施設を再建しなければならないか―ライフスナイダー主教による小学校の必要性。		
142	1924	5	My Appeal to America. By the Right Rev. Joseph S. Motoda, D. D., Ph. D., First Native Bishop of the Church in Japan.	297-298	297 頁左 1 行目～298 頁右最後の行まで〔全文〕
			私のアメリカへの要請。哲学博士・神学博士ヨセフ・S・元田師。日本聖公会の最初の現地人主教。		
143	1924	5	Christian Education Goes Deep Into the Foundation of Life in Modern Japan. By William Hoster.	299-302	299 頁左 1 行目～302 頁右最後の行まで〔全文〕
			キリスト教教育は近代日本における生活の確立に深く関わる。我々の 3 つの指導的機関の卒業生は帝国の外交、ビジネスおよび宗教の分野で傑出している。ウィリアム・ホスター。		
144	1924	5	St. Paul's Middle School, Our Oldest Educational Institution in Japan.	303-305	303 頁左 1 行目～305 頁上段右最後の行まで〔全文〕
			立教中学校、日本における聖公会の最も古い教育機関。		
145	1924	5	The Christian Primary school — a Necessity and An Opportunity. By the Right Rev. C. S. Reifsnider, D. D. Suffragan Bishop of North Tokyo.	311-312	311 頁左 1 行目～312 頁右 24 行目まで〔全文〕
			キリスト教小学校―必要性とチャンス。神学博士 C・S・ライフスナイダー師。北東京地方部補佐主教。		
146	1924	5	The Sanctuary of Missions.	344	344 頁枠内 1 行目～11 行目まで
			ミッションの聖域。東京聖ヨハネ教会の瓦礫の中に建つテントで行われた追悼礼拝（写真）		
147	1924	5	Progress of the Kingdom: "Let Us Rise Up and Build".	345	345 頁左 1 行目～右下 14 行目まで
			神の国の進展。「立ち上がって築こう」。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
148	1924	5	The Progress of the Kingdom: Business With No Competition.	347	347 頁左 14 行目～左 35 行目まで
			神の国の進展。競争のない事業。		
149	1924	6	Alaska to Japan — Greeting!	373	373 頁左下 6 行目～右最後の行まで
			アラスカから日本へ挨拶！		
150	1924	6	The Progress of Kingdom: The Japan Fund.	410	410 頁左 26 行目～右 11 行目まで
			神の国の進展：日本基金。		
151	1924	6	The National Council; Meeting of the National Council, May 14-15, 1924.	413-414	413 頁右 14 行目～414 頁左 29 行目まで 414 頁右 19 行目～右 33 行目まで
			全国協議会。全国協議会会議。1924 年 5 月 14–15 日。		
152	1924	7	All Tokyo Housed in Barracks Today; The Emergency Fund Has Enabled Our Christians to Build Barrack Churches. By the Rev. Norman S. Binsted.	468-469	468 頁左 1 行目～469 頁上段右最後の行まで〔全文〕
153	1924	7	Japan Reconstruction Fund.	469	469 頁下段左 1 行目～下段右最後の行まで〔全文〕
			いま東京全体がバラックに入っている。聖公会は緊急援助基金でバラック教会を建てることができた。ノーマン・S・ビンステッド師。（東京のバラック教会を写した別の写真はグラビアページに掲載されている） 日本復興基金。1924 年 6 月 19 日木曜日にチャーチ・ミッションズ・ハウスで開催された日本復興基金の会議において次の声明が採択された。声明文。		
154	1924	7	Brief Items of Interest From the Field.	471	471 頁右下 31 行目～右最後の行まで〔全文〕
			任地からの興味深い短信。		
155	1924	7	Progress of the Kingdom: The Japan Fund; Tokyo in Barracks.	476-477	476 頁右下 8 行目～477 頁左下 12 行目まで
			神の国の進展：日本基金；バラックの中の東京。		
156	1924	9	Recruits for Varied Mission Fields.	589	589 頁右 28 行目～右 38 行目まで
			様々な任地の人材補強。日本。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
157	1924	10	Reconstruction of St. Paul's University.	637	637 頁左 1 行目～右最後の行まで〔全文〕
			立教大学の再建。		
158	1924	11	Round the World With Miss Lindley. XI. — Japan: Tokyo, North Tokyo and Tohoku.	699-702	701 頁右 17 行目～右 34 行目まで
			ミス・リンドレーと世界を回る。XI. 日本：東京、北東京、東北。		
159	1924	11	The First Join Conference of the Bishops and the National Council.	720-723	722 頁右下 13 行目～723 頁上段右最後の行まで
			主教と全国協議会の初の合同会議。		

人名索引

カタカナ名（邦人は漢字名）	原文表記（アルファベット名）	掲載No.
浅越金次郎	K. Asakoshi	20(注2)
姉崎正治	Anesaki	20, 20(注1)
アレン	George W. H. Allen	141
アンダーソン	Larz Anderson	141
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